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V.L. Stump

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1887

FIFTY YEARS OF GOSPEL SEED SOWING

1937

Waste is Wickedness

H. C. Morrison



The Only Cure

A. H. Stewart



The Advantage of the
Expository Method
of Preaching

J. F. Lady



Gems of Truth from a
Minister's Note Book

Jacob W. Keefer



Foreign Missions

Prayer

Sometimes the way is lonely and burdens hard
to bear,
But we know there's consolation when we
go to God in prayer;
When the clouds are hanging o'er us and the
way we cannot see,
We hear the Saviour saying: "tempted one,
abide in me."

When the friends who long have cherished
have turned from us away,
We find our greatest comfort, is to go alone
and pray,
We have a friend in Jesus who will watch
with tenderest care
And we always get the blessing when we go
to Him in prayer.

Let us follow where He leadeth, who died that
we may live—
He has promised grace sufficient, to every ill
forgive;
All our hope is placed in Jesus, His the way,
the truth, the light
And I feel an inspiration as I think of Him
tonight.

We can rest upon His promise, upon His arm
rely;
What we need to help us conquer He has
promised to supply.
While at times our heart was wayward and
rebellious in the way,
It has off' been made submissive when we
went alone to pray.

Thus a telephone to Heaven, how, I cannot
understand;
But tonight the Central answers from that
starlit Glory land:
"Come, all ye heavy-laden, I will all your bur-
dens bear."
Let us telephone to Heaven, tell it to the
Lord in prayer.

Let us rise above the trials, let us work and
watch and pray,
With the Saviour's smile upon us as we
journey on our way,
And, at last we'll meet in Glory in that Golden
City fair,
If we keep in touch with Jesus, by our earnest
faithful prayer.

—Author Unknown.

Letter of Information

LETTER OF INFORMATION FROM THE GENERAL EXECUTIVE BOARD OF THE BRETHREN IN CHRIST CHURCH TO THE OFFICIALS AND LAY MEMBERS OF THE BROTHERHOOD IN THE UNITED STATES AND CANADA.

Whereas, General Conference of 1937 has adopted the work of the revision committee as pertains to the new Constitution and By-Laws, and has authorized it to become effective on August 1, 1937, and

Whereas, there has been some misunderstanding regarding the holding of the referendum which may involve marked changes, especially in the work of the Overseer, and

Whereas, to abruptly change former policies without careful consideration sometimes works hardship and may cause hazardous results, therefore

In order to avoid discord or disruption in any way, we recommend that all districts continue to operate as heretofore until notified by the above said Board.

Whereas, the referendum is not for the purpose of deposing strong and useful men who have reached the age of sixty-five years, but opens the way for an expression of appreciation from their constituency in regards to their past service rendered, and also affords the district an opportunity to honorably retire officials who for any reasons may have become incapacitated, therefore

Each official after reaching the age of sixty-five who is retired from active service by the vote of his district, in accordance with the Constitution and By-Laws, corrected tentative edition. Page 87 Art. 35, Sec. 2, becomes bishop or deacon emeritus. The bishop emeritus shall retain his ministerial privileges.

According to the Constitution and By-Laws, corrected tentative edition, Page 85, Art. 34, Sec. 5, each district shall have the privilege of lowering the voting age if so desired. This action should be taken under the local administration prior to the arrival of the representative or representatives of the General Executive Board.

Whereas, the taking of a referendum is to be regarded as a sacred, solemn task, upon which the success of the work of the Lord largely depends;

It is very important that every qualified member of the district take part in the referendum; and, furthermore, it is deemed fair and proper that only those members who participate in the referendum shall have a vote in the election of a new bishop in the event that the present bishop is relieved from the active duties of his office.

Whereas, there is an aforementioned sanctity in the solemn responsibility of this matter, therefore

We emphatically urge that the utmost, prayerful consideration be given to it, and that the members be admonished to refrain from all sinister motives and practices that would hinder the Holy Spirit from accomplishing his purpose.

Humbly Submitted,
General Executive Board,
J. H. Martin, Sec.

Notice

As Treasurer of the General Executive Fund we wish to call your attention to Art. 19, Page 35, General Conference Minutes, 1937, under Annual Assessment.

Quite a number of the districts have responded; but there are yet several who have not, if you are one of those who have not, will you do so at your earliest convenience. The assessment is 25 cents per member. Send to,

Harvey W. Hoke, Treas.
West Milton, Ohio.

World Sunday School News

CHINA—In spite of troubled conditions prevailing in China at the present time, Dr. Chester S. Miao, executive secretary of the National Committee for Christian Religious Education in China, is continuing his work in a vigorous fashion. He writes, "Our immediate problem is to keep up the morale of our colleagues all over the country." In order to keep in touch with all the workers throughout China it is proposed to open a branch office in Central China during hostilities. The need for voluntary service in the churches is needed more now than ever before, and great emphasis is being laid upon the Lay Training Program.

MEXICO—The recent National Evangelical Convention in Mexico, Sunday Schools were more important and their improvement more urgent than now. With religious education confined by law to the home and the registered church buildings, the Sunday School is not only the central, but practically the only church agency for the religious nurture of its young and of its members at large. Support was promised the general secretary, G. Baez Camargo, in his endeavor to improve the Sunday school work and religious education in general.

BELGIAN CONGO—Since the first Protestant missionary work was started in the Belgian Congo some sixty years ago, there have been established 5,000 Sunday schools with over 200,000 scholars attending them. These splendid results have been achieved in spite of the fact that the work of the Protestant missions is confronted with many obstacles since the Belgian people as a whole are Roman Catholic in their attitude. Roman Catholic missions are heavily subsidized by the government, while no government support is given Protestant education.

EGYPT—During the last year one of the bishops of the Ancient Coptic Church persuaded about 150 young men and women to give volunteer service in the towns and villages of his diocese where they gathered Christian children together and taught them the Bible. Many others are following this splendid example.

JAPAN—In carrying out the instructions of the educational department of the government that all Common Schools adopt some sort of spiritual drill, many principals take the pupils to a nearby shrine once a month and make them bow before it. The National Sunday School Association is seeking to counteract this influence in the lives of Christian pupils and is endeavoring to make special plans to come in touch with these pupils in some active way. Reports indicate that the Sunday school enrollment is steadily decreasing due largely to the ris-

ing tide of militarism. Every effort is being made to awaken the church members to a realization of their duties in connection with this important aspect of their work.

KOREA—The daily vacation Bible school work in Korea continues to show marked progress. Last year was the best year Korea has ever had. There were 118,000 scholars enrolled in 1,116 schools taught by about 6,700 teachers.

GREECE—For the first time, under the auspices of the Zoe fraternity, twelve Sunday schools have been established for girls. These schools for girls are an innovation in Greek Orthodoxy inasmuch as it has not been thought proper for young girls to teach in churches. The young teachers have been thoroughly trained by Zoe leaders, and have been approved as qualified by the Holy Synod.

SIGNIFICANT FIELD VISITATIONS—

In connection with his return on furlough to New York, arrangements were made for Rev. Irven Paul of Chile, to spend approximately five months in visiting parts of Chile, Peru, Ecuador, Colombia, Venezuela and Puerto Rico. This visit was received with much appreciation. Some of these fields, notably portions of Ecuador, Colombia and Venezuela, were for the first time visited by a general Sunday school worker.

Another visit is now in process to Iran, formerly known as Persia. It is being undertaken under the leadership of Dr. Ralph T. McLaughlin of Egypt, who is accompanied by a deputation of four active leaders in Sunday school work in the Near East. This will be the first such visitation in the interest of religious education. A welcome to this deputation has been most heartily extended by the principal missions in Iran.—World S. S. Ass'n.

"DANCE-MAD" AMERICA

This is not the comment of a religious authority. The Literary Digest makes the statement:

"The United States seems to be going dance-mad." The craze has gripped all ages, children and adults alike, and all types: society people, professional and business men, politicians, et cetera. One school reports no fewer than 32 octogenarians enrolled, and 650,000 persons taking lessons by mail. "The peak of the dancing craze," says the Digest, which preceded our entrance into the World War, "is comparable to the beginning of the present one."—The Alliance Weekly.

LOVE FEAST AND DEDICATION SERVICE TO BE HELD AT GARRETT, INDIANA

We herewith extend greetings and a hearty invitation to attend our Love Feast and Communion Service November 20th, and our All-Day Meeting to be held the Sunday following, November 21st.

In the afternoon of Sunday, we expect to re-dedicate our church building, the Christian Union Chapel, which has been undergoing remodelling this past year. We have a new basement, heating plant, and have re-decorated the church. We will have a basket dinner on Sunday in the new basement and everyone is cordially invited to meet with us.

Clyde M. Sherk, Pastor.

Christians and Labor Unions

So many times in the recent past have we been asked what one's attitude ought to be towards the Labor Unions? This question has been put to us by a number of men, both saved and unsaved, who are employed in factories where an effort is being made to organize the men into a Union or "Closed Shop."

It is not the easiest thing in the world to give advice on points of this kind; for in the first place, it is hard to legislate for another man's conscience, and in the second place, if one advises the individual not to join the Union and they later meet with reverses, possibly lose their work, they sometimes feel that those who thus advised them, are at least partially to blame. Therefore, in every case, we feel that the Christian must come to a decision in a matter of this kind, largely through the guidance of God's Word and the aid of the Holy Spirit. If he settles the question between himself and his God, he will at once have in a great measure prepared himself to exercise faith when the hour of test comes, and to believe that the same God who directed him in the course which he has chosen to pursue, will also protect him and help him, even though he may permit him to pass through severe testing.

On the other hand, we believe we have a perfect right to examine the principles and purposes of the Labor Union and determine to what extent they are in harmony with the Word of God, and to what extent they are in harmony or conflict with the right and liberties of the individual citizen. We should remember that people who are living in a land where they are given liberty to exercise their own franchise in both material and spiritual things, have a liberty which should be safeguarded, and in so long as the exercise of that liberty does not interfere with anyone else, it can be followed according to the dictation of one's own conscience.

Since it is a well known fact that Labor Unions have earned for themselves an unenviable record of interference with the rights of others and have gone so far as to destroy both human life and property, in an effort to enforce their demands, it must therefore be considered as an institution which interferes with the exercise of personal liberty and the execution of law and order. Wherever and whenever the Union has gotten the upper hand in any business or manufacturing enterprise of whatever nature, it has always declared for the "closed shop" and that means that the man who is not a member, cannot be employed there, regardless of his qualifications, etc.

We can conceive of nothing more selfish than this effort on the part of the Union to deny to others the right to work wherever or whenever they can find suitable employ-



ment. It is quite evident that the Union has sought to obtain control of industry without assuming any of the responsibilities connected therewith; and it is also evident that the great majority of leaders in Labor Unions are not men who themselves labor to earn their daily bread, but who are agitators and organizers, and who because they are thus gifted, succeed in getting many good men to believe that they would be better off if they would allow such men as these to do the bargaining with their employer, instead of they themselves exercising their right of franchise to take up this matter with their employer direct.

It is a decidedly curious and almost unbelievable fact that men laboring would

I'd Rather Be A—

Matthew 25:21

I'd rather be a beggar, and know my precious Lord;

Than be a carpet-beggar, and doubt His precious Word.

I'd rather be a bootblack, outside an Indian's door,

Than be a whisky bureaucrat, and be a common bore.

I'd rather be a Meadowlark, and build my nest of hay,

Than be a wicked gambler, and drunk from day to day.

I'd rather be a preacher, and tell the old, old Story,

Than be a multimillionaire, and lost from Heaven's glory.

—Milton McKendree Bales.

rather pay dues to racketeers and be loyal to these ungodly men (we use the word "ungodly" because we believe the records of the leaders in all classes of Labor Unions have never revealed any outstanding Christians among them, this is not true of Industry), than to be loyal to those who pay them wages.

If labor would give the employer half the consideration that they give to the Labor Unions, in most cases wage differences could be quickly and satisfactorily adjusted.

It is generally recognized throughout the United States and Canada, that the CIO is decidedly communistic, that the AFL has made a fairly decent showing and has saved its face by disavowing any connection whatsoever with communism; but we should not overlook the fact that the rank

and file of men belonging to Labor Unions (either group) have always believed in some sort of Socialism, which is in fact only another form of the communistic idea.

We must therefore conclude that the basis upon which the Labor Unions operate is contrary to the principles of liberty and is contrary to the principles of non-resistance as taught by Jesus and emphatically violates the injunction given by the Apostle Paul "Be ye not unequally yoked together with unbelievers."

Viewing it from these angles, it is hard for the Christian to find any valid reason or justification for signing up with the Labor Union. In saying this, we do not overlook the fact that this same Christian may have a family and may be sorely in need of employment and that his refusal to sign up may cost him his job. Nevertheless, we are no better than the saints of early ages. No believer would ever have won a martyr's crown had he yielded to the cry of the world, or the demands of the state about him. It may also be argued that men have a right to unite together and bargain concerning their wages. We can see no harm in this but we frankly admit that this too would be more profitable and a greater credit to the working men, if it were done on a businesslike basis. However, the Apostle enjoins those who labor to be content with their wages. The Christian has a much better way through prayer and faithful attention to duty, to gain a higher wage, and the Union will never be able to compensate him for what he would gain, both materially and spiritually by sticking to New Testament admonitions.

No matter how well organized, the Union will never be able to change the principles of business. The real heart of business is still pagan and it will be pagan so long as men do not yield to Jesus and have sin and selfishness removed from their hearts. By saying this, we recognize that not all business or businessmen are pagan, for we have had many fine examples of unselfishness, where employers shared with the employee. It is quite easy for the employee to forget the responsibility that lies with an employer. Not everything that the employer touches, or the capitalist, turns to gold and not every business can be gauged or measured by the great monopolies that have pooled their interests and perhaps do not have the difficulties to get along, as do thousands of smaller industries. Many an employer is sweating to know how he is going to meet the payroll, keep his business from going into bankruptcy, long after the employee has gone home to his family and dismissed the care of the day.

It should also be remembered that these men and women who are engaged in picketing and who staged the strikes that we

(Continued on page 357)

Waste is Wickedness

H. C. Morrison

MY parents died when I was scarcely more than a babe. I fell into the hands of very kindly and loving grandparents, the parents of my father. They being old people I was raised at least fifty years behind the times. On the edge of pioneer days, seventy-nine and a half years ago, Kentucky was almost a new country. Great numbers of people lived in log houses. They were plain, honest, hard-working, economical people.

One of the first lessons I was taught was that "waste was wickedness." Here was one of the sayings of old people, who were trying to teach us watchful economy: "See a pin and let it lay, bad luck you will have the rest of the day. See a pin and pick it up, and you are sure to have good luck." Not much rhyme to that, but it was so instilled into us two small children that it never occurred to us to throw a pin away, or to see a pin lying about the floor and not pick it up, and put it in a safe place for future use. Here is a little couplet they drilled us as children,

"Willful waste makes woeful want.
And I may live to say,
Oh, how I wish I had the crust,
That once I threw away."

My grandfather would not permit any of us to throw an apple peeling or core into the fire; he would tell us to throw it out where some little hungry bird or chicken could make a feast on it, rather than to destroy it. We were taught almost like religion to take good care of our clothing, to keep a pair of new shoes clean and in careful repair for months. If we carelessly broke a dish or destroyed anything of usefulness we were corrected, not cruelly, but we were taught that we must not waste or destroy any useful thing. Those instructions have clung to me through life.

I grew up with the false notion that, that sort of teaching was common, and that young people under the influence of such instruction would be very careful not to destroy, break up, or waste anything that had any sort of value for the family, the fowl, the cattle or a neighbor. When I became connected with a school I found out that, having been raised some fifty years behind the times, I was mistaken, and that a great many young people raised up with or a bit ahead of the times were very careless of their clothing, would soon kick out a pair of shoes, would jerk a knob off the door, wrestle on top of a bed, break springs, tear up bedding, smash up chairs, destroy tableware, apparently without any sense of wrongdoing. And I have discovered as the years go by that many people in almost everything are destroyers rather than creators and savers of things that are useful.

We hear much talk of thrift, and a bit of the comforts of life these days compared with helplessness and want. Some people appear to think that by hard work, careful saving, and wise investment, until one accumulates some of the comforts of life; is almost if not altogether selfish wickedness; that one of the marks of virtue is poverty, forgetting that many people are poor because of indolence; that not a few of those who are poor are in that condition because they have wasted inheritance that has been left them. Not a few prodigals feeding swine to-day were once inheritors of considerable estates, but they lives riotously, gathered about them those human leeches that sucked their substance and then forsook them. Many people of this class are making it a tenet of their religion to insist that those who have labored, economized, and succeeded in making themselves a bit comfortable should divide their substance with those who have come to want through indolence, extravagance, and waste.

We are not thinking now of the fact that there is a very general, widespread and fixed conviction that labor that produces wealth should have a larger share of the wealth they have produced. When the owners of factories, foundries, or great plants, that produce the necessaries and luxuries of life, in a few short years become rich enough to purchase tilted scrubs of Europe to marry their cigarette-smoking daughters, it is very evident that such owners are guilty of two grave wrongs. In the first place; they have not paid labor enough for the commodities produced, and on the other hand, they have charged entirely too much to those who have purchased their commodities. They have not been strictly honest with those who have produced the materials which they manufacture, and their prices have been exorbitant to those who purchased their products.

Most all thoughtful people feel that we have come to a period in the history of our nation when there should be a readjustment of society and a better distribution of wealth; that it is not best for a few people to be immensely rich and live in extravagant luxury, while the masses live on the verge of want. Thinking along these lines it is quite possible to go far astray, to jump to conclusions that are entirely false.

The simple truth is, as can be easily proven by statistics, that wealth is wonderfully distributed in this nation, and that a very large portion of persons who are in comfortable circumstances fought their own way up from almost nothing, but honest toil

and frugality, into very comfortable conditions of living. But, it was not my purpose in the beginning of this editorial to go into any sort of lengthy discussion of our great social problem, but to call attention to the wickedness of waste. There are too many people suffering for the necessaries of life where it is not a question of worthiness, but a question of need that ought to be met by those who have enough and to spare. The crime against God and suffering humanity is to ruthlessly destroy anything that can give comfort and supply the want of the needy. When the hand of want is extended to us we ought to be careful about raising the question of worthiness. It is to be hoped when we send up our prayers to God He will not raise the question of our worthiness, but will in compassionate mercy grant to us His blessing; undoubtedly, that should be our attitude toward our fellow beings, regardless of the course of conduct that has brought them to want.

I believe it would be wise in the home, in the school, in the social, economic, and political life of the nation to teach and impress upon our people, from tender childhood up through all grades of society, in all the various departments of our religious and civil life that waste in wickedness; that the poor we have with us always; that somewhere in our own community, or not so far away, or even in some neighboring nation, there is serious want, the pinch of poverty, the underfed and poorly clad, great multitudes who are not properly nourished, who toil with little or no hope, who retire to their hard beds without sufficient food, and that we who have more than we really need, have absolutely no right to waste anything that might bring help and comfort to a fellow being. Let it become fixed in the minds of the people that willful waste of the necessaries of life is a crime against God and humanity.

The great evil and crime of war is the fact that it is so horribly wasteful. It wastes young life; it breaks old hearts; it leaves desolation and ashes in its bloody trail. It not only destroys life, but it burns up cities, wrecks buildings that cost untold millions of money and labor to build. War is a fiend that delights in waste. It has no compassion upon human life or the material things that have come up in the toil and sweat of the multitudes through the centuries. These wasters, with all others, must appear at the judgment bar of God and render their accounts. What a tremendous day that will be! Think about the gathering of the distillers, and the liquor venders and promoters in that awful time of final reckoning!—The Gospel Minister.

"The Lord knoweth them that are His"
(II Tim. 2:19).

The Only Cure

A. H. Stewart

"Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23).

SUPPOSING they could! Let us just suppose for a moment this were possible, what would be the effect? Outside it would make a great difference, but not a bit of a change inside! That is where the seat of all man's troubles are found, *inside* and not *outside*.

If a leopard could actually change its spots, would it really matter? Would you have no dread of meeting one if unarmed, because it had changed its spots to stripes?

Ah, no; it would be the same old leopard still, adorn him as you will. It would crouch as ever on the limb of the tree, ready to pounce on its victim. Changing its spots would not change its nature, and that nature is the cause of its ferociousness.

This is also true of man in general. He thinks if he could only change his outward appearance, all would be well. The drunkard thinks if he could be sober and industrious, that would suffice. The passionate man imagines if he could curb all his evil inclinations, surely he would be all right.

Yes, he would be all right outwardly, but the leopard is a leopard still.

The Pharisees seemed all right in their own eyes, and perhaps in the eyes of the others, but in the eyes of the Holy One, who "seeketh truth in the inward parts," they are "whited sepulchres." Outwardly they looked all right, but within are "full of dead men's bones, and of all uncleanness" (Matt. 23:25-27). "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me" (Matt. 15:8).

Saul of Tarsus "profited in his religion above many," but in God's sight he was the "chief of sinners."

He was a hater of God's grace, and, if it had been possible, he wanted to blot out of this earth the Name of Jesus, that blessed One who was ever God's unfailing and unchanging delight.

See Saul when the history of his nation and of his religion is gone over by the Spirit of God through Stephen in Acts 7; instead of bowing before God in repentance, the leopard nature comes out with all its venom, and he watches the clothes of those who stone to death God's true servant and faithful messenger. Saul is the finished product of religion!

Dear reader, have you learned that all your troubles come from within? Unless the seat of the disease is reached, all curative agents are of no avail. A true diagnosis is necessary. We need a new nature altogether! Unless that is made ours, we never can enjoy the things of God here

in time, and if it were possible to put us in the presence of the High and Holy One (before whom the angels veil their faces), we would be of all God's creatures most miserable!

"Vessels" are either "fitted for wrath," or are "unto honor and glory," not only now, but also in Eternity.

All find their true place at last, and all know that is their true place also.

In his "Mountain of Misery" Addison tells how, as he was pondering over the miseries and misfortunes of mankind, he fell asleep, and dreamed that a proclamation was issued commanding every mortal to bring his griefs and calamities and throw them together in a heap. A vast plain was appointed for the purpose. "I took my stand," he says, "in the center of it, and saw, with a great deal of pleasure, the whole human species marching one after another, and throwing down their several loads, which immediately grew up into a prodigious mountain that seemed to rise above the clouds!" He then describes this immense procession in some detail, and adds:

"But what most of all surprised me was that there was not a single vice or folly thrown into the whole heap: at which I was very much astonished, having concluded within myself every one would take this opportunity of getting rid of his passions, prejudices, and failures. I took particular notice of a very profligate fellow who, I did not question, came laden with his crimes. But, upon searching into his bundle, I found that, instead of throwing away his *guilt* from him he had only laid down his *memory!*"

This is an illustration of the fact that men are willing to part with their evil reputation and character; but, oh, how few will think of parting with the *nature* which produces all.

A true Christian is the opposite; he longs for the glad day when he will be "clothed upon with [his] house which is from heaven" (II Cor. 5:2). Then his body of humiliation will be changed like unto the glorious body of our Lord (Phil. 3:21). For this we wait in hope, for the redemption of our body (Rom. 8:23).

Reader, let us apply this to you. Would you be glad to get rid of all your enemies?—of all your past and your bad reputation?

"Oh," you say, "is it possible?" Yes, indeed; but only by getting a new nature in place of the old! Not by patching up the old. "You must be born anew" (again) is the only prescription for the Ethiopian, the yellow man, the red man, the white man. All need the same cure—a new life, with a new nature, having new tastes, and which

will finally have a new environment, "With Christ in Glory." This is what God offers to you now: Salvation from sin's penalty, its power, and, finally, its very presence; and also a new life with a new nature, which gives new desires, new hopes, enabling us to enjoy the things of God now, and will suit us for that high and holy place with all the redeemed in glory by and by. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Take it now from God's good and bountiful hand, and it is yours forever.

"Jesus died to set me free,

Jesus died on Calvary;

Not a blessing that I know,

But to Jesus Christ I owe."

—Evangel Series. No. 6.

Editorial

(Continued from page 355)

have had in America during the past several years, do not present a picture of starving men and women. A great many of them will be found to be overweight and while there are plenty of cases where industry does not pay proper returns for the labor given, we are constrained to believe that these men will be no better off after having joined the Union, because entirely too much of their wages will be demanded by such men as John L. Lewis who has been receiving from the hands of toil, a remuneration perhaps much greater for the same period of time, than received by any capitalist in this country.

Back of all the Labor Strikes which we are having, when the matter is sifted to its point, will be found, not the spirit of Jesus, but the spirit of Karl Marx, which teaches the denial of every virtue that the American people have been taught and declares that the education and teachings given by our Puritan Fathers and the rank and file of men and women who have stood for righteousness, is entirely wrong. For its adherents teach that chastity is not a virtue, thrift is not a virtue, to be charitable enough to consider the rights of others is not a virtue and those who embark upon this dangerous course will soon find the road leading to Darwinism and other forms of infidelity and denial of the truth which blinds men's hearts and sends them to perdition.

What To Do This Winter!

Many of us have enjoyed immensely the wonderful October days of 1937. We have seen Nature at her best, painting the dying colors of another wonderful summer season. Autumn is here and almost gone. The leaves have most all fallen and the cool north wind indicates to us that before long snow will be flying. The crops

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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.

The Advantages of the Expository Method of Preaching

J. F. Lady

Part II

THERE remains for us in the completion of this subject the pointing out of the definite advantages to the pastor from using the expository method of preaching.

1. First of all it produces Biblical preachers. As a result of Biblical preachers we may also say it produces Biblical hearers. That the Bible is the best seller in the world is not to be refuted, but we are safe in saying it is not the best read. They tell us the Bible is translated into eight hundred dialects, but how much more it is to have the Bible translated into Christian living. The Bible has been written on various kinds of paper and skins, but it is more essential to have it written on the tablets of flesh and blood. A minister remains but a short time at a pastorate before he makes the sad discovery that many are woefully ignorant concerning the basic truths of religion. This is true even among his best members. Most of the Reformed Churches agree that the Bible is the sufficient rule for faith and practice. Thus we believe that it is the expository method that helps to produce a Bible instructed pastor and people.

2. This method conforms to the Biblical idea of preaching. If we analyze the sermons in the book of Acts by the Apostles, we will find they are of the expository type. Paul's address at Antioch of Pisidia will be sufficient to illustrate the Apostles preaching. This analysis is taken from Stifler in his book, "An introduction to the book of Acts."

"GOD'S PURPOSE FOR ISRAEL"

Acts 13:16-41

I. Proof from Israel's History

- A. God chose and exalted the people. 17
- B. He delivered them from Egypt. 17
- C. He gave them a country. 18, 19
- D. He provided judges. 20
- E. At their request, He gave them a king. 21
- F. After removing him, He raised up David, a man after His own heart. 22
- G. From this man's seed sprang Jesus. 23

II. That Jesus is a deliverer is proved

- A. By the testimony of John. Vs. 24, 25

B. By His rejection, which prophecy foretold. Vs. 26-29

C. By His resurrection, a fact attested

- 1. By eye-witnesses. 30-32
- 2. By Scripture. 33-37

III. The Appeal — Remission of sins through Jesus Christ

A. Encouragement. Vs. 38, 39

B. Warning. 40-41.

Other examples of this may be found in Matthew, chapters 5, 6, 7. Also in Acts, chapters 2, 3, 7, 8, and 28.

3. The expository method leads one to think of the Bible as the great source book. If one really masters the method along with the mastery of the knowledge of the Bible there will be unlimited amount of suggestive themes for sermons touching every phase of life and experience in the individuals. It is a good source for handling touchy subjects. People cannot so easily think the preacher is levelling his sermon at them when he is simply giving the exposition of the Scriptures. As F. B. Meyers suggests: "It saves a man from the imputation of personalities and at the same time creates a well-instructed congregation. For instance, young women given to pride and worldly fashion will not think that the pastor is hitting at them if he comes expounding Isa. 3:16-26, or I Timothy 2:8-10." Then again, it is a source to touch on and treat every phase of character and experience as we see it in humanity. In order to produce a well balanced Christian, the preacher needs to feed him a well mixed ingredient. It is good to know every truth and the whole truth. As the Word has said, "Every Scripture inspired of God is profitable." Lou Kill, the converted gangster, stated from the pulpit that in all his wide evangelistic work he finds the Bible the answer to all the great problems of humanity. We quote this example to show how the expository method helps to explain the problems of the people by the thorough exposition and application of the Scriptures to life.

4. It gives the preacher a wider scope and delivers him from narrowness. One of the easiest things for a young preacher is to get into a rut or ride some hobby-horse. However good a hobby-horse may

be, it is a dead horse. This danger is natural, for we all have our special aptitudes. This method will break us of trite words and phrases. The former Dean of John Fletcher College told the story of a certain revival meeting which he conducted. Before he came, the people were very prejudiced against the word Sanctification. During the course of his meetings he did not mention the word Sanctification one time, but rather used similar Biblical expressions. It resulted in a great revival. He explained at the close of the revival that clothed it in different Biblical terms. The people said, "If that is Sanctification, we believe in it too."

5. Finally, we believe the greatest advantage of this method is that it gives unction and force to the minister himself. Not only because he honors the Word of God, but because no one can withstand, not even the Devil himself, "Thus saith the Lord." Arguments that are endorsed by the Divine Word of God, compel the opponent to stand before the Supreme Tribunal.

In conclusion, we believe the person that is really interested in the preaching of the Gospel will be vitally interested in the study of the Bible. That being true, the expository method of preaching will naturally become a delightful procedure to the spiritually minded man. It is no lazy man's method. It demands both "brain and brawn," plus a careful guidance of the Holy Spirit. The fruitage of such a method ought to develop a greater God-consciousness and more Bible guided experiences.

— End —

Naaman

II Kings 5

P. J. Wiebe

There are a number of Bible characters from whom we may learn some beautiful lessons and among them is Naaman. He was the captain of the host of Syria and he was a mighty man of valor—but there was one thing the matter with him—he was a leper. There are people today who are splendid types of humanity and who have much that is commendable, but there is one thing the matter with them—they are sinners. Leprosy is a type of sin. And like Naaman of old wanted to be healed of his leprosy, so these people want to get rid of their sin. But like Naaman, they make the same mistake and go to the wrong place for help. Naaman went to the king of Israel, but he could not help him. When he came to the prophet of God and was told what to do, he was not willing to take the way. How many souls are just like Naaman? They feel the heavy burden of sin and they would like to get rid of their burden. But when they are told that it means repent-

ance, confession and forsaking of sin, they are not willing to take the way. Like Naaman they begin to criticize and find fault, saying "I thought." Naaman had it all thought out in his mind how the prophet was going to do it and when he did not do it that way, he was willing to go through life a leper.

How many people would rather carry the burden of sin all their life, than to take the way of the cross. However, Naaman allowed himself to be persuaded and was healed of his leprosy. And every sinner who is willing to take the Calvary cure can get rid of the burden of sin and be cleansed from the desire for sin. That is why Jesus came into the world, "To save His people from their sins." Matt. 1:21.

I am glad tonight for "the fountain that was opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

Are you still laboring under the burden of sin? Jesus has a better way for you. Accept the provision He has made. Plunge into this fountain, take the way with Jesus, accept the Calvary cure. You will get rid of the burden of sin and the desire for sin. He will fill your soul with joy unspeakable and full of glory and your life will be fruitful in His service. II Pet. 1:8.

Gems of Truth From a Minister's Note Book

Jacob W. Keefer

1. Education without salvation is somewhat like a bird with a broken wing; it will not enable man to fly heavenward.

2. Man is an extremist; one day he worships his fellowman, Acts 14:18; the next day he stones him, verse 19. Hence, true religion must constantly contend against excess of liberalism, excess of restriction, and impurity of life.

3. "Having nothing, and yet possessing all things," II Cor. 6:10. Many of God's children are poor in property, but rich in piety; poor in money, but rich in mercy; poor in worldly goods, but rich in heavenly grace.

4. In Jno. 3:16 we have the Bible in miniature. The remainder of the Bible is simply an unfolding and developing of the great thoughts contained in this text. The one thing that surpasses the power of God is His love for the world.—Christian Herald.

5. The Children of Israel fell under the curse because: (1) They tolerated the enemy within their borders; (2) They associated and intermarried with them; (3) They worshiped their heathen gods. We must conquer the enemy by the grace and power of God, or he will conquer us. There is no neutral ground. "He that overcometh shall inherit all things," Rev. 21:7.

6. Character is what counts. Service is not a satisfactory substitute. We serve by being, as well as by doing. The Lord desires the love of our hearts more than the labor of our hands, Luke 10:38-42. If we render to Him the former, the latter will invariably follow.

7. All that was best in the Hebrew religion is conserved and carried higher in the Christian religion. Everywhere the devoutest Jews were conscious of wants which the national faith did not meet. They waited for the "consolation of Israel," Luke 2:25, and when Christ came He supplied the satisfactions which Hebraism was lacking. Christianity commended itself to the disciples of Christ because it was their own faith at its very best. It supplied their every need.—Geo. A. Gordon.

8. Nowadays, many preachers put much emphasis upon faith, and say very little about obedience. Consequently, many people accept Christ as their Savior that do not acknowledge Him as their Lord, and know nothing of the surrendered life. Faith and obedience are both essential to eternal salvation. Obedience is necessary, (1) To membership in God's family, Matt. 12:50. (2) It is the key to spiritual knowledge, Jno. 7:17. (3) It secures the blessing of divine fellowship, Jno. 14:23. (4) It secures entrance into eternal rest. Rev. 22:14. "Blessed are they that hear the Word of God, and keep it," Luke 11:28. It is not what we know, but what we do, that brings God's smile of approval upon our lives.

9. "Though critics disagree,
I find it daily true;
Christ Jesus does for me,
What only God can do.
His blood saves from all sin;
His Word shows me the way;
His Spirit rules within,
And guides to endless day."

A Sermon To Seats

Introduction—Tonight I wish to speak to the seats. We have special days set apart for old people, children, mothers, college, missionaries, etc., but none for the seats. I shall divide my talk into two parts.— Things praiseworthy and things blameworthy.

1. Praiseworthy things (some things which cannot be said of all men). You are always present. No matter what the weather is. It is never too cold, warm, wet, or dry for you. No matter what is going on in the other churches you are always here. I can depend on you. You do not attend the theater, do not dance or play cards, do not go to Sunday baseball, or Sunday picnics, nor even go visiting.

You show by your presence that you are always on the side of righteousness and truth. You never miss preaching, prayer

meeting, Sunday school, or the Missionary meetings.

I notice that there are two kinds of seats, full and empty. I appreciate your presence, but would rather there were less empty ones and more full ones. I must praise you empty ones for this one thing. You are always here on time and right up here in front. I wish the full ones would crowd you out, so there would be none in the service.

Your deportment is good. You never disturb the service by coming in late. You are always on time, especially you empty ones. We did not think of giving you a coat of oil last spring. Perhaps if you had a new dress you would come late so all could see it. You never look around when anyone comes in late. You never whisper or read books or papers to let the preacher know that you are not interested in what he has to say. You never find fault with the preacher nor his sermon. You are a peaceable set, you never quarrel among yourselves. You never get mad and stay away from church because you don't like each other. You are quiet, loving seats. I commend you for it. You are established, firm, stable. You are not like the moon which changes every quarter. You are not chasing after something new all the time. You are loyal, I can depend on you. Nevertheless I have some things against you.

2. Blameworthy things. Some of you full seats are as guilty as the empty ones. The service is no help to you. The preacher's efforts are all a failure as far as you are concerned. You are no better now than you were a year ago. You have no feeling. You are not moved by anything the preacher says. You act like you listen but you don't. The message only goes to the surface. You are no help to the preacher in his work. You never invite anyone to church, visit the sick, nor speak to souls. When I put on a Sunday school rally you never get stirred but sit and look like you wondered what it was all about.

You never pray. You are always at prayer meeting but you never take part. You never work around the altar and try to help souls get saved.

You never give anything. God loves a cheerful giver but you never give a cent. You are so tight you squeek. You would let the preacher starve. A preacher complained that his people would not support him, except with wormy apples. "By their fruits ye shall know them."

You seats are not sociable. You never speak to each other nor to strangers. You never visit each other nor the newcomers. You are no inspiration to the preacher. You are so cold and stiff and formal that a preacher may study and be filled with the Spirit and preach with power but you

(Continued on page 367)

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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2001 Paxton St. Harrisburg, Penn.

Attention of General Conference Secretary

MARRIAGES

LEBO-SIMMONS—On Friday evening, October 15th at 5:30 p. m. at the home of the bride's parents, Bro. and Sr. Reuben Simmons of near Mechanicsburg, Pa., there occurred the marriage of their daughter, Sr. Blanche Irene to Mr. Paul B. Lebo of Carlisle, Pa. Rev. Benjamin Lebo, father of the groom officiated. May God's blessings accompany them through life.

Nine-tenths of the Bible becomes clear, when we are willing to deny ourselves, and take our cross and follow Jesus.—Saphir.

Obituaries

SOLLENBERGER—Catherine Belle (Ausherman), wife of Levi G. Sollenberger of Bath, Northampton County, Penna., died at the Allentown Hospital, having been a surgical patient there for 12 days. She was born March 16, 1881; died October 11, 1937, aged 56 years, 6 months and 25 days.

Sr. Sollenberger was a native of Chambersburg, Pa., being a resident of Bath the past 19 years.

Surviving are the husband, a daughter Esther, wife of Wilbert Hayes. Two children Margaret and Frank preceded her in death. Her aged father, Lewis Ausherman of Chambersburg, and six brothers and six sisters also survive: Jacob of Miami, New Mexico; Noah, Jere, John, Harry and Thomas of Chambersburg, Pa.; Mrs. William Byers of Greencastle, Pa.; Mrs. Adam Knepper, Chambersburg, Pa.; Mrs. J. Owen Long, Lacey Springs, Va.; Mrs. Charles Sollenberger, Woodstock, Va.; Mrs. John Cutshall, Allentown, Pa., and Mrs. John Taylor of Sebring, Florida.

Sr. Sollenberger was a member of the Brethren in Christ Church for over 32 years. She was a devoted help-mate and will be greatly missed in the home. Virtue was one of her highest aims, she believed in telling her children both sides of life that they would know from their parents the true and right way. She requested to be anointed and this was done the day before she went to the hospital.

Her night nurse told us of the glorious way in which she went to her crowning. She sang part of that old hymn, "Praise the Lord, O My Soul, Glory Hallelujah" and also recited part of the 23rd Psalm. Shortly before she had her sinking spell she told the nurse to "Listen a little boy was singing."

A short service was held at her late home on Wednesday evening, October 13, by Elders Howard Stout, Edwin Rosenberger and Abram Rosenberger. Rev. Abram Rosenberger accompanied the family to New Guilford Church, Franklin County on Thursday, where Bishop Laban Wingert assisted in services at 2:00 p. m. Rev. Rosenberger preached the sermon, his text: Job. 14:14 and Rev. 2:17. Interment was made in the adjoining cemetery.

WATSON—Mrs. Margaret (Sanderson) was born in Sunderland, England, Sept. 6, 1897, and died Oct. 17, 1937 in Welland, at the Brethren in Christ Mission at the age of 70 years, 1 month and 11 days.

In the year of 1891 she was married to Mr. Thomas Charles Page, of Durham County, England. To this union were born two children, one son and one daughter. After a period of about four years of married life Mr. Page passed away, leaving his widow and two young children.

In the year of 1900 she was married to Mr. Ralph Watson of Tunstall, England. To this union were born two children, one son and one daughter. In 1925 Mr. Watson passed away, after which Sister Watson sailed for Canada and came to Welland, where she has lived most of the time since coming to Canada. At the time of her arrival in Canada she was a member of the Church of England, but after coming to Welland she came in contact with the Brethren in Christ and about 11 years ago she united with the above mentioned body, and remained a faithful and devoted member until she passed to her reward.

Sr. Watson was a very loyal member, whenever possible she would be in every service. Faithful in the prayer and testimony services, and she was one of our best supporters of the mission considering her means. She will be greatly missed by the Church, and by her dear children whom she leaves to mourn their loss, which is her eternal gain, two sons and two daughters, Mable Page of Stevensville, Ont.; Margaret Watson of Chicago, Ill.; Thomas Charles Page, England; Anthony Watson, England; also three grandchildren, and a large number of friends.

Funeral services were conducted on Tuesday, October 19, at the Welland Mission by Bishops Jonathan Lyons, Bert Sherk and Eld. Warren Winger. The body was laid to rest in the Brethren in Christ cemetery at the Bertie Church. Text: II Tim. 4:7, "I have finished my course."

BALL—Mary Jane Ball, wife of Orval Ball, Montoursville, Pa., R. 1, was born July 13, 1901; died October 15, 1937, aged 36 years, 3 months and 2 days. She leaves to mourn her departure her husband, four daughters, Mrs. Arden Rhone, Betty, Jessie and Mary, and three sons, Robert, Ralph and Richard; also

her mother, Sr. Elizabeth Leighow, two brothers, Benjamin and Amos.

Sr. Mary Jane Ball was converted ten years ago in a tent service held at the Fairfield Center Schoolhouse. Some time later she was received in church fellowship and was baptized. She was a faithful member to the Church of her choice. Her testimony and prayer always was an inspiration to the service. She was not always able to go to services, though her heart was there, many times she walked a few miles and carried a baby besides. Her death came very sudden, little Mary was just a week old. Her death was caused by heart trouble.

The sister is greatly missed in her home, and in the Church and community. We may truthfully say a young devoted mother and sister has left us without saying good-bye. We expect to soon meet her in glory.

Funeral services were held at the Spittler Funeral Home at 10 o'clock Monday morning, October 18, conducted by Eld. Henry T. Frey and Bish. H. S. Miller of Mackeyville. Text: Jeremiah 15:9 middle clause, "Her sun is gone down while it was yet day." Job 19:11, "My days are past, my purposes are broken off, even the thoughts of my heart." Burial took place at Northumberland cemetery.

SHAFER—Bro. Horace N. Shaffer was born March 22, 1857, died October 13th, 1937, aged 80 years, 6 months and 21 days.

Bro. Shaffer was converted a few years ago in a revival meeting at Mechanicsburg Church. He was faithful in attending services until a few weeks ago he suffered a stroke of apoplexy and died soon after in the Mechanicsburg hospital.

Surviving are two sons, Ross K. of Palmyra, Pa., and Nissly of Florida; also two brothers and two sisters.

The funeral services held October 17th at the Palmyra funeral parlors were conducted by Rev. J. Roy Asper. Text: I Sam. 20:3, "There is but a step between me and death." Interment in Campbellstown cemetery.

DONNELLY—Sr. Lillie Henry Donnelly was born November 25, 1872, died October 6, 1937, aged 64 years, 10 months and 11 days.

Sr. Donnelly was an invalid for a number of years, but she bore her suffering patiently with the hope of a bright future. She is survived by her husband, Wm. Donnelly and two sons, Coover Donnelly and Harry; one sister and one brother also survive.

Funeral services held October 9 from her late residence in Donnelly town were conducted by Rev. S. C. Eshelman. Text: II Kings 20th chap. "Set thine house in order for thou shalt die and not live." Interment in the Lutheran cemetery.

ESHLEMAN—Sr. Amanda B. Eshleman, widow of the late Eli M. Eshleman passed away at the home of Malinda G. Myers in Florin, Pa., early Sunday morning, October 17th, 1937, aged 77 years, 1 month and 24 days. She was born in Rapho Township, Lanc. Co., Pa., August 23rd, 1860. She was the daughter of the late Samuel and Mary Ginder. She united with the Brethren in Christ Church early in life and remained faithful until death. She was confined to her bed and her room most of the time in the last year. In her last spell of sickness she was very much concerned that all shall be well with her soul, often repeating, "All of Thee and none of self" and she also repeated the 23rd Psalm many times daily. Often she asked to have read her favorite chapter John 14.

Bro. Eshleman preceded her in death just six months.

Funeral services were held at the home Wednesday morning, October 20th, with further services at Cross Road Church, conducted by Bishop L. O. Musser, Elder Abram Hess, Irvin Musser, and Henry O. Musser. Text: John 14:2. Following the interment in the adjoining cemetery, lunch was served in Cross Roads Church basement by request of the deceased sister.

I know not the day
His call I shall hear:
To Him I will go.
Who to me is so dear.
And when all the dreamings
Of earth-life are o'er,
Victorious, I'll praise Him
On yonder bright shore.

HEISTER—Leah Frances Kauffman Heister, daughter of John J. and Fannie Kauffman, was born April 18, 1880; departed this life Oct. 12, 1937, aged 57 years, 5 months and 24 days.

She was united in marriage to Charles E. Heister on Nov. 5, 1902. To this union were born three sons and three daughters. The one son was born dead. The five remaining children are Clair and William Heister, Frances

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; Rosa Eyster.
 Dayton Mission, 601 Taylor St., Dayton, Ohio, in charge of W. H. and Susie Boyer, Eva Dick, Angeline Cox.
 Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Penn., in charge of Barbara Hitz, Mary Sentz.
 San Francisco Mission, 948 Haight St., San Francisco, Calif., in charge of Walter Reighard and wife; Anna Mary Royer; Grace Plum.
 Welland Mission, 38 Elizabeth St., Welland, Ont., in charge of Jonathan Lyons and wife, Elizabeth Brubaker, Mary Lyons.

Rural Missions

Houghton Mission, Rt. 1, Tillsonburg, Ont., Can., in charge of Edward Gilmore and wife, Idellus Sider, Ellwood and Ethel Flewelling.
 Kentucky—Albert H. Engle, Supt.
 Ella, Ky.—Hershey Gramm and wife; Ellen Kanode; Sara Brubaker.
 Garlin, Ky.—Albert H. Engle and wife; Imogene Snider.
 Home Evangel, Knifley, Ky.—Albert and Mary Brenneman; Anna Mae Stauffer.
 Gladwin, Michigan—
 Mt. Carmel, in charge of Charles Nye and wife.
 Oak Grove, in charge of Melvin Stauffer.
 Paddockwood Mission, Meath Park Station, Saskatchewan, in charge of Albert Cober and wife, and Helen Bowers.
 Riddlesburg Mission, Riddlesburg, Penn., in charge of S. Iola Dixon; Bertha Wingert.

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 Joseph L. Musser, Steward and Lydia Musser, Matron, with Eld. Graybill Wolgemuth and wife in charge of the spiritual phase of the work.
 2001 Paxton St., Harrisburg, Penn.

Love Feasts

Kansas

North Dickinson District—
 AbileneNovember 13. 14

Michigan

CarlandNov. 13, 14
 MooretownDec. 4, 5
 The Michigan District Council will be held on Monday following the Carland love feast.
 G. G. Lyons.

Ohio

Chestnut GroveNovember 6, 7
 Valley ChapelNovember 13. 14

Pennsylvania

SoudertonNov. 13, 14

NEWS NOTES, ROSEBANK, KANS.

In view of soon leaving for the African Mission field, Sr. Dorothy Lexow gave an interesting talk to the Rosebank congregation on the evening of Oct. 7th. She gave evidence of her definite call to the Lord's work, and told of her experience in Home Mission work in Kentucky.

On Oct. 10th in response to the urgent call to prayer in behalf of missions, a fast

(Heister) Anderson, Elda and Emma Heister. These with their father are left to mourn the departed mother and wife of the home.

Sister Heister was converted some time after her marriage and through her Godly influence, in connection with other things her husband was won to Christ, at which time they two united with the Brethren in Christ Church.

The life of Sister Heister was a very useful one in the Juniata-Mifflin District. She will be greatly missed not only in the home but in the Church of this place.

Funeral services were conducted at the house by Elders Paul Goodling and Allen Brubaker. At the Pine Glenn Church of the Brethren by Elders Abner Martin and J. A. Climenhaga. Interment in the adjoining cemetery. Text for the occasion, as chosen by the family was Proverbs 31:10-31.

day was observed. Bish. R. I. Witter used as a theme for his morning message, "Elijah's Three Restaurants." I Kings 17:3-6; 10-15; I Kings 19:5-8.

A love feast was held Oct. 23rd and 24th. Among other visitors present, we appreciated the messages of Bish. L. Shoalts and Bro. and Sr. Paul George. A goodly number participated in the communion service in the evening, some for the first time. On Sunday morning Bro. Edgar Heise of Hamlin, Kans., taught the S. S. Lesson, while Sr. Viola Burkholder of Upland, Calif. and Sr. Paul George spoke to the children. Bro. and Sr. George told of their call to foreign mission work. Our prayers attend this missionary group as they go forth to labor for the Lord beyond the sea.

—Anna Moist, Cor.

PLEASANT HILL, OHIO

Once more we were privileged to enjoy another love feast at this place on October 16th and 17th. We were happy to have Elder Albert Engle from Kentucky with us, giving some heart-searching and instructive messages along practical lines. On Sunday forenoon we were told about being planted by the Lord and how we should let the roots of Bible Study, faith, obedience and prayer grow deep in order to be established in the Lord. We were glad for the presence of the Lord in the place.

We appreciated having Sr. Engle and son, Joseph, Sr. Powell and Sr. Imogene Snider who accompanied Bro. Engle. We were glad too for some of our young people who are at Taylor University to met with us at this time. We were made to feel it was good to have been there. Pray for us at this place that the Lord might have His way with each one.
 —Elizabeth Thuma, Cor.

BETHEL MISSION Sylvatus, Va.

Dear Brethren and Sisters in the Lord:

Greetings in His precious name who loved us and gave Himself for us that He might redeem us from all Iniquity. Inasmuch as we have not written to the Visitor for some time we thought it meet to write a few lines again.

We have had an unusually busy summer, and the work continues about as usual, only we can see the continued drifting away from God, one of the sure signs of the age in which we are living.

We had a wonderful answer to prayer during the month. For fourteen years we had been praying for the return of Bishop O. B. Ulery to our work again, so on the 12th of October, we had the privilege of welcoming him and four Spirit-filled Sisters of Springfield, Ohio, into our midst. They remained with us over the following Sunday during which time we had Bro. Ulery with us in seven services, and we were able to get him into a large number of homes that in years past he had learned to know the people. We found a joyous welcome in every home we visited and a deep appreciation of Bro. Ulery's visit. His deeply spiritual Messages were a real uplift to us who are laboring for the Master, and to all who heard him. We greatly appreciated the concern Bro. Ulery and the Sisters expressed for us in the work here and the encouragement they gave us. The parting on Monday morning will be long remembered. Bro. Ulery read for us the 1st Chapter of Philipians, and the Lord was so precious to us during the time of worship, we felt that a prayer that reached the throne of Grace

ascended in behalf of the work at Bethel.

We now have another Convict Camp in about eight miles of the Mission doing road building. On Sunday afternoon we took Bro. Ulery to preach to the men. We have services with them once a month. We had a rather hard experience on Tuesday morning. We had replaced our old Gospel horse, "Ned" which is nearly twenty-two years old, with a fine young horse. We went to feed and found the colt with the colic so by six o'clock he was dead. It made us feel badly to see him die, but we praised the Lord that it was not one of the family; then we thought as we watched in the last struggle, if the death of a faithful horse causes us sorrow how much sorrow had we ought to have for poor precious souls that are passing into the other world without God and without hope. May the Lord help us to be faithful in our concern and faithful in warning lost souls of their awful doom eternal.

We are very thankful for the faithful girl that we have with us helping in the home. She is a member of another church, but the Lord is laying it upon her to take the plain way with us. During Bro. Ulery's visit with us she seemed to become much interested in the way we take. We ask your prayer's in her behalf that the Lord will have His way with her. She is wearing a covering regularly and wished to know God's will for her, so your prayers will help. Our little flock has been diminished somewhat by some moving away, but we are glad to feel that the Lord is going to raise up others.

We ask your continued interest in the work here and ask your prayers that the Lord will continue to bless and that the work may go forward and not backward. We need your encouragement for our problems and discouragements are many, but we have a Great God who is able to see us through. It does us good to get your letters of encouragement.

We should not close without noting a surprise visit last Saturday afternoon of Bro. and Sr. Cassel of Souderton, Pa. They called on us for about two hours, and we appreciated it very much. These visits mean much to us and we appreciate them, be they long or short.

Yours awaiting the coming of our King,
 Denny and Marie Jennings.

AT BEULAH COLLEGE

Charles L. Slater Speaks.—How the gospel message can be taken to every individual in our day was outlined by the Reverend Mr. Slater at a meeting of the Christian Workers' Band held at the college church, October 21. "If we can get four thousand young men to sign on the dotted line for God as the soldier boys did for Uncle Sam. we can evangelize the world," he declared. The Oriental Missionary Society, he explained, is at work on a unique plan of evangelism in China. Gospel portions are to be distributed to every home in China. Gospel teams are sent from village to village where they hold open air services; then two by two the workers visit every home in the territory where short messages are given and prayer offered. Brother Slater has served on such teams and gave thrilling accounts of his adventures.

"The Desert Missionary" in Chapel.—Ray R. Perry, of San Bernardino, California, sketched the work of the American Sunday School Union in San Bernardino, Riverside, and Inyo counties during a recent chapel hour. He described the search for communities untouched by Sunday Schools of any denomination, the efforts to establish Sunday

Schools among them, and the wonderful work of grace in the lives of boys and girls, as well as the renovation that occurs in the lives and homes of older people where Sunday Schools are opened. He told of one boy who was remarkably delivered from the use of tobacco after he was definitely saved, and who has since dedicated his life to Christian service. He is praying for the conversion of his unsaved parents. "We don't know what it's all about," his father remarked recently, "but if Sonny wants to be a preacher, we'll stand back of him."

Other Chapel Visitors. — Other recent chapel speakers include Reverend and Mrs. Ben Sutton, Olivet, Illinois, song evangelists, and also Reverend and Mrs. H. A. Sprague, for eleven years connected with the Denver Bible Institute, now on a leave of absence in Southern California. Rev. Sprague gave reminiscences from his four years' experience as an evangelist in outlying, unchurched communities.

Panel Discussion. — Another interesting meeting of the Christian Workers' Band, held in the college auditorium, October 28, was a panel discussion of various problems of the Christian worker. A. C. Burkholder, representing the Church Extension Board, and H. G. Brubaker, representing the city mission work of the Gospel Team, were the speakers on the panel. The questions were provided by student workers who were represented in the discussion by Dortha Dohner.

NEWS NOTES UPLAND, CAL.

Quarterly Foreign Missionary Day was observed Oct. 10 in response to the call from the For. Board for a day of fasting and prayer on that date. In the morning service Bro. H. Alderfer, our local member of the Board, read the Call as published in the Evan. Visitor and urged the church to take the need upon our hearts and obey as the Spirit leads. Bro. Chas. Engle then spoke on "Mass Movements," explaining the situation in India today and how it effects our work there. The need is great for a corps of trained and consecrated Indian workers to evangelize and teach those who want to accept Christianity and yet are so ignorant of the way of salvation.

God's Power on the Mission Field was vividly portrayed by Sr. Lucille Engle in the evening service. She pictured the awful powers of darkness which bind the people and gave instances of the triumph when God is allowed to have His way, for Christ has said in Mt. 28:18: "All Power is given unto Me." Bro. Fred Abel of Japan gave a closing appeal from Mt. 9:37-38. The harvest is plenteous, the laborers few, therefore, pray ye. Livingstone said, "I place no value on anything except in its relationship to the cause of Christ. This is our special day. We are God's stewards. Have we done our best?"

Visitors. The conference of the Mennonite church being held on the west coast, it has been our privilege to entertain a number of the Mennonite brethren and sisters from the east. The messages of Rev. Burkholder and Bish. Derstine from Canada, and Bish. Swartzendruber from Iowa, and others were much enjoyed.

Corona Tent Meeting. A request came quite unexpectedly to the church extension committee to hold a tent meeting in an unchurched community a few miles out from Corona, about twenty miles from Upland.

The local ministers are taking turns in bringing the messages, while students of Beulah College and others are giving their time in visiting and furnishing music. It is hoped that the meetings will result in an opening for a regular Sunday School in this community of some one hundred families besides precious souls being born into the Kingdom of God.

Revival Preparation. In anticipation of our revival campaign which is to begin Nov. 7, our pastor, Bro. Burkholder has been delivering Sunday morning sermons for the past several weeks with the purpose that the church may be properly prepared to engage in a wholehearted battle for souls. According to your Faith, Soul Burden, Soul Winning, Why Stand Ye Here Idle, and The Church at Work are the subjects used thus far. Prayers are ascending to God for a real outpouring of His Spirit. If He can have His way in the heart and life of each of His children the Holy Spirit will have open channels through which to work and save souls. Bish. E. J. Swalm of Ontario, Can., will be with us, the services to continue over Thanksgiving and through Bible Conference. Pray for us.

Edna M. Harman, Cor.

REPORT OF KNOXVILLE TENT MEETING

Beginning Sept. 3 and continuing for five weeks, the Des Moines congregation sponsored a tent meeting on the edge of Elder Wm. Deemy's farm. The exact location is six miles southwest of Knoxville, Iowa. It is a forty-mile drive from Des Moines.

Elder H. W. Landis was the evangelist, assisted by three Des Moines sisters, Anna Jeffries, Melita Cram, Maurine Riley and Mary Wenger, formerly of Penna. The Ezra Burkholder family camped on the grounds also and gave much time in prayer.

The Salem school, located nearby, was opened to the sisters for sleeping quarters. This kindness was greatly appreciated as the nights were quite cool.

There was a continual test of faith for good weather, as we were located on mud roads, and the country in that section is very hilly. The Lord favored us and granted our desire. Only one night out of five weeks were we without a congregation. That night the workers had a special meeting.

It was a real inspiration to labor in this community. We found so many honest, hungry hearts. March visitation work was done and the people readily responded to this personal interest. We praise the Lord for answered prayer and visible results. It was our happy privilege to see souls pray through. While it is true some souls did not yield, rejected the light and justified themselves, others opened their hearts and pressed through to a real experience.

Many have opened their doors for cottage prayer meetings. Each Thursday evening a car load of brethren and sisters from Des Moines will go down to assist with these services. Sister Mary Wenger has been appointed to arrange places for the meetings and spend some time each month in the community doing visiting.

Our hearts are greatly encouraged with the work in this place. Since it is a new

community to us and unworked by any other denomination we ask your prayers for the building of a lasting work.

Iowa District Love Feast

Our District commemorated the death and suffering of our Lord at Des Moines, Gospel Temple Church, on Oct. 17. Afternoon service was set apart for examination and preparation for the sacred service to follow. From our hearts we can say the Lord's presence was with us and our souls were enriched on this blessed occasion.

We appreciated those visiting and uniting with us in Love Feast, our Bishop, R. I. Witter and family, Sr. Dorothy Lexow, also Bro. and Sr. Paul George. It was estimated by several who have lived here for years that this was the largest Love Feast ever conducted in this place.

The evening meal was served cafeteria style in the church basement. This was for the convenience of all and greatly appreciated as it was a rainy evening. It also gave more time for fellowship and praise meeting.

Sunday morning Bishop R. I. Witter delivered an inspiring message after which Sister Dorothy Lexow gave a very uplifting talk.

Bro. Paul George had charge of the evening service at Oak Park Mission. Before the message we enjoyed a refreshing testimony meeting in which practically every one present participated. Bro. George gave his experience and call to Africa.

May God's rich blessing attend them as they go forth. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

"Then said I, here am I; send me."

May our heart's prayer be "Others."

"Let 'Self' be crucified and slain

And buried deep, nor rise again;

And may all efforts be in vain,

Unless they be for 'Others.'"

In Christian Love, Anna I. Jeffries, Cor.

PHILA. MISSION REPORT

July, August, September

Balance July 1, 1937	\$ 1.99
Mission Offerings	82.81
Individual Offerings—	
Lovina Jarrell	1.00
Myra V. Leshner	1.00
Alida Wolgemuth	3.00
Mr. and Mrs. Abram Martin	1.00
Mrs. Jos. Haines	1.50
Mrs. Plutch	1.00
Grantham S. S.	14.28
Mr. and Mrs. R. Kelly	7.00
Mary K. Stover	1.00
Eld. and Mrs. Allen Brubaker	1.50
Catherine Myers50
Mrs. Peatling, Kans.	4.00
A Sr., Elizabethtown, Pa.	5.00
Edna Schock	1.00
Vera Nyman	5.00
Glen Hess	2.50
Total Ind. Offerings	50.28

Total Offerings

Expenditures

Coal	\$18.00
Gas	10.16
Groceries	114.60

Total Expenditures

Bal. in Treas. Sept. 30

Other donations from Mr. and Mrs.

Abram Rosenberry, Mr. and Mrs. Wm. Rosenberry, Eld. and Mrs. Abner H. Martin, Eld. and Mrs. Christian H. Moyer, Rev. Jacob H. Hitz, Katie A. Moyer, Catherine Kircher, Eld. and Mrs. Ambrose Myers, Eld. and Mrs. Allen Brubaker, Hazel Compton, Catherine Myers, Maude Daily, Elizabeth Kraybill, Gladys Kraybill, Lovina Jarrell, John Tompson, Rebecca Schock.

A large donation of vegetables and fruit from the Rapho District. Glad for the canned fruit that was sent with this donation.

Charity Fund Report

July, August, September

Balance July 1, 1937	\$15.54
Wednesday Evening Prayer Meeting Offerings	17.82
Total	\$33.36
Given to the needy	\$22.99

Leaving Bal in Treas. Sept. 30, 1937 \$10.37
 We are glad for every one who has contributed in this way to bring help to those in need. The Lord Bless you all is our prayer.

To the Brethren and Sisters of the Visitor family Greeting:

Greetings in Jesus Precious Name—
 Another three months have passed and the Lord has again supplied. We thank the Lord and all the dear ones who have so nobly come to our help.

Our hearts are glad to know that the Lord is still remembering His own. Praise God.

Since our last report Bishop Ray Witter gave us a two weeks meeting. The word of God came to us in power, we are sure that our Bro. freed himself by the messages he gave and we trust that the seed sown will not fall to the ground, but in God's own way and time will bring a bountiful harvest. There were those whom the Lord was speaking to and some sought help from God and received definite help, while others are still waiting outside. We too were glad to have the ladies quartette with us, who gave the gospel message in song. These messages were enjoyed by all, both young and old. May these dear ones continue their message in song, and in this way glorify God. We are looking to the Lord in behalf of the work that the work may grow and prosper during the winter months.

We solicit your prayers to this end that God may come to us in mighty convicting, converting, and sanctifying power. We are glad for our young people who have come to the city for the winter term in school and will be a help while here.

May the Lord bless every effort is our prayer.

Yours in Jesus glad service for souls,
 —Barbara E. Hitz—Mary Sentz.

BOYLE, ONTARIO

Dear Visitor Readers:

We enjoyed a great time of blessing and fellowship during our annual Love Feast held at Boyle on Oct. 2 and 3. Elders T. Doner, J. Lyons, E. Bossart and J. Sider were visiting ministers, also our Bishop L. Shoalts. We greatly appreciated the messages they brought to us at this time.

On the following Thursday evening we were greatly favored in having Sr. E. Gayman, returned missionary from India with us; who brought us a very stirring message of India and her needs.

We are looking forward to a gracious revival to be held here in January with Bro. H. Kreider as evangelist.

Yours in His Service,
 Sr. D. Traver (Mrs. Fred), Cor.

REPORT OF CONOY HARVEST PRAISE SERVICE AND FIFTIETH ANNIVERSARY SUNDAY SCHOOL MEETING

On Saturday, September 17, we again enjoyed a Harvest Praise service. Elder Cyrus G. Lutz preached the Harvest sermon, using many very suitable scriptures. His message will be remembered by all who heard it because it was practical and plain enough for all to understand. This was followed by a topic, "The Grace of Giving," discussed by Elder A. C. Rosenberger. He said that giving is a grace the same as it was in the days of the apostles. This subject was very ably discussed and enjoyed by all. At the close of the meeting several Mennonite brethren gave testimonies. An offering was lifted which was divided between Home and Foreign Missions.

The Saturday evening session was devoted to doctrinal teaching. Elder Cyrus Lutz spoke on the subject of "Bible Essentials to Growth in Grace", after which Elder A. C. Rosenberger spoke concerning "Putting Off Versus Putting On," basing his remarks on Ephesians 4:22-24.

On Sunday morning Elder C. H. Moyer spoke on the subject of "The Minister's Sphere of Service." The minister is responsible for the salvation of his people. He needs to live what he preaches as well as have a personal contact with his people. The sphere of the minister is one with Christ and God. After this Elder A. C. Rosenberger delivered the morning sermon.

It was brought to the mind of those who were responsible for this meeting that fifty years ago this year, Sunday School was first started at Conoy. So it was thought that a proper climax to the Sunday meeting would be a fiftieth anniversary of the Sunday School work at Conoy. The subject "Early History of Sunday School Work Among the Plain People" was discussed by Elder D. N. Gish, Millersville, Pa., a Mennonite brother who was living here during the early part of the work. He said that the Sunday School, when first started here, was attended by all persons interested in the work. It was first held in a school house nearby but after the Conoy church was built it was then held in the church. At this particular time there was a movement in many places similar to the one here, for quite a few Sunday Schools had their beginning at this time. Two pioneers of the Conoy Sunday School spoke: Sr. Ad-da Taylor and Sr. Lottie Martin, both of these told of some personal experience which they remember from their early Sunday School days. Within the fifty years of the work of the Sunday School three generations have served as superintendents, all of whom are living. They are: Elder Jacob Martin, Elder Abner Martin and Bro. Jacob Martin; all of these gave a few remarks concerning Sunday School work.

As Brother Gish stated, if a year is a blessing, then certainly fifty years is a greater blessing. Without a doubt this meeting has given us a deeper appreciation of what our forefathers have done for our welfare and for that of the church. Let each one of us resolve within ourselves that with God's help we are going to continue to push the work forward.

—Naomi R. Hilsner, Cor.

REPORT OF PADDOCKWOOD MISSION

Dear Readers of the Visitor:

We greet you in Jesus' name. Once more we come to you with a quarterly report. We find ourselves making preparations for

the winter. It has been quite cold here this week. The temperatures have been dropping until they hang near the zero point or have reached zero a couple of times. We have had a couple little snow flurries but the ground has not been completely covered so far. Of course this is early to "freeze up," as residents call it when the ground freezes up for good. However, older residents tell of such things years ago.

Our garden has all been gathered in and our little vegetable bins are well filled. We truly are grateful for our good garden. We have great reason to thank God for His love. We feel unworthy of all He has done for us.

Then we remember the spiritual uplift of the past quarter and our hearts rebound with joy. The influence of the tent meetings is still felt in our services. We do appreciate the testimony of the neighbors in these districts where we work. We realize that the Devil has been on hand and a real fight has been on for some of these dear souls. However we can say that a goodly number show determination and steadfastness in His service and some are really quite settled. We trust you may pray for these new converts. Some have tremendous battles and confess failures yet they express a desire to obey the Lord.

The services have been well attended and those who come have shown real interest in spiritual things. We have three week night prayer meetings, changing into a different district each night. Sometimes these little prayer meetings are very good and we all receive a lot of encouragement and folks seem to appreciate them.

This month since it is so cold we discontinued the services in the school houses and go to homes on Sundays as well as the week night meetings. We never have trouble to have open doors. Sometimes services are promised as long as three or six weeks ahead and each applicant must take his turn in order in which requests are made.

The financial report follows:

Receipts	
A Friend	\$ 1.00
A Friend	3.00
Bro. & Sr. D. Wenger	2.00
Local	13.28
Total receipts	\$19.28
Expenditures	
Household	\$39.39
Car	51.89
Feed for stock	30.65
Deficit from previous quarter	1.35
Total expenditures	\$123.28
Present deficit	\$104.00

Yours in His service:
 —Albert E. Cober and Workers.

SILVERDALE SUNDAY SCHOOL CONVENTION

A Sunday School meeting was held at Silverdale on Sunday, September 26th, and was very well attended. We were permitted to hear many good things. After Sunday School, the meeting was opened by Eld. A. C. Rosenberger. Eld. Graybill Wolgemuth spoke to us on family life, the text

being Gen. 32:27, "What is thy name." He spoke of peace-loving Isaac and of Rebekah's and Jacob's deception. Isaac and Rebekah failed to talk things over. We should take our problems to the Lord instead of trying to work things out for ourselves. Closing remarks were given by Bish. J. K. Bowers.

The afternoon session was opened by Eld. Howard H. Hess. Sr. Wolgemuth explained to the children how the Father, Son and Holy Spirit are one—just as our thumb, finger and hand are one hand. She told them that every time they hear the word there is a seed sown in their hearts. She also demonstrated the Word of God acting as a hammer to break up stony hearts—those who won't listen—are cut off. A special song was rendered by a chorus. Eld. Jacob H. Bowers spoke on the topic, "What is the teacher's responsibility in leading the child into the spiritual life through the Sunday School?" He said, "The pillars of the church are becoming few. A teacher should be born again and should walk straight—Titus 2:7-8, Prov. 4:11. The Sunday School is the last resort for a child." A recitation, "Change Your Parking Place," by Mary Overpeck, was very interesting.

Eld. Graybill Wolgemuth had the topic, "What is the Sunday School's responsibility in relation to missionary activities?" He spoke of the evils of the day. He continued by saying "there is a great opportunity to work with people now since they are sick of conditions. Young people should shoulder responsibility. We should be interested in our neighbor's salvation. If the child of God doesn't tell it out, who will?"

Eld. Howard B. Stout recalled memories of Silverdale Sunday School. This Sunday School was started by prayer and is forty-eight years in progress. He believes in the teachers' meeting being a great help. A natural nursery is a Sunday School.

Bro. John P. Heisey spoke of the Sunday School of Today. The old brethren should give advice. The teacher's responsibility does not stop after the scholars are saved but they need to be taught that they may teach others also, II Tim. 2:2. He said the teacher is more responsible than the preacher. We need to go out and gather in those whose parents don't go. "What we make of our boys and girls, our future church will be."

In closing, Eld. Fred K. Bowers spoke of the news boy who sold more papers than the other boys because he talked about Sunday School to his customers.

Evening devotions, conducted by Eld. E. C. Rosenberger, were followed by a reading given by Sr. Esther Garis, "The Value of a Single Soul."

Topic, "How can we stimulate Christian graces into unconscious habits through the Sunday School," by Eld. A. C. Rosenberger. A certain discipline is necessary to maintain respect for God's house. Sunday School is not a social affair. We need leadership clothed with humility. Sunday School gets children acquainted with the Word of God and shows their need of a Savior and brings them to a decision.

A song by a chorus was followed by Eld. Graybill Wolgemuth, who continued his sermon of the morning on Jacob, Gen. 32:28.

He said Isaac realized his mistake in wanting to bless Esau. He spoke of Jacob wrestling with an angel and how the angel touched Jacob's thigh—so God sometimes has to touch the most tender spot in the lives of people to bring them to Him. To be in the Lord's will and to be where God wants you to be is the only way to be happy.

Closing devotions were by Bish. Jacob K. Bowers. George Benner.

SAN FRANCISCO MISSION FINANCIAL REPORT

July, August, September

Receipts

Balance July 1\$ 16.33
Hall Offerings 90.00

Total\$106.33

Expenditures

House

Table Supplies\$26.15
Rent 27.50
Phone 3.00
Elec. & Gas 2.94
Incidentals 5.98

Total\$65.57

Hall

Rent\$20.00
Carfare 4.83
Water70
Poor20

Total\$25.73

Balance August 1st\$15.03

August Receipts

Balance August 1st\$15.03
Hall Offerings 72.31
Kenneth Green, wife, San Diego, Cal. 5.00
Rev. James Bucher, Upland, Cal. 1.00
Bro. Harding, Upland, Cal.50
Miss Ida Eckman, Upland, Cal. 3.00
Charles Wenger, Upland, Cal. 5.00
A Sister, Upland, Cal. 2.00
Laurence Angala, Lake Tahoe, Cal. 1.00

Total\$104.84

Expenditures

House

Table Supplies\$25.53
Special for canning 5.21
Supply of flour 2.14
Rent 27.50
Elec. and Gas 2.80
Phone 3.00
Incidentals 3.04

Total\$69.22

Hall

Rent\$20.00
Elec. for two months 3.54
Water96
Carfare 4.77
Poor25

Total\$29.52

September

Balance September 1st\$ 6.20

Receipts

Hall Offerings 86.30
S. M. Buckwalter, wife, Upland, Cal. 5.00
Highland S. S., West Milton, Ohio 7.39
Water Deposit Refund 2.50
Waukena S. S., Waukena, Cal. 6.00

Dallas Center S. S., Dallas Center, Ia. 9.12
Zion S. S., Abilene, Kans. 17.43
N. T. Franklin, wife, Upland, Cal. 2.00

Total\$141.84

Expenditures

House

Table Supplies\$25.53
Special for canning 5.21
Flour 2.14
Rent 27.50
Elec. and Gas 2.80
Phone 3.00
Incidentals 7.39

Total\$80.01

Hall

Rent\$20.00
Carfare 4.28
Elec. 1.84
Water96
Incidentals 1.57
Poor45

Total\$29.10

Balance October 1st\$32.73

Donations

July—Roy Franklin, David Wingert, Henry Dozier, Peter Toginalli, Bert Shaffer.

August—Alvin Burkholder, Bert Shaffer, Mrs. Williams.

September—Bish. J. H. Wagaman and wife, Sr. Haugh, Mrs. Williams, Laurence Angala.

Dear Friends:

"In God is my salvation and my glory, the rock of my strength and my refuge is in God." Psa. 62:7.

This past quarter has been one of blessing and encouragement. In our services we have felt God's presence; His convicting Spirit, and renewed assurance of His saving power through the precious blood of His Son.

God has promised that His Word would not return unto Him void, and this promise has been verified in our midst. We are thankful that His Word is "quick and powerful and sharper than any two edged sword."

Many hands have been raised for prayer and a number have knelt at the altar after the presentation of His Word. Praise God we need no other message! A backslider, one of the first converts of the Life Line Mission, knelt at the altar during the past quarter and claimed reconciliation. He has been testifying to God's saving power and is expressing a need of the Spirit-filled life. A young Filipino sought the Lord several weeks ago. He seemed very ignorant of the ways of salvation but has been coming back and says he is learning many things he never knew concerning the Gospel. He purchased a Bible and has been reading the Word. He believes God will not leave an honest soul in the dark. He is an earnest seeker. A Portuguese man has knelt several times and says he received forgiveness because there has come into his heart a peace he has never witnessed before. God is no respecter of persons.

Several weeks ago we spoke to a young lady who was passing the mission and we invited her into the hall. She had been in the city only a few days. Discouragement, cigarets and drink had left its marks, yet we sensed something about her that

belonged to a higher plain of living. We have kept in contact with her the past three weeks. What a battle there has been these weeks between the forces of evil and the power of good. A week ago this precious girl knelt at the altar. While the invitation was given she wept aloud as she walked to the altar and there with bitter tears of repentance she found forgiveness for the past deeds. What a change on her countenance when she found forgiveness and a spirit of forgiveness toward those who had wronged her. She has had severe temptations the past week, but God has been faithful. We appreciate her frankness in telling of her deliverance. The following night after her conversion she brought one of her girl friends into the hall and without hesitancy she testified to her new-found joy, peace and a forgiving spirit. To our God belongeth the glory!

The spirit of conviction has been felt very keenly the past month. In fact, there is a revival spirit nightly. Yet there are multitudes procrastinating. So many whom we long to see saved. One night there were two girls came into the hall. One expressed a desire and hunger for peace. She said, "I was once an active Christian but I've gone so far away. Now I have no peace of mind day or night."

Our hospital work is very encouraging. We have many opportunities to tell the Gospel story. Just recently we spoke to a young lady, a college student who said, "really, I do not know what being a Christian means." Through contacts made in the hospital, we find open doors to visit in homes.

Eld. Alvin Burkholder, and our overseer, spent several days with us during the first week of August. Sr. Grace Plum of Saskatchewan, Canada, came the last of July to help us. Her coming has meant much to our work and the Lord is blessing her ministry in song and using her for His glory in many other ways. Continue to pray for us and our work. We take this opportunity in expressing our appreciation to the church for their liberal support of our work, not only in material contributions but for your prayers and concern manifest in other ways. Thanks. God has been definitely answering prayer. In conclusion, we wish to mention the name of Laurence Angala, a young Filipino who has been worshiping with us when in the city. This young man was converted in Los Angeles in the year of 1920. He is an intelligent young man, deeply spiritual and carries a burden for lost humanity.

He preached several times in our mission and was in our home a number of times. He would weep and pray for God's cause and kingdom. This young man endeared himself to us. He left this week for Los Angeles for a few days visit and is planning to go to Phoenix, Arizona, for the winter.

Your workers seeking the lost of San Francisco,

Walter Reighard and Workers.

TILLSONBURG, ONT.

The opening service of the church, which we purchased from the Houghton Center United Church, was held Sunday afternoon, Oct. 17th. People from the com-

munity and visiting brethren and sisters from Bertie, Wainfleet, Markham and Springvale filled the church. An appreciated program was rendered by Bishops Bert Sherk and Jonathan Lyons and Elder John Nigh with the three Henderson sisters from Markham as special singers. We are now opening regular preaching services and Sunday School in this community. A few nights of evangelistic services are also being conducted by the writer.

The community, none of whom are members of our church, gave the entire \$150.00 to buy this fine brick building fully equipped with lights, stone, hymn books and Bible, and other church equipment. The building should have a new roof at once, especially the west side which is now leaking through and will soon damage the plaster.

We also enjoyed a very encouraging love feast on Saturday afternoon and Sunday morning at our Frogmore appointment on October 16 and 17.

Yours in Jesus Name,
Edward Gilmore.

Editorial

(Continued from page 357)

will have been gathered in, night shades will fall earlier, and as a consequence there will be longer evenings at home.

With the Fall and Winter Season, there comes the seasons of Revival Meetings and we are wondering if our revival efforts could not be greatly aided this year if every reader of this paper, as these long evenings approach, instead of frittering away the time with doing nothing in particular or in the pursuit of some pleasures, would decide on spending at least considerable portion of this time in the reading of God's Book, the Bible, and in prayer in behalf of the work of revivals everywhere. Especially should we be concerned to pray for the success of the efforts of our own denomination, not in the spirit of selfishness but in the consciousness that there God has charged us with a responsibility which perhaps no one else will share.

We can see that the result of following such a course will be greatly beneficial, both individually and collectively; for those who read and pray cannot help but catch the spirit of the Master's passion for souls. If they allow the grace of God to be exercised in their hearts and lives, they will be prepared when the meeting begins. The preacher will not have to work for two or three weeks to stir up a revival among God's people. They will each come already revived with a nice bundle of dry sticks to place on the fire. The revival efforts will get under way in no time at all, with sinners being awakened to a new consciousness of their need and we venture to say there will be results heretofore thought impossible—just because God's people have contributed their legitimate share to that thing which really makes the revival. God bless you!

Loyalty

This wonderful word which bears several definitions is sometimes classified as faithfulness. At least it is that devoted allegiance to a cause, or person, that makes it at once one of the outstanding and noblest of human virtues. The Scripture, of course, does not use the term loyalty, but uses the word faithfulness. Whichever way we wish to term it, there are few of us but that possess it in some form or another. It is comforting indeed to run across men and women who are strictly loyal to God and the Church. By this, we do not mean that they carry with them an aroma of ultra-sectarianism for that in itself does not constitute loyalty to God. And loyalty to God must come first for it is He who has given us eternal life. We are indebted to Him and dependent upon Him for all the blessings of grace which we enjoy. It is therefore quite necessary that first of all it become settled in our hearts that we will be loyal to God.

We think of the three Hebrew children who, because of their loyalty to God, were thrust in the fiery furnace of Nebuchadnezzar and how wonderfully God delivered them. In most cases, where people are loyal to God and faithful to His Word, we will find them loyal to the cause of Christ in the denomination of which they are members and in which they labor. They find no cause for constantly running here and there and taking up with every new movement or doctrine that comes along. They are satisfied to glean in the field near home. There may be some of us who have not caught that spirit of loyalty, we have not sensed the responsibility which has devolved upon us and we have overlooked much beautiful grain which has been left by other reapers, waiting for someone to garner.

A personal examination of how many people we have been instrumental in getting to God and in getting into the Church, might really make some of us feel badly. Perhaps we have lived for twenty-five years in the same community. Our personal efforts and influence have never directly resulted in bringing a single soul to Christ or enabling them to become members of the Church. Why not go out into the fields today? There may be a corner which the reapers have overlooked and by faithful application, you might be able to return at the close of the day with your arms filled with precious golden grain.

If we do not commend the gospel to people by our holy walk and conversation, we shall not win them to Christ. Some little act of kindness will perhaps do more to influence them than any number of long sermons.—D. L. Moody.

FOREIGN MISSIONS

Important Notice

We have recently been informed by the Cunard Steamship lines, that the sailing of the S. S. "Berengaria", originally scheduled to sail on November 24th has been changed to November 25 at 12 noon from pier 54, foot of West 14th Street, New York City.

A farewell service for the outgoing Missionary group is arranged for at the Messiah Home Chapel, 2001 Paxton St., Harrisburg, Pa., on Sunday evening, November 21, at 7 o'clock.

FOREIGN MISSION BOARD,
Per Secretary.

Sailing Notice

A recent letter from Sister Leora Yoder, who has been in training in the Mother's Hospital in London, England, brings us the information that her sailing date for the India Mission Field has been changed. She is now booked to sail on S. S. Mulbera on Dec. 4th, due to arrive in Calcutta Jan. 4th.

If the outgoing African Missionary party sails according to present plans they should arrive in Southampton on Dec. 1st and sail from there on Dec. 3rd which makes it possible for them to be together for a short time, which we know will be greatly appreciated by all concerned.

Friends desiring to remember Sister Yoder or the other India Missionaries, may send their gifts to the Messiah Home 2001 Paxton St. Harrisburg, Pa., not later than Nov. 21, properly marked so that they will reach the desired destination.

FOREIGN MISSION BOARD,
Per Secretary.

A Dedication Service

M. Kauffman

EARLY Sunday morning of September 5, Bro. and Sr. Winger, Elmo and Ruth, Sr. Brenaman and myself left Mtshabezi to attend the dedicatory service at Marabeka School. Bro. Winger was to have charge of the service.

Marabeka is about forty miles from the mission, the nearest way, but because of several sandy river crossings we took a longer way by which we avoided all but one river the Muleme. Sr. Book, who was at Marabeka having gone a few days previously to visit some of her schools on the way, had kindly sent her drivers and another small boy to this river to meet us. Some of us got out of the car and walked across the river, there was no water, then Bro. Winger drove across with no difficulty. The little boy who was waiting there then acted as our guide and soon we arrived at Marabeka.

As we came in sight of the building my mind went back about three years ago when it was my privilege to accompany

Sr. Book on one of her visits to the Kraal Schools. Marabeka was one of the schools visited on this trip. The vision of the school house at that time is still in my mind. It was very small, part of the walls had fallen in and the roof was very poor. Plans were then being made for a new school building. These plans have now materialized and a fine new building has been erected. This building is located about one-half mile from the old site.

As we entered the building for the service my heart truly rejoiced. It is a very well built house of pole and mud, about eighteen by thirty-eight feet in size. Just as any other kind of building, a pole and mud building may be poorly or well constructed. The new Marabeka school building is a testimony to the interest of the people and the power of the Gospel in that part of the country. A word of praise is also due to Sr. Book and Nyamazana Dube, the Native Overseer, for it is through their help and encouragement that the work at this place has gone forward. The work was started at Marabeka by Bro. Winger in 1928. It has had a struggle but the efforts have been well paid.

Sr. Book measured off the building and marked out the school grounds, but the people of the district did the building, the clearing of the grounds and the plowing of the garden.

Bro. Winger took for his text, I Kings 8:12-30. In his message he brought out this thought that the people had done well in building a house in which to worship God, but that in itself would not save their souls: They must come and accept the One in whose Name the building was to be dedicated.

There were 232 present at the service. Another testimony, to the workings of God's Spirit at this place, was the number who remained for prayer when the opportunity was given at the close of the service. Many of those who remained were young people. Pray that they may truly be grounded in the Word of God.

The teacher at Marabeka is Aaron Kumalo. He has been teaching there for four years. He is interested in his work and has helped to build up the school. The preacher Sifazi Ncube is an earnest Christian worker. He needs your special prayers as his wife is still unsaved and thus cannot be a help to him as she should be.

Just one more thing I wish to mention about the new Marabekas, is the improved water supply. Not only do I remember the little tumbled down school house of a few years ago but I vividly recall the very

bad water we had to use. I remember asking Sr. Book if she thought it really helped to wash with the water. Now they have a good supply of water from a near-by river. This river is like many African rivers, during the dry season one must dig in the sand to find the water, but it can be had the year around.

Even though the journey was long and the roads bad we had a very enjoyable day. This was Bro. and Sr. Wingers' first visit to this school since their return to Africa, so they saw many whom they knew and were happy to greet them again.

May we ask you again to pray for the work at Marabeka.

Mtshabezi During August and September

THE girls who spent the winter vacation at home returned on August 3, a tired but cheerful group. (Some had come from a great distance, requiring two or three days walking).

Readjustments in the teachers' schedule had to be made owing to the absence of one teacher who could not return because of illness. Heavier responsibilities were cheerfully carried by the remaining teachers and another part time teacher agreed to

FOREIGN MISSIONARIES

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

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Elder and Mrs. W. O. Winger, Miss Mary Brenaman, Miss F. Mabel Frey, Mrs. Naomi Lady, Miss Martha Kauffman, Miss Anna Wolgemuth, Mrs. Emma Frey, Miss Sadie Book, Mtshabezi Mission, P. B. 102 M, Bulawayo, So. Rhodesia, So. Africa.

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SAHARSA

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IN TRAINING

Leora Yoder, Mothers' Hospital, Lower Clapton Road, Clapton, London, E. 5, England.

take extra work to help out. After an operation for appendicitis the first mentioned teacher returned for work at the end of September.

On August 11 we had an inspiring Harvest Thanksgiving meeting. Thanks were expressed in testimony to God's goodness and thanks were also given by offerings of money and grain. Several bags of grain were previously brought and placed in front of the church, and as a hymn was sung it was beautiful to see the women coming to the front with large baskets of grain on their heads. Those who had no grain and yet had thanks to offer gave money. We are thankful they have learned at least a little of the joys of giving. Paul rejoiced in the offerings of the Philippian church, not so much because of the benefit they brought to him, but he "desired fruit that might abound to their account." So we thank God for the blessing and benefit received by this people in giving to the Lord of that which they receive from Him.

The building operations are being steadily carried on. The two-room cottage is now well under roof, and work on the industrial building is being pushed, so as to get the walls covered before the rains. The long rafters are being put up these days, and part of the roof is being thatched. It is a satisfaction to be able to supply our own rafters from the Eucalyptus trees planted some years ago. The thatching grass has been a problem. Most of it was cut and brought from at least ten miles away. Both these buildings will be much appreciated when completed.

Another building badly needed is a larger hospital. We have been much more than full the past two months. All available space was occupied and still patients came for treatment. Six shelters were quickly constructed by friends of those needing medical help and by a number of men from the community, so that the sick could be cared for. More than forty in-patients were here at one time. They keep coming and going. At present there are about thirty. Beside these, there are many who come for treatments but do not remain in hospital.

The maternity ward has been full at times. Three mothers with their babies are there now. Mothers are learning the benefits of proper care and cleanliness and more and more they are taking advantage of the opportunity offered at the mission hospital. Patients also receive the Gospel while here and we believe God's Word ministered to the sick shall not return void. Sr. Kauffman is also often called out to villages to help the needy sick there.

All of the staff have been out to different kraals. These visits are appreciated, even though the messages are not always received.

We have just closed a two weeks' meeting with a native brother Mandhla Mpande as evangelist. He gave heart-searching messages and we believe some have received definite help. A goodly number remained for special prayer. Several men asked prayer but are still not willing to make a full surrender. Pray for these, that they may yet be saved from sin and made over new.

By the time this reaches the readers of the Evangelical Visitor, it will again be nearing the end of the school term. Please join in prayer for the girls as they again go to their homes—many of them being heathen homes—that they may be kept from the snares of the evil one, who is ever ready to entrap and lead astray. Pray also that in selecting the teachers for the coming year we may be definitely guided by the Holy Spirit. Again we plead, pray for us. —E. M. F.—

An Appreciation

Mothers' Hospital,
Lower Clapton Rd.,
London, E. 5,
Oct. 14, 1937.

To the home-land friends:

Thanksgiving time is here again and my heart says with the Psalmist, What shall I render unto the Lord for all his benefits toward me? Indeed, God has been good to me.

This year has been full of varied experiences and has not been without its joys. This year's course will be ended Oct. 30. The result of the work depends on the result of three examinations, Nov. 3, 10, 18th.

I am much indebted to the young people and the church as a whole for the privilege of being here. I appreciate this course now and shall even more in the years to come, if Jesus tarries His coming.

The Lord willing I hope to leave for India Dec. 4 on the Mulbera (British India Line) from Tilbury dock London and arrive in Calcutta Jan. 4. I am so eager to set my feet on Indian soil and see the dear ones at Saharsa and Supaul. The promise God gave Moses and the children of Israel is mine also. Ex. 23:20, Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Will you remember to pray for me.

May the Lord make each one of us soul-winners for His glory.

Your sister in Christ,

Leora G. Yoder.

A Testimony

Given By a Native Sister at Harvest Meeting at Mtshabezi Mission, Aug. 11, 1937

When I was but a little girl, a Christian woman asked me to accompany her to a big meeting at Matopo Mission, to help her care for her baby, so she could better attend and enjoy the services. My mother thought I should not go, as I had no decent clothes—only a very old little skirt. But I was very eager to go, and my mother finally consented, and also gave me a shilling which I might use to buy some-

thing for a blouse should we perchance pass a store on the way. But we saw no store and when we reached Matopo, my precious shilling was still securely tied in an old rag around my waist. In one of the meetings the missionary spoke from Malachi 3:10. He said, "God blesses those who give to Him, and we never lose by giving to God, but are rewarded." I marvelled greatly at this, and wondered if I should not give God my shilling (no one there knew I had a shilling), and if I did would He reward me. I said in my heart, "I shall see if this is really true," and I untied the shilling and gave it to the Lord.

Now it was not long after this that I was given clothes, better ones than the shilling could have bought. But my mother was very much offended when I told her what I had done with the shilling, (this mother has since been saved), but I could not be sorry. I proved that what I heard was true. Ever since that time God has supplied my needs. I had no one to help me through school, but God saw that always my needs were supplied and I have been well cared for. God's promises cannot fail.

(This sister finished Teacher Training at Matopo and is now one of our teachers here at Mtshabezi.)

A Sermon To Seats

(Continued from page 359)

would cool off the furnace of the three Hebrew children. You never say "Amen." You never get blest. You are dead. Your preacher may not be a spiritualist and believe in talking to the dead but he has a lot of it to do.

You empty seats do not help your pastor fill you. Rather you discourage those who do come. I heard some say they came to church but saw so many empty seats that they went out and would not come back. Your emptiness says, "stay away." When people see so many of you empty seats here they lose confidence in your preacher and some get the idea there should be a change.

Your message to the world is no good. You empty seats speak louder than unbelief that religion is a failure. The world, Satan, and all unbelievers know you are here and they rejoice. I wish I might stop your mouths and fill every seat and thus cause the Church of Christ to triumph.

Now in conclusion, my dear seats, let me say to those of you who are always here but empty. I hope you will see your responsibility and try not only to be present but to be filled. To those who are always present and filled, don't get discouraged, but be faithful and some day those who sit in you will sit in the Church Triumphant where there will be no empty seats.—Author Unknown.

—Selected by Bro. John Payne.

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

It Costs So Little

Mrs. Elkhiah Goudie

*It costs so little to make us glad
We appreciate words of cheer;
It costs so little to be kind
To those we linger near.*

*We meet so many with downcast look
But we do not understand,
We pass them by in a thoughtless way
Lending no helping hand.*

*We think about the big things in life
While we're stepping on the small;
But heights are gained from little things
Through an eye that sees them all.*

*Be thoughtful and considerate,
It costs so little to care,
Yet it means so much to others
Disheartened or in despair.*

*We may not make the world over
Not one jot or tittle
But we can scatter love's sweet song
And oh it costs so little.*
—Gospel Banner.

As a "Vapour"

E. E. Shelhamer

"What is your life? It is even a vapour that appeareth for a little time and then vanisheth away."

Yes, men come upon the stage of action, make their little bow, then fade away and are gone. The first very rich man of whom we ever heard, was William H. Vanderbilt. His name is seldom mentioned now. He passed out saying to his wife, "Sing 'Come ye sinners poor and needy'."

The great genius, Thos. A. Edison, lit up the world with electricity, then his own light went out in eternal darkness. On his 81st birthday he said, "Fifty-fifty, one way or the other is my present belief on life after death." How different from St. Paul, who said, "We know that if our earthly house were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II Cor. 5:1.

Many an agile athlete who eclipsed all comers, in a few years becomes as frail and helpless as a child and nothing now remains but a few silver "cups."

The humorist who became rich by making everybody laugh, often wept himself to sleep, then dropped into eternity without Christ, or a single soul to welcome him on the resurrection morn.

The highly educated man, shone like a meteor, then his mind became clouded, not knowing his nearest relative, and now he is forgotten.

The eloquent preacher who was in great

demand and on whose silver tongue hung the multitudes, passed away like a lovely song and a fleeting cloud.

The singer who thrilled and held the crowds in breathless and almost painful ecstasy, is heard no more.

But, the soul winner lives his life over and many times in the lives of those he led to Christ. I had rather be in his shoes

than in those of all the above combined.

"He that winneth souls is wise" and "they that turn many to righteousness, shall shine as the stars forever and ever."

Son of Man, whenever I despair of life, I think of Thee. Nothing is so impossible as that Thou shouldst be dead.—George Matheson.



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