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V.L. Stump

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Volume LI

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Number 4

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Faith

J. R. Steckley



**Godliness is
Profitable Unto
All Things**

P. J. Wiebe



Sanctification

O. B. Ulery



**Gems of Truth from a
Minister's Notebook**

Jacob W. Keefer



Alone with God

Evelyn W. Gish



Foreign Missions

*"When Thou Passeth Through
the Waters"*

Isaiah 43:2

Is there any heart discouraged as it journeys on its way?
Does there seem to be more darkness than there is of
sunny day?

Oh, it's hard to learn the lesson, as we pass beneath the
rod,

That the sunshine and the shadow serve alike the will of
God;

But there comes a word of promise, like the promise in the
bow—

That however deep the waters they shall never overflow.

When the flesh is worn and weary, and the spirit is de-
pressed,

And temptations sweep upon it like a storm on ocean's
breast,

There's a haven ever open for the tempest-driven bird,
There's shelter for the tempted in the promise of the
Word;

For the standard of the Spirit shall be raised against the
foe,

And however deep the waters they shall never overflow.

When a sorrow comes upon you that no other soul can
share,

And the burden seems too heavy for the human heart to
bear,

There is One whose grace can comfort if you'll give Him
an abode;

There's a Burden-bearer ready if you'll trust Him with
your load;

For the precious promise reaches to the depths of human
woe;

That however deep the waters they shall never overflow.

When the sands of life are ebbing and I near the Jordan's
shore,

When I see its waters rising and I hear its billows roar,
I will reach my hand to Jesus, in His bosom I shall hide,

And 'twill only be a moment till I reach the other side,
It is then the fullest meaning of the promise I shall know—

"When thou passest through the waters they shall never
overflow."

—Author Unknown.

COMMENTS and ITEMS of INTEREST

ODDITIES

Irish potatoes are stems, and sweet potatoes are roots.

Small fish are burned as candles by Alaskan miners.

Cuban barbers lather their patrons' faces with their hands.

The United States would cover about one-fourth of the area of the moon.

A wedding takes place on the average of every five minutes in the United States.

WHAT PRICE RELIGION?

Compiled by W. W. Hallam

Income in the United States increased \$44,918,000,000 since 1932.....	51%
Income of the churches decreased.....	30%
Income of general benevolences decreased	29%
Income of community chests decreased.....	24%
Income of colleges decreased	18%
Jewelry increased	25%
Army and Navy increased	30%
Theatres increased	41%
Cigarettes increased	48%
Automobiles increased	203%
Whisky increased	220%
Steel production increased	248%
Radio increased	302%
Beer increased	317%
Earnings of 105 industrial corporations increased	3975%

NOMADIC CALENDAR IS LIKE ZOO

If you ask a Kirghiz his age he may reply "I was born in the year of the Dog, and have lived five rounds," for the nomad tribes of Mongol-Tartar descent know nothing of our western calendar. They have a system of their own, dividing time into "rounds," consisting of 12 of our years. Each round is sub-divided into 12 parts named after an animal. Hence you will hear of "The year of the Snake," "The year of the Horse," or "The year of the Bear."

This very much complicates a census of the plains and uplands of the Caspian and Aral Seas, now being undertaken by the soviet authorities, since 3,000,000 sets of rounds and animal years must be translated into dates of the Gregorian calendar. The Kirghiz are nominally Sunnites, but they believe in an evil spirit, Sharitan, as well as a good spirit.

AIRPLANE COULD CIRCLE MOON IN DAY

An airplane, flying at a speed of 280 miles an hour, could fly around the moon at its equator in 24 hours.

SAILOR COMPLETES HOUSE OF RUBBISH IN ENGLAND

One of the most extraordinary houses in England was completed recently. It is decorated with thousands of bits of rubbish, and took one man 11 years to build.

The house is in a secluded corner of Chichester. The builder is Charles Tippen, 82-

year-old ex-sailor. He has built the house as a hobby.

The exterior is a mass of mosaic work in which broken plates, old bottles, tumblers, and such things saved from dumps and incinerators are arranged. Some of the ten rooms have fireplaces also lavishly decorated with rubbish.

Every square inch is carefully worked out. Colors are blended harmoniously. From a distance the rubbish gives to the visitor the impression of rich marble.

WOMAN SMASHES ALL SLOT MACHINES IN ALTON, ILL.

Mrs. Irene Kite, 32, who recently made a Carry Nation raid on 10 Alton, Ill, taverns and smashed slot machines with an ax, has just described her exploit over a national radio hookup (NBC).

"I've been invited to do the same thing in Chicago," she said, "but I'm interested only in Alton. I've always been opposed to gambling."

LOS ANGELES POLICE ARREST 49,000 FOR DRUNKENNESS DURING YEAR 1937

Of the 80,000 men and women jailed in Los Angeles during 1937, 49,000 were sent there because of drunkenness, Police Chief James E. Davis reports. This is an average of nearly 1000 drunk arrests a week, despite the fact that police officers have orders to arrest only the most aggravated cases of intoxication.

There were 7800 drunks arrested in 1919, the year before the prohibition era. In 1920, arrests for this offense dropped to 2714.

"The police department's greatest problem is to cope with drunks," said Chief Davis.

Thus, the fourth full year of repeal put more than six times as many drunks in jail in Los Angeles than the past year of legal liquor before prohibition, and 18 times as many drunks in jail than the first year of prohibition.—The National Voice.

BIBLE READING REPORT FROM GARRETT SUNDAY SCHOOL

The Sunday School has been doing Bible Reading the past year. They have read enough chapters to read the Bible through eight and four-fifths times. We had an average attendance of sixty-four. There were two that read the Bible through. The children take a very good interest in it as well as the older ones.

Some of the young people's classes have been trying to keep ahead for which we are very thankful to see them push forward and try to read more. We have a report from each class each Sunday. We know that reading the Bible and getting acquainted with it will do them good now and also in later life. We thank the Lord for the splendid group of young people we are privileged to see the S. S. each Sunday. We pray the Lord will send others into this group and help us to lead them in the ways of the Lord and be saved.

—Harold Kniesly, Supt.

Re Doctrinal Treatise

The Publishing House wishes to take this opportunity to thank the official staff of the Church for their very fine response in promptly forwarding remittances on the Doctrinal Treatise published as ordered by the last General Conference.

The method used in sending these out was quite a decided departure and we have received both criticism and commendation for it. However, the editor feels that he should not take credit for this very bright idea, as it was not, by any means, original with him. Although occupying the place of both Manager and Editor, he received the credit and also the mild criticism.

This was a quick way to really get the book into the field. A lot of men would have waited and put off from time to time ordering the book. Some would never have ordered. In a few instances, of course, officials already had a copy of the first printing. They did not feel their need of it as much as others, but without their assistance, the initial cost of producing this work could hardly have been met; in fact it is not yet covered, but if practically all the officials to whom the work was sent remit the 75c, it will put the matter in such shape that the remaining balance can easily be carried by the Publishing House. In any case where it might have worked a hardship on an individual, we would be most happy to have that individual write us to see if we cannot adjust the matter to their entire satisfaction.

Special Notice

RE: NEW SUNDAY SCHOOL STANDARD

The General Conference of 1937 tentatively adopted a new Sunday School Standard, with the provision that the same should become effective January 1, 1938.

The new Standard will be found on pages 57-58 of General Conference Minutes of 1937, and the Interpretation of the Standard on pages 58-62. Since the new Standard will be effective for the year 1938, it is suggested that the Standard together with the Interpretation be given special study by all S. S. Boards, superintendents, teachers, and workers, as well as all others connected with and interested in the work of the Sunday School. We believe that a public reading of the Standard and Interpretation in each School would also be profitable, in order that all may become familiar with the same.

From Item 1 on page 56 of 1937 Conference Minutes it will be noted that further action is to be taken on the new Standard at General Conference of 1938, and that any criticisms or suggestions in the meantime may be submitted to the General Sunday School Board. In line with this decision the Board will welcome any criticisms or suggestions from S. S. Boards, Workers, District Councils, or any others, relative to desired changes in the new Standard.

God bless our Sunday Schools! Let us unite for greater accomplishment in 1938!

GENERAL SUNDAY SCHOOL BOARD

C. W. Boyer, Secretary
2101 Windsor Road,
Dayton, Ohio

God never did permit a man yet to walk in a path in which He commanded him to go and not to walk safely.

—C. H. Spurgeon.

Work

Remember, my son, you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, dig ditches or edit a paper, ring an auction bell or write funny things—you must work. If you look around, you will see the men who are the most able to live the rest of their days without work are men who work the hardest. Don't fear of killing yourself by overwork. It is beyond your power to do that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 P. M. It's the interval that kills, my son. The work gives you a perfect and grateful appreciation of a holiday.

There are young men who do not work, but the world is not proud of them; it simply speaks of them as old So-and-So's boy. Nobody likes them; the great busy world doesn't know that they are there. So find out what you want to be and do, and take off your coat and make dust in the world. The busier you are the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied the world will be with you.—Publisher Unknown.

The Hanging Garden

Jesus was talking to me this morning before I got up about the hanging garden. Before I knew it my heart was singing:

*"I came to the garden alone,
When the dew was still on the roses,
And the Voice I hear as I tarry there
The Son of God discloses,
And He walks with me,
And He talks with me,
And He tells me I am His own,
And the joy I feel
As before Him I kneel,
My heart has never known."*

"Oh, that beautiful garden, the garden of prayer," how we all delight in it, this sacred retreat away from the cares of this world, away from the daily duties, away from people, alone with God; but it isn't a hanging garden, for we go out again, back to all these things of earth and time.

The hanging garden is the longing of every heart frequenting the garden of prayer. It is the dream of every Godworshipping soul. Oh, for a life of constant communion with God. Then comes the Holy Spirit to reveal the possibilities of such a life. If allowed He develops such a life, until the heart eventually becomes a garden of prayer and praise and love and joy and peace eternal.

Life in Christ Jesus is meant to be matured into a separated life apart with Jesus

in perfect love; like unto a maiden delighting in those evenings apart with her beloved, looking forward to those hours of sweet communion, watching for his appearing, longing for the time when there'll be a continuous Garden of Eden life together. When they are together their lives are lifted above earth and its cares into a Heavenly garden of love.

The hanging garden Jesus was talking about is first the communion with Jesus at regular prayer hours which become more and more frequent as love increases. We feel so lifted in spirit while there, that going down again to the natural level is painful. We feel so Heavenward drawn that we wonder if we'll not be swept on up to Glory, but we are not, and again we go down the stairs to earth's activities and associations. There will come a time however when the stairs will be removed, the ladder taken away, and we will either be up there in the hanging garden to abide, or down on the level of earthly living to abide.

Little by little Heaven will tighten the cords of love Divine on which the garden hangs, and the garden will be lifted into the visible presence of Jesus.

For a long time we've been going and coming, up into the garden in spirit, then back down to the plain of earthly living. We've been up in the garden for brief intervals, but down on the level most of the time. We often think we'd love to stay in the garden always; but when it comes time for us to be detached, we are not just so sure of it. There are our loved ones on the natural plain. We don't want to be separated from them. We tell God we want to be detached, but that He must bring our loved ones first. It may not be their choice, but it's our choice, and we think that is all sufficient. Then too there are things we like to hold on to, that we would have to let go of if we were detached. Human desires are all earthly, you know, and have no place in the garden. Like babies clinging to baubles, and crying to stay at play when mother lifts them, is the way we sometimes act. But why does God have to lift us, and tear us from earth this way? He sees the serpent coiled to spring. That is why. God may seem cruel, but it is love instead. He protects His own. Only the wilful get bit.

In this the closing day of time Satan is cast down to earth, knowing he has but a little season and he is exacting obedience of all in his domain and there are but two ways of escape for God's own, physical death or the hanging garden of complete separation unto God. The hanging garden is God's loving provision.

It was wonderful to be lifted in spirit temporarily, but to be completely lifted out of ourselves, so that it is truly no longer

us but Christ who reigneth in us—well, it is too much for the earthly minded. Every day you hear of some of these losing their balance as their eyes cling to earth. They land with a terrible thud, and are stunned, bruised, killed or spiritually deranged. This is known as "falling away." It is the state of those having been lifted with Christ into Heavenly places and fallen to earth as Satan once did.

"Israel after the flesh" is not included. These never get their feet off of earth any farther than their own structures and always stay close to the "flesh pots." They have no appetite for "Heavenly manna" nor desire for "spiritual heights."

Hanging gardens, suspended, just above this world of woe, holding only the consecrated, ready-waiting to go—to ever be with Jesus for they love Him so. Detached are these from conditions here below. Are you in the garden where the lilies and the Rose of Sharon grow?

Hanging garden, dearly beloved, far above the head of man, fragrant, love scented, like when earth began. Do you want to dwell there? Well you can! It is the will of Jesus. It is God's perfect plan.

Hanging garden, touching earth nowhere, living continually in the Spirit, constantly in prayer. Dearly beloved, I am praying that you'll be living there. Are you willing, dear one, for God to remove the stair? Oh it's lovely in the garden, with it earth cannot compare. Oh, that lovely garden suspended in the air, above vexations of this world of care.

Hanging garden, how lovely that it should ever be, that our lives should be lifted and from earth set free! living in the Spirit with Jesus eternally.

—The Star of Hope.

For Those Who Serve

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men. More than this, prayerless words in the pulpit and out of it are deadening words.

I judge that my prayer is more than the devil himself; if it were otherwise, Luther would have fared differently long before this. Yet men will not see and acknowledge the great wonders or miracles that God works in my behalf. If I should neglect prayer but a single day, I should lose a great deal of the fire of faith.

—Martin Luther.

No prayer is long that is prayed with the heart. One sentence is "much praying" if it is not sincere. A day's communion will be short if you see the King face to face.—Parker.

FAITH

J. R. Steckley

*My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine!
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day
Be wholly Thine!*

TEXT: Heb. 11:1:

"Now Faith is the substance of things hoped for, the evidence of things not seen."

I. IMPORTANCE OF THE DOCTRINE OF FAITH

FAITH is one of the fundamental doctrines of salvation. Dr. Wm. Evans says that it is fundamental in Christian creed and conduct. Jesus recognized faith above everything else as the paramount virtue. The Syrophenician woman, Matt. 15, had perseverance. The Centurian, Matt. 8, had humility. The Blind man, Mark 10, had earnestness. But what Christ saw and rewarded in each of these cases was *Faith*.

Faith is the act of believing God. Moreover it is an action of the will, and is based upon *knowledge*. In the ninth Psalm and the tenth verse we read: "And they that *know* thy name shall put their trust in thee." We gain this knowledge through hearing the testimony of others. Rom. 10:17, says: "So then faith cometh by hearing, and hearing by the Word of God."

II. THE BASIS OF FAITH

A little girl one time defined faith, as believing a thing whether it is so or not. She was badly misinformed, for on the contrary, faith is not believing a thing without evidence; it is based on the best of evidence, namely, the Word of God.

An act of faith denotes a manifestation of intelligence: "How shall they believe in Him of whom they have not heard?" Again I quote Dr. Evans: "Faith is no blind act of the soul; it is not a leap into the dark." But I believe it will leap into the dark. It is an impossibility to have faith in some person whom we know nothing about. As we grow in our knowledge of God I believe we shall grow in our faith toward Him.

We must assent to the Truth and we must appropriate Jesus and His redemptive work. We must understand first that Jesus died for our sins, then when the will consents to the assent of the understanding, salvation is ours by experience.

Faith always implies the thought of action,—movement toward its object. "It is the soul leaping forth to embrace and appropriate the Christ in whom it believes. It

first says: 'My Lord and my God,' and then falls down and worships."—Evans.

III. THE OUTLOOK OF FAITH

Faith is first in Paul's trinity of graces. "Now abideth Faith, hope, love." Faith brings us to God. In fact we need faith to accept Christ. For we are saved by faith; we are sanctified by faith; we walk and live by faith, and we shall be translated at the Rapture of the Church, by faith. Our whole salvation from start to finish is dependent on faith. "For without faith it is impossible to please God."

I just mentioned our translation. By faith we shall be like Him. We are told that "by faith Enoch was translated that he should not see death." Faith here implies a knowledge of what was going to take place. I believe that Enoch knew beforehand that he was going to heaven without dying. It was his testimony before he went. The masses did not believe his testimony, for they went out to try to find him and the Word says: "and he was not found." I gather that the Church of Jesus will be translated by faith, and that only those who possess the positive testimony of their faith in the second coming of Jesus and their translation will go up to meet Him in the clouds. The world does not believe this testimony any more than it did in Enoch's day, but if we have the assurance that our lives are pleasing to God as Enoch had, we shall also be translated at the close of this dispensation, as Enoch was translated before the flood.

Paul's faith saw the unseen. "There is laid up for me a crown." This is positive assurance, but not an assurance that is beyond the reach of any of us. John also possessed "the evidence of things not seen." "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I John 3:2. If we know this, how it ought to cause us to live our lives in all seriousness for Him. The anticipation of this glory ought to thrill us day by day.

D. L. Moody on one occasion said: "One of these days you will read in the paper that D. L. Moody is dead. Don't believe it. I am not going to die." His faith was anchored in the promise of eternal life as promised in the Ninety-first Psalm and the last verse: "With *long life* will I satisfy him and shew him my salvation." Surely that long life spans the chasm between this present time and the future. At his passing, Moody exclaimed in ecstasy: "Heaven is approaching, earth is receding," and thus he was transported into the presence of Christ.

A soldier lay dying on the battle field. A

friend approached to give assistance and asked if there was anything he could do; but the dying man said: "Hush! Sh- - -!" and whispered: "They are calling the roll and I am listening for my name. SH- - -!" All was still for some time then with effort the man raised himself to his elbow and after a slight pause whispered: "Here," and he fell back. He was gone to be with his God.

This can be our assurance too. Our faith ought to give us a living hope in the resurrection and the second coming of Jesus. Such assurance will cause us to be dynamic forces for righteousness and Godliness in our communities. Then and only then can we sing from the heart:

*"When the trumpet of the Lord shall sound,
and time shall be no more,
And the morning breaks eternal bright
and fair,
And the saved of earth shall gather over
on the other shore,
And the roll is called up yonder I'll be
there."*

"Godliness is Profitable Unto All Things"

I Tim. 4:8

P. J. Wiebe

No doubt all of us have read the above scripture without giving it any serious thought. Let us consider a few of the things unto which godliness is profitable.

It is a well-established fact that sin is hard on the body, especially certain kinds of sin like immorality and intemperance. How many people are there living today whose bodies are ruined because of sin. On the other hand, it has been shown that when such people get converted and yield to God, that their health is greatly improved and sometimes they lose all signs of their former ailment. Is your physical health good? If not, try the Calvary cure. A life devoted to God is very conducive to good physical health.

Moreover, it has been shown that people who never prospered while they were living in sin, began to do better as soon as they were converted. This does not mean that every one who gets converted will immediately prosper financially. However, we know that sin is expensive and many a dollar that was spent in sin can be used for the glory of God after people have been converted. Are you prospering financially? If not, try God's way of transacting business. His promises are sure and we can depend upon them. "Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10. This

And He Must Needs Go Through Samaria — John 4:4

J. W. Torrens

WE read in God's Word that men of old wrote as they were moved by the Holy Spirit. Some in retrospect, some in prophecy, and others from experience.

In the few words cited above, the beloved Apostle John, through the Holy Spirit, says of his Lord and Master, Jesus the Christ: "And He must needs go through Samaria."

Why? those unacquainted with the Word would ask. Because, He, Jesus, "the Christ of God," "God the Son," knowing all things, sees the great need of His presence there, sees a great harvest of souls needing His ministrations, sees the Samaritan woman coming to fill her pitcher with the life-sustaining water from their "Jacob's well."

He, the One who was "in the beginning with God," and who "was God," knew all these things even before He came to the well. See Him! He, who has journeyed all the forenoon along the sand- and dust-laden highways of Galilee, and on into Samaria. It is the sixth hour, noonday, perhaps the day is warm. Jesus is physically tired. He sits down on the well to rest. The woman approaches bearing a pitcher. She notices by His apparel that the stranger is a Jew, a people with whom the Samaritans have no dealings.

He asks a favor: "Give Me to drink."

promise is as true now as it ever was. Let us take God at His word.

Then again godliness is profitable intellectually. People who are living in sin cannot have as keen minds as those who are living pure and holy lives. It has been demonstrated in schools that those students who are Christians have higher averages in their classes than those who are living in sin. Two scriptural examples of this fact we have in the lives of Joseph, Daniel and the Hebrew children. Dan. 1:20.

In addition to all this we know that godliness helps us over the difficult places of life. It helps us solve a great many problems which otherwise would remain unsolved. It brings cheer and comfort in situations of life where nothing else can comfort. And best of all it gives us a bright prospect for the future, while the ungodly look toward the future with fear and dread. Since godliness is profitable unto all things and ungodliness is so very unprofitable, why not be wise and choose that which brings joy and comfort in this life and insures us a place at God's right hand in the future life? Let us make the wise choice.

Then the woman questions Him: "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Our Lord does not tell her how it is, or why, but instead informs her—"If thou knewest the Gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee Living Water."

His object has been attained: her curiosity has been further aroused: she saith unto Him, "Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that Living Water?" He explains, as only He could: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the Water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." She is a needy soul: she immediately cries out, "Sir, give me this Water, that I thirst not, neither come hither to draw."

Notice now! our loving Lord applying the knife, as only the "Great (soul) Physician" can—"Go, call thy husband, and come hither." The keen edge cuts deep into her needy, sinful heart. She truthfully replies: "I have no husband," for which Jesus commends her in these words: "Thou hast well said, I have no husband." Then He goes on to portray, very vividly, to her the panorama of her past and present life in sin.

She stands amazed before Him, she has met the Lord of Glory "face to face," she has had a look at "life's other side." She is honest withal, even with this thirsty Stranger, who reveals to her the things she knows only too well to be true, hence the answer; "Sir, I perceive that Thou art a prophet." Then she goes on to tell Him about worshiping in this mountain and at Jerusalem.

Jesus still further confounds her by: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." And that, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

What strange words!

That she had been thinking deeply while listening to this marvelous revelation, I have no doubt, as we read her words of hope in a coming Messiah: "I know (evidently she had read of and believed in the promise of His coming) that Messiah cometh, which is called Christ: when He is come, He will tell us all things."

His next words, confirm, what perhaps

was already beginning to take shape in her (now deeply stirred) mind and heart, that perchance this was He.

"I that speak unto thee am He."

"Yes, indeed! What a revelation is hers! Comes for water as was her custom, meets "the Messiah," "the Christ," the One "of whom Moses in the Law, and the Prophets, did write." She waits for no more: she has come in personal touch with Him. Her promised Redeemer is He.

She is emotional! Who would not be under such unusual circumstances? Her very soul is stirred within her. She has heard His words, "I am He." So she means to let others know about it, she sets down her waterpot, "and went her way into the city, and saith to the men, Come, see a Man, which told me all things that ever I did: is not this the Christ?"

What an invitation and testimony, and to some of her old associates! Say! friends, this is a splendid thing to do, to let our old acquaintances know that "we have been with Jesus."

The writer, too, knows this same Jesus with the eye of faith, knows Him to be true, and One who never changes, and who will not cast any out who come to Him in faith, believing.

We read many believed on Him because of this saying of the woman, and others because they heard His words.

I sincerely hope these few words, faulty though they be, may help some one to get in touch with this wonderful Friend. We are most willing to recommend this same Christ of nineteen hundred years ago, to any who find the burden of sin heavy.

Let Him become your sin-burden Bearer, and I can assure you, you will rejoice the rest of your life, and will be able to sing as only God's redeemed children can:

"Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory Divine!
Heir of salvation, purchase of God:

Born of His Spirit; washed in His Blood."—Christian Life.

Illustrations

"There is a beautiful legend which tells of a saintly man who was very greatly beloved by the angels, who had seen much of his godly life upon the earth. The angels asked God to give to this man some new power, some mark of the divine favor, some new gift which would make him still more useful. They were told to see the man and ask him what special power he would like to have. He decided that he would choose to do a great deal of good among men without even knowing it. So it was that from that day his shadow, when it fell behind him, where he could not see it, had wonderful healing power; but when it fell before him, where he could see it, had no such power."—J. R. Miller.

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.

Sanctification

(What Is It?)

O. B. Ullery

GOD'S WORD clearly defines another work of grace, subsequent to justification or regeneration, and as distinct to consciousness. It is known as sanctification or holiness. (See Rom. 5:2; Acts 26:18; Eph. 1:13; John 7:39).

Justification deals with committed sins (Rom. 3:24, 25; Acts 13:38), while sanctification deals with inherited depravity or inbred sin—"the sin which dwelleth in me" (Rom. 7:17). It is also called: "our old man," "body of sin", (Rom. 6:6); "body of this death" (Rom. 7:24); "carnal mind" (Rom. 8:7); "the flesh" (Gal. 5:17); etc.

This principle of sin inclines its possessor toward the "works of the flesh" (Gal. 5:19, 21). It is "enmity against God" (Rom. 8:7, 8). It produces warfare in the justified believer against the holiest purposes and desires of his heart. (Gal. 5:17; Rom. 7:9). While these manifestations may not outwardly or always dominate, they do produce an "up and down life" and hinder victorious Christian living. This condition creates a heart hunger and intense longing for deliverance. (Rom. 7:24).

Since it is evident that regeneration has not cleansed the believer's heart of this principle of sin, even though forgiveness and restoration may have been sought repeatedly, there is need of this other work of grace to cleanse the heart and purify the affections. (Acts 15:8, 9; James 4:8). God calls to it (I Thess. 4:7); He commands it (I Peter 1:16); Christ prayed for it (John 17:15-23); and promised it (John 14:16, 17); He gave Himself to accomplish it (Eph. 5:25-29); The early Church received it (Acts 2:4); Paul prayed that believers might receive it (I Thess. 5:23); and it is promised to all (Acts 2:39; 15:8, 9).

Sanctification is the act of God's grace (Jude 1; I Thess. 5:23) provided in the atonement (Heb. 10:10, 14; Heb. 13:12; Heb. 2:11; Eph. 5:25-27) through the work (Rom. 15:16; I Peter 1:2) and witness (Heb. 10:15; Eph. 1:13) of the Holy Spirit, whereby the believer, by appropriating faith (Acts 26:18, 15; 15:8, 9; Heb. 4:3) is cleansed from the nature, or principle of sin (Rom. 6:17, 18; I John 1:9; Rom. 6:22) and is empowered for victorious life and consecrated service (Acts 1:8; Col. 1:29; I Thess. 1:5) through the baptism of the Holy Spirit. (Acts 2:4).

This experience is referred to as "Circumcision of the Heart," "Soul Rest," "Wholly Sanctified," "The Rest of Faith," "Holiness," "Life More Abundant," "Heart Purity," "Perfect Love," "Pentecost," "Baptism of the Holy Ghost," etc.

How Obtained. What It Does.

This experience of sanctification is promised to every believer, (Acts 2:39). It is the act of God Himself (Jude 1) wrought instantaneously as the believer, clear in his present testimony of justification, but under conviction of his own need and God's call to holiness of heart and life (I Thess. 4:7; I Peter 1:13) fully and irrevocably consecrates himself to God a living sacrifice. (Rom. 12:1; II Cor. 7:1). As he thus abandons himself to the will of God, known and unknown, (Heb. 10:9, 10; John 7:17), by a living faith, (James 1:6; Acts 26:18) he reckons himself "to be dead indeed unto sin" (Rom. 6:11) and appropriates heart purity (Acts 15:9; Heb. 10:19-23) and the baptism of the Spirit. (Gal. 3:2, 14). The baptism of the Spirit received simultaneously with cleansing, is the witness (Heb. 10:15) of the finished work of Sanctification, and is also termed the "anointing," "sealing," "unction" and "earnest of the Spirit." (Eph. 1:13, 14; II Cor. 1:22; I John 2:20-27). Obedience to God is essential both to receive and retain this experience. (I Pet. 1:22; Heb. 5:9).

In Sanctification the old man is put off, the new man put on. (Eph. 4:22, 24). There is deliverance from the carnal mind, and the mind of Christ is received (I Cor. 2:16), creating spiritual mindedness. (Rom. 8:6). The flesh, or self, is crucified (Gal. 5:24); and the body of sin destroyed (Rom. 6:6). The inner conflict and struggle are ended.

The indwelling Spirit (Rom. 8:11), the abiding Comforter (John 14:16) becomes teacher, guide, revealer, preserver, making more than conqueror; and supplies wisdom, strength, grace, joy, peace and glory. The Sanctified believer rests in the keeping power of God (Jude 1); walks in obedience to His Word (I John 1:7); yields his members' servants to righteousness unto holiness (Rom. 6:19); and finds his highest joy in the will of God (Heb. 13:21). Being now made free from sin, and become servant to God, he has his fruit unto holiness and the end—everlasting life. (Rom. 6:22; Gal. 5:22, 23).

Companionship is the one invariable result of prayer.—H. S. Coffin.

Gems of Truth from a Minister's Notebook

Jacob W. Keefer

1. When we get a clear vision of Christ upon the cross for our sins we are humiliated, and criticism is silenced; murmuring ceases; enemies are forgiven; injuries are forgotten. We have peace with God and with our fellowmen.

2. The Bible is not a history of the human race. It is the story of humanity in relation to God. It is the history of the fall of man, the ruin of the race, and the redemption of man, by the precious blood of Christ.

3. We are right with God only when we are right with our fellowmen. If we are not honest, upright, sincere and true in our relations to our fellowmen, we cannot be right with God. Our love to our neighbor is the measure of our love to Christ.

4. "Let your speech be always with grace, seasoned with salt," Col. 4:6. Every thing has invaded the modern home excepting gracious conversation. If you would win success in life, five things observe with care; of whom you speak, to whom you speak, and how, and when, and where.

5. The crucifixion of Christ upon the cross is the climax of sin on the part of man; it is the propitiation for sin on the part of Christ; it is the atonement for sin on the part of God, the Father, and reconciles to Him all who truly believe. Rom. 5:10.

6. "Open thou mine eyes, that I may behold wondrous things out of thy law." Psa. 119:18. The Sadducees erred exceedingly, because they knew not the Scriptures, nor the power of God, Matt. 22:29. It is highly important to rightly divide the word of truth. What we are, and what we do, depends largely upon what we believe.

7. Strictly speaking, the common expression, "They have gone to their reward," is not Bible teaching. After death, saint and sinner "go to their own place," Jno. 14:2; Acts 1:25. That is, each is awarded a place, but it is not our final destiny. Our reward comes after our resurrection. Saints are glorified; sinners are cast into the lake of fire.

8. Sin is not only the most destructive, but also the most expressive thing in this world. One sixth of this nation's income is wasted in dealing with crime,—that is, to detect, arrest, convict and support criminals. But the cost in money bears no comparison with the cost in morals and misery and endless woe. "What will a man give in exchange for his soul?"

9. Destruction's sinful road,

What multitudes pursue!
(First column, next page)

"Alone with God"

Evelyn W. Gish

YES, alone with God no matter whether it be on a mountain top, in a desert place, secret chamber, or crowded highway; and no matter whether it be morning, noon, or night, God will meet us and bestow a blessing. The greatest thing anyone can do for God or man, is to pray. The great people of the world today are the people who pray. It is not those who talk about prayer, nor those who say they believe in prayer; nor yet those who can explain prayer; but those who take time and pray. They have not the time for prayer. It must be taken from something else. There are people who put prayer first, and group the other items in life's schedule around and after prayer. God will do in answer to the prayer of the weakest one what otherwise He could not do. Listen to the words of Jesus in that last long quiet talk He had with the eleven men between the upper room and the olive-grove. John records much of that talk: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, He may give it you." Notice the word is "may" not "shall." "Shall" throws it over on us—our co-operation. That is to say, our praying makes it possible for God to do what otherwise He could not do.

In its simplest analysis all prayer has two parts—a God to give and a man to receive. Let us follow for a day the outer and inner life of an ordinary man of God. Here is the outer side: the endless doing, day by day, of the commonplace things, that fill the day of the great majority of human lives. This one is doing quietly, cheerily his daily round, with a bit of sunshine in his face, a light in his eye, a spring in his step, and the commonplace becomes uncommon by reason of the presence of this man with the uncommon spirit. He is working with God. He has an unseen Friend walking with him, and that changes all. The common drudgery ceases to be common, and ceases to be

drudgery because it is being done for such an uncommon Master. That is the outer, the narrow side of life; not narrow in itself but in proportion to the whole.

Here is the inner side where the larger work of life is being done. Here is the quiet time alone with God, with the Book. The door is shut, as the Master said. Now it is the morning hour with a bit of made light, for the sun is busy yet farther east. Now it is the evening hour, with the sun speeding toward western service, and the bed invitingly near. There is a looking up into God's face; then keen but reverent reading of the Book then a simple, intelligent pleading with its variations of "Thy will be done, in Jesus' Name." God himself is here in this inner room, which opens out into and is in direct contact with a space as wide as the earth. The horizon of this room is as broad as the globe. God's presence with this man makes it so.

No man seems to have understood prayer and to have prayed as Christ did. Jesus loved to pray. He prayed so much and so often that it became a part of His life. It became to Him like breathing—involuntary.

His regular habit seems plainly to have been to devote the early morning hour to communion with His Father, and to depend upon that for constant guidance and instruction. He sought other opportunities for secret prayer as special need arose; late at night after others had retired; three times He remained in prayer all the night; and at irregular intervals between times. It was usually a quiet time when the noises of earth were hushed and the peace and quiet of night closed in around Him. He spent special time in prayer before and after important events.

Christ had no particular inner chamber, during His public career, to make easier His habitual retirement for prayer. Homeless, His place of prayer was a desert place, the mountains, the solitary place. He loved nature. The hilltop back of the village of Nazareth, the slopes of Olivet, the hillsides overlooking the Galilean lake, were His favorite places. Again it was a quiet place.

He was never out of the spirit of prayer. There are three sorts of solitude, namely: time, place, and spirit. Jesus used all three for talking with His Father.

It is interesting to note that of the fifteen references to His praying found in the four gospels, Matthew gives three, Mark and John each four, and Luke gives eleven.

In Luke 3:21, 22, we have the account of Christ's baptism—a double baptism—water and spirit. It was while waiting in prayer that He received the gift of the Holy Spirit. He dared not begin His public ministry without that anointing. And now standing

in the Jordan, He waits and prays until the blue above is burst through by the gleams of glory-light and the dove-like Spirit wings down and rests upon Him. Prayer brings power.

The second reference is made in Mark 1:35. The day before had been a very long, busy day for Jesus, teaching in the synagogue, casting out devils, healing the sick, and so on through the day. The next morning He slips out early to a solitary place and there talks things over with the Heavenly Father. After which, He is ready to face new crowds and situations. The busier the day for Him the more surely must the morning appointment be kept.

The third reference is in Luke 5:16. Again pressed by crowds and duties, Jesus felt the need to "withdraw himself into the wilderness and pray." The more duties and obligations press in the more time must be spent in unhurried prayer.

In Luke 6:12, we find "He went out into the mountains to pray and continued all night in prayer to God." He had been having trying experiences with national leaders of Judea. It was also the day before He selected the twelve disciples. Tired with the day's experiences and thinking of the work of the morrow, there was just one thing for Him to do. He knew where to find rest and wise counsel. Turning His face northward He sought the solitude of the mountain for meditation and prayer. And as He prayed and listened and talked without words, daylight gradually grew into twilight. And still He prayed, while the darkness below and the blue above deepened, and the stilling calm of God was wrapped around all nature, and hushed His heart into a deeper peace. In the fascination of the Father's presence He was utterly lost to the flight of time, but prayed on and on until, by and by, the earth had once more completed its daily turn. The grey streaks of dawn crept up the east, and the face of Palestine, fragrant with the deep dews of an eastern night, was greeted by the sun of a new day. And then, "when it was day" He was ready for the day's activities. Is it any wonder, after such a night! This was not the only time the night was spent in prayer. We have record of two other nights spent either in the wilderness or mountain in prayer. Jesus loved to pray with His friends. There is no fellowship among men to be compared with fellowship in prayer.

*"There is a place where spirits blend,
Where friend holds fellowship with friend,
A place than all beside more sweet,
It is the blood-bought mercy-seat."*

Christ always seemed to be conscious of the presence of His Father and the most natural thing for Him to do was to speak to

(Continued on page 64)

While that which leads the soul to
God,
Is sought and found by few.

Believers enter in
By Christ, the living door;
But they who will not leave their sin,
Must perish evermore.

Obeys the Gospel call,
And enter while you may.
The blessed Saviour died for all;
He is the only way.

The Evangelical Visitor

A Religious Journal

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

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Permanent Church Headquarters

Messiah Rescue and Benevolent Home
2001 Paxton St. Harrisburg, Penn.
Attention of General Conference Secretary

MARRIAGES

BRYAN-POWELL—Miss Pearl K. Powell, daughter of Mr. and Mrs. Curtice C. Powell, formerly of Ashland, Ohio, was married to Mr. Brady Bryan, son of Lewis Bryan, on January 21, 1938.

BROWN-BROYLES—On Thursday, January 27th, at eight P. M., at the home of the bride's parents, there occurred the marriage of Sr. Sarah Elizabeth Broyles, daughter of Eld. and Sr. Eliphalet J. Broyles of Upland, Cal., to Oscar Everett Brown, son of Mr. and Mrs. W. O. Brown of Payne, Iowa. The bride's father officiated. May God's richest blessings attend them through life.

Obituaries

CASSEL—David E. Cassel, son of Jacob and Leah Cassel, was born in Montgomery County, Ohio, April 6, 1858. Early in life he united with the Brethren in Christ Church and remained loyal until his death. He was not satisfied to be a merely nominal Christian but sought and obtained the experience of perfect love which results from a heart being cleansed, purified and filled with the Holy Spirit.

It was Oct. 10, 1878 that Clara C. Hoke entered his life as a bride and became his adored companion of 55 years sojourn together. To them were born three children, Mary, wife of R. D. Freeze, Dora, wife of Ellis Davis, and Jesse C., who served for a number of years on the Publication Board.

It was on January 24, 1938 that he was called to the place of many mansions for which he had long been preparing. With his passing on, one of our Fathers of Israel has gone to his long home. He was a very useful man and his influence will live on although his presence is no more with us.

Funeral was in charge of Bish. O. B. Uery and Eld. C. R. Heisey. Interment was made in Fairview cemetery.

ZOOK—Aaron O. Zook was born April 25, 1863 in Franklin County, Penn. His parents were Samuel and Maria Zook, his father serving as a Bishop in the Church for many years. In the year 1880 Bishop Samuel Zook and his family came to Kansas and settled on a farm about eight miles north of Abilene. Here Aaron Zook grew to manhood.

On October 22, 1885 he married Arminta Plum. To this union were born seven children, the oldest dying in infancy. Bro. Zook's occupation, like his father, was that of farming and his own farm home was eight miles north of Abilene, immediately west of the Zion Church. In 1913 he retired from farming and moved to Abilene. It was in California that his wife passed away November 28, 1922.

In the year 1887 he was converted and in 1888 affiliated himself with the Brethren in Christ Church, the church of his parents. Here he was not only a member but also served as an official, being elected to the office of deacon in the fall of 1902, and was ordained in this office in the spring of 1903. Moving to Abilene in 1913 he was asked to serve the Abilene congregation in the same capacity. Here in Abilene he served in numerous positions, such as the Church Board, the Board of Trustees, being chairman of the Board of Trustees, at the time of his death. In the last two months he manifested a renewed interest in spiritual things, and repeatedly expressed a hunger for a deeper Christian life.

On August 28, 1924, he married Mary G. Engle, and they made their home in Abilene. His wife testified that he was a good husband. To his children, he was a loving, kind father. For his grandchildren he showed a great loving interest and concern.

He departed this life, January 27, 1938, aged 74 years, 9 months, 2 days. He is survived by his devoted wife, Mary; also surviving are six precious children of his first marriage. They are: Mrs. Beulah Franklin, Upland, Calif.; Bruce Zook, Mrs. Ruth Hoover, Mrs. Orpha Ledy and Vern Zook, all of Abilene; and Mrs. Geneva Cober, located at a mission appointment in Saskatchewan, Can. Also fifteen grandchildren survive.

Of his paternal family two brothers, Christ and Samuel, have preceded him in death. Two brothers and two sisters survive: Noah E. Zook, Abilene; Jacob M. Zook, Tabor, Iowa; Mrs. Katie Haugh, Waukena, Calif.; Mrs. Fannie Burkholder, Upland, Cal., and many other relatives and friends.

Funeral services were conducted at the Abilene Brethren in Christ Church, Wednesday, Feb. 2nd at 2:30 p. m., Elder Joel E. Carlson and Elder Monroe M. Book officiating. Interment in Abilene cemetery.

ERB—Sr. Emma H. Erb passed away Jan. 24, 1938, at the Messiah Home, Harrisburg, Pa., after a few weeks illness, aged 78 years, 9 months and 16 days. Surviving are six nieces and three nephews.

Two months ago she sought deeper communion with God. As a result she united with the Brethren in Christ Church. Her Christian spirit and devotion to Christ were much appreciated in the Home and her testimony will be missed in the services.

Funeral services were held in the Messiah Home Chapel, conducted by Eld. Graybill Wolgemuth, assisted by Bish. H. K. Kreider and Rev. M. C. Clemence, pastor of the Christian and Missionary Alliance Church. Burial in the Union Deposit Cemetery.

Growing Old

John E. Roberts

They say that I am growing old;
I've heard them tell it times untold
In language plain, in language bold,
But I am not growing old.
This frail old shell in which I dwell
Is growing old, I know that well—
But I am not the shell.

What if my hair is turning gray—
Gray hairs are honorable, they say—
What if my eyesight's growing dim,
I still can see to follow Him,
Who crucified His life for me
On the cross of Calvary.

My hearing may not be as keen
As in the past it may have been;
Still I can hear the Savior say
In whispers soft—"This is the way."

The outward man, do what I can
To lengthen out this life's short span—
Shall perish and return to dust,
As everything in nature must.

The inward man, the Scriptures say,
Is growing stronger day by day.
Then why should I be growing old,
While safe within my Savior's fold.

Ere long this soul shall fly away
And leave this tenement of clay;
This robe of flesh I'll drop and rise
To seize the everlasting prize.
I'll meet you on the streets of gold,
And prove that I'm not growing old.—Sel.

Nuggets

A little girl once said to her mother,
"Mother, I think that Jesus was the only
one who dared to live His inside out."
* * *

A low ideal takes the heart out of endeavor,
while a perfect ideal, attained by
some one, approached by many in different
degrees, inspires hope, awakens every
motor impulse of the soul.
* * *

A man's goal must exceed his grasp,
or what is Heaven for?
* * *

Phillips Brooks used to say, "If you are
acquainted with happiness, introduce him
to your neighbor."
* * *

Far away the best prize that life offers is
the chance to work at work worth doing.
—Theodore Roosevelt.

REPORTS OF CHURCH ACTIVITY

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 Royer, Eva Dick, Angeline Cox.
 Detroit Mission, 2426 Park Ave., Apt. 10, Detroit, Mich., in charge of William and Willa Lewis, Janna Goins.
 Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Penn., in charge of Barbara Hitz, Mary Senta.
 San Francisco Mission, 948 Haight St., San Francisco, Calif., in charge of Walter Reighard and wife; Anna Mary Royer; Grace Plum.
 Welland Mission, 36 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, Rt. 2, Port Burwell, Ont. 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, Kniffley, 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 Bollinger 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.

WILL YOU PRAY?

For the revival which will be held in the Mastersonville Church in Rapho District beginning Sunday evening, Feb. 13? Bish. W. J. Myers from Massillon, Ohio, will be the evangelist. —Henry A. Ginder.

MILLERSBURG, PA.

A series of meetings was started here at Free Grace Church, Monday evening, Nov. 22 and continued until Sunday evening, Dec. 5, with Elder Jesse Oldham of Fishertown, Pa., as evangelist.

Bro. Oldham came as a stranger to most of us but all who are truly born of God know that we soon become acquainted with each other when we have the same Spirit.

The weather was quite favorable most of the time. The attendance was rather poor the first few nights, but gradually increased as the people became more interested and remained good until the close of the meetings. The interest also was good.

Bro. Oldham brought short Spirit-filled messages evening after evening, which were enjoyed by the people of God and we were glad to see that it had its effect on those who felt they were not right with God. Three bowed at the altar of prayer. May they go forward in obedience to the will of God. We longed to see more but we continue to pray and believe God will answer sometime.

We were glad to have with us for a few days, during our meetings, Sister Lizzie

Brubaker, a home mission worker. She was an encouragement to us and her interesting talk one evening about her work was enjoyed by the hearers. We were also encouraged at different times, by the attendance of members from other districts.

May God's blessing attend Bro. Oldham's labor continually as well as all of His workers everywhere so that many souls may yet be saved and be ready for the coming of our Lord.

We crave an interest in the prayers of God's people for the work here.

M. Alice Keefer.

MEATH PARK STATION

Dear Readers of the Visitor:

We greet you in Jesus. We are glad to report that Jesus is ours and He never leaves nor forsakes. He never fails but sometimes we fail. Then He truly helps us. Praise His Name!

We have already entered the New Year so the report for the last quarter of the old year is due.

We have had much cold and stormy weather. It seems to us to be more wind than usual. Perhaps this is more noticeable because of more clearing away of the bush (trees) on the land. Acres and acres of land have been cleared in these two years. Both years there were fires that got beyond control of the farmers. This last fall hundreds of acres burned and in many cases cleared land clean of brush until it appears to be acres of ashes. We are told much of this will lie waste for years to come. The fire burned deep under the ground and the good soil is destroyed. In our immediate locality tho we can say that ruined land is not in large pieces on one farm. Yet even some of our neighbors suffer some loss. In some places where land was cleared without the fire going too deep it has been helpful.

Many acres of land are under cultivation now that were not even broken two years ago. This country is building up rapidly now that the homesteader has a start. The first in a new country have to face the greatest difficulties. However we see much need about us and there are still many difficulties and struggles for these dear ones.

The spiritual part of the work is encouraging. Especially so in our Howard Creek District. We now have service every Sunday here. To do this we as workers have to separate so we can contact the work in Chesley and Melba in their turn. This winter we are having services in Paddockwood every fourth Sunday and so then we divide into three groups. We are glad to have Bro. and Sr. Byer to help us. This fourth Sunday they have charge of one service alone. At other times Sr. Bowers accompanies them while Bro. Cober and I take the other service. So we do our best to reach the people and God is truly helping us. We have a heavy schedule of visiting planned for this quarter. We ask you to remember this part of the work in your prayers. We want God to be glorified in our midst in very definite ways that souls may be saved.

Just since the first of the year one has come desiring to unite with us in church

meetings. We appreciate him so much. Another young married woman told us in our last visit in her home of her convictions of dress and told us she really wants to dress plain too. So God gives us encouragements along the way. But the devil has been busy too and shall I say the battle has been severe. But He promised "to fight for us" so our trust is in Him.

The new barn is all complete and occupied since November. Bro. Cober appreciates having ample room for stock and the hay and oat sheaves under cover. This eliminates the waste of feed of the common out door stacks. Chores are much quicker done too.

We have another great asset to the work since our last report. We purchased a horse for use here. This was presented by your own workers and we secured the loan on the second horse for the team. About the middle of December we found the horse must be sold for the owner needed cash at once. Bro. Cober thought the price reasonable and the horse good so we asked God to show us what to do. With present schedule one horse could not meet the need. So in answer to our prayer the mail brought us \$23.00 and only \$20.00 were required for the first payment. Since Jan. 1, we must say to the glory of God the money came and the horse is paid for. We truly thank God for this and to the dear ones out in the various churches who are back of missions. No wonder we can say co-laborers with Him. You there and us here gathering sheaves in the north country. One of these times we shall meet around the throne to sing of His wonderful love and grace He gives us in our journey here.

The financial report follows for October, November and December.

Contributions total \$155.02.

Expenses — Household \$33.12, Building \$66.87, Stock \$24.50, Feed \$38.30, Miscellaneous \$5.81, Equipment \$13.00, Treats for Christmas (for Sunday Schools) \$7.58. Total \$189.18, plus Deficit \$104.00. Grand total \$293.18 less contributions. Leaves \$138.16 deficit Jan. 1, 1938. (Some of this has been paid off since which will appear in next report).

Yours in Jesus,
 Albert E. Cober and workers.

LANCASTER, PENN.

On January 9th a communion service was held at the Lancaster Church. This was also the opening night of our revival meetings with Bro. Henry Heisey formerly of Gladwin, Mich., as evangelist.

During the series of meetings many homes were visited and some afternoon prayer meetings were held. The presence of God's Spirit was keenly felt during these services and the messages were heart-searching and helpful. A number of souls knelt at an altar of prayer, some of whom received pardon and others deeper experiences in the service of God.

The Lord's presence was keenly felt as we met in the afternoon prayer meetings and, among other encouraging manifestations, an unsaved mother asked for prayer for herself and family. Will you pray that the burden for these needy souls may rest upon our hearts and that God may use His children here to win many to Him?

Ruth H. Martin, Cor.

MARTINSBURG, PA.

Dear Readers of the Visitor:

"I will say of the Lord, He is my refuge

and my fortress: my God: in Him will I trust."

Again it is our privilege to submit another report from this district. Previous to our winter revival, Bro. Aaron Stern, our local minister, felt led of the Lord to conduct a series of meetings. He faithfully spoke forth the Word and we pray that the seed sown will bear fruit to the glory of God.

On January 2nd, Rev. J. Lester Myers of Greencastle, Pa., opened a three and one-half weeks revival at this place. Bro. Myers came filled with the Spirit of God and in his masterful way preached the Word in the power of the Spirit, and the Lord honored the messages in sending deep conviction to hearts.

The Church has been revived and we rejoiced to see a number of our Sunday School boys and girls accept Christ as their personal Saviour and found Him to be the "Rose of Sharon." There were also a number of others who consecrated their lives and sought the Lord for cleansing.

We appreciated the interest manifested and the favorable weather made regular attendance possible.

May the Lord bless the group of young people at this place and may they live that His approval may rest upon them. Bro. Myers spoke three Sunday evenings during the Y. P. Meeting and gave very instructive talks.

May God's richest blessing be upon the messenger for his labors and may the Lord's blessing rest upon him in other fields of labor.

Elsie G. Carper, Cor.

REVIVAL MEETINGS IN MONTGOMERY DISTRICT

Our Revival began early in November and continued for a little over two weeks. The meetings were conducted by one of our home ministers, Eld. J. Lester Myers. The interest and attendance were good and there were a number of souls that turned to the Lord and we pray that they may continue to follow all the way. The members at this place were encouraged to follow closer to the Lord and to press on in His glad service.

May the Lord bless our brother as he goes forth into other fields of labor. —Cor.

GRANVILLE MISSION

The new year is passing rapidly and encouragingly.

The Sunday School is growing. The little Mission Church is well filled each Sunday. The Men's Bible Class is very interesting and drawing in new members. Sickness has been among us, but we thank God for sparing us all thus far.

Bro. and Sr. Climenhaga have started on a house to house visitation of Granville and surrounding valley and mountains.

Sr. Elizabeth Fisher whose health has been poorly for nearly three years is improving. The Sister's Sewing Circle sewed at her home on Thursday, January 27th. We sisters enjoy this blessed fellowship together as well as being thankful to help others. An hour of prayer was spent together in the afternoon led by Sr. Annie Sollenberger. Bro. Climenhaga, our pastor, and Bro. James Fink, our steward are making an official visit of all the members before revival meetings.

Our revival meetings will begin Sunday, February 6th. Our evangelist is Bro. Henry Hostetter. We are looking forward to these

meetings and praying for them. Will you pray with us that conviction will fall and souls will yield to God. Everybody is welcome to these meetings and all our services.

Submitted to His service,
Sr. Ruth Freed, Cor.

REVIVAL AT HIGHLAND CHURCH Miami District—Southern Ohio

And how shall we report a revival when the evangelist from Duntroon is in the pulpit? An English writer describes John Wesley as the "Heavenly Horseman" in these very simple lines:

"In hamlet, town and village
He stayed to preach the Word:
And when men heard his trumpet call,
Their hearts were strangely stirred.

"The Gospel truths neglected
Through barren years of sin,
A sense of deep conviction wrought
In those he sought to win.

"To crowds of callous colliers,
To rustics in the field,
To gentle-folk, and scoffers rude
There came the call to yield.

"Dividing joints and marrow,
Pierced the two-edged sword:
'Til souls cried out, "What must we do?"
And turned unto the Lord."

It was written by Randolph to Queen Elizabeth's secretary telling of the preaching of John Knox: "The voice of that one man is able to put more life into us in one hour than four hundred trumpets blaring in our ears." I wonder what these men would have said of this other British subject who is a preacher of the same Word?

It was finally said of Columbus that, "The instinct of a new continent burned in him." We might well say of Bishop Swalm that the instinct of a loving Father's thought for a lost world and an indifferent church burned in him and he could not rest until he had delivered his soul in their behalf. His is an "other worldly" message.

When the faithful Word is faithfully declared as the revealed truth of the Gospel of Jesus Christ in its purity, power, and practical application to the everyday problems of poor creatures of dust, men become conscious, not only of how they might be pardoned from sin's condemnation, but also how through consecration, dedication, and sanctification they might become dead to sin and filled with the Holy Spirit and power to pursue the path of righteousness as holy beings until a Holy God says, "it is enough, come higher." For three weeks this truth was presented to us.

The interest of the community was fully aroused. Folks came from far and near to hear this simple, practical, pointed exposition of the most profound truths ever given to man. Every heart was aware of being "strangely stirred" as has ever been the case when spirit-filled men spake as they were moved of God. Although hundreds did not turn to God we may safely say that no one came who was not touched by the Spirit and made aware of the presence of God in the place. All who did surrender to the Spirit who drew them and sought sincerely, found God a rewarder of those who diligently seek Him, and left the altar with that deep hunger of the heart satisfied. Some souls who stubbornly resisted God's Spirit for a number of years were unable to

withstand longer. There were children; there were young people; there were those past middle age who found God.

There are many more who should have yielded to God but did not. For such we solicit the prayers of saints that the work of the Lord may prosper and God be glorified in our work in Southern Ohio.

BEULAH COLLEGE NEWS

New Semester Opened—The work of the first semester was concluded with what seemed to many of the students a veritable deluge of term papers and examinations. Varied expressions of dread, dismay, weariness, calm resignation, hope, or relief were depicted on the faces of the students as they passed to and from classrooms that last week. All that is now in the past. Papers have been graded, returned, checked over, and dispensed with. The work of the second semester is now in full swing. The sentiment of most of the students accords with one who prayed recently in a classroom: "Lord, we thank Thee that we are permitted to be in school."

Opening Chapel Service—President Brubaker led the faculty and student body in a solemn and inspiring service dedicating this new semester to God for a period of definite spiritual growth in Christian life and service. Solomon's dedication of the temple was the Biblical setting for the truths presented. Hearts were touched in a special way as Miss Cassel led in the concluding prayer.

Christian Worker's Band—Miss Olive Crane, Los Angeles, emphasized the blessings that come from obedience to the call of God. She related the story of her busy life of service in various fields of church and mission work. She is at present in charge of one of the missions where the B. C. Gospel Team holds service once each month.

In Chapel—The secret of a life of freedom and satisfaction was definitely pointed out by Rev. Randall, pastor of a church in a near-by town, to be found only in conforming to the will of God for our individual lives. When we make God's will our choice for life, we discover even in adversity that "His will is good," he declared.

Lyceum Course—Miss Audrey Sheller, one of America's foremost marimba artists, recently gave a recital to an appreciative audience at the Beulah College Auditorium. Such classical numbers as "Moonlight Sonata" by Beethoven, Schubert's "Serenade" and Braun's "Cradle Hymn" were most effectively rendered. A number of folk songs of various nations were included.

REPORT CROSS ROADS REVIVAL Mt. Joy, Pa.

Bro. Earl Sider of Nanticoke, Ontario, came to labor with us in a revival effort from Jan. 9 to Jan. 30. He came filled with the Holy Ghost and brought the messages with the unctions of the Holy Spirit. He did not fear man but gave us the old-fashioned Gospel. It was a time of refreshing for the saints and the spirit of conviction was working among the young people and children. Some were made to realize their need of a deeper dip into the fountain of cleansing and then we were thankful for the children who accepted the call of God. But we feel sorry for the hungry hearts that would not yield to the wooings of the Spirit.

Bro. Sider set aside one Saturday evening to talk to the young people and we had a crowded house that night. Here are a few thoughts that he presented to us:

(1) Guard your health in your youth so you will be fitted for service in your mature years.

(2) Education is the deciding between right and wrong and then acting accordingly.

(3) We must conquer in the back fields if we are to win in the public.

(4) If we want to succeed in the future we must conquer something in our preparatory days.

(5) Nothing worse can come to a man than to say "I am defeated."

During the last two weeks we had afternoon prayer meetings which were very well attended and drew the believers closer together in the bonds of love and also caused some heart searchings among the members. In these meetings the thought was brought out of our relations to the church and the church being linked up together with Christ. The presence of the Lord could be felt in these services.

We solicit your prayers for this place that the work might continue to go on and bring forth more fruit.

During the three weeks the weather was favorable and the attendance was very good. May God's richest blessing rest upon Bro. Sider as he goes back to his field of labor.
—Anna Wolgemuth, Cor.

HOME MISSION TREASURER REPORT
October, November, December, 1937

Receipts	
Balance on hand Oct. 1, 1937.....	\$ 319.40
Hummelstown S. S.	25.00
Edward Gilmore, refund	38.22
Chambersburg S. S.	33.47
Manor-Pequea Dist.	55.43
Locke S. S.	17.27
Cross Road S. S.	208.00
Bethany S. S., Okla.	45.89
Maytown S. S.	29.22
Upland S. S.	37.29
Mastersonville S. S., Special.....	40.00
Messiah Home S. S.	100.00
Grantham S. S.	26.39
Rosebank S. S., Kans.	4.33
Fox Hollow S. S.	4.50
Harry Fishburn	5.00
Menno Brubaker	5.00
J. Earl Martin	5.00
Butternut Grove S. S.	2.50
Montgomery S. S.	25.00
Zion S. S., Kans.	34.34
Glenn F. Kane	3.00
Ella Wenger	3.00
Sarah Alleman	10.00
Hebron S. S.	14.18
Pequea S. S.	29.52
Belle Spring S. S.	19.15
Bertie S. S., Ont.....	86.13
Fairland S. S.	27.06
H. L. Trump and wife.....	25.00
Manheim S. S.	59.63
Geo. Reeter	5.00
Clarence Center, N. Y.	73.37
Bethel S. S., Mich	42.03
Bro. and Sr. G. G. Lyons.....	25.00
Jos. Ginder, pledge.....	10.00
Hummelstown Dist.	18.81
New Guilford S. S.	42.91
Markham Cong.	33.43
Bethel S. S., Kans.	6.61
Balance and total receipts.....	\$1,595.08

Expenditures	
3 2/3 month's rent, J. A. Climenhaga....	\$ 26.67
Biddesburg Mission, Special	10.00
Houghton, Ont., Mission, Special	10.00
Welland, Ont., Mission, Special.....	10.00
Kentucky Mission, Special	10.00
Part payment on Riddlesburg monthly	4.00
Riddlesburg Mission payments	15.00
Arcadia Church, fire tax	2.25
J. A. Climenhaga, 3 mo. rent.....	30.00
Alvin Burkholder, trip to San Francis'o	16.14
Back allowance	120.00
Workers' quarterly allowance	1,332.50
Total expenditures	\$1,586.56
Bal. and Total receipts	\$1,595.08
Balance on hand Jan. 1, 1938.....	\$ 8.52
Humbly submitted with a very small balance, Abner Martin, Treas.	

CLARENCE CENTER, N. Y.

On Sunday a. m., Jan. 30 we enjoyed having Bishops Bert Sherk of Bertie, Ont., and E. J. Swalm of Duntroon, Ont., with us. Bishop Swalm gave us a very heart-searching sermon. In the afternoon Bro. David Yoder and wife, Bro. Joe Miller and wife were ordained to the office of Deacons. It was a very impressive service. May they be directed by the Holy Spirit to obey as God leads them. Bishop Orville Ulery of Springfield, Ohio, was present at the afternoon service. He was conducting meetings at the Mission in Buffalo, N. Y. In the evening Bishop Swalm gave us a very interesting talk on his experiences as a conscientious objector. The services were well attended.

On Sunday, Feb. 13 we expect Eld. C. R. Heisey of Union, O., to conduct our revival meetings. We ask an interest in your prayers in behalf of the meetings.
—Leah Jane Lewis, Cor.

THE GREATEST NEED
(A Sunday School Survey)

What is our greatest need today? A great majority of thinking Christians are aware that we are faced with a great problem, "What does the future hold for us? Back to the old path of truly fearing God, the Bible, the family altar, unselfish, and sacrificing living, and fervent prayer is our only hope.

We could pray for nothing more necessary today than for a revival where men and women in and out of the Church turn to God for salvation, for power to live Christian lives, and for a determination that the Gospel have free course.

Not a social gospel in the basement, but a Gospel that brings men and women to the foot of the Cross from which they will go with a knowledge of sins forgiven, and a Christlike spirit.

Dr. D. M. Stearns of Philadelphia was approached at the close of a message by one who said: "Why don't you present Christ as an example." "Indeed," answered Stearns, "let's begin. The first thing the Bible says about Christ is this, 'He did no sin.' Can you follow him here?" "No," was the reply, "I have sinned"—"then you need a Saviour not an example" said Dr. Stearns.

A survey made by the Home Department Workers of the Manheim S. S. in the borough of Manheim reveals figures and facts that are interesting, but more alarming, and shows a need similar to that of the one who approached Dr. Stearns.

The population of this town is 3,622 and after the survey it was found that 2,041 or 56 per cent are S. S. attendants and 1,571 or 43 per cent are non-attendants of which a very small per cent would attend but for old age and physical infirmities.

In contacting these people we find that not only are there so many non-S. S. attendants, but many who once supported the worship of God have gotten cold and try to find satisfaction for the cry of their souls in something inferior to the worship of a jealous God, and a loving Saviour, there are others who never knew the joy or sins forgiven, and whose languishing hearts speak the longing and inner cry of their soul.

While this report is the true condition of our little town, such conditions are prevalent everywhere.

Can we as professed followers of the Lord stop long enough to behold the need about

us? The harvest truly is plentiful.

Such needs should cause every honest Christian to fall down in prayer before the God eternal and say, "What can I do to help the wayward aright?"

When Jesus was on earth He put into His ministry time, and tears, and prayer. He loved, ministered, lifted, and lived for and among mankind. "Can we do less?"

An English father gave to his boy a puzzle map of the world saying, "Here are the blocks, put them together today and I will give you five pounds, if you do not finish it till to-morrow I will only give you one pound." In a surprising short time the boy came back with the puzzle done. "How did you do it so soon?" asked the father. "Well," said the boy, "I happened to see the figure of a man on the back of those blocks and by putting him together I had the map of the world."

What a challenge, may we put the Man together before the people and win them one by one.
—Monroe Dourte.

RUSSIA

Dr. Guest tells of a church in Moscow in which he found a congregation of 1,500 standing (for no seats existed) for an hour and a half packed as closely as in a subway at rush hour. Other churches in Moscow he learned were equally crowded. His view is that the Soviet Government has succeeded in destroying the grosser forms of superstition which were so rampant in the orthodox church, but that they have not destroyed religious belief.—C. U. Herald.

An Ill-Rewarded Kindness

Mrs. Ella Elkins

Naturally, when we do a generous and kindly deed, we hope it will bless the recipient and bring a reward to the giver, but such is not always the result. Many another than King David has had his motives misjudged, has kindly deeds impugned, unappreciated, and ill-rewarded.

In Second Samuel 10:1-3 the incident is given: the king of the Ammonites at one time did David a kindness; he died, and, moved by the purest motives, David decided to send messengers to Hanun, the present king, to comfort him on the death of his father. The son, conferring with his cabinet, attributed sinister motives to David—that the messengers had been sent to search, to spy out, and overthrow the city. The result of these ungrounded suspicions was to treat good King David's messengers as villains later, seeing the insult he had offered, he hired the Syrian army and took the field against Israel in battle. Israel was in the right, and completely routed the Ammonite and Syrian armies. The lesson in this is that we are to be always kind and courteous to all, and not be surprised when our motives are impugned and our good deeds bring upon us ill treatment and hatred.—The Herald of Light and Zion's Watchman.

FOREIGN MISSIONS

Appreciation of Missionaries

Emma M. Frey

MORE than three hundred natives came to Mtshabezi Mission on Sunday, January 2, to meet the new missionaries. The Sunday School was the first service, and after a short intermission we met in main service at 12:30 p. m. Each of the new workers greeted the people with appropriate remarks, after which Bro. George gave a message from Jno. 3:14-16. We wish you could have heard the words of appreciation expressed by a number of elderly men. One man said "Recently we were saddened when we bade farewell to some of our missionaries, but today we rejoice to welcome others." Dube said he well remembered Sr. Cress (some of you will remember her as the first of our missionaries to lay down her life in Africa, early in 1900) and how he rejoices to see the children of the missionaries taking up the work. He rejoiced to see Bro. George not afraid to come to the land where his mother (the natives always speak of a mother's sister, as mother. Thus they would say Sr. Cress, having been a sister to Bro. George's mother, was his mother—"his little mother") so soon laid down her life.

Another man was much impressed when one of the workers spoke of temptations and victory over them. He said, "we see they have temptations in America also, and they are victorious over them. So we may also be conquerors in this land and overcome even in severe temptations."

Another spoke of the need of young and old alike. He said "These young people have come to help the older ones in the work. They work together. So must we all work as one." Then he spoke to the young, pleading that they also give their lives to God and work together with the older Christians.

Others spoke of the great love that prompted these young people to leave their homes and loved ones to come to this distant land to help this people.

After this service there was another intermission, when personal contacts were made, and then a members' meeting (held the first Sunday of each month). A short message was given after which forty-five minutes were spent in testimony and praise, one following another in quick succession. The meeting closed at 4:00 p. m.

After an early dinner our guests were taken to several Christian homes—short calls only. Another service for some with

the few girls here and another at the same time with the boys, concluded a full, yet happy day.

December at Mtshabezi

Dec. 31, '37

WE greet you dear brethren and sisters on this the last day of 1937. During the past year blessing, and victory have been ours through the precious name of Jesus. There have been severe testings, some disappointments and perplexing problems, but God has again and again proved His never failing promises, and at the close of the year, we have only praise and honour to give to His worthy name.

School closed on Dec. 2, and the following morning most of the girls started out for their homes, some near-by, others two or three day's journey away; some to Christian homes, and again others to dark heathen homes. May they all be kept by the power of God, and may they also give the Light to others.

The weather during the early part of the month was rather changeable. On some days the heat was intense and we felt rain must be near, then a sudden drop of 20 to 30 degrees in temperature. This occurred several times, but rains finally came and we have had copious showers. Planting is being done, and the entire country has put on a new attire of beautiful green. Yes, all nature pleases for Rhodesia is a beautiful country in the rainy season.

Services were held on Christmas day, though the congregation was not as large as sometimes. Bro. and Sr. Winger and Sr. Kreider had gone to Bulawayo to meet the new missionaries who arrived on Christmas morning. As they did not return in time for service, Dube gave the message—a good message. At the close of service each one was given a cup of salt, as has been the custom since the beginning of our work.

At present, we are very much enjoying the fellowship of our four new recruits so recently arrived. Their coming is like a fresh breath from home. In the strength of youth they come, eager to engage in the work to which they have been called. May you all uphold them in your prayers, that each one may be used in winning many souls for the Master. We thank God for these young lives, and thank you for making their coming possible. And yet we pray the Lord of Harvest, to send more laborers for the harvest truly is great, and the laborers few.

We wish you all a Happy New Year of 1938. God bless you all. —E. M. F.

She Had Never Heard

Esther Buckwalter

THERE was not a sign of concern or worry on her brown face as she sat upon a thin rug on the cold ground in her dark hut, holding her sick baby girl. A small fire smouldered before her. Now and then she would stop patting her fretting child and stretching out her long bare arm, turned over a coal on the fire to make it burn a little brighter. The large, black, beautiful eyes of the child wandered again and again to the face of the White Lady sitting on the other side of the fire. Perhaps the baby read in the Missionary's face, love and concern for her own little body and pitiful crying.

"Does she eat any food at all?" asked the Missionary.

"She did take goat's milk but now it makes her sick."

"She isn't getting the strength she needs from her food. She is very thin."

"Yes," was the mother's response.

"You must show her to a doctor. He will give her good medicine to make her strong."

"I will send," she answered, her voice trailing off into silence.

FOREIGN MISSIONARIES

Africa

General Superintendent

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

MATOPPO MISSION

Elder and Mrs. L. B. Steckley, Elder J. Elwood Hershey, Mr. and Mrs. D. B. Hall, Mrs. S. K. Doner, Miss Lois G. Frey, Miss Mary Kreider, Matoppo Mission, Bulawayo, South Rhodesia, South Africa.

MTSHABEZI MISSION

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.

MACHA MISSION

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

SIKALONGO MISSION

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

WANEZI MISSION

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

India

General Superintendent

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

SAHARSA

Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Leora Yoder, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

SUPAUL

Elder and Mrs. George Paulus, Miss M. Emme Rohrer, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

MISSIONARIES ON FURLOUGH

Mr. and Mrs. Cyrus Winger, Grantham, Pa.; Eld. and Mrs. Charles Engle, Upland, Calif.; Eld. and Mrs. Charles F. Eshelman, Box 49, R. 2, Abilene, Kans.; Miss Ella Gayman, 2001 Paxton St., Harrisburg, Pa.

For several minutes neither spoke. The Missionary was wondering how she might give this woman the Gospel Message? Finally she broke the silence.

"Have you ever heard of Jesus Christ?"

The mother's listlessness seemed to drop suddenly as she looked up into the Missionary's face eagerly. "No," she answered.

"Hasn't your husband ever told you anything about Jesus?" asked the White Lady. The woman's husband was a well known Hindu man in the village and had a few times been to the Mission. He kept his wife strictly in her own house. For six months she had not been outside of her own court-yard and that was the night they had moved to this hut. Few people ever came to visit her.

At the question of the Missionary she hung her head and murmured low but distinctly, "I have never heard."

The Missionary's eyes filled with tears as she unfolded the Wonderful story of Jesus to the eager listener.

The babe lay quietly sleeping on its mother's lap. The fire smouldered low and nearly went out. The night shadows crept silently and rapidly into the hut and curled up in every corner and drew close to the figures talking by the fire.

The dark face of the Mother seemed to melt into the shadows, but those sad, hungry eyes grew large and soft as she listened. She had never heard before.

A Vision of the Lost

Many years ago while residing in Burlington, Iowa, I was stricken with that much dreaded sickness, typhoid fever which held me in its clutches for six long weeks. So severe was the fever that much of the time I was delirious, and little hope was held for my recovery. While upon my bed of affliction and during the crisis hour of my sickness, I had a marvelous, yet terrible vision. So real, so vivid and so clear was it revealed to me, and so keenly was it stamped into my memory that to this time it seems but a day or two ago. It seemed that I was walking towards a large door which appeared to be something like a large round house door. Upon entering, I found it to be very gloomy, dark and full of smoke. In the floor were little trenches running in every direction in which flowed a sputtering stream of something extremely hot, similar to white-hot melted metal. The air was putrid, the smell of the smoke was sulphurous, like the smell of matches when ignited which irritated my throat and caused me to cough.

I heard the moans and groans of a great multitude of people crying in their agony and saw many of them make attempt after attempt to escape from this dreadful place of torture, but every attempt was

made hopeless by certain men creatures, terrible to look upon, who were dressed in clothing of a dirty, dark red color, who forced them back to their place. After looking upon this scene, and hearing these pitiful cries of the lost I turned to go out. I found it very difficult to go. I was met by many of these same terrible-to-look-upon men creatures, who angrily asked me what I was doing there: what I had done that I was there. Some of them raised their weapons of woe and made as though they would strike me. So fearful were they that I could not answer them, I only wanted to get out of there and that as quickly as possible.

I saw a light and made my way toward it when I was confronted by another one of

The Best Time

Frank Walcott Hutt

*To-morrow's people lose their way
So often through to-day,
Because they overlook, I fear,
The roads of Now and Here,
And let the little minutes fly
Through all the paths of By-and-By.*

*"There's time enough," they say, and so,
You see, the first they know
The very best time—that's to-day—
Has softly run away;
And Wait-a-While and Lots-of-Time
Have, oh, so many hills to climb!*

*To-day and Much-to-Do are worth
The treasures of the earth:
And all their busy people, too,
Are such a happy crew.
Let's shun the sadness of Delay,
And find the gladness of to-day.*

Girl's World.

these men. He was very large in stature. He asked me where I was going. "Out," I replied. At this he said, "O, no you don't. You don't get out of here until we see how it turns out with that little girl you hurt." I mustered up a little laugh and told him I had not hurt any one. "Yes you have! look over there!" he said. I obeyed and looked in the direction he pointed and saw into a most beautiful place. It was sparkling white, and its grandeur surpasses all ability to explain. There in a baby crib I saw a little child. At each end of the little crib stood a nurse all dressed in white. They appeared to be angels. One of them leaned over the bed and picked up the child. Its little head hung limply down and blood was dripping from it. The giant-like figure then said to me, "See there! You can't get away with that, you will have to suffer!"

I again told him I did not do it, but with

it he told me to get back. I again told him that I did not do it, but that made no difference to him and he proceeded to force me to go back into the place and receive punishment. Though I knew I was not guilty, yet I knew that I could not overcome such a giant as he, when all of a sudden another large man appeared on the scene, dressed in a beautiful white robe. He stepped in between me and the man dressed in red and said to my enemy, "I have paid for him." When I reached the door where I had entered it was almost shut and where the road was clear when I came in, it was now filled with all sorts of trash piled high. After a little struggle I managed to get out and away, with light steps and a glad heart.

Since in this day of sin and shame people are so careless about preparing for eternity or giving either Heaven or Hell a serious thought, I feel I should put my testimony in tract form with a prayer that it may help to rescue some from the awful Hell that awaits those who neglect God's Salvation.—Sel. by Adda G. Wolgemuth.

Held by the Hand

Mr. Sankey told the story of his little boy.

It was in Scotland, in the winter. For the first time the little fellow had on an overcoat in which there were pockets. With his father the boy was walking in a somewhat slippery place. The father said to him, "My boy you had better let me take your hand." But the boy's hands were deep in the pockets of the coat, and so he kept them there until a rather bad fall on the ice showed him that his father's advice was good. The tumble brought down his pride somewhat and he said "I will take your hand," and he reached up and took hold of his father's hand in his somewhat feeble grasp. Then another slip and his hand was unable to keep its hold on the father's and down he went on the ice.

Then it was that humbled in spirit he said as he raised his hand, "You may take it now."

And so it was that the father's strong hand held the child up when the slippery places came.

Happy is the believer who knows that he is in the mighty hand of the Saviour, and that He has undertaken to bear "His own" all the way home to His glory. It is He, the Son of God, the Lord of glory, who says, "My sheep * * shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one" (John 10:27-30).

—Scattered Seed.

Symbolic Numbers

Geo. Raymond

TO me one of the greatest proofs of the inspiration of the Bible is the perfect harmony found in all parts of the Book. Certain symbols, certain colors, certain numbers, always refer to certain things; whether they were written by Moses or Paul or whether mentioned by the Prophets or the Lord Himself. And whether these signs and symbols are found in Genesis or the Revelation, they always have the same symbolic meaning. Let us look for instance at the symbolic meanings of certain numbers as they are found in the Word.

Going carefully through the Book the reader will find that there are certain numbers which appear with astonishing frequency. These numbers, are, three, seven, ten, twelve and forty. Over and over these numbers appear, and though written in the records by a score or more of writers, over a period of many many years, they always have the same meaning. Let us examine these therefore to our spiritual profit. First we will look at the number

Three—the number of *perfection of God*. For instance there are three Persons to form the perfect Trinity—Father Son and Holy Spirit (II Cor. 13:14); three "parts" go to make the perfect man—body, soul and spirit (I Thess. 5:23). There are three elements or kinds of matter in nature—solid, liquid and gaseous matter; three types of living creatures are to be found; those which inhabit the land, the water and the air, (Gen. 1:28), three heavens are mentioned in Scripture (II Cor. 12:2); three places are mentioned as abodes of man—earth the temporary abode and Heaven and hell the eternal abodes. So we might go on and on and we will find that this number three always refers to the perfection of God, or the perfection of that created by God.

And while this number three has a great deal to do with man, man has absolutely nothing to do with it. Neither will God add to or take from this perfect sequence of three.

Next we will consider the number

Seven—the number of *man's spiritual completeness*. With astonishing frequency this number occurs and invariably with the same spiritual significance. Seven days are mentioned in the creation story and the seventh symbolic of rest; eternal, perfect, complete rest (Gen. 2:2, 3). Seven elements entered into the symbolic rites of the purification of a leper as recorded in Leviticus 14. (It is well to note here that leprosy is always a type of sin and the cleansing of the leper is typical of the cleansing of the sinner). These seven articles mentioned in this rite are two birds, scarlet, hyssop, cedar wood,

an earthen vessel and running water. The blood of the slain bird was to be sprinkled seven times. The cleansed leper, after shaving off his hair, his eyebrows and his beard was to remain outside the camp seven days. On the eighth day he again took seven articles; two he lambs, one ewe lamb, three tenths of flour and one log of oil. Here the oil, not the blood, was to be sprinkled seven times before the Lord. Again in this connection we find that seven different acts as touching the man himself must be performed. The blood must be sprinkled, the blood must be applied, his head must be shaven, his body must be washed, he must withdraw from the camp, the offerings must be made and the oil must be applied. These rites made the man ceremonially clean and symbolize spiritual soundness.

Passing on the New Testament we read that out of Mary were cast seven devils, which means literally that she was completely demon possessed.

In the Revelation we see immediately in the 1st chapter, seven candlesticks and seven stars; and we need only read the 20th verse to learn their spiritual significance. Following this we find seven letters to seven churches, churches symbolically representative to every era and every phase of the church age.

Again we read in chapter 5 of a book sealed with seven seals which is taken by the lamb having seven horns and seven eyes—the seven Spirits of God sent forth into all the earth. In chapter 8 appear seven angels with seven trumpets. So we might go on finding over and over again this symbolic number seven and in every instance we will find that it has to do with spiritual completeness; whether that completeness be for good or for evil.

Next we will look at the number

Ten—Ten is the number of *kingly authority*, and usually such authority is evil. A careful reading of chapters 12 and 13 of the Revelation will give the reader an understanding of the meaning of this number. Note especially the significance of the ten horns, and that one possessing them is directly opposed to God.

However the number ten, when multiplied by seven, has an entirely different meaning. The kingly authority is evident in this connection but here it is for good and spiritual preparation rather than for evil. Notice that Israel was seventy years in bondage to prepare them for the revival under Zerrubabel, Ezra and Nehemiah. Seventy disciples were sent out to prepare the way for the Lord Himself and seventy weeks is the time allotted to mankind in Daniel 9, at the close of which period all

authority is returned to God and redeemed man becomes the perfect subject of a perfect King.

Twelve is the number of *national Israel*. There were twelve sons of Jacob (Gen. 35:22), twelve tribes of Israel (Gen. 49:28), Twelve Apostles were chosen by our Lord, all of Israel. Twelve twelves are or 144,000, is the number of those sealed in Revelation 7, and note carefully that these are all of Israel.

Forty is the number of Judgment, or of the proving of man. In the time of Noah it rained forty days and forty nights. Moses spent forty years in exile, the spies spent forty days in exploring the land and the Children of Israel wandered forty years in the wilderness. Even Jesus Himself was tempted forty days in the wilderness.

There are other numbers and combinations of numbers in Scripture which have spiritual significance but these I have mentioned are outstanding. To understand them thoroughly gives one an insight into the real meaning of many passages of Scripture, and as I remarked in the beginning, will prove to him beyond the shadow of a doubt that the Bible is inspired of God.

—Gospel Herald.

"Know Thyself"

James R. Elliot

On entering a restaurant with a friend, I observed several epigrams on the walls. I was especially struck with one—"Know Thyself."

Such knowledge is of the most profound importance. But where is it to be obtained? Man, being a fallen creature, cannot form a just estimate of himself. God alone, who created him, can give us such an estimate, and He has done it in His holy Word. Listen to what He says:

"What then? are we better than they? No, in no-wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:9-19).

Here, then we have God's estimate of

man, and not one of Adam's race is excluded. *Every mouth stopped and all the world guilty before God!* The Great White Throne judgment will not make it plainer. To receive this declaration of God's estimate of man is to know oneself.

But, deeply important as it is to know oneself, there is something of greater moment, and that is to know God. This alone can satisfy the cravings of the human soul. How is man to obtain *this* knowledge? He could not go up to Heaven to get it. One, competent to do so, must make Him known "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18).

This was shown in all its brightness at the Cross of Calvary. There sin was dealt with according to the requirements of the holiness and majesty of the Divine nature; the claims of justice fully satisfied and all that God is in fullest love and grace to the sinner perfectly displayed—and now:

*The river of His grace,
Through righteousness supplied,
Is flowing o'er this barren place
Where Jesus died.*

"To Him give all the Prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

To you, dear reader, is the word of this salvation sent. Receive it by simple faith and you will not only know yourself, but you will know God, and that is bliss beyond compare.—The Messenger of Peace.

The Gold Mine

Billy Boy tramped into Grandfather's yard one autumn day, a frown all over his face.

"Hello, Mr. Billy Boy," called Grandfather, who was busy mending his fence, "you look unhappy about something or other."

"I am!" Billy Boy declared. "I want to go out and seek my fortune. I want to find a gold mine."

"A gold mine, huh? And just exactly what would you do with your gold mine when you found it?"

"Why, I'd pick the gold out of it. Then I'd be rich. And then my mother could have everything in the world she wanted."

"Um-m-m-m, I see," Grandfather said. "Well, maybe that would be mighty nice indeed. Is there anything that your mother especially wants today, Mr. Billy Boy?"

"Well," Billy Boy answered, "she's tired. She needs some servants. You see, she has to work an awful lot. And today she's having to stay right in the room with Baby Beth, because Baby Beth's sick with a cold."

"I know where there's a gold mine," Grandfather told him suddenly. "Want to go with me to see it?"

Billy Boy's eyes grew big. "Do you really, Grandfather? Sure, let's go right now!"

Grandfather laid his hammer aside, and they walked out the big gate. Down the sunny lane they went, and across the pasture, to the woodland. There, in a little shadowy hollow, Grandfather stopped.

"See," he said, pointing his finger at a big maple tree, "and look on the ground."

"Oh, oh," Billy Boy gasped in delight, "how very beautiful!"

The big tree was a mass of golden yellow leaves, and the ground was thickly covered with yellow. Billy Boy waded in to them up to his knees.

"Isn't it?" Grandfather smiled. "It seems to me that this is better than any gold mine I ever heard of. Just help yourself to a big armful of nuggets, Mr. Billy Boy."

Billy Boy laughed, as he scooped up the yellow leaves and tossed them over his head. Down they came tumbling around him like a golden waterfall.

"Break me off a pretty bunch from the tree, Grandfather," he cried, "I want to take it to Mother."

"I was wondering," Grandfather said, "if she wouldn't think it grand fun to come down here and see for herself. She always used to, when she was a little girl and Jack Frost turned the maple into a gold mine."

"But Baby Beth," Billy Boy answered. "She has to stay with her."

"Baby Beth has a big brother, hasn't she?" Grandfather asked.

"Oh," Billy Boy said slowly. "Well, now, I could stay with her and let Mother get out a while, couldn't I?"

"Sure. You wanted to find a gold mine, and here it is. You wanted your mother to rest and enjoy the gold. So suppose you run home and stay with Baby Beth and send Mother down here. She'll love this autumn gold, I can tell you, better than the other kind."

Billy Boy hurried away as fast as his legs would go. When he told Mother about Grandfather's gold mine, she laughed down at him happily.

"So you are going to stay with Baby Beth? How fine of you! I was just sitting here thinking that there was nothing I would like to do so much as to tramp down to the old maple tree. Grandfather and I always called it our gold mine."

—Herald of Holiness.

In a filthy jail in Burma, Dr. Adoniram Judson lay in chains when a fellow prisoner sneeringly said: "Dr. Judson, what about the prospects now for the conversion of the heathen?" Judson quietly replied, "The prospects are just as bright as the promises of God."—Selected.

"I Am Healed"

F. F. Shoup

The closing service of a great camp meeting had arrived. The spiritual tide was running high. There were eighty well-filled tents on the ground, and, of course, there were hundreds of people from the city, who came to attend the services. The crowds were large in every service, but especially so at night. The evangelist preached with a Divine unction upon him and there was a fine response to the call made to those who wished to become Christians. During the praying that followed, which lasted an hour or more, quite a number of those who came to seek God, found Him to the joy and comfort of their souls.

Just as the leader was about to bring the service to a close, he was interrupted by some one who informed him that a certain young woman who was a confirmed invalid had asked if they would pray for her bodily afflictions. She was regarded by the physicians who had been treating her as a hopeless case. That is, she could not be cured, yet her life might be prolonged for some years. Her father was very anxious about her and had employed some of the most skillful physicians, at an expense of hundreds of dollars, but she seemed to be like the one spoken of in Mark 5:26, "And was nothing bettered, but rather grew worse." At last the father made arrangements with a medical institution to give his daughter medical treatment for twenty-five dollars a month. All that they claimed to be able to do was to give her some relief.

Before going to prayer for this young woman, the one in charge asked if there were others who were afflicted and would like to have prayer made for them.

A half-dozen responded, and several of them claimed to be healed, but none of them aroused the attention that was centered in this young woman, perhaps for the reason that their cases were not known to be so serious as hers. Hers was a hopeless case as far as human skill could determine.

After the fervor of earnest prayer had ceased, the leader asked those who had requested prayer for healing whether they had been benefited. Several of them claimed to have received the healing touch. Then the leader, directing his words to this young woman said: "Sister, what has the Lord done for you?"

She answered, "I am healed." Then she repeated it, "I am healed." Then lifting her hand, she said: "Praise the Lord, I am healed." Her words, though spoken in a mild tone of voice thrilled the entire audience. Every one seemed to feel that what she said was the truth. And so it was; she *was* healed.

Upon returning to her home this young woman took full charge of the house. In due time she called to see her doctor, not to be doctored, but to tell him what God had done for her. He listened attentively, bowed his head on his desk and wept, then looking her in the face said: "Belle, I cannot express to you how happy I am that you have been restored to health. We could not accomplish it, and I agree with you that the Almighty did it."

She nursed her mother and then her father in their last sickness, and is still mistress of the home, living to tell others of the power of God to save and to heal.

—Light and Life Evangel.

"Alone With God"

(Continued from page 55)

Him. In listening with joy to the report of the work of His disciples He looks up, with a heart overflowing with joy, and speaks out the gladness of His heart.

One day as He ceased praying one of the disciples said to Him, "Teach us to pray." They saw the large place prayer had in Christ's life and wanted to learn the secret of His power. How this request must have delighted Him!

When praying, Christ had faith in God hearing His prayers, as was manifested in His prayer at the raising of Lazarus from death. He didn't have faith that God could, but that He would. Such faith comes only by close continuous contact with God.

There is also the time of His praying at the Passover, and again His great high priestly prayer. With hearts hushed and heads bowed we approach the sacred inclosure of Gethsemane garden, as the Master goes there to spend the few intervening hours in prayer on that memorable Thursday night before the arrival of the Roman soldiers led by a traitor. Oh, with what mental agony He prayed; but as He arises from that season of conflict, the victory is won.

Of the seven sentences spoken upon the cross, three of them were prayers. His last breath was a prayer, "Father, into thy hands I commend my spirit."

How much prayer meant to Jesus! It was not only His regular habit, but His refuge in every emergency, however slight or serious. When perplexed, He prayed. When hard pressed by work, He prayed. When hungry for fellowship, He found it in prayer. He chose His associates and received His messages upon His knees. If tempted, He prayed. If criticized, He prayed. If fatigued in body or wearied in spirit, He had access to His one unfailing habit of prayer. Prayer brought Him unmeasured power at the beginning, and kept the flow unbroken and undiminished. There was no emergency, no difficulty, no neces-

sity, no temptation, that would not yield to prayer, as He practised it. It is our privilege, by tracing the steps in His prayer life, to breathe in His very spirit of prayer.

*"Alone with God the world forbidden,
Alone with God O blest retreat!
Alone with God, and in Him hidden,
To hold with Him communion sweet."*

It (the Bible) contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation.—John Adams.

It is what we keep back from Christ that gives us all our unhappiness.

—John A. Hutton.

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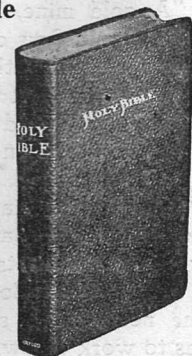
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