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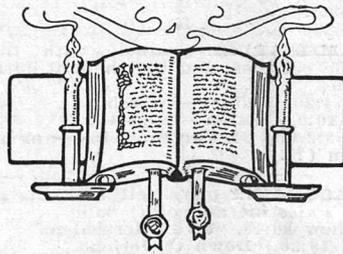
Nappanee, Indiana, September 12, 1938

Number 19

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Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

I Peter 1:23.



Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

—James 1:21.

The Word of God as a Missionary

MAN is sometimes bound, "but the Word of God is not bound"; the restrictions and restraints which limit and fetter man do not touch the Book. The lapse of time and stretch of space do not affect it. It utters no unwise word, takes no wrong step, forms no indiscreet alliances and lowers itself by no political entanglements or worldly compromises.

This Missionary is never weak nor weary, needs no rest and is unaffected by climate, diet or local surroundings.

A stranger alike to external hardship of internal disquiet, this Messenger of God never halts in obedience, hesitates in aim nor stumbles in action. It speaks as powerfully to the ignorant as to the educated, the poor as the rich, the low-born as the high-born; is not intimidated by threats, dismayed by persecution nor destroyed by violence.

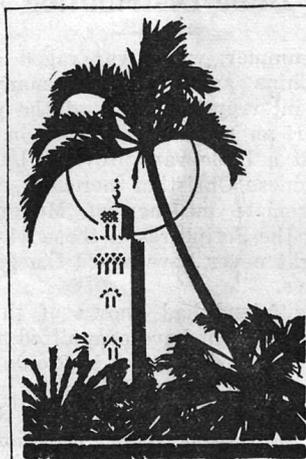
It claims to have in it, as His Living Book, God's vital power and to be life-imparting, so that men are born from above through it as God's "seed." (Acts 7:38; Hebrews 4:12; I Peter 1:23; James 1:21).

The history of missions puts these claims to the test and proves God's Book to be his chosen channel whereby his Spirit pours life into human souls. Hence, even where living men have not yet borne their witness, his Word has often won its triumphs.

—Arthur T. Pierson.

This is he, that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us.

—Acts 7:38.



For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

—Heb. 4:12.

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How to Study the Bible

By. Rev. Richard C. Odgers

(In this brochure, we assume that the student has the right approach, regarding the Scriptures as the inerrant Word of God. We take for granted that he knows the value of prayer and the importance of the Holy Spirit).

1—**READ** the verse with care. One may read the newspaper in a hurry for much of interest is on the surface. In the Bible, however, there is depth; the deeper we dig, the greater riches we uncover.

Nehemiah 8:8, "They read . . . distinctly, and gave the sense."

Luke 4:16-20, "Esaias" . . . This prophet had often been read. In the reading by Jesus, the difference was in the emphasis.

II Timothy 2:7, "Consider" even the words.

2—**STUDY** the meaning of each word. While God has made Himself known in Creation and Providence, only Revelation (the Scriptures) disclose redemption. He has used language, and to get the message we must know this human speech. What was meaning of the word at the time of the translation in 1611 (A. V.)

I Thessalonians 4:15 A.V.—"Prevent", A.R.V.—"Precede".

Philippians 4:6 A.V.—"Careful", A.R.V.—"Anxious".

I Corinthians 13:13 A. V.—"Charity", A.R.V.—"Love."

3—**ANALYZE** each sentence, and by that determine the relation of the words. Analyze grammatically.

John 2:11, Pronoun "his" is twice in this sentence. Note that the noun is unmistakable. In some passages, however, the antecedent is obscure.

I Corinthians 11:27 and 29, Adverb "worthily." The adverb stresses purpose rather than condition. (fitness)

4—**APPLY** yourself to the context. Often a verse, apart from its setting in the passage, has mislead us. To get the message intended, we must know the conditions or circumstances under which the words were written.

Matthew 27:5; Luke 10:37, Absurd combinations.

Philippians 4:19, Modified by verses 10-14-15-18.

Philippians 2:12, "Work out"—See verse 13: "Worketh in."

5—**FIND OUT** the point of discussion. What is the writer teaching? In many passages, there is only one direct lesson.

Matthew 25:1-13, Watchfulness—Verse 13.

Mark 2:23-28, Lordship—Verse 28.

Luke 16:1-8, Wisdom—Verse 8.

I Timothy 2:9-10, Adornment—Verse 8 (Not utility or Memorial).

6—**DETERMINE** the general teaching of the book. While the purpose of every book is to reveal God, yet the immediate cause may differ according to the need. It was the various conditions in the local churches that made possible fullness of truth in the combined epistles.

Galatians 3:1, Legality.

I Corinthians, Carnality—Chapter 3; Verses 1-8.

I Corinthians, Immorality—Chapter 5; Verses 1 . . .

7—**COMPARE** other records of the same event or discourse. Other parts of the Scriptures add to the account. The Bible is a unity.

Matthew 27:37; Mark 15:26; Luke 23:38—The sign of the cross.

Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5—Sabbath question.

Matthew 16:13-16; Mark 8:27-30; Luke 9:18-21—Peter's confession.

8—**REMEMBER** that God has taught much in types; the materials, the colors, and the sacrifices of the Tabernacle all instructed in some phase of the Person and Work of Christ.

Exodus 25:4, Blue—for heavenly.

Exodus 25:16, Ark—for presence of God.

Exodus 38:27, Silver—for redemption.

9—**OBSERVE** the order of events. (See rule No. 4 and No 7). A chronological arrangement harmonizes the four gospels; The miracles, the parables and the other discourses, then are placed where they belong according to time.

10.—**NOTE** that the words of uninspired persons have no authority. In such cases, the accuracy of the Scriptures is in the record.

Job 2:9, Job's wife—a sinner.

Psalm 14:1, The fool—a sinner.

I Kings 22:12, Lying prophets—read chapter through.

11—**KEEP** in mind that the Bible is an Oriental book. God has given the Scriptures through His chosen people. As the gospels and epistles have characteristics of their respective writers, so all of the books reflect the thought and expression of the time. In Hebrew poetry, rhythm is not achieved by repetition of similar sounds; but by repetition of ideas, known as parallelisms.

Psalm 37:37, Two expressions—same thought—(identical).

Psalm 90:6, Two expressions— - - - - (contrast).

12—**FAMILIARIZE** yourself with the history, the customs, and the thought current at the time.

John 4:20, History—"worship."

Acts 10:9, Custom—"housetop."

John 9:2 and 34, Current belief—sin cause of affliction (?).

13—**ACQUAINT** one's self with the geography of Palestine and other lands.

Matthew 20:18, "Up to Jerusalem."

Luke 10:30, "Down to Jericho."

John 4:4, "Must needs go through Samaria."

Matthew 21:1, "Mount of Olives"—(Why the name?)

14—**GET** the message intended by the Holy Spirit. Establish the literal before attempting to apply the spiritual. Applications must depend on facts.

John 4:4, Some try to show that the "must needs" indicates the purpose of Jesus to talk with this woman. That verse four is merely an explanation is made clear by verses five and six.

15—**DO NOT FORGET** that the Scriptures have universal application. The Bible is a book of principles, which are applicable to all time and all places.

Matthew 10:42, "Cold water," in warm climate-kindness everywhere.

Exodus 21:34, "An ox or ass" here—indemnity everywhere.

Genesis 39:2, "Joseph" in this account—"the righteous."

16—**KEEP IN MIND** that "no prophecy is of any private interpretation." The translation of James Moffatt, D.D., renders the verse: "no prophetic scripture allows a man to interpret it by himself"—II Peter 1:20, Primarily, this applies to the origin of scripture, but secondarily also to the understanding of it. Since many have the Holy Spirit, we must not despise the convictions of others.

THE ABOVE RULES AND REFERENCES HAVE NOT BEEN COPIED FROM TEXT BOOKS OR OTHER SOURCES.

Bible Distribution

Last summer, while war raged all over North China and spread to many other regions, interrupting much of the work of the American Bible Society, out in the far northwest a Bible van, provided by a generous Chinese Christian merchant, was out in the remote marches of Mongolia distributing the Scriptures to those who otherwise might never have heard the gospel of Jesus' love.

"If my friend had known of this little book he would not have committed suicide," commented a business man in Rio de Janeiro after examining a New Testament which he picked up at the American Bible Society's booth at the International Exposition.

From the Mexican agency of the Ameri-

can Bible Society comes a report of illiterates who often buy copies of the Bible in the hope that someone will read aloud to them—so great is their desire for the Word of God.

48,000 Testaments and Bibles were furnished free by the American Bible Society last year to the men in the Civilian Conservation Corps camps. They are distributed by the chaplains to men who ask for them.

The American Bible Society is engaged in printing 3,000 Miskito New Testaments for the Moravian Mission in Nicaragua. The demand for Miskito Scriptures has increased with the increase of adult literacy. The language is spoken by almost 25,000 people of Nicaragua and Honduras along the east coast. The language was reduced to writing by missionaries over ninety years ago and the whole New Testament has been available since 1905.

"I am enclosing a postal order for twenty piastres (about one dollar) to be used in your work," writes a Christian from Upper Egypt to the secretary of the American Bible Society in Cairo. "It is part of our daughter's first earnings and I meant to keep it as a treasure; but I began to think how foolish it was of me to do that while there are so many without the gospel. Then I decided to send it to you to buy a few portions of the Word for one of the tribes in the Sudan who haven't the light."

One of the colporteurs of the American Bible Society in Mexico had a Bible torn to pieces in the market place. He recovered about half of it but the rest of the pages were blown to the four winds. But the next Sunday a lad, who had found one of the leaves, and had become interested came to church.

Each year, at the Christmas season, in the Philippine Agency of the American Bible Society, special Christmas covers are prepared for the Gospel portions of the Bible. Several times packages of these have been sent free to some of the government institutions. One of the penal farm superintendents wrote to the Bible Society: "I consider these gifts of Biblical Scriptures to possess more far-reaching influence in the moral rehabilitation of these fallen men than any other thing they receive."

During his twenty-five years of service as a colporteur of the American Bible Society the Rev. David H. Findlay, of Rochester, New York, distributed more than 1,200,000 volumes of the Scriptures in many languages.

"Five hundred men are confined here," writes a warden of a jail in one of the California cities to the American Bible Society, "and in behalf of the inmates I wish to thank you for the Bibles donated and especially for the Bible in the Russian language; for the old gentleman had waited a long time for a Bible he could read in his own language."—American Bible Society Bulletin.

If you are going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies with working with the boy and not the man.—Theodore Roosevelt.

Preaching the Gospel in Kentucky

E. J. Swalm

For a number of years we had heard of the good hand of the Lord in Adair Co., Kentucky and had hoped to sometime enjoy a visit there. This hope was realized this summer when I was privileged to spend nearly a month there helping our dear brother, Albert Engle and his splendid staff of workers in a tent meeting at Vester, Ky.

To say that we enjoyed ourselves is only hinting at a great fact. The natural beauty of the country around Columbia with its wooded hillsides, large shade trees, sparkling streams and cool springs was more than we anticipated and it is hard to excel for scenic beauty. Added to this, Kentucky had an abundance of rainfall this year and they are reaping one of the most bountiful harvests they have ever had. We saw some of the very best corn crops we have ever seen within one half mile of where our tent was pitched in a beautiful woods near Vester, Ky. The location was rather central and very accessible, being right on a hard surface road.

These are all secondary however and as much as we enjoyed them they are little compared to the spiritual delights we feasted on while there.

We will always remember the first night as we drove up to the tent, a quarter of an hour ahead of the time scheduled for opening, how thrilled we were to see about one hundred people already present with folks walking in from all roads. For the very first service more than three hundred people were present and from that until the last service we preached to the largest audiences we have ever been privileged to. It would challenge the best in any preacher to speak to such eager listeners. On Sunday night the audience was estimated at one thousand. We cannot describe how impressive was the sight as we noticed the various means used to come to meeting. They came on trucks, cars, mule back, wagons, buggies and afoot.

Considering such large numbers we had splendid order and a reverential awe pervaded the services from the start.

We found the Kentucky people more responsive to the Gospel appeal than many places we have gone and to see "the mourners bench" lined with seekers night after night was an inspiring sight and the seekers were for the most part genuine. Such honest, penitential praying we have seldom witnessed.

The Lord is truly blessing the sacrificing labors of Bro. and Sr. Engle and their entire staff and they are dearly loved by the people with whom they work. We hope and pray that they will daily be given



health and strength as they are working very hard, yet are happy because they have much fruit for their labors.

The Kentucky field is a promising one and much more good could be done if good consecrated workers could be enlisted to give their lives in service there, and extend our work to new fields.

We had splendid fellowship with Bro. and Sister Hershey Gramm and also Bro. and Sister Albert Breneman before they left the field. We believe a great work is being done there that will count for eternity.

In the obituary columns of this paper, we note the passing of H. R. Davidson of Garrett, Indiana, son of the late Henry Davidson, the first editor of the Evangelical Visitor. Bro. Davidson was also a brother of the late H. Frances Davidson, one of our pioneer African missionaries, and was for a number of years a member of the Publication Board, during which time he made frequent visits to the Publishing House. He served as a deacon in DeKalb County District and for many years nobly supported the work of the Church, both at home and abroad.

The place he has left vacant will be hard to fill and yet we believe there are those who are already in the ranks and will continue to carry forward the work of the Lord in this community. Our deepest sympathy is expressed to the family.

Abreast Of The Times

The printing press and the radio are combining these days to give to the world the latest news of everything under the sun. It is truly remarkable the progress that has been made in the last decade in disseminating world news. In fact, human knowledge has grown to such a great extent that we are almost startled when we come to think of the wisdom of the world. The great advancement in science is due largely to the fact that there were men who were not content to remain as they were. They were not satisfied with conditions as they then obtained.

The inventor of the sewing machine, no doubt grew tired of seeing his wife ply the needle day after day. The inventor of the reaper thought there should be a better way than to hand sickle all the grain. Consequently, the thought of man turned to in-

ventions. So as time goes on, there is to be expected this constant and remarkable progress, unless man turns back on God and civilization is lost.

If men in the scientific and mechanical world are not satisfied to remain as they are, should we, in the spiritual realm, ever be content to remain just as we are, without any definite effort at growth and at progress? It may be said, without fear of successful contradiction, that growth is absolutely necessary if we are to continue in the grace of God. Unless tomorrow finds us in advance of what we are today, we may rest assured that we will not run along very far on the momentum of the past. Fellowship with Christ contains possibilities of continual advancement, for in Him are hid all the treasures of wisdom and knowledge. We need, however, to go searching for them, for our progress depends not in sitting idly by with no particular application of the forces of spiritual life and progress to ourselves. No, we shall never progress in that fashion! We must lay hold on eternal life, we must lay hold on the possibilities of advancement in things of God. God has done a great work for us if He has saved us and sanctified us. These were stepping stones to a fuller revelation of His love, His power and His constant abiding presence. The outworkings of that grace in our life depend wholly on our attitude and our use of the means of progress.

On Tithing

Christian youth are seeking to find success first in spiritual life and second in temporal life. Turning to God's Word, there is revealed to the earnest seeker a plan which, if followed conscientiously, will assure true success.

In the dawn of human existence, God established a financial program that is unchangeable. This plan promotes devotion, diligence, thrift and subjection before the living God. He has asked of man one-tenth of all his increase. "The tithe is the Lord's." The youth, who early accepts God's plan of stewarding his life, has learned the cardinal truth that teaches the way toward material or spiritual success.

"The earth is the Lord's and the fulness thereof." Who gave man the rich soil for a seedbed for his annual planting? Who placed the sun in the heavens and assures man of its dynamic life-promoting power? Who opens the windows of heaven and sends showers of refreshing rain upon the gardens of the earth? Who establishes the laws of nature, that annually cause both plant and animal life to reproduce after their own kind to replenish the earth? In glad praise the answer rings forth: God is the giver of all good gifts. He has

(Continued on page 292)

Recreation

Enos H. Hess

THE meaning of the term is amusement, relief from toil. We do not think of play as toil but we tire of over-play as we do of too much toil.

The moral aspect of play concerns the Christian; hence to what extent may a Christian play and enter into games as a means of recreation? Children as they are growing up need considerable physical activity for health. As age advances less exercise and physical exertion is necessary for health's sake.

We do not think of work or toil as a source of amusement but play is usually accompanied with amusement both by the participant and the onlooker. The code of ethics to which we subscribe helps to determine permissible recreational activities.

As pupils and scholars go to school there is need of diversion from the tiresomeness of study. The fifteen minute recess and noon hour is provided for diversion and mind rest. In the kindergarten the play aspect of study is often predominant. Less stress is given to the thought of play in advanced years. Games as a rule provide the maximum amount of diversion and recreation in the minimum amount of time, hence if time has value, play may be economically justified.

It should be considered morally right to keep physically fit. If the play or game in which we engage has recreational and physical fitness as its object and the highest type of sportsmanship is practiced, we do not pout or sulk when we lose the game, neither do we enter the game in the spirit of rivalry or emulation. It matters little who wins the game, but it does matter if at the end of the game we as students have had mind diversion and rest and physical activity and exhilaration.

The same may be said of literary work, especially debate. While we seek a favorable decision of the judges, we primarily are making a study of the subject under consideration and by having both sides of the question brought out by the pros and cons, we get a more comprehensive view of the subject and profit thereby.

Some people must rule to be happy; it must be their way or no way; service, helpfulness and co-operation are not in their category. It is most unfortunate that such people, when young and plastic, did not have the ethical value of entering wholeheartedly into games, in which they were beaten and from which they could come with a smile and victory in their souls, if not in the score.

I recall that at the general Conference in 1909, at Abilene, Kansas, the advisability

of establishing a girls' school in Africa was considered, and the question of allowing games was up. There were those present that understood human nature and African customs and habits well enough to contend for the necessity of allowing games for the African youth, both from the physical and moral standpoint. The surplus energy of youth had much better be given an avenue of escape through a game sanely played, than by means of sexual indulgence. Proper physical activity through work, or play a substitute for work, is a safeguard to health and correct morals especially during the adolescent period of life.

Professionalism in athletics is wrong in that it seeks out those who are physically well developed and need only conservation of their physical powers, and sets aside the physical dwarf or defective who needs the development to be gained by well directed play. When it becomes the institution that wishes to win the game, prizes are often offered for professional players and the physical weakling is ignored or neglected.

It is hard to hold to the basic needs of the individual student from the physical standpoint when inter-collegiate athletics are fostered. Our aim should be healthy bodies maintained or sought through training, sound intelligent minds acquired through study and right spiritual relations with God and our fellow men and fellow students, if in school.

An umpire is needed to keep the play within the rules of the game and in like manner, we need the refining of the Holy Spirit to direct us in our mental and physical activities, in order that whatsoever we do, we do to the honor and glory of God.

We all need diversion from the humdrumness of life. The sense of humor is often a good tonic from moroseness and sadness. The professional comic or clown with light-mindedness, jesting and joking is carrying an essential quality of the mind to excess.

Pleasurable amusement is judged by us in the Spirit realm, hence if the Holy Spirit rules our lives, things that are pure, lovely and good, may, can and will give us pleasure as we think on such things.

Our church schools should not be aping the larger schools in the athletic realm. The three leading extra curricular activities of schools are athletics, society and religion. Let us keep to the religious avenue and have of secondary importance the physical and society realms.

Editorial

(Continued from page 291)

given us the earth and told us to steward it.

Why does God ask the tithe? First, to teach man to recognize God in the material things, second, to promote unselfish, sacrificial worship and devotion, third, to promote His kingdom on earth on a firm financial basis.

The living God loves system and order. The children of Israel presented their tithe according to God's plan. The early church set aside the first day of the week their tithe to God. The efficient tither today keeps book with God and systematically gives God His due. Have you balanced your books with God? The Lord loveth a cheerful giver. Can it be possible that God needs a tithe collector? One of the despised occupations of life is that of tax collector. The reason is that so many people pay their taxes begrudgingly. Let it not be once said of Christian youth that they give God's tithe coveting even God's small portion of the increase. Why not give hilariously?

The tithe must be given to God worshipfully. How often men like to have the trumpet sound as they present some lavish gift of showy proportion. Not so the Christian tither; he presents God's tithe in the sanctuary, in true worship, cheerfully, worshipfully, systematically.

Christian youth, would you be successful in life? Will you not obey the Scripture exhortation: "first give your own selves to the Lord;" then become a systematic steward of the substance God entrusts to you?

—Selected.

Looking Unto Jesus

As a rule it is best to tell our joys to the world, and both our troubles and joys to God. The whining, complaining, sepulchral spirit repels people. "When the outlook is bad, try the uplook." Count your blessings and you will have no time or disposition to "dwell among the tombs." As another says: "A discouraged man is like an engine with the fire out and the steam run down."

There was only one window in the ark, and it looked toward heaven. Some one has said: "There are men who hardly see the tops of their own chimneys, and they don't live in ten-story buildings either. Don't be one of them. What if things do look down? The sky is full of stars, no matter if you can't see a single one. They are there and the hand of God is still moving among them."—Selected.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels."

—Proverbs 1:5.

The Way of Salvation

Alfred S. Rotz

THE Bible is noted for its profound simplicity, and yet, it reaches to heights and depths of wisdom that have never been fathomed by mortal man.

All who will be saved must come by way of repentance and faith in Jesus Christ. While this is the only door into the way of life, there are as many experiences as there are people who would enter into the way. There are no two people who are exactly the same in temperament, and therefore, each believer in Christ will have an experience peculiarly his own. It is a common fault for one to seek another's experience. Experiences of all true believers, while every one different from the other, all lead to the same end. God deals with souls as individuals and not as classes. The Holy Bible is the primary text book to lead souls to Christ and is the only safe standard to follow. Experiences may be helpful at times but should not be held up as standards.

There may be a thousand answers to the question as to how to get saved while each answer in substance may be the same. Jesus Christ is our Master Teacher, absolutely perfect in every sense in teaching and in practice, and He always suited His teaching to the needs and environments of those under His instruction, and His life is the only true foundation of Christian living. Every class of human beings may find some portions of Scripture that will be adaptable to their own peculiar needs. For instance, when Jesus talked to farmers He talked about sowing seed. When He addressed fishers, He spoke about catching fish; and many other modes of contact might be mentioned.

From the angle of a farmer's life we will now notice a few points of interest that bear a strong significance to the experience of obtaining salvation.

In the beginning of life's career the human heart is like a plot of rich soil, productive of good fruit, and also productive of evil fruit, depending entirely upon the kind of seed sown. Before our first parents sinned, their hearts produced only good fruit, but after they sinned, and disobeyed God, they brought forth evil fruit also; and as a consequence all their descendants down to the present were born with sin in their hearts, and therefore all have inherited sin. Infants are exempted from the results of the curse until they reach the age of knowing good from evil. But when light penetrates into their hearts and they become conscious of both committed sins and inherited sin, there is no way of escape than by accepting the atonement Christ made on the cross for all sin.

When divine light is followed even at the dawn of understanding the way to God is but a short step; and when the inherited sin is acknowledged and the atonement accepted you may have a through ticket into the land of Canaan. There is no occasion why there should be an intermission between the cleansing of committed sins and the healing of the inherited sin. The inherited sin may also be known as "the old man" and various other terms. We can scarcely think of anything more beautiful and sublime than a complete work under the same operation. That is, getting rid of our committed sins and putting off the old man without any interval of time between the two operations.

When the old man is put off there will be no seed remaining to grow another crop of sin, and in that condition the heart will then be like a plot of ground that does not contain any evil seed.

But the work of grace must not stop here. The scriptural injunction is that we put on the Lord Jesus Christ. If this is not done the forces of evil will again take possession. It has been noticed when soil has been cleaned up of all weeds it is still subject to becoming infected again by neighboring fields which contain noxious weeds. This illustrates the human heart after being cleansed from all sin and even the seed of sin. The same heart that has been cleansed and purified is still in constant danger of becoming infected again by sin that abounds on all sides of us while we are in the world. There is only one sure way of being kept from the evils that are in the world, and that is by putting on the Lord Jesus Christ and to make no provision for the flesh to fulfill the lusts thereof; and to no longer live after the flesh, but after the Spirit, and to bring forth the fruits of righteousness unto God.

The question may arise as to what relation the backslider has to the old man. To this we would say: The old man that was put off when your heart was thoroughly cleansed from all your committed and inherited sins shall never rise up in judgment against you, because when God forgives our sins He remembers them against us no more; but there is a possibility of starting a new account, and you can be assured of this truth that if the devil was powerful enough to form an old man in your life in the first place, he is still strong enough and has plenty of material enough to form another old man in your life even more powerful than the first old nature or old man; and if you have ceased to keep your garden clean from all contaminating influences on the outside of your heart,

and have failed to watch and pray and to continue in the grace of God, your house shall be like the one that was swept and garnished but became again polluted by seven other spirits more wicked than the first, and the last state of that man was worse than the first.

Little Things for Christ

"The greatest structure is made up of little things—nails, stones, beams, bits of glass. So is life made up of little things—words, smiles, frowns, thoughts, gestures. Watch the little things."

Yesterday I found among my papers a card written by a Sunday School teacher to her pupil, saying he had been missed from the class the past few Sundays. That teacher maintained an enthusiastic interest in her work by constantly remembering the personal touches, so little to give, but so full of meaning to a child.

I have been thinking of opportunities that come to us when a word fitly spoken may bring sunshine and encouragement to others. A topic of our recent Bible Conference opened our eyes to some of the little things, we overlook as we hurry through the days, and it is making us aware of some of them.

A missionary remembered that a boy had been in school a long time without showing any interest in his spiritual life. One day he called him aside and spoke with him about it. Soon the boy turned to God and today he is a Christian worker. Another missionary was speaking with a boy in his office one day when he suddenly asked whether he had prayed that day. The boy was encouraged to go at once and pray and learn that prayer may be the spontaneous response of the heart spoken to God at any time of the day.

Another boy's testimony had not been heard for some weeks when one day his teacher wondered where it was; sometime later he arose bravely and witnessed for the Savior. Others were absent from Sunday School and a friendly inquiry led them to admit they were unhappy over it, and consent to watch the little reminders of the Spirit.

Mothers appreciate an interest in their children and like to know that the teacher knows and remembers them by name and families. The children respond quickly to a smile and kind manner. They may peek around the corner when one visits their homes, but they like to be greeted personally and know that the missionary remembers their names. How like American children these little Africans are.

One old man had a bad head wound and received treatment at the Mission where a kindly interest was taken in him. Years

(Continued on page 296)

Teaching Christian Ideals Thru Hero Study

H. W. Buckwalter

HERO study is the best way to teach Christian ideals. Christian ideals, as such, are abstract and will not do us much good until we get them into concrete form into our own lives. And the best way to get them into our lives is to see how they have been worked out in the lives of others.

Our present course of S. S. lessons is most excellently adapted for this purpose. Here we have a group of men and women who came up from the humblest positions in life to occupy positions among the greatest heroes this world has ever seen. Joshua and Caleb were slave boys. Deborah was a prophetess, a Sunday School teacher if you please. Gideon was a bashful farmer; Ruth, an obscure Moabitess; Hannah, a housewife; Samuel, a janitor in the tabernacle; Saul, a plowman; David, a shepherd boy; while Jonathan and Solomon were boys of the palace.

Each one of these great heroes teaches us some very important lessons in the life of faith and godliness. They were not supernatural beings, but just ordinary men and women with their trials and temptations, hardships and difficult problems just like anyone else. It was not that they had better advantages and opportunities than others, but they made their decisions and framed their conduct according to what God had taught them regardless of circumstances or the reasonings of others.

In the stories of the lives of these men and women we have map-changing campaigns, history-making battles, thrilling adventures, hair-raising exploits and fascinating romance. Where is the man or woman, boy or girl who will not be thrilled by reading the lives of these heroes? Where is the boy or girl who reads these lives who will not feel the mighty challenge to the noblest and best that is in them? These are more than just ordinary heroes; they are heroes of faith, spiritual giants who dared to take the simple promises of God and prove that one could chase a thousand and two could put ten thousand unbelievers to flight. They demonstrated to the world for all time that one with God is always in the majority and on the winning side.

Joshua and Caleb, whose lives in many respects ran parallel, spent the first forty years of their lives as slaves in the brick yards of Egypt. They went with the thousands of other Israelites out of Egypt, across the desert, to Kadesh-barnea. In the short two years of that journey they witnessed the greatest display of the mighty power of God that was ever seen in the history of man. They saw Egypt crushed and ruined under the terrific judgments of God. Their path through the Red Sea was illuminated by the pillar of fire. They ate

the manna from heaven. They drank the water out of the rock. They shared in the victory over Amalek. They saw the lightnings and heard the thunders of God's presence on Sinai. They saw the tables of stone on which God wrote the commandments with His own finger. And now, when they arrived at Kadesh-barnea, they knew nothing else but to go right in and realize the promises of God. Ten thousand other men saw the same things and went through the same experiences with them and had the same opportunity to carve their names high on God's roll of honor, but died in utter obscurity. Why? How can you account for it? Simply because here were two men who were simple enough to take God at His word, while all the others gave God the lie and said, "It can't be done."

Then, while their faithless comrades were fading out of the scene, these two budding giants of faith went back into the wilderness and marked time for forty years, patiently waiting until the last vestige of unbelief was buried in the sand. They could afford to wait. They had sense enough to believe that when God promised a thing He would do it even if He had to prolong their lives forty years so that they could get the full enjoyment of it. They had learned that God never makes any mistakes. And then, too, what were so many acres of wheat, or olives, or grapes, or oranges? To be able to walk and keep step with God was worth infinitely more to these two men than to live in a fine house on a big estate, even if it was in Canaan.

And when the time did come, it was comparatively easy to splash their feet in the defying flooded Jordan and cross over on dry ground and take everything before them. "I can do all things through Christ who strengtheneth me," was made literally true to them because they had long since met and killed the two biggest giants of all, Fear and Unbelief.

But God's Hall of Fame is not for men only; women too have embroidered their names with imperishable gold among those of whom this world is not worthy. The world may be proud of its Joan of Arc, but God had his woman deliverer long centuries before. There was nothing vague in her message, nor any timidity in her action. Twenty long years Jabin had held his cruel iron hand of oppression over the Israelites, and in all that time there was not a man that had enough backbone of the grace of God in him to sound the trumpet call, "Quit you like men, be strong, and throw off the devil's yoke." It remained for Deborah, a lone woman, to sound the alarm, "Hath not the Lord God of Israel

commanded!" And then when it looked as though all hell was against them she shouted the command that has been echoing and reverberating down through all the centuries to every down trodden soul, "UP; FOR THIS IS THE DAY IN WHICH THE LORD HATH DELIVERED SISERA (Sin's era) INTO THINE HAND: IS NOT THE LORD GONE OUT BEFORE THEE?"

That night she sang the victor's song—

*"For that the leaders took the lead in Israel,
For that the people offered themselves
willingly,*

Praise ye Jehovah.

*So let all thine enemies perish, O Jehovah;
But let them that love him be as the sun
when he goeth forth in his might."*

If you would like to read the story of a man who was willing to be used of God to bluff the devil and scare his hordes to death, then read the story of that farmer who had common sense enough to do what God told him even if it did seem outlandish to his neighbors. Gideon was one of those common country men who could do a little solid thinking for himself and reasoned that if god Baal could not take care of himself then it was time to knock him down off his pedestal and stop wasting time and money on him. That started the ball rolling and made people realize that here was a man that knew what he was doing and did what he knew, and was worthy of their confidence and support. And how they rallied around him — thirty-two thousand strong. But Gideon knew that a big house full does not necessarily spell power, so he announced that if there were any in the congregation that were timid or fearful they were free to go home. And twenty-two thousand picked up their hymn books and went down the road saying to each other, "I hope he can make it go, but Gideon is just one of those religious upstarts who let their zeal run away with them; he will soon get his eye teeth cut." Of the ten thousand remaining, nine thousand seven hundred were set aside as just so many bench-warmers who could be used only later to take up the collection. If Gideon had been depending on equipment and organization he too would have thrown up his hands in despair and said, "There is no use trying if the people don't stand by me any better than this." But this is just why God said to Gideon, "Thou mighty man of valor," because his heart was fixed on the Lord, and circumstances made no difference to him—he lived above circumstances.

When we come to Samson, we meet an athlete, the world's champion for physical strength; and the world's outstanding character for sheer senseless and unforgivable foolishness in choosing his wife. Samson

was one of those young men whom God had chosen for an illustrious career. Everything was ready for him to step right in and he would find everything coming his way. It did not make any difference to him if he had any weapons in his hand or not, for if it was a lion he just caught the brute by the beard and ripped him in two; or if it was a regiment of Philistines who thought they had him cornered, he simply knocked them right and left with his bare fists until every one was lying cold in death. At one time they thought they had surely captured him for they somehow had him locked up in jail, but at night Samson leaned against the big iron gate of his prison and shoved the whole thing out through the wall, swung it up on his shoulder and walked off with it to the top of the hill outside the city where he dropped it and went whistling down the road to freedom. If they bound him with new ropes, he snapped them off like a scorched shirt. But Samson, with all his herculean strength which he was to use in liberating Israel from Philistine bondage, was a conundrum. However, he was no different from many men today. They have every opportunity in the world to do a great service for their fellow men, but they make an irreparable blunder when they pick on some "slacks" for a wife who is altogether out of their realm in manner of living and modes of thinking. Instead of choosing a helpful companion, they fall for some dolled up lipstick, cigarette smoking, beer drinking beauty who can only be a hindrance and a stumbling block to him in his career. The wife is either the making or the breaking of the man. Delilah broke Samson and ruined his career.

One of the most beautiful stories in the Bible is the story of Ruth the Moabitess. This story should be prayerfully read by every girl contemplating matrimony. Ruth made a memorable and commendable choice when she decided, "Thy people shall be my people and thy God shall be my God." If our girls were to make that decision today it would save them from many a heartache afterward. To them it may look as if it were ruining their "prospects," when in reality it would be opening the way for God to send the right man across their pathway.

In these days of cigarette smoking, beer drinking, divorce, and lack of discipline in our schools and homes, we need to consider prayerfully the lessons in the life of Hannah and her household. The country is overrun with Eli's sons who have no regard for State, Church or Home, and it is high time the Church goes to fasting and prayer that God would give her Samuels who can be the mouthpieces of God to warn the people of the inevitable doom awaiting a reckless spendthrift course, and with no uncertain tones to call the people

to repentance toward God and faith in the Lord Jesus Christ. But we cannot let the issue of this vital question with the Church in general; the individual home must assume the responsibility, the privilege, to beget and rear the Samuels, the Luthers, the Wesleys, the Judsons, the Careys, the Moodys that the world so sorely needs today. When we bear in mind that so large a percentage, if not all, of the men and

their church. If Eli had given his boys a spanking when they began their unruly conduct in church, there would not have been a fourfold tragedy in one day in his family. "Spare the rod and spoil the child" is graphically illustrated in this story, and applies to the present day as well as it did in those days.

We all like to read the stories of men and women who stand head and shoulders above their fellows in the good they have done in the world. But when we find a man who begins on a career that promises every success and honor, gradually betraying his trust and step by step going down until he falls into a suicide's grave, our heart sinks and we sob, "O the pity, what good he could have done." Saul might have been a David, an empire builder, but he took the lower road of disregard for authority and stubborn self-will that led him to a sour jealous end on the point of his own sword.

Jonathan and David shine out over these dark clouds of human failure like the sun after a storm. These two lives cannot help but be an inspiration to every boy no matter how humble his surroundings may be. Jonathan fulfilled his mission in life in a few short years and will always shine out as one of the brightest stars among the heroes of God for his self-abnegation in preference to David. By all civil rights the throne was his, but he felt the popular pulse and knew the Divine choice, and so in the sweetest spirit ever shown in a human heart he quietly stepped aside and gave the place of honor to his friend who at the time was being hounded like a fugitive from cave to cave in the wilderness. How unlike the political wire pulling in the church today!

As for the shepherd boy David with his handful of four hundred discontented, distressed debtors, who forged his way ahead for righteousness and Godliness in the face of insurmountable obstacles until he built an empire, no greater compliment can be paid him than the degree which God himself conferred upon him, "A MAN AFTER MINE OWN HEART."

As we read the lives of these giants of faith and see from what humble and ordinary positions they arose, we are made to feel like Lilliputians. Shall we not believe God and attempt greater things for God and His kingdom.

All the hatred of unregenerate men to sin, is as much from a principle of nature as their hatred of a serpent or a tiger; and all their love of Christian virtue is from no higher a principle than that which renders silver and gold amiable in the estimation of the avaricious merchant.

—Jonathan Edwards.

The Strong Go On!

Edward E. Blake, Washington, D. C.,
in Twentieth Century Progress

In the fight 'twixt Truth and Error when
the Right opposes Wrong;
When the friends of Light seem weakest
and the hosts of Darkness strong;
When the way grows harder, rougher, and
the clouds are black ahead;
When the timid doubters question, and the
weaklings stop with dread;
—the strong go on!

Though the Church deserts her standard
and before strong Error quails;
When allies desert, surrender, and expected
succor fails;
When the sneering liquor foeman hurls his
shafts of bitter hate;
And through servile venal parties over-
whelms the Ship of State;
—the strong march on!

As the surging battle thickens, and the co-
horts of the foe
Make assault with seeming triumph dealing
heavy blow on blow;
'Spite of darkness, doubters, weaklings, and
corruption's sordid crew;
'Spite of greedy, trimmers, traitors; with
courageous faithful few
—the strong fight on!

Still with faith in Truth triumphant and in
Right, dynamic, strong;
Like the pow'ful few of Gideon crushed the
many weakly wrong;
Mighty as the pen of Lincoln 'gainst dark
Slav'ry's futile sword;
Ever forward, ever onward, battling Rum's
satanic horde;
—the strong go on—to victory!
—Selected.

women who have been mightily used of God were born in answer to the prayers of Godly parents, we can readily see where to begin in our campaign against the avalanche of sin and wickedness that is sweeping our land.

A solemn lesson to fathers of sons is given to us in the life of Eli. Here was a high priest, a man in high official position, who was easygoing with his boys until they disgraced themselves, their home and

The Evangelical Visitor

A Religious Journal

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

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

MARRIAGES

BRUBAKER-EYSTER—On August 23rd, 1938 at 8:00 o'clock in the evening, in the Brethren in Christ Church in Upland, Calif., there occurred the marriage of Miss Ruth Carol Eyster, daughter of Rev. and Mrs. J. R. Eyster to Mr. Floyd Daniel Brubaker, son of Mr. and Mrs. D. L. Brubaker of Laverne, Cal. The father of the bride officiated, assisted by Rev. D. W. Kurtz of Laverne.

There is no disappointment to those whose wills lie buried in the will of God.—Faber.

Obituaries

DAVIDSON—Henry Rice Davidson was born near Smithville, Ohio, the son of Bishop Henry Davidson and wife, Fannie. He died at the Sacred Heart Hospital, Garrett, Indiana, the result of a gall-bladder operation and complications, the 26th day of August, at the age of 73 years, 5 months and 13 days.

When he was sixteen years of age the family moved to White Pigeon, Michigan, and it was while residing there that he met and married his wife, Elizabeth Brechbill. The first five years of their married life was spent in Kansas. They then moved to their present home, living there around forty-seven years. To this union was born five children, Lottie Pearl, who died in infancy and is buried near Sedgwick, Kansas; Fannie, at home; Walter, who farms his father's farm; Elsie, wife of Ralph H. Yarde; Lloyd, of Connersville, Ind.; also seven grandchildren. Of the thirteen brothers and sisters, four survive, Mrs. John Diehl of Garrett; his twin sister, Mrs. John Brechbill, of Harrisburg, Pa.; Albert of Bogota, Colombia, South America, and Mrs. Ida Hoffman, of Abilene, Kansas.

He was converted in his early twenties and united with the Brethren in Christ Church, of which he was a faithful member until death, serving in various offices of the church at home and at large. He was ordained to the office of deacon while residing near Sedgwick, Kansas, and on moving to Indiana continued serving in this office until death. He has cared for the adjoining cemetery for around forty years, giving many hours to the work. He was loved and respected by all who knew him. As a husband, father and grandfather he will be sadly missed in the home, as he was always concerned in making life pleasant for them. The grandchildren were his delight during his latter years, and they loved him in return.

During his last illness there was demonstrated a remarkable resignation to the will of God. He often said, "I am not afraid to die, it is the pain that goes before, that I dread." He often expressed his desire to go and during his frequent heart attacks, drew very near the beautiful city at times, describing the place to the ones around his bedside. The last words that could be clearly understood were "Wonderful, wonderful," just before he dropped into his last sleep, from which he did not again awaken, slipping into the great beyond without much struggle, simply ceasing to breathe, while his wife and four children, who served him so faithfully during his last illness, were gathered around him.

Funeral services were held on Sunday afternoon, August 25th. A song and prayer at the home, with further services at the Christian Union Chapel, Carl G. Stump, V. L. Stump and Clyde Shirk officiating. Burial in the adjoining cemetery.

KREIDER—John Abram Kreider, infant son of Bro. Abram S. and Lillian Kreider of near Mt. Joy, Pa., was born on August 15, 1938, and died on August 17, 1938, aged 2 days. Besides his parents, he is survived by three sisters, Estella M., Betty M., and Anna Katherine; also two grandparents, Bro. and Sr. John Myers, survive.

Funeral services were held at the home on Thursday afternoon, August 18, Eld. C. H. Moyer officiating. Interment in the Cross Roads cemetery. Text: Job. 1:21.

SOLLENBERGER—Sr. Cathrine N. Sollenberger, wife of Samuel W. Sollenberger, departed this life on Tuesday morning, Aug. 9th, at her home near Chambersburg, Pa., Rt. 2, after a twelve days' illness, following a stroke. She was aged 65 years, and a life long member of the Brethren in Christ Church. Besides her husband, she is survived by these children, Mrs. David N. Sollenberger of Chambersburg, Pa., R. 4; Joseph A., Irvin and Ruben C. Sollenberger, all of Chambersburg, Pa., R. 2; Ezra Sollenberger of Milledgeville, Ill.; Mrs. Paul H. Sollenberger, of Chambersburg, Pa., R. 1, and Mrs. Henry W. Grove of Shippensburg, Pa., Star Route; also eight grandchildren and two brothers and two sisters.

Sr. Sollenberger will be greatly missed in the home and in the community, also there will be a vacancy in the Air Hill congregation which she has filled so nobly for these many years.

The funeral was held on Friday, August 12th, services in the Air Hill Church in charge of Bishop Charlie B. Byers, assisted by Elders John L. Musser, Christian Myers and Irvin O. Musser. Burial in the cemetery adjoining the church.

STONER—Jacob B. Stoner was born near Chambersburg, Pa., January 12, 1869, and departed this life August 13, 1938 at the age of 69 years, 7 months and 1 day. At the age of 15 years he moved to Kansas with his parents and located on a farm eleven miles north of Abilene where he grew to manhood.

On February 14, 1893 he united in marriage to Lenora B. Kropff of Abilene, Kansas. To this union was born five children, three sons and two daughters.

At the age of 29 years he gave his heart to the Lord and united with the Brethren in Christ Church and lived a faithful Christian life until death. He was a loving husband and father and provided well for his family. He was well known in this community and will be missed by all.

His health had been poor for some time but not until a few days before his death did his condition become serious.

While suffering intense pain he prayed to God to relieve his pain or take him home.

He leaves to mourn their loss his wife and children, Andrew K. of Edson, Kans.; Mrs. Anna Knerr of Talmage; Abram E. of Manchester; Mrs. Elizabeth McVangle of Riley, and Jacob J. of Miltonvale. Also one foster daughter, Mrs. Emily Coulson of Abilene and fourteen grandchildren living and one preceding him in death.

Four sisters survive him: Mrs. Elizabeth Crider of Abilene; Mrs. Sue Sollenberger of Ramona; Mrs. Lavina Lehman of Salina, and Mrs. Sadie Kreider of Topeka. He was the last of three brothers to depart this life.

Funeral services were held Tuesday morning at 9:30 at the home and 10 o'clock at the Zion Church, Bishop M. G. Engle officiating, assisted by Rev. C. A. Frey. Interment was in Prairie Dale cemetery near Talmage.

MY FOUNDATION IS SECURE

Dear Bro. Stump:

A dear mother handed me a clipping found in pocket of the late Burton Ruhl (deceased) while on the way to the undertaking parlors. The verses are not all here, neither is the title, sorry to say, but the mother would like this clipping to appear in Evangelical Visitor and these are the words: J. A. Sider.

*When old Satan storms and rages,
 In the testing, trying hour,
 There is victory in Jesus
 And His sanctifying power.*

*Since I made a full surrender
 And determined to go through,
 All my doubts are gone forever
 And the old sin nature too.*

*Old Carnality is banished
 And the Grumble Spirit, too,
 Oh praise God, my heart's established!
 My foundation is secure.*

Little Things for Christ

(Continued from page 293)

later he mentioned his stay there, feeling that God had been speaking to his heart. One night after a native evangelist had stayed at his village over night and spoken with him, he testified to having peace with God. Another missionary is watching an old woman's heart grow warm toward the things of God as she keeps calling on her when near her home. Just a little word, but directed by the Spirit of God it is bringing forth fruit for the King of kings.

One says, "We must thank the Lord for that;" another goes about singing, and another has a smile for everyone. Little things indeed—but what a great work they perform. Let us "watch the little things" and make them work for Christ.—E. Engle.



City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Penn., in charge of H. G. Miller and wife.
 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 and Ass't. Supt.; Avast Carlson; Harriet Gough; Alice K. Albright; Rosa Eyster.
 Dayton Mission, 601 Taylor St., Dayton, Ohio, in charge of W. H. and Susie Boyer, Eva Dick, Angeline Cox.
 Detroit Mission, 1524 Third St., Detroit, Mich., in charge of Wm. Lewis and wife; Janna Goins; Ida Eckman; Isaac Engle and wife, 4786 Crane, Detroit, Mich.
 Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa., in charge of Barbara Hitz; Emma Crider.
 San Francisco Mission, 311 Scott St., San Francisco, Calif., in charge of Walter Reighard and wife; Grace Plum.
 Welland Mission, 36 Elizabeth St., Welland, Ont., in charge of Jonathan Lyons and wife; Elizabeth Brubaker; Mary Lyons.

Rural Missions

Canoe Creek Mission, Williamsburg, Pa., in charge of Elwood Flewelling.
 Gladwin, Michigan—
 Mt. Carmel, in charge of Charles Nye and wife.
 Oak Grove, in charge of Melvin Stauffer.
 Houghton Mission, Rt. 1, Tillsonburg Ont., Can., in charge of Edward Gilmore and wife; Idellus Sider; Oscar Raser and wife.
 Kentucky—Albert H. Engle, Supt.
 Fairview, Ky., in charge of Hershey Gramm and wife; Sara Brubaker.
 Garlin, Ky., in charge of Albert Engle and wife; Imogene Snider; Anna Mae Stauffer.
 Home Evangel—(To be supplied).
 Paddockwood Mission, Meath Park Station, Saskatchewan, in charge of Albert Cober and wife; Ruth McWilliams; Martha Sentz.
 Stowe Mission, Stowe, Pa., in charge of John A. Climenhaga and wife.

Orphanages

Messiah Orphanage, Florin, Penn., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.
 Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bolinger and workers.

Old Peoples' Home

Messiah Home, 2001 Paxton St., Harrisburg, Penn., Eld. and Sr. Graybill Wolgemuth, Steward and Matron.

LOVE FEASTS

Canada

Waterloo.....Saturday, Sept. 24, at 2:00 P. M.
 CheapsideSaturday, Sept. 24, at 2:00 P. M.
 WainfleetSaturday, Oct. 1, at 2:00 P. M.
 HowickSaturday, Oct. 1, at 2:30 P. M.
 BertieSaturday, Oct. 8, at 10:00 A. M.
 MarkhamSaturday, Oct. 8, at 10:00 A. M.
 BoyleSaturday, Oct. 15, at 10:00 A. M.
 FrogmoreSaturday, Oct. 15, at 2:00 P. M.
 WalpoleSaturday, Oct. 22, at 2:00 P. M.
 Clarence CenterSaturday, Oct. 22, at 3:00

Kentucky

Fairview ChurchOct. 8 and 9

Ohio

Dayton Communion ServiceSept. 24, 1938
 Pleasant HillOct. 15 and 16
 Beulah ChapelOct. 29 and 30
 Chestnut GroveNov. 5 and 6
 Ohmer U. Herr, Sec'y.

FAIRLAND, PA.

Fairland Church.....Saturday, Sept. 17
 2:00 p. m. Daylight Saving Time

MARTINSBURG, PA.

Morrison Cove Dist., Martinsburg Church,
 September 17, afternoon and evening.

MILLERSBURG, PA.

A Harvest Home service will be held in the Free Grace Church, near Millersburg, Pa., on Saturday afternoon, Sept. 24, at 1:30, (E. S. T.) Also a preaching service in the evening at 7:30. The following day, Sunday, Sept. 25, at the

same place, an all-day meeting will be held, opening at 9:00 a. m. A special program will be rendered. A hearty invitation is extended to all to attend these services.

MECHANICSBURG, PA.

Harvest meeting, Sept. 8, at 7:00 p. m. Eastern Standard Time.
 —Lillie M. Heisey, Cor.

ANNOUNCEMENTS

Rapho District Love Feast at Manheim, Pa., Sunday evening, September 18, 1938.
 Harvest meeting at Mastersonville, Saturday, September 24, 1938.

ANNOUNCEMENT

North Franklin Communion services, Saturday evening, October 8th, at Chambersburg Church.

HARVEST HOME MEETING

Harvest Home Meeting at Souderton on September 17th.

COMMUNION SERVICE

Communion Service will be held at Cross Roads in Lancaster Co., Pa., Oct. 2, 1938.

REPORT OF PINE ORCHARD TENT SERVICES

"Hitherto hath the Lord helped us"; we realize we have no power in ourselves, but it is in Him, "that we live and move and have our being." Truly it is a privilege to serve such a wonderful Christ. Oh, that men would realize how abundantly able He is for their every need. On Wednesday, July 13th, we had the privilege of beginning a tent campaign at Pine Orchard, Ont., eight miles north of the Markham Church, and closing August the 7th. Eld. Samuel Lady was with us as our evangelist, with Bro. and Sr. Harold Wolgemuth, Srs. Berenice Henderson and Mabel Sider as assistant workers. We realized God's presence with us from the beginning. We had the privilege of calling in a hundred and twenty-two homes in the community, twenty-one of these visits were repeated calls which we felt were necessary, and profitable. With a few exceptions, we were given a pleasant reception into their homes; were enabled to talk of spiritual things and have prayer before leaving. We appreciated very much the kind interest manifested by the people of the community, also the Markham Church. They were not forgetful of our temporal needs, and their attendance at the services was much appreciated.

Bro. Lady delivered stirring, heart-searching messages, which the Holy Spirit used to show people their need of a Saviour, and of a closer walk with Christ. May God bless him for his efforts. We were thankful to God for the privilege of praying with ten adults, until they found real victory. The greater part of these seekers sought the Lord for the first time, while a couple were reclaimed. There were others with whom the spirit was striving, whom we longed greatly to see saved, but we trust they will yet seek Christ while the door of mercy is open.

Following the tent meetings, a regular Sunday night service is being held in the home of Bro. and Sr. Levi Byer, on whose farm the tent was pitched. We have reasons to believe there are those who will be uniting with the church in the near future. May God abundantly bless the new work begun at this place.
 —Mabel A. Sider.

REPORT OF CANOE CREEK, PA. TENT MEETINGS

To the "Visitor" family, Greeting:
 "O give thanks unto the Lord, for he is good; for his mercy endureth forever."
 Praise His name!

Bro. John Martin came here the 14th of July to begin tent services. The Bro. came filled with the Spirit and proclaimed the Word with power.

We are glad to say the efforts were not in vain. Souls came to the altar and expressed themselves as having found the Lord as their Saviour. The saints had a spiritual feast and rejoiced seeing souls coming home.

Bro. and Sr. Lesin Oldham were with us as tent workers. May the Lord bless them for their services.

Bro. Martin left us on Friday the 12th of Aug., going to Harrisburg on other church duties. Bro. Miller of Altoona brought us the

message on Friday evening. Bro. Abner Martin brought us Gospel messages on Saturday night and Sunday.

On Sunday afternoon and evening we had the climax meetings of our services. In the afternoon there were nine received into church fellowship and baptized. Sunday evening being the closing of the services, found six at the altar to be saved.

We were also pleased to have Srs. Abner Martin, Mary Engle and Mary Sentz and Bro. Robert Resconsin with us Saturday and Sunday; also Bro. and Sr. Henry Musser and Bro. and Sr. Robert Resconsin the Saturday and Sunday previous.

We ask your prayers that this might only be the starting of revival at this place, as this is a very needy field and souls are hungry.

Our two prayer services since the tent services have been very encouraging and well attended, fifty being present both weeks.

Pray for Canoe Creek!
 —Blance Oldham, Cor.

GRANVILLE MISSION

Dear readers of the "Visitor" family:

Greetings of love this afternoon. We praise God for such a beautiful day, as this is warm, yet nice breezes in the air. The tent meetings at this place have come and are now in the past. Bro. Clayton Engle of Hummelstown had charge with Bro. John Climenhaga, Allen Brubaker and other visiting brethren and sisters coming and going; Bro. and Sr. Stauffer and grandson with Dorcas Slagenweit, of Martinsburg as tent workers. We were all so happy to have Bro. and Sr. Stauffer with us again for they were the first tent workers Granville had in tent work. We love to see our faithful ones come to this place, ones who had a real concern to help push this work to what it is today. Bro. Engle came filled with good things from God; he brought forth the Word with inspiration and made folks really interested to hear more of God's Word. We had good singing, good turn outs, good behavior. There were several adults at the altar for deeper work and some over twenty children. We thank God for conviction of these folks that they may go on and have a salvation that really satisfies and keeps if we are faithful. Surely God will lead us on.

As the days are now, we must be careful lest we look back, and as we look over our church today with keen eyes we can see pride, worldliness and the real keen edge of a Christian experience is not what it was. I think we can all think back over our life and see where we could live better and serve our Christ better in the year to come than we have in the past.

We had a very good Bible School, enrolled 78 children, 68 were presented certificates after 10 days of attending.

We again were made sad to see our Bro. and Sr. Climenhaga and family leave us, for surely they made the work interesting. With Teacher's Training Monday evening of each week, Singing Wednesday; a number were interested in these subjects. We learned many of the songs in the New Hymnal. We know that there are others who need helpers, therefore we don't want to feel selfish in any way, only pray God's richest blessing on them in their new field of labor, as we have the same God, so let us worship Him in spirit and in truth wherever we are and not look to man but look higher.

Pray for this work that we do only His will and work in one accord that the work may prosper more and more till Jesus comes. Our best is but very little for what Christ has done for us.

Lovingly submitted,
 —Sr. Ruth Freed, Cor.

NEWS OF CHURCH ACTIVITIES IN THE BRETHREN IN CHRIST CHURCH AT ELIZABETHTOWN, PA.

For the Months of June, July and August

Sunday evening, June 12th at 7:30, a Father's Day program was rendered at the Young People's Meeting by the United Worker's Class, taught by Bro. John Kreider. There were several topics discussed, and some special singing.

Wednesday evening, June 22d we had a very interesting prayer meeting, several of the brethren and sisters gave reports of their visit to the Conference. We were especially glad for the report of crossing the Peace Bridge and then getting on the Kings Highway; some had overflowing blessings as the Saints commented on this thought from the spiritual side. We thank God for these occasional manifestations.

Friday evening, July 1st, we had the privi-
 (Continued on page 304)

FOREIGN MISSIONS

Missionary Farewell Service

A farewell service has been arranged at the Messiah Home Chapel, Harrisburg, Pa., for the outgoing Missionaries, Sisters Ella Gayman and Edna Lehman on Sunday evening, September 25.

They are booked to sail on S. S. Bremen on September 28 from Pier New York at

Sister Lehman will stop over in London for a nine months' post graduate course in nursing, and Sister Gayman will sail for India from Southampton on S. S. Canton on October 8. (Complete information later).

In and About Matopo Mission

Looking back a half year or more, we see God has been leading through the dark places and our hearts sing with thanksgiving. Only two, Brother and Sister Steckley, of our present staff were here twenty months ago and we newcomers must have often brought concern to them because of our indiscretion. But we believe our Father is directing those mistakes to His purpose and today, just as another term begins, we are trusting Him to reveal Himself throughout the term.

We are planning a special revival effort in about a month and wish you would join your prayers to ours in behalf of the young boys and girls attending school at Matopo. Sister Wengert has had special blessing in instructing a hungry heart among our girl pupils who remained for prayer during the last period of special meetings, and it is the desire of all of us to be awake to such opportunities as they are presented to us.

One item of interest to the entire Mission family during the early months of this year was the wedding of Brother and Sister Hershey. Even at Conference we heard echoes of the Natives' interest in a missionary wedding when many were wanting to know the new Nkosikazi. One thought a Nkosikazi would be more easily distinguished from a Nkosazana if she dressed differently. The Matabele women follow their own advice here, so that one could never mistake a bride of even a few days for an unmarried girl.

Here at Matopo we have a Christian activity which was new to me. Many of our boys and girls must herd the cattle for a great part of the year and are thus deprived of services on Sunday. Because of this we have a Sunday school class early

Sunday morning for them and I have been interested to see the attraction it has for the children. A number of school children bring along their small brothers and sisters and they seem to feel that this service is theirs in a way the regular mid-day services are not. Some of the children do very well in learning the Golden Texts, but a number of the very tiny ones have been embarrassed when they tried by the older children's laughing. Some of the children volunteer in prayer, and when they are asked to choose a song it is often one saying they are only children, but they have heard of a Lord and Savior who died for them. Then the song says they will obey their parents and pray every day. I wish the children at home would remember the little African children of the Matopo Morning Sunday School.

NOTES DAY BY DAY

May 1. The early morning Sunday School attracts forty-eight children. Members' Meeting after the regular mid-day service.

May 2. First year practice teachers begin their work. Do you remember your first day of teaching? Our first Sindebele class (we had been studying alone previously), and we find Sister Brubaker a very sympathetic teacher.

May 8. Brother Steckley, Sister Wengert, and I attend the dedication of the new church and school at Silozwe. The Brubakers are there, as well as the two boys who are visiting them. These boys are sons of Salvation Army missionaries now living in Johannesburg and they are in school in Rhodesia. It is with their parents that Sister Moyer is staying in Johannesburg since she left the hospital.

May 9-11. School inspectors. Our Scottish inspector has learned that we Americans enjoy ice cream and so he brings along ice: he does not refuse his own plate of ice cream.

May 11. Sr. Moyer returns from the Union and Brother Hershey goes to bed with a bad case of tonsillitis.

May 12-13. Bible Conference. Simon Sitole, one of our teachers, seems to receive a blessing as he speaks on Hypocrisy. There are a number of good definite talks.

May 14-15. Baptismal and communion services. Eight girls, one young mother, and one boy are baptized and receive their first communion.

May 16. Brother Eyer visits Matopo.

He has brought Frederic to enter him in a boarding school in Bulawayo.

May 21-22. A number of us attend the week-end service at Mtshabezi. Fifteen girls and three boys are baptized; three others are returned to the Church.

May 24. Empire Day—no classes.

May 26. Brother Brubaker leads our Workers' Prayer Meeting in his usual practical manner.

May 27-30. Sister Wengert goes with the Brubaker family to the Kankezi love-feast in the Wanezi District. She thoroughly enjoys her first African camping experience.

June 1. Sister Lois Frey returns from America and we appreciate hearing her tell of her furlough blessings.

June 2. School closes. Sister Hall is ill and Brother Hall and Sister Hershey take her to town for several days.

June 3. Prayer day. We have our own prayer meeting in the evening around a camp fire, Sister L. Frey leading our hearts heavenward!

FOREIGN MISSIONARIES

Africa

General Superintendent

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

MATOPO MISSION

Elder and Mrs. L. B. Steckley, Mr. and Mrs. D. B. Hall, Elder and Mrs. J. Elwood Hershey, Miss Elizabeth Engle, Miss Kathryn Wengert, Matopo Mission, Bulawayo, So. Rhodesia, So. Africa.

MTSHABEZI MISSION

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

MACHA MISSION

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

SIKALONGO MISSION

Elder and Mrs. Roy H. Mann, Miss Annie Winger, Miss Anna Eyster, Sikalongo Mission, Choma, N. Rhodesia, So. Africa.

WANEZI MISSION

Elder and Mrs. J. Paul George, 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. Eme Rohrer, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

MISSIONARIES ON FURLOUGH

Bro. and Sr. C. A. Winger, Upland, Calif. Elder and Mrs. Chas. Engle, Upland, Calif. Elder and Mrs. Chas. F. Eshelman, Box 49, R. 2, Abilene, Kansas. Miss Mary Breneman, Pleasant Hill, Ohio. Miss Ella Gayman, Grantham, Pa. Mrs. Sallie K. Doner, Campbellstown, Pa.

Reports of South African Conference, 1938

June 5. Sister Wengert and I go kraal visiting alone and learn a few more Sindebele words. Brother Hershey must enjoy alone the reception the Mtshabezi people have planned for them.

June 6. Brother and Sister Brubaker, Bro. Steckley, Sister Wengert, and Sister Hershey visit the Tjolutjo Government School and return with reports of a day profitably spent.

June 7. Brother and Sister Hall return from town. We younger mission workers take our guests (two Y. W. C. A. workers) to visit a Bushman Cave, an old underground grain store, and two Native kraals.

June 15. Sister Lady stops on her return from Macha where she has been helping since Sister Moyer's illness.

June 19. Brother Brubaker speaks in the service today about the Bible and the blessing coming from honoring it. This is the 400th anniversary of the time when the Bible was placed in English pulpits.

June 21-24. Enjoying the general Southern Rhodesia Missionary Conference in Bulawayo and meeting other Christian missionaries of Southern Rhodesia. Brother Brubaker is acting chairman. Let no one say the Christian worker's task in Rhodesia is light.

June 27. Our last Sindebele class until after Conference.

June 30. Prayer day today instead of Fri. A small group is in attendance, but the Spirit was not absent.

July 1-2. Butchering—a hog and a cow. Everybody is busy either with that or Conference preparations.

July 5. Northern Rhodesia missionaries arrive, the first of the Conference visitors.

July 6. A group go to Mapendhla's and Ida's wedding feast. Mapendhla is one of our teachers and Ida has been teaching at Mtshabezi.

July 9-12. Bible Conference and heart searchings, calling us to prayer and renewal of our consecration vows.

July 10. Open Sunday when several go to outstations, all bringing back reports of good services.

July 13-14. Business Conference. Who has wisdom to decide problems aright?

July 15-17. Native services. More than eight hundred were present at mid-day on Sunday; about 450 African brethren and sisters remembered the Lord's command, "Do this in remembrance of me," and, we suppose, more than a hundred men and women, boys and girls, remained for prayer after the various meetings. Herein lies your opportunity for prayer help.

July 18. The last day of Conference and

a busy one, especially for the Executive Board.

July 19. Goodby to our friends. Matopo is beginning to take on its natural appearance.

July 21. All of us share in the surprise Sister Brubaker planned for her husband's birthday. Another precious prayer meeting.

July 24. Some of us learn what a small effort is required to bring sunshine to some hearts when we have a fellowship hour with the five girls who are here just now.

July 25-29. School work begins again, the children coming on Monday while the

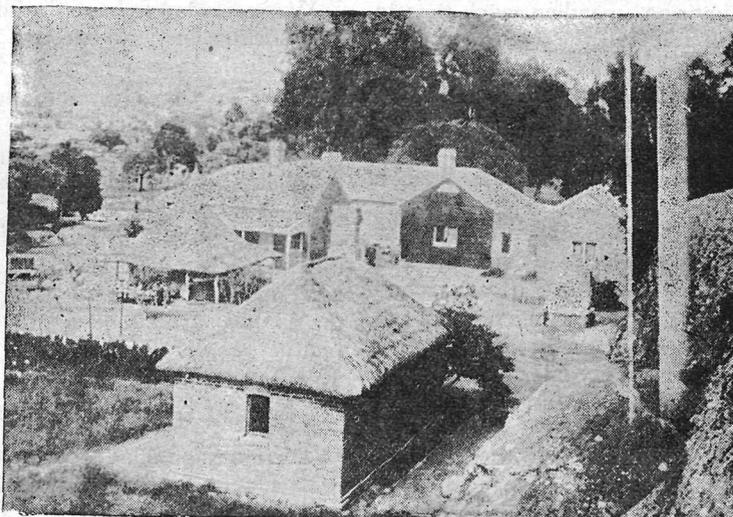
Boarding and Training School pupils begin their work on Wednesday. Yes, we are glad to see our family return.

We have asked special prayer for just two parts of the work this time and we know you will find a blessing as you take these needs upon your heart and talk with our Master about them. Pray for:

1. The boys and girls in school at Matopo.
2. The spiritual growth of the Native Church.

Hitherto ye have asked nothing; let us ask now.

Yours in Christ,
E. Engle.



Matopo Mission Station

Report of African Conference, 1938

(Continued)

Monday brought us a group of inspiring messages. Sr. Mary Kreider discussed "The Perils of the Young People of Our Schools." They are changing from tribalism to individualism. This means that they must find new ideals and interests, and it is in these interests they are finding many perils. The Land Question is the big problem. The broken white man,—broken morally, physically, and mentally—is also a peril. The greatest of all is the spiritual peril—the need of consecrated people who have the vision for service.

Sr. Book gave us a greater vision for personal work among the young people of our schools, and our grave responsibilities in grasping all opportunities. The following are the numbers in our schools: Matopo Mission—300; Mtshabezi Mission—400; Macha Mission—140; Sikalongo Mission—

130; and the Kraal Schools of North and South Rhodesia—4000. What a challenge and responsibility for us! They need the personal touch of the missionaries. Natives appreciate the personal word. They seldom resent being spoken to. May God use us to lead them back to God, and make them realize that they are lost. Prayer is the hand that moves the world in bringing salvation down.

During the lunch hour a number of the missionaries met in definite prayer for our African young people that God would send us a revival to deepen the believers and touch those who have not yet accepted the Gospel.

In the afternoon session Bro. Brubaker contrasted the lives of two great Biblical Missionaries, Jonah and Paul. Both were rebellious and bigoted in the beginning. Both were Hebrews and called to another people. Jonah was displeased that the people accepted his message; Paul's greatest joy was that the Gentiles believed. Paul

was not disobedient to the heavenly vision; Jonah's disobedience almost cost him his life. What may our disobedience cost us and others? When Jonah repented, God saved his life and recommissioned him to the same task. God expects implicit obedience. We like the Apostle Paul should be simple, yet definite in our teaching. We should develop within the Native Church church discipline and organization. We must awaken the conscience of the church to act, and feel a greater responsibility toward those who have not heard.

Sr. Annie Winger followed, giving a synopsis of the lives of two great modern missionaries — Coillard to Barotseland, Northern Rhodesia, and Cowman to Japan. Both of these men had definite conversions. Both had definite calls to bring the Gospel to those who were still in heathenism. Both left all to follow their Master. Both were untiring, spending much time in prayer. Coillard was the founder of the Paris Evangelical Society in Barotseland, spending in all forty years in Africa. He said that the work of missionaries is superhuman. God used both these servants of his in bringing many to Him. May we like them be faithful.

In the evening Bro. George spoke on the Second Coming of Christ. There are 216 chapters which refer to Christ's second coming. Christ's coming is the hope of the Church. The need of the world is Christ. When Christ comes the time for accepting Him will be past. Legislation can never meet the need of the world. If we take Christ and Christianity out of civilization, what do we have left?

Tuesday morning Sr. Kreider and Eyster had a service for the children. Seven were present, for we were happy to have Elmo and Ruth Winger and Fredric Eyer with us over their long week-end. While ministering to the black diamonds in the rough we must not forget our own children, and should remember those who are in boarding schools who do not have Christian environment.

"Christ in Human Suffering" was presented by Bro. Hall. "He that knew no sin was made to be sin for us." There are no depths which Christ has not sounded for us. Christ is the only key to human suffering. Christ took all sin and suffered on the cross. Christ will give us inward resources to meet the outward life. Let His followers be true to Him in all the turmoil and uncertainty.

We were again reminded of "The Blood, its Significance in the Old and New Testament" by Bro. Hershey. God shed blood to clothe Adam and Eve. Abel offered a more excellent sacrifice than Cain. Christ gave a willing sacrifice which was once complete. The atonement in the Old Testament was a covering for sin; the sin which is blotted out through Jesus is re-

membered no more. The Atonement was a covenant of works; Christ's death was a covenant of faith.

The afternoon session was exclusively a session of Prayer. God heard and we believe that He will answer.

Prayer for Revival, led by Bro. Steckley.
Prayer for Increase of Interest in the Home Church, led by Sr. Anna Engle.

Prayer for Evangelistic Missionary Enterprise, led by Sr. Kathryn Wingert.

Prayer for European Church Work, led by Sr. Mabel Frey.

The last topic of our Bible Conference was discussed by Bro. Mann—"The Armour of God." Arm yourselves with the mind of Christ. Let us arm ourselves with the armour of God. Armour gives protection. The armour of God gives protection. It is an individual one. It will not fit an unsaved or unsanctified person.

We were glad to have Sr. Lois Frey who was visiting her mother and sister enjoy Bible Conference with us.

The next few days were Business Conference.

On July 14, the Natives began to gather for their Conference. Some had travelled far and were very weary. To accommodate the crowd, a large grass covered tabernacle had been erected. In here we met, and God met with us. We enjoyed the evening and morning prayers with our Native people.

Native Conference

Their day of Bible Conference proved a great blessing and approximately one hundred sought the Lord.

Bro. Brubaker brought a heart-searching message "Christianity and what it means in our daily life." II Cor. 5:14-21. Christ must be uplifted against the things of the world. The Bible will be their guide as sign posts to direct them to heaven. The Holy Spirit will lighten the way. We must become new creatures in Christ Jesus. Civilization alone will never save anyone. The way of Christ is one of self-denial. Christianity will bring great blessing to their children. They will be the leaders of the church in future years. Where are our young people who will consecrate their lives for service?

Bro. Steckley spoke from "The Unchanging Standard of the Word of God." Malachi says that God does not change. This is the four hundredth anniversary of the printing of the Bible. Those who try to change God's Word to suit themselves will reap according to His Word. May we obey His Word so that we may live with him for ever.

Restitution in the Bible by Nyamazana Dube.

Anything taken which belongs to another should be returned or made right. Resti-

tution should be made gladly. Whether or not we have been seen by man, let us remember that God always sees us. When the heart is right we shall not wish to take that which belongs to another, whatever it may be.

"Practical Restitution" by Bro. Mann.

Some people say that restitution was only necessary under the old law. Some people only confess in part. All must be told. When Natives are building a hut they clear all stumps and grass from the place of building. All must be cleansed from our hearts by way of confession. Satan is very cunning to trap us in our lives whether we be white or black. God's Word cuts straight and does not curve like a snake's track.

"The Church—What It Is and Why We Should Co-operate With It"
by Mlobeki Moyo.

We are here today as members of the church. We say we are the Church of Jesus Christ. Do we also say this by our lives when we are at home? God's work will not go forward if each takes his own way. It is only when we work together that God's blessing can rest upon His work.

The Church was started with eight or ten members. We see a large group before us today. If we stand by our missionaries and remain true to God, His work will prosper and go forward. As each new missionary comes he preaches the same Gospel as each one before him. We must not seek a new Gospel but all work together. Let us work together with one heart by our offerings, our prayers and our faith. We must pull and lift together.

In the evening Bro. Winger brought us the Communion Preparatory Service. Sunday morning four hundred and eighty-five, including the missionaries, remembered the Lord's death and suffering. How many more times will we have this opportunity until Jesus comes? At midday eight hundred and fifteen were present. After the main service, the group was divided into five groups when services were held for men, women, boys, girls, and children. In these services a number sought the Lord. Sunday evening was the final parting service with the Natives. The new missionaries gave their words of welcome; the missionaries who were to leave on furlough during the coming year said farewell; and the rest of the service was a commemoration of the fortieth anniversary of the founding of Matopo. John Moyo told of the first missionaries and the experiences of the early years. Others spoke a few words.

Tuesday morning our missionary family parted to go to their corners in God's great harvest. May we be faithful to our trust until He comes.

Reporter, Anna M. Engle.

Possibilities for Personal Work Among the Young People of Our Schools

(Excerpts from a talk given by Sadie Book during Bible Conference at Matopo Mission).

At the present time in our work for the Master we have a wonderful and God-given opportunity to touch hundreds of young lives again and again. Quoting from an authentic writer, "The larger number of people both in Parliament and among missionaries, think that Missions should retain Native education in all stages to provide the essential Christian atmosphere." With these open doors before us we might say that the possibilities for personal work among the young people of our schools are unlimited.

There are approximately 300 young people in school at Matopo Mission; 400 at Mtshabezi; 140 at Macha; 130 at Sika-longo; and 4000 in the out schools of Southern and Northern Rhodesia. Besides those actually enrolled in the schools there are many more young people who are adherents of the schools in attending the regular services. When one stops to consider how few missionaries there are to deal personally with this large group, our opportunities and responsibilities are indeed great.

Is personal contact an important phase of a missionary's life or a necessary part of his work? Let us notice Christ's example in this respect during His ministry here on earth. Although he often spoke to crowds and multitudes, I have been quite impressed with the number of times He turned from the many to give a personal touch to individuals. He took time while in the middle of a discourse to a full house, to stop and speak the word of forgiveness and healing to the palsied man. When in the press of the crowd a woman touched the hem of His garment. He stopped to ascertain who she was in order to contact the trembling soul. Zacchaeus was noticed up in the tree although many others surrounded Christ. Many other instances could also be mentioned. Someone has said, "What did this supreme man with His life? He took His life with His superlative wisdom and goodness and gave it in one continuous sacrifice in evidence of His sense of the worth of one human soul."

Our Lord usually called His disciples by ones and twos and sent them forth to service. The apostles in turn were personal workers also. They were not like a certain pariah priest described in the following lines:

*"The pariah priest of austerity,
Climbed up in the high church steeple,
To be nearer God, so that he might
Hand down His word to the people.
And in sermon script he daily wrote
What he thought was sent from heaven,
And he dropped it down on the people's
heads
Two times one day in seven.
In his age God said, 'Come down and die';
And he cried out from the steeple,
'Where art thou, Lord?' and the Lord re-
plied,
'Down here among my people'."*

Why is personal contact so important? It has been said that "The only thing Jesus really saw in earth, heaven, and hell was the individual. To see intelligently the individual is to know that nothing in the world has value apart from him. What is involved in a young boy or girl, man or woman, being lost or saved is the burden of religion. It inspired the mission of Christ and defined it. He is the world's specialist in introducing men to God." When Christ returned to Glory, He gave His disciples the great commission to carry on His work. And just as He introduced men to God, we too must introduce the individual to Christ. As ever of old, *self* is Satan's stronghold and that is why it is so important to deal with it personally. Generalizing is never taken to heart the same as a personal application.

The natives appreciate personal recognition very much and seldom resent being asked about their soul's welfare. A personal word spoken at just the right time or a prayer offered for an individual, may make all the difference in a soul being lost or saved. They like to confide in one and tell about their tests, trials, and temptations. If one can keep this confidence it goes a long way towards introducing them to Christ in the first place and then leading them on by personal touches to know Him better. Some of them have not wandered far yet but they are lost to the same extent that an aged blind man was lost although not far from his own kraal. When he heard our mule cart coming along the trail he shouted out, "I am lost!" We heard his cry before we saw him sitting by the roadside. He was very willing to be led back to his home. May God use us to help our young people to see their lost condition that we may lead them home to Christ who alone can infuse them with new life and power.

All of our teaching can point to Christ either directly or indirectly. That applies to teaching in the class-room, kitchen, dairy, laundry, hospital, shop, garden, field, along the trail in the kraal, and everywhere. It is personal contact that counts. A silent prayer offered for an individual

may often be very effective as the Holy Spirit makes the application. Opportunities can also be made to draw the minds of those about us to higher things. As one realizes the trend that conversation may be taking, a word or thought can be edged in to change the course of it. How easy it is to neglect our opportunities for personal work and let them slip by. That soul who should have been invited to services; "Why the absence from Sunday School of another? Has a certain habit been overcome? An unworthy friend renounced? When do a certain couple intend to be married by Christian rites? A kindly rebuke for not keeping the Lord's day as it should be kept; Are family prayers observed regularly? What about their offerings to the Lord? Has that confession been made? Have they consecrated all to Christ? Do they realize the Spirit's guidance?" May the Lord help us to see our opportunities before they pass by.

Then there are always the sick to be visited where often an impression can be made that could not be made at any other time. I am trusting for the salvation of a poor old woman in the Lushonkwe District. She can only crawl on her hands and knees to get about. The top of her head and parts of her body are a mass of sores, and naturally speaking she is a repulsive sight. But her face always lights up when I go to her kraal and she says that she prays to the true God now. I believe God hears her prayers. Following is a good daily prayer:

*"Lead me to some soul today;
O teach me Lord, just what to say;
Melt my heart and fill my life,
Give me one soul today."*

What are some of the possibilities or results to be realized from personal work among the young people of our schools?

First of all as conviction is prayed upon individual young people in our schools they will come to Christ for deliverance from sin. The following illustration was given by Dube in a sermon one time when speaking of conviction of sin. He heard a man calling for help while traveling on the veldt. When he found him he found that he had been attacked by an ostrich and his clothes were in tatters. His application was that when the sword of the Spirit really cuts away our self righteousness and we feel the darts of conviction, we will cry out for mercy. A certain sinner prayed as follows: "Oh, Lord! my heart is like a stone, but make it soft." Another prayer offered during revival meetings was, "Father, may we not be as corpses but make us alive." A young applicant for baptism praised God for delivering her from demons. Another school-girl thanked God

for removing from her a piggish heart and giving her the heart of a lamb.

One never knows the far-reaching results that personal work for one individual may have upon others. Teachers in training who have found the Lord can be an untold blessing to many others as they go out to work for Christ. May God so unctionize us by the power of the Holy Ghost that our words and prayers may ever be effective as we go in and out among the natives. When the books shall be opened on that Great Day, I dare say that many souls now saved will be found to be the fruits of personal work done by our earlier missionaries, the influence of whose lives still lives on. Let us keep the good work going on. One of our native teachers asked the Lord during one of our prayer services to help us to work together like ants building an ant hill. It is an inspiration when one realizes that personal responsibility is also felt among the native Christians. One sister prayed that she might be a faithful watcher in keeping the baboons out of the Lord's garden.

In summing up the possibilities of personal work among the young people of our schools we might say in brief:

The deaf may hear; the blind may see; the dumb may speak; the demon-possessed may be delivered; the crooked lives made straight; the leprous sinner cleansed; the hard heart softened; the dead in trespasses and sin brought to life; or in the words of the Prophet Isaiah—the captives will be set at liberty; the bound will be released from prison; beauty will be given for ashes; the oil of joy for mourning; and the garment of praise for the Spirit of heaviness. What a glorious transformation may be brought about by a personal touch only. First of all by the touch of His hand on ours that we may be effective in touching other lives.

"Prayer moves the Hand that moves the world to bring salvation down."

May we never think one soul too hopeless for the Touch of the Master's Hand.

"'Twas battered and scarred, and the auctioneer

Thought it scarcely worth his while

To waste much time on the old violin,

But held it up with a smile.

"What am I bidden, good folks," he cried.

"Who will start bidding for me?"

A dollar, a dollar—now two, only two—

Two dollars, and who'll make it three?"

"Three dollars, once, three dollars twice,

Going for three"—but no!

From the room far back a gray-haired man

Came forward and picked up the bow;

Then wiping the dust from the old violin,

And tightening up all the strings,

He played a melody, pure and sweet,

As sweet as an angel sings.

The music ceased, and the auctioneer,

With a voice that was quiet and low,

Said, "What am I bid for the old violin?"

And he held it up with the bow.

"A thousand dollars—and who'll make it two?"

Two thousand—and who'll make it three?"

Three thousand once, and three thousand twice—

And going—and gone!" said he.

The people cheered, but some of them

cried,

"We do not quite understand—

What changed its worth?" The man replied,

"The touch of the master's hand."

And many a youth with life out of tune,

And battered and torn with sin,

Is auctioned cheap to a thoughtless crowd,

Much like the old violin.

A mess of pottage, a glass of wine,

A game—and he travels on.

He's going once, and going twice,

He's going—and almost gone!

But the Master comes, and the foolish crowd

Never can quite understand

The worth of a soul, and the change that's wrought

By the touch of the Master's hand."

Saharsa News Notes July

1. This was Prayer Day, and while there were only three of us here together, yet the Lord met with us.

2. Two of the young men came from Supaul today. One is a teacher in the boys' school and has come to spend his vacation with his mother and brother here. His wife and child have been here for several weeks. The other young man has come to get his wife who has been here spending a short time with her mother.

3. Last night was a hot, sultry night. The night-watchmen did a lot of yelling to waken the sleepers. They have been very much concerned about us since the theft which took place here. When we told them that we do not appreciate being disturbed when we want to sleep, they said that they had orders from their superiors to do this.

The Annual from Messiah Bible College came today. It encourages our hearts to see such a fine group of young people.

4. A number of the boys came from Supaul to spend their vacation here. One of the older boys stopped here for the evening and left on the night train for Bhagalpur to resume his training in weaving.

7. A boy was brought here this eve-

ning with a broken arm. Another task for Bro. Dick.

8. A call came this morning from a neighbor's home. He is the Assistant Headmaster in the High School. Sr. Dick and the Indian medical helper responded to the call. A lovely little girl was born, which made the parents and little brothers happy. This was one Hindu family which welcomed a baby girl.

10. This was a rainy Sunday morning and we went to Church thru the rain, and it was necessary to go back and forth in the rain to attend the Sunday School classes. However, all seemed to do it in good spirits. This evening the sun came out so nice and bright that there was an unusually large number present at the service. An illustrated message was given showing that man cannot obey God's commandments without a change of heart.

11, 12. Calls on confinement cases. The second patient was carried to us on a bed. We took her in and did for her what we could, but finally saw that it was necessary for her to be taken to a hospital. They carried her another four and a half miles to the Government Hospital, and although everything possible was done for her, she passed away a few days later.

14. Bro. Dick went to Supaul today.

16. A group of Brahmin women came this evening to see our bungalow. We had quite a talk with them and then to our surprise they accepted our invitation and went along to the Church service, remaining throughout the service. The topic for discussion this evening was, "Do Christians tell lies?" The young man to whom the subject was assigned read many passages of Scripture showing that Abraham, Sarah, Peter, Ananias and Sapphira, and others told lies. He really did very well considering the limited experience he has had along this line.

20. There has been rain every day for the last sixteen days. Sunshine will be most welcome again.

23. This was a nice sunshiny forenoon and we took advantage and put things out in the sunshine. How quickly things get mouldy these days.

30. Bro. Dick and the Christian workers at this place, as well as from Saur Bazar and Madhipura, met for the regular day of prayer.

At different times during the month train service in all directions from Saharsa has been suspended for a short while. Thus far it has again been resumed after a day or so. Things are beginning to look quite serious, but we can simply trust in our God. Farmers are losing hope of a rice crop and that will make it very hard for them since last year's crops were practically a failure. Let us pray that God may at this time speak to hearts and draw them unto Himself.

—N. M. D.

Financial Report of the Foreign Mission Treasurer

Alfred S. Rotz, Chambersburg, Pa.	\$ 400.00
A Cross Road Bro., Florin, Pa.	25.00
Locust Grove S. S.	14.00
Maytown S. S., Pa.	23.95
Y. P. Society, Phila., Pa.	27.63
Mc'oburg S. S., Pa.	30.71
In His Name, Ohio	100.00
Offering at funeral of Wm. McCulloh, Pa.	30.00
Fox Hollow Cong., Pa.	5.40
Franklin Church, Ill.	6.01
Howard Book, Berkley, Cal.	5.00
A Friend of Missions, Cal.	75.00
Beulah Chapel S. S. and Cong., Ohio....	115.94
Mrs. Della Winger, Tulare, Cal.	125.00
Chestnut Grove S. S., O.	10.18
Pequea S. S., Pa.	46.82
Lancaster S. S., Pa.	25.23
Manor S. S., Pa.	25.00
Refton S. S., Pa.	6.64
Manheim Cong., Pa.	117.52
Palmyra Cong., Pa.	32.00
Stowe Mission, Pa.	9.05
Grantham S. S., Pa.	26.30
Birthday Offering from Grantham, Pa.	5.65
Granville S. S., Pa.	14.00
Bucks and Montgomery Dist., Pa.	81.41
Fairland Cong., Pa.	23.50
Upland S. S., Cal.	34.49
Upland Church, Cal.	216.94
In His Name, Pa.	7.00
Daniel A. Miller, Canton, Ohio	5.00
A Friend, Abilene, Kans.	4.00
One of His, Florin, Pa.	5.00
In Jesus' Name, Spring Mills Pa.	6.00
E'town S. S., Pa.	136.00
Mrs. John Snyder, Pa.	2.00
Rosebank Cong., Kans.	21.31
Mrs. Mary Maust, Kans.	5.00
Abilene Cong., Kans.	28.00
Chicago Mission, Ill.	14.66
Bro. and Sr. M. R. Wenger	10.00
Paul G. Lenhert, O.	25.00
Alfred Byers, Pa.	1.00
Rapho Dist., Pa.	160.87
Bro. and Sr., Hershey, Pa.	10.00
Dayton Mission, Ohio	50.00
A Bro. and Sr., Pa.	20.00
Phila Mission, Pa.	8.00
Pasadena Cong., Cal.	19.43
Carlton Wittlinger, N. Y.	5.00
Sr. Lizzie Lenhert, Kans.	50.00
Sr. Susie Caskey, Kans.	10.00
Carlisle S. S., Pa.	62.56
Carlisle Dist., Pa.	36.40
Mechanicsburg Dist., Pa.	104.04
Mr. and Mrs. I. J. Zeiders, Pa.	10.00
Mrs. Mary Gerber, Palmyra, Pa.	5.00
Bro. and Sr. Harry N. Gerber, Pa.	25.00
A Sister, N. Y.	5.00
Cross Road S. S., Pa.	275.24
Dale and Pauline Hoke, Ohio	5.00
Adda Wolgemuth, Pa.	1.00
Montgomery Dist., Pa.	33.32
Carman Chorus, Annville, Pa.	28.10
A Bro. and Sr., Mifflin Co., Pa.	10.00
Vacation Bible School, Palmyra, Pa.	12.91
Bessie Yoder, Bellefontaine, Ohio	10.00
Bro. and Sr. Mahlon Heisey, Pa.	20.00
A Lover of Foreign Missions, Calif.	10.00
Mowersville Cong., and S. S., Pa.	33.69
Lincoln Acres Cong., Calif.	25.00
New Guilford Dist., Pa.	96.98
Grantham Dist., Pa.	28.46
Belle Springs S. S., Kansas	7.68
A Sister, Ohio	8.00
A Bro. and Sr., N. Y.	35.00
Mr. and Mrs. Fleming Haas, Cal.	20.00
Altoona Cong., Pa.	16.37
Neuman G. Miller, Pa.	25.00
Bro. and Sr., Hummelstown Cong., Pa.	25.00
A Sister, Harrisburg Cong., Pa.	10.00
Unknown	10.00
H. L. Trump and Wife, Ill.	50.00
Mary E. Schatz, Ohio	25.00
Morrison Cove Dist., Pa.	64.43
Abilene Cong., Kans.	28.00
Rosebank Cong., Kans.	11.18
Beulah Chapel S. S., O.	50.65
Beulah Chapel Cong., Ohio	100.00
Martha Snyder, Pa.	20.00
Manor and Pequea, Pa.	221.15
A Sister, York Co., Pa.	2.00
Air Hill S. S., Pa.	14.78
Chicago Mission, Chicago	10.00
John G. DeHaan, Mich.	25.00
Juniata and Mifflin Dist., Pa.	12.00
Alida E. Wolgemuth, Pa.	10.00
North Franklin Dist., Pa.	91.46
Bethany Cong., Thomas, Okla.	41.00
Chestnut Grove Cong., Ohio	21.85
Carland Cong., Mich.	13.55
Unknown	115.00
Total August 23, 1938	\$3,142.32

India Specials	
Pequea S. S., Pa., (Saharsa)	\$ 36.22
Lancaster S. S., Pa., (Supaul)	26.10
Manor S. S., Pa., (Supaul)	40.88
Elsie Grove, Manheim, Pa.	2.50
Grantham Missionary Circle, Pa. (Dormitory)	52.08
Sr. Lizzie Brandt, Manheim, Pa.	10.00
Abilene Cong., Kans.	7.75
Lancaster S. S., Pa., (Supaul)	21.80
Mooretown Center S. S., Mich.	18.00
Total August 23, 1938	\$ 215.33
Africa Specials	
A Friend of Missions, Calif., (Macha)	\$ 25.00
Mission'y Prayer Band, Calif., (Macha)	10.00
Elsie Grove, Manheim, Pa.	2.50
Annie E. Sollenberger, Granville, Pa., (Macha Church)	10.00
Vacation Bible School of Spring Hope, Pa., (Northern Rhodesia for out-schools)	6.05
Locke Church, Ind.	24.45
Locke S. S., Ind.	11.19
Adult Class of Locke S. S., Ind., (New Church)	7.00
Mrs. Ida Sollenberger, Pa., (New Church)	5.00
Elizabeth A. Landis, Pa., (New Church)	5.00
Mrs. Elizabeth Kern, Morrill, Kans., (Mtshabezi Mission)	5.00
Pequea S. S., Pa.	31.41
Mooretown Center S. S., Mich.	20.00
Total August 23, 1938	\$ 162.60
Expenditures	
Paul Winger, Schooling	\$ 122.81
AMOUNT NEEDED TILL OCTOBER 1	
Africa	\$3,000.00
India	1,500.00
For Missionary passages to and from field and furloughed Missionaries' allowances	1,000.00
Total	\$5,500.00
Humbly submitted, GRAYBILL WOLGEMUTH, Treas.	

Sufferings of Early Christians in Japan

The present antichristian attitude of the Japanese government is in keeping with the spirit which characterized the powerful military rulers when the Christian faith was first introduced into the islands nearly four centuries ago. The story of what happened then is recounted in a brief article by Miss Mary E. Tracy, appearing in *The Missionary Link*. Excerpts will no doubt be appreciated by our readers:

"It was to Kyushu, one of the southern islands of Japan, that the Roman Catholics came nearly four hundred years ago, under the leadership of Francis Xavier and other earnest spirits. It is claimed that within a comparatively few years more than 200,000 became Christians, including feudal lords, generals, and ladies of high rank, as well as those of the lower classes. After about fifty years of work the priests were suspected of court intrigues, their activities were greatly restricted, and from 1630 to 1640 the Christians, under the Shogun Ieyasu, were terribly persecuted, and at last were thought to be wholly destroyed and Christianity eradicated.

Extermination Ordered

"While riding across the country in a bus, I found myself in the immediate community where the Christians had been so terribly persecuted, many of them being burned or crucified. At one point near the sea, hundreds were weighted with heavy rocks and hurled to their death over cliffs

or from some mountainside. I was especially interested in viewing some old books, one containing a list of names of persons willing to renounce their faith in Christ, and also one containing the names of those who would prove they were not Christians by treading upon the crucifix. The seal of each such person was stamped below the name. A smaller book contained the names of Christians; whether they were martyred or not the book did not state. In conversation with a young priest it was learned that from this very temple search was made for Christian suspects, and that all in the island had to report there. A square piece of wood, plaster or metal, bearing a figure of our Lord on the cross was placed on a low stool and each person was made to stamp upon this; if unwilling to do so he was killed. Those who were ill in bed had the crucifix, or *fumie*, placed against their feet. This was continued until quite recent times, the priest telling us that his grandmother had been compelled to do this. About a mile away was a place where 3,300 Christians were beheaded because they would not renounce their faith.

A Remnant Left

"Coming to Nagasaki, we saw a large Roman Catholic church containing paintings of the crucifixion of twenty-five martyrs and of others who were burned alive for their faith. We entered one of the churches, on the outskirts of the city, where we found a large number of worshippers, the edifice having accommodation for 6,000. According to Japanese custom we took off our shoes on entering. I was immediately impressed by the worshipful atmosphere of the place. There were no seats, but all, men on one side and women on the other, were reverently kneeling on the floor and intelligently following the service. The women and girls all had white veils which they threw over their heads upon entering the church. The service was in Japanese, and there were recitals or responses by the whole congregation of such portions as the Lord's Prayer and the Apostles' Creed. We felt it was really a spiritual service, and that in our hearts we could join with them in worship. I learned later that these people were descendants of the early Christians, who as soon as freedom of religion was proclaimed, came forth from their hiding places to meet the returning priests."

Pagan Boasting

It may be added that the antagonism to Christianity was so rabid that the government cut off all communication with the outside world in its attempt to prevent further evangelization. Japanese were prohibited to travel abroad on pain of death, and all foreigners found were painfully treated or executed. Throughout the empire, in public places and along the highways, proclamations carved in wood or stone were

erected, sounding forth the most defiant prohibitions, such as the following: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain, or the Christian's God, or the Great God of all, if he dare violate this command, shall pay for it with his head."

In this connection one's mind turns to Psalm 2, where is given a picture in which "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." But, "He that sitteth in the heavens shall laugh. . . . Then shall he speak unto them in his wrath."—*M. B. I. Monthly.*

REPORTS

(Continued from page 297)

lege of having Bro. C. N. Hostetter, Jr., Pres. of the Messiah Bible College and the quartet with us. Bro. Hostetter gave a very inspiring message on the Good Samaritan, the Men's Quartette rendered quite a number of selections, interspersed by individual testimonies of God's saving grace.

Saturday evening, July 2nd, our dear old Bro. Jacob Martin attained to his 91st birthday, and the family arranged to have a prayer meeting in honor of the occasion, which was held on the lawn in the rear of the place where Bro. Martin resides, had a very good meeting with Bro. Lebo in charge. Bro. Abner Martin, son of Jacob Martin spoke on the Beauty, Value and Influence of a Christian life, from 16 years to 91. Jacob Z. Martin, grandson, gave a reading on the Amen Corner. Bro. Diffenderfer, and Bro. Benjamin Schaeffer gave short talks, several testimonies were given. Mr. George Boggs, who is near 93 years of age, and a very good friend of Bro. Martin, was privileged to attend and the writer of these items heard him tell Bro. Martin how glad he was for this opportunity and how he enjoyed the meeting, and how he wished for Bro. Martin, all the good that God had in store for him.

Sunday evening, July 10th we had a very interesting Young People's Meeting. The topic was, "How, When and Where Were You Saved?" This was assigned to quite a number of brethren and sisters, ranging in age from 12 to 91 years. The Cross Road Quartet gave several selections in song. The reports came that some were saved in a prayer meeting, some at a revival, some while working in the field. All were glad that they had accepted Christ, and mean to be faithful to Him.

The Daily Vacation Bible School was held in the Elizabethtown Church from July 5th to July 15th, with an enrollment of 116. A fine program was given by the children on Friday evening at 8:00 o'clock.

Sunday morning, July 17th, Bro. Charles Engle, missionary on furlough from India was with us, and gave us a very interesting message on the work of the missionary. In the evening at 7:30 the Young People's Chorus of the Elizabethtown Congregation rendered a missionary program in the Bethel Church of God, in Elizabethtown. Bro. Paul H. Martin is director of the chorus. Several selections of song were given. Home Mission work was discussed by Ralph Bashore. Foreign Mission work, discussed by Mrs. Roy Martin. An address by Elder Jno. E. Lebo, "Go, Give, Pray." Invocation by Bro. Paul Snyder. Closing prayer by Rev. Heiges, pastor of the Bethel Church of God.

Saturday evening, July 30th, our Tent meeting opened to continue until August 18th. Bro. Witter being unable to be with us before Aug. 2nd, we were happy to have Bro. S. G. Engle of Philadelphia to preach for us until Bro. Witter arrived. Bro. Engle gave us five very stirring messages, including one prophetic message. Bro. Witter arrived filled with soul-stirring messages. Some of his outstanding messages—Seven Great Things; The Spirit-filled Life; The Longest Word (Eternity); Elijah's Three Restaurants. The Arian Quartet was with us on several occasions and gave inspiring messages in song. On Aug. 4th a combined chorus of 45 voices from Fairland and Annville were with us, giving message in song. Aug. 9th the chorus from Lancaster gave messages in song. We noticed one evening there were fourteen ministers in the audience,

including four Bishops. Rich fellowship is enjoyed as different pastors of the town serve in the evening services. Sunday, Aug. 14th we had the largest attendance. The meetings closed Thursday evening, Aug. 18th. We thank God for the season of refreshing we were privileged to enjoy during this tent campaign and pray God's blessing upon Bro. Witter as he goes to new fields of labor.

Saturday, Aug. 13th we had our semi-annual council in the morning, and harvest meeting in the afternoon. Bishops Jacob Ginder, Henry Kreider and Ray Witter were the speakers.

Sunday, Aug. 21st we had a joint meeting of the five Young People's Societies of the Donegal District starting at 2:30 P. M. Rev. James Stump from Philadelphia, Pa., discussed the topic, "The Youth of To-day, Our Church of Tomorrow." Some of the high points of his message, "I am an optimist, some people's eyes are only seeing inward and backward, they have no trust in the past, no confidence in the present, no hope in the future; Our young people must have faith in God, have faith in the Church, have faith in themselves, have faith in others, have faith in God's purposes in the world." Bro. Roy Wenger of Carlisle, Pa., had Young People's Problems-Question Box. There were 23 questions sent to him by the young people, which were very interesting—and Bro. Wenger answered them very ably. From 5:00 to 6:00 o'clock we had basket lunch in the church yard under the trees, from 6:00 to 7:00 we had Vesper services. Invocation by Bro. James Brubaker. Bro. Jno. Martin gave a recitation—"Thy Hidden Ones" (Psa. 83:3). Bro. Jacob Z. Martin recited "Thanatopsis". Sister Ethel Engle led the praise service which consisted of choruses and scripture promises. Bro. Lebo gave responses. The evening serv-

ice was a Consecration Service. Rev. Henry Hostetter from Washington Boro was the speaker. He used Dan. 11:32 as a basis for his message. The people that know their God shall be strong, and do exploits, youth doing things, (exploiting,) doing the daring things, things which cause folk to stop and take notice. Quite a number stood to reaffirm their consecration vow. We feel that the service was the means of binding the tie of Christian fellowship. Faith was strengthened by this meeting, and we are sure every one received Spiritual food during the service. —I. F. B.

CLAYTON, OHIO

A two weeks tent meeting, was held near Englewood, Ohio, from August 16th to 28th, Elder Emmanuel Rohrer, being the evangelist. Our souls were refreshed, from time to time, with the simple and rich truths, which he poured forth from God's Word, and his own soul was blessed, in stressing the importance of Bible Holiness, and entire Sanctification. Every message was freighted with its importance, for "Without Holiness, no man shall see the Lord."

Those whose hearts were open, were blessed, and benefited, and thank God for those who received definite help. May the Lord continue to bless our brother, with courage, to lift up the standard of God's Word, for by so doing, he shall deliver his own soul, and save those who will accept the truth. —Cor.

"As ye would that men should do to you, do ye also to them likewise"—Luke 6:31.



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