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Evangelical Visitor (1887-1999)

Brethren in Christ Church Archives

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10-10-1938

## Evangelical Visitor - October 10, 1938 Vol. LI. No. 21.

V.L. Stump  
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### Recommended Citation

Stump, V.L., "Evangelical Visitor - October 10, 1938 Vol. LI. No. 21." (1938). *Evangelical Visitor (1887-1999)*. 1233.

<https://mosaic.messiah.edu/evanvisitor/1233>

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# EVANGELICAL VISITOR

Eunice Cassel 1926-LT  
R 1 Clayton, Ohio

Volume LI

Nappanee, Indiana, October 10, 1938

Number 21

Entered as second-class matter, at the post office at Nappanee, Ind., under Act of Mar. 3, 1879. Accepted for mailing at special rate of postage provided in Sec. 1103, Act. of Oct. 3, 1917.

## The Devil's White Way and God's Right Way

*George D. Repp*



## The Last Days

*Ernest W. Wilson*



## Looking at the World Through Gospel Eyes

*Orrie D. Yoder*



## A Missionary's Qualifications

*Charles E. Cowman*



## Foreign Missions



### "CLOSER IS HE"

He is not far away:  
Why do we sometimes seem to be  
alone,  
And miss the hands outstretched to  
meet our own?  
He is the same today  
As when of old He dwelt  
In human form with His disciples—  
when  
He knew the needs of all His fellow  
men,  
And all their sorrow felt.  
Only our faith is dim,  
So that our eyes are holden, and we go  
All day, until dusk, before we know  
That we have walked with Him.

—Nashville Christian Advocate.



## COMMENTS and ITEMS of INTEREST

### UNANSWERABLE

A Jewish soldier had been attending services where he heard much of the character and teaching of Christ. He went to his rabbi and said: "Rabbi, the Christians say that the Christ has already come, while we claim He is yet to come." "Yes," assented the Rabbi. "Well," asked the young soldier, "When our Christ comes, what will he have on Jesus Christ?" What the rabbi said we do not know. *What could he say.*

—*Christian Service Quarterly.*

### WHY DO THEY NOT?

When Edgerton Young was among the Red Indians of the Hudson Bay, he was telling them of God, our Father. A chief stood up and asked, "Is He white man's Father?" The missionary answered, "Yes." The Indian asked, "Is He red man's Father?" The missionary answered, "Yes." "Then they are brothers?" The answer was, "Yes." Then asked the chief: "Why did not white brother come and tell us this before?" The same question of reproach could today be asked by the black man, red man, brown man, and yellow man, "Why do not our white brothers tell us about God?"

The world is growing non-Christian at the rate of 6,000,000 yearly. This means the population is growing faster than Christianity. Christianity has made a net gain of 200,000,000 from 1890 to 1935, but in that time the non-Christian population of the world made a net gain of 470,000,000.

—*Christian Advocate.*

### GETTING WHAT WE PAY FOR

In 1936 the national income was 61 per cent more than in 1932, which is an increase of \$48,718,000,000. How have we spent this money? Here are some increases: jewelry, 25 per cent; army and navy, 30 per cent; theaters, 41 per cent; cigarettes, 48 per cent; automobiles, 203 per cent; whiskey, 220 per cent; steel products, 248 per cent; radios, 302 per cent; beer, 317 per cent. In this period the American people have actually decreased their gifts to churches by 30 per cent; and to general benevolences, 29 per cent; to community chests, 24 per cent, and to colleges by 18 per cent. When we look at our nation, are we not after all getting just about what we are paying for?

—*The Watchman-Examiner.*

### JESUS CHRIST AND BINGO

At one of the many churches that employ the gambling game "Bingo" to rake in the shekels, a lady's purse was found during the course of the game. The priest (and remember not all the Roman churches

and priests approve the use of "Bingo") announced the discovery and specified that the owner must identify it. A young lady stepped out and was asked to state what was within the purse. She named a number of articles and the priest asked, "And what else?" Rather shamefacedly she added, "A package of cigarettes."

The priest handed her the bag, and, as she started away, stopped her to say, "I doubt whether the Virgin Mary ever smoked cigarettes." With a toss of her head the maiden responded, "And I doubt whether the Lord Jesus Christ ever played 'Bingo'."

All of which goes to show that the churches that stoop to worldly methods of raking in the cash are not deceiving even the people who participate. Dancing, card parties, gambling, night clubs are not made a whit more decent by dragging them into the church. The world knows that these devices are a confession of failure—of spiritual poverty. The only one deceived is the preacher or the church leader who sponsors the thing.—*Christian Standard.*

### RELIGIOUS EDUCATION

For many years the emphasis in our education was on mental training purely. Then, with the turn of the century, came a shift to the physical, with the building of gymnasias, training of football teams, health classes. Now the time has come for the teaching of spiritual things. The crime wave that has been sweeping this country makes the lack of religious education evident.

We have had classes in character education, but you cannot teach the virtues without bringing in religion. Teachers may talk about goodness, but their time is wasted unless their teaching is based on religious fundamentals.

—*The Lutheran Companion.*

### SOWING SOVIET SEED

"Give us one generation of small children to train to manhood and womanhood." said a Boston school teacher in 1919, "and we will set up in America the bolshevist form of Soviet government." It is with the youth in our high schools and colleges that the most persistent, if subtle, propaganda is carried on, not by the communist party, but by agencies that are unwittingly spreading its philosophy. Loyal American citizens who send their boys and girls to college often learn to their horror that they have been converted to doctrines and practices at variance with their home training.

Under the guise of "progress," higher education, advanced thought and the like, wolves in sheep's clothing are corrupting the adolescent minds under their influence, confusing their standards of right and

wrong, and making them a fertile field for the germination of the most extreme radicalism.

In the early days of our country the little red schoolhouse was a fountainhead of patriotism. The Stars and Stripes floated over it. The Declaration of Independence and Lincoln's Gettysburg address were memorized by every pupil. Today we find a definite attack on patriotism being made in our institutions of learning. To be sure, it is thinly disguised as pacifism and world brotherhood. Student polls are taken on the question of military service, and the result is broadcast. We find students in large numbers refusing to salute the colors or rise when the national anthem is played. We find teachers refusing to take the oath of allegiance. At Columbia several hundred students adopted a resolution that under no circumstances would they take up arms in the service of their country. This is very close to rebellion.

—*The National Republic.*

### THE INDISPENSABLE CHRISTIAN COLLEGE

The Christian college has been producing results throughout its history, though often regarded as a somewhat inefficient relic of a period when education was dominated by the Church. However, it cannot be ignored when its results in American leadership are considered, as George W. Truett shows in *The Missionary Review of the World.*

"It is interesting to know that eight of our Chief Justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's Presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of the American letters were from Christian colleges. Of the members of our National Congress whose efforts of prominence have secured for them a place in *Who's Who*, two-thirds of them were graduates of Christian schools."

—*The Presbyterian.*

### NORTH CAROLINA TO HAVE RELIGIOUS BROADCAST FOR PRISONS

State-wide broadcasts of Sunday religious services for prisoners soon will be heard throughout North Carolina, according to Oscar Pitts, state penal system supervisor.

Pitts says that plans now nearing completion provide for the broadcasts each Sunday morning, with the radio stations of the state donating their facilities.

Recently the penal division broadcast a religious service for prisoners over a state-wide hook-up, and so great was the response that it was planned to make weekly broadcasts which would originate from Station WPTF, Raleigh, N. C., each Sunday and to be relayed to other stations in the state. There are around 90 prison units in North Carolina.



## "Science Falsely So-called"

Is it not remarkable that the Apostle Paul, in his first letter to Timothy, uses this word "science" about which we hear so much in our day, and tells Timothy, in fact, that it's a misnomer, and that those who have given heed to it have erred concerning the faith.

What a terrible tyranny this idea has gained over the human mind. There are many who have so completely subjected themselves to this idea that no matter how clear the evidence to the contrary, they still persist in believing a lie instead of the truth. It is, however, comforting to note that now and then, some fellow reverses and makes a swing toward the Word of God.

Not so long since, a headline occurred in a daily paper, "Science Goes Back to the Bible on Creation." It was there as the result of the statement by a great professor who said, "We need to return to the idea that the universe was created all at once, as set forth in the Bible." This surely is in opposition to all the ideas advanced by the holders of the evolution idea. This professor thinks that the universe cannot possibly have existed more than three billion years. Well, that's coming down some, when viewed in the light of the fifty billion years or whatever figure other scientists had chosen to state as the probable age of the world.

We are not, of course, posing as a scientist but we venture to say that when all the evidence is boiled down, and men have made their deductions, they will still need to go back to the Bible for the right answer. The sad part of it is though, as we indicated above, that with infallible proofs to the contrary which have upset the doctrine of evolution, these men have discredited the very source of truth which leads them to the proper solution of the whole matter. The findings of science are very, very unreliable because they have changed their minds almost as often as the weathercock changes his position on the barn. But thank God, that person, whose faith is based on the Scriptures and who will not allow the so-called wisdom of the world to swerve him away from that faith which was once for all delivered to the saints, knows a great many things which are hidden from those who esteem themselves of great understanding.

## The Courage of One's Convictions

It is quite often the case that sincere and good men have deep and earnest and rational convictions. These convictions, however, may be far in advance of the custom and practice of the day in which they live, and because they have not the courage to face the scoffs and the jeers and the



criticism of others who have not seen so clearly into the future as they, and have not realized as they the possibilities of certain accomplishments. The man who has the courage of his convictions must always be a pioneer.

Some thirty-eight years ago a man by the name of Mackay leased a portion of ground on Broadway, New York. He had an ambitious idea—the erection of a skyscraper. He would build a building fourteen stories high, at which the New Yorkers could stand and gape with open mouth. But as the work got under way he experienced a sort of a chilling sensation, and one day as he was standing on the outside of the building as work was in progress, a man passing asked him who was putting up the new building. Mackay replied "Some fool." He had started the ball rolling but now wished with all his heart that he could stop it. He was assailed by doubts and fears and would have liked to lay down on the job. It was a moment of zero and he felt that he wanted to crawl out before the final crash, but he didn't.

It is in moments like that, that the quitter quits, and the stayer sticks it out. Practically all great achievements have been accomplished by men and women who attempted the seemingly impossible, and who, though beset by fears and foes, within and without, conquered both. Harassed as we are, by the uncertainty of the times in which we live, the evil tidings from abroad, and the world sitting as it were, on the brink of a volcano, there are many of the servants of Christ today who are tempted to abandon their God-given task and not carry out the convictions they have for the building of a better and a greater work for the Lord in their chosen field of labor.

## Spiritual Sit-down

We have heard so much the past several years about sit-down strikes and the country has gotten so used to it, that the news no longer makes the headlines. These sit-down strikes have been a very bad thing for the country and, of course, should never be allowed by the National Government. The very idea that an employee who becomes dissatisfied or grieved because of his wage scale or some other petty grievance, can sit down in his employer's place of business, refuse to work, refuse to leave, and make himself a nuisance, is preposterous. Nevertheless, they are doing it.

But the worst kind of a sit-down strike, is a spiritual sit-down, and all over the world we find millions of people who have

refused to use their mental and spiritual powers to help Providence in solving their problems, or to forge ahead in the accomplishment of a greater spiritual development or the development of the spiritual opportunities surrounding them. There are many people who never forge ahead. They are always on the sit-down, and if someone else didn't think and work and pray for them and hold them up and keep them going, they would simply slide down a greased plank into the world's night and oblivion.

A famous psychologist says that the average person uses only fifty per cent of his mental capacity. In other words, he is trying to get along on fifty horsepower, when he might have a hundred. Isn't that true of us spiritually? There are many whose names are on the church record, who are really on relief and they haven't a thing to say about the W.P.A. because they've really joined the spiritual sit-down. They are not leaning on their shovels, they are leaning on each other, and when some little bit of a thing comes along and knocks out the props, or somebody else moves, "they're a goner."

What can you and I do to help the situation? We need immediately to get off of our spiritual sit-down, to arouse and awake to righteousness, to allow God to use those redemptive forces with which He endows every soul that's truly born again, and to forge ahead in definite and constructive service for our Christ. No matter who we are or where we are, there is no condition about us that cannot be bettered, if we will cut the spiritual sit-down immediately and go to work for Christ.

There are some Christians who think they are excused from prayer and meditation in secret, because they are so busy. Their work presses them so in the morning that they cannot possibly get time to pray. Their cares occupy them so all day, that they do not find one quiet moment to go apart with God. In the evening there are so many social, or other engagements—meetings, societies, parties—or they are so tired, that prayer is crowded out. The example of Christ speaks its solemn rebuke to all such things.—*J. R. Miller.*

The shortest, surest way to all happiness is this: Make it a rule to thank and praise God for everything that happens to you. For it is certain that, whatever seeming calamity comes to you, if you thank and praise God for it, you turn it into a blessing. Could you, therefore, work miracles, you could not do more for yourself than by this thankful spirit: for it needs not a word spoken and turns all that it touches into happiness.—Selected.

He has made godliness more attractive than genius.—*Said of Dr. Alex. MacLaren.*



## The Devil's White Way and God's Right Way

George Douglas Repp

IN the great metropolis of New York, there are two sections that are ostensibly as different in their environment as day is from night, but which are equally wicked and corrupt in the life carried on on the inside. Both bear the same reputation for sin, and both are under the righteous condemnation of Almighty God. The one section is popularly known as Chinatown, and the other as the Great White Way.

The Great White Way, or as I have made it to read, The Devil's White Way, is equally the rendezvous of the rich and the poor, the educated and the illiterate, the refined and the vulgar classes of humanity, who crowd its thoroughfares, patronize its theaters, cabarets, dance halls and the hidden dens of vice that are known only to the police and the nightly habitue of these dens of iniquity. Here the worst types of criminals congregate to plan and carry on their nefarious business of crime. Here disreputable and degenerate men and women, dope-fiends, and any that can pay the price—often with their very lives e'er the day breaks—meet to spend the night in lustful and drunken revelry until the dawn of day, and then stagger homeward in a drunken stupor, or drive off in high-powered limousines to sleep off the effects of drugs, or poisonous liquors, their virtue gone, their money gone, their hopes blasted, and their souls damned, from which the majority fail to recover themselves until they sink at last into an eternity of darkness and despair, lost forever, to await the judgment of the last day.

Along the streets of the devil's white way young women streetwalkers, derelicts of society, wander nightly up and down, seeking by their lewd solicitations to lead men, young and old, into sin. Scores of moving picture theaters, burlesque and regular playhouses, dance halls, grills and bars and numerous smaller amusement-places which feature slot machines and other gambling devices line the devil's white way in close proximity to each other, their brilliant electric signs of many colored lights attracting the nightly pleasure-seeking throng that surge through this part of the city.

Thousands of morally good and highly respectable people crowd the streets of the devil's white way every night, among whom are representatives of all churches and creeds, who loathe and shun the more vicious places of amusements, and patronize only the so-called respectable movie and play houses. Among these are many professing Christians, a large percentage of

whom, no doubt, are really saved, but who have not been able to give up the world for Christ. They fail to find sufficient joy in their Christian experience to offset the allurements of the world and are not willing to let go of earthly things, that Christ may be all things to their soul.

Many thousands of young men and women from the country and small town places are lured, each year, to the great metropolis of New York, because of the dazzling night life that appeals so strongly to the pleasure loving instincts of young people, and, having once tasted of its gay frivolity, rush madly on and are soon lost in the vortex of sin and shame. A young woman who was living in sin told the writer one night that her mother was only five miles distant, but she did not know where she was, or what kind of a life she was living. And how often do poor, distracted country parents, whose daughters have run away, or who have been enticed to the great city by some unscrupulous lover, write to the leaders in rescue mission work to find their wayward daughters and send them back home where love and open arms of forgiveness await them.

Little do the passing throngs of the devil's white way know of, or care for the broken hearts, the ruined lives, and untimely deaths that follow each other, in a long, unending trail of moral havoc and ruin. The glitter and tinsel and gaudy display covers a multitude of tragedies, nightly enacted, in this wicked part of the city.

It is not an uncommon sight in New York to see an automobile being driven through the streets, a loud-speaker attached to the roof of the car, from which a voice proclaims in strident tones the thing or play that is being advertised. How much good could be done, and how many souls could be awakened to a sense of their lost condition and saved from hell if some philanthropic person would donate such a car to a group of Christian workers and have them drive nightly up and down the devil's white way, proclaiming through the loud speaker, to the sinful, pleasure-loving and pleasure seeking multitudes such warning messages from God's Word, as:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

"For God so loved the world, that He gave His only begotten Son, that whoso-

ever believeth in Him should not perish, but have everlasting life" (John 3:16).

This would be quite a novel way of preaching the Gospel. If the people do not get the true Gospel in the churches, then we must take it to them in the highways and byways. Christians awake to your responsibility as coworkers with Christ. Live up to the present day opportunities to spread the good news of salvation. "Ye are my witnesses", saith the Lord, and how many opportunities, God-given opportunities, have we, to go and preach the unsearchable riches of Christ to the multitudes who are dying in sin and hell-bound. The devil's white way is the way to hell. May God give us grace, during the days ahead, to stand on the streets of our cities and point those that are lost to the blessed Lamb of God that taketh away the sin of the world.

### God's Right Way

In beautiful contradistinction, how different is God's Right Way, from the devil's white way. It is the way of eternal life. "This is the way, walk ye in it" (Is. 30:21). While it is a narrow way, there is ample room for all that walk therein. There is no room in it for the carnal sinful things of the world. It is a way of holiness. They that walk in it are a select company. They are composed of men and women that have been born again, that are in the world, but not of it.

In God's Right Way we have the fellowship of the Father, Son, and Holy Spirit. "If we walk in the Light, (God's Right Way) as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). They that walk in this way wend their footsteps toward the house of prayer, rather than the questionable places of amusement. They had rather meet in the house of God and declare what good things the Lord hath done for them, then revel in palaces of sin.

God's Right Way is the way of peace. They that walk therein do not fret themselves because of evildoers. "Great peace have they which love Thy Law" (Ps. 119:165). God's Right Way is a way of joy. They that walk therein are full of the joy of the Lord, because they love the things of the Lord. God's Right Way is a way of hope. The wicked have no hope of eternal life, but they that walk in God's Right Way possess a hope that is steadfast and sure, for their hope is Christ, who is now at the right hand of our Father as our high priestly Advocate.

How different the lives of those who walk in God's Right Way than those that walk in the devil's white way. How different their actions, their words, their



## The Beggar Boy

A New York merchant, who was a Sunday School teacher, was called upon for a speech, at a great Sunday school meeting out in the West. So he got up, and said:

"Instead of a speech, I will tell you a true story of a beggar boy. I started out one fine Sunday morning, in the city of New York to get up some recruits for my Sunday School class. At the corner of a street I met a barefooted boy, without hat or coat. His hair was a fiery red, and looked as if had never been combed. I asked the boy if he would come with me to Sunday School. "No, sir," was his sharp reply. "You ought to go to Sunday School," I said kindly. "What for?" he asked. "We teach boys to be good," I said. "But I don't want to be good," he said. "Why not want to be good?" I asked earnestly. "Because I am hungry," was his quick reply. "It is now nine o'clock," I said, looking at my watch. "Haven't you had any breakfast yet?" "No, sir." "Where do you live?" "Up the alley there with Aunty; she's sick." "Will you eat some gingerbread and crackers, if I go to the bakery and buy some?" "Yes, sir, that I will and be glad to get 'em."

"I bought a lot and set them before him. He ate them in a way that showed how keenly hungry he was. I asked him if he would like some more. "A little more, if you please, sir," said the boy. I got a fresh supply and set them before him. I waited until he had done eating, then I said: "My boy, will you go with me to school, now?" "You have been so kind to me, sir," said he, "I'll go anywhere with you. Please wait until I take what's left of the gingerbread round to Aunty, then I'll go with you."

"He returned directly to the sidewalk where I was waiting for him, and went with me to school. He had never been to school before. He thought of school as a place where boys had to hold out their hands to be slapped with a ruler, and have their hair pulled, and their ears pinched. But when he found himself in the hands of a pleasant young lady, who treated him

thoughts. How sweet is their fellowship when they meet together in Christian gatherings, to sing and pray and testify of God's goodness and love. The very atmosphere is charged with the Heavenly sunshine of God's love and grace, foreshadowing the blissful, future, communion of Heaven itself. Shun the Devil's White way. Walk in God's Right Way.

kindly and said nothing about his shabby clothes, he was greatly surprised. He became a regular attendant. He told all the boys of his acquaintance about the school, and persuaded many of them to attend.

"About two years after this, a lot of boys from New York were sent out West, and distributed among the farmers. My red haired boy was sent among them. I used to hear of him for a while that he was getting on and doing well. I have lost sight of him for years now, but I have no doubt he is doing good wherever he is."

In a moment, a tall, good-looking gentleman, with red hair, stood up in the meeting, and said, "Ladies and Gentlemen, I

## The Place of Prayer

Alfred S. Rotz

The place of prayer is sweeter than roses,  
More glorious in beauty so rare,  
For Christ my Lord, the grand Rock of Ages  
Meets me while there in sweet hour of prayer.

The place of prayer, in sweetness and beauty  
Is where I bring my burden of care;  
'Tis there my God in love and pity  
Relieves my soul and meets me in prayer.

When troubles come and grief overtakes me,  
When darkness reigns and joys fade away,  
New light begins with visions of glory  
While at the feet of Jesus I pray.

The place of prayer so sacred and precious,  
Comfort and strength my Lord gives me there.  
While I make known my needs and my wishes,  
Faith reaches heaven and God answers prayer.

am the red haired beggar boy, of New York, who ate that gentleman's gingerbread. I have lived in the West for years, and been prospered. I am now a rich man. I own five hundred acres of as good a land as the sun shines on. My horses and carriage are at the door, and when the meeting is over, I shall be happy to take my old friend to my home where he will be welcome to stay as long as he pleases. I am a member of a church, and the superintendent of a Sunday school, and I owe all that I have in this world, and all that I hope for in the next, to what was taught me about Jesus, in that New York Sunday School."

"They that turn many to righteousness, shall shine as the stars forever and ever." "Cast thy bread upon the waters: for thou shalt find it after many days."

—The Religious Messenger.

## Seek Souls

Amos R. Wells

The parables of the lost sheep and the lost coin are favorites of Christendom. It is beautiful to think of the Good Shepherd leaving the ninety and nine and faring forth through darkness and storm to find the one sheep that is lost. The picture is a moving one; but does it *move* us? Is not the greater part of our church activities merely a fattening of the ninety and nine? Is not our church "work" largely a getting ready for Christ's real work? Are not our so-called "services" only a preparation for service? And then, when we are prepared, nay, when we are surfeited with Gospel truth and when sermons and prayer-meetings have ceased to inspire us because of our very familiarity with the principles of the Christlike life, do we go out into the darkness with our light, into the waste places with our surplus food? Or do we not, rather, approve ourselves because we have approved the plan of salvation, and so rest satisfied without saving a single soul?

These words are not for you, if you are honestly trying in Christ's strength to save some sinner out of the fold; but if you are not, they are for you.

Love of the world and love of souls cannot dwell together in any heart. Soul-saving will swallow up your money, it will eat into your time, it will devour your strength. You cannot serve God and mammon. There is room on your head for only one crown. Shall it be of pewter or of diamonds?

Lost sheep stray into hard places. You cannot go after them and keep in the pleasant meadows.

If you have a pair of legs, you can go after them, though. You can ask, "Do you love Christ?" You can write a letter: "I wish you would follow my Christ." It is not easy, but it is entirely feasible for any one.

Personal, definite work is the kind that counts. Standing at the door of the sheepfold and making proclamation: "Come here, all you lost sheep, and let me save you," will do no good. You must go where the lost sheep are; you must follow the track of one of them.

How ashamed I am when I think of the Klondike, of those determined fellows climbing up into those rock fastnesses over toils unimaginable and privations all but unendurable! and they do it merely for grains of yellow dust. Souls are the fine gold of the universe. Shall we sit in our easy chairs and expect them to fall into our laps? Nay, let us go forth into the Klondike! Undismayed by obstacles, unmoved by rebuffs, the splendid zeal men show in their pursuit of perishable wealth let us manifest in our supreme, or Heavenly calling, the search for souls.

—Two Minute Talks.



## The Last Days

Ernest W. Wilson

THAT the last days are here is evident by the very fact that men's hearts are failing them for looking after the things that are now coming to pass. We look around us, see the signs that our Savior said we should see, and we are made to know that it surely can't be long until the Christ shall return for those who have been faithful. Evil is rife on every hand, as He said it would be. The devil seems to have thrown every demon of hell into a final effort to overthrow the children of God. But we are told to look up for our redemption draweth nigh. We need to watch and pray more and more each day for it is an evident fact that this old world cannot long stand the pace that has been set for it to run. Something must take place soon, and that something must be nothing short of the appearing of Christ for His Bride. Awake, Christians, and put on the whole armor of God for the time is short and there is much to be done.

"And as He sat upon the Mount of Olives, the disciples came to Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy Coming, and of the end of the world" (Matt. 24:3).

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the door" (vss. 32, 33).

Here, the disciples had come to Christ wanting to know the signs of the times, and of the end. He gave them many, and many are to be found in the Prophets. In the parable of the fig tree we notice that He referred to it as "he". What has that to do with our subject, some will ask? Just this, Christ was referring to the Jew. They are God's fig tree (Joel 1:7). Christ was showing the disciples, through a parable, that the Jew was one of the greatest signs of His Return and the end of the world. "When his branch is yet tender, and putteth forth leaves". Surely the fig tree is budding, and spreading himself, growing like a plant in fertile ground. The Jew is one of the leading topics of the day, not only in America, but in all the rest of the world. No other race of people has had to bear the burden that the Jewish people have had to bear, but God is today calling them back to their home that He might show forth His mighty power to the Gentiles, and His wrath is to be poured out without mixture on those who have refused to obey Him.

In referring to the Jew as a sign, we need to know something about them in the

light of prophecy. In Luke 21:24, "They shall fall by the \* \* sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled". Also, we read in Daniel 9:26, "And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined". (History). In A. D. 70 the Roman Legions led by Titus, surrounded the walls of the city of God, demands of surrender had been spurned by the Jews, false prophets had told them that they were under Divine protection, that God would come to their aid. Even while the Roman legions were besieging the Temple, they were told to wait for the deliverance of God. Unhappy Jerusalem, rent with internal dissensions, her own children slain by one another's hands! How forcibly was brought to them the words of the Savior, "With what measure ye mete, it shall be measured to you again".

It is said that for seven years a man continued to go up and down declaring the woes that were to come, day and night he chanted the wild dirge, "A voice from the east, a voice from the west, a voice from the four winds, a voice against the city and against the temple, a voice against the bridegrooms and brides, a voice against the whole people." This strange being was imprisoned and scourged, insult added to abuse, he answered only, "Woe, woe to Jerusalem. Woe, woe to the inhabitants thereof." And his voice ceased not until he perished in the siege he foretold. Thus was brought to pass a part of the prophecy of Daniel. Jerusalem was destroyed and the beautiful temple was razed by fire, and the end was truly with a flood, the Jews were dispersed into other nations and forbidden to return to their native land.

We notice the latter clause of Daniel's prophecy says, "Unto the end of the war desolations are determined". On November 9, 1917 General Allenby captured Jerusalem from the Turks. Jesus said they should fall by the edge of the sword, and should be led away captive into all nations, and Jerusalem should be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. We know that this prophecy is being fulfilled as fast as seemingly possible. The Jew has for many centuries been a prey to the heathen, their blood has been spilled in practically every nation under Heaven, with the exception

of America and there is an anti-Semitic spirit taking hold in America. Jerusalem is practically back in the hands of the Jews. Christ said it was to be trodden down of the Gentiles until the time of the Gentiles be fulfilled. According to this, the time of the Gentiles is almost over. We are at the very last. We had better be ready to go at any moment now. There is no time to lose but we must be preparing every moment.

Jesus said regarding the last days, "But as the days of Noe were, so shall the Coming of the Son of Man be" (Matt 24:37), and we find that in the days of Noah "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Truly things are in just about the same shape today that they were back then. Since the World War there has been more ungodliness carried on than before. During the war people prayed, "God, protect our boys in France." After the War God was quickly forgotten, and the world went jazz crazy. Some of the most ungodly dances ever known have been hatched since the war, this on the caskets of our dead soldiers. God pity America; girls throwing themselves into the cesspools of evil, God's Name never mentioned except in some vile phrase; laughing, singing blackguard songs; dancing steps that would doubtless make Jezebel blush in shame. What does this mean? It simply means that the majority of inhabitants of this world are headed for hell and enjoying the trip.

Another way we have of knowing we are nearing the end is found in Second Timothy 3:1-5, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away."

No modern orator could have summed up our present conditions as well as Paul the great evangelist did nearly two thousand years ago. In his letter to Timothy he tells him what was to be in the last days, and they are here, everything that he mentioned.

Also in II Peter 3:3, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts". This is also here, men are denying God, others are telling that a man does not have to believe in the Virgin Birth of Jesus to be a Christian, men fulfilling the lusts

(Continued on page 336)



## Looking at the World Thru Gospel Eyes

Orrie D. Yoder

*I would that ye should understand, brethren, that the things which happened . . . have fallen out rather unto the furtherance of the gospel. Phil. 1:12.*

*Having therefore obtained help of God, I continue unto this day, witnessing both to small and great. Acts 28:22.*

WE are living in a day of varied opinions and attitudes concerning vital religious questions and obligations. Among our own number, including some reputed as distinctive leaders, are many who look at the present world and its conditions and conclude that it is needless to hope for future progress. Some, looking at the same conditions, find excuse to be wholly indifferent and thus drift with the circumstances. While others, a minority in number perhaps, embrace present world conditions as the greatest challenge ever committed by our Lord Jesus Christ to His servants. Why the different attitudes???

Many in the churches to-day are blindly consoled by that supposed fact that the world is becoming more friendly and helpful to the church. Others are caught in the present drift of the world until they become a part of it and its ungodly system without knowing it. While others, a small number are stirred for the world as never before because of its anti-Christian and ungodly condition. Why the different views???

Some to-day are looking at the church in the light of world economic conditions, and would display their wise (?) advice by suggesting a retrenching of missionary forces and interest. Others would struggle on just as circumstances and conditions would warrant. Some others, however, Thank the Lord! are stirred for the world's tragic need of the Gospel as never before, and feel an indebtedness to speedily bring it to earth's needy millions, regardless of present economic conditions. Why such varied views of the same world and its conditions??

In the midst of unprecedented contacts with earth's millions thru travel, association and present methods of communication, many have imbibed the selfish spirit of Cain of old, and scorn the world's needs by saying, "Am I my brother's keeper?" Others see and feel the souls of the world as never before, but with frozen feeling never are touched with their Spiritual and eternal needs. A few others, however, thank the Lord! are humbled before God as earth's unevangelized millions stare them in face until like servants of our Lord of old time, sleepless nights, prayers and fastings cause their lives to burn out for God. Why does the world and its needs move people so differently?

Some to-day would justify a let-up in

missionary efforts where war is devastating mission fields and mission property. Others can read the reports of war raids, without even thinking much of the forlorn missionaries, or the millions of souls to whom they are sent to minister the saving Gospel of our Lord. How gratifying however, that there are those on the field laboring on under just such conditions, and there are those at home in close sympathetic touch with the work, who report that wars and their Satanic ruins, are but happening "unto the furtherance of the Gospel." Why the different attitudes??

How outstandingly sad that multitudes today, including reputed Fundamentalists, who look at the modern Jew, the *divinely chosen race*, as the greatest of world menaces and would justify bloody means to try to exterminate this immortal race. Others would be entirely indifferent as to how much the Jew must suffer, or whether he receives the Gospel. Others see God and His divine plan in this suffering race and sensing their unprecedented susceptibility to the Gospel of our Lord Jesus Christ, would give their time, means and very best to bring them the Gospel. Why the different attitudes toward the Jew?? (Consider the title of our theme for the answer.)

In an age when our people are running to and fro in travel, why is it that many, including appointed and ordained workers and leaders, travel from Atlantic to Pacific, from Canada to Florida, from Texas to Canada, and from Pacific to Atlantic, and report material sight-seeing objects and interests as the accomplishments of their travels? Why do many others who travel manifest an indifference as to church obligations, and to peoples and communities not having Gospel privileges? Why are there so few, who travel like our Saviour once did on earth, not to see sights or please acquaintances and relatives, but to minister to needy souls and to weep over cities not knowing God nor His blessed salvation. Why the different purposes and minds of our people in travel??

Dear reader we have made a number of comparisons and have asked at different points, why the different views of the same people, the same problems, and the same world in which all live and behold? There is one outstanding answer to this question! It is because different people are looking at the world with different purposes, and thus we have many opinions and many views. We likely belong to a class of the above named companies, and we see like they do because we are looking for the same things as are those whose conclusions are the same as our own.

When the Apostle Paul of old looked at the same world with many of the same

problems as exist to-day and when people came to just as many conclusions and opinions as they do today, he looked at the world and its problems thru Gospel eyes, and saw that all seeming adversities and problems were but God's challenge for the furtherance of the Gospel. You and I may to-day look at the world and its needs thru the eyes of faith in Him who so loved the world that He gave His only Son for its salvation, and see that all that is for servants of our Lord to face, is but to further the testimony of our Lord Jesus Christ and His blessed Gospel. Will you and I be His true servants, obey His great commission, and trust Him who said, Lo I am with you alway, moving forward in His great program undeterred by Satanic hate and opposition, until He shall call us home to Himself???

### The Larger Hand

*"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).*

I never think of that verse without also thinking of that boy that the farmer sent to gather cherries, and he made him promise not to eat one, which was a very rigorous thing for a boy under the circumstances. When the work was finished he asked the boy if he had eaten any, and he replied that he had not eaten a single cherry. Then the farmer said, "You can take a handful for yourself." But the boy did not move. The farmer said, "Didn't you hear what I said?" "Yes," replied the boy, "but please, sir, I would rather you gave them to me."

You see, the farmer's hand was so much bigger than his own. And when God supplies our need it is not according to our need that He supplies, but it is according to the riches of His Grace.

—*Milk of the Word.*

Do you want to pray, poor soul, so that God will hear you? Then plead the Blood of Christ. Do you wish to pour out your burdened spirit before the God of grace? Then come with the Name of Christ in your mouth, and with the Blood of Christ trusted by your heart, and you shall not be refused. There is no meeting place with God, there is no place for prevailing prayer, but where you meet God in the Person of Jesus Christ the one Great Sin Offering.—*Spurgeon.*

"Be ye also ready." Ready for what? Ready for any duty in the providence of God assigned us. Ready to respond to the call, "GO" work in My vineyard!" Ready to face any danger connected with His holy service. Like Jesus, ready to die in fulfilling life's mission. Are we thus ready?



# 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.

Official Organ of the

**Brethren in Christ Church**

(Known as "Tunkers" in Canada)

U. S. A., CANADA AND FOREIGN COUNTRIES

Published Bi-Weekly by

**E. V. Publishing House**

(Brethren in Christ Publication Board Inc.)

301-5 North Elm Street

Nappanee, Indiana

V. L. STUMP .....Manager

All business notices, including subscriptions or information concerning the same; all church, mission and orphanage reports, items of church news and obituaries should be mailed direct to Publishing House.

**Editor**

V. L. STUMP .....Nappanee, Indiana

To whom all articles and testimonies contributed for publication, should be sent.

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**Permanent Church Headquarters**

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

## MARRIAGES

**BARHAM-FREY**—The marriage of Leslie George Barham, second son of Mr. and Mrs. H. C. Barham of Salisbury, So. Rhodesia, and Lois Grace Frey, elder daughter of Mrs. and the late Rev. H. J. Frey of near Bulawayo, So. Rhodesia, took place at Johnstone Falls Mission, Fort Roseberry, Northern Rhodesia, on August 5th, 1938. May God's blessing attend them.

**WOLGEMUTH-FAUS**—On Saturday, September 17, at the home of the officiating minister, Bish. J. T. Ginder, there occurred the

marriage of Bro. Paul Wolgemuth, son of Bro. and Sr. Irvin Wolgemuth, Manheim, Pa., to Sr. Ruth Faus, daughter of Bro. and Sr. Albert Faus, also of near Manheim, Pa. May Heaven's benediction rest upon this couple.

## Obituaries

**BRECHBILL**—Harvey E. Brechbill, youngest son of David H. and Amanda E. Brechbill, was born in Dickinson County, Kansas, on November 15, 1883. He passed away Sept. 23, 1938 in El Paso, Texas, at the age of 54 years, 10 months, 7 days.

He is survived by an only daughter, Mrs. Thane Minor of Shreveport, La.; two brothers and one sister, Jesse E. Brechbill of Grantham, Pa., Abram E. Brechbill of Abilene, Kans., and Mrs. Annie E. Bert of Detroit, Kans.

Harvey was converted when about 10 years of age, was baptized and became a member of the Brethren in Christ Church. At the age of 26 years he was united in marriage to Cyrena C. Middleton. They made their home in Chapman, Kansas, where Harvey held a position in a bank. Here he affiliated himself with the Methodist Church, of which his wife was a member. She passed away in 1917.

In recent years he resided at El Paso, Texas. He has been in failing health for a number of years, but death came suddenly, from complications other than that he was combating.

Funeral services were conducted Tuesday morning, September 27th, at the Bethel Church, with Rev. Joel E. Carlson, and Rev. Harry Crider officiating. Interment in Chapman cemetery.

## How to Read Your Bible With Eternal Profit

Rev. G. P. Raud

There is no book on earth like the Bible. It is God's book, for He is its author and its interpreter. It is God's only revelation to man. It is the only book which makes the man of God complete, "furnished completely unto every good work."

To every child of God the Bible should be a joy (Jer. 15:16); sweeter than honey (Ps. 119:109); better than all riches (Ps. 119:72); as essential as daily food (Mat. 4:4).

1. Read your Bible as God's message to you, as if He spoke to you audibly, and receive it with meekness. Jas. 1:21.

2. Read your Bible with a heart that seeks to know God's will in order to do it. The real blessing received from reading the Bible depends much upon reading it with an obedient heart. I Pet. 2:1, 2.

3. Read your Bible with faith. God means just what He says in His Word and He means all that He says. We are to believe what He says even if we do not understand it.

4. Read your Bible in a humble spirit. "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (Is. 55:9).

5. Read your Bible giving the honor due to the Holy Spirit as its teacher. Trust the Spirit to interpret the Word to you; give Him His proper place as teacher and you will receive floods of blessing. I Cor. 2:9, 10.

6. Read your Bible, therefore, without

depending upon the interpretations of men until you have sought the light which the Holy Spirit sheds on the Word.

7. Read your Bible repeatedly. The Bible is its own best commentary. Repeated reading gives the mastery of the Bible.

8. Read your Bible a book at a time. To read an entire book at a time is one of the best ways to get rid of erroneous ideas and misinterpretations of Scripture.

9. Read your Bible daily. It is as essential to your soul as daily food to your body. No Christian can glorify God and be a blessing to men without continuous feeding upon the Word. It is a good rule to read the Bible through at least once a year.

10. Men of God have found added blessing in reading the Bible upon their knees.

Every Christian should spend at least half an hour a day in unhurried reading of the Bible and in prayer. Our spiritual power and influence are in direct proportion to the amount of our daily communion with God. We need to give time to God.

What are the results when we honor the Bible as we should honor God's book?

One of the results is that we will give more time to the Bible and thus unessential things will be cleansed from our lives. Our lives are too precious to waste.

Reading the Bible will bring us into a holy walk and a life of victory over sin for which we vainly struggle when we fail to give Him and His Word the right place. *Time with God is the sure way to the life of victory.*

Reading the Bible will cause us to know and love God better. Christ the Living Word came to seek and save the lost. Communion with Him through the written Word will give us His compassion for the lost. It will make us soul-winners, placing our lives, our money, our possessions, at His disposal that He may use us and them for the salvation of precious souls.

"Let the word of Christ dwell in you richly." Col. 3:16.—Tract.

The apostle asks us to lay aside every weight, and the besetting sin, as if we could do it, and could do it easily. "Lay aside," he says, "these useless and hurtful things; leave them behind." It is easy, when we look unto Jesus; but impossible unless our thoughts and affections are centered in Christ.—*Saphir*.

A realistic understanding of the world in which the Church finds itself, by its own fault or not, drives the Church back to its central task of witnessing to its divinely given truth: The truth that God alone is Lord, that His holy will is at work, in judgment and in grace, and that He is establishing His eternal and unmovable kingdom that He may one day reveal it.

—W. Menn.





**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.; Avas Carlson; Harriet Gough; Alice K. Albright; Rosa Byster.  
 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 Bollinger and workers.

**Old Peoples' Home**

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

**LOVE FEASTS**

**Canada**

Boyle .....Saturday, Oct. 15, at 2:00 P. M.  
 Frogmore .....Saturday, Oct. 15, at 2:00 P. M.  
 Walpole .....Saturday, Oct. 22, at 2:00 P. M.  
 Clarence Center .....Saturday, Oct. 22, at 3:00

**Kansas**

Rosebank, Kansas .....Nov. 19, 20  
 North Dickinson District, Kansas  
 Zion .....December 10, 11.

**Michigan**

Gladwin .....October 15, 16.  
 Carland .....October 29, 30.  
 Merrill .....November 12, 13.  
 The Michigan District Council will be held on Oct. 14, following the Merrill love feast.

**Ohio**

Pleasant Hill .....Oct. 15 and 16  
 Valley Chapel, Canton, O. ....Oct. 22 and 23  
 Beulah Chapel .....Oct. 29 and 30  
 Chestnut Grove .....Nov. 5 and 6  
 Ohmer U. Herr, Sec'y.

**Pennsylvania**

Antrim, Pa. ....October 15, 16.  
 Martinsburg Pa. ....Oct. 29th, 30th  
 Love feast at Graterford Brethren in Christ Church will be held November 12 and 13.

**COMMUNION SERVICES**

Fairland Church, Cleona, Pa., Sunday Evening, October 16th.  
 Mowersville-Green Spring District, Saturday Evening, October 22nd, at 7:00 P. M.

**NOTICE**

The Ontario Bible School, Stevensville, Ont., will be dedicated Sunday, October 16th at 2:00 p. m. Everybody is invited.  
 P. J. WIEBE,  
 Secretary Board of Trustees.

**CHANGE OF ADDRESS**

The many friends of Bish. J. H. Wagaman will appreciate knowing that his new address is 341 San Antone Ave., Upland, California, instead of Waukena. The Wagaman's have located in Upland and they will thus be privileged to be in closer touch with the work of the California Church, of which Bro. Wagaman is overseer.

**SPECIAL NOTICE**

**BETHEL MISSION CHANGES ADDRESS**

Address of BETHEL MISSION, Sylvatus, Va., changed to HILLSVILLE, VA., Rt. 3. Denny E. and Marie Jennings.

**VALLEY CHAPEL**

Our newly appointed pastor, Rev. Henry P. Heisey, with his family are with us now and are getting settled in their new home.  
 —Martha S. Bechtel, Cor.

**ROSEBANK, CANADA**

We were privileged to have Bro. Charles Engle, returned Missionary from India with us June 15th. He told us many interesting features of the work, also the needs of the field. It seems we forget so quickly the needs of the field.

Tent meetings were started June 19, with Bro. Herman Miller of Altoona Mission in charge, Bro. and Sr. Harold Wolgemuth, Mary Sentz and Mabel Sider as workers. Many homes were visited in the community. Other meetings were being conducted in the community, so our crowds were small, but God was with us, and He gave us a few seekers. Our brother brought forth heart-searching truths. May the Lord bless our brother as he continues to labour in the mission field.

On Sept. 12, Bro. Charles Eshelman, returned missionary from Africa, gave us a very impressive talk of the work in Africa. Showing us the progress of our work there, over a period of 40 years, since our first missionaries opened up the work at the Matopo site.

Our fall love feast was observed Sat., Sept. 24. We were happy to welcome friends from Nottawa, Markham and Wainfleet. Seven of our S. S. children were given the right hand of fellowship on Sunday morning, after an impressive message by our Bishop, E. J. Swalm. It reminded us of our vows when taken into church fellowship and how we should conduct ourselves as members of this, our church.

Bro. Swalm administered baptism to the seven applicants Sunday afternoon at 2:30 p.m. Will you pray for these children? The children of today are the church of tomorrow.  
 Ida W. Cassel, Cor.

**MOORETOWN CHURCH, MICHIGAN  
 Summer Activities**

We have just recently concluded the last of two successful tent meetings in the vicinity of Mooretown Center.

Our first meeting was held the last two weeks in June with Elder John Raser of Iowa as evangelist, his wife and sisters Emma Raser, and Janna Goins of Detroit as workers.

Brother Raser was faithful in presenting the Bible plan of salvation. Every message was given with fervor and zeal and deeply appreciated by all who heard. The workers carried a burden for souls with much prayer and visiting.

Definite conversions were obtained, others sanctified, and some reclaimed.

Bro. Raser's loving spirit and tender regard shall not soon be forgotten. May his ministry continue to prove a blessing wherever he labors.

The second tent meeting was held the last two weeks in August with Rev. Jack Donovan of Indiana, a well known holiness preacher, as evangelist, and Judson Hill of Merrill, Mich., as song leader. We also had the help of Sister Naomi Wolgemuth of Penn., and appreciated other visitors who were an asset to the meeting, in the persons of Bro. and Sr. Henry Heisey, Mildred Gulette of Harrisburg who spent her vacation here, our Bishop, Henry Schneider and other members from Merrill.

God definitely answered prayer, and convicted many until nearly every night souls found their way to the altar. This revival seemed to grip families. Three young girls from one family cried to God for mercy, four children from another, a father, mother, and four chil-

dren definitely prayed through on Bible holiness. The wife of a saved and sanctified brother who was bound by the devil received a gracious deliverance. Others who sought God were Sunday school children, backsliders, and seekers for heart purity. Around forty-five different persons bowed at the altar, not including those who came a second time for more definite help.

The manifestation of God's love and power was touching, melting and glorious. Deep confessing that is often lacking today was made by a good number, and such old-fashioned altar scenes will not soon be forgotten.

People came for miles and a number who are seldom seen in church attended the meeting. Other church people and ministers came, some as far as ninety miles.

The church has been revived and greatly blessed by Brother Donovan's messages. He especially brought striking messages on hell, and sinning against the Holy Ghost, which made the sinner fear. We pray God's richest blessing upon him, as he labors untiringly for souls in nearly every state.

A baptismal service was held the last Sunday. Twelve souls were baptized during the summer, and we are anticipating a few more applicants later on.

We humbly thank God for these gracious revivals, which have meant so much to our people. We take courage to go on and press the battle against sin.

—Samuel Lady, pastor.  
 Per N. W.

**REPORT FROM KNOXVILLE, IOWA**

Last fall the first tent meeting was held in this community on Eld. and Sr. Wm. C. Deemy's farm by some of the brethren and sisters from Des Moines with Bro. H. W. Landis as evangelist.

Seven outstanding conversions resulted from these meetings among whom were Bro. and Sr. Howard Scott. These young people who were steeped in sin have been marvelously changed, both in their lives and in their home.

Homes in this community have been open for prayer meeting every Thursday evening since the tent meeting.

Several saints felt God's direction for a ten-day Interdenominational Holiness Camp Meeting in this community. Bro. Scott offered his farm and assistance for this work.

The Camp Meeting began July 21st and lasted until the 31st, with Bishop R. I. Witter, Navarre, Kans., as evangelist; J. W. Payne, Westerville, Nebraska, and H. W. Landis, Des Moines, Iowa, as the speakers. The Penn. Quartet from Grantham furnished the music and special singing. Srs. Frances Smith and Dorothy Witter were the pianists and children's workers.

The Lord showered His richest blessings down upon this Camp. Many shouts could be heard as God's children were partaking of the rich foods which God gave through the medium of His servants.

Intertwined in the other services were two missionary services with four missionaries representing Europe, China, Africa and Sr. Ella Gayman representing India.

Meals and lodging were provided on the free will offering plan. A wonderful spirit of co-operation and unity prevailed amongst all who generously lended a helping hand. Day services were well attended with large crowds in the evening services. About fifty men, women and young people sought God for saving and sanctifying power while others turned from their backsliding ways and got back to God.

We are grateful for the spiritual contributions which the young people from Pennsylvania presented to these services.

Our continual guests were five cars from Pennsylvania, some from Kansas, Nebraska, Ohio, Indiana, and various parts of Iowa.

Nearly all the vegetables were provided by the kind friends of the community who planted extra garden, especially for the camp.

Near the close of the camp a large interest was manifested and requests came in for a Camp Meeting in 1939. Already a substantial sum has been pledged for next year's Camp. Plans and arrangements are being made to this end, the Lord willing. The dates chosen for this Camp are August 10th to 20th. We ask an interest in your prayers for this work.

A three week's tent meeting followed the Camp with Bro. H. W. Landis and Bro. J. W. Payne as evangelists. The workers were: Srs. Anna Jeffries, Maurine Riley, Des Moines; Edith Gutshall, Penna., and Mary Wenger, Knoxville, Ia. Bro. and Sr. Burkholder assisted in this work.

Ten precious souls from this community sought God for definite help during the tent meeting.

Just recently an empty Christian Church known as the Englewood Chapel was offered to the Brethren in Christ to hold regular services. The Englewood Chapel is located about 5 1/2 miles southeast of the Camp grounds.

The Brethren secured the church and on



Sept. 5th Bishop R. I. Witter preached the rededication message and rededicated Englewood Chapel again to the service of the Lord. The house was full. The interest is very good and growing in this community. We have services every Sunday evening. As yet we have no pastor to fill this place of ministering, but believe that God has His man somewhere. The ministers from Des Moines are filling the place now.

We ask an interest in your prayers that God's will may be accomplished in this community.

—Mary E. Wenger, Sec'y, Knoxville, Ia.

#### PLEASANT HILL, OHIO

On August 30th our second tent meeting for the summer began, and continued until Sunday evening, Sept. 11th. The tent was pitched two miles north of Pleasant Hill along the main highway. Bro William Hoke, one of our young home ministers, served as the evangelist. The attendance and interest were good, but not so many from the immediate neighborhood attended as we had anticipated. Although we saw no visible results in souls kneeling at the altar, we feel the meetings were not in vain and the Lord will bless our brother for his faithfulness in giving the Word. God has promised His Word will not return unto Him void.

One evening before our brother took up the message for the evening, Sr. Mary Brenaman gave a very interesting talk about our work in Africa. We very much appreciate our contacts with the work through her being home with us. On Sunday afternoon, Sept. 11th, there was a glimpse into the work in Virginia by Sr. Mary Hess, and the Kentucky field by Bro. Albert Brenaman. I am sure we will not soon forget some of the things they told us. May the Lord bless His work in those places. We are still trusting and praying that the Lord will get souls ready for His coming, who are not letting Him reign in their lives now, at this place.

—Elizabeth Thuma, Cor.

#### REPORT OF BOYLE TENT MEETING

Dear Visitor Readers:

It is with hearts of gratitude and praise to our Heavenly Father that we are able to bring to the "Visitor" family another report of a tent meeting held in this district from July 31 to Aug. 28. The tent was pitched in Bro. Traver's orchard, a beautiful location, sheltered on every side. The tent workers were Bro. Geo. French from Springvale, and the Henderson sisters from Markham, who brought us many inspiring messages in song.

Bro. Graybill Wolgemuth of Harrisburg, Pa., was our evangelist. The blessing of God was upon the services from the beginning. The blessed Holy Spirit so sweetly witnessed as shouts of victory time after time ascended unto the Hill of the Lord. Bro. Wolgemuth stated he never was in a revival where the presence and blessing of the Lord were more manifested than in these meetings. The results were very gratifying, there were those who sought the Lord for deeper work, others to be reclaimed, and some to be saved for the first time. We wish to mention one whole family, father, mother, son and daughter, were graciously saved. We do thank God for the way the Spirit worked and only eternity will reveal all the good that was accomplished.

The meeting closed on Sunday evening, Aug. 28, with a full tent, and many standing on the outside.

Our hearts rejoiced as five precious souls were received into church fellowship. Baptismal services were held at the lake on Sept. 24th.

It might be of interest to the Church to know that the Boyle district has been enjoying a real spiritual growth as our membership has increased from 19 to 41, since the fall of 1935. We do thank our dear Heavenly Father for this, and trust He will continue to bless and prosper His work here.

Our pastor, Bro. Marshall Winger, is leaving about the middle of October for two revival efforts in Kentucky. We ask you to join us in prayer on his behalf, that God may bless and give souls for his labours.

Yours in His service,  
Sr. Fred Traver.

#### NEWS NOTES OF HARRISBURG, PA.

Sunday morning, August 7, Bro. Charles Eshelman of Africa, brought the message from Isaiah 43:1-7. He will redeem us, will call us, will be with us and will gather us from the east and west, from the north and south. He reminded us that God has been good to us and put the question to us, Have we been good to God?

The evening service was in charge of the Young People's Society. The topic was "Drifting." The speaker for the evening was Bro. Asa Climenhaga of Grantham. He spoke on

"Symptoms of Drifting." The symptoms he spoke on are: 1. Too near the Bar. 2. Losing sight of the Beacon Star. 3. Afar from the Haven of Joy. 4. Having no shore in view. 5. Resisting God. 6. Misdread by false ambitions. 7. One who roams afar from Christ. Sr. Esther Hensel illustrated with a chalk drawing of the song, "Throw Out the Life Line" while Mrs. Martha Hoover and Ella Gish sang the song.

Sunday evening, August 14, Bro. and Sr. Charles Eshelman gave us a missionary service. Sr. Eshelman related interesting experiences she had in Africa. Bro. Eshelman spoke on "Educational Work among the boys and girls." He gave enlightening information on the agricultural work of which he had charge. He told us the work in Africa is a youth movement, as it is hard to get the old people to come to service, but they will allow their children to come to school. It is there they learn of Christ and are saved. May God's blessing continue to be upon Bro. and Sr. Eshelman as they travel from place to place and as we listen to the messages they bring us, may we anew realize the necessity of praying for the missionaries and giving, that the work may go forward. The missionary offering for the day amounted to \$83.64.

Sunday evening, August 21, Bro. Jacob Eshelman of the Messiah Home spoke on "Prophecy." Bro. Eshelman has retained his enthusiasm on this subject.

The evening, September 4, Bro. Jesse Lady of Grantham spoke in Young People's Meeting on the subject, "How we got our English Bible." He also brought the evening message on "The Peace of God." Text: Phil. 4:7. Peace is the most needful thing in this troubled world. It must be felt to be understood, is perfect, is great peace. Christ made peace by His blood on the cross.

Sunday morning, Septmeber 11, we had Reception of Members of the Bailey Street Mission. Bro. Jacob Heisey of Washington Boro spoke on "Baptism" followed by Bro. Howard Hess of Collegeville who spoke on the same theme. Bishop H. K. Kreider spoke from Matt. 18. Baptism followed in the Susquehanna River. Will you help pray for these four souls that they will remain faithful till He comes.  
—Irene B. Frey, Cor.

#### REPORT OF REVIVAL AT RUST, MICH.

To the dear readers of the Visitor:

On Aug. 21, 1938, we opened a two week's meeting with Rev. O. U. Herr, as evangelist. We were so very happy to have Sr. Herr and the children along.

Bro. Herr gave out the Word of God with much love and power of the Spirit. How very faithfully he labored night after night, to bring the message to the many or few. We never will forget how faithful the children were in testimony and song.

On Sept 3 and 4 our Bishop Henry Schneider held our second love feast. Those from a distance were Bishop Carl Stump and wife from Indiana; Eld. H. P. Heisey, wife and family from Ohio; Eld. Wm. Engle, Carland, Mich., and Sr. Lillian Snover from Alpena, Mich. We had a very precious communion service.

In the Sunday afternoon service the Word was preached with much love and power and one lad knelt at the altar.

Two sisters have asked for coverings and had expected to be baptized, but as the weather turned real cold, they thought best not to say anything about it.

We had our record attendance raised to 102 on Sept. 4.

Will you help us pray that the seed sown may bring forth fruit for our Master.

Mrs. J. A. Vanderveer,  
Hillman, Mich.

#### MUSICAL PROGRAM

Young People's Society, Oct. 9, 1938  
7:30 O'clock  
Harrisburg, Pa.

Opening Songs

No. 23, O Worship the Lord.  
No. 140, All Hail the Power of Jesus' Name.  
Chairlady ..... Clara M. Hutchinson  
Invocation..... Eld. Graybill Wolgemuth

Note: These songs and hymns listed on our program tonight are touching the life of Christ.

Birth

Tell Me the Story of Jesus (1st stanza)  
Joy to the World.....Fairland Male Quartette  
Away in the Manger Home .....  
Messiah Home Children

A Drawing—Ninety and Nine.....Esther Hensel  
Irene Fry, Mrs. M. Brubaker

Early Life and Activities

Tell Me the Story of Jesus (2nd stanza)  
The Hem of His Garment .....  
Harrisburg Ladies  
Stranger of Galilee ..... M. B. C. Singers  
The Great Physician .....  
Fairland Male Quartette

Suffering, Crucifixion and Death

Tell Me the Story of Jesus (3rd stanza)  
When I Survey the Wondrous Cross .....  
Carlisle Singers  
What Did He Do?.....Grantham Singers  
The Heart that was Broken for Me .....  
Fry Sisters

Risen Christ

Christ Arose ..... Carlisle Singers  
I Know That My Redeemer Liveth.....  
Harrisburg Quartette  
Crown Him ..... Gospel Messengers  
What Can This Jesus Mean to You?.....  
Isaac Kanode

Intercession and Keeps Us for

His Coming  
He's Able to Keep You from Falling  
He is Coming Again.....Grantham Singers  
When We all Get to Heaven .....  
Gospel Messengers

No. 588, When the Roll is Called Up Yonder.....  
Congregation

When They Ring the Golden Bells

Announcements  
All Singers as Choir  
Take the Name of Jesus With You.....  
Congregational

Benediction.

#### CLARENCE CENTER, N. Y.

We enjoyed another Bible Conference, starting Sept. 22 to 25. The weather was ideal, attendance good, the subjects very interesting. We enjoyed having Bish. O. B. Ulery of Springfield, O., with us. He gave us some very interesting messages.

Thursday Evening  
Sermon ..... Eld. Earl Bossert, Buffalo, N. Y.

Friday Evening  
Message..... Bish. O. B. Ulery

Saturday Afternoon

2:00 Devotional  
2:15 Character Study—Samson .....  
Eld. Warren Winger

2:45 Character Study—Elijah .....  
Eld. Earl Bossert  
3:15 God's Rainbow—Part I .....  
Bish. O. B. Ulery

Saturday Evening

7:30 Devotional  
7:45 Question Box  
8:15 God's Rainbow—Part II .....  
Bish. O. B. Ulery

Sunday Morning

10:00 Sunday School  
11:00 Book Study ..... Bish. O. B. Ulery

Sunday Afternoon

2:00 Devotional  
2:15 Sin: Cruel and Crafty .....  
Eld. Wm. Charlton  
2:45 Fragrance of a Holy Life .....  
Eld. Warren Winger

3:15 Book Study—Ephesians—Part II .....  
Bish. O. B. Ulery

Sunday Evening

7:00 Devotional  
7:15 His Coming Draweth Nigh .....  
Eld. Wm. Charlton

7:45 Book Study—Ephesians—Part III.....  
Bish. O. B. Ulery

We trust all enjoyed these meetings, they are encouraging to our hearts. We are all looking forward to the time when we shall meet, never to part again. We ask an interest in the prayers of God's children, that we may be faithful.

Leah J. Lewis, Cor.

#### REPORT OF OPEN AIR MEETING

To the "Visitor" family, greetings of love:

We praise God for the way he met with us this summer, we were praying about a tent and the way seemed closed, so we decided the Lord would be pleased with open air meetings.

We started meeting in Joller, a small mining town about fourteen miles from Saxton. We set up our seats in the school ground. We had some good meetings although we did not have large attendance. We were on a hill and the people could hear from their porches. We had prayer several times in the home with a sick man, he was very sick, the Lord saved him and the last we heard his body was healed also.

We had eight days of Bible school here in the schoolhouse. Twenty-four enrolled, most of these came regular. They appreciated it very much; it was their first Bible school and the children were obedient and eager for the truth. We know they carried some eternal truths home to their parents. We were here almost four weeks; the weather may have had something to do with the small attendance, it was very cool and damp although it was past the middle of June.

Runk's Grove—We moved here July 18 and started meeting the next night. This place is three miles from Three Springs and twenty-two miles from Saxton.

The Lord blessed us with suitable weather for six weeks, we only missed two nights on account of rain. We had some real showers of

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## A Missionary's Qualifications

Charles E. Cowman

WE have rated the scale of missionary qualifications too low; instead of advancing the missionary character up to the fulness of the stature of the New Testament standards, we have been disposed to make it subordinate to the pastoral calling at home. We send forth to the heathen world young and inexperienced persons who have not been sufficiently tried at home to be trusted with any weighty responsibility. God forbid that we should discourage the ardor of youthful enthusiasm, but truth compels us to express our honest apprehension, that amid the blaze of popular excitement, and the splendor with which the distant and magnificent scenes of missionary enterprise are ever invested, many young and ardent minds, suffering their imagination to overrule judgment, and their zeal to outrun their knowledge, have rushed upon a work for which they found, when it was too late, they were morally and spiritually unfit; thus disappointed in themselves they have been a burden on the missionary cause, and a stumbling-block to the attempts of others.

"For this I know of no remedy but a general diffusion of correct views of the missionary office and the missionary work. We must raise the standard of the missionary character. A New Testament Missionary! I hesitate not to say, that a heaven called, heaven inspired, and heaven-sent missionary of modern times, bears a close relation to the apostles of ancient day; or, to say the least, is fully equivalent to the evangelist of the primitive church; he stands pre-eminent in the first order of the Christian ministry; he towers above all bishops, elders and deacons, he is the chosen vessel to the Gentiles, the great spiritual pioneer in the wilderness of the heathen world. Can he be an ordinary, every-day minister, who is sent by the Lord of the church to the dark-skinned African, or to bear the message of mercy to the Oriental? He goes to lands 'unknown by song,' over which the foot of prophet or apostle never trod; he goes to beard the lion in his den; to grapple with the fierceness and obstinacy of paganism in all the primary elements of its native and gigantic strength. Can he be an ordinary character, who, as the chosen champion of the Lord, advances to the attack in the teeth of the heaviest fire of the enemy's strongest batteries, and when the victory is won, is appointed to lay the broad foundations of the Christian empire abroad?

"Shall the Christian Church intrust this momentous enterprise to the raw conscripts of the camp, or demands it not the most experienced and determined veterans we can send forth? Else why did the Lord and Prince of all missionaries call the fishermen of Galilee, men in middle life, to this ardu-

ous work? Who can forget that Luther and Knox and Calvin and the Wesleys were not employed in the morning, but in the meridian of their age.

"The spiritual qualifications of such a missionary should be scarcely less than apostolic. If deep and genuine piety be indispensable to the pastoral office at home, how much more to the missionary abroad! Who can estimate the spiritual burden of

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### I Have Found Him

Mary M. Hess, Mt. Joy, Pa.

I have found the Christ my Savior,  
He has washed my sins away;  
And I know His loving favor  
Shall be mine and mine alway.

I have found Him to be nearer  
Than a friend on earth could be,  
And to me the way grows dearer  
E'en though his face I do not see.

I have found Him as my helper  
When sore trials come my way;  
Underneath His arms I'm sheltered  
Till the storm clouds roll away.

I have found His Word will feed my  
Hungry soul, yes! every day;  
As I feed upon it's paged  
Strength I gain along my way.

I have found His will a pleasure,  
And I want none else but His;  
Here I always find new treasures  
Resting in the strength He gives.

I have found that He will never,  
Never, leave His children dear;  
Of His Perfect Love He gives us  
Which will cast away all fear.

I have found "The Oil of Gladness"  
That puts singing in my heart,  
For it drives away all sadness  
And bids doubts and fears depart.

I have found "The Rose of Sharon,"  
Fairest to my soul is He,  
He's "The Lily of the Valley,"  
He is "All the World" to me.

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the missionary alone amid the dreary solitudes of the pagan world? Who but himself knoweth the heart-rending trials, the soul-harassing temptations of such a life? Separated from friends, and home and country, cut off from the consolations of Christian fellowship, a stranger in a strange land, begirt by an unknown tongue, surrounded by scenes of lust and blood, think you that the dwarfish piety of a modern religionist will sustain, or the ephemeral ferv-

ors of youthful enthusiasm will endure the wear and tear of such a herculean undertaking as this?

"He who adventures forth to this dangerous and desperate post must aspire after the apostolic zeal and devotion which adorned the primitive champions of the church. Is he the messenger of God? Then he must be a man of God? Is he the trumpet of the Lord to the nations? Then he must be sanctified to the Master's use. Preaches he Christ crucified with Christ, baptized not only into the faith, but unto the death, He must possess resources within himself sufficient to sustain him single-handed against the combined powers of earth and hell. Though heart and flesh may fail, he must feel that God is the strength of his heart and his portion forever. His must be a victorious faith that laughs at impossibilities, a love omnipotent; a zeal unquenchable, an industry untiring, a disinterestedness unimpeachable. He must have a lion's heart and an eagle's wing and a serpent's wisdom and a dove-like charity which beareth all things, believeth all things, hopeth all things, endureth all things. He must approve himself as a minister of God, 'in much patience, in affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned. By the Word of truth by the power of God, by the armour of righteousness on the right hand and on the left, as sorrowful, yet always rejoicing; as poor, yet making many rich, have nothing, yet possessing all things.'

"And to the natural qualifications of a missionary: Let him be a practical man rather than a theorist. Let him have a body inured to labour, and a mind prompt to decide; for rest assured his life will be a life of action rather than a life of contemplation. Not that we would exclude the aids of learning from the scale of missionary qualifications; it has its place, and it ought to have a place, but the practical qualities of the missionary are the primary qualities.

"The missionary must be a man of decision, a man of one purpose. He must keep his eyes singly fixed on the one great object, and all inferior things count but loss, so he may win the missionary crown. He is separated, devoted, consecrated to the sublime and godlike work. In him the missionary spirit burns like fire, and the love of Christ is the master-passion. He is determined to know nothing save Jesus Christ, and Him crucified. Forgetting the things behind, he presses toward the mark. He thirsts for souls, he pants for spiritual empire. He shuts his ears and steels his heart against the entreaties of friendship at home, or the anathemas of opposition abroad. His cry is 'Onward!' Though mountains rear their

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## FOREIGN MISSIONS

### Notice

This is to call the attention of the Church in Canada to the fact that throughout the British Empire first-class mail is now regularly carried by airplane, except the trans-Atlantic and trans-Pacific service.

No first-class mail is carried by any of the ordinary surface facilities.

The rate of postage from Canada has been enhanced on this account, but up to the 15th of August no charges were made on account of insufficient postage. But since that date any deficiency in postage is charged in India, (and no doubt in South Africa as well), at double the amount of the deficiency.

The present rate of postage from Canada to India and Africa, (British), is SIX CENTS per HALF-OUNCE or any fraction of a half-ounce. If a letter weighs over a half-ounce and carries only six cents in postage, the charge upon delivery of the letter will be an extra twelve cents or its equivalent.

The postage rates from the United States are the same as before, viz., five cents per ounce or fraction thereof.

On the plains we are sorely disquieted by the extreme flood condition. It is impossible to predict the outcome, although it is easy to see the possibilities. Our autumn meetings are planned to commence about the 1st of October, and we shall appreciate an interest in your prayers for these meetings. Our preacher will be an Indian from a neighboring Mission. The general health of the staff is good, for which we are thankful. I hope to have an article ready for you in a day or two, relating to present conditions out here.

In Christian love,  
A. D. M. Dick.

### News From Supaul

There are still four weeks of the rainy season before us! God has protected us during the past three months, so we take courage for the remainder of the time.

True, the river has cut to within 170 feet of the north veranda of the bungalow, having already taken the cemetery and mango-grove, and it is continuing to cut daily. However it looks as though the bamboo reabutments protecting the bond surrounding the Government High School will thwart the river in its deadly purpose to cut through the road. At least it may hold in check the river for this rainy season, for the rains have practically spent themselves.

Early in June when the monsoons broke the heavy inrush of water caused the river to cut at a rate of 75 feet per day for several days. In the face of that danger steps were taken to vacate the compound, but God in His mercy stopped the onslaught

of the water and we are still here praising Him for His care.

From a common question these days we find to what degree the Indians hold the Lord's House. They do not ask if the bungalow is still standing nor do they inquire about the school, but always it is, "Is God's House safe?" We are happy for this interest.

It was pathetic when the river was at its height to see the Indians in great alarm offering gifts of sweets, flowers, milk, fruit, flour, etc. to the river. This was done to appease its wrath. The people continue to come in small groups singing, praying and offering gifts.

Before the rainy season set in Supaul was stirring with life and activity. Coolies were working feverishly to build the embankment to the north of the town—that which forms the road past the Mission Compound, also carpenters were hard at work making boats, putting one in mind of Noah preparing the Ark. At the same time the social life of the town was none the less active: Government officials were making calls, among them Mrs. Merriman the Commissioner's wife came to call and asked to see the Church and the School, Indian court officials and friends who were being transferred to other places of service came to bid us farewell. The general shuffle just then was because the Madhipura Courts were returning to their own town. Also our co-workers from Sahara came several times, for they knew that the railway service would soon discontinue when the floods came. Over in the town a "Movie-Talkie" played for several weeks. We could hear the voices and the music of the production from the bungalow.

Moreover, and that which the missionaries considered the most important, there were the special efforts put forth to visit outlying districts which would not be accessible when the water rose high inundating the roads. Sister Rohrer and the Bible-women went to homes a distance from Supaul. Bro. Dick came several times and he and Bro. Paulus took a number of trips to Dumeria. Here the Mission was able to purchase some land. Two preachers' houses were built and occupied by Indian Gospel preachers, and at once four of our young Christians were also placed on land, which was to be reclaimed from the jungle and farmed by them. This step is a new departure in the Mission Work and we pray it will succeed.

Now the whole of the Mission activities are mostly concentrated in and around our town. The Preachers visit the shop-keep-

ers and local residents while the women folk in the zenannas are being well visited, some of whom are taking special interest in knitting lessons which Sister Rohrer is teaching. Occasionally in the evenings we visit the high class Indian homes and sometimes, as in the past few weeks, the purdah women from these homes come to visit us. On these occasions arrangements are made beforehand that no gentlemen appear in the bungalow and we manage to keep the place quite secluded. However the curiosity of these child-like women is often not satisfied until they have had a peep at the entire house, and one almost thinks until they have had a peep at everyone on the Compound.

The Assistant Magistrate is very friendly. Last week they sent us a delicious Indian meal consisting of chicken curry and "pulaw"—rice prepared in a special manner, a whole roasted chicken, chicken and vegetable in curry, goat's meat made into cro-

### 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, Sahara, B. N. W. Ry., Dist. Bhagalpur, India.

##### SAHARSA

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

##### SUPAUL

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

##### LONDON

Miss Edna E. Lehman, Missionary School of Medicine, 2 Porvis Place, Great Ormond St., London W. C. 1, England.

##### 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.  
Elder and Mrs. Cecil I. Cullen, Gormley, Ont.  
Miss Mary Breneman, Pleasant Hill, Ohio.  
Miss Ella Gayman, Grantham, Pa.  
Mrs. Sallie K. Doner, Campbellstown, Pa.



quettes, goat's meat and vegetables in the form of a stew, three different kinds of pudding and dessert heavily flavored with favorite spices. And last night on the eve of their departure from this place they sent us, as a parting gift two roasted chickens and a specially prepared whole-wheat bread. The Magistrate has been transferred to another Station and we are sorry to see them go.

The Dispensary Work tells us that due to the heat and humidity many people have succumbed to malaria. They have become infected by the mosquitoes and this trying weather breaks down their resistance. We are so glad that we have quinine to dispense and thus relieve their suffering. Through the Dispensary we are getting in contact with many distressed refugees from outlying villages. They have been made homeless by the floods and their crops are gone. They are really suffering, so we are glad we have a little rice to distribute to them.

Just now there is a great demand for Indian-made cotton thread. So much so that agents are installing spinning wheels in village homes and schools, and in addition are teaching the people to operate them. For the thread the agents are paying a good price. Four spinning wheels have been installed in our Boys' School. The boys and Sr. Rohrer and I are learning to operate them. It appears that it will provide a splendid opportunity for many Indians to become self-supporting.

We are holding on in prayer for a gracious revival in our midst. The Convention will be held in Supaul the latter part of September and the first week in October, and in the following days at Saharsa. Mr. Thomas, an Indian brother will be the speaker. Think of us and join in prayer for the advancement of God's Work here.

—B. N. P.

## August at Matopo

*Elizabeth Engle*

2. Visit from Presbyterian missionaries who are starting a new station. They wanted fruit trees, also to see Matopo.

3. More visitors—Misses Baker and Stegman from the Bulawayo Y. W. C. A. and Captain Hill of the Salvation Army, also farmer neighbours. One cannot help but appreciate the true Christian atmosphere of the South African Y. W. C. A.

7. Communion Service. Our group was very small, but a precious spirit was manifest. At the mid-day service Brother Hershey preached a powerful sermon on Fire—the fire of the Holy Spirit, the fire of works, and the fire of judgment. Some of us visit a near-by kraal, appreciate meeting the people, and enjoy the brisk walk in the bracing air.

12. Parents' Day in the Practising

School. I have never seen so many village people at the Station; we have been praying they will receive some helpful message. The parents seem very much interested in the children's work and especially in the braided corn-husk dolls the tiny girls are making and dressing.

13. Sisters Hershey and Wengert report happy times in village visitation. Sisters Steckley and Hall also call at a near-by kraal in the evening.

14. A crowded house for the mid-day service when Sister Lady gave her farewell. Brother Winger led evening prayers with the school boys and girls when many hands were raised for prayer. A hot day, very different from last Sunday.

16. Sister Frey has many interesting things to tell about her visit to Northern Rhodesia and the Belgian Congo.

17-18. Visit from the Director of Native Education and the Circuit Inspector for the purpose of determining grants-in-aid of education for next year. In his chapel talk the Director tells the students to listen to the spiritual teachings of the missionaries for they are the most important things in life.

19-21. A group attend the love feast and farewell service for Sister Lady at Mtshabezi. Ask Brother Hershey how he likes to ride a high-spirited stray horse. (It was called for Saturday afternoon and the messenger was surprised to hear it had been ridden for the owners are afraid of him).

24. Brother and Sister Steckley go to town to help give Sister Lady a happy "bon voyage." Letters from home—Wednesdays are just a little pleasanter than any other week-day.

28. A week of revival meetings begins under the direction of Brother Brubaker. His messages are calling forth serious thought and some are responding to the call of the Spirit.

30. A number of seekers in the services again today, nineteen of the morning school children, a man and a woman (the latter a Christian who was wanting special help), and two boys of the Mission family. The man was an unusually awakened (or sincere) penitent; it was his first step toward God.

Our hearts were saddened, however, to see indifference written on the faces of so many of our young boys. I said "indifference" but I am not sure that on one or two faces I did not see something more active than indifference. Those particular boys on being asked later about their desire for Christian things said they wanted to come to Jesus, but some time in the future.

Eccl. 12:1—Remember *now* thy Creator in the days of thy *youth*—the text of this evening's sermon and our prayer for the youth of Africa. Please join us!

"O God, thou knowest my foolishness; and my sins are not hid from thee."

## Mtshabezi Mission

*Bulawayo, Southern Rhodesia*

AUGUST

Our winter has quickly slipped into the past, and the days are again lengthening and the sun's rays more direct. However, even though the days may be quite warm, the nights are quite cool. Owing to the scant rainfall last season, water is not too plentiful. The Mtshabezi river bed has long since been dry. The fruit trees are suffering from lack of moisture, and things in general are dry. Our well supplies us with sufficient water for general purposes, though not enough for what the trees should have. We all hope for early rains.

Kraal visitation was done by a number of the mission staff as opportunity afforded, and we trust some seed has fallen into prepared soil. Masotsha Sibanda came to us as evangelist for a two week's special service. However, at the end of the first week he was called home on account of serious illness of his daughter. N. Dube then stepped into the gap and gave Spirit-filled messages from a full heart. Some souls took definite steps forward, while still others hardened their hearts to the truth.

Sr. Frey was absent the first part of the month, having accompanied her daughter Lois to Northern Rhodesia for her marriage on Aug. 5th. She also visited a number of Mission Stations there and in the Congo, where there is a dense population and many open doors for giving out the Gospel. She returned to Bulawayo on the 15th and the following day to the Mission.

On the 22d our staff was again depleted, as our dear Sister Lady left us for her furlough to the home land. May God be pleased to give her a safe voyage and also give her Christian fellowship along the way.

The new industrial building is now about ready for occupancy, for which all are very thankful.

The two weeks from Aug. 15th to 28th were busy ones at the hospital. Seven new lives were there brought to see the first light of day. Most of these infants have Christian mothers and in some cases both the parents are Christians. Pray that these tender lambs may be brought up in the nurture of the Lord. Beside these seven babies born here, Sr. Kauffman was called during the same fortnight on a case in a European home about ten miles away. So there were really eight during this time.

So the days come and go with their opportunities and responsibilities in the different departments of the work. Our one aim is the salvation of this people, and the glory of God, whether our work be in the class room, or in the industrial work, in building, in ministry to the sick or in the more direct spiritual part of the work. We need your help and co-operation. Your

(Continued on page 335)



## "Help Wanted"

G. E. Wallace

JIM NEVINS was the kind of a fellow who, if you asked him the direction to a neighboring town, and if he thought he could get away with it, would direct you in the opposite direction and justify his action by stating that if you kept on travelling far enough you would finally arrive, which, of course, is true. Wayne Clapper on the other hand was the kind of fellow who if you asked him the direction would drop whatever he was doing and go with you in order to make sure that you got there.

And so, seeing Jim Nevins was the kind of fellow he was, and that Wayne Clapper was the kind of fellow he was, things had to happen just as they did—until the very end, that being a surprise.

Jim was tramping through the slushy streets one day, going no where in particular, just meandering around. A light snow was falling and, powdering with white the dirty gray drifts that still remained from the winter months. It was the last of March and winter, although it still remained and held the city and countryside in its grip, was loosening its hold.

And then Jim saw a sign that caused him to snap to attention. Over across the street, on the side of a brick building that housed a chemical plant, by a little drab door that was reached by iron steps mounting from the sidewalk, a sign hung, stating "Help Wanted."

Jim stood there, and then he smiled. In order that he might be sure that he was making no mistake he crossed the street, waiting till the flow of trucks let up, walked over to the sign and examined it carefully. He had thought it peculiar that a sign "Help Wanted" should be displayed. Business was picking up, the flow of traffic and especially trucks helped, but business hadn't picked up to the extent that signs "Help Wanted" were being hung out, or that lines of men and young fellows who had been wanting work were getting taken on or were even stamping up the steps to the employment offices of the mills.

So Jim looked, and scratched at some frozen snow that covered part of the sign, and smiled, after which Jim continued his aimless walking, down through the mill section, over to the railroad station, down the avenue with its stores, until, tired, he started toward home.

And on the street where he lived, Jim ran into Wayne Clapper. Jim had never liked Wayne. There was no active dislike on his part but he thought Wayne rather soft and easy-going and foolish. He just could not understand a fellow who would not himself out when he had nothing to gain by it.

"Hello, Wayne," Jim said. And then Jim thought of that sign. He smiled. He might as well brighten a dull, drab day. And besides April was coming. It would soon be the first.

"Hello, Jim," Wayne said.

Ordinarily that would have been the end

of their conversation. They would have gone their separate ways.

But today Jim stood there. "By the way, Wayne," he said. "Have you gotten work yet?"

The answer was what he knew it would be. Wayne hadn't—but he wished he could find some.

"I saw a sign that said 'Help Wanted,'" Jim said.

An eager light flared in Wayne's eyes.

"Over on Twelfth Street at the Chemical Plant," Jim added.

He didn't see the light fade out of Wayne's eyes. He was too much occupied with his own thoughts, which were, "Say, it would be a good joke—Wayne going there—and seeing that sign—and then discovering the word that was covered with that frozen ice and snow."

"I thought I ought to tell you," Jim said. And he hid his smile. Later he'd ask Wayne if he made the trip. Let's see—if he gave Wayne two days, if he took care to run into him on the first day, he could say, "Well, Wayne, what about it? Did you get that job?" And then laugh. For Jim Nevins was that kind.

And after Jim had gone Wayne stood there. He was tempted to go over to the Chemical Plant and see if he couldn't get taken on. But he knew he couldn't. He knew the requirements of almost every mill in town—he knew what qualifications you had to have before you could be considered. And at the Chemical Plant they required a high school education—and all the courses in chemistry that the high school offered. And they could get all the fellows they wanted who possessed these qualifications.

Wayne sighed—and then Wayne brightened. A sparkle came back into his eyes. He had a friend by the name of Kenneth Munson who was qualified. He would hunt up Kenneth and tell Kenneth about the position. The fact that Kenneth had moved from the neighborhood and lived in a section of the city two miles away made no difference. The fact he didn't have twenty cents for bus fare made no difference. Kenneth was a friend of his—Kenneth was qualified—he'd go and tell Kenneth.

Two miles—forty blocks. The sidewalks were slushy, the streets filled with half-frozen snow and water that would in the course of a few days of warm weather flow down the sewers. Wayne tramped along, paying no attention to the discomforts of the walk. He turned up his coat and faced the raw wind that cut through his thin coat. He whistled as he walked.

And he felt sorry only because Kenneth wasn't at home.

"I'm sorry," Kenneth's mother said. "Kenneth is out of town. He heard that some of the rayon mills in Meadville were hiring and he went down there to see if he could get work. We haven't heard from him since he started."

"That's too bad," Wayne said.

Kenneth's mother nodded. "I'm sure Kenneth would appreciate what you have done," she said. "If he were here he would go right around and apply."

But he was in Meadville, and there had been no letter from him—yet. There was no way of reaching him.

Wayne walked back, and thought, "It's a shame." For jobs were not too plentiful even yet.

"I wish," Wayne thought, "Kenneth were here. I wish there were something I could do."

And then, suddenly he had an idea, an inspiration. He could do something. He would write to the Chemical Plant about Kenneth, telling them of Kenneth and his qualifications, so that they might hold the job for him—unless of course someone as well qualified appeared.

And all that time that sign hung outside the drab door of the employment office, "Help Wanted," but with one word covered with frozen ice and snow.

"I'll write," Wayne thought. He spent much time writing and rewriting his letter. He'd have to sell Kenneth to those people, he would have to make them see that Kenneth was exceptionally well qualified. Otherwise, naturally they would hire the first one who appeared.

Twice he tore up the letter he had written, dissatisfied with it. And the minutes passed. And finally he sighed with satisfaction. The letter was finished.

And outside a little warmth crept into the pale air as a pale sun broke through a haze of white. The water in the gutter began to ooze through and past the slush—the water began to trickle down the open sewer mouths. Spring was coming. And over on Twelfth Street a gob of frozen snow and ice fell with a "Plump" off a sign. "No Help Wanted" now appeared where "Help Wanted" had been before.

But Wayne did not know that. He took his letter and mailed it. And then he went on working at the things at hand he had to work at, helping around the house, reading, even studying a little. He hoped that letter he had written would have some effect. He hoped Kenneth would return soon,—the sooner the better.

And Jim Nevins saw him once and smiled. He almost asked him, "Did you go out to the plant?" But he decided he'd wait a day or so longer, until April first. That would give point to the joke.

And then—a letter came.

"A letter for me?" Wayne said. "From the Chemical Plant."

He tore the envelope open. If that plant said they had a job for Kenneth he'd get Kenneth if he had to tramp all the way to Meadville, and that was forty miles. Kenneth must not lose his chance.

And then Wayne stood staring at that letter. On a sign, a dingy sign with weather-worn gilt letters, were the words "No Help Wanted." But Wayne did not know about that sign.

"We were rather surprised," the letter ran, "to receive your letter concerning your friend Kenneth Munson \* \*."



"Why," Wayne thought, "Jim must have been mistaken about that sign." And Jim had gone all the way across a slushy street just to make sure he wasn't mistaken.

"Say," Wayne thought, "that means that Kenneth won't get work."

"But if you would drop in," the letter continued, "we would be glad to talk over a position with you that we think you might fill."

He had almost sold Kenneth Munson to them, even if they needed no help. Well he had written and rewritten that letter three times. And, standing there Wayne wished he had written it once more, and if he had done just a little better, if he had taken more pains, he might have secured work for Kenneth. He had come near as it was.

"Say," the postman was back. "I overlooked this." And the postman handed Wayne a card.

Wayne took the card. It was from Kenneth.

And the card said, "I've secured work at the rayon plant. My address is—"

\* \* \*

April first, and Jim Nevins was all set for a good hearty laugh.

"Hello, Wayne," he said.

"Hello, Jim."

"Did you go over to the Chemical Plant?" Jim asked. Now was the time to roar—and the date was right, too, April first.

"Yes," Wayne said.

The start of a smile appeared on Jim's face.

"They didn't need help," Wayne said. The smile broadened.

"You must have been mistaken, Jim," Wayne continued.

The smile broadened and it would have become a raucous laugh only Wayne went on. "But they offered me a place in the office. They are going to organize an advertising department—and they asked me if I'd accept a position. A minor position," Wayne was modest.

Jim Nevins stood there, his smile was gone. The joke had fallen flat. And some way, hearing Wayne's words, "You must have misread that sign," Jim knew that even if Wayne had not gotten work the joke would not have been a joke. Wayne Clapper would never have believed, no matter what, that any fellow could be mean enough to pull a raw joke like that.

—C. U. Herald.

Of the traitor Judas, Christ said: "Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." And yet Christ loved Judas and would have saved him if Judas had truly put his trust in Him. Let us remember that the fact that the prophets had foretold the treachery of Judas and that Jesus foreknew it, in no way forced Judas to commit his dastardly deed. Far from this: Christ showed to Judas every mark of mercy, of grace and of love.

—R. E. Neighbour.

## Be Good, Papa

Two voices cry, "Be good, papa,  
Don't work too hard today!"  
And I turn to see the waving hands  
Of my little Beth and Faye.

Two girls of bright and sunny hair,  
Of deep and thoughtful eyes  
And in their voices, touched with love,  
What tender magic lies.

All day along the crowded street  
Within the busy town,  
I seem to hear their voices sweet,  
They chase me up and down.

And their dear words of warning love,  
Pursue, where'er I go.  
They mean far more, far more to me  
Than those who speak them know.

Have I no helping hand to reach  
Out to my brother's need?  
Do I seek my gain by another's loss,  
Am I led to some wrong deed?

Do temptations press within, without?  
Do wrong impulses rise?  
To do some dishonorable act  
Stand I upon the verge?

Then comes that message soft and clear,  
From the dear home miles away,  
"Be good, papa, be good, papa."  
The childish voices say.

They rise before my faltering eyes,  
My little Beth and Faye.  
I feel I dare not do the wrong  
I dare not go astray.

Sel. by E. M. W

The highest enjoyment of the saints in this world is but a taste, a prelibation of their future glory.—Edwards.

## REPORTS

(Continued from page 330)

blessing, large crowds and old-fashioned conviction.

The first woman almost ran to the altar, she was a church professor for a number of years. She prayed for three hours straight through that night, but was not satisfied, she received the witness at home.

There were twenty-five who prayed through to a real experience. One woman stood up and finished praying through, she did some jumping and shouting. Five prayed through one Sunday afternoon. One man threw his tobacco away while he was praying. The next day he broke up his old pipes and burned them in the garden. The people here were easy to pray with.

Bro. and Sr. Slaters live near this grove and helped with the services. Bro. Herman Miller from Altoona preached here one Sunday afternoon and evening; another Sunday Bro. H. O. Musser was here and preached for us; Bro. O. B. Ulery and Bro. Shoaltz were also with us; Bro. J. H. Byers was with us several evenings, also Bro. Fink. We did appreciate their presence and fellowship.

We had children's meeting here one afternoon a week, thirty some came every week. They enjoyed it and were so easy to teach.

All through the meetings we had excellent order, some nights there were several hundred people present and no disorder.

The Saxton folks helped in these meetings, also Bro. John Dodsons, Bro. Glenn Dodsons, Bro. Dewey Walls, Sr. Wengert, Sr. Dixon and Bro. Ross Morningstar. Bro. R. K. Ebersole did most of the preaching in these meetings. May the Lord bless all these dear people is our prayer, and lead them into the deeper things of God.

—Mrs. R. K. Ebersole, Cor.

## Mtshabezi Mission

(Continued from page 333)

prayers mean more than you can ever know. It is an encouragement to receive letters from those who are remembering us and the work in daily prayer to God. May God bless you and give you souls here in Africa even though you may not meet them until you meet in the glory world. Yes, pray, pray, and still pray. God bless you!

—E. M. F.

## Missionary Sailing

On the evening of Sept. 27, a group of interested relatives and friends gathered at Pier 86, New York to participate in the final farewell of the outgoing Missionaries, Sisters Ella Gayman and Edna Lehman.

Between sixty and seventy brethren and sisters were present at this service held in the smoking room on "B" deck, S. S. "BREMEN."

Included in this number were Sister Lehman's parents, and their family, her Pastor and wife, Elder and Sister John Lehman, and others from her home congregation at Locust Grove, York County, Pa.

Also a number of Sister Gayman's friends and relatives from Franklin County, Pa., and several Board members and a group of brethren and sisters from Lancaster County.

Beside the foregoing, Bishop and Sister O. B. Ulery and daughter from Springfield, Ohio, were present also.

At this service Bishop Ulery gave the main address, using as a scriptural basis the 91st Psalm. Sisters Gayman and Lehman gave their final farewell addresses, in which the predominating note was a dauntless faith and trust in God as they went forth to answer God's call to service in the foreign field.

With the war clouds hanging heavy, and many cancelling their sailings, these sisters manifested a spirit of trust and confidence, that gave evidence of a genuine call of God.

We believe that only the prayers of the saints were instrumental in staying off the cruel horrors of war at this time.

At 12:20 A. M. Sept. 28, anchors were lifted and the "BREMEN" set sail on her voyage to the eastern continent.

May our prayers accompany these Sisters as they have gone forth, Sister Gayman to again take up her work in India, and Sister Lehman, as she takes up advanced medical training in London.

When you take up your cross and follow Jesus, you will be much more aware of Him than of the cross.

As the supports of life, so the means of grace, are continued to us after they have been a thousand times forfeited.



**The Last Days**

(Continued from page 326)

of the flesh, even denying the very existence of God. These are all arrows pointing to the soon coming of our Lord. Soon the cry will be made, "Behold, the Bridegroom cometh; go ye out to meet Him". Then we who have been faithful down here, will rise to meet our great Redeemer in the air, to be with Him at the great Marriage Supper in the skies. Oh, how welcome will be those words, "Come; for all things are now ready"!

The darkness of woe has already begun to settle over the world. The sullen roar of the legions of the godless can be heard. We can see the storm clouds of God's wrath gathering in the skies, soon to break in all its fierceness on the heads of the ungodly.

Awake, for the time is at hand. We can almost hear the victory shout of the triumphant children of God. The end is near, even at the door.

—The Church of God Evangel.

**A Missionary's Qualifications**

(Continued from page 331)

rugged heads, and oceans roll their tempestuous surges, and pestilence breathes its deadly poison, yet, in the name of that Divine Master whose he is, and whom he serves, he embarks his health, his reputation, his hopes, his interests, his life, his all, and having landed on the enemy's opposite shore, he disdains a retreat, like the Athenian commander, he burns the ships behind him, he draws the sword and throws away the scabbard inscribing on his banners, 'Victory or death.' He rushes to the imminent deadly breach, and victoriously scales the loftiest battlements of the enemy's strongest hold.

"This is not an imaginary character. We have the bold and graphic original embodied in the person of St Paul and his apostolic coadjutors; 'These be the men that turn the world upside down;— I pray God that they may come hither also.'

"Cannot God raise up such men? I believe it, I expect it. What the great Head of the Church has done before, He can surely do again. I firmly believe ere the bursting glories of the coming of Jesus to take up His reign upon earth, the breath of the eternal Spirit shall come from the four winds and breathe upon His own, and we shall behold 'an exceeding great army' of such heaven-inspired, and heaven-qualified men, marching forth to the conquest of the heathen world."

—Selected.

Believe in the Lord your God, so shall ye be established; believe His Prophets, so shall ye prosper (II Chron. 20:20).

**The Dish Was Empty**

A woman entered a bar-room and advanced quietly to her husband who sat drinking with three other men. "Thinkin' ye'd be too busy to come home to supper, Jack, I've fetched it to you here."

And she departed. Jack—her husband and the father of her children—laughed awkwardly. He invited his three friends

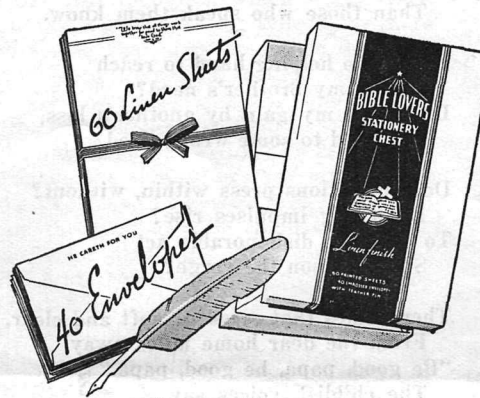
to share the meal with him. Then he removed the cover from the dish. The dish was empty. It contained a slip of paper that said:

"I hope you will enjoy your supper. It is the same your wife and children have at home."—Selected.

"As for our redeemer, the LORD of hosts is his name, the Holy One of Israel."

**Newest "Bible Lovers" Stationery Values**

Christian people, more and more, are using Bible Lovers Stationery regularly. The scriptural messages carry inspiration and consolation to those who read them. This is a delightful way of honoring Christ and advancing his good cause. Every sincere person will welcome this attractive variety of items to choose from.



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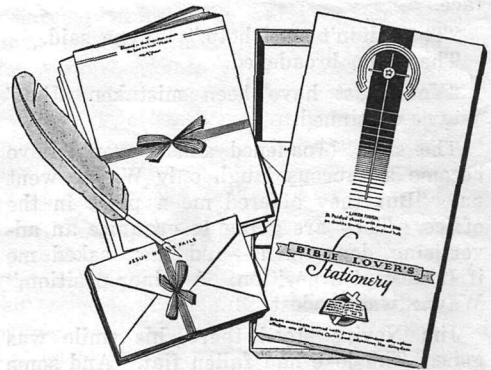
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Neat hand-drawn texts are printed in brown ink on the sheets. The portfolio is of sturdy, tinted cover stock with "hand-pasted" colored picture of "The Good Shepherd" adorning it. Handy for travelers. Makes an appreciated gift. Try one yourself.

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