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V.L. Stump

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Mrs Frank J Wingert 8-40
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Number 17

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Fundamental
Doctrines That Should
Be Emphasized From
Our Pulpits

Samuel Lady

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The Preacher in the
Pulpit

Marshall Winger

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The Offensive Cross

C. R. Heisey

~ ~ ~

The Upward Climb

Henry G. Brubaker

~ ~ ~

Dealing With Sin at
Its Source

Joel E. Carlson

~ ~ ~

Dangers of Profes-
sionalism

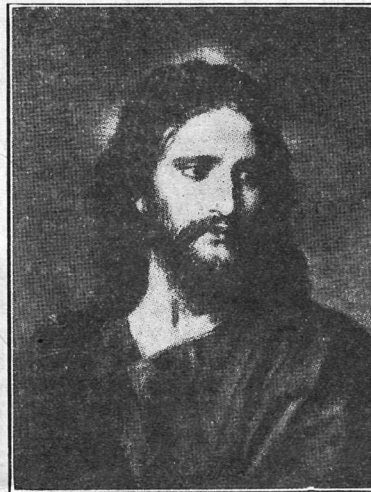
B. M. Books

~ ~ ~

Foreign Missions

WHAT ONLY CHRIST CAN DO

C. C. Crowston



"Though critics disagree, I find
it daily true,
That Jesus Christ can do for
me what only God can
do."

I ask you, unknown reader,
In earnest tones and grave,
What are your thoughts of
Jesus

Who came to earth to save?
Christ asked this searching
question

When He was here below:
According to your answer
So is your weal or woe.

Christ is no local mortal
You may just "chance" to
meet

He must be met in mercy,
Or at the judgment seat.
No soul that ever traveled
Across the stage of time,

But must confront His visage
In yon eternal clime.

He's standing now in mercy,
And knocking at your gate:
You may most grimly spurn
Him,

And sponsor your own fate,
But woe betide the future
That waits you over there.
If you despise the Saviour
The demons' doom you'll
share.

O turn while He is pleading—
List to His wooing call
Before the drape of darkness
Drops on you like a pall.
Salvation is God's offer—
A pardon full and free
Through faith in Christ who
suffered
On Calvary's cruel Tree.
—Selected.

Made Clean by Storms

IN one of our eastern cities there is a public building which arrests the attention of every passer-by and challenges the admiration of those who know its history. The flight of steps leading to the main entrance of this building, as well as the stone curbing on either side, is of fine gray concord granite.

These pillars form the support of pure white shafts of composite limestone columns rising directly above. Not until we learn that these beautiful columns were quarried in Kentucky, and that they once were anything but white, do we appreciate the great change which has come upon them.

But why should these columns take on this charming whiteness? What has happened to them? The story is of surpassing interest. Pounded by rainstorms, beaten by the snows of winter and nipped by the frosts of early spring and autumn, gradually, by a natural process of bleaching the crude oils which were in the stones in the beginning have been drawn out and washed away, leaving the pure, white color.

Made white by the storms! Have you not noticed that for a time after a heavy snowfall, it is made darker and less beautiful by the dust and smoke which settle upon it? But let a hard storm of rain come, and in a little while the dust and the soot are all washed away. It is the same beautiful story—made clean by the storms. Often when the world has been lashed by winds which seem to sweep everything before them, and its very foundations tremble with the thunderbolts, when the end comes all nature seems cleaner. The grass is more green and the flowers are lovelier than ever.

Does not this lend a charm to that old, old word from the Bible: "Wash me, and I shall be whiter than snow"? Threshed by the wind and the rain and the hail, washed by the deluges of the years, so the stone gets its whiteness. Purged with hyssop, so our lives are made clean.

Streams which have been polluted by the refuse from factories and other unclean sources, in the course of a few miles arid of their impurities and made clean and sweet, fit for use in the most exacting of households. How can it be? On the way downstream, the water has been dashed against many a stone at the bottom of the river or along the banks of the stream. The passage has not been easy, but the water has been washed clean and is pure and wholesome again.

That was a bitter experience yesterday. We shrank from it. It hurt us to the very heart. It did not seem as if we could endure it. But would we have wished to

have been spared this bitterness if we had known that it was the price of the peace and happiness we enjoy today.

It is the same sweet old story. Kentucky gray marble made beautiful by the blasts and frosts of the years. Hearts softened and beautified by these light afflictions, which are but for a moment, working out for us a far more exceeding and eternal weight of glory!

—Edgar L. Vincent.

An Ill Wind

"I DON'T see why grandmother says that 'it is an ill wind that blows no good,'" exclaimed Harold crossly, as he jerked his gray and white cap down over his eyes. "I'm sure this wind is no good."

The wind had hurled the sharp edge of a leaf into his eye. As he raised his hand to his face the wind snatched the gray and white cap, whirled it high in the air, and then neatly lifted it over a stone fence.

Harold, raising his head just in time to see the cap sail away, cried out angrily. Now he would have to go in the yard and get it! Harold was bashful and he didn't know the people that lived in that white house.

He sighed as he struggled with the gate. At last it was open, but the cap, which he expected to find inside the gate, was caught in a small evergreen tree in the center of a flower bed surrounded with a low fence of wire. Harold did not like to climb it without permission.

He rang the bell, and after a very long time some one opened the door.

"M-m-mmy c-cc—" Harold stammered, his face growing red.

The lady in the door glanced at him over her glasses. "Dear me! That must be some new kind of language!" she said. "Wait a moment until I call my nephew; perhaps he will understand." She beckoned to Harold to follow her.

Harold was more embarrassed than ever within the house, but he was trying his best to make himself understood. "I-I j-just w-wanted"—he began.

Then there was a wild shout, and a boy his own size came dashing through the doorway. "Harold Norton! Whoopee!" a voice shrieked.

"Bobby Deane!" Harold shouted back, forgetting to stutter.

"This is my aunt's house!" Bobby cried, jumping around. "How did you know I was here? I was just telling Aunt Martha that there was a boy in this city that I knew, but I didn't know where he lived!"

It was an hour before Harold went through the gate again, this time with his

old-friend's arm around his shoulder. The wind tugged at his cap.

"Isn't the old wind horrid," laughed Bobby.

"Not much!" Harold said. "I guess this isn't an ill wind, after all."

—Exchange, in Apples of Gold.

Wisdom of God

SOME one says: "Knowledge directs a man what is to be done, and what is not to be done; but wisdom directs him how to do things conveniently and fitly."

Wisdom is the gift of God. In Job 28:28 we read: "Behold, the fear of the Lord, that is wisdom." In the same chapter are mentioned quite a few things that are hidden which man's knowledge has found out. But Job at the end says: "Where shall wisdom be found?" Man knoweth not the price thereof." According to Job, wisdom is a very costly thing. We admit it is a very costly thing for we read, "The price of wisdom is above rubies." The 28th verse tells us: "Behold, the fear of the Lord, that is wisdom." Wisdom truly then is a wonderful gift.

Let us see what James says about wisdom. He says: "Wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

We should fear God, but not with the slavish fear of man who has not the love of God in him. He thinks God is a "hard master" and tries to serve Him because he thinks if he does not something will happen.

We should fear God with a Godly fear, a reverential fear, which comes from a heart of true love for Him. He loved us so much that He sent His Son to lay down His life for us so that we might be saved.

Those who fear God will receive from Him the gift of wisdom. In First Corinthians 1:30 we read: "Christ Jesus who of God is made unto us wisdom." This wisdom which comes from above as James says, teaches us to be humble. It also teaches us to bear with the infirmities of others. It not only helps us to bear, but it also takes pity on others, who are easily offended or who are inclined to offend.

"Without partiality." This means without respect of persons. God is no respecter of persons. God is love. If we love with the love that God has, we will love every one alike, with the love which He has placed into our hearts.

"Behold, the fear of the Lord, that is wisdom" (Job. 28:28).

—I. M. Stoneback.

The Home is, to a large extent, losing its hold on the heart and imagination of young America as an influence for character and solid morality.—Warden Lewis E. Lawes.

Chore Boys for the Devil

YES, we will agree that this isn't a very flattering title, and we originally started out with a much different one, but in the final analysis concluded that this was appropriate and fitting even though it wasn't flattering.

As a lad, when I heard read, or read for myself the parable of the man who sowed good seed in the fields and of the enemy who came at night and sowed tares among the good seed, I couldn't help being filled with wonder and resentment. With wonder, because I tried to fathom how any one with reason could be mean enough to go into his neighbor's field at night when he was asleep and go to the trouble of sowing seed which he knew could never bring a single blessing, but bring sad disappointment, dismay and fearful results at harvest time. With resentment, because I thought it just wasn't fair. That whoever the seed sower was, whether it was the devil or one of his chore boys, why should they be so cowardly? Why not come out in the open? Why not in broad daylight attempt to do their evil work?

Well, as we grow older we have learned that the devil's chore boys don't always work in the night. Many of them work in broad daylight, but their methods are certainly dark and shady. By this time, I know someone is saying, "Who are the devil's chore boys, anyway?" and I don't expect very many people will agree that they might be one, that perhaps a good share of their life has been spent doing chores for the devil. They have insisted on wearing their own uniforms (the outward show of their religious profession) but just as surely as there is a God in Heaven, they have spent a great deal of time, some have wasted half their life, doing odd jobs the devil wasn't mean enough to do for himself, so he got them to do it for him.

Some time ago a woman, who, for many years, was employed doing odd jobs for Satan, was awakened and saw her true condition, was reclaimed and brought back into true relationship with God. Then she became desperately concerned about her son. She went to her pastor and with an anxious heart, said, "Help me with my son. I am so concerned about him. He is drifting into skepticism, and becoming more and more rebellious. He will not go to Church. Please talk to him."

This was the Pastor's reply, "Sister, I wish I had a hope that I might do him some good, but he does not like me. I have no access to his heart. He dislikes me and this church. You, yourself, have talked away all our influence in your home, by criticisms before him in your house. I am sorry but it looks hopeless for me to do anything. You, yourself, might do some good by confessing your fault to him."



Now just what happened in this case? Here was a woman who had shut the door of the church against her son in her carnality. Her son, who once was a bright Sunday School loving boy, had all the potentialities of becoming a strong, faithful Christian. His heart was receptive to truth, but as he approached the formative period of his life, he was compelled constantly to listen to the unceasing tirades of his own mother, in which she insisted on criticizing other Christians and her church. No word of praise for her preachers ever fell from her lips, no good thing apparently could she ever see in any one. Day after day, she did the devil's chores

The Cross

*Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The wine juice sweetly issueth
Where men have pressed the clustered
fruit:
And courage grows where dangers come,
Like pearls beneath the salt sea foam.*

*Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are;
If wind and sky were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung,
If David's heart had not been wrung.*
—Anon.

and the heart of this lad, like pliable wax, was being shapen in her own fingers.

The day finally arrived when the call of the world was upon that lad. He was not saturated with the Word of God, he was not saturated with good and kindly thoughts for his fellowmen, especially for those people who were members of the same church to which his mother belonged, and do you wonder that the pastor felt hopeless to do anything for that lad.

Perhaps the saddest thing in the world is that fact that parents who claim to be Christians and belong to the household of faith, should become the devil's chore boys, and cause the loss of their own children by the cruel habit of continuously criticizing the church, its members and its methods.

There are no songs to be compared with the songs of Zion, no orations equal to those of the Prophets, and no politics equal to those the Scriptures can teach us.

—John Milton.

Paying Tithes Not Giving

THE tithe is the Lord's. It is a debt that we owe Him. Therefore, when you pay your tithe, you are simply paying your debt to God. In actuality, Christian stewardship applies to nine-tenths of our income, as the one-tenth, or the tithe, is God's from the very beginning.

One of the outstanding truths that tithing is of vital force and power today is that God does put His blessing upon it. He says, "Prove me now herewith." God is willing to be put to the test, and you will always find that He will not disappoint those who trust and obey Him.

The editor had the privilege recently of spending Saturday and Sunday at Mooretown, Michigan, where Samuel Lady is pastor. Bish. L. Shoaltz is engaged there in tent meeting services. Over the week-end a Young People's Conference was held. Quite a number of years ago the writer was pastor there but it has been a long time since we were able to make any personal contacts with the people of the vicinity. We were very happy to meet old friends and note the way the work of the Lord has prospered there. We did not need to strain our eyes to see the miracles of God's grace, that really performed in the hearts and lives of men and women.

Among the few contacts made, we had the privilege of calling on an old friend who, although not a member of our own church, is a staunch Evangelical, and who was converted about the time of our pastorate at Mooretown. As a young preacher, with a growing family, we were privileged to work for a great many people in the community. Being somewhat of a decorator, it was not hard for us to find all the work we could do. The man referred to above was engaged in the mercantile business in the little town of Snover, which, during that time, became a railroad town. We were privileged to be in his home a great many times and did a great deal of work for him. It was at this time he was led to consecrate himself to God. A little later, he was definitely led to discontinue, in every form, the sale of tobacco. Many persons predicted that he would lose his customers, but the opposite proved true.

It was certainly a pleasure to meet Bert Williams and his good wife and find them both rejoicing in the Savior's love. God has blessed them in their work, they have not become wealthy, but they have been enabled during these many years to help push along the Gospel Chariot, and God alone knows what will be the final result of their decision many years ago to turn back to God His share of their income and endeavor to carry on a business in a clean, straight forward way, that has set an example to others engaged in merchandising.

(Continued on page 266)

Fundamental Doctrines that Should be Emphasized from Our Pulpits

Eld. Samuel Lady

This Address Was Given at the
Ministerial Meeting at General Conference

PERHAPS a few words of explanation are necessary in clarifying our minds in relation to our theme which we are about to discuss. What is fundamental and what is doctrine? Fundamental is that essential, important, foundation, original. Doctrine is teaching or something being taught and believed.

In these days of timidity and uncertainty in many pulpits; of worldliness and fashion in many homes; of vulgarity and immodesty on the streets; of Sabbath breaking and Sunday desecration everywhere, let us rally around the sacred altars; the old-fashioned mourner's bench; the Spirit-filled prayer meetings; and the Divinely planned Sunday schools, with Spirit filled, Spirit-called, and Spirit-directed ministry, with the Word of God as our standard; the Holy Spirit as our guide, and pray the divine power down from the skies, till sinners will tremble; backsliders will get uneasy; believers cry out for deliverance from the old man; and those that are at ease in Zion will be shaken as a tree by a storm.

May we pause here to give some Biblical quotations which will help us see from a scriptural standpoint the grave importance of the Sacred Ministry and the handling of the Word of Life. Acts 1:1-2, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." II Tim. 2:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine . . . that the man of God may be perfect . . ." Rev. 22:18-19, "For I testify to every man that heareth (or readeth) the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Let us be reminded, fellow-laborers, that there is a strong power in Bible truth.

An outstanding student, with pen knife in hand, studied in a particular college under a certain professor. Every time the professor said that this does not belong to the original, and that this passage seems

to be an interpolation, he cut it out. At the close of the year, the student handed his instructor the two lids of the Bible with this crushing testimony: "I came here with a whole Bible and with the faith of a pious Father and Mother, but after listening to you for a year, this is all that I have left." Ministers and teachers, what are we giving our parish? What shall we give our people? The answer comes back—"Give them the Bible." There is nothing they need more and perhaps nothing they know less about.

In suggesting the Fundamental Doctrines, I would like to classify them under three main headings: Evangelical, Evangelistic, and General. There will be some overlapping of subject matter as I continue. Time and space will not permit me to go into detail in any particular one so I shall merely mention them and let you think and pray the rest through.

I. EVANGELICAL

1. The inspiration of the Word—II Tim. 3:16.
The Holy Scripture contains all things necessary to Salvation so whatsoever is not written there, nor proved thereby is not required of any man. But he that adds to or takes from—Woe unto him.
2. The Divinity of Christ
Revealed in birth, life, death, resurrection, ascension, and future return. or God, made flesh and dwelling among us. "And we beheld his glory as the only begotten of the Father."
3. The Fall of Man
Man fell through the First Adam's sin and was redeemed by the Second Adam—Christ.
4. Atonement
A. God did condemn—He now acquits.
He did rebel—He now admits.
B. Remission of punishment.
1. Restoration of favor—Strong.
5. Adoption
God our Father—Jesus our Elder Brother.
6. Divine Healing
Man has a twofold nature. He is both a material and a spiritual being. Both natures were equally affected by the fall. His body exposed to disease, and his soul corrupted by sin. How blessed, therefore, that the complete scheme of redemption includes both natures and provides for the restoration of the physical as well as the spiritual life. We have the commission: "In my Name, cast out devils

and in my name lay hands on the sick that they may recover." "Which is easier to say—thy sins be forgiven thee, or to say, take up thy bed and walk"?

7. Tithing

We want to conclude this first division with the perfect number seven, and with the blessed teaching of tithing, which enriches the life as it is practiced. It is a system that will fill the church treasuries and supply the needs of the church work everywhere. "Prove me and try me." Will we do it?

II. EVANGELISTIC

1. Sin

If there is any state in the life that God will not tolerate, it is sin. Nothing will save the Church and cause her to usher in the Kingdom of God, but the plain, fearless dealing with sin and a call for people to repent of their sins and to begin doing the will of God. We could preach a more popular subject, but none so necessary and important.

2. Repentance—which means:

- A. A strong conviction of sin.
- B. A Godly contrition of sin.
- C. An honest confession of sin.
- D. A permanent discontinuation of sin.

Dear co-laborers—how many sermons did you preach on repentance the past five years?

3. The New Birth

There is no more positive definite teaching of Jesus than that recorded in John 3:7: "Ye must be born again." As profound a mystery as the wind, but there is nothing that we can be more sure about, and oh, the blessed experience to be enjoyed. No education, training, or environment will substitute. We need the genuine. No person should be admitted into any church without this experience.

4. Sanctification

Jesus' last and final words to His true followers on the Mount of Ascension as recorded in Acts 1:4-8, gives the introductory words to the possibility of this experience. Ten days later the Holy Ghost Dispensation was ushered in and experienced by the Apostles as recorded in Acts 2:1-4. We are brought face to face with the terrific fate upon the Jewish Church for rejecting Christ as the Savior under the Gospel. Dare I say, a sad fate is brooding over the churches that reject the experience of Sanctification made possible by the ushering in of the Holy Ghost Dispensation.

Regeneration is an incoming of new life in the soul: Sanctification is a death to the old life. One reviving,

the other destroying. Our sins cannot be crucified, neither the old man pardoned. Quoting from Dr. Keen: "It is hardly credible that God expects or deems it possible for the natural heart by one leap of faith to cross the Red Sea of guilt and the Jordan of depravity." So let us keep first things first, and second things second.

Every minister needs the down coming, incoming, and overcoming power of the Holy Ghost in his life and should not be satisfied until every one of his parish has the blessed experience as provided by:

1. God—The Author—I Thess. 5:23.
2. Jesus—The Element—Heb. 10:10.
3. Word—The Instrument, Jno. 17:17.
4. Holy Ghost—The Agent—Rom. 15:16.
5. Witness of the Spirit.
One thing that crowns the religion of Jesus Christ is the fact of a saving faith that brings a full assurance. Amen. We find many people that are about as uncertain as the statement below suggests:

*"If you seek religion you won't find it,
If you find it you won't know it,
If you know it you haven't got it,
If you got it you can't lose it,
If you lose it you never had it."*

Let us build on Certainties:

*"If you seek religion you will find it,
If you find it you will know it,
If you know it you have it,
If you have it you can lose it,
If you lose it you will know it,
And will not be satisfied till you get it back."*

"His Spirit bears witness with our Spirit."

III. GENERAL DOCTRINES

1. Judgment
John 5:22, Heb. 12:23. Judge, in the person of Christ. Some peoples' sins go before to judgment, some peoples' sins follow after. All sin must appear before the judgment. All men, body and soul. I Cor. 15:51,52, II Cor. 5:9-15, II Peter 2:1, I Peter 4:17-18. How tragic will be the horrors of those that are not willing to let judgment be passed on them here. They will cry for the rocks and the mountains to hide them from the One that sitteth on the throne over there. Lord, help us to see that it is coming. "And it is appointed unto man once to die, but after this the judgment." Heb. 9:23. Ground for final judgment. The

law of God—Rom. 2:12, The Grace of Christ—Rev. 20:12.

2. Heaven
Final, eternal state of the righteous. A definite, concrete, holy place prepared for those who love Him as recorded in Revelation and other places in the Word.
3. Hell
If we had more preaching about hell from the pulpit, we might have less in our communities. Where heaven ushers one into God's presence and holy society, Hell banishes from these. One is just as real, sure, lasting, and eternal as the other. Each place suited to character: The righteous, seed of Heaven: The wicked, seed of Hell.

Dear fellow ministers and laity, there are still places in the United States and

The Preacher in the Pulpit

Eld. Marshall Winger

This Address Was Given at the Ministerial Meeting at General Conference

THE crying need today from the business world is efficiency, and if the business world demand it, much more does the Church of the Living God require it.

Let us first notice what qualification is needed, from a Biblical standpoint, to produce the right efficiency behind the pulpit.

Ephesians 4:11-13:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Upon perusing these above verses we clearly understand that everything depends upon the one word "He" meaning God, so the pastor must be God-called, God-prepared in order to be efficient.

Paul, in II Timothy 2:6 says: "The husbandman that laboureth must be first partaker of the fruits."

I heard a certain Divine addressing a congregation, and he made the remark that the Church needed a 100% educated ministry; but I beg to say without fear of contradiction, what the Brethren in Christ Church needs today, is a Holy Ghost filled ministry. A minister is filling the most solemn and responsible position in all the world. He stands between the living and the dead; he shall give an account of

Canada as well as other parts of the world, for a church that teaches, preaches, and believes in the Fundamental Doctrines of the Word of God. Dare we shun or fail to give to the rising generation that ministry that will snatch them from an awful hell; prepare them to live, and fit them for glory?

No teaching, however beautifully worded, and pleasingly presented, will substitute for the plain teaching of the unadulterated truth of the Word of God, that will stand, not only in this life, but will remain when this old world is on fire.

Are we willing to take the Bible as the Man of our council and proclaim it to the world until Jesus comes? Amen.

*"Trusting in the literal Word,
We look for Jesus on earth again,
Come, our Everlasting Lord,
With all Thy saints to reign."*

every sermon he preached; it shall meet him in the great day of reckoning; hence, the minister, carrying his authority to preach in his heart instead of in his head, should go from his knees to the pulpit, and from there, deal seriously with mortal souls.

What Shall We Preach

I Peter 5:2 says: "Feed the flock." What are we feeding our people today?

Too many today are being fed on suppers—ice cream socials, and strawberry festivals. It was said of Israel of old, "they sat down to eat and rose up to play," and there is too much of that in our modern religion. The Scotchman said, when he was a boy, the morning diet was good oatmeal porridge and the Bible; but today it is corn flakes and Eaton's catalogue.

The minister's duty and responsibility is to preach the Word. Paul tells us in II Timothy 4:2-3.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

and Jesus in Mark 2:2 says: "and he preached the word unto them."

The word SIN is small inasmuch as it has only three letters, but is within itself one of the most terrible words in the English vocabulary, and should be strongly preached against. The word of God locates as Paul says in Hebrews 4:12:

"for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the

(Continued on page 266)

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

Treasurers of the Different Boards

Executive Board: Harvey W. Hoke, West Milton, Ohio.

Foreign Mission Board: John Hoffman, Maytown, Pa. (Acting Treasurer).

Canadian Treasurer: Wm. Charlton, Stevensville, Ontario.

Home Mission: Abner Martin, Elizabethtown, Penn.

Benevolent and Poor: Carl J. Ulery, 1320 Maiden Lane, Springfield, Ohio.

Publication Board: Charles E. Clouse, Nappanee, Indiana.

Sunday School Board: C. W. Boyer, 2101 Windsor Rd., Dayton, Ohio.

Tract Committee: Paul W. McBeth, Nappanee, Indiana, c. o. E. V. Publishing House.

The Board for Young People's Work: Elam O. Dohner, c. o. Beulah College, Upland, Calif.

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, Eld. and Mrs. Charles F. Eshelman, Matopo Mission, Bulawayo, So. Rhodesia, So. Africa.

Mtshabezi Mission: Elder and Mrs. W. O. Winger, Mrs. Emma Frey, Miss Sadie Book, Miss Martha Kauffman, Miss Anna Wolgemuth, Miss F. Mabel Frey, Miss Mary Brenaman, Miss Martha Shenk, 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 Mary Kreider, Sikalongo Mission, Choma, N. Rhodesia, So. Africa.

Wanezi Mission: Elder and Mrs. J. Paul George, Wanezi Mission, Filabusi, So. Rhodesia, So. Africa.

India

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

Saharsa: Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Leora Yoder, Miss Ella Gayman, Saharsa, 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.

Dauram: Eld. and Mrs. Charles Engle, Dauram, Madhipura, B. N. W. Ry., India.

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

MISSIONARIES ON FURLOUGH

Elder and Mrs. Cecil I. Cullen, Gormley, Ont. Mrs. Sallie K. Doner, Campbelltown, Pa. Miss Anna M. Eyster, 637 Third Ave., Upland, California.

Mrs. Naomi Lady, 637 Dale View Ave., Dayton, Ohio, c. o. H. H. Mann.

Bro. and Sr. C. A. Winger, Upland, Calif.

HOME MISSIONS

City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Pa., Herman G. and Laura Miller.

Buffalo Mission, 25 Hawley St., Buffalo, N. Y., Earl C. and Myrtle Bossert.

Chicago Mission, 6039 Halsted St., Chicago, Ill., Sarah Bert, Supt., C. J. Carlson, Pastor and Asst. Supt., Avas Carlson, Harriet Gough, Alice K. Albright, Rosa Eyster.

Dayton Mission, 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox.

Detroit Mission, 1524 Third St., Detroit, Mich., William and Willa Lewis, Janna Goins, Ida Eckman.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., John L. Minter, Pastor, Naomi Wolgemuth Anna Wolgemuth.

Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Crider.

San Francisco Mission, 311 Scott St., San Francisco, Calif., Walter and Sadie Reighard, Grace Plum, Ruth Bowers.

Welland Mission, 36 Elizabeth Street, Welland, Ont., Edward and Emma Gilmore.

Rural Missions

Canoe Creek Mission, Hollidaysburg, Pa., R. 2, Elwood C. and Ethel Flewelling.

Gladwin, Michigan:

Mt. Carmel, Charles and Myrtle Nye.

Oak Grove, Melvin Stauffer.

Houghton Mission, Tillsonburg, Ont., Can. R. 1, Cecil I. and Janie Cullen, Idellus Sider.

Kentucky, Albert H. Engle, Supt.

Fairview, Ella, Ky., Hershey and Dalta Gramm, Sara Brubaker.

Garlin, Albert and Marjorie Engle, Imogene Snider, Ruth Freisen.

Home Evangel, Knifley, Ky., Harold and Alice Wolgemuth.

North Star Mission, Meath Park Station, Sask., Can., Albert and Geneva Cober, Martha Sentz, Ruth McWilliams.

Stowe Mission, Stowe, Pa., John A. and Emma L. Climenhaga, Anna Mae Stauffer.

Institutions

Messiah Home, 2001 Paxton Street, Harrisburg, Pa.: Eld. and Sr. Graybill Wolgemuth, Steward and Matron.

Messiah Orphanage, Florin, Pa., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.

Mt. Carmel Orphanage, Morrison, Illinois, workers in charge: Mr. and Mrs. Roy Zook, Sr. Ella Gish, Sr. Docia Calhoun.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible School, Fort Erie, Ont.

Special Announcements, Evangelistic Slate, Etc.

SPECIAL NOTICE FOR PRAYER

United, believing prayer is requested the first Sunday after this notice from all the churches, for a brother in Harrisburg, Pa., who was delivered from a drunkard's life but has again fallen into the devil's clutches. His life was a great inspiration, but is now a dishonor to God. "This kind cometh forth by nothing but prayer and fasting." A Praise Notice will be given when this Prayer is answered.

Love Feasts

Canada

Markham—
Ontario Joint Council, Wed., Sept. 13, 2 p. m.
Sunday School Conference, Thursday and Friday, Sept. 14 and 15.

Love Feast, Saturday, Sept. 16, 10:00 a. m.
Nottawa, meet at 10:00 a. m., Sept. 23, 24.
Cheapside, meet at 2:00 p. m., Sept. 23, 24.
Bertie, meet at 10:00 a. m., Sept. 30, Oct. 1.
Frogmore, meet at 2:00 p. m., Sept. 30, Oct. 1.
Clarence Center, meet at 2:30 p. m., Oct. 7, 8.
Springvale, meet at 2:00 p. m., Oct. 7, 8.
Wainfleet, meet at 2:00 p. m., Oct. 14, 15.
Howick, meet at 2:00 p. m., Oct. 14, 15.
Waterloo, meet at 2:00 p. m., Oct. 21, 22.
Boyle, meet at 2:00 p. m., Oct. 21, 22.

HARVEST MEETING

There will be a Harvest Meeting at Montgomery Church, August 12 at 9:30. A hearty invitation is extended to all who can attend.
—Ira H. Leshar, Cor.

COMMUNION SERVICE

Communion service at Cross Road Church in York Co., August 20, 7:00 p. m. E.S.T.

HARVEST MEETING

A Harvest Praise Meeting will be held at the Fairland Church, Lebanon, Pa., Saturday afternoon, August 19. Everyone is invited to attend.

HARVEST HOME MEETING

Harvest Home Meeting will be held at Silverdale on the 19th of August; and love feast at Souderton on the 28th and 29th of October.
—George Benner Cor.

HARVEST MEETING ANNOUNCEMENT

A good old-fashioned barn service will be held in Rapho District, Pa., Saturday and Sunday, August 26th and 27th, at the home of Bro. and Sr. Roy G. Brubaker, about 2 miles south of Mastersonville. A Harvest and Praise service Saturday afternoon and evening. On Sunday forenoon the regular church appointment will also be held in this home and a program will be arranged for the afternoon and evening. A hearty invitation is extended to all to come and enjoy these services with us.

Botanists will tell you that the roots of a tree underground are as far-spreading as its branches. A giant tree requires great rootage, so does a great duty. Christian duties have to be sustained by great Christian roots. They are linked with the Eternal God. Here is where men err. They take out of life merely the moral duties and leave behind the Infinite God, and their works do fail them.—J. R. Rotherme.

He who gives up self rejoices in God, and he who has died to this present world anticipates the joy of the heavenly kingdom.—Saphir.

NEWS OF CHURCH ACTIVITY

TENT MEETINGS AT PINE ORCHARD, ONT.

On June 25 tent meetings were opened at Pine Orchard with Bro. Bert Winger as evangelist. Bro. and Sr. Walter Henderson of Gormley also helped along as workers and caretakers.

Bro. Winger brought us many soul-stirring messages, which we believe were God directed. The attendance was fair. Quite a number in the community were not well which hindered them from attending.

Ten souls knelt at the altar of prayer for various needs; some of these for the first time and we believe God met them.

The community was well visited by our evangelist and workers, and the last night July 16th the tent was full. Eternity alone will reveal the good that was accomplished. May God bless our young brother as he goes forth to other places.

L. W. Steckley, Cor.

CROSS ROADS SUMMER BIBLE SCHOOL

On July 17, 1939 at 9 a. m. a Bible school opened at the Cross Roads Brethren in Christ Church at Florin, Pa. There was school every morning except Saturday and Sunday from 9 a. m. to 11:30 a. m. for two weeks.

The first morning the attendance was 276 which was the lowest number attending any day. The attendance grew, that by the end of the week we had 317. The average attendance for the two weeks was 303.

The school was divided into fifteen classes. There was a kindergarten class which was very large, and one class for each grade in school, with the exception of a few grades which were too large, were divided. There was also an adults class which varied in number, but several had perfect attendance. Rev. Abner Martin from Elizabethtown taught this class. They studied the book of Hebrews.

There were two music periods each day. The primary music period was in charge of Sister Mary M. Hess while the juniors had recess. Rev. LeRoy Walters taught the juniors while the primary's had recess.

On Tuesday and Thursday morning of each week an offering was taken. The offering of the first week which amounted to \$18.63 was sent to India to help build new stations. The amount of offering for the second week was \$17.97 which was sent to Canoe Creek, Pa., to help finish a mission home.

The evening of the last day of Bible school on July 28, at 7:30 p. m. a program was given in the church. Each class took part in the program giving some part of what they studied.

B. Irene Wolgemuth, Cor.

NORTH FRANKLIN DISTRICT, PA., TENT MEETING

The members of North Franklin District have for some time felt the need of more aggressive work in the extension of God's kingdom in this vicinity, and this conviction has materialized in the purchase of a gospel tent, the cost of which was freely subscribed for by the members of the said district, and God's blessing has been felt in a marvelous way, through the efforts of the tent services held for the first time in the new tent,

in the community known as Mainsville, about three miles south of Shippensburg, Pa. The tent was dedicated at the said place mentioned on Sunday, June 18, 1939. We had the pleasure of having with us Elder Abner Martin of Elizabethtown, Pa., to help to officiate in the dedicatory service. The revival meetings opened on the evening previous to the dedication. These meetings continued for three weeks, with Elder Irvin Musser of Shippensburg, Pa., as evangelist.

These tent meetings were well attended by the folks of the surrounding community, and God was faithful in sending us old time conviction. In all there were eleven souls who bowed at the altar of prayer; some for the first time and others to renew their covenant and others for a deeper work of grace. One of the outstanding conversions is that of a sister well up in years. This sister was visited several times by the workers, and it was found that God was already dealing with her soul. The second time she was visited in her home she prayed through to definite victory. Her testimony of continual praise and her victorious life has proven a great blessing to the meetings. There were many others who were under conviction but did not yield; but we pray that the good seed sown will eventually bear fruit, for the promise is that if we cast our bread upon the waters it shall not return void.

Brother Musser preached the old time gospel that saves people from their sins, and we pray God's blessing upon him as he continues to labor in the work of the Lord. In connection with the regular tent services a series of children's meetings were conducted by the workers in charge. One of the most interesting features of the children's meetings was an illustrated talk given by Bishop Charles Byers, stressing the evils of cigarette smoking, which illustration was much appreciated. One evening we had the pleasure of having with us Brother and Sister Allen Buckwalter, outgoing missionaries to India, and also Brother Joe Smith, Sister Buckwalter's brother; the trio gave us a gospel message in song, which was much appreciated.

The workers with Brother and Sister Musser visited almost every home in this vicinity during this tent meeting campaign. Following these meetings a weekly prayer meeting has been organized in this community. We solicit the prayers of God's people for this needy field and that the good work started may continue until Jesus comes.

Humbly submitted,
Mrs. Jacob Hock.

BETHEL MISSION Hillsville, Va.

Greetings to all in Jesus:

We are at the close of our summer Bible Schools. Our attendance and attention has been good. Mrs. Ruth Ulery and Dorothy Pfautz conducted the schools winning the confidence and love of parents and children. Sr. Ulery will give a more comprehensive account of the schools. We do wish to mention that we not only appreciate what the sisters did in the Master's work but the precious fellowship we had together in the home. Those who can so understand youth that they may interest them in the better

things of life are a wonderful blessing. We found this talent beautifully entrusted to these sisters who were with us.

We feel too to make mention of the great kindness of Bro. Pfautz, Sr. Dorothy's father. He allowed her the use of his car the entire six weeks while here. This meant more than many would know for right at the beginning of Bible School our car which is "aging" had a generator go bad and a battery to run down. Surely God will bless Bro. Pfautz for this kindness as the summer schools could not have been without the use of an auto.

We appreciated much the visit of Bro. and Sr. William Hoke during the Bible School time. Especially was Sr. Mary eagerly welcomed back to Virginia as she had been such a blessing here last summer. Bro. Hoke won his way quickly. It is such an encouragement to us and a help to the work here to have loved ones of like faith visit us. We appreciate such visits much.

As our old car is our dependence for getting to and from places of meeting we have found our faith tried in the keeping of it repaired to "go." We thus appreciate much the two dollars from Bro. and Sr. Hoke and dollar from Sr. Olive Books and the dollar from Bro. Wiebe of Canada which will help get the car repaired that again the Gospel message may be taken to the poor souls in the County Home and to others at the different appointments. There seems to be always plenty of expense but with the car getting so old it seems there are unexpected repairs to be made so often. We have found as we bring these as well as all other things to God in prayer that He marvelously answers and takes care and we appreciate much the close relationship of His children that are so in touch with Him that when a cry of need from here goes to the Throne they are so close in touch with the Master that they lovingly make the prayer answered. May God bless them bountifully and the work continue on to God's glory.

We are having an interesting Young People's Meeting Sunday nights. Please pray that these meetings will in some way lead the children and young people of our community to God. We love to work with the young people as well as the older ones but we realize "youth working with youth" often can accomplish more than we older ones when the ones helping are those young people saved and filled with God's spirit. Pray, that the work in Virginia will so find a concern in the heart and hearts of God's own that results will be had to His glory right at this place.

Sometimes the battles have been so overwhelming it seemed we would rather not live but praise God this morning I can say, "I am glad I am alive." Naturally as I patch and mend the thought has run through my mind, "Praise God I have something to patch and praise God I have a patch to put on." Spiritually when the work has seemed hard, the thought would come, "Praise God there IS a work to do and THERE IS A GOD WHO CAN DO IT." So we press on trusting Him Who can do the impossible and needing your love and care as well as your prayers.

Concerned for souls and the Master's work,
Marie Jennings.

GLADWIN, MICHIGAN Oak Grove Report

Greetings in Jesus' name to the readers of the "Visitor." "Thanks be unto God which causeth us to triumph in Christ." II Cor. 2:14. How glad I am to know that we shall know no defeat as long as we abide in Christ and He abides in us. Vic-

tory is ours when Christ is our leader. The enemy will tempt and try to discourage us, but thanks be unto God, we can triumph in Christ.

We have once more enjoyed the blessings of the Lord during the past quarter here at Oak Grove. Our services are continuing about the same with very good interest in our Sunday evening services. We have had several special meetings during the quarter.

In April we had our annual love feast. We were very glad to have our ministering brethren come and worship with us; what a great blessing it is to sit together and enjoy the Word of God as it is declared by His servants.

In May we had a special "Mother's Day" program given by the young people. This service was very well attended.

We wish to thank all for your prayers in behalf of the work here and for your support and offerings. Many personal offerings were received while at General Conference which have been appreciated. May the Lord bless and greatly reward each one who has helped.

Will you help us pray that those who know not the Lord may soon find Him and know Him as One Who can redeem from all sin. Pray that the Lord's will may be done and that we may be pliable in the Master's hand.

Financial Report for April, May, June

Receipts	
Balance on hand	\$ 3.45
Mooretown Missionary Offering	5.00
Bro. and Sr. Anton Carlson	1.00
Bro. James Hill	2.00
Bro. Green	5.00
Local offerings	1.38
Total Receipts	\$17.83
Expenditures	
Gas and oil for car	\$13.65
Miscellaneous	2.25
Total expenditures	\$15.90
Bal. on Hand July 1	\$ 1.93
	\$17.83

Yours in Him,
Melvin Stauffer

REPORT FROM KENTUCKY By the Supt.

With grateful hearts for the blessing of the Lord upon us we submit another quarterly report. It is late this time because of the pressure of work resulting from starting tent meetings right after our return from General Conference. We associate the preparation of our Visitor report with the publication of our Quarterly Bulletin and it was impossible for us to give the several days of time required for this work.

The first tent meeting began at Vester about 1½ miles from Garlin. Our evangelist, Eld. Samuel Lady, preached the Word in power to great multitudes of people. God was faithful in sending heavy conviction and we believe eternity will reveal results not measured by the seven professions we were able to count. Good interest is manifest in the tent meetings at the second location at Knifley, Ky.

Our Vacation Bible School season closed on May 26. In our Quarterly Bulletin we give a more detailed report of the ten two-week schools which we conducted. We appreciated the faithful and efficient services of our sister workers on the field who conducted these schools. The total enrollment was 491 and the total average attendance was 391. There was 43 professions of faith. Some of the scenes when boys and girls bowed at an altar of prayer and prayed, and confessed their sins, and rejoiced in the saving grace of Jesus compared with old-fashioned revival meetings.

This delayed report makes possible an ac-

count of the Dedication of Evangel Chapel on Robinson Ridge near Knifley, Ky. The church adjoins Home Evangel where Bro. and Sr. Wolgemuth are now located. This building with a seating capacity of 400 or more is better adapted to Sunday School, Vacation Bible School, and preaching services than any Brethren in Christ Church in Kentucky.

A large crowd was present for the dedication sermon by Bish. Ulery of Ohio and the dedication by Bish. C. N. Hostetter of Grantham, Pa. We appreciated that these two brethren, both of whom have been closely connected with the work, could be present. The services of the male quartet from Grantham were highly appreciated.

The pledging of about \$130 that day towards the indebtedness and a fund for the purchasing of a heater, curtains, and some other articles yet needed to complete the building was greatly appreciated. We are trusting the Lord for the funds yet needed.

We plan the dedication of the church at Grassy Springs in the near future, perhaps on the third Sunday of August.

General Conference proved a time of refreshing to most of our workers and our delegate, W. F. Allison, who with his companion and some of our workers motored through. After a series of frequent changes in workers at Home Evangel, we appreciate the prospect of more permanently located workers in the person of Bro. and Sr. Harold Wolgemuth of Pennsylvania. We have appreciated the faithful consecrated services of Sr. Anna Mae Stauffer for two years. Many friends, in whose hearts she has won a warm place, wish her the blessing of the Lord in her new field of service. We believe that, under the blessing of the Lord, part of the credit for the increasing interest in the work at Home Evangel during the frequent changes of workers belongs to her.

We also greatly appreciate the services of the writer's father and step-mother during the last nine months of the Conference year in filling the vacancy at Home Evangel. The spiritual services and the strenuous services in helping to carry to almost completion the church building project were taxing on their strength. We trust the Lord will bless and reward them for their services.

We give the new workers a hearty welcome and bespeak for them the same devotion and love on the part of the people which their predecessors enjoyed and wish them the blessing of the Lord and the prayers of the saints for their labors.

The interest in our regular services has kept up very well, due largely to the efficient and consecrated services of our helpers in the work. We would express special appreciation for the faithful services of our sister workers at Garlin who take care of the work at Garlin while the writer's presence is required elsewhere.

We have appreciated the contacts of a number of visiting parties from Pennsylvania, Canifonia, Ohio, and other places during the past quarter and trust that these contacts will result in stimulating interest in their prayers in behalf of the salvation of souls.

We wish to gratefully recognize the boxes of garments which were sent by the Home Makers Class and the Daughters of the King of the Elizabethtown Sunday School, and The Harrisburg Sewing Circle. We use these to good advantage in our work and we trust the Lord will abundantly bless those who have given. Donations of produce by local people, as well as other matters of interest relative to the work appears in our Quarterly Bulletin which may be had upon request.

Financial Report for April, May, June

Receipts	
Pleasant Grove Congregation	\$ 14.52
Mrs. M. O. Stevenson	5.00
Bloomington Congregation	4.00
Bloomington Birthday Offering	.72
Vester Congregation	3.40
Grassy Springs Congregation	3.00
Lumber Camp in Metcalfe County	6.80
Spout Springs Congregation	.40
Ruth Priesen	2.00
Imogene Snider	2.00
Albert H. Engle and wife	3.00
Robinson Ridge Congregation	2.00
W. R. Goodin	2.75
Hovious Congregation	.15
Isaac C. Engle and wife	12.00
Fairview Congregation	2.00
Millicr Fields Congregation	1.25
Hershey Gramm and wife	2.00
Sara Brubaker	2.00
Young People's Society, Christian Union Church, Garrett, Ind.	8.00
Miriam Mellinger, Mt. Joy, Pa.	1.00
Mrs. Elias Z. Musser, Mt. Joy, Pa.	10.00
Hebron S. S., Kansas	17.92
Mrs. Earl Brechbill, Sandusky, Mich.	4.00
Sumner Musser, California	10.00
Grantham S. S., Penna.	16.94
Roy Gingrich, Palmyra, Pa.	1.00
Harold Paulus, Ohio	3.00
Grand Total of Receipts	\$136.35

Expenditures

Garlin:	
Car	\$42.51
Table	28.79
Light, power & fuel	9.53
Garden and orchard	6.00
Miscellaneous	7.84
Total for Garlin	\$94.67
Home Evangel:	
Car	\$22.00
Table	13.00
Garden and orchard	5.00
Fuel	1.84
Miscellaneous	2.80
Total for Home Evangel	44.64
Fairview:	
Car	\$28.83
Table	34.74
Light and fuel	8.80
Garden and orchard	6.58
Miscellaneous	5.93
Total for Fairview	84.88
Quarterly Bulletin, partial cost, and postage for copies mailed	4.50
Correction of mistake in report of July issue, 1938: Instead of \$205, it should be \$206	1.00
Grand Total of expenditures	\$229.69
Deficit, April 1, 1939	8.29
Total expenditures plus deficit	\$237.98
\$237.98 less \$136.35 equals	\$101.63
Deficit, July 1, 1939	\$101.63

Report from Home Evangel by Isaac C. Engle

To the readers of the Visitor, greetings of fellowship in the name of our wonderful Christ, the Lord, who is soon to return as He promised. And while He tarries we are to serve our generation by the will of God.

In our efforts to keep up our regular schedule we often were made conscious of the Divine Presence, while in prayer and otherwise.

Sr. Stauffer assisted in four Bible Schools, the last one closing April 21. This was a busy time for Sr. Stauffer, and a seed sowing which will bear fruit for the Lord.

Our mid-week services were well attended and many impressions were made upon hearts, and we trust in due time they will respond to the divine call.

The new church building is now ready for use, and before this is read the Dedication will be in the past. Many have been the emotions of gratitude for the generous response by those who have shown their interest in this work. A later financial report will be made and we trust that the debt will soon be met.

Many visitors from this and neighboring communities have expressed their compliments as they entered the building.

Interest in the Sunday School has continued, and now that we have more room and class rooms, interest should increase.

Visiting has not been kept up as we should have desired because of the building and garden taking our time.

We are praying that the Knifley tent meeting will result in a great awakening taking place.

Also we are praying that the new workers, Bro. and Sr. Harold Wolgemuth of Pennsylvania will give new interest to the work here.

Report from Fairview
by Hershey Gramm

Dear readers:

Again we come to the close of another quarter. We are very grateful for all the blessings that our heavenly Father has bestowed upon us. We are so glad that the work of the Lord can go forth even though the forces of evil are seemingly all against us.

We were made to rejoice recently when a man for whom we have been praying drove in and asked us to pray for him. We invited him and his wife into the house, and after some confessing of his sins we knelt in prayer. We are happy to know that "God is still on His throne" and answers prayer and another sinner found the Saviour of men.

Our prayer is for others that they too will become so tired and sick of sin that they will hear the loving call of Jesus and be prepared to meet Him when He comes to make up His jewels. Although we do not see them coming in great numbers we are glad to see them coming anyway. May the blessing of the Lord be upon all those who are following Him is our prayer.

REPORT OF HOME MISSION TREASURER
April, May, June

Receipts	
Dallas Center S. S.	\$ 18.93
Bethany Church, Okla.	38.57
Rosebank S. S., Kans.	17.37
Mrs. Bertha Henry	20.00
Conoy S. S.	35.10
Cross Road Mission Meeting	286.42
Markham S. S., Ont.	35.00
Zion S. S., Kans.	125.19
Annie Snyder	5.00
Lizzie Herr	5.00
Moortown Center Church	10.00
Individual donation from Black Creek Cong., Ont.	169.00
Highland Dist., Ohio	15.00
Wingert Sisters	12.00
Pleasant Hill S. S., Ohio	9.13
Messiah Bible College, Grantham	.50
Carland Mission Meeting, Mich.	15.55
Palmyra S. S.	25.52
Palmyra Mission Meeting	53.98
Emma Earhart	10.00
Juniata and Mifflin Dist.	13.23
John Garman	1.00
Messiah Home S. S.	62.44
Locke S. S., Ind.	23.79
Sippo Church, Ohio	15.75
North Franklin	13.00
Lancaster S. S.	55.01
Pequea S. S.	50.54
Manor S. S.	94.00
Bethel S. S., Kans.	26.00
North Franklin Dist., Special for Stowe	35.72
North Franklin Dist., General Fund	10.00
Fannie Bert	15.00
Wainfleet S. S., Ont.	65.21
Rapho Dist. Mission Meeting	87.94
Nottawa Dist., Ont.	123.00
Black Creek, Ont.	46.52
Buffalo Mission	30.00
Canoe Creek, Pa.	9.00
Grantham Missionary Circle	19.59
Welland Mission	10.81
Howick Cong., Ont.	11.35
Mont., Guilford & Ringgold love feast	35.00
Mont. Dist.	3.00
O. B. Ulery	50.00
Gratersford S. S.	29.38
Gen. Conference offering, cash	385.00
Belle Spring S. S.	23.44
Fox Hollow S. S.	4.65
Highland S. S., Ohio	36.75
A Sister, Chambersburg	2.00
Grantham Mission Meeting	34.14
Five Forks S. S.	24.00
Levi Sollenberger, special for Stowe	100.00
Fairland S. S.	22.70
Herman G. Miller, pledge	20.00

Manheim S. S.	87.93
J. L. Gibbons	20.30
Katie L. Musser	5.00
Total Receipts	\$2609.44
Expenditures	
Wm. Asper, Transportation to Clear Creek	\$ 39.00
Elizabeth Anna Landis, Ann. Int.	5.50
E. V. Pub. House, for Mission Visitors	46.00
Charles Nye, revival deficit	9.84
H. P. Heisey, rent	20.00
Elwood Flewelling, traveling	3.50
Riddlesburg Mission payment	5.00
Riddlesburg Mission payment	10.00
Wilber Snider, fare	5.25
J. H. Wagaman, fare	10.80
Alvin Burkholder, fare	6.00
Maurace Moore, fare and service	44.00
Fannie Sanders, Ann. Int.	38.50
Katie L. Musser, Ann. Int.	8.75
Dorothy Pfautz, fare to Va.	25.00
Wm. Asper, fare traveling	17.50
Garlin Parsonage, Ky.	165.00
Workers' Allowance	1577.50
Total Expenditures	\$2037.14
Total Receipts	\$2609.44
Balance on hand July 1, 1939	\$ 572.30
Humbly submitted, ABNER MARTIN, Treas.	

ITEMS OF INTEREST FROM NORTH STAR MISSION

The revival campaign of the summer is on at present. Bro. Jesse Hoover from Indiana was with us after July 8th.

The interest is better than in previous years. During the three weeks at Howard Creek twenty some souls knelt at the altar. Some of these received definite experiences. Several homes have made a radical change for the father and mother have come at the same time. Praise the Lord for these families. One of these men was one of the sponsors of the dance in our district.

At present the tent is in the Chesley District and after this we plan to go to Paddockwood. Will appreciate your prayers in behalf of these meetings.

The third love feast of the far north will be held August 19 and 20. Would be glad if friends from a distance could be with us at these times of refreshing.

Yours for souls,
Mrs. Albert E. Cober, Cor.

MARRIAGES

HARTMAN-HELMICK—On Saturday, July 29, 10:30 a. m., there occurred the marriage of Mary Frances Helmick, youngest daughter of Mr. and Mrs. Frank Helmick of Troy, O., (formerly of Pleasant Hill, O.), to William Hartman son of R. H. Hartman of Troy, O., in their newly established home in Troy, O. Rev. Chas. Flory, (Church of the Brethren) of Union, Ohio, was the officiating minister.

STAUFFER-STAUFFER—On June 27, 1939, 9:00 D.S.T., Sr. Eva Stauffer, daughter of Bro. and Sr. Jacob Y. Stauffer, Manheim, Pa., R. 2, and Bro. Harry E. Stauffer son of Bro. and Sr. Harrison Stauffer of Quarryville, Pa., R. 3, were united in holy wedlock by Rev. Ralph Frey, of Elizabethtown, uncle of the bride. The ceremony took place in the home of the officiating minister.

May God's richest blessing be upon them as they face life together.

ZOOK-BOOK—On July 25, 1939, at the home of the bride's parents, Bro. Bruce and Sr. Susie Zook, near Abilene, Kansas, there occurred the marriage of their daughter, Eunice Adaline to Bro. Marion LeRoy son of Bro. Isaiah and Sr. Hattie Book, of Upland, Calif. The ceremony was performed by Bishop M. G. Engle.

May the richest blessings of God be theirs throughout life.

OBITUARIES

GRAY—Mrs. Jane (Lowe) Gray was born at Bellwood, Pa., on April 14, 1858 and died July 22, 1939 at the age of 81 years, 3 months and 8 days. She was the wife of the late Franklin Gray who preceded her in death July 11, 1936. They were united in marriage Aug. 23, 1877 at Williamsburg, Pa. She was con-

verted under the Progressive Brethren 27 years ago and united with the Brethren in Christ Church 5 years prior to her death. Her faithful, quiet life proved a blessing to the church and community.

Left to mourn her death are 10 children, 23 grandchildren and 30 great-grandchildren. Funeral services were held at the home of her daughter Mrs. F. Winters, Hollidaysburg, Pa., Tuesday afternoon, July 24, proceeding to the Methodist Church at Canoe Creek, Pa., with Elder Elwood C. Flewelling officiating, assisted by Eld. Herman Miller of Altoona. Interment was made in the Vicksburg cemetery.

LOUDEN—Clyde Loudon was born Feb. 12, 1901, near New Buffalo, Pa., and passed away July 14, 1939, at the age of 38 years. He is survived by his wife and three children.

Brother Loudon was definitely converted a year ago during the tent meetings held on the grounds at the Messiah Light House Chapel, and passed away with good victory. He testified to being delivered from the tobacco habit and drinking, and though of a quiet disposition, he was a great inspiration to the services at the Mission. He suffered for some time, but always was encouraged in his soul. His death was somewhat unexpected, for he had hoped to get well again and follow the Lord in baptism, becoming a member of the Brethren in Christ Church. He will be greatly missed in the home, community, and at the Light House Mission.

Services were held at the Kimmel Funeral Parlor, State Street, Harrisburg, Monday, July 17, at 1:30 p. m. with Rev. John Minter officiating. Further services were held at the Hill United Brethren Church near New Buffalo, with Rev. Roy Asper officiating. Text: John 21:4.

WINGER—Miss Emma Winger of Hagersville, Ont., was born May 17, 1874, and departed this life, May 14, 1939. She died of a heart attack at the home of her sister, Sr. Annie Hux, Hagersville, Ont. Sister Winger was born at Springvale, Ont., a daughter of the late Christian and Hannah M. Winger. She was converted about fifty years ago and united with the Brethren in Christ Church of which she was a faithful member until death.

Funeral services were held May 16, 1939 at Springvale in the Brethren in Christ Church. They were conducted by Eld. John Nigh and Bish. L. Shoalts, interment in the Springvale cemetery.

HEXEMER—Sr. Inez Hexemer, daughter of the late Peter S. Sherk, was born December 4, 1850, and died June 24, 1939, at the age of 88 years, 6 months and 20 days. She was preceded in death by her husband, David Hexemer, in 1921. She leaves to mourn their loss three sons, Wesley, Walter and Charles, all of Buffalo, N. Y., and one daughter Mrs. Wm. Barnhart of Crystal Beach, Ont.

Sister Hexemer, who was better known as "Grandma" was the first baptized convert of Buffalo Mission. Eld. J. W. Hoover baptized her in Niagara River nearly fifty years ago. It was in her home that Bro. E. Robert was converted. We believe that eternity alone will reveal the good which has resulted from this life. For years she was alone in her home serving the Lord. Then her son was converted. Then her husband was also brought to Jesus through the influence of her modest life. During all these years "Grandma" never was absent from one service when it was possible to be there. She was active in testimony, and always ready to help any one in need.

She was confined to her home, then to her room for a number of years. We were very sorry to miss her from the services. She died in the home of Sister Mary Storm of Stevensville, Ont., who lovingly cared for her.

Funeral services were conducted from her home, to the Brethren in Christ Church at Stevensville, Ont., by Bishop Bert Sherk and Eld. E. C. Bossert.

EYER—Louis B. Eyer of Los Angeles who lived in Upland a number of years ago, passed away Saturday, July 22, 1939, at the Methodist Hospital in Los Angeles, aged 50 years, 1 month and 26 days.

Louis' parents were the late Bro. and Sr. Isaac Eyer of Upland, Calif. Left to mourn the death are his wife and four children: Mrs. Charles Engle, who is a missionary in India; Mrs. Ray Lehman of Glendale, Ariz.; Harold of Long Beach, and Paul of Imperial Valley.

Funeral services were held from the Breesee Mortuary Chapel of that city, conducted by Bishop J. H. Wagaman of Upland, Calif. Burial in the Mountain View Cemetery, Pasadena.

"A froward heart shall depart from me; I will not know a wicked person."

—Psalms 101:4.

The Preacher in the Pulpit

(Continued from page 261)

dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

The word of God is good diet, for those that feed thereon will not get Spiritual Dyspepsia; those that hear it and obey it will grow like calves in the stall.

The Ministry to be an Example

Paul says in I Timothy 4:12:

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Let us consider the phrase "in conversation".

Cheap talk of today, lightmindedness and frivolity are not becoming to the Child of God. God says that every vain and idle word that man shall speak shall be given an account of in the Day of Judgment. The poet also says:

*"How careful then ought we to live,
With such religious fear,
When we, such a strict account, must
give,
Of our behavior here.*

The word "example" in Paul's admonition "Be thou an example" should be carefully analyzed. The Church will be much what the Pastor is, and the congregation almost invariably takes pattern after him so he should go nowhere that he would not want his people to go. Between God's people and the world there has always been a line of demarkation, and there will be until Jesus comes in a Cloud of Glory to catch away His loved ones. We should go nowhere we would not want to be found when Jesus comes, not even to the Royal Fair at Toronto, the Harrisburg Fat Stock show in Pennsylvania; or the World's Fair in New York City. AMEN.

I heard of a certain church member, after being at one of the above places, who said she had to hang her coat out on the line for two days to get the tobacco smoke out of it. God help the ministry and the members of the Brethren in Christ Church if they have to run to such worldly places. The Church today is courting the world but the world never courted the Church.

Can we, as a ministry go to meet our hearers at the Judgment and be free if our example has been to run to such affairs? The Word tells us that we should not love the world, neither the things of the world; if any man loves the world, the love of the Father is not in him. The Bible says "he that is a friend of the world is an enemy of God." Paul says in II Corinthians 6:17-18:

"Wherefore come out from among

them, and be ye separate, said the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Thank God for the privilege of being His sons and daughters. God said of Ephraim "He hath mixed himself with the people, Ephraim is a cake not turned," that is, baked on one side, and the other side would be sticky and most everything will stick to it. I am afraid that as God looks down He sees too many half-baked cakes today. We are living in a day and age when we say "this doesn't matter and that doesn't matter," but what we need is the old path which will lead to glory, and the travelers thereon are those that have left the world behind.

Blessed Thoughts

Fannie E. Davidson

Blessed thought,
To know that when our loved ones go,
And testify with face aglow,
The Saviour calls and I must go,
That all is well.

Blessed thought,
To know there came a time when sin,
Was banished from the heart within,
And now eternal life they win,
And all is well.

Blessed thought,
That though we miss them from our side,
They're safe from harm and all beside,
And heaven's gates were open wide,
Where all is well.

In loving memory of my father who died August 26th, 1938.

A Few Don'ts for the Ministry

1. Don't say things to make the congregation laugh.
2. Don't think that you are the only one who can preach.
3. Don't swell up if someone tells you you have preached a good message.
4. Don't imitate, simply be yourself.
5. Don't brag on your relation as it does not sound well; nor how smart your children are—it would be better to let someone else say that.
6. Don't try to bring yourself in the limelight. There were two persons walking home from church, one said, "that was a good sermon." "Yes," said the other, "but he mentioned himself fifty-seven times." "Yes," replied the other, "that is as many as there are varieties of Heinz pickles, yes, and sour ones at hat."
7. Don't allow cliques to be formed. Use everyone alike, old and young. Make the old pilgrims feel that they are needed as well as the young.

8. Don't get in the habit of piling books and continually rubbing your hands as this has a tendency to draw the listener's attention instead of getting the message.
9. Don't use "UM-A" after each phrase, or be always clearing your throat. When you are through preaching, sit down.
10. Don't use the pulpit for airing a grievance or political purposes. Be open for correction.

Chapman says some preachers do better the first decade of their ministry than after because of their failure to be teachable and adaptable.

The Ministry work, and calling, and responsibility is to get sinners saved, and to work for the perfecting of the Saints, for the edifying of the body of Christ.

Brother preachers, our Church has a message and a doctrine we need not be ashamed of. Let us proclaim it and herald it abroad until Jesus comes to catch away His waiting ones.

May GOD add His BLESSING.

Editorial

(Continued from page 259)

In II Cor. 9:6, the Apostle Paul declares that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Then in Prov. 13:7, the wise man says, "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Again in Proverbs 11:24-26, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

No matter how we may want to argue against it, we are constrained to believe that nine-tenths, plus the blessing of the Lord, is far more than ten-tenths without it. There are people in the world who are poor and they've allowed themselves to be deceived by the devil into thinking that they cannot afford to pay the tithe. They are the very ones that ought to tithe for they stand in need most of the very blessing God has promised to pour out on those who obey.

If you wish to claim and obtain the blessing of the tithe, you must keep a strict account of income and outgo. Deal fairly and honestly with God and you will find He will not be lacking in pouring out His blessing upon you. No argument is needed to prove that those who do not faithfully pay the tithe, come under the displeasure of God and have leanness of soul as a result. Don't be blaming someone for your financial and spiritual troubles. Just take the challenge that God has given you, keep your part of the bargain and God will keep His promises. Down

(Continued on page 272)

The Offensive Cross

C. R. Heisey

Part III.

"THEN is the offense of the Cross ceased." Gal. 5:11.

"And He shall be for a stone of stumbling and a rock of offense" Isa. 8:14—"Unto you therefore that believe is He precious" says Peter, and to this same class has His Cross become not only inoffensive but glorious. It is sad, but true, nevertheless, that there are thousands of people bearing the name Christian who have never believed in the saving of the soul, whose hearts have never been touched by the Balm in Gilead, hence the still sin-sore heart is irritated by the sin-curing Cross of the Sinless one, whose demands are such as to make possible the presentation of His followers as faultless and spotless ones, before the presence of His glory when He comes with all His holy angels to collect the elect. It would be irksome indeed to aim to achieve such a life by our own living. It is only by death and the dishonoring of His spotless name that any virtue is imparted to us thru faith in that name.

It was only by assuming the fashion of a man—and a sinful man at that—that our filthy frame could be made fit to adorn garments fitting us to face the fashion of the Son of Man when He comes as the Son of God, with power and great glory. We may not fit into the fashionable society of men of time but He proposes to make us fit for the society of angels and redeemed men for Eternity. Had He not died the cruel death of the Cross, thus paying full penalty for our sins, Redemption would not have been completed and our hope of ever being translated from this life into the eternal Kingdom of God's dear Son, which process begins here, would be without true foundation. Power to produce perfection of heart and purity of life could never have been provided. Why then, dear reader, when He asks of thee a complete yielding of yourself a living sacrifice, do you draw the skirts of your own righteousness about you and pass by on the other side as though the Cross were irksome—offensive, to you? Start now to let Him adorn you and do not hesitate until the work is completed and, with heart purified from every last vestige of selfish intent, His blessed Holy Spirit is enthroned within that temple—your temple—which was especially constructed for the habitation of God.

Does it seem like a strange religion of offense? Bishop Pierson says that its offensiveness is one of the strongest proofs of Christianity's divine origin. The very nature of its doctrine was in no way likely to command success. It was not built to succeed in a world like this—as this world

builds for success. To succeed the world must make change to it and therein is the offense. Let us examine its construction for a moment.

First, it condemned all other religions irrespective of their age. Hear Him say: "I am the Way—the Door—the Light—the Water—the Food—the Beginning and End of Life—If any man climb up any other way the same is a thief and a robber." "If any man preach any other Gospel—That in all things He might have the preeminence—" says His most eloquent apostle Paul.

Second, the principles taught were the most ungrateful to flesh and blood. The mortifying of the flesh and the desires thereof. Therefore put to death your inclinations, your physical desires, immorality, impurity, sensual passion, unholy desire, and all greed (love of money) for that is a form of idolatry. Yes, even in America there is still idol worship for there is plenty of greed or there would be no graft. Of course this principle of the Cross would prove offensive.

And then, listen: how could this succeed in such a world as ours without divine intervention in the hearts of men—"Love your enemies—pray for them that persecute you and despitefully use you—rejoice and be exceeding glad." What would happen in this old world if this were really carried out in the Rome of Paul, the Italy of Savanarola, the Germany of Luther and Huss, the England of Wesley, Knox, Whitefield, etc., and elsewhere and everywhere. But it won't. Men's hearts are filled with hate and such love is offensive to such hearts. It will happen when the Prince of Peace for whom we wait—this Man of the Cross—sits as dictator of love over the empires of these petty dictators of hate.

Another offensive principle is the bearing of the Cross. Taking up as a badge of honor; a symbol of shame. Assuming loyalty to what is termed by men—a lost cause. Carrying the banner of a supposedly dead leader who died as a criminal; pledging allegiance to and loving, serving, teaching, One hated by the world of men.

The Third strange and apparently impossible characteristic is that these seemingly unreasonable principles are enforced by promises that are believable. Not good things like houses and lands and the satiating of our perverted instincts—but riches that are not legal tender in the kingdom of men, and many of which are unseen and unrealized except by the eye of faith and some of which cannot be obtained until after death, and demand separation from the world's way of life and living. And presupposes, what to the minds of

men, and many so-called learned men—the miracle of the Resurrection.

The fourth characteristic that we want to mention would seem certain to keep most of the world from embracing it. Those who accept the Christianity of the Cross are most definitely promised persecutions. Men were warned that it would be so and that nothing else was to be expected. "Remember the word that I said unto you," saith He of the scarlet robe, mock scepter, thorny crown, and shameful Cross, "the servant is not greater than His Lord. If they have persecuted Me they will also persecute you. If they have not kept My sayings they will not keep yours. But he that endureth unto the end, the same shall be saved."

How could principles and promises so offensive, succeed except, by supernatural leadership and divine intervention, to make the man different from what the devil made him become. It couldn't. Jesus said it wouldn't unless men would forsake all and follow Him, whose gory emblem is the dripping Cross of Golgotha's brow. Yes, it is cause for serious alarm when the offense of the Cross ceases.

I know this sounds foolish to men who say that they know so much. It wouldn't be right if it weren't so. For, and Dr. Goodspeed himself, says of I Cor. 1:19-20: "I will destroy the wisdom of the wise, And I will thwart the shrewdness of the shrewd. Where is now your philosopher? Your scribe? your reasoner of today? Has not God made a fool of this world's wisdom?" and of I Cor 2:14-16: He says: "These disclosures we impart, not in the set phrases of human philosophy but—that which the Spirit teaches, giving spiritual truth a spiritual form. A material man will not accept what the Spirit of God offers, (of course not—it is offensive). It seems mere folly to him because it takes spiritual insight to see its true value. But the spiritual man is alive to all true values, but his own true value no unspiritual man can see. For who has ever known the Lord's thoughts so he can instruct Him. *But we share the thoughts of Christ.*"

Yes, in the Cross of Christ we glory:

"Oh, that old rugged cross, so despised by the world,

*Has a wondrous attraction for me;
For the Dear Lamb of God, left His
glory above,
To bear it to dark Calvary."*

*"So I'll cherish the old rugged Cross,
'Til my trophies at last I lay down;
I will cling to the old rugged Cross,
And exchange it some day for a crown."*

Dear Reader, let it ever be so. For you and I may the offense of the Cross never cease. May we so live by its power, so separated from sin and self as to be a living epistle before men, in whom they may read condemnation for their own sin.

Practical Talk — The Upward Climb

H. B. Brubaker

Number Two

CLIMB the mast till you are above the fog which lies on the surface of the water, and you will see the sun shining on the spiritual world.—*Ian Maclaren.*

*I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord.—Psalms
121:1,2.*

*"If you have gone a little way ahead
of me, call back;
'Twill cheer my heart and help my feet
along the stony track;
And if, perchance, Faith's light is dim,
because the oil is low,
Your call will guide my lagging course
as wearily I go.*

*"If you will say He heard you when your
prayer was but a cry,
And if you'll say he saw you through
the night's sin-darkened sky—
If you have gone a little way ahead,
O friend, call back;
'Twill cheer my heart and help my
feet along the stony track."*

Time and again it has been suggested that "life is a steep climb". It rarely ever occurs to people-at-large that the grade of life cannot be scaled by means of a steamless boiler, or an electricity-less cable of self-effort. Men and women must couple themselves to energy and power which will help them up and over every vicissitude of life. The dynamic force and power which

would meet such a universal demand is Christianity.

Those of us who live in mountainous territory and are accustomed to mountain climbing know that every successful climber must have a firm foothold. It is hazardous to depend on sand and shale. Nothing short of the granite rock rooted in the mountains is safe. Life, like the mountains, has sand, shale, and granite.

Christ, the solid rock, is the sure and firm climbing stone for life. The climber must make choice to fail or to succeed, according as he chooses the sand, or the shale, or the granite for his feet. This mountain-climbing is serious business, but glorious with Christ. It takes strength and enduring steps to find the summits. The outlook widens and the uplook rises with the altitude.

The two-fold reward is the glory and victory of the mountain climb. Any view of life that does not carry with it outlook and uplook is not the true and satisfying view of life. Many people are satisfied to see the base of the mountain only. But be assured, that you have not seen the mountain when you have seen only its base. There are sky relationships which must not be missed. Any view of life that leaves out the sky view is most inadequate.

Mountain climbing here in Southern California takes us beyond the "timber line". Many a climber when he reaches this point, feels that the climb is too steep and the air too thin. They lose heart and turn back to the valleys. Multitudes are doing this in their spiritual experience.

They have given up hope of reaching the top and are headed toward the bottom. It is sure that no one shall ever find the mountain's brow by traveling toward its base.

Those of us who have gone beyond the "timber line" of Christian experience into the glorious realm of the Spirit-filled and the Holy Ghost empowered life, should testify cheerily and courageously to those who are coming after. As stout-hearted companions we need to assist our fellow climbers and tell them of the extended horizons and the wonderful visions of the superb heights of the Christian life. We need to say much about the pure air and the unspeakable fellowship with God on the part of all who live above the things of the world.

The way of life is steep and rugged, and we can do much in helping others into the blessed experience of Christian faith, and hope, and love. If success in the Christian life were always easy to reach, there would be very little to spur one on toward his best efforts. If there were no difficulties to be confronted in the Christian life, there would not be much incentive to continue the climb toward the glittering peaks above. But we can testify that the harder the way is to climb, the more satisfaction there is in persevering to the end, and the richer the glory shines around the spiritual goal we seek.

*"Oh, pause not, then—nor falter,
For the goal is in your hand;
Climb ever,—onward,—upward,
To where your feet would stand;
The rocks are rough and rugged,
But victory is sublime;
Step bravely, boldly forward,
And climb, and climb, and climb!"*

—Upland, California.

Dealing with Sin at Its Source

Joel E. Carlson

A radio address—given over KFBI—
Abilene, Kansas.

IN treating any malignant disease it is a serious mistake to make a superficial diagnosis. Again it is equally serious, whether knowingly or ignorantly, to apply a surface remedy to a constitutional disorder. In either case, the penalty for the error is to be paid for in suffering, all the more regrettable, if it might have been prevented.

The glory of the gospel of Jesus Christ is its ability to properly analyze the disease of sin, and then adequately provide the remedy at the source of the trouble. Admitting this, we must acknowledge the individual's privilege to accept or ignore

the scriptural diagnosis of his sin. And along with this, his responsibility of availing himself of the remedy for the disorder, or the blame for rejecting the application.

The wise man said that out of the heart are the issues of life. Closely connected with that truth is the assertion of Proverbs 23:7, "As he thinketh in his heart, so is he." Jesus goes a step further in his delineation of the cause of man's trouble by locating the source of sin within the heart. Furthermore, Jesus labels specifically its pernicious roots. "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile

the man." Mark 7:21-23. Here is inner pollution, the seat and cause of outward unrighteous acts.

A certain colored man was in jail for theft. Because of an accident his right arm had to be amputated by the prison surgeon. A lady Christian worker laboring in the prison, on behalf of the welfare of the men, said to him, "My man, that hand will never steal again." He answered, "Ma'am, it was not my hand that stole, it was my heart." He was entirely right.

Until the heart of man has been changed his words and deeds will not be changed. Until purity pervades at the source of man's action, there will be difficulty in restraining impurity. The fact remains, too, that unrighteous thoughts and desires are as heinous in God's sight, as unrighteous visible acts. He sees the one as the cause of the other. Both are blameworthy before Him. He requires both to be dealt with.

The Bible prescribes a remedy for both. When men have not had the remedy of the gospel applied to the root cause of sin in the heart, they are unable to keep from outward sin in word or deed. Far too many, even in religious circles, have lost faith in the possibility of a man being kept from sin. They have ceased to read and to believe that portion of the Bible citing promises of deliverance from the principle that produces the sinful action.

The gospel of Jesus Christ provides not only for pardon for committed acts but for cleansing of the pollution within which produced the acts. The divine remedy for sin goes deep. It reaches the heart of man. We sing at Christmas time, "He comes to make his blessings flow, far as the curse is found." Do we really believe it? God's Word teaches it.

Listen to John as he declares the truth: "If we confess our sins he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Again hear John say "he that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil." One of the works of the devil is the inherited principle of sin, which unless dealt with, will perpetuate sin in the human life. The great virtue of the full gospel of Jesus Christ is its efficacy to deal with sin at its source, within the heart of man.

Outward reformation without inward cleansing may lead to Phariseism, and Phartseeism is hypocrisy. Listen to the Lord as he rebuked the Pharisees along this very line: Matt. 23:25-28, "Woe unto you, scribes, Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

The only remedy for sin at its source is the cleansing stream of Christ's precious blood making the soul free from all unrighteousness. What a privilege to hear, to understand and to accept this inner application, dealing with the root cause of sin in one's heart. What a privilege to have the cleansing blood applied. The poet sang: "The cleansing stream, I see I see; I plunge and lo, it cleanseth me. It cleanseth me, Yes, Praise the Lord, it cleanseth me."

This act of cleansing the heart from all impurities is called sanctification. Among other assurances in holy writ we have this very specific statement in I Thess. 4:3, 4,

Dangers of Professionalism

B. M. Books

SOME practical suggestions from the study of Solomon have recently impressed me and prompted the above title. I do not mean to pry into the character of Solomon, but rather point out a few lessons for the Christian people of our day.

In the morning of our Christian life when we were faced by buffetings and obstacles threatened to hinder us and everything called for an adjustment in a world of sin, did we not often resort to prayer and the Word for comfort and guidance? And you remember how much we were exercised in order that we may win out in the struggle and maintain our freedom in the soul. Did not every event then have a meaning? But as the years passed by we have habituated ourselves to our surroundings and we think nothing of it. We are now just like the rest of the folks.

When no more deep concern fill the heart so that we may meet every new problem aright we may then be properly called mere "professors of religion."

When we take up the matter of our service for the church, perhaps we teach a Sunday School class, or are in the office of deacon, or minister or evangelist. In such services we need to be constantly on our guard. The first time we served you recall how we implored God for divine grace and the anointing of the Spirit, with the result God's presence was felt in our service and the meeting. But as time went on we became more proficient and the work went easier. It seemed less and less needful to lean upon God for help. With this came also a sense of the loss of God's approbation in the deeper sense of the soul. Oh, there are many blessings, etc. It is a case of being caught in the snare of professionalism, a lapsing into formalism.

For a minister or evangelist to go to his repertoire and draw from his stock of ser-

which should remove any doubt in one's mind as to the will of God concerning this experience: "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor." By virtue of this act, and a continued walk in the faith and in the Spirit, the believer is enabled to live the life of holiness to which he has been called. Here is the secret of victorious living for the Christian. Here is the secret of victory over the three-fold enemy of the child of God,—the flesh, the devil and the world. By the grace of God it is possible to walk well pleasing in the Lord's sight, and this must mean a walk, without sin before Him. Purity of heart will produce righteousness of life.

mons the one he thinks fits the present occasion and after a few changes for this particular congregation offers it, is quite easy. But the keen discernment of the pious soul knows and is quick to detect what is going on. Surely a few new stories and the art of climax do wonders. But the fervency, and the poignancy of the Spirit's unction is not very manifest. It is what the outsider calls "professionalism."

The family prayer may at first be thoughtful and attended by the Spirit's approval. But day after day it is so regular that through habit it becomes tame and lifeless. A new inflow of the power of God is needed if it is to be saved from falling into the class of cold professionalism.

How is it that public worship or prayer meeting carried so much blessing and holy stimulation with much encouragement at first or after a revival meeting. But lo and behold a few years, may be a few months, we hear some say of the meeting "it was dry and dead." Is it not that our attitude has settled into a chilly groove and we follow the line of least resistance? We perform our part as mechanical as a machine. No wonder the meeting is unattractive and prosy. It is pure professionalism.

There is a cure for such religious anemic dryness. It is found in discovering our lack and need and then through diligent seeking for God's anointing allow His power to be manifested in creative and energizing life in our very being. This most certainly restores freshness and life in all our activities. I for one want to avoid the danger of professionalism.

His First and Last Testimony

HE was a miner by trade and his character as black as the coals he worked among: for it was said of him, and that truly, he breathed but to blaspheme. In this way he had spent his days and without doubt would have gone to deeper gloom than the mine he wrought in, were it not for the mercy of God, which met him in a wonderful way.

One Sunday morning he emerged from the deep, with the wages of his past week's toil in his pocket. To buy a cock and go to a fight where he might gain more, was all his ambition. What mattered it to him that it was such a day—thousands spent it in the same way—he lived in merry England and near the river Humber.

But it chanced through Providence, by which we mean the overruling mercy of God, that he met a fellow laborer on the way, who once had the same inflamed desires and as savage a temper, but had been reclaimed. This man, with persuasion on his lips, pleaded with him so earnestly that

(Continued on page 271)

Foreign Missions

"God Giveth the Increase"

The essay published herewith was written for the South African Bantu Sunday School Essay Competition of 1938 and was awarded a consolation prize. The theme was chosen by the S. S. Union.

Anna, a colored girl, whose name is familiar to many of our readers, has been a faithful teacher in the week-day and Sunday School at Mtshabezi Mission for a number of years. By the vote of the missionaries and congregation, she has also served a number of years as Sunday School Superintendent. She is now married to a Christian young man (also colored) and has a nice little home on the Mission farm while still teaching every day. This essay reflects the ideals which she is striving to maintain in her home and the earnest care she is giving to the rearing of their little son, Arnold.

Extra points were granted in the competition for essays which had been given as an address. At our suggestion, Anna gave hers before the pupils and native and missionary workers at Mtshabezi Mission on Sunday night, Nov. 27. The essay as here given was her own work, except for a few minor corrections and changes.

Some have planted and many have watered the Seed which has sprung up and brought forth fruit in Anna Hogg Payne's life. And there are other cases, some more, some less striking, where the grace of God has granted an abundant increase. Do you not with us marvel at what God can and will do in lifting souls out of sordid heathenism into the realm of Christian virtue and steadfastness? Shall we not redouble our attention, our prayers, our sacrifice to win souls for the eternal glory of our Lord Jesus Christ?

"All thy children shall be taught of the Lord," Isa. 54:13.

By Anna Hogg Payne

"All thy children shall be taught of the Lord." What a great privilege to hear God's words—we who are not fit to be called His beloved ones! Praise God for the promise which we have before us. He Himself can teach one of us here clearer and fuller than any one of us can teach. You may not get my language but you are sure to hear His voice whispering in your heart as you let Him speak.

"All thy children shall be taught of the Lord." This is indeed a precious promise to us. Why?—because it includes everybody; it takes young people and old and puts them into the fold. We may say it only talks to children, for many people

think that the Sunday school is only for children. Let us seek from God's Book—Deut. 6:5-7: "Teach them diligently unto thy children." Take verse 5: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might." Now, if we do that, we are sure to like to come to Sunday school where we can get power to teach our children.

"All thy children shall be taught of the Lord." We may think since it is in the Old Testament it means the children of Israel. You all, of course, know that Isaiah foretold things which were going to come in the future and many of us know where the children of Israel are, even up to this time. It still includes them, too; they have not all gone back to their place to be "taught of the Lord". They are still going there to be taught of Him, although this was written a long time ago. Or, we may look at it as meaning the Church's children.

Matthew Henry says: "The church's children, being born of God, shall be taught of God; being His children by adoption, He will take care of their education. It was promised (verse one: "for more are the children of the desolate than the children of the married wife, saith the Lord") that the Church's children should be many; but lest we should think that being many, as sometimes happen in numerous families, they will be neglected, and not have instruction given them so carefully as if they were but few, God here takes that work into His own hand; *They shall be taught of God* or of the Lord; and none teaches like Him."

What a blessing to be called His children and to be all taught of Him! The promise is for grown-up Christians as well as Christians. And He even calls us by this wonderful name *Children*. When we hear this word *Children*, it makes our hearts tender. Why does it more than other words make our hearts soft? And why are we called by this name?

We have heard that at one time an army was marching and killing people. A certain woman had a small baby and could not run with it, so she went to the captain and said: "Sir, will you please come and see my child?" He went and looked at the child with his big eyes and it made his heart tender. He told his soldiers to leave that woman. Why was that woman left? Who looked at the captain's face and made his heart soft? This story makes us think of our dear Lord Jesus Christ, that when sin wants to kill us, He asks His Father to keep us from falling; and when we go to Him as that woman did, we are sure to be safe. The Father will teach

us all we need to know! He says: "I am your Father, fear not."

But He also gives us a work to do. "All thy children shall be taught of the Lord." By whom are they supposed to be taught? Perhaps you say: "Well, by the teachers, preachers, and deacons." My people, (a) A teacher has a child when young; he can easily help the child much; I agree on that. He has him every day of the week except on Saturday and Sunday, and he sometimes sees him on Sunday, too. He prays with him; he plays with him. The child takes him as his guide in many things. He has indeed much to do with the child.

(b) A preacher sees the child in church and tells him about God who loves him so much, and prays with him, too; but he does not have a child as much as a teacher does.

(c) A deacon sees the child at his home when he visits the people but he does not have much to deal with the child like a teacher does.

And is that all the teaching the children shall get? White people say: "Give me a child until he is six years old and then take him." Now the child is supposed to start school only when he is six years old. Who has had him up to this time of starting school?

Return to Deut. 6:7: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou riseth up."

To whom is this spoken?—This comes to us, my dear people, to us who are parents of children. How should we teach them to our children? When should we teach them? Where should we teach them? We are the ones who have much work to do with our children.

Do we teach God's word diligently to our children? Do we talk of them when sitting by the fire with our loved ones? Or, do we talk of things that do not help them? When walking to church, do we tell our children why we are going there and show to them the value of loving God's house? Or do we leave them at home saying they are too young to see the necessity of going into God's house? Do we teach them to pray before going to bed? Do we teach them to see and thank for the nice day which they have spent, food, and other good things which they had that day? Do we teach them to pray when they rise in the morning, to thank God for the rest of the night and to ask Him to help them to do good on the new day?

Do we watch their talking, playing, listening to parents, sisters, brothers, teachers, and missionaries?

We indeed have a great work to do for our children. We all love them so much that when a hard thing comes to them, we wish that it were on us rather

than on them. And yet we consent to see them going to hell. By that I mean, we consent if we do not teach them.

God takes great delight in children. And He promises: "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22:6). Oh, what a nice promise that is to us! God was indeed good to tell us how we should teach them. We thank Him for it.

We read in Mark 10:13: "They brought young children to Him". That was to Jesus Christ Himself; He also loved them. In I Sam. 1:24, we find these words about Samuel: "brought him unto the house of the Lord—and he was young". That was a long time ago; but we can still do the same; we can bring our children to the house of God. "Gather the people together, men, women and children . . . that their children, which have not known anything, may hear and learn to fear the Lord", Deut. 31:12-13. This includes our children, too. They do not know about the Heavenly Father unless we teach them. What a precious word is that to us when He Himself tells us to bring our little ones.

Suppose that when gathering wood, you lose the house-key. You know that the house must be opened. You go back in the thick grass and look for it several times and cannot find it. Then you call your neighbors to join their hands with yours and march together. You are sure to find it then. We must do like that for our children: work together for their souls. We are sure to win them, because we are told that they shall be "taught of God."

Let us then join hands—we parents—with the teachers, preachers, deacons, Sunday School Superintendents, and missionaries. Let us work together to save and teach our children.

"All thy children shall be taught of the Lord." The end of that verse says: "And great shall be the peace of thy children." "Peace may be taken here to mean any good," says Matthew Henry. As where no knowledge of God no good can be expected, so those that are taught of God to know Him are in a fair way to prosper for both worlds."

May the Lord help us to teach our loved ones. May He give us a loving heart of working together till our time here is ended, so that we can say at last "I have done what I could" for my children, and so that God Himself can say that of us.

Let us then spend our time in praying for them and teaching them. Even when punishing them do not beat them in an angry way. Take time, talk to them and pray. Then will it be true indeed: "All thy children shall be taught of God, and great shall be the peace of thy children."

—Sent in by M. C. K.

Temperance and labor are the two best physicians of man.—Rousseau.

On Furlough in Africa

Concord
95 Windermere Road
Durban, Natal
June 21, 1939

OUR Beloved Church in the Homeland: Greetings from the land which is darkened by sin and superstition, but thank the Lord He does take care of His Word and it does bring forth fruit in due season. Praise His name.

From the above address you will note that we are on a short furlough, but it is soon drawing to a close, nevertheless we will be happy to return again to Sikalongo refreshed both physically and spiritually.

We have spent most of our time at the Missionary Homes in Capetown and Durban. A person gets acquainted with many missionaries and Christian workers at these Homes. Capetown and Durban are the main cities or gateways to South Africa so there are many missionaries always coming from the interior and going to their home countries and vice versa.

We have enjoyed immensely the Christian fellowship and are happy to know that God still has His chosen few in all parts of the world.

While in Capetown, on Ascension Day

we attended a Sunday School Conference. Many interesting discussions and thoughts were presented. As we all know the Sunday School is attached vitally to the church so if a good church is desired then the Sunday School must be a success. We covet the children for the Sunday school and for Christ.

Last night here in Durban we attended the Victorious Life Testimony Conference. We heard two messages which were truly inspired of the Lord. The one was, "The More Abundant Life," and the other one was, "The Christian's Position in the World." The four main divisions of this topic were, The Christian's influence, His testimony, he as a soldier and his responsibility to the world.

Only a few more weeks and we will be having our Conference at Mtshabezi Mission. We are praying for a gracious outpouring of His spirit in our midst. We always appreciate these conferences and the fellowship with our dear co-workers. That is one of the things that we miss so much out here on the field is Christian fellowship with our own race,—but the Lord helps us. Praise His Name.

May we all be faithful and true to Him at all times, each in our own corner.

Your co-workers in Africa,
Roy and Esther Mann.

His First and Last Testimony

(Continued from page 269)

he prevailed on him to go with him to hear the Gospel message. The preacher, a faithful man, preached the truth; swift as the lightning glimpse the arrow flew—the miner trembled, then wept, and cast his eyes around, a worse than himself he could not find; he felt his sins, and wondered that he could feel, with his past life before him.

The grace of God presented to him in the Gospel had wounded him sorely, but that same grace also healed him. He saw that the blessed Lord Jesus Christ had in grace taken the sinner's place, and died there just for the unjust, that He might bring us to God; this was the refuge of his soul, and it was the only safe one.

That Lord's Day to him was a holy day indeed—and washed with many a tear, it was also gilded with hope, yet it was also shaded with fear lest he should in any way bring dishonor on that holy Name by which he was now called.

Next day was a testing day for him. He descended into the mine, and ere long his old companions took note of the fact that his speech was changed, nor did he hide the fact that it was the grace of God that had done it. He was greeted with laughter while they swore that the day was nigh when he would swear as fast as they. "No", he said, "I will not use this breath

in such words again, but devote it to prayer." He knelt upon the ground and prayed: "Oh, Thou whose eye the future sees, if Thou seest the day when these lips will yet again blaspheme, then let this day be my last, and take me now to Thine embrace and that Heaven which once I defied," he spoke—and died! This was his first testimony and his last. What the effect was on those around eternity alone will tell.

This true incident brings to mind another, a sinner of the blackest dye, whose testimony to the unbounded grace of God, was just as short; the close of his life we read in Luke 23. He also was a blasphemer—but the work of the Holy Spirit was very clearly marked in granting repentance towards God and faith towards our Lord Jesus Christ; and in a very few hours, after he confessed what he was and owned Jesus as Lord, in the face of a hostile world, he also passed into the Divine embrace, cleansed from all his sins through the precious Blood of Christ, fit for the eye of God and the company of the redeemed.

Reader, you cannot do with less than the Blood and you do not need more; do not fall into one of the devil's snares and speak of doing the best you can; this is nothing less than the denial of the finished work of Christ.

And do not wait for feelings nor trust in them at all—this is another of Satan's snares; do not put feelings in the place of

faith, but let the eye of faith look to the facts: which are the death and resurrection of the Lord Jesus Christ and as a sure result happy feelings will follow.

Remember this is God's order: *Facts—faith—feelings.* And last of all do not fall into that other snare of hoping to be saved some time when God says, "Behold, now is the accepted time; behold, now is the day of salvation (II Cor. 6:2).

*Salvation is through Christ alone,
The second Man from Heaven;
The first man plunged his race in sin,
And was from Eden driven.
The Paradise of God is won,
Regained by Christ, the Lord.
Commit thyself to Him, dear soul,
Now trust His faithful Word.*
D. M., in Living Streams.

Editorial

(Continued from page 266)

in your own pocket you hold the key to spiritual prosperity and temporal welfare and you can open the door to untold blessings upon your own head and that of the lives that you contact, or you can rob God, dry up spiritually and even though you might gain some wealth, you still will not have anything. Money, in itself, cannot bring joy or happiness. If you live where the sunshine and the blessing of God is upon your soul and upon your life, your life is bound to be richer, fuller, and happier.

Lost Talents

IN the parable of the talents in Matthew 25:28, most of us regard the talents as if they related only to gifts external. We are apt to classify talents in the lower and merely man-ward relations and uses of life, such as understanding, reason, memory, imagination, feeling, whatever powers may be concerned in discovery, management, address and influence over others. But I believe with Horace Bushnell that the true meaning reaches a much loftier height than this. I think the primary meaning of a talent here refers to our responsibility as regards the capacity of receiving religion, of enjoying religion, of progressing in religion, of understanding that the capacity of religion must be taken as the highest trust God has given us, and that it lies within our power to make the proper use of that capacity or to neglect it, to hide it, to suppress it.

It is impossible for God to work in us or through us, unless we will to work with Him. He has given us the capacity of becoming something, of learning, of speaking, of other varied activities, all of which are linked up in the talents of the mind and soul. The religious talents that God has given us, comprise the whole Godward side of faculty in us. You bring them into play under the direction of God, inclination to receive His Word, experiences

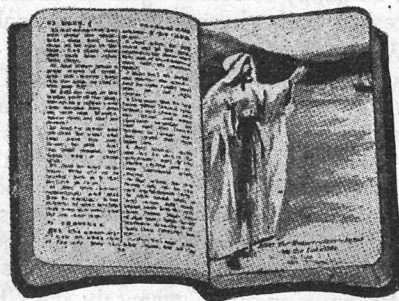
of grace, a desire that your life might be permeated, illuminated and guided by the spirit of God. All of this is comprised in that talent or religious capacity that God has given us.

What happens if we wrap it up in a napkin and lay it away or in other words, do not use it? It is as if you tied your arm in a sling. Within a few months, it would be actually paralyzed, utterly useless and worthless. It would have no capacity for work, for accomplishment.

Just so, if we fail in putting that God-given talent to use, it positively will be taken away in a manner and way that is most terribly disastrous. Here is a condition that we meet every day—people who have utterly incapacitated themselves for the reception of the Word of Truth, no response to religious things, in reality they have become improbate. A rock cannot receive the Holy Ghost. No more can a heart or mind that has lost or extinguished the talent for inspiration. Think it over!

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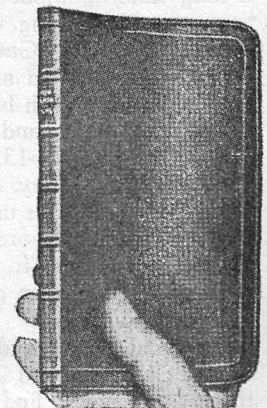
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