

8-25-1941

## Evangelical Visitor - August 25, 1941 Vol. LIV. No. 17.

V.L. Stump

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1307>

---

### Recommended Citation

Stump, V.L., "Evangelical Visitor - August 25, 1941 Vol. LIV. No. 17." (1941). *Evangelical Visitor (1887-1999)*. 1307.

<https://mosaic.messiah.edu/evanvisitor/1307>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



Volume LIV.

Nappanee, Indiana, August 25, 1941

Number 17

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

Archaeology  
Confirms the Kings  
of the Bible

Dr. Joseph P. Free

The Incomparable  
Man of Galilee

Dr. J. E. Bradley

Bible School Dept.

Be sure to turn to  
Bible Quiz on page  
270.

How Would You  
Answer This Boy?

Foreign Missions

## OUR PASTOR

Who is it calls when we are ill  
With cheerul words and right good will,  
And lingers gently then to pray  
And soothe our care and fear away?  
Our pastor.

Who is it comes when sorrow falls,  
When death of friends our heart appalls,  
And tells us of the mansions fair  
And that sweet home, "just over there"?  
Our pastor.

Who is it shares our happiest hours,  
When life is crowned with wedding flowers,  
And to the scene lends added grace  
By reverent voice and kindly face?  
Our pastor.

Who is it that on the Lord's Day  
Points us to Heaven, and leads the way,  
And brings a message from the Word,  
Until our hearts within are stirred?  
Our pastor.

For whom then shall we daily pray  
And ask for him God's grace alway  
And wish for him a blessed year  
With new-born souls his heart to cheer?  
Our pastor. —Selected.

## How I Prepare My Sermons

Alexander MacLaren

I WRITE MY sermons in part. The amount of written matter varies. When I can, I like to write a couple sentences or so of introduction, in order to get a fair start, and for the rest I content myself with jottings, fragmentary hints of a word or two each, interspersed here and there with a fully written sentence. Illustrations and metaphors I never write. A word suffices for them. If I have "heads" I word these carefully, and I like to write the closing sentences. That is my ideal. A sufficiently scrappy one you will think; but I seldom attain to it. I am most frequently obliged to preach with much less preparation.

### Sermons That Are Thought and Felt

The amount written varies from about six or seven pages of ordinary note paper—widely written into short lines, each line only holding a word or two, to the barest skeleton, that would go on half a page. I do not adhere to what is written, as there is very little of it sufficiently consecutive. I make no attempt to reproduce more than the general course of thought, and constantly find that the best bits of my sermon make themselves in preaching. I do adhere to my introductory sentences, which serve to shove me off into deep water; but, beyond that, I let the moment shape the thing. Expressions I do not prepare. Aaron described his procedure exactly as I should describe mine—he put

all the stuff in the fire "and there came out this calf." If I can get the fire alight, that is what I care for most.

I began my ministry with the resolution that I would not write sermons, but would think them and feel them, and I have stuck to it ever since. It costs quite as much time in preparation as writing, and a far greater expenditure in nervous energy in delivery, but I am sure that everybody has to find out his own way.

### Trust God and Work Hard

I have always found that my own comfort and efficiency in preaching have been in direct proportion to the frequency and depth of daily communion with God. I know of no way in which we can do our work but (1) quiet fellowship with him; (2) resolute keeping up of a student's habits, which needs some power of saying *no*; (3) conscientious pulpit preparation.

The secret of success in everything is trust in God and hard work. Everybody must prepare his sermons in his own fashion, and I do not recommend my plan or anybody else's plan; but I venture to say, do not try to be eloquent or mind very much about words. I like best when I can get the bones of a sermon clear before my mind, and then get the impression of it into my heart. I can trust my tongue then for the expression.—Moody Monthly.

### "Too Late Now, Father"

DURING A SERIES of meetings held in the school house of a small village a little girl became very concerned about the salvation of her soul.

She and her father lived next door to the school. He was an unbeliever, and hated everything that had to do with Christ, and strictly forbade his little daughter to attend any more of the meetings.

The poor child was very distressed and did not know what to do. She obeyed her father until the next meeting was more than half way through, and then, slipping out without his knowledge, she got through a hole in the back-yard fence and ran into the meeting.

It was some time before her father missed her, but when he discovered she had gone he hurriedly went to the meeting, where he found his little girl on her knees with others, for whom the people of God were praying. So enraged was he that he pushed his way forward and lifted her up to take her from the place. As he raised her up in his arms she looked up with a smile and said, "It is too late now, Father;

I have given my heart to the Saviour."

This was too much for the hardened man. He too sank on his knees, while God's children united in prayer, and very soon he found the Saviour whom he had tried so hard to shut out of his own heart and that of his little child.

—Gospel Stories for the Young.

### Negro Education

OF 3,400,000 Negro children of elementary school age, 900,000 or something more than a fourth are not in school, in many cases because no schools are within reasonable walking distance.

For the group of high school age, facilities are often lacking or inadequate. There are 230 counties, having a total of 158,939 Negro young people fifteen to nineteen years of age in which there are no high schools for Negroes, and 195 more counties with 200,000 of high school age, in which the high school program never covers four years. In seven Southern states the proportion of Negro young people of high school age attending high school is less than ten per cent, in fact, in two of

these states less than five cent, so serious is the of high school facilities of any kind. Many of the limited number now in college are eager to see these privileges more widely extended.—The Christian Advocate.

Dr. J. H. Jowett, like Paul, possessed rare powers of sympathy, for which he paid a high price, literally wearing himself out in his ministry. He once said, "At first I could not conduct a funeral service without tears. I could not read the burial service without my speech being choked; but now I have so many funerals, have seen so many people in sorrow, I have seen so much suffering, that I can read the Burial Service without tears. Well, perhaps this is a part of the gracious providence of God that the burden should be eased, but I don't want the ease of it be at the cost of losing the compassion with my fellow men. I would rather have the tears, I would prefer the choking speech, I would prefer that my not-too-strong body should be tired out, drained out twice or thrice a week, if I might only keep my compassion with my fellow men."—Selected.

### Press On

NO MORTAL MAN ever spoke to you as the Holy Ghost will speak, if only you have ears to hear.

Moses was in the mount forty days, but in the wilderness forty years. During the rest of his life he was busy working according to the pattern shown him in the mount. Imitate his example. In the time of temptation press steadily on and do everything just as you saw you ought to do when you were most blessed in your soul, and when nearest to God.

It is only by walking in the light that you can gain or keep the evidence of your acceptance with God. Many who were once clearly justified have lost the joy of salvation, and they do not know how they lost it. They are not conscious of having committed sin. The loss was occasioned by their failure to go on in their experience.—B. T. Roberts.

### A Living Sermon

A CERTAIN MINISTER, grown old in the service, lost his voice and could not speak loudly enough to be heard by half the congregation. He offered to resign as pastor of the church he had served for thirty years, but the board refused to hear to it. Nevertheless, he always had good attendance at the services. When asked the secret of the aged minister's strange power to hold his people together, one of his parishioners remarked: "It's a sermon just to see old Dr.— walk down the aisle." He had been so faithful and they loved him so, that his very presence was a blessing and a benediction to them.—Otterbein Teacher.

*"Open now the crystal fountain,  
Whence the healing waters flow."*

THE FIRST TIME for many Sundays we were recently deprived of attending divine worship, and while lying on our bed, resting and recovering from what we hope will only be a temporary indisposition, we turned on the radio for the purpose of listening to a Sunday morning worship service. One of the hymns used in the devotional service was that well known and inspirational hymn by Williams. A new appreciation for this grand old hymn of the church came to us as we listened to line after line of this great prayer. We were a bit disappointed when the second verse was skipped, the first two lines of which we have quoted above, and then as the thought went deeper into our hearts we seemed to sense that so many who go to the house of the Lord have a multitude of ulterior purposes and never offer that gracious petition, "Open now the crystal fountain." But this is exactly what is needed if the worship of the church shall bring inspiration, blessing, and power to its attendants.

We were further impressed with the thought that it is at the present moment that God would open this crystal fountain that our expectancy should not be stretched out to some future time, but that now, even now, whenever His children gather together, it is His good pleasure to meet with them, and to open wide to the spiritual understanding of every heart and life the glorious waters of that crystal fountain of grace and healing. So often we are concerned with what others are doing. We pin our likes and dislikes of the entire morning of worship upon what the preacher shall say or fails to say. If it meets with our favor we are fairly well satisfied. If we are disappointed in him or in the personality of the speaker, all is not well and we go home rather disgruntled and not a single drop of the gracious waters of divine grace has touched our soul. True worshippers of God worship Him in spirit and in truth, and the soul that really worships Him begins the "meeting" long before Sunday morning. It is that hour, of course, which should and normally does intensify and facilitate that fellowship of the saint with his God and with his fellow-citizens of the household of God. But do let us pray that the crystal fountain may be opened, the healing waters may really flow, and that we become channels for its overflow into other hearts, that we may not block this stream of divine grace nor be satisfied merely with the touch that we ourselves receive.

**A** MIGHTY HUNTER BEFORE THE LORD," spoken of Nimrod and referring perhaps to a hunter of men rather than only to a hunter of wild beasts, a man who



is searching here and there to add the scalps of humans to his belt. That there are still great hunters in the world need not be emphasized, men who have gone into the jungles and swamps of unknown and uncharted forests and have hunted wild beasts or who have gone in search of lost treasures or valuable ore or precious stones.

It is not, however, with these that we are particularly concerned. We are looking for a group of burden hunters. Did you ever hear of them? Yes, it seems that remotely we remember hearing of such adventurous souls that actually dared to hunt a burden. We are not talking about man-made burdens nor are we particularly emphasizing the burden of service, but we wonder if a census were taken how many churches could find enough hunters for the burden of prayer that it would be worth while to enumerate them.

Laborers in a harvest field never accomplish a great deal until they get under the burden of the work. When once they do

#### MEMOIR OF ELD. SAMUEL Z. BERT, MOWERSVILLE, PA.

Elsewhere in this issue appears the obituary of this active minister of Christ. We are lacking in information as to the date of his conversion and uniting with the church. He was elected and ordained to the ministry in 1894, and served the church in that capacity from the time he was ordained until his illness April 22, 1941. In the fall of 1931 he was appointed chairman of the Mowersville District and served his church as delegate to General Conference approximately twelve different times.

Revival meetings were held by him at Mowersville and the Fairview school house in Hopewell Township. Bro. Bert was also greatly interested and one of the sponsors of the Roxbury Camp. Perhaps no other man in the church carried a greater burden and concern for the work of the Lord than did our dear Bro. Bert. He was "a good man and full of the Holy Ghost." One could not contact him without being reminded that this man had been with Jesus and had learned of Him. A life so devoted to the cause of Christ will be hard to replace.

The family has our sympathy, and may the sweetness of his memory not only linger with us but inspire us to a more consecrated effort for our Master.

they see certain accomplishments that are the desired ends toward which the master strives and to which they, too, lay their hands and toil for their accomplishments. A man in a harvest field without a burden on his heart is merely a figurehead. He is liable to become a burden to others. He has no vision, no interest, no push, no cooperation.

But let a man who has a burden for lost souls, who has an interest for the building up of the work of the church in his community step into the ranks with certain definite soul-winning objectives, and you will find a character that is stabilized, a vision and purpose that is wholly unselfish. It immediately gives him strength and dignity, and there are brought into play hitherto unknown talents, possibilities and qualifications for burden-bearing that is sure to result in the conversion of souls. Where there is no burden—bearing no conversions need be expected. How appreciative the man of God is of that person in his congregation who carries a burden for his message or the work of the Lord.

With nearly everything out of balance in one way or another who can endure the necessary hardships as a soldier of Jesus Christ to come to the Lord and say, "Trust me with a burden. I'll bear it. I'll pray it through until prayer shall be answered and results obtained." A mighty hunter before the Lord, are we?

#### A Bit of Sober Reflection

IT IS SAID that Lord Haig, who commanded the British forces in France during the latter years of the great World War, made a remarkable speech shortly before his death in which he is quoted as saying, "No military preparedness, no political expedient can guarantee the kind of peace on which the heart of the world is set."

The Christian religion backed by united Christendom and a church as daring and heroic on spiritual lines as the army has been on military lines is the only hope of the world, and as a solution of the great problems with which the world is faced, it is doubtful if America will ever awake to its need until too late. If a house were burning by the roadside and we came along and saw the smoke pouring from the doors and windows, we would certainly do our utmost to awaken the inmates as to their danger, and everything possible would be done by us to rescue them from destruction.

Several years ago a collision took place on one of our eastern railways. An express train ran into a local one. Fortunately no one was seriously hurt, but there were passengers on the express train that slept soundly throughout the entire ordeal. The passage of trains was blocked for six hours. One man when awakened by the

(Continued on page 271)

## Archaeology Confirms the Kings of the Bible

By Dr. Joseph P. Free, Professor of Bible Archaeology, Wheaton College

SOMETIME AGO the writer was talking to an unsaved friend about the Scriptures. In the course of the conversation the friend said, "How do I know that the things the Bible tells about are really true? Perhaps some one put whole sections of some mythical book together and called it the Bible." Such a question is answered by the archaeological excavations.

The Bible mentions many people by name, including a great number of kings. Even in fairly recent times some critics have denied the existence of certain kings, such as Sargon (Isa. 20:1), who are mentioned only briefly in Scripture. Let us see how the archaeological excavations have brought forth evidence of many of these kings of the Bible, showing that they are historical people, and that the Bible is a historical book.

### A Stone With A History

In II Kings 3:4, 5, we read that Mesha, King of Moab, rebelled against Israel. Mesha had been subjugated earlier by Ahab and Omri, but now after their death, he endeavored to shake himself free from the control of Israel.

Until the year 1868, Mesha was a relatively obscure king of Moab, who figured in history only because he was briefly mentioned in the Scriptures. But in the year 1868, a German clergyman and missionary by the name of F. A. Klien was traveling in the territory to the east of the Dead Sea, which is called Transjordan today. There is a stream in Transjordan called the Aron, which flows into the Dead Sea, and on the banks of this stream Mr. Klien found the Moabite Stone. It was a memorial stone about four feet high which had been erected by King Mesha to celebrate his freedom from the dominion of Israel.

The Berlin Museum began negotiations to obtain the stone. In the meantime a French archaeologist living in Jerusalem by the name of Clermont-Ganneau made a "squeeze" of the inscription on the Moabite Stone (a "squeeze" is made by pounding wet paper pulp on the surface of an inscription with a wooden mallet; upon drying, the paper retains an impress from which a fairly satisfactory duplicate can be made).

Because of all this fuss about a common ordinary stone, the Arabs who lived nearby decided to break it to pieces. Some say it was because they thought it had a magical nature, and wanted to divide the pieces among themselves; others say that they believed they could get more money out of it if they sold it piece by piece. At any rate,

they heated it by building a fire under it, and poured on cold water, and as a result the Moabite Stone broke into a multitude of pieces. The pieces were apportioned out among the various Arabs.

Fortunately, Clermont-Ganneau recovered a large portion of the pieces, and with the aid of the squeeze, he rewrote the inscription. Today the Moabite Stone is in the Louvre Museum in Paris.

### Mesha Speaks

On the Moabite Stone we may read the words of Mesha: "Omri, King of Israel, oppressed Moab many days . . . And his son succeeded him, and he also said, I will oppress Moab" (Barton, *Archaeology and the Bible*, 7th edition, p. 460, 461). Then Mesha goes on to tell how he regained his territory.

The Moabite Stone is significant because, in the first place, it confirms the historicity of Mesha, a rather obscure king mentioned in the Bible only in a brief way. In the second place, it confirms the existence of Omri, one of the kings of Israel, who is mentioned by name on the Moabite Stone. In the third place, the Moabite Stone serves as a commentary, and tells us more about the man Mesha who is mentioned in passing in II Kings 3. From this monument we learn how Mesha engaged in building operations, making reservoirs, sluices, and cisterns for water storage. We learn that he took over towns in Transjordan, because he describes his conquests. He tells us that he worshipped the god Chemosh, and so we learn something of his religion. The personage of Mesha thus takes on a new reality and makes the Biblical record stand out in bold relief as a result of the finding of this archaeological monument.

### The Furious Driver

King Jehu of Israel seems quite modern in spirit because he was one of the early speed demons of history. We read that when he was driving to Jezreel, he could easily be recognized at a distance, because they said of him, "The driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously" (II Kings 9:20). Today, when we travel through Palestine, we usually nickname our Arab drivers "Jehu", because they are also speed demons, and quite adept at taking corners on two wheels. The drivers usually ask why we call them Jehu, and we give them the reference in II Kings 9:20. They come back the next day with a knowing look on their face, but the hint has little effect, and

they keep on "driving furiously," as did Jehu of olden times.

King Jehu's existence is confirmed by a monument found during the last century by Sir Henry Layard when he excavated Nimrud in Mesopotamia. The monument is called the Black Obelisk of Shalmaneser, and is a conspicuous object in the British Museum. The upper part of the Obelisk is decorated with bas-reliefs. Each tier of bas-reliefs represents the tribute brought to King Shalmaneser by the nations he had subjugated or who were seeking his friendship. The second row of beliefs shows a man making obeisance to Shalmaneser, and a superscription reads, "Tribute of Jehu, son of Omri." The man pictured is either Jehu or his representative; The Jewish cast of the features is quite noticeable.

Here then is the Black Obelisk of Shalmaneser we have confirmation of the existence of Jehu, and also illumination of his reign, because the monument reveals to us these relations of Jehu with Shalmaneser which are not given in the Bible.

### Jeroboam, Jehoiachin

Thus, as we go through the kings of Scripture, we find one confirmation after another. When Solomon died, his son Rehoboam decided to continue a burdensome system of taxation; consequently the Northern Tribes withdrew, choosing Jeroboam as their king. There was another king a little later by the name of Jeroboam. When the German archaeologist Schumacher was excavating ancient Megiddo, he found a seal in the place which had on it the face of a lion, and the inscription, "Belonging to Shema, the servant of Jeroboam." There is no way of telling whether Shema's master was Jeroboam I or Jeroboam II, but the significant thing is that the seal confirms the fact of the existence of one of the Biblical Kings named Jeroboam.

Just before the Southern tribes of Judah and Benjamin were taken into captivity, King Jehoiachin of Judah reigned the brief span of three months in the summer of the year 587 B.C. When Dr. Kyle and Dr. Albright, both American archaeologists, excavated Kirjath-Sepher (mentioned in Josh. 15:15, Judges 1:11), they found a seal on which was written, "Eliakim, servant of Jehoiachin," (who is mentioned in II Kings 24:8).

### Forty-one Kings

Dr. Robert Dick Wilson, formerly Professor of Semitic Languages at Princeton Theological Seminary, examined over 100,000 references and inscriptions which have been brought forth as the result of archaeological research. He found that forty-one of the kings mentioned in the Old Testament from the time of Abraham down to the end of the O. T. period are also found

## The Incomparable Man of Galilee

By Dr. J. D. Bradley, Webster University, Atlanta, Georgia

*"This is my beloved Son, in whom I am well pleased; hear ye Him."*  
Matthew 17:5 (R.V.).

THE INIMITABLE SHAKESPEARE has thrilled thousands by his writings during the upward of three hundred years since he gave to the world his immortal dramas. Twelve great scholars from four of the greatest nations of the earth have written commentaries on his works. This may seem almost incredible, and yet no admirer of this great playwright has ever been inspired by him to leave friends and loved ones, and the comforts of home, and go to the wilds of darkest Africa or the Islands of the set to give the messages of this renowned poet and dramatist to the people there.

But the Life and Messages of Jesus Christ—The Incomparable man of Galilee—are Inspiration personified, and people by the millions, who believe in Him, are willing to compass land and sea, brave hardships, and suffer persecution, yea, death itself, if need be, in order to carry a saving knowledge of His Gospel to those who have it not. When He Speaks, the world listens, and like the inspired writer of old, men say, "Well Master, Thou hast said the truth." When we read His words of gracious invitation, we suddenly discover music in our souls of which we had never dreamed; when His words of condemnation flare up before us, we hate ourselves because of sin; but when his words form some lofty ideal, bidding us to go forward in the performance of duty, they seem to give us the strength of ten men.

*This Incomparable Man Was Ushered into this World* amid the singing of the angelic choir and that song has become the chorus of every land, and is destined to be sung by every tongue. No such demonstration ever hailed the birth of any other being. The life He lived among men is without parallel. Skeptics, critics and agnostics may find fault with His miracles,

in the ancient inscriptions and documents. These forty-one kings include the names of five Egyptian, five Assyrian, five Babylonian, five Persian, nine Hebrew kings, and also kings of various other countries, such as that of Mesha, King of Moab, who was discussed earlier in this article. Surely no one can doubt the accuracy of Scripture and ask whether it is perhaps a legendary work. Such a theory is slain by these very kings who rise up from the ancient monuments and testify to the truth of Scripture.—Christian Victory.

but they can find no fault with His life. And yet the life He lived on this earth in the midst of sin, evil and error—a life of sinless perfection—is the greatest miracle this world has ever witnessed. His marvelous wisdom, matchless achievements, and sublime purity of life, attest the fact that He was indeed and in truth, the Son of the living God yea, Immanuel—God with us in the flesh.

*Many are the Striking Facts Regarding the Wisdom of Christ.* He made no mistakes. Socrates, Plato, Aristotle, and all the other great teachers have constantly exhibited their errors; but the shrewd enemies of Jesus, the learned Scribes and Pharisees who watched His every word and walk, failed to discover a single mistake. Only after long and laborious efforts do the world's greatest men reach dizzy heights of thought and mind activity, and then they stop, hesitate and consult before answering difficult questions. But Christ speaks the highest and deepest truths without effort and answered promptly and without counsel the most difficult and intricate questions ever propounded by men never hesitating for one single moment nor expressing one single doubt. On the green grass, on the boat, on the mountain-side, in the home, in the synagogue, everywhere, this was always true. There are no "ifs" in the discourses and sermons of Jesus. When He speaks of God, He speaks as one who has lived and breathed the atmosphere of Heaven; and when He speaks of the spiritual world, He speaks as one who has come from that world. He used simple language and clothed His greatest truths in simplest dress. His words are simple enough for a primer, and yet each one sparkles like a precious jewel. His sentences and sermons dazzle like a cabinet filled with diamonds of the first water. "He talked so all could understand, of flowers and trees and birds, and from harvest fields and crowded streets, men thronged to hear His word."

*The Teachings of this Great Galilean Prophet are not big in bulk.* Augustine takes thirty volumes to write and explain his system of theology; and John Calvin takes forty volumes. The great Apostle Paul, who gave Christianity its setting in the first century, says more in the New Testament than Jesus. We can easily read all the recorded sayings of Christ in the short space of sixty minutes, and yet we never get to the end of His words. They are translated into laws, they are merged into doctrines, they constitute our only consolations, they pass into proverbs, but they never pass away. Without science and philosophy, He has shed more light on

things human and divine, than all of the great scholars of the world combined. Without the eloquence of the schools, He has spoken such words of beauty and power, as were never spoken before or since. Without writing a single book, He has set in motion more pens, printing presses and furnished themes for more sermons, orations, discussions, sublime poems and works of art, than all the great, good and gifted men of ancient and modern times. He built a pyramid of knowledge towering to the sky, to which no man has been able to make a single addition in two thousand years. Men and nations must realize that Christ and His Messages alone have the proper solution for the pressing problems of our day and for every age and clime. He is the world's only hope, its only salvation.

*Let us look for a moment at His Wonderful Works.* He said, "If I do not the works of God believe me not. The works that I do bear witness of me." In no medical journal will you read an account of any such exploits as Jesus Christ wrought. He used no knife, employed no compress, and tied no artery. But with a word He stuck fast the amputated ear of Malchus. He made ointment of dust and spittle and caused a man born blind, without cornea, optic nerve or crystalline lens, to open his eyes and look out on the light of day. He beat music on the drum of a deaf ear, and the man went away with his sense of hearing perfect. He straightened a poor woman, who through contraction of muscles had bent almost double for two decades. He enabled a man who had no use in his limbs for thirty-eight years to pick up his mattress and walk off. The combined medical skill of the world stands powerless in the presence of a withered arm but this great doctor of Omnipotent surgery said to a man, whose arm was wasted, paralyzed, useless, powerless, lifeless at his side, "Stretch forth thy hand," and he stretched it forth, and it was restored whole as the other.

*Observe His Marine Achievements.* He *Converted the Stormy Sea* into a glassy pavement, and then walked upon it. When the old storm king was walking on the  
(Continued on page 268)

### A Special Request

*Because of an illness which, at present, confines him to a hospital bed, your Editor, Rev. V. L. Stump, is unable to put his final okay on this issue of the Visitor as it goes to press. So we ask YOU, the Visitors' readers and his friends to help us pray especially for his complete recovery—and that quickly.*

—Publishing House Staff.

# The Evangelical Visitor

A Religious Journal

Official Organ of the  
Brethren in Christ Church  
(Known as "Tunkers" in Canada)  
U. S. A., Canada and Foreign Countries

Published Bi-Weekly by

**E. V. Publishing House**  
(Brethren in Christ Publication Board, Inc.)  
301-5 North Elm Street  
Nappanee, Indiana

**OUR PURPOSE:** To disseminate the Gospel of God's grace, a full and complete salvation from sin, received by faith through the merits of the sacrifice of Jesus Christ, our Lord, His Second and Pre-millennial coming again to make known the Word of Life.

**V. L. STUMP, Editor and Manager**

**Associate Editors:** E. J. Swalm, H. G. Brubaker, J. A. Climenhaga.

**Contributing Staff:** Earl M. Sider, Joel E. Carlson, Menno O. Brubaker, Edward Gilmore, William Hoke.

**Contributors to Foreign Missionary Department:** On Furlough, Anna Eyster, Effie Rohrer; for Africa, Mary H. Breneman, Mary Kreider; for India, Anna Steckley.

**Publication Board:** O. B. Ulery, Laban Wingert, Ohmer U. Herr, L. H. Mann, Charles Clouse, C. J. Carlson, George Sheffer.

**SUBSCRIPTIONS:** \$1.50 per year payable in advance, 75 cents for six months, sample copies free.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

**THE MAILING LABEL INDICATES EXPIRATION DATE:** The date printed on your mailing label indicates the date to which your subscription is paid. All subscriptions three months in arrears will be discontinued.

**CHANGE OF ADDRESS:** Be sure to give both the old and new addresses.

## Church Directory

### Permanent Church Headquarters

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:** Eld. Graybill Wolgemuth, Mt. Joy, Pa.

**Canadian Treasurer:** Wm. Charlton, Stevensville, Ontario.

**Home Mission:** Abner Martin, Elizabethtown, Penn.

**Beneficiary and Poor:** Carl J. Ulery, 1332 Maiden Lane, Springfield, Ohio.

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

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

**Traveling Library and Free Literature Departments:** P. W. McBeth, E. V. Publishing House.

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

## FOREIGN MISSIONARIES

### Africa

**Matopo Mission:** Elder and Mrs. L. B. Steckley, Elder and Mrs. C. F. Eshelman, Elder and Mrs. Albert Breneman, Miss Elizabeth Engle, Miss Kathryn Wengert, Matopo Mission, Bulawayo, S. Rhodesia, S. Africa.

**Mtshabezi Mission:** Elder and Mrs. W. O. Winger, Elder and Mrs. J. Elwood Hershey, Mrs. Naomi Lady, Miss Mary H. Breneman, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102M, Bulawayo, So. Rhodesia, S. Africa.

**Macha Mission:** Elder and Mrs. Elmer G. Eyer, Miss Anna Engle, Miss Edna Lehman, Macha Mission, Choma, Northern Rhodesia, S. Africa.

**Sikalongo Mission:** Elder and Mrs. R. H. Mann, Miss Anna Eyster, Sikalongo Mission, Choma, Northern Rhodesia, S. Africa.

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

### India

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

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

**Supaul:** Elder and Mrs. Allen Buckwalter, Miss Ella Gayman, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

**Madhipura:** Eld. and Mrs. Charles Engle, Madhipura, District Bhagalpur, B. N. W. Ry., India.

**Barjora:** Eld. and Mrs. G. E. Paulus, Barjora, P. O. Tribenigunj, via Supaul, B. N. W. Ry., District Bhagalpur, India.

### MISSIONARIES ON FURLOUGH

Elder and Mrs. Cecil I. Cullen, Gormley, Ont.

Annie E. Winger, Delisle, Sask., Can.

Bish. and Mrs. H. H. Brubaker, 118 E. Coover Street, Mechanicsburg, Pa.

Anna Wolgemuth, Lawn, Pa.

Miss Effie Rohrer, Ludlow Falls, Ohio.

Mary Kreider, Campbelltown, Pa.

Verda Moyer, 41 Hillside Ave., Souderton, Pa.

Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

Mrs. Emma Frey, 2501 Bartlett St., San Gabriel, Calif.

Miss Sadie Book, Ramona, Kans., Box 93.

## 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.

**"God's Love Mission,"** 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Ida Eckman.  
Home Address: 3949 Wabash.

**Messiah Light House Chapel,** 1175 Bailey St., Harrisburg, Pa., Joel and Faithe Carlson, Anna Wolgemuth, Naomi Wolgemuth.  
Phone: 26488.

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

**Life Line Gospel Mission,** 832 Kearney St., San Francisco, Calif., William and Mary Hoke, Grace Plum, Ruth Bowers.  
Home Address: 311 Scott St.

**Welland Mission,** 36 Elizabeth Street, Welland, Ont., Can., Walter and Sadie Reighard.

### 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. D. 1, Edward and Emma Gilmore; Idellus Sider; and Clara Steckley.

**Kentucky,** Albert H. Engle, Supt.

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

**Garlin,** Albert and Marjie Engle, Imogene Snider, Ruth Freisen.

**Home Evangel,** Knifey, 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.

**Valley Chapel, Ohio,** Henry P. Heisey, Louisville, Ohio, R. R. 2.

### Institutions

**Messiah Home,** 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron.

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

**Mt. Carmel Orphanage,** Coleta, Illinois, Roy W. Zook, Supt.; Mrs. Roy W. Zook, Matron, Ethel Brewer, helper.

**Beulah College,** Upland, California.

**Jabbok Bible School,** Thomas, Oklahoma.

**Messiah Bible College,** Grantham, Pa.

**Ontario Bible School,** Port Erie, Ont.

## Special Announcements, Evangelistic Slate, Etc.

### LOVE FEASTS

#### Canada

Ontario Joint Council convenes Wednesday, Sept. 10 at 2 p. m. and Thursday, Sept. 11, 1941, at the Rosebank Church in Waterloo district.  
Waterloo, meet at 2:00 p. m. Sept. 13-14  
Welland ..... Sept. 13-14  
Clarence Center, meet at 2:30 p. m. Sept. 20-21  
Boyle, meet at 2:00 p. m. Sept. 20-21  
Markham, meet at 10:00 a. m. Sept. 27-28  
Bertie, meet at 10:00 a. m. Sept. 27-28  
Nottowa, meet at 10:00 a. m. Oct. 4-5  
Springvale, meet at 2:00 p. m. Oct. 4-5  
Cheapside, meet at 2:00 p. m. Oct. 11-12  
Howich, meet at 2:00 p. m. Oct. 11-12  
Wainfleet, meet at 1:30 p. m. Oct. 18-19  
Frogmore, meet at 2:00 p. m. Oct. 18-19

#### Pennsylvania

A Harvest Praise Meeting will be held at the Fairland Church, Cleona, Pa., on the 30th of August. Services will begin at 2:00 p. m.

The Fall Council of the Dauphin and Lebanon District will convene at the Fairland Church on the 1st of September.

### COMMUNION SERVICE

A Communion Service is to be held Oct. 4 at the Woodbury Church, 6:30 p. m., followed by a revival conducted by Allen Brubaker of Granville. We request your prayers for this meeting.

### HARVEST HOME SERVICES

September 6, 1941

on the farm of Bro. Paul L. Wolgemuths, located midway between Manheim and Mastersonville.

Services Saturday afternoon and evening, also Sunday forenoon and afternoon.

#### Standard Time

#### Saturday Evening

### YOUNG PEOPLES' PROGRAM

6:30 Song and Devotional  
7:00 Choosing a Vocation—What?.....  
Bish. C. N. Hostetter, Jr.  
Grantham, Pa.  
7:45 Evangelistic Sermon .....  
Bish. Charles Byers  
Chambersburg, Pa.  
- Sunday A. M.

9:45 Devotional  
10:00 The Priceless Possession of My Heart ..... Bish. Charles Byers  
11:00 Agencies that Figure in the Keeping of My Soul ..... H. N. Hostetter  
Washington Boro, Pa.

#### Sunday P. M.

1:30 Devotional  
2:00 The Good of Today..Eld. Cyrus Lutz  
2:30 Home Building..Bish. Charles Byers  
3:15 Making Every Approaching Issue A Stepping Stone to the Heights of God's Will.....Eld. H. N. Hostetter  
Dismissal.

An Englishman in India was watching not long ago a great ceremonial in a Hindu Temple. When it was over, he said to the priest, "How long has this worship been going on?" "Two thousand five hundred years." "I suppose," said the Englishman, "it will go on for another 2,500 years?" The priest said, "No." "Why?" asked the Englishman. Then the priest raised his eyes and spread his hands, and said one word, "Jesus."—Unknown.

## NEWS OF CHURCH ACTIVITIES

### Canada

#### WELLAND MISSION, WELLAND, ONT. *General Report*

We greet you with Rev. 2:10. "Be thou faithful unto death and I will give thee a crown of life." These words were written by Him who will make good every promise to the faithful.

Our hearts are filled with praises when we consider the reward of the faithful. The life of faithfulness will be crowned with acceptance and permanency. To be faithful in the smallest details in life, means the believer will make use of every opportunity with all his power in the place the Lord has called him.

God's work is indeed a great program and it will require continual faithfulness. This calls forth a prayerful consideration of His work and our co-operation with Him. The time is short. The world is not accepting Salvation as readily as in former years, but God's Word tells us "perilous times will come." Men are hardening their hearts, absorbing worldly pleasures, until there is no regard for the Lord's day. Let us be watchful lest the spirit of the age will not overtake the people of God.

We were happy to have with us, Bish. Shoalts for an eight-day revival. The rich truths we heard were an inspiration to the people of God, and a challenge to earnestly contend for the faith delivered unto the saints.

It was our privilege to assist in a daily Vacation Bible School at Humberston about twelve miles from Welland, also an evangelistic tent meeting. The Wainfleet group conduct a S. S. at this place for the past few years. It was rather an unusual service and the children manifested a keen interest in the religious teachings of God's Word. They also attended the evening services regularly. Eight of the oldest girls ranging in ages from twelve to fourteen were at the altar of prayer. They do not come from Christian homes and need the prayers of God's children. Their zeal for religious training is a challenge to our young people from Brethren in Christ homes.

Our S. S. has increased nearly a third more than a year ago but the holiday season has kept some of them from the S. S. Bro. and Sr. Yorkley Long have moved into our community from the Houghton district and are appreciated very much. We need new recruits. We held a baptismal service when one was baptized. He was led to our services; while passing by the mission was attracted by the singing. Bro. Learn is an inspiration to our group and is being used of the Lord.

We are grateful to one and all for their liberal support and the class at Welland are carrying a burden for the work. We are contemplating a tent meeting in the near future, with Bro. Marshall Winger as evangelist.

*Financial Report for April, May, June*  
Balance April 1, 1941.....\$ 43.65

<i>Receipts</i>	
Hall offerings .....	111.60
Jesse Winger .....	2.00
Orla Heise .....	2.00
Mrs. Cadwell .....	2.00
Agnes Comfort .....	2.50

Albert Eshelman .....	1.00
Bish. L. Shoalts .....	1.00
Sr. Schell .....	2.00
Wesley Heximer .....	2.00
Eli Ott .....	1.00
Wainfleet S. S., Ont. ....	25.29
Glen Climenhaga .....	10.00
George Proctor .....	44.00
	\$250.04

#### *Expenditures*

Table .....	\$ 44.00
Phone .....	8.87
Gas .....	6.29
Water .....	3.15
Potatoes, Flour, Sugar .....	10.45
Elect .....	2.18
Relief .....	22.50
Miscellaneous .....	12.67
Stationery, Stamps .....	1.42
Household incidentals—Iron, couch, garden seeds, plumbing, door screen, hardware .....	15.55
Evangelistic meeting .....	8.00
Taxes .....	20.31
Lawn mower repaired .....	1.90
Car, gas, oil, repairs .....	33.80

	\$191.09
Balance July 1st, 1941.....	\$ 58.95

*Donations:* Sr. Stevenette, Bennie Winger, P. J. Wiebe, Jessie Sider, Gertrude Tucker, M. A. Winger, Sr. Lambert, Calvin Sider, Sr. Reevely, Marion Sider, Isaac Flag, George Sider, Sr. Weatherup, Sr. Putman, Herbert Sider, Mattie Pye, Jessie Winger, Morley Marr.

In the interest of souls,  
W. L. and Sadie Reighard.

#### ONTARIO HOLINESS CAMP MEETING

July 19th to the 27th was a marked period of blessing to those who attended the camp meeting that was held on the campus of the Ontario Bible School.

Situated by the mighty Niagara the spot was indeed a choice one for outdoor services. A large tent forty by eighty was erected a bit north and west of the school building on the school lawn. When seated in the service one was within a beautiful view of the river—a lovely atmosphere to worship the God whose mighty and artistic hand was in such great evidence all around.

The glory of the Lord was not only in evidence without, but the gracious blessing of the Lord was so real during the season of the camp. Elders Arthur Climenhaga, Jesse Lady and Bish. E. J. Swalm were used of God in declaring the unsearchable riches of His Word. The day sessions, though not large, were well attended by folks who were eager for truth. A week prior to the convening of the camp Bro. Climenhaga preached nightly, which served as a splendid forerunner of the camp. A goodly number sought the Lord throughout the camp for various needs—salvation, reclaiming, sanctification, healing, etc. A few high points—1. A glorious climax on Sunday afternoon, July 20th, to a two-day youth conference held in connection with the camp. About two hundred youth were present, a high spiritual tide, stalwart young men bowing at an altar of prayer. 2. A large open-air fellowship service held along the terrace—warm spirit of testimony—tears were

in evidence, glory of the Lord all around. 3. A great final service Sunday evening—very large crowd—about fifteen ministers present—inspiring gospel song service. A climaxing message and praise the Lord, folks seeking and finding God at an altar of prayer.

Echoes of appreciation were heard on every hand for the gracious ministry of our brethren. Special numbers of song were a spirited feature of the services. How blessed to assemble thus here below—what will it be up yonder. Praise the Lord!  
—Sec. of Camp Committee.

### California

#### WAUKENA

We are happy to report victory through the blood of Jesus.

A few Sundays ago we were inspired by a Ladies' Trio, from Upland, accompanied by Bro. Alvin Burkholder, in behalf of Beulah College. How we do enjoy these singing groups who come from time to time, also the speakers who accompany them. May God bless everyone of them.

A wedding took place and one brother has passed on from our number here at Waukena. He was a member of the Church of the Brethren but worshipped with us. He was a saintly man and we appreciated him so much.

The father of a young man who attends our services so faithfully, was called by death July 31. His obituary will appear in the "Visitor."

When you think of the group at Waukena, please pray for us. Only God can give courage and strength. We mean to press forward in His name.

—Mrs. John Raser, Cor.

### Kansas

#### ZION CAMP MEETING

On July 18 the tent was pitched in a pasture about four miles south of the Zion Church and on the following Sunday morning revival meetings were started with Rev. Lester Myers as evangelist.

Bro. Myers came to us filled with the Spirit and bought soul-stirring, heart-searching messages. During the two weeks' meeting some knelt at the altar of prayer.

While the outward results were not what we would like to have seen, yet the Lord knows the full results and He has promised that His Word shall not return void. So we believe there was seed sown which will later bring forth fruit. The saints were revived and received new courage to press forward in the work of the Lord. The presence of the Lord was felt in the services as Bro. Myers brought the message each night.

On Sunday, July 27, Bro. and Sr. David Hall were with us in the evening service and gave a very interesting account of their recent experience while enroute to Africa.

Saturday afternoon, August 2, a Harvest meeting was held at the tent.

Sunday evening, August 3, the Boys' Glee Club, under the direction of Sr. Dorothy Witter, were present and gave several numbers in song.

During the entire meeting the weather was quite favorable and the services were well attended with a few exceptions.

We pray God's blessing upon Bro. Myers as he goes to labor in other fields of service.  
—Cor.



## Michigan

## GOD'S LOVE MISSION REPORT

Greetings to all in Jesus' name: We are glad to report our experiences and the status of our work. But, first of all we must praise the Lord for doing all that was done for His glory. And we, with great joy, express a deep-felt appreciation to all who have taken part in the support of our hands by their prayers or money.

The Lord has helped us to carry on a most interesting program. There were over twenty souls who knelt at the altar. One man who had never been saved but attended the services for a long time and took part in the singing was finally brought under such great conviction that he could not hide it from us. He held back for a while but at last began to raise his hand for prayer. One night he bolted out to the altar and went through with the Lord. His soul was saved and from then till now he has not drunk or gone into a beer garden. He has been an inspiration to the meeting when testifying but we notice that a real battle is on and for that reason we ask your special prayers for him.

In the summertime our dear children of the Sunday school go away to see relatives and friends who live in the country, therefore the attendance has dropped off already. But a new interest in the week night meetings has been shown. This gives us a fresh chance to get new material into the regular family of the Mission fellowship. And we have enjoyed the fine help given us by the various Christians from other church bodies. The passersby can hear the music and preaching from our loud speaker. Warm weather gives them encouragement to stop and listen. At times the listeners on the outside are more in number than those on the inside. So, we have a summer-swing to our missionary work. And the results are very gratifying indeed. Praise the Lord.

With so much need of hard work and holding off the power of evil by prayer we feel so thankful for your help. Let us stand true to our respective posts and have a great ingathering.

## Financial Report for April, May, June Receipts

Hall Offerings	\$113.17
State Home Mission Board	15.00
David Graybill	5.00
Earl Brechbill and wife	3.00
Mrs. J. C. Hoover	15.00
Mrs. Hartsock	6.00
Sarah Kranich	5.00
Judson Hill	2.00
Chino Sunday School	10.70
J. Alvin Musser	10.00
Church of Christ, Minn.	5.00
Alberta Stingley	1.00
Mr. and Mrs. Olsen	2.00
George McKeoun	1.00
Mt. Rock Church, Pa.	67.25
Messiah Home Chapel	18.75
Grantham Church \$23.85 less 1/2 trip exp. \$18.51	5.34
Carlisle Church	36.12
Sr. Kratz	1.00
Mr. Cobb	1.00
Evangelical Church	13.00
Alvin Burkholder	1.00
Buffalo Mission Sunday School	10.00
Abner Martin	1.00
Bethel S. S. Love Feast, Kansas	31.00
A Friend	2.00
Geo. Sheffer	1.00
E. J. Swalm	1.00
H. Alderfer	1.00
Ida Eckman	2.00
Mr. Brown	1.00

Wm. Engle	1.00
Howard Book and Wife	10.00
Gary Lyons and Wife	5.00
Priscilla and Aquilla	5.00
L. C. Goins and Wife	5.00

Total Receipts	\$413.33
Grand Total Expense	\$395.10

Balance	\$ 18.23
---------	----------

Expenses	
Mission Expense	
Rent	\$ 75.00
Lights	11.25
Water	1.50
Sign License	1.00
Gas	8.95
Bishop Hostetter	8.36
Boy's Quartette	3.29

Total Mission Expense	\$109.35
-----------------------	----------

Home Expense	
Rent	108.00
Groceries	81.07
Lights	11.82
Gas	5.34
Phone	7.80
Miscellaneous	2.85
Transportation	29.87

Total Home Expense	\$246.75
Total Mission Expense	\$109.35

Total Expenditures	\$356.10
Deficit, March	39.84

Grand Total Expense	\$395.94
William and Willa Lewis, Ida Eckman, and Janna Goins.	

## Pennsylvania

## HARVEST PRAISE SERVICE

A Harvest Praise Service will be held at the Martinsburg Church, August 31. All day service.

STOWE MISSION REPORT  
Second Quarter, 1941

The other night I was lying on my bed meditating. I should have been sleeping but for various reasons sleep was not present. During my meditations the necessity of writing the quarterly report for the activities of the second quarter of 1941 at Stowe Mission had its place in my thoughts.

Meditations continued and promptings did not cease. The old negro spiritual "Ezekiel Saw a Wheel" came to my mind. Yes, Ezekiel saw a wheel in conjunction with living creatures. "Their appearance and their work was as it were a wheel in the middle of a wheel." The spiritual states "that the big wheel ran by faith and the little wheel ran by faith."

Thus it is in Mission work. The regular routine or daily activities roll on as a mighty wheel. Rolling, rolling and never ceasing. Then within the regular activities are those little extras which come and go as a wheel within a wheel and both wheels run by faith. By faith in whom? In the Son of God whom we represent, and whose messengers we are.

The regular things have been written so often that all who would read may read and understand. But even now we are asked, "When do you have services at the Mission? We want to visit the work but are not sure when you meet in worship." As a rule preaching services are held twice each Lord's Day, at 3:00 and 8:15 p. m. Sunday school meets at 2:00 p. m. and Young People's meeting at 7:30 p. m. Midweek prayer meeting is held each Thursday at 7:45 p. m. in the Mission Hall. Like Moses said to

Hobab, we will say to you, "Come thou with us and we will do thee good."

Some of the activities of the wheel within the wheel were:

(1) A spring love feast where we enjoyed splendid fellowship with the Lord and His saints.

(2) The entertaining of a group of delegates from the Holiness Christian Church in Pottstown. Among these was the Rev. Louis Lehman of South Africa. We enjoyed talking the Zulu language with him. His remarks left in our Visitors' Book are, "A place where Christian hospitality is exemplified."

(3) The kind labours of a group of Lancaster County brethren who came to help fix up the grape arbour, put in a septic tank and do other jobs around the Mission house. The group consisted of the Rev. Abner Martin, the H. M. B. Treas., whom we appreciate greatly, Elias Z. Musser, John M. Heisey and Willis H. Weaver whose fellowship were all appreciated.

(4) The renewal of a contact and friendship with Sister (cousin) Annie Winger from Saskatchewan with whom we laboured in Rhodesia.

(5) The visit of our Californian friends, Bro. and Sr. Joe Bert, Sisters Jane Plum and Sarah Hoover on one occasion and the Roy Franklin family on another occasion. God bless you. Come again.

(6) The visit of the Rev. Fred Abel and family whom we met in California and are now living in Indianapolis, Ind. (Incidentally Sr. Climenhaga and I were absent the days the Abels were here, but their visit was greatly appreciated by Sr. Stauffer. Come again when we are at home.) Paul Abel, one of the sons, wrote "A sincere friend of long standing" in the Visitors' Book. We appreciate sincere friends.

(7) The visits of others from here and there, near and far who dropped in to see us and view the work. God bless you one and all. We will enjoy it. It will enlighten you and together we can work as a wheel within the wheel.

Receipts	
Bro. Herman Stoner	\$ 1.00
Stowe Sewing Circle (for Coal)	5.00
Bro. and Sr. G. G. Lyons	5.00
Buffalo Mission Sunday School	10.00
A Sister	1.00
Hahnstown Y. P. Society of the United Zion Children	5.61
A Sister	2.25
A Friend	.50
Mission Hall Offerings	121.65
	\$152.01

Expenditures	
Deficit from last quarter	\$ 31.85
Water Rent—Mission and Home	4.05
Electric and gas for cooking	17.40
Coal for Fuel	13.70
Telephone	8.40
Table Expenses	29.31
Household Supplies	19.65
Gasoline	11.00
Miscellaneous	19.48

	\$154.84
Present deficit	\$ 2.83

Sincerely submitted,  
John A. Climenhaga and Workers.

CROSS ROADS CHURCH, PA.  
Daily Vacation Bible School

Cross Roads Church held their fifth Summer Vacation Bible School July 14-25. We had 25 capable teachers who willingly assisted in any way possible and we know that God will reward them for their faithfulness.

Two hundred ninety-six children and adults were enrolled in our Bible School. 181

of the children had a perfect attendance. Each day we had a period of singing which they greatly enjoyed. One of the teachers was asked to speak to the school each day or give an object lesson.

An offering was taken each week. The first offering amounting to \$24.86 was sent to help build a snake-proof building in the Indian Mission field. The second offering, a total of \$27.38 was given to help refugee children in France. Most of the classes made notebooks or had some type of handiwork which added interest to the class.

Friday, July 25, a closing program was given.

Eternity will only reveal the results of this effort but our prayer is that these children will follow Christ and live a life that will be a blessing to the community.

—Sec'y.

#### SUNNY POINT SCHOOL, PA.

"Bless the Lord, O my soul: and all that is within me, bless his holy name." A tent meeting was held on the Sunny Point School ground near Chambersburg, Pa., by the congregation of the North Franklin District July 8 to 20. Eld. Samuel Lady of Michigan was the evangelist. His preaching was not with enticing wisdom of the word of men, but in the demonstration of the spirit and power, and resulted in the conversion of sinners and the building up of the Church in the holy faith.

Bro. and Sr. Rogers, of Saxton, were the workers. Their help at the altar, their testimonies of the power of the gospel to save and kindly care of the tent work in general was much appreciated. Attendance and attention were very good; the tent was filled to overflowing both Sunday nights.

Bro. and Sr. David Hall were in our service Sunday evening, July 13. They gave their experience of the sinking of the Zam Zam Sunday afternoon at the Air Hill Church. A very large crowd was in attendance. We enjoyed their fellowship and thank the Lord for bringing them safely through.

We pray the choicest blessing of the Father to accompany Eld. Samuel Lady and Bro. and Sr. Rogers as they go to other fields of labor, and may we all grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

—Cor.

#### NEWS ITEMS

Sunday evening, June 15, we were happy to have with us at the Fairland Church, Cleona, Pa., Bro. and Sr. Climenhaga and their two daughters of Stowe Mission. By request, the family presented a Father's Day Program in our Young People's Meeting. May the Lord bless them for their interesting program and willing service.

We counted it a privilege to have Bro. and Sr. Hall in our Sunday morning service of July 6th. With eager hearts we listened to the account of their recent experiences. We are thankful for their deliverance and pray God's blessing and guidance upon them as they journey on life's way.

We appreciated having a tent meeting in our locality this summer, from the 19th of July until the 7th of August. Eld. John Martin of Lancaster was our evangelist and Bro. John Heisey and wife, and Srs. Elsie Grove and Anna Mae Stauffer were the workers. We are thankful for the one soul who was reclaimed, but are sorry that there were no more who took advantage of this opportunity to seek the Lord. The interest was good throughout the services, and eternity alone will reveal all the good that was done. May the Lord richly bless all who labored with us. —Eva Funk, Cor.

## MARRIAGES

**BUTCHER-LOSEY**—On Sunday afternoon, July 27, 1941, at the Waukena Brethren in Christ Church, Waukena, Calif., Betty Losey, was united in marriage to Mr. Douglas Butcher, son of Mr. and Mrs. Butcher of Corcoran, Calif. The ceremony took place at 2:00 o'clock in the presence of many friends and relatives, Eld. John Raser officiating.

**HOOVER-GISH**—On Saturday at 8:00 p. m., June 7, 1941, at the Brethren in Christ Church, Upland, Calif., Sr. Geraldine Louise Gish, daughter of Bro. and Sr. Alvin M. Gish of Upland, Calif., and Bro. Harold Jesse Hoover, son of Mr. and Mrs. Jesse Hoover of Abilene, Kansas, were united in marriage. The ceremony was performed by Eld. Cletus E. Naylor. May the blessing of the Lord continually attend them.

**SCHROCK-BROWN**—On Friday, May 30th, 1941, at 11:00 o'clock Sr. Anna Brown, daughter of Bro. and Sr. Boyd Brown of Clarence Center, New York, and Bro. Mahlon Schrock, son of Bro. and Sr. Noah Schrock of Williamsville, New York, were united in the sacred bonds of matrimony. The ceremony was performed in the Brethren in Christ Church, with a large group of friends and relatives present. Eld. J. N. Hostetter performed the ceremony. May heaven's choicest blessing accompany them along the journey of life.

**SMITH-KINZIE**—On August 2, 1941, at 5:00 p. m., at the Brethren in Christ Mission Home, there occurred the marriage of Norman Smith, son of Mr. and Mrs. Raymond Smith, of Dayton, O., to Marjorie Kinzie, the daughter of Mr. and Mrs. Glendon Kinzie of Dayton, O. The ceremony was performed by Bish. W. H. Boyer. May the blessing of God accompany this union until Jesus comes.

## OBITUARIES

**ANDERSON**—Lue Anderson was born June 7, 1876 at Jackson County, Oregon. His departure from this life took place July 31, 1941, at his home in Waukena, Calif. While quite young he moved with the rest of the family from Oregon to California.

In 1901 he was united in marriage with Nellie Keys and to this union were born two daughters. His wife preceded him in death. In 1913 he was united in marriage with Myrtle Collins and to this union were born two children, Harold Earl and Jessie Mae of Waukena.

He leaves to mourn his departure his wife, Myrtle Anderson; three daughters, Mrs. Nettie Johnston, Oakland, Calif., Mrs. Bertha Sparks, Visalia, Calif., Jessie Mae, and one son, Harold Earl at home; two sisters, Mrs. A. E. McCellan, Elk Grove, Calif., Mrs. Nettie Tuggle, Waukena, Calif., and one brother, Fred Anderson, Benson, Arizona; also several grandchildren. Since he was a long resident of this community he also leaves a host of friends. Mr. Anderson was a man who worked very hard having in mind the interest of his family, which he loved. When he was asked to do a deed for a friend or neighbor he always responded gladly. The community will miss him.

Services were held from Goble's Mortuary, Tulare, Calif., with Eld. John Raser, officiating minister in charge.

**BERT**—Samuel Z. Bert, of Newburg, Pa., lifelong resident of that vicinity and a minister in the Brethren in Christ Church at Mowersville, died at 11:40 o'clock Monday morning. Death was caused by complications following an operation last April.

Bro. Bert died within a mile of the farm on which he was born on February, 1870, son of the late John and Mary Bert. He was married twice, to the former Sr. Ellen Sollenberger and the former Sr. Clara Wenger. A farmer all of his life, Bro. Bert continued to be active until illness prevented him from working.

Surviving are five children by his first marriage, Ezra Bert or Newburg, Mrs. Roy Asper of Mechanicsburg, John Bert of Shippensburg, Miss Esther Bert, at home, and Mrs. Reuben Winger of Pasadena, Calif.; three children by the second marriage, Paul, Silas and Robert Bert, all at home, and two brothers, Christian Bert and Jesse Bert of Orrstown and 25 grandchildren.

Funeral services were held on Thursday afternoon at 2 o'clock at the Brethren in Christ Church at Mowersville, conducted by Bishops Laban Wenger of Fayetteville and Charles Byers of Chambersburg, assisted by the Mowersville ministers, William Asper and Ebert Stayman. He was laid to rest in the cemetery adjoining the Mowersville Church, there to await the resurrection morning.

**BRENNER**—Christian Brenner was born in Lancaster County, Pa., August 5, 1849, and came to Smithville, Ohio, with his parents when 5 years of age. He died June 27 in his home, at the age of 91 years, 10 months and 9 days. In 1872 he married Catherine Hoover of Mansfield, Ohio, sister of the late Bishop B. F. Hoover. To this union was born one son, Edwin who resides in Florida. His wife passed away in the year 1900. In 1901 he married Mary Dohner of Gormley, Ont., Canada. There remain to mourn their loss his wife; also the son, Edwin, and Mr. John Tourtelotte of Cleveland, Ohio and Mrs. Edith Worth, of Smithville, Ohio. The latter being foster children; also three grandchildren.

He was converted at the age of fifteen years and united with the Brethren in Christ Church, and at the age of twenty-seven years he was chosen as a deacon in the church. He served in that capacity until the last few years of his life. His life was one of zealous service for the Lord and the Church. As life was slipping away and eternity was nearing he exclaimed, "My anchor still holds."

The funeral service was held in the nearby Church of God in Smithville, Ohio, and conducted by Bish. W. J. Myers, assisted by Rev. Eli Hostetter and Rev. Greiner of above church to a large sympathetic group of friends and old neighbors.

**LONG**—In the year 1875, on March third, John Harry Long was born to Henry and Elizabeth Long near Royersford, Pa. He passed away at Salina, Kans., on June 18, 1941, at the age of 66 years, 3 months and 15 days. He manifested much patience during his intense suffering.

When he was three months old his father passed away leaving five orphan children and Harry. Of these two half sisters remain, Mrs. Abe Eisenhower of Pasadena, Calif., and Mrs. Mary Evans of Harristown Pa.

When Harry was three years of age, his mother became the wife of Jacob E. Haldeman. Of this union there are three half sisters, Mrs. Martha Bowers of Upland, Calif., and Mrs. Albert Eshelman and Mrs. Walter Engle of Hope, Kansas. He was a loving son toward his stepfather. Also in his family there were two step brothers and a step sister, namely: Mrs. Harry Kern and John and Jay Haldeman.

He came with his parents from Pennsylvania, in the year 1880 to Brown county, Kansas. On February 19, 1896 he was married to Emma Grace Meyers at Morrill, Kansas. Two sons were born to them, Merlin C. Long and Marvin M. Long of this community, who with the widow remain, also five grandchildren: Virden, Orvell and Arvis Long, and Donna Jean and Karen Loree Long.

He and his family moved to Ramona, Kans., in the year 1898, where he spent the remainder of his life. He was always interested in the welfare of his family and friends.

In February, 1916, he united with the church of his choice and was a faithful attendant until the end of life.

The funeral was held at the Rosebank Church, June 19th, conducted by Rev. Harold Sheets of Enid, Okla. and Rev. Monroe Book. The body was laid to rest in cemetery adjoining, awaiting the morning of the resurrection.

His cheerful disposition, his willingness to help his family and others will be missed. He filled a large place in the lives of many and especially in the hearts of his companion and children.

**VANDEBURG**—Roxana Beamer Vanderburg, wife of Bruce Vanderburg, was born Dec. 25, 1864, and died July 27, 1941 at the age of 77 years, 7 months and 2 days. She leaves to mourn their loss her husband, Bro. Bruce Vanderburg; one son, Wray Vanderburg; one granddaughter, four brothers, one sister, and a large number of other relatives.

Sister Vanderburg was a seeker after God in the first tent meeting at Boyle (about 20 years ago) with many others and soon applied for membership in the Brethren in Christ Church as well as her husband and others. She remained faithful till death.

Funeral services were held from the home to the Boyle Church, conducted by Bish. L. Shoalts, assisted by Eld. Graybill Wolgemuth, Eld. Marshall Winger, Eld. Jessie Sider. (Text: I Cor. 1:2). Interment was in Fonthill cemetery.

"The Lord is high above all nations, and his glory above the heavens.

"Who is like unto the Lord our God, who dwelleth on high,

"Who humbleth himself to behold the things that are in heaven, and in the earth!

"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

"That he may set him with princes, even with the princes of his people." Psa. 113:4-8.

## Foreign Missions

### Sikalongo Breezes -- Month of May

1. "OUR TIMES ARE IN HIS HANDS." If you quote this verse to the natives of the Congo they will translate it in these gorgeous words: 'All my life's whys and whens and wherefores are in God's hands.' —Dan Crawford.

Each of our times are in His hands if we have yielded our times to Him. Let us yield all to Christ, and leave it with Him. "He is able to keep that which I have committed to Him against that day."

2. Prayer Day. Special prayer for the evangelists.

Thank the Lord. Word arrived today that Srs. Mary Kreider and Verda Moyer have landed safely.

3. Two of our Macha Brethren, Mwalu, the deacon, and Mizinga, the evangelist, arrived today for the week-end. We are always happy to welcome them. Little Daniel was especially glad to see his father, Mizinga.

4. The weather is much cooler. Sweaters are very comfortable these mornings.

Mizinga brought the message today in the main service. Two girls remained for prayer. Mwalu spoke in member's meeting.

5-9. Government Examinations for Standard IV. They surely worked hard and faithfully, and their efforts have been rewarded. All made the grade.

6. Foreign post tonight after a silence of almost four weeks. It was indeed a time of joy as we exchanged interesting items of news.

"As cold water is to a thirsty soul, so is good news from a far country."

7. Just a little glimpse into Sr. Mann's responsibilities. As Rebecca, the girls' sewing teacher, was ill, Sr. Mann had the added responsibility of the Industrial class for the girls in the morning. Numerous patients continue to come—more some days than others. Many of these are for injections for the disease called yaws which is so prevalent among the people in the Zambezi Valley.

In the afternoon was the boys' bi-weekly mending class with Sr. Mann as teacher.

10. The boys of the Christian Service League, having formerly decided to have a day out, packed their cooked sweet potatoes in a basket and they, with Sr. Eyster their leader, set out for the day. Our camp was at the Munzuma River, four miles away, where the boys fished a while. They caught several fish—no crocodiles. After a period of relaxation and lunch we enjoyed a time in devotions. Time was passing and "we

must be about our Father's business." Crossing the river we came to Matimba's Village where we had a service. Dividing our group, we visited two villages, and then later met at Chibizwa's, about two miles from the Mission. Here we together brought the message. We did appreciate the presence of a number of Christians, several of my Sunday school girls and one of the school boys. Many of the people in our district are still in their gardens reaping the last of their crops, but we did have the privilege of again telling the story of salvation to about sixty people. Each of us felt that it had been a day well spent in service to Christ.

The chicken dinner which Sr. Mann had prepared upon arriving home was surely enjoyed.

13. Why have we not heard from Bro. Hall's? Where are they? In each post we keep expecting to hear of their arrival, but—no word. Our daily prayers continue to ascend.

14. Bro. Mann left for Nakempa out-school by the way of Choma.

15. Prayer Meeting. Peter, our deacon,

said, "We must not be like the chameleon in our Christian experience who today is one color, and tomorrow is another." Let us be steadfast.

18. Bro. Mann brought us a very forceful message today—What think ye of Christ?

Fire in the fireplace in the evening is very comfortable.

19. Upon arising at daybreak, Sr. Eyster found "insilibi", a specie of ant which has been giving us considerable difficulty and annoyance, had taken possession of her basin in which she had put some soiled clothes to soak. They chewed up her white hose much to her sorrow. Gololo, one of the boys, said, "They thought there was a person inside them."

Examinations began today for the rest of school.

Post today brought several letters, one from Sr. H. H. Brubaker who said that Bro. Hall's had passed them on the voyage. Where are Bro. Hall's???

22. This evening just at dusk the Macha car drove in. Welcome co-workers. What urgent business brought them? They broke the sad news that they had heard by wireless—"Zam Zam sunk. Passengers in France." What a terrible shock! Poor Bro. and Sr. Hall and family. They surely have our sympathy and continual prayers. The Natives here who had known them take it very hard.

23. The "Machans" left at 8 A.M. Mr. Rustbridger, the inspector of Native Education for our province, arrived at

### Compositions from Standard IV (Grade 6) Boys in English at Sikalongo Mission

#### MY WINTER AT HOME

THE TIME WHEN I will go home, I am going to do the good things, and to tell those who do not know what school is, because I know I have nothing which I will do there. This is going to be my work.

Again the other thing which I am thinking is this, to feed them the Word of God and to teach them that there is a God, because I know that some people do not know anything about God.

George Mukonka

\* \* \* \* \*

#### THE WORK THAT I WISH TO DO WHEN I LEAVE SCHOOL

AFTER MY learning when I leave school, I wish to take the Teacher's Training Course; then after finishing, I shall teach my people to live in good homes, to teach them how to take care of their children, and feed them at a proper time, not to give the food to a baby whenever he or she cries.

Furthermore, I am eager to teach little

boys and girls, so that when they will be grown up they may know well how to clean their villages. Then by doing this, my country will be improved, and the people from other countries will think of its goodness.

Amon Mwetwa

\* \* \* \* \*

#### THE WORK I WISH TO DO WHEN I LEAVE SCHOOL

THE WORK I wish to do when I leave school will be just sitting at my home, but not sitting only, but helping my father with some work with which he needs to be helped.

Furthermore, I not only want to help my father but take the course of preaching. First, before taking my course, I should study the Bible very much, for we all know that studying the Word of God is good. In Jer. 15:16 we read that "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of Hosts."

Elijah Mudenda

noon while the school was practicing for the program. He "looked in" on us and visited an outschool with Bro. Mann in the afternoon.

24. Mr. Rustbridger carefully examined the work of Stds. III and IV, and gave many helpful suggestions for Std. V which we expect to put on in August. If we want to hold our young people we must give them a Christian education. If we do not, they will go elsewhere, and be lost to us.

Sr. Eyster had the last service with the Christian Service League in the evening.

The "insilibi" have taken possession of the big house tonight.

25. Bro. Mann went to Mbole to service today. Sr. Eyster brought the message here.

Again the Insilibi have taken possession of the main house marching through it. Sprays do help some.

26. A beef was butchered today. How we did enjoy the meat.

27. Last days of examinations. All reports must be in at the office.

28. Sikalongo's Annual Program. The girls and boys all did very well indeed. Because their request for more space, the benches were moved out under the trees north of the church. A number of the village people were in.

During the program, there was a commotion. A fire had been seen up at Muchinda's house. A group went up immediately. Their grain bin was on fire, and approximately two sacks of corn were destroyed. That is quite a loss in a year of famine, for crops here are very poor. We feel so sorry for them.

29. There was excitement and noise at 5 A.M. at the compound. Today they are going home, and they are excited like all school boys.

Bro. Mann brought the final message, and the closing preliminaries of the year were soon over. The most had successfully completed their year's work. A few were sad, for they had not been able to make the grade.

May God go with them as they go and keep them from sin. May the Word of God be hid in their hearts during the coming months, is our prayer.

30. Bro. Mann and Ruth were in to Choma today to take Muchindu Mono and family who are not at all well. They were left at the hospital. It also seems that the Malaria microbe is again troubling little Ruth, taking her appetite.

Post again from home, and the Beulah College Echo. How we do enjoy all news from home.

"Don't stop praying, but have more trust,  
Don't stop praying! for pray we must;  
Faith will banish a mount of care;  
Don't stop praying! GOD ANSWERS  
PRAYER."

—Anna M. Eyster

## A Modern Deliverance from a Lion

HAVING COMMITTED ourselves to the care of Him who neither slumbers nor sleeps, our camp gradually subsided into silence. On bunches of leaves and grass, which they had spread on the ground, the men lay in the open around the blazing camp fire. My tent was pitched close by. Our camp for that night (August 31st) was on the edge of a plain, with Kamekela's Village about 350 to 400 yards away. Around us was dry grass and small trees right up to our little clearing. The broken moon cast weird shadows. The flickering fire lit up the forms of ten men lying around it. Soon the moon would set, the fire die down, and—beyond that little pool of friendly light and heat—the darkness of the African night would hold full sway. "Wherein all the beasts of the forest do creep forth. The young lions roar after their prey" (Ps. 104:20, 21).

In the early hours some one stirs. A log should be pushed farther into the waning fire. Rousing himself to do this he shouts to the man opposite whose sleeping sack had just caught alight. There was some commotion as the man whose toes had nearly been scorched jumped up and stamped on the smouldering bag. The shouts had awakened me, and on the mention of "fire" I was outside. However, as there was no risk of a general fire, which I feared, I returned to the tent.

Hardly had I lain down when the "boys" shouted, "Bwana, do you hear that?" I went out and we plainly heard the low roar of a lion repeated several times. It was not far off in the bush behind. Then it was answered by its mate from the plain on the other side of us. The folk in the village, too, had heard them, and we could hear their shouts. Then silence again. The brutes perhaps had gone off. I was standing now with the men around the fire—all of us on the watch. A depthroated roar from the darkness close by startled us. One of the brutes had come back. Six of the men were armed with their little native axes. The others had cut short lengths of wood—pitiful weapons with which to face an attacking lion. One now crept warily to the edge of the tent and secured the wooden peg mallet! No one had a spear. I had only my small revolver.

A gentle rustling was heard in the dry grass. The animal was stalking us. I had no torch, and our eyes could not pierce the darkness. I wanted to fire, but the men begged me not to then. We were all keyed up. The "swish sw-sw-swi-sh" sounded right close up now. I pulled the trigger, but the revolver jammed. Brandishing their weapons in the firelight, the men shouted for all they were worth. Silence again—the more marked after our shouts. Speedily I adjusted my firearm. We wait-

ed. Had the brute been frightened off? The tense moments passed. The fire blazed up as the logs were pushed together. Surely it had gone. Then the rustling in the undergrowth again. Evidently our blood-curdling yells had not intimidated it. It was eerie listening to the swish of its stealthy movements and not being able to see anything. It could see us, though, in the light of the fire. At my side my old friend my old friend Betani held the hurricane lantern aloft. Shading its light from my eyes with my left hand, I grasped the revolver in the other. Another slight movement in the grass, and, aiming at where I judged was the spot, I fired.

There were shouts from the village, and soon a dozen men armed with spears arrived at our camp. The shot had brought them. It was brave of them to venture out into the darkness when they knew the lions were about. Dawn was not very long in coming, and back they went to the village. When it was light enough, the villagers followed the spoor of the lion on to the plain. Presently a great shout went up, and some came running back. They had found the carcass of a lioness about a quarter of a mile from our camp. My bullet fired in the darkness from a distance I judge of about 15 paces, had got the animal in the face, just as was probably—considering the course the bullet took—crouching to spring at us. Mortally wounded, it had dragged itself to the plain. There it fell into a small muddy pool. According to the evidence of the tracks, its mate had joined it there, and, in endeavoring to help it along, had pulled it across the grass a few yards to where we found it.

Again we can say: "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34:6). Of course there is great rejoicing throughout the country. As we go forward through the villages I am hailed with thanksgiving as "the opener-up of the country"—for them to walk abroad in safety again! All are anxious to see "the little gun" which slew their dread enemy. They marvel that it can be pushed into my pocket. We are having good meetings. Thus, I trust that it has "fallen out rather unto the furtherance of the Gospel." It is giving point to our messages in the villages as we tell of "Your adversary the devil, as a roaring lion"! The one who came "to steal and to kill and to destroy." We rejoice to speak of the "Stronger than he" who came "that they might have life" and who, through His death, has brought "to nought him that had the power of death, that is the devil" (Heb. 2:13).—W. D. MceKenzie in Christian Graphic.

*In camp, Katuta's Village, Northern Rhodesia, 3d Sept., 1938.*

## The Incomparable Man of Galilee

(Continued from page 261)

battlements of the lowering clouds, playing havoc with the hoary locks the "Blue Galilee," the winds roaring, the waves rising, their little boat was being tossed high on the crested billows. His timid disciples were sore afraid, and they awake Him from His sleep on a pillow in the hinder part of the boat and say: "Master, carest Thou not that we perish?" Jesus arose from His slumber, looked out over the weary waste of waters, rebuked the winds and said, "Peace, be still." Nature obeyed that voice. The winds quietly folded their wings and retreated from the scene of darkness, the waves were rocked to sleep on the bosom of the mighty deep, and the troubled sea became as calm as the shades of a summer evening. His disciples looked on in wonder and amazement and said one to the other, "What manner of man is this that even the winds and the waves obey Him?"

*This Great Galilean only Spoke to the Dead and they stood living again.* He caused the white lily of death to blush into the rose of life and health and Jairus' daughter sprang into the arms of rejoicing loved ones. He stood before the grave of Lazarus, who had been dead for four days and cried with a loud voice, "Lazarus come forth," and the immortal spirit of Lazarus, in the Elysian fields of the spirit world obeyed the command of the master of all realms, and reunited itself with its tabernacle of clay, and presently Lazarus, bound in his grave clothes, stood before the assembled throng. Jesus said, "Loose him and let him go." Jesus was perfect in purity, and free from selfishness, pride and covetousness—the three damning sins of our age. He was free from sectarianism. The great men of the earth are sectional, but Jesus is UNIVERSAL. Many men are as big as their city, some are as big as their state, but only a few as big as their nation. They are influenced and limited by their environment. Moses, the great law giver and emancipator of Israel, was not only a Jew by birth, but one in thought, feeling and habit. Socrates, though a giant intellect and great philosopher, never arose above the Greek type of thought and character.

*Napoleon, the World's Great Military Genius was a Frenchman; Cromwell, one of the world's greatest statesman, was an Englishman; and even our great George Washington, Father of His country and first president of the greatest nation under heaven's shining sun, can never be to another people what he is to the people of these United States of America.* The influence of these great men extends far beyond their nation and time, but they are not UNIVERSAL men. But what they are

to their particular people, place and age, Jesus is and a million times more to the universal world for all time. He is the big brother of all. He speaks as from the center of the earth, equally distant from all, and yet equally near to all. He is one ideal for all, but like the sun in the heavens, He cannot be monopolized by any, yet shines equally for all. The wisest, best and greatest of all men for nineteen hundred years, have bowed with uncovered heads and exclaimed, "Never man lived like this MAN! Never man served like this man; never man sacrificed like this man; never man loved like this man. He is the fairest among ten thousand and altogether lovely." He is the lily of the valley, the bright and morning star.

*Man Has Accomplished Much of Which We are Justly Proud.* By his genius he has caused earth, sea, and sky to lay their treasures at his feet. He has struck the earth with knowledge, foresight and experience, spreading fertility over the barren landscapes, causing the choicest fruits and flowers to spring up and flourish in the desert abode of thorns and briars. But Jesus has accomplished a million times more for the welfare of mankind here and hereafter, than all the legions of gifted men that ever lived. The nations of the world covet the rock of Gibraltar. It is the strongest natural fortification in the world. Storm and wave have beat upon it since the dawn of creation, hostile navies have bombarded it, still it stands the same world. Storm and wave have beat upon imperishable, immovable, mighty rock of Gibraltar it has ever been. Jesus is the GIBRALTAR of the human soul; the "Rock of Ages." The storms of twenty centuries have beat upon Him, but amidst all the wreck and ruin of time Jesus remains the same yesterday, today, and forever.

*I Heard a Famous American Say: I Sat in the Great Auditorium of the national capital. It was thronged with youth and beauty, old age and wisdom. I saw a man stand upon the stage and I heard him speak. His gestures were the perfection of grace, his voice was music, and his language was more beautiful than any I had ever heard fall from mortal lips. He painted picture after picture of the joy, beauty, and sympathy of home. He enthroned love and preached the gospel of humanity like an angel. Then I saw him dip his brush in the ink of mortal blackness and blot out the beautiful picture which he had painted. I saw him stab love at his feet. I saw him like the serpent of old, worm his way into the paradise of human hearts and by his seductive eloquence and subtle device of sophistry inject his fatal venom, under whose blight its flowers faded, its music was hushed, its sunshine darkened and its soul made ready for the desert place of the new made graves of*

faith and hope. That man was Bob Ingersoll, the archangel of modern infidelity, and I said "How true is Holy Writ, which hath declared only the fool hath said in his heart, there is no God."

*Tell Me Not, Oh Infidel, There Is No God, No Heaven, No Hell. Tell Me Not, Oh Infidel, There Is No Risen Christ!* "For the heavens declare the glory of God, and the firmament showeth his handiwork, day unto day uttereth speech, and night unto night showeth knowledge." You may go to the remotest island in the sea and Jesus' name is there. You may sail the boundless deep and His name is there. You may visit every land and clime and His name is there. His name spans eternity past and eternity to come. His knowledge and glory are destined to cover the earth as the waters cover the sea. "LET EVERY KINDRED, EVERY TRIBE ON THIS TERRESTRIAL BALL TO HIM ALL MAJESTY ASCRIBE, AND CROWN HIM LORD OF ALL."

—The Messenger.

## I'm an Old-Fashioned Preacher

Rev. Leonard H. Prentice, Cavalier, N. D.

BELIEVE IN God, not just "nature" or "existence," but a living God, such as our forefathers believed in, the Creator and Sustainer of all things—the God of the Bible.

I realize that in making such a statement, I open the gates for a flood of criticism, for we have reached a day when even the clergy, in perhaps a majority of cases, have turned from that view. My obsolescent conception of God is, however, easily understood, when I tell you that I'm an old-fashioned preacher.

Perhaps the outstanding reason that I believe in such a God is that I believe the Bible, and believe it, not as a book of myth and legend, but as the inerrant Word of God. The Bible was written in days of superstition and ignorance. It would have been impossible for man, by himself, to have written a book so completely in accord with the scientific knowledge of our present day.

### Some Blunders of Ancient Scholars

In the writings of the greatest men of Bible times, we find errors of the most flagrant kind. Pliny, the Roman naturalist, said,

"It is not generally known what has been discovered by men who are the most eminent for their learning, in consequence of their assiduous observations of the heavens, that the fires which fall upon the earth and receive the name of thunderbolts, proceed from the three superior stars, but principally from the one that is situated in the middle."

He further tells us that "in cases where bread has stuck in the throat, the best plan

is to take some of the same bread, and insert it in both ears."

Plato, the Greek philosopher, said,

"Of the men who came into the world, those who were cowards or led unrighteous lives may with reason be supposed to have changed into the nature of women in the second generation.

"The race of birds was created out of innocent, light-minded men . . . These were remodeled and transformed into birds, and they grew feathers instead of hair."

#### *Errors of Josephus*

Josephus, the Jewish historian, among many errors of like nature, writes,

"There is a certain place called Baaras, which produces a root of the same name with itself. Its color is like to that of flame, and toward the evening it sends out a certain ray like lightning. It is certain death to those that touch it, unless any take and hang the root itself down from his hand, and so carry it away. It may also be taken in another way, without danger, which is this: they dig a trench quite round about it, till the hidden part of the root be very small. They then tie a dog to it, and when the dog tries hard to follow him that tied him, this root is easily plucked up, but the dog dies immediately, as if it were instead of the man who would take the plant away; nor after this need any one be afraid of taking it into his hands."

#### *Common Sense of the Bible*

The Bible, however, does not contain such errors, and constant reading of its pages has increased, rather than decreased, my faith in its teachings.

I believe in salvation—the old-fashioned kind that changes a vile drunkard into a righteous saint and a useful citizen, and prepares him for eternity; a salvation that releases a man from the guilt and penalty of sin; a salvation that makes possible, at death, his entrance into an eternal heaven.

Yes, I believe in an eternal heaven that is attainable to all through faith in Christ. I also believe in an eternal hell.

—Moody Monthly.

#### **"Mr. Glory-face"**

**A** DONIRAM JUDSON went as a missionary to Burma. He so burned with the desire to preach the gospel before he had learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant in Judson's countenance that men called him "Mr. Glory-Face." When Christian workers really come to know the love God has given unto them, the Christian gospel will become irresistible.—Westminster Teacher.

## Scrap and Pig Iron

T. P. Egling

**T**HE OTHER day men were taking a large amount of scrap iron away to the foundry. I watched the electric crane put it into cars.

There were large pieces; some were short, some were thick, others were crooked, rusty and some were ragged like long bayonets.

I asked the men what process this iron had to go through when it reaches the foundry. This is what they told me: First

#### Eventide

Gladys Payne

*When dusk is settling o'er hill and plain,  
When fireflies flit o'er field and lane,  
Lighting the world with sparks of light,  
With sparks that are radiantly bright.*

*When baby chicks are cuddled and warm,  
Safe with the mother hen from hurt and harm;*

*When cows and sheep enjoy the tranquil rest,  
The evening to them, I believe, is the best.*

*When Mother has settled the children to sleep,*

*God will watch over them, vigil to keep,  
Mother and Father with a gentle caress;  
The evening to them, I believe, is the best.*

*When twilight is settling and day is done,  
When life is o'er and the crown is won—  
To them that are numbered 'mong the blest,  
The evening to them, I know, is the best.*

it is weighed, then it is cut up and dumped into ovens where an intense heat smelts it. They also spoke about pig iron, which comes out of the mine in large, rusty rocks. These are crushed and also put in the ovens. After it is finished all slack remains behind, and the pure liquid iron flows out into forms, then cools and is made into large blocks of iron. Some is rolled into big sheets of iron; some into bars, and some remain in blocks; but all has lost its former shape.

The large, the small, the crooked and the rusty and those with ragged edges like bayonets become one, and are no longer separate pieces with separate shapes. Some are made into steel; then they go to the iron works and are used to be made into different things.

The process of sinners is a very similar one. The pig iron composes those not converted, but still natural people before the

world has shapen them. The large ones are the self-righteous and proud in their own estimation; whereas the short is the little slackers. The thick is the puffed up. The crooked is the thief and liar; the rusty is the unclean immoral person and those with ragged edges like the bayonet is the criminal type. The man who is eager to shed blood like Hitler, is the one who always wishes to hurt someone.

The scrap steel is the gospel hardened who cannot be bent by God's work. It leaves no imprint on them. All these come to Jesus the same way they are of no use to the kingdom of God the way they are. God could get very little use out of them for his Kingdom, if any.

The rocks would not bind. The long ones would extend out; the thick would bulge and the rusty would rust all the remainder; the ragged edge ones would injure everyone.

So the Lord takes His electric crane and loads them into cars. The crane is the wooing Holy Spirit; the cars are the word of God converting sinners, and takes them to the smelting oven which is the fire and power of the Holy Ghost. Here they go through an entrance heat, which is prayer and remorse, and after a broken heart they lose themselves in Christ. They are in Christ and Christ in them. Then and only then, the Lord can shape them into whatever He sees. Some become wheels on Gospel cars; some pillars of the temple; some rails on the gospel train; some become pipes through which the message flows; and some links of the great gospel chain which binds the church together all over the world. In order to become these you must be heated and hammered which are the trials which keep us close to God. When these are finished some are polished; their faces shine filled with the Holy Ghost.

Jesus says in John 15:7: "If ye abide in me, and my word in you, ye shall what ye will, and it SHALL be done unto you!"

They become power because they are in the Lord; and the Lord in them, before they were of different minds; with rust of sin, long, stuck up, short, thick and lazy; ragged edges, like bayonets ready to shed blood, to commit crime, to injure. But through the Holy Ghost fire they become one in Jesus.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

—Isaiah 53:3, 4.

## BIBLE SCHOOL DEPARTMENT

### Here is the Bible Quiz

(This Bible Quiz is intended for all our readers and not for school people only.—Editor.)

#### BUILT TO MAKE YOU A BETTER BIBLE CHRISTIAN

Follow directions carefully:

1. Do as much as you can without your Bible.
2. Then use your Bible—give exact chapter and verse where answer is found.
3. Read entire chapter in which you found answer.
4. Prepare answers as carefully as you can and send them to member of General Education Board nearest you. (See General Conf. Minutes page 8). Do this within 30 days from date of this issue of Visitor to enter first classification.
5. Don't forget to pray the prayer found in Psalms 119:18.

#### BIBLE QUIZ ON PAUL

True or false—Give Scripture proof

1. God revealed the future of Paul to Ananias.
2. Barnabas displayed a similar attitude toward Paul during the early days following his conversion as did the disciples.
3. Immediately following his conversion Paul spent three years at Jerusalem in preparation for his Christian ministry.
4. Paul asked three questions as he lay on the Damascus road.
5. Paul and Barnabas sang praises unto God in jail at midnight.
6. Paul said, "Much learning doth make thee mad."
7. Did Paul dismiss the meeting when the sleeping man fell out of the window.
8. Which is the Love chapter? Prayer veiling chapter? Resurrection chapter?
9. Paul said, "That I may know Him and the Power of His resurrection."

Complete the following verses and state where found

10. "Have ye received the Holy Ghost since ye believed . . . .?"
11. "What mean ye to weep and to break mine heart . . . .?"

12. "I think myself happy . . . . because I shall answer for myself . . ."
13. "If a man be overtaken . . . . so fulfill the law of Christ."
14. "But none of these things move me . . . ."
15. "And as he reasoned of righteousness . . . ."
16. ". . . . remember the words of the Lord Jesus, how He said, . . ."

Who said?

17. "Thou are permitted to speak for thyself."
18. "Go thy way for this time; when I have a convenient season I will call for thee."
19. "If ye have judged me to be faithful to the Lord, come into my house, and abide there."
20. "Men of Israel, and ye that fear God give audience."
21. "We have found this man a pestilent fellow, a mover of sedition, a ring leader of the sect of the Nazarenes."

General

22. At what city was this said: "And having stoned Paul, drew him out of the city, supposing that he had been dead?"
23. Name at least two occasions and give Bible references where Paul was considered a God.
24. What congregation ordained Paul as a missionary—give reference.
25. Who was Paul's first convert? Give reference.

- I. How many did you answer accurately from memory?
- II. Did you prepare this individually or as a group?
- III. Indicate whether you would like another Bible Quiz. This style or some other—which?
- IV. Now be a James 1:22-25 Christian.
- V. Don't forget to pray the prayer found in Psalms 119:133.

### A New Interest in Religious Education

EVERY THOUGHTFUL Christian is happy to note a nation wide interest in religious education which is now being offered by churches to children and young people of America who are relieved from their studies in the public schools for certain periods so that they may receive such instruction. At present less than half of the children and young people of the nation from five to seventeen years of age are receiving any systematic religious training. Regardless of faith whether Protestant, Roman Catholic or Jewish, this has brought an inescapable conviction that the neglect of religion has much to do with the current breakdown of social morale and moral integrity. This new opportunity not only affords a great privilege, but it also creates immediately a great problem.

How shall the need be met by the church? As a people we have always been pretty slow in lending any voice to a community movement. Shall we pass by this opportunity? This is not a temperance matter. If we can rightly read the writing this is an opportunity in line with our commission.

In our little city we have been rather fortunate because for quite a number of years we have maintained a part or full time Bible teacher in our public schools. The money for this raised through the business men, the ministerial association, and through private donations. It has been the happy privilege of the Publishing House to help work out and to shape the details and course of study to be pursued during the years and to help select awards given to those who have made outstanding grades. In some public schools the authorities have introduced the teaching of religion into the regular program of the school on the same basis as general science, literature, and history.

Space forbids any further discussion of this subject, but if you are a parent, a pastor, or a young person, you have a right to be interested and also to be helpful in shaping the plans, carrying out effectively, and making the most of this opportunity to bring the young people of America in daily contact with the Scriptures.

### Consider the Hammer

IT KEEPS ITS head.  
It doesn't fly off the handle.  
It keeps pounding away.  
It finds the point, then drives it home.  
It looks on the other side, too; and thus often clinches the matter.  
It makes mistakes, but when it does, it starts all over.

It is the only knocker in the world that does any good.—Publisher Unknown.

## How Would You Answer This Boy?

(An actual letter from a Methodist boy to his Methodist father).

DEAR DAD:

It was good to hear from you again. There is always too long a time between your letters. Somehow, off here on my own, I seem to depend on your advice more than I did while I was at home. Perhaps, as I get older, the wisdom of it is a little more apparent. At any rate, I am grateful to you for some of the things you said about the war situation, but they still leave a lot of unanswered questions in my mind.

I hope you will be patient with me, Dad, but I am having a hard time of it, trying to get the whole mess straightened out in my thinking. I do not doubt your sincerity, and I do not think you doubt mine, but I just can't see some of these things the way you want me to see them. You've had a lot of experience, and I am only a few months out of college. But tell me, Dad, what do you expect me to believe?

You took me to Sunday school when I was a little kid, and I naturally believed what they taught me there, for you took me. I remember the teacher taught us that killing was wrong. Maybe I am not as loyal to everything else she taught me, but that lesson did stick.

Then you paid for several trips to Summer Institutes and camps, and they taught me there that war was the worst sin of the ages and I learned a good deal about some of the things that happened during the last war. I remember, for instance, the way they exploded those old "atrocious tales." Out of it all I seemed to get just one idea—we must not be taken in again.

Then I went away to a Methodist college, and in the history classroom I saw the propagandists debunked. We were taught that all the popular slogans of the last war were just ballyhoo of one kind or another. I came to believe that you couldn't trust anything that came out of Europe.

Now, as though it were dropped down out of the sky, I find the whole thing repeating itself before my eyes. I think you can understand the predicament I find myself in. To spend eighteen years in school, learning much about the causes of war, the economic pressures involved, the contests for markets, and the political skullduggery of the big nations, and then within a few short months after you are out of school to be asked to junk the very fundamentals of what I learned—well, it's pretty hard on me.

The most disheartening aspect of the whole experience is finding that your teachers—those who led you through those eighteen years—are among those who are now doubling back on their own teachings

and asking us to "right about, face!"

How can this present situation be so different from the one that characterized the first World War? A few new instruments and some new technique have been added. But aside from the fact that America does not feel as secure as she did twenty years ago, what is the real difference? What is the "holy aspect" of this situation that makes it different from the thing I have been taught all my life to hate?

The net result of this whole business is that I am beginning to suspect that my "teachers" are going under for the second time. Now, is that true, or isn't it?

For a good many years I listened to the preachers call upon us, as young people, to "take a stand even though it takes you to a cross," and now some of them, even, are calling us names because we are taking stands on this war business with which they do not agree.

You must not think that I am critical of the church, for I am not. I am there every Sunday, and I will be there right along. My religion means too much to me to let this upset me, but honestly, Dad, how do you figure it all out. Write me soon, and tell me what you think.

With all my love,

B\_\_\_\_\_.

## Church Member Beatitudes

BLESSED IS HE who will not strain at a drizzle and swallow a downpour.

Blessed is he who tries a little harder when all around say, "It can't be done."

Blessed is he whose program contains prayer meeting night.

Blessed is he who serves faithfully on a committee.

Blessed is the church official who is not pessimistic.—Religious Telescope.

## Editorial

(Continued from page 259)

guard said, "Who put out the light?" and glancing upward was astonished to see that the roof of the railway coach was off. The shock had not awakened him.

So in America today there are millions who are sleeping on in their mad rush for wealth, for pleasure, and for sensual desires until our highways are blocked by traffic, our taverns are overrun, and men and women stagger from them in the early hours of the morning, a menace to traffic, a menace to their homes, a menace to the church, a menace to the nation, laughing, cursing, sleeping their way into eternal night.

In the same proportion as religion declined, in the life of the nation are being sown seeds of destruction of war and death. If the faith of our fathers is abandoned,

and we fail to take heed to the warnings and teachings of God's word, confusion will continue to grow greater, and the religious and moral welfare of the nation will grow worse with every passing day. It matters little if we are the so-called richest nation in the world, nor what our natural resources are. These are not the things that will uphold the nation. If we are to survive, it will be because of the spiritual integrity of our people.

"SHOULDST THOU HELP THE UNGODLY OR LOVE THEM THAT HATE THE LORD?" Such were the words the prophet brought to Jehosaphat after his ungodly alliance with Ahab. It will be remembered that the good king Jehosaphat went to help this enemy of the Lord, and he himself almost lost his life in the battle. It was only the kind providential care of God that permitted him to return again to his own land. The prophet's rebuke came in the form of a direct question.

It seems to us that as a nation we are at about the same juncture in our history as was Judah at this time. To see the United States, a country whose bill of rights came into existence solely because men wanted the freedom to worship God and loved that freedom so dearly that they were willing to lay down their lives for it, to now join hands with godless Russia seems like a terrible mistake. That Nazism has become the common enemy of all the democratic countries need not be argued, but with history having proved the first world war so absolutely futile in the accomplishment of desired aims, we cannot understand why a so-called Christian nation should be compelled to blunder into the same pathway which will ultimately mean the destruction of our own God-given liberties and reduce this country to the status of a totalitarian state. "It is time now, Lord, for Thee to work for men have made void thy law." God works when people work with Him. America needs to pray. It needs to repent. Even the schemes and plans of warmongers can be thwarted by prayer. *Prayer Changes Things.*

Clarence Darrow and Dr. Clarence True Wilson were debating. Said Darrow: "I bought some grape juice and put it away for a month, and God turned it into wine." Wilson replied, "How about eggs? Nature in time will do the same thing to them. But I don't insist on eating them addled because it was nature that fixed them that way; I don't argue my right to put them on the market." Darrow had no answer.

—Gospel Banner.

"Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."—Psalms 65:4.



Trying to Meet a Life Situation

C. B. Strang

THE YOUNG BOY accosted me on the street and said, "Say, Mister, could you spare me a dime? I'm hungry and I want something to eat."

I looked him over before replying. His face and hands were dirty, his clothes were torn, and his shoes were only bits of leather hanging to his feet.

"Where do you live?" I questioned.

"Oh, I'm from Louisville," he replied. "I just came up on a freight and I want to get to Detroit."

"What makes you want to go to Detroit?" I countered.

"Well, you see it's like this. I lost my job in Louisville, and I was afraid to tell my father, so I decided I'd skip town and go to Detroit."

"Do you know anyone in Detroit?" I asked.

"No, but I know there are lots of jobs there," he said.

Poor, foolish boy. Dirty and unkempt as he was, what chance had he? No money and no friends, and yet foolish enough to believe he could get work in a strange city where he knew no one. I wondered how I could help him.

"Say," I ventured after a bit of reflection, "it's just as near Louisville from Columbus as it is Detroit. You don't have a chance in Detroit. If you can't make good in Louisville, where you are known, how can you make it in Detroit? You go back to Louisville and try it all over again. Your father won't hurt you if you try to be a man about this. Take my advice and start back to Louisville. Besides, the police will pick you up if you loiter here. Go back home."

I saw him hesitate. His lip quivered and a tear was about to start down his cheek. He needed a friend as much as he needed food.

How many like him there are. Trying to run away from their problems. Trying to find the easiest solution. Afraid of life and afraid of consequences.

Taking his dirty hand in mine I said to him, "I believe you are big enough to do the hard thing. It is north to Detroit and more trouble for you, or south to Louisville and success. Which is it to be?"

"Mister," he said, and that tear was coming now, "I'm going back home."

He started to walk away from me.

"Say," I called, "remember what you asked of me? I'd like to make a small investment in you."

I slipped a coin into his hand, and he started in the direction of the freight yard. I saw him go with many misgivings for his safety, but he assured me he could make it south, and would.

Did he? I do not know. Perhaps he never even started south, but I think he did. My heart ached for him. I could not do much, but I did what I could.

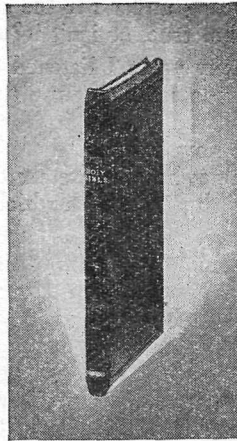
The pity of it is that there are multiplied thousands like him—wanderers on the face of the earth, with no one to befriend them. Many of them came from broken homes. Many from homes where there is little or no love. Sin takes its toll every day.

Yes, I tried to meet his situation. A word of encouragement, a word relative to salvation, a coin in his hand and a prayer following him. It was all I could do, but it was the least I could do.

—Herald of Holiness.

"Thou crownest the year with thy goodness; and thy paths drop fatness."

—Psalms 65:11.



It's THIN!

Cambridge

Superthin Reference Bible

Less than a half-inch thick for pocket and purse • Quality bindings at low prices • Cambridge Superthin India Paper • Black, clear type • Authorized (King James) Version

13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, ch. 36, 24. ch. 34, 25. ch. 11, 16. ver. 28. Joel 2, 27. ing covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

Black, clear type, spaced for better reading. CAMBRIDGE SUPERTHIN INDIA PAPER: thinner, stronger and more opaque than the finest papers heretofore available for Bible printing. Name of book on outside top corner of each page makes this Bible practically self-indexed.

With center column references, 8 maps in color and map index. Overlapping covers, red under gold edges and gold titles. Size: 4 3/4 x 6 7/8 inches. Weight 12 ounces. In attractive gift box.

QUALITY EDITION

Black CHROME FRENCH MOROCCO LEATHER. The newest, strongest and most beautiful of its kind:

- No. 11XC2 (7/16 inch thick) . . . . . Only \$3.50
No. 21XC2 (1/2 inch thick) Includes 120-page Concordance . . Only \$4.00

ULTRA QUALITY EDITION

Selected PERSIAN MOROCCO LEATHER, full leather lined to edge. Available in BLACK, BLUE OR MAROON:

- No. 11XD3 (7/16 inch thick) . . . . . Only \$4.50
No. 21XD3 (1/2 inch thick) Includes 120-page Concordance . . Only \$5.00

CAMBRIDGE Superthin Bibles With Zipper Bindings

These slide fasteners will protect and preserve, and make it possible to carry note papers in Bible conveniently and securely. Adds to beauty of the Bible.

- No. Z11XD3 (7/16 inch thick) . . . . . Only \$6.00
No. Z21XD3 (1/2 inch thick) Includes 120-page Concordance \$6.50

E. V. PUBLISHING HOUSE, 301-5 N. Elm St., Nappanee, Ind.