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Mending Their Nets

P. J. Wiebe



Keeping the Vision

H. G. Brubaker



Some of God's Vital  
 Lessons on  
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The Lamentable  
 Trend Part III

H. S. Brinser



Foreign Missions

LOVED TO THE END

"Casting all your care upon him: for he careth for you" (I Peter 5:7.)

*Christian, when thy way seems darkest,  
 And thine eyes with tears are dim,  
 Straight to God thy Father hastening,  
 Tell thy sorrows unto Him.  
 Not to human ear confiding  
 Thy sad tale of grief and care,  
 But on God thy Father resting,  
 Pour out all thy sorrows there.*

*All thy griefs by Him are ordered,  
 Needful is each one for thee;  
 All thy tears by Him are counted,  
 One too much there cannot be!  
 And if, whilst they fall so quickly,  
 Thou canst own His love aright,  
 Then each bitter tear of anguish  
 Precious is in Jesus' sight.*

*Far too well thy Savior loves thee,  
 To allow thy life to be  
 One long, calm, unbroken summer,  
 One unruffled, stormless sea.  
 He would have thee fondly nestling,  
 Closer to His loving breast;  
 He would have that world seem brighter  
 Where alone is perfect rest.*

*Though His wise and loving purpose,  
 Clearly now thou canst not see,  
 Still believe, with faith unshaken,  
 All shall work for good to thee,  
 Therefore when thy way seems darkest,  
 And thine eyes with tears are dim,  
 Straight to God thy Father hastening  
 Tell thy sorrows unto Him.—Selected.*

# COMMENTS and ITEMS of INTEREST

## OUR NEW CATALOGUE

During the past 30 days we have been busy mailing out catalogs to various individuals and in bulk shipments to various representatives throughout the Church. We believe the field has been pretty well covered. Practically all of our readers will find copies of the catalog for distribution in their local Church or Sunday School. In case you have not received a copy and desire one it will be mailed upon request.

We wish to thank those who have so splendidly co-operated in this distribution.

### PRESIDENT ROOSEVELT ADDRESSES NATION

In a nation wide hook-up, the President, on Sunday evening, September 30th, seated before his desk in the White House, gave his long-looked-for speech to the people of the United States. There was no place throughout the nation where if people had a radio his voice could not be heard. It was considered by some a very fine speech, but it is believed that the public in general was disappointed in the President's determination to continue the experiment with the NRA. It is a well known fact that this has proved one of the most costly and unsatisfactory experiments that has yet been conducted by the government.

### LINDBERGH KIDNAPER CAUGHT

The Department of Justice of the United States never ceases its effort when once it starts to hunt down a criminal. Sometimes it seems a long time until they are able to land their man. But eventually they get him. Recently the cry, "Extra! Extra! Kidnaping Caught!" was heard on our streets. Since then newspapers have been busy giving the story concerning the capture and examination of evidence all of which go to point out Richard Hauptmann as the kidnaping of the Lindbergh baby. A considerable amount of extortion money has been found, and unless new evidence is found to the contrary, it is very probable that the guilt will be fastened upon Hauptmann.

### LEAVES MILLIONS FOR CANCER

Jacob Catocki, of Poland, who died at Warsaw, Poland, recently, left his entire fortune consisting of nearly 150,000 acres of land, numerous houses in Poland, as well as large holdings abroad to a medical institution for the treatment of cancer and tuberculosis.

### PANAMA CANAL EFFICIENT AFTER TWENTY YEARS

For twenty years the Panama Canal has been open to the commerce of the world. It opened August 15, 1914 when the German army was marching through Belgium and the British Expeditionary Force was about to land in France. It has since then acted as a barometer of commerce and the flow of traffic has fluctuated in accordance with world affairs. The capacity of the canal is estimated at 60,000,000 to 65,000,000 tons of cargo a year. In 1929, its largest year, it handled about 31,000,000 tons of cargo. In the last twenty years 80,000 ships carrying 360,000,000 tons of cargo have passed through the canal, have paid tolls that amounted to more than \$340,000,000.

### EPISCOPALIANS OPEN ANNUAL SESSION OCTOBER 10

General Convention of the Episcopal Church is scheduled to assemble in Atlantic City on October 10. There are indications to the effect that there will be many important discussions at this gathering. Dr. Frederick C. Grant, President of Seabury Western Seminary, in Evanston, and the delegate from Chicago, in the last number of "The Witness," the national Episcopal weekly, says, "It is time that the Episcopal Church got down to business and attended to the things that really matter—the inner religious life, the intelligent,

persuasive teaching of the saints and of the Christian way of life, the conduct of religious services, the administration of the Church's sacraments. I believe that if the Church could get rid of some of its institutionalism and catch fire once more with the flame of the Spirit, our many problems would be solved. Our greatest need is a revival of religion. What we need is a college of apostles and prophets at the head of the Church just as much as in the first century."

## WE LEAVE IT TO YOU

Our Publication Rules, found on page eight of every issue of this paper reads as follows: "The date printed on your label denotes the time to which your subscription is paid. Your paper will be discontinued at the end of 3 months after due date if not renewed." Shall the editor stick to his publication rules, or shall he make exceptions? If he makes exceptions, how shall he determine where they are to be made? A subscriber says, "he should be more lenient." But how lenient shall he be? Rules say three months, usually a few months extra grace is given.

In revising our mailing list for this issue of the paper, we begin to scan our delinquent column, and our eye catches the name of an individual. The editor mentally says, "Why, that man is ..... of his district! He doesn't want his paper stopped. I better keep him on for a while." But he's five months in arrears now. We go further—"Here's an old friend. We've been in their home many times. No doubt they are having a hard time. I don't see how we can take the paper from them. And yet they haven't said a word as to whether they wanted the paper or not. It's nearly 8 months past the due date now! Yet I know we can't keep sending the paper on month after month without the subscription being paid." So on and so on.

The money received from subscriptions now does not pay the printing bill, and we have obligations to those who have paid their subscriptions to furnish them the papers. There is no special fund to fall back on in case there is not enough money from subscribers to pay the bill. We hate to lose a single subscriber. Perhaps someone will be offended if we drop their paper.

How I wish we knew what they were going to do! It would be easy to continue sending the paper for a few months if we only knew that they were going to pay their subscriptions. I wonder if they ever look at their label? They say they like the paper.

What, oh, what shall the Editor do?! We leave it to you!

### FRENCH AIRMAN SHOTS CANNON FROM PLANE IN AIR

A few days ago a French bomber rose high in the sky and suddenly a puff of smoke was followed by the boom of a cannon. The plane flew on, another puff of smoke, another roar, etc. The plane circled and landed. It was intact, having demonstrated that the popular French Cannon, number "75," could be successfully mounted and shot while in the air.

### GREAT BRITAIN TO ERASE SLUMS

Evidence of the rapidity with which Great Britain is returning to prosperity is shown in the fact that in the next 18 months \$875,000,000 is to be put into circulation through the building of modern homes for 1,000,000 persons. Local authorities have planned to build 350,000 houses in slum-cleared districts.

### U. S.-JAPANESE WAR UNLIKELY

Chicago.—War between the United States and Japan is highly improbable, Bishop Shirley Hall Nichols of Kyoto, declared upon his arrival from the Orient. Bishop Nichols is on his way east and will be present at General Convention in Atlantic City in October.

"After twenty-three years in close comradeship with the Japanese common people, I do not hesitate to say that the talk of war between Japan and the United States is contrary to the mind of the Japanese people and quite unnecessary," said Bishop Nichols. "On the other hand, such talk may so blind us on both sides of the Pacific that war may come, but I believe that Japan will never undertake war with the United States unless responsible or irresponsible parties so insult her that her national honor demands war. Honor, in other words, may eventually compel war; no other motives will, as far as I can see."

Bishop Nichols said Japan has experienced an economic depression for the past seven years, adding that conditions at one time were much worse than in this country. During the past two years, he said, conditions have been on the upgrade in Japan due to readjustments to the existing situation, the inflationary policies of the government, and military and industrial activity with regard to Manchuria.

Bishop Nichols expressed the hope that the United States will speak frankly and honestly to Japan on all important questions arising between the two nations, as a means of preserving peace. The Bishop is the guest of his schoolmate, the Rev. Thomas Bellinger, rector, Church of the Holy Nativity, while stopping in Chicago.—Southern Churchman.

### A REMARKABLE EFFECT

General Lee was in the cars going to Richmond one day, and was seated at the end farthest from the door. The other seats were filled with officers and soldiers. An old woman, poorly dressed, entered at one of the stations, and, finding no seat and having none offered to her, approached the end where the general was seated. He immediately arose and gave her his seat. Instantly there was a general rising, each one offering his seat to the general. But he calmly said: "No gentlemen; if there was not a seat for the infirm old woman, there can be none for me."

The effect was remarkable. One after another got out of the car. The seats seemed too hot for them; and the general and the old lady soon had the car to themselves.—Publisher Unknown.

Europe's largest statue, the figure of Christ, 86 ft. high, was recently dedicated in the mountain hamlet of Coppeux, facing Mt. Blanc.

Unemployment relief has now reached staggering figures. In New York City alone the cost is \$6.37 a second or about \$17,000,000 a month with 23% of the population or 1,600,000 persons on relief rolls.

The national income is estimated at \$45,000,000,000. Out of this must be figured \$9,000,000,000 for taxes, \$7,500,000,000 for food, \$3,600,000,000 for rent, \$3,500,000,000 for clothing and \$1,000,000,000 for fuel.

Where one sin has entered, legions will force their way through the same breach.—Rogers.

## Overcoming Temptation

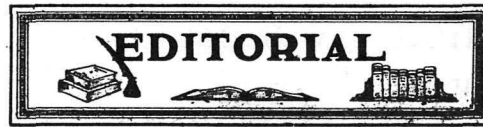
We shall never, so long as we are in this earthly state, get away from temptation. No matter how we may split hairs over its source, temptation still comes to everyone. Just how susceptible we are to temptation depends largely on our personal relationship to the Lord Jesus Christ. There are also several things which we may do which will lessen the chances of being overcome by temptation.

We need early in our Christian experience to learn the art of contentment. Perhaps one of the most subtle temptations that comes to Christian believers is that of fretfulness, anxiety, worry, carefulness, over-anxiousness concerning material things. If we have learned the art of being content with our lot after having done the best we can each day, it will go a long way toward warding off the temptations as named above, which are sure to bring us into a state of unrest, doubt, and fear.

Right thinking is a wonderful aid in overcoming temptation. Paul emphatically states that we should bring every thought into subjection to the mind of Christ. Every normal person can to a certain degree control their thoughts, can direct them into the channels in which they wish them to go. We have no right to be forever thinking on dull and gloomy things. For as John Wesley has said, "They are the bane of thankfulness." Paul said, "Think of the things that are lovely, that are true, that are pure." Let your mind be the channel through which are conducted beautiful thoughts concerning Christ, His life, His love, concerning Heaven, its glories that await you, concerning the lives about you into which you would bring richness, helpfulness, and love. You will find the source of temptation being removed farther and farther from you. In your spirit you will become more like Jesus Christ and your thoughts will move along the channels which make for joy and peace.

## The David Livingstone Memorial

A very interesting account appears elsewhere in this issue by Anna M. Eyster concerning the David Livingstone memorial which was recently dedicated at the Victoria Falls, South Africa. We wonder what this illustrious missionary would think were he permitted to come back again and visit the scenes of his arduous labor in Africa. As the memorial was unveiled, the ceremony and the roar of the mighty cataract were broadcast by radio throughout the British Empire. It is hard to conjecture just what the feeling of this great missionary would be if he could behold the unveiling of this monument in his



honor. Perhaps he might be more or less indifferent to his own achievement; and perhaps also he might feel that the greatest memorial the Christian church could raise in honor of his memory would be to carry on unselfishly the work for which he so nobly strove and sacrificed.

We are nevertheless happy at the thought that, as a people, we at least in a measure are sharing in this great work. What a thrill it brings to us as we think of some of our own missionaries being privileged to stand in the midst of this auspicious gathering!



**H**AVING therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another, to provoke unto love and to good works. —Hebrews 10:19-24.

## The Shepherd and the Sheep

"My Sheep." The thought concerning Jesus Christ as the Good Shepherd has occupied the mind and thought of the deepest religious thinkers of every age. There is something so satisfying, so tender, and assuring in the thought of Jesus as our Shepherd that it brings joy and consolation to the heart of every believer. What a comfort it is to know that we belong to Him! He says, "My sheep." He has a claim upon us. We are His, doubly His. The Father not only gave us to Him as a gift, but He redeemed us with His own precious blood. He has a perfect right to call us His own.

"They hear my voice." Every true sheep, every born-again soul who would follow Christ must individually hear His voice. It may be heard through the written Word, the preaching of the Gospel, or through the witness of the Spirit, but it

will be recognized as His voice, the call to a new and a separate life. It is the call to be like Him. It is the call to so order our daily life and footsteps that it may be radiant with His joy. We must hear His voice, if we would follow Him. And having heard His voice, if we are truly obedient, we shall follow Him even unto death.

"They have eternal life." His sovereign grace is manifested in behalf of His sheep. He distinctly says, "My sheep hear my voice and I know them." *We like sheep had gone astray. We had turned every one to his own way.* The Lord might have passed us by in our waywardness, but in tender love and mercy He saved us, and we made the deliberate choice to follow Him. If we continue to follow Christ and renounce self and forsake all that would hinder the soul from abiding in his presence and love, shutting out the voice of the world, the whisperings of our own heart, the allurements of Satan, then we shall be perfectly safe. For He says, "They have eternal life."

Life is a gift. The eternal life which He would give us now is not something that we shall receive in a future age but it is present. He now gives us *the life of the ages* and as we follow Him he says, "Neither shall any pluck them out of my hand." What a hand our Savior has! How mighty in its power and yet as gentle as a mother's touch, yea and as strong as the eternal God. We are further secured in Him, because He says, "I and my Father are one." The Son is eternally secure because He is in the bosom of the Father's love, and in His all-embracing power. Hence the security of the Son is virtually the security of the sheep.

We are thus accepted in the beloved. We are kept in Him. We never need worry about the Son and the Father ceasing to be one for they are eternally so. Jesus has said, "They shall never perish." The word of the eternal Son of God stands as a well against us and the wiles of the enemy. We need never be concerned or worry about His words or the word of the eternal Father for we have a strong consolation, having fled to Him for refuge.

The thing we need to be concerned about is that we follow Him; that we stay within the sheepfold; that His love and power in keeping us may not cease to be exercised toward us. For truly as we live there is a place where we can get to where we are beyond His love and keeping. "His ways are ways of pleasantness and His paths are paths of peace." He will not keep us if we follow the pathway of sin and disobedience.

Prayer is a golden key which should open the morning and lock up the evening.—Bishop Hopkins.

## Mending Their Nets

By P. J. Wiebe

"He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them." Matt. 4:21.

JESUS found these two men mending their nets and He called them into His service. Immediately they forsook all and followed Him. God expects every Christian to be a soul winner. Ex. 8:1. Jesus told the disciples that He is going to make them fishers of men. He wants us to catch fish, spiritually speaking. Now it is very evident that we are not catching fish while we are mending our nets. On the other hand, we cannot catch fish if our nets are not mended. Before we can be successful in the Lord's work our nets need mending, but we should not spend all our time mending our nets.

Let us consider a few examples of torn nets: Inconsistent lives, lack of love, lack of power, lack of joy, Psa. 51; unconfessed sin, root of bitterness, ill feeling, jealousy, fault-finding. If these things are in our lives they will hinder us in our work as fishers of men. And if we want to be successful as soul winners, these things must be taken out of the way. Or in other words our spiritual nets must be mended. Let us bear in mind these two thoughts: We cannot catch fish with broken nets; we are not catching fish while we are mending our nets.

How can we have our nets mended? If there is unconfessed sin in our lives, the only way to do is to confess it. If we are troubled with jealousy, ill feeling, roots of bitterness, fault-finding let us ask God to deliver from these things. And He will, if we ask in faith believing. If our lives have been inconsistent let us ask God to help us live consistent lives. If we realize there is a lack of power in our lives, let us yield to God, Rom. 6:13 and He will give us the needed power. Acts 1:8. But by all means let us see to it that our nets are mended.

We are approaching the season of the year when many revivals are being held. Every professed Christian should be in a state of readiness, that is, he should have his nets mended, in order that he may help to win souls, instead of having to go to the altar when the meetings begin to get right with God. O how much more good there might be done in our revival meetings if we as God's people always had our nets mended. But instead of that how often is it the case when a revival begins the altar is lined with church members who are trying to get right with God. It is perfectly in order to get right with God, but how much more

could be accomplished in a revival meeting, if all professed Christians would set their house in order before the meetings begin. Then the evangelist could give his time to those who never made a profession, instead of dealing with the professed Christians a great part of the time. Let us consider well the importance of having our spiritual nets mended. If they are not mended, we hinder the work of soul saving. But if they are properly mended we can be a great help in the Lord's work. Therefore let us get in line with God before the next revival begins. It will be a blessing to us as well as to others.

### A Bad Spirit

ONE of the standing complaints against men who labor to reform the abuses which prevail in Church or State is, "They have a bad spirit." If they only had a good spirit it would make a difference, but they have "such a bad spirit."

Now perhaps the difficulty arises because the Lord must make use of such instruments as he can find. Some people who have such "a good spirit" and who complain of the bad spirit which others have, never think of correcting anything themselves. They will allow men to lie about their brethren, misrepresent, delude, and deceive people, and let them go unchallenged because they are too blind to see it or too timid to speak. Hence, as these people who have "a good spirit" (so-called) say nothing and allow things to go to ruin and perdition, other people, who are not quite so smooth-spoken are called to stand out and tell the truth and shame the devil; and then they have to be reprov'd and abused because they "have a bad spirit." Why do not the people who have such "a good spirit" take hold of matters which they see and admit they are wrong and faulty? Why do they not reprove sin and rebuke iniquity, and bear witness for the truth, and do it in a good spirit? The fact that they refuse to do these things with "a good spirit" leaves them to be attended to by other people whom they say have "a bad spirit."

The truth is you cannot make a plow-share out of putty, and a good hammer must have a steel face.

But what is a bad spirit? Did John the Baptist have a bad spirit when he looked on the most pious in the land as they came marching down to Jerusalem to be baptized and called them a generation of vipers, and asked them how they could escape the damnation of hell? Did Christ have a bad spirit, when speaking of the religious lead-

ers of his own time? He pronounced His woe upon them as Scribes, Pharisees and hypocrites.

Did Elijah have a bad spirit when he derided the priests of Baal on Mount Carmel? Did Paul have a bad spirit when he withstood Peter to the face for his dissimulation, and said to Elymas, the sorcerer, "Oh full of subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?"

This matter of a good or a bad spirit is important. People are liable to be mistaken about their spirit. The apostles themselves were mistaken, and our Saviour said to them, "Ye know not what manner of spirit ye are of." There is a spirit of truth, which goes with truth, tells the truth, and sanctions truth even if it is *rough truth*, and which abhors all error, and there is the spirit of error which cares little for truth, but sometimes goes with very smooth words.

The Apostle said, "let no man deceive you with vain words." It is possible that Christians may be deceived *with vain words*.

Paul speaks of some who with "good words and fair speeches deceive the hearts of the simple." There are people who are perfectly willing to have you tell the truth about wicked men in general, about their enemies, about members of all sects, with which they are not connected; they like to hear people tell the truth about other folks, and they have great faith in the whole truth, in a plain out-spoken Gospel. But the moment you dare to speak and tell the truth about them and their doings as plainly as they wish you to tell it about others, you will find that circumstances alter cases. They are glad to have sins rebuked provided they are the sins of other people, but if any man understakes to tell them their faults, they make things exceedingly uncomfortable for him.

It is a sad thing for men to have "a bad spirit" but so long as men who have "a good spirit" hold their tongues, and suffer iniquity and wrong-doing to go on without rebuke or reproof whenever the time comes that one speaks out against such things we may be sure that they will be among the first to accuse them of "a bad spirit."

If we have "the Spirit of truth," and tell the truth, somebody will complain, and those who can present untruths in the smoothest and most pious style will be likely to complain most bitterly when unwelcome truth is told.

—H. E. H.

Vanity is the quicksand of human reason.—G. Sand.

The way of truth shall be evil spoken of (II Peter 2:2).

## Keeping the Vision

By Henry G. Brubaker

(Note—This message was spoken at the opening chapel service of the fifteenth formal opening of Beulah College.)

ALLOW me to announce two companion scriptures. The one is found in the Old Testament and the other in the New Testament. The exact references are Joel 2:28 and Acts 2:17. We snatch just one phrase, which is the same in both verses, to serve as the scriptural basis for this message. It is this: "and your young men shall see visions."

We often speak of "keeping the victory" or of "keeping salvation," but now for a few minutes, we shall think together about "keeping the Vision." I firmly believe that it is just as imperative to keep the vision as it is to keep the victory. In fact, keeping the vision is requisite to keeping the victory. It is just as true now as it was in the time of the proverb writer, when he penned the words: "without a vision the people perish." This perishing is just as certain for the individual as it is for the mass. It takes vision to see above and beyond confusion and chaos.

Ask any of the builders and contractors here today about the blue print for that proposed building, and they will tell you that it takes a vision of the actual building which is to be constructed, in order to draft the blue print. Or turn to the farmer, the orchardist, or the business man, and all of them will affirm the fact of the vision which is necessary in order to bring that farm, that lemon or orange grove, or that business to a point of profitable return. Unless the vision is kept, you and your business will suffer and ultimately perish.

A vision of things to be done and to be accomplished means strength and power. It is a powerful dynamic to see oneself ten or twenty years from now. It is a means of physical, mental, and spiritual discipline to aspire and to attain to the place to which God has called us, no matter how insignificant or how exalted that place might be.

Envision yourself twenty years from now, and look back over the path you trod to reach the place, and see whether it is a spacious and glorious boulevard or whether it is a dark, strong smelling, one-way alley. Now come back again, and determine which it shall be. No doubt, God's plan is that it be an expansive avenue of roses, studded with plenty of thorns to make for balance and equilibrium.

Whatever you do, see yourself in relation to the future, and as per the adage: "hitch your wagon to a star," and may I suggest: do not forget to get into the wagon. Many a person has complied with this adage, but has permitted the wagon to go

on without him. Keep going in the direction of your vision.

A vision leads one forward. It takes vision to grow. It takes vision to think. It takes vision to stand by your conviction when God calls you to a given task. The person with a vision has no room for fear, and doubt, and cowardliness. Nothing is too hard for the person who keeps the vision.

Copernicus dared to juggle his polished pieces of glass in order to study the universe, and then to declare his astronomical findings at the price of his head; Kepler, by the urge of his vision, announced the laws of unchanging spheres; by a similar urge Newton watched the falling apple, and discovered the law of gravity; the impulse of a vision caused Columbus, the Genoese dreamer, to travel westward to find a continent for us, Americans-to-be; the dynamic of a vision led Faraday to tamper with chemistry, Stephenson to play with a train, Robert Fulton to launch a steamboat, Lindbergh to hop across the Atlantic alone, Knox, Calvin, and Luther to preach the truth of God fearlessly in the midst of a straight-jacketed Christianity, and Jesus Christ, the world's greatest thinker and spiritual leader, branded a fool, to be put to death in order to make possible your salvation and mine. If you and I keep the vision as did Jesus, our Savior, we shall never flinch by surrendering our God-given convictions.

Youth often asks the questions: when shall we make good? When shall I do the thing I ought to do? A group of entering-high-school students were asked: "when do you expect to make good in life?" Eighty per cent of the group answered: "after I have graduated from college." In following that group through the years, only two per cent ever finished college. My answer is: the time to make good is now. Tomorrow is too late. By the end of the semester, the opportunity may have vanished. School life is actual living. It is not divorced from life. You are not entering a year of preparation for some rather vague, mysterious, and somewhat mystical future time. You are preparing to serve the everlasting now—the eternal present.

The one who is endowed with a vision keeps the goal in mind and bends every effort and energy to attain the goal. There is no room for chance or luck. If you fail, it is because you take the path of failure. If you succeed, it is because of hard work and a utilizing of the laws of success which were established by God himself. Opportunities for success have never been greater nor more challenging than today. This is

just as true in Christian work as in any other task. We say that wickedness has never raged more violently, and more boldly than in this era. On every hand, the agents of sin are attempting to steal our ideals, our purity, and our faith in God.

If this be true, and we believe it is true, then the challenge for us to make good is also greater than ever before. We need to keep this fact before us continuously. The person who keeps the vision of success for Christianity is not deterred by a few tests and temptations of the reverse type. Overcoming resistance brings out the best in us.

In our work for this school year, we need to keep our vision religiously spiritual, and let the vision spur us on, and on, and on. Our appetite for knowledge, and our enthusiasm for things spiritual need to rise higher and higher until we approach the knowledge and spirituality of God himself.

## "The Sea and Waves Roaring"

By J. H. Byer

SCIENTISTS are greatly puzzled to explain the action of the high tides and waves along the sea coast of Southern California which have lasted more than a month, doing much damage, undermining houses and in some cases, setting the water line back almost a mile. It is thought there must have been an upheaval of the ocean floor.

While man cannot explain it, yet God foresaw it. The Bible tells about it, Luke 21:25-28, "Upon the earth distress of nations with PERPLEXITY," literally, no way out, "the sea and the waves roaring; men's hearts failing them for fear." But the one who is walking in close touch with God can easily do as we read in verse 28, "Look up, and lift up your heads; for your redemption draweth night."

David speaks words that cheer every trusting heart, Psa. 46:1-5. "God is our refuge and strength, a very present help in time of trouble." When this old earth is in the throes of trouble, it will be blessed to lean on God. "Therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." In verse 5 a glorious promise is given, "God shall help her," His Church—Bride—"right early," or as the margin says "when the morning appeareth." Earth conditions in this case as well as in Luke's Gospel are spoken of as being just before the dawning of the morning, when our Lord shall return for the Church. Instead of fear, joy unspeakable and full of glory will be for God's chosen ones. Glory. Hallelujah!

## Some of God's Vital Lessons on Leadership

By Orrie D. Yoder

### I. The Natural Decline in God's Leadership.

What portion have we in David?

(II Chron. 10:16)

"Part of iron and part of clay." (Dan. 2:33.)

OUR present series of S. S. Lessons are most rich in truths stimulating study on God's divine laws and methods of leadership to which each of us who profess in any way to be leaders in the home, Sunday School, or Church activities, can well afford to take heed. Perhaps the one outstanding picture we behold is the sad decline of true God-ordained leadership and its noble influence, and then the revolt against God's order. Weaving this in with the same thought in some other Biblical pictures we have at hand, let us do some thinking.

"What portion have we in David?" was the chorus theme of a revolt against God's established order of leadership, caused by a failure in the characters of those chosen to be the leaders. Notice that when character fails in leadership, a decline and revolt is almost always bound to follow.

Our present series of lessons began by a conflict between a cold despotic rule of Rehoboam and a licentious Modernistic leadership of Jeroboam. God wanted neither the despotic rule of Rehoboam nor the Liberalism of Jeroboam but the failure in character of leaders before them brought both. Thus to-day, much of the noble and silent but effective and influential leadership of our forefathers has departed and we are face to face with a cold denominationalism struggling against a lawless religious philosophy which is not only against denominations but against law and order for divine leadership. As Israel's only remedy was to get back again to God and re-inherit the former glory experienced when those chosen to lead were characters whom God could own and bless; thus to-day we will never get rid of Rehoboam's rule and the revolting tribes led by Jeroboam without a revival of Piety and Devotion to God such as will give us more leaders like the influential forefathers before us.

Let us now turn to Daniel 2 where we have a prophetic picture of decline in governmental leadership but the same principles shown. Here we see that when the "gold" was lost, iron finally took its place and the reacting part was the clay. When the gold of leadership was lost the final outcome was a conflict between an iron rule and a clay leadership. Here we see a leadership established by God and valued by Himself in its original purpose as "gold," but deteriorating into a conflict be-

tween cheap iron and clay until judgment was to follow. What a picture of modern leadership in modern home, church, and religious society. How much of the "gold" of Christian leadership has been lost and because of this loss a great struggle is on between a cold religious rule often called Fundamentalism or Conservatism, and a luke-warm spineless society of religious significance directed partly by religious tenants and leaders and partly by other influences. But where is all the blame? The blame for Rehoboam's and Jeroboam's fail-

#### COMRADESHIP WITH CHRIST

"Have you and I today  
 Stood silent as with Christ, apart  
 from joy or fray  
 Of life, to see by faith His face;  
 To look, if but a moment, at its  
 grace,  
 And grow, by such companionship,  
 more true,  
 More nerved to lead, to dare, to do,  
 For Him at any cost? Have we  
 today  
 Found time, in thought, our hand  
 to lay  
 In His, and thus compare  
 His desire with ours, and wear  
 The impress of His will? Be sure  
 Such contact will endure  
 Throughout the day; will help us  
 walk erect  
 Through storm and flood; detect  
 Within the hidden life, sin's dross,  
 it's stain;  
 Revive a thought of love for Him  
 again;  
 Steady the steps which waver;  
 help us see  
 The footpath meant for you and  
 me." —George Klinge.

ure was not all with themselves at least; much of the blame for the iron rule and the clay followers to-day, is not all with themselves, it is with God-chosen leaders who have failed to retain the value of "gold" in their leadership.

This picture teaches us that God meant leadership to be *powerful because of its value, and not valuable because of its capacity for power*. Gold stands for value, but are we showing it to-day in our leadership? We can show lots of evidence of *iron*, and lots of evidence of the *clay* is with us, but where is the *gold*? Has it like

in Israel of old departed with the going of David and ended with the beginning of Solomon's sensuality? God meant leadership to be *influential because of inherent value and not because of outward rights of power*. May God send a revival from Heaven by His Holy Spirit's Power, that we can within our own church replace the rusty "iron" with un-corroded *gold*, then both the iron and clay will disappear.

Why are we facing the sad situation that right from among our own numbers are there those who are reacting against established and moral rules and who are extending their sympathies to peoples and religious organizations opposed to rules and regulations? Why does non-denominationalism feed on some of the best blood produced by our own denominations? Is it because they are pierced by the over-abundance of "iron" in too many of our religious rules and regulations rather than having been touched and attracted by the "gold" in God's grace and holiness? Has there been too much of the "letter" of religion which kills and repels and too little of the "law of the Spirit" which attracts and gives life, in our religious program? (II Cor. 3:6; Rom. 8:1, 2.)

Let us yet notice the sad decline in Israel's leadership and see how Christ found it when He came into the world. Surely it was at a very low ebb when He reminded their religious leaders that by their leadership and proselyting, they were preparing people for hell. Matt. 23. He condemned them for using the authority to *say* what was to be done, but failing to do themselves what they commanded others to do. He condemned them for passing over love and mercy by their iron rule of self-pride and self-righteousness. How does this picture fit much of modern religious leadership to-day? How much is the revolt against constituted authority and the wave of lawlessness enhanced by the fact that far too many in home, church and society are ready to command others to *do* but fail to heed to *do* themselves?

Christ also condemned a leadership that was so hedged in by creed and ritual that love and mercy were restricted. He condemned the selfishness and restrictions of the Priest and Levite (Lu. 10) and upheld for a true example in leadership "the Good Samaritan" whose kindness, love and mercy was neither opposed to restrictions and ceremonies nor a product of them, but flowed spontaneously out for the good of others over and above all that ceremonies and restrictions were ever able to produce. May God help us to learn some of these lessons and thus both save ourselves and others.

How strong we will be if we can say with the Psalmist: "I will go in the strength of the Lord God" (Ps. 71:11).—I. M. S.

## The Lamentable Trend of Too Much of Our Modern Preaching

By Rev. H. S. Brinser

### Part III

(Continued from last issue)

#### JEHOIAKIMMING OR PENKNIFING

MODERN Jehoiakims do not *slight* the Word as did the ancient Jehoiakim when he burned Jeremiah's denunciations concerning his cruelty and wickedness, after the roll was cut with the penknife, but they do not preach a full evangelical gospel. And some of the Scripture thy do use is so misinterpreted, that even a thotful 8th grader would detect it, and with an 8th grade knowledge of English would understand as written. Take for example feet-washing, about which ordinance more is written than any other. The language is clear and forceful, yet many ministers make it mean anything that one does in the way of serving another. Neither do they link I Timothy 5:10 with John 13, nor stress the fact that OUGHT is the strongest word in the English language.

#### IGNORANT OF THE WORD

We have found that young folk and many older folk, as well, are very much surprised when you tell them about some Biblical injunction, or when they come in contact with folk who practice that which is entirely foreign to their experiences in their communion. For example: When "plain folk" are first met, they think it so strange, and yet many admire the garb, and say "it is so becoming." Again they are surprised when they are referred to the Biblical passages on dress, saying: "Why we never heard that before."

Permit a brief digression, please. On one of our tours of two parties, our wives, plainly garbed, were sitting in the station of a large city, while our cousin and self left for a short time. Another party, with baggage, entrusted same to our wives whom they never saw before. WHY? To resume: When you refer them to the passages as to the modesty of dress, the wearing of the hair, and the "covering," they almost gasp "Well, we never knew that." Why not?

Then, too, some are so surprised to hear an "amen and amen," or a "praise the Lord," or a shout, or see the lifting up of the hands, or hear about the anointing of the sick. We have before us just now an article by a minister justifying a certain communion in its action not to permit its ministers to anoint the sick.

Why are the layman ignorant of the afore-mentioned illustrations? They hear it not from the pulpit, and themselves are not Bereans. "Amen and amen" is found

five times: Psa. 41:15; Psa. 72:19; Psa. 89:52; Neh. 8:6; Num. 5:22; Psa. 106:48: "Let ALL the people say amen." In Neh. 8:6 there's the "amen, amen," and the "lifting up their hands," "heads bowed," and "face to the ground."

There's even scripture for "blessing" handkerchiefs in regard to sickness. See Acts 19:13. On shouting, see Isa. 12:6; Zeph. 3:14; Zech. 9:9; Psa. 47:5 and 6; and I Thess. 4:16. For clapping hands, see Psa. 47:1. If God is gone up with a shout, Psa. 47:5, and the Lord Himself shall descend from Henven with a shout, I Thess. 4:16, why should a Christian not shout when so moved. We care not whether one shouts, or even jumps up, if, when he comes down, he walks circumspectly. Our godly mother, a so-called Dunkard, at times would shout, also almost foreign to that communion at that time.

The reason so many think things so strange is because ministers never mention them, and they consider folk who dress differently, say amen at times, and shout, are fanatics.

#### PARTIAL QUOTING AND DIVORCING CONTEXT AND SEQUENCE

It is said that the Devil can quote Scripture for his own purposes. But he's a contorter, and very early slipped in a NOT where there was none before, which caused a TON of trouble. How much use is made of the expression about doing good unto others as to the "cup of cold water" given but with that giving it says—"Only in the name of a disciple." See Matt. 10:42. The emphasis is placed simply on doing good, that is to say, *works*. Then too, does "the little ones" mean anybody, or the babes in Christ?

Bob Ingersol, who did nothing in the name of a disciple, that is, for the Lord's sake, was one of the strongest advocates of doing good to others. Another: "All things work together for good." But what follows? This statement in Rom. 8:28: Two conditions: God-lovers and God-called ones, and these are the twice-born ones. Visit the large city churces and note how often you hear the "New Birth" stressed, repentance and conversion, embodying in its entity the six C's—Conviction, Contrition, Confession, Conversion, Consecration, and Continual Confession as a witnesser.

Repent was the keynote of John the Baptist's preaching, and so with Christ, coupled with the New Birth. Christ's conversation with Nicodemus was prior to the Sermon on the Mount. The burden of His thought was not BELONG, but BECOME, so that

I Cor. 6:19 becomes an actual, thrilling experience.

Some minister once told an old darkey that there was no such thing as being filled with the spirit. He responded: "Hold on preacher, Say as YOU knows of."

More sermons should be preached on Acts 17:30, and then many should act accordingly. There are at least 100 references to Repent and Repentance.

#### ARGUING AWAY MIRACLES

Even miracles are attributed to natural causes by some of the modernist "preachers." The primary meaning is discarded and a secondary meaning is affixed. They say there are miracles all around us. If they would include *conversions*, there would be some truth to the statement. They say today stone is burned into bread. No: not directly. Rock, thru ages has been changed into soil thru chemical agencies, and then rains and industry produced a harvest, and further industries produced bread, a series of processing. A great difference between turning stone into bread, which Christ could have done, and the way bread is now procured. Wonderful indeed is the present processing, but not a miracle. 'Tis simply Nature's laws working naturally. So, too, they say, today on a thousand hills water is turned into wine. No: not so. It is a long way from grapes to wine. Fermentation takes time. It is not instantaneous. Christ's act was a miracle, and not fermented wine, either. "The conscious water say its Lord and blushed." The crossing of the Red Sea, they say, was simply made possible by a wind that is common there. BUT walled water was never heard of before nor after.

#### DENYING THE DIVINITY OF CHRIST AND THE VIRGIN BIRTH

Those that deny the Divinity of Christ and the Virgin Birth say, "It does not matter WHAT you believe, just so you live right." How inconsistent the "logic" of such a statement, and what a damnable doctrine it is! Yet, we heard the very statement made by a young minister, fresh from a "great" Seminary, (Cemetery, some one has said) a Ph. D., who was brought up in a fundamentalist home, and received his A. B. degree in a Fundamentalist College.

How can one *live* right if one does not *believe* right? No belief, no practice, no urge to worship. No belief, no expression, no deep, abiding conviction. If there be no *substantial* belief, there'll be nothing to defend. There'll be no sunken piers for a safe super-structure. There'll be nothing to live for. How low-brow the high-brow may become with his *wheel-barrow* conscience, showing it before him, and following it whithersoever he desires it to go.

With such a doctrine what else can there

(Continued on page 328)

# The Evangelical Visitor

A Religious Journal

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

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Attention of General Conference Secretary

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## MARRIAGES

**MILLER-HESS**—On Tuesday morning, Sept. 18, 1934, at the home of the officiating minister, Henry N. Hostetter, there occurred the marriage of Jacob Z. Miller of Lititz, Pa., and Alice Mae Hess of Lancaster, Pa. May the blessings of the Lord attend their prospective future.

**LEHMAN-BUCKWALTER, NEUMANN-DY-SINGER**—On September 22, at 12 o'clock noon there occurred a double wedding in the Brethren in Christ Church at Graterford, when Bro. Jonas Lehman, son of Bro. Daniel Lehman, and Sr. Sara A. Buckwalter, daughter of Bro. and Sr. David Buckwalter, and Bro. Charles Neumann and Sr. Millie Murfin Dysinger, foster daughter of Jacob K. Bowers were joined in holy bonds of matrimony. Bish. Jacob K. Bowers performed the marriage ceremonies.

The Lord will not cast off His people (Ps. 94:14).

## Obituaries

**TONGS**—The infant daughter of Mr. and Mrs. Albert Tongs, Walsingham, died in Simcoe hospital, a victim of typhoid fever.

Funeral services were conducted at Bethel Church, Tuesday afternoon, Sept. 25, in charge of Edward Gilmore, pastor. Interment in the adjoining cemetery.

**ELSER**—Carrie L. Smith Elser, wife of F. E. Elser, died Aug. 5, 1934, at her late home, 117 Green Street, Penbrook, Pa., in her 53rd year. She was a daughter of Bish. S. R. and Elizabeth Smith. She leaves to mourn her departure a loving and devoted husband, and four children, Kathryn, wife of William Matthew, Huntingdon, Pa., Martha, Smith, and Marlin, at home; also five sisters, Mrs. F. C. Hoover, Hershey, Pa., Mrs. A. B. Musser, Florin, Pa., Mrs. H. B. Lingie, Lisburn, Pa., Mrs. D. E. Rohrer, Pasadena, Calif., Mrs. J. A. Climenhaga, Upland, Calif.; and two brothers, S. R. Smith, Lebanon, Pa., J. A. Smith, San Simeon, Calif.

She was converted early in life and with her husband united with the Church of God.

Funeral services were conducted from the Church of God in Penbrook, Pa., by her pastor, Rev. Geo. R. Hoverter. Text: 23rd Psalm. Interment in Eastend Cemetery, Harrisburg, Pa.

**POE**—Harold William Poe was born June 4th, 1928 and died September 7th, 1934, aged 6 years, 3 months, and 3 days. He was the son of Bro. and Sr. Roy Poe of Chambersburg, R. R. 8. Left to mourn his loss beside his parents are the following brothers and sisters, Mildred, Elieze, Robert, Evelyn, Donald, Dorothy, Ruth, Charles, Arthur and Theodore Vaughn, all at home.

Death came after a lingering illness of heart trouble. He is much missed in the home and Sunday school, but what the Lord does is well done.

The funeral services and the burial was at the Air Hill church in charge of Elder Charlie Byers. The following text was used, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Job. 2:21.

**ALVIS**—Edward A. Alvis was born Sept. 21, 1861 in Brighton, Ill., passed away Sept. 9, 1934 at South Fork, Mo.

On Oct. 12, 1882 he was united in marriage with Sr. Anna Eyster, who preceded him in death fourteen years. To this union were born nine children, eight of whom survive to mourn the loss of a loving father: Cora of Pasadena; May of Winter Park, Fla.; Nellie and Bessie of South Fork, Mo.; Roy of Bristol, Okla.; Alice, William and George of Geary, Okla. Seventeen grandchildren, twelve nieces and nephews. He being the last of his family.

Funeral services were conducted in the nearby Community Church by Rev. Galloway of the Methodists. Interment at South Fork, Mo.

## The Lamentable Trend

(Continued from page 327)

be but moral decadence. Dr. Richard Roberts, chaplain of Chautauqua, said some time since: "Our great grandfathers believed in *God*; our grandfathers, in *reason*; our fathers, in *things*, and we believed in nothing. We are disillusioned."

Modernists are "curious excrescences of the 20th Century," and carry out Jeremiah 23:16. If only ministers who do not believe established church doctrines would resign. No minister has the right to use his pulpit for the denial of views he has promised to defend. A large communion have as one of their statements in their creed, "Saved by Character." One of their prominent clergymen has called the idea of Christ's Atonement for sin "a slaughter-house religion."

Nevertheless the scarlet thread runs thru the Bible from the mysteries of Genesis to the hill tops of Revelation.

Once President of Princeton University, Dr. Patton says, "The churches are drifting away from the doctrine of incarnation." How sad that even ministers see only MAN in EmanUEL.—eMANuel. More than man; GOD with us. Saved thru His atonement. JESUS must be reflected in US.

In the case of Rev. Stickney Grant, once rector of the Protestant Episcopal Church of the Ascension, who in one of his sermons denied the divinity of Christ, caused Bishop Gore to say: "It is pitiful to see how many there are among the professed ministers of Christ, who in an hour of popular discussion of some vital truth, are proved, by their perplexity or dismay, or by their uninstructed denunciations never to have thought at all seriously or deeply about most momentous questions."

It is none other than Dr. Harry Emerson Fosdick who raised doubt as to the Virgin Birth and the divine inspiration of the Bible, which ended in the severance of his connection with the Presbyterian Church. We have before us just now Dr. Fosdick's sermon, "The New Knowledge and the Christian Faith." On page 6 one reads the following: "The Fundamentalists insist that we must all believe in the historicity of certain special miracles, pre-eminently the virgin birth of our Lord. . . . That we must believe in a special theory of atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner, and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millenium here." On page 7: "Has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of Christian fellowship?"

How can one who does not believe Christ, be considered a Christian? How can one be a devoted lover of the Lord, and deny His divinity? On pages 8, 9, and 10 mention is made of other supernatural births: "Pythagoras was called virgin born, and Plato, and Augustus Cæsar." But Dr. Fosdick must remember that none of these, not even the leaders of all other religions, ever stated the "I AM'S" of Christ.

On page 11: "If the Fundamentalists should succeed, then out of the Christian church would go some of the best Christian life and consecration of this generation, multitudes of men and women, devout and reverent Christians." How be a Christian if Christ's atoning power be denied?

(To be continued)

"What manner of man is this, that even the wind and the sea obey him?" Mark 4:41.

"A prophet is not without honour, but in his own country." Mark 6:4.



# Our Mail Bag

## City Missions

- Altoona Mission, in charge of Eld. Herman G. Miller and wife, 613—4th Ave., Altoona, Pa.
- Buffalo Mission, 25 Hawley St., in charge of Eld. and Sr. Earl Bossert.
- Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and workers. Phone, Wentworth 7122.
- Dayton Mission, 601 Taylor St., in charge of Bish. W. H. Boyer and Sr. Susie Boyer.
- Philadelphia Mission, 3423 N. 2d St., Barbara Hitz, Mary Sentz. Bell Phone, Garfield 6431.
- San Francisco Mission, 473 Guerrero St., in charge of Maggie E. Sollenberger and workers. Phone, Hemlock 1864.
- Welland Mission, 36 Elizabeth St., Welland, Ont., in charge of Bishop Jonathan Lyons and wife.

## Rural Missions

- Bethel Mission, in charge of Eld. and Sr. D. E. Jennings, Sylvatus, Va.
- Carmel Mission, in charge of Elder H. P. Helsey and wife, Gladwin, Mich., Star Route.
- Kentucky Mission Field, in charge of Elder Albert Engle and wife, Garlin, Kentucky.
- Houghton Mission, Ontario, in charge of Edward Gilmore and wife, Idellus Sider, Tillsong, Ont., R. 1.

## Orphanages

- Messiah Orphanage, Florin, Pa., Brother Clarence Herr, Steward and Sister Susie Herr, Matron.
- Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bolinger and workers.

## Old Peoples' Home

- Messiah Home, in charge of Bro. D. L. and Sister Mattie Graybill, 1175 Bailey St., Harrisburg, Pa.

This department is intended for general church news. Concise reports of missions, revival campaigns, Bible Conferences, and definite testimonies. All reports and testimonies must necessarily be condensed. Copy should reach us two weeks preceding the date of issue. Evangelistic states will gladly be printed when furnished us in proper form.—Editor.

## LOVE FEASTS

### Michigan

- Gladwin ..... Oct. 13-14
- Carland ..... Nov. 10-11
- Merrill ..... Nov. 17-18

### Pennsylvania

- Grantham ..... Oct. 14
- Souderton ..... Oct. 13-14
- Graterford ..... October 20, 21

### Ohio

- Pleasant Hill ..... Oct. 21-22
- Beulah Chapel, Springfield, O. .... Oct. 27-28
- Beginning Saturday at 10:30 a. m.
- Chestnut Grove (Ashland Co.).....November 3, 4

Communion service Oct. 13th at 7:00 o'clock in the evening at the Fox Hollow Church, Lycoming Co., Pa. Invitation to all.

## NOTICE

The Brethren in Christ (Tunkers) of Ontario expect to open a 22 week's Bible Term at Gormley, Ont., on Monday, November 5, 1934. A 12 week's Special Bible Term will open Jan. 1, 1935. Both Bible and High School subjects will be taught.

- Tuition.....50 cents a week
- Board .....\$1.25 a week
- Room rent .....25 cents a week

For further information address

BISHOP ALVIN WINGER,  
Gormley, Ont.

## ANNUAL ORPHANAGE MEETING

The seventh annual orphanage meeting of the Messiah Orphanage, Florin, Pa., was held Sunday, September 9, at the Lancaster Church. When the afternoon session closed we left the church feeling as though we wanted to take an orphan into our home or help with our

money and prayers as much as possible. Bro. Fred Bowers in the opening topic gave as the goal of orphanage work—"The giving of love to the child who has no one to love it and leading it to Christ so that it might be saved and live an exemplary life."

The sermon of the morning was given by Bro. Abram Rosenberger. He used as his text Ephesians 2-10, bringing out the thought of God's two great masterpieces, Man in Creation and Man in Redemption. He gave the hope, power, purpose and destiny of His masterpieces.

In the afternoon session Sr. Graybill Wolgemuth gave us some of the privileges that come to the foster parent. She brought out the thought that the very act of receiving a child in Christ's name is receiving Him and a reward is promised.

One of the most sacred privileges, she said, is to lead a child to Christ. She spoke of the importance of guiding the child so that it may some day be saved and enter Heaven.

After the main program a short program was given by the present orphanage family. The recitations, songs and readings given by the children were very much appreciated.

There were short talks by members of the Board and others. Some of us learned for the first time that the orphanage board has an auxiliary board of five sisters who work in conjunction with the Board.

The special songs were appreciated and enjoyed.

The offering amounted to \$85.06.

At the close of the service one could not help but feel that the orphanage work is a large and important field of work and one which we as members of the Brethren in Christ Church should support by our money and our prayers.

—Reported by Barbara K. Lutz.

## MIFFLINTOWN, PA.

Dear readers of the Visitor.

By God's help I shall endeavor to send another report of the work at this place.

As I write I am reminded of the words of the Psalmist, "The Lord has done great things for us whereof we are glad." This has been our recent experience.

July 27, a number of the brethren and sisters met at Sr. Freed's, where the large tent was raised as had been previously arranged for. The following evening the service opened and as our evangelist (Bro. C. M. Engle) could not be with us in the first service, Bro. Chas. Heister, gave us the message. The Lord was with us from the start, the attendance being good from the beginning, some walked several miles, while others who were too far away were able to attend thru the kindness of the brethren in using their cars to convey them back and forth. Heb. 6:10.

July 29, Bro. J. J. Engbrecht and family were with us, when he preached a heart-searching sermon from the text, "Lord, is it I?" He told us how necessary it was to have our hearts clean from everything lest we hinder the progress of the revival. The weather was pleasant with a few exceptions, one night we had services in the midst of a storm, but God protected us. Another night a severe storm passed over us and there were no services. Thus God was speaking to the people in various ways during these revival efforts. There were several sudden deaths in this vicinity, hence the need of being ready, for life is uncertain.

We were glad for the brethren and sisters who met with us and assisted in the services, also for the co-operation of those from our sister churches of this place. Bro. Harvey Light preached for us one Sunday morning. His theme was power, and told us how we become powerless when the channels are broken. We also had Bro. Harry Brubaker with us who gave us a message from Psa. 92:10, reminding us how we need anointings with fresh oil from time to time.

Bro. and Sr. Stauffer, Sr. Dourte and Sr. Ginder were with us the two first weeks and when they had to leave, Sr. Engle came and stayed until the close. Seventeen souls responded to the Spirit's call and a number of them are happily converted and mean to obey God. We hear new voices in our prayer meetings and we trust as these dear souls obey the Lord, it will create a longing in other souls to serve this same Jesus. There are still such who need salvation, and our prayer is that God will not take them away unprepared. The meeting closed Aug. 19, with a well-filled tent, with many outside unable to get in.

Our S. S. has increased in number, and we feel our responsibility in teaching the Word. Sept. 15, was our Harvest Meeting, and we were glad for the brethren and sisters from a distance who met with us. Sept. 16, Bro. Engle was again with us and preached from Psa. 119:105, admonishing us to cling to the Word in these days when so many isms are afloat and folks are led astray by false teachers.

We are now looking forward to our fall revival, to be opened in the month of Nov. We ask such who know the worth of prayer to pray

for the little band of worshippers at the Cedar Grove Church, that God's will may be done and that we all may be kept by His power, "Ready to have Him use us, or not be used at all," as we sometimes sing.

Your sister in His service,  
Ella M. Lauver.

## TESTIMONY

Dear Evangelical Visitor Readers;—In Jesus' name I greet you.

It has been quite a long time since I have written and since I do not get out to services much I want to testify for Jesus and in some way it may encourage some one who may read these few lines. I am trusting the Lord to guide my pencil and keep my mind clear so that I may not write something I should not. I mean to obey the Lord in every thing. First of all I want to thank Him for His convicting and keeping power; for He convicted me of my many sins, and stirred me within until I yielded my all to Him and became conscious of His presence with me and He shows me day by day what He wants me to do.

Oh, it is just wonderful how God leads and guides. I am doing things right now that not very long ago I thought I didn't need to do in order to be a true Christian, but as I prayed to be guided and as I read God's Word the light came (or may I say understanding.) For many times I read and do not understand at the time, but as I trust and obey I get the understanding. How God does bless me. I was reading over some of my old "Visitors" and came across my testimony and it seemed just like I could scarcely make myself believe it was mine and then I thought what awful things took place between that time 'till now. I can see God's hand and His protection over me and my dear ones. I spoke of a sister and her husband both being saved and sanctified. Now they are both in glory. And I am here yet and my husband is still unsaved. He does not seem to catch the vision of being born again, although I read to him as he can't read to get any sense out of anything, but I am trusting God more and more and I know the Lord is using me, even in other churches and on the streets when I get there; also in my own community. I praise the Lord for it. I am writing this on my fiftieth birthday, and hope that from now on I will walk every day pleasing in His sight. I am pressing on. I want to send greetings to Mrs. Kate Hoover of Avilla, Ind., and Sr. McTaggart of Canada, and to all I send my kind regards. The Evangelical Visitor has been a guardian angel in my home, it is something like the story of Jesus we sing about. It never grows old. I love to read the different opinions on different subjects. Well, in fact I can't say which I like best. I just read from cover to cover. I want to thank one and all for making it possible for me to receive the "Visitor."

Your unworthy sister,  
Mrs. Alice Griffith,  
R. D. 4, Ashland Road,  
Mansfield, Ohio.

## AT BEULAH COLLEGE

**Registration**—Registration for the current college year, was held with unusual enthusiasm on the part of everyone. Already seventy-seven students have registered in all departments. There are a few more to come. The out-of-state students are registered from nine different states: Pennsylvania, Oklahoma, Ohio, Iowa, Idaho, Kansas, Illinois, Indiana, and Oregon. We praise God for this fine group of young people whose ways have opened to study with us this year. God has heard and answered prayer.

**Part-time Work**—Quite a number of our students are obliged to earn their board and room while attending school. Several earn enough extra to cover their tuition as well. This year was an exceptional year. So far we have not had a sufficient number of students to fill the calls as they came in for part-time student help. The students and all of us are praising God for His remarkable answer to prayer. God is very graciously in our midst, supplying the material needs as well as the spiritual needs. Praise the name of the Lord!

**First Chapel College**—At the fifteenth formal opening of Beulah College, Eld. Alvin C. Burkholder, the college church pastor, gave the invocation. Grandma Byer, the "Grandma of Beulah College" was introduced and presented to the new Beulah College students. Grandma will be ninety-four years old in November. Grandma with three others of the church arose and signified that they had attended every opening service since the college was established. After these preliminaries, Henry G. Brubaker, president of the college, delivered the address: "Keeping the Vision," to an audience of several hundred.

**Coming Revival**—Even though there is an exceptionally high tide of spiritual life at (Next page please)

## How Our Rural Mission Work First Started near Gladwin, Mich., and the Erection of the New Log Oak Grove Church of South Clement

By Henry P. and Lela Fern Heisey

**A**BOUT twelve years ago Bro. Ray Witter of Kansas, visited his cousin, Mrs. Katie Epler, eight miles northeast of Gladwin. She spoke of the need of some of the communities near her home that were without the Gospel. At South Clement, a few miles from there, in a little log schoolhouse the people were conducting a Sunday school that their children might learn a little about the Bible and yet not one of them were saved themselves—the Superintendent, nor any of the teachers. The only prayer that was offered was the Lord's Prayer. But these people did not want their children to grow up without any knowledge of the Bible as most of them had formerly lived in Christian communities and some of them had had Christian parents.

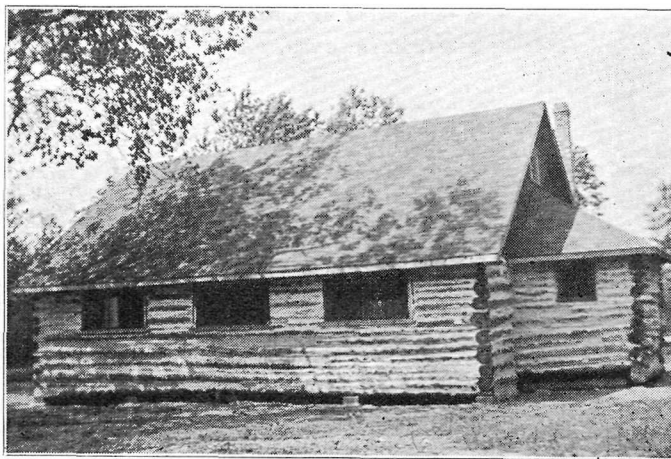
As Bro. Witter acquainted Bish. Jonathan Lyons of Carland, Mich., of the need, also the other ministering brethren, it was decided that a service be conducted in the log schoolhouse every two weeks. It was quite an undertaking as Bro. Lyons and Bro. Walter Taylor lived a hundred miles away and Bro. Schneider had around fifty miles. But they felt the people needed the Gospel and they would take turns in coming up and having a service. Later tent services were held not so far from there by Bro. Henry Schneider of Merrill, Mich., and a number were saved and finally baptized and joined the Church and a permanent work established. However, the greater amount of the people who were saved and joined the church came from a community eleven miles west of South Clement, so it was decided that a church building be erected there in a community known as Butman, 14 miles north of Gladwin. The Mt. Carmel Mission was built and dedicated in 1925. We were located here at that time to carry on the work.

We had regular services here and as well, at the log schoolhouse. We still had a very interested group of people there and some in that community had gotten saved and were able to carry on their Sunday school work more effectively. We had cottage prayer meeting there, also here at the Mt. Carmel Mission appointment. We could often feel the presence of the Lord in a special way in our services there at the Log schoolhouse. Quite a number were converted during a two weeks' revival held by Eld. Albert Reigle of Ontario, Canada, during the time that Bro. and Sr. Walter Taylor had charge of the work here.

We returned from the Welland Mission to

take charge of the work here again in the fall of 1931. The work was growing, a new appointment had been started at Leatonville, another schoolhouse about five miles from the Mt. Carmel Mission—a number in that community having been saved in a tent meeting held by Eld. Jesse Lady.

We had very good attendance at the log schoolhouse, the seating capacity often being inadequate to accommodate the crowds. The people of the community often spoke of building a church, as there was no church in Clement Township. We finally decided, together with the people to build a log church, as we knew it would be impossible to raise the funds to build a frame church.



The New Church at South Clement

An acre of land was donated by Mr. and Mrs. Mansfield. The logs were purchased and the building started with about \$25.00 on hand which had been lifted in offerings at the log schoolhouse and at Leatonville for that purpose.

We hadn't much to start with but we felt God was with us and would not fail us and it was marvelous how He did supply the means to complete the church. God even used a letter written to the Sunbeam paper (telling of the building of our log church, by one of the Sunday school girls, Naomi Vanderveer) to bring in \$23.00. Some of the people in the community gave chickens or eggs which were sold and the money used. Friends and also some of the Sunday schools of the Church at large who heard of the building of the log church and knew the need, responded liberally and thus the money came in from week to week, just as it was needed so that the church was completed and a revival meeting begun by May 13th. Bro. Alvin Burkholder of Upland, Calif., preached the first sermon in

"this little log church in the woods" and conducted a three weeks' revival meeting ending with an all day meeting Sunday, June 3rd.

We had very good attendance and interest in this meeting. People came for miles to view this log church, which is a novelty even up here, where there are a number of log houses. A number responded to the call of God and found help at the altar of prayer. The Church was dedicated Sunday morning. The building was crowded also in the afternoon and evening service. We had a very precious closing service Sunday night as four bowed at the altar of prayer and prayer thru until they received a definite experience of salvation. Two were heads of families whom we have been praying for, for years and we do praise God for the step they have taken.

We do praise God for making it possible that we have this little log church in which to worship God. The work was practically all donated and the people in the community, both saved and unsaved responded heartily in working on the church. The people can feel it is truly their church and they are greatly pleased to have a place of worship so close, where their children can hear the Gospel and they, themselves, can enjoy the services of God. It is the only church in Clement Township. Where once there was none who knew God, now a number have found salvation and their lives have been wonderfully changed. Instead of dances in their homes, they now have prayer meetings.

We have a Young Peoples' Meeting every other Tuesday night, Friday night a prayer meeting, every other Sunday night a preaching service and every Sunday morning Sunday school. Will you continue to pray for our work in this field? There are many yet who are outside the fold and our hope is that they too will be brought to the saving knowledge of Jesus Christ.

(Continued from page 329)

Beulah College this year, we are looking to the coming revival with high anticipation. We are trusting God for a liberal outpouring of His Spirit. Help us pray that God might use Bro. Albert Engle, Garlin, Kentucky, in a mighty way as he comes to labor with us. We need the prayers of the church-at-large that God might truly continue to keep Beulah College one hundred per cent spiritual and in tune with God.

### UPLAND, CALIFORNIA

**Opening of Beulah College**—Sept. 12 was the first chapel service. The attendance of those outside was good. H. G. Brubaker, the president, gave a message in his usual forceful way from the words "Your Young Men Shall See Visions." It was good and he had fine attention. Fifty-five have registered as full time students so far. At the close of this service the song "Faith of Our Fathers" was heartily sung. A spirit of high expectancy for a good school year was prevalent.

**Our Sunday School**—Last Sunday a. m., Sept. 16, 294 were present. This was unusually large for this time of year. At our recent

reorganization Bro. B. M. Books of 893-4th Ave., Upland, was again chosen to be our Supt. for 1935. We are thankful to say our dear brother is able to attend services again after being in a cast at the hospital twelve weeks from an injured spine caused by a fall from a scaffold.

**Returned Missionary Speaks**—F. Abel gave us a very good address in the evening of Sunday, Sept. 16. This was a real blessing as 300 or more listened attentively. The text was I Thess. 5:9. He clearly brought out the goodness of God in "not appointing men unto wrath." Bro. Abel was in Japan laboring for God many years.

**Semi-Annual Fall Council**—Tuesday evening, Sept. 18, was the time. Bish. J. H. Wagaman of Waukena, Calif., presided. Although it took over 3 1/2 hours to get its work done, yet all passed off quite pleasantly with a real spirit of Christian unity.

**Prayer Meeting Next Eve**—No one seemed to excuse themselves for being out so late the night before as the large auditorium was quite well filled. Bro. J. A. Climenhaga addressed us once more after a summer in tent work in Canada. "I press," as found in Phil. 3:14 was presented in a new and forcible way as applying to young lives. This was followed by many earnest testimonies. —Cor.

**HOUGHTON MISSION REPORT  
For July, August and September, 1934**

Psa. 46:7—"The Lord of hosts is with us; the God of Jacob is our refuge." We again bring to you our quarterly report of the work here. The Lord of hosts has been with us this summer for which we praise Him.

It was the writer's privilege to be at General Conference this year and upon our return we started our tent campaign for the summer. We had an old, battle-scarred tent, but no money or workers to begin with. We pitched first in a new field on 3rd concession of Walsingham about nine miles from the Mission. We drove back and forth every night. The Lord gave us offerings enough to buy our gasoline for car and lights with some over for the next meeting. About twenty-four knelt at the altar. One woman who was exceptionally rough and sinful with her older children were definitely saved and are standing faithful. Now instead of cursing and swearing when things go wrong she says that she praises the Lord. A young girl of about fifteen, whose parents are unsaved was brightly converted and is yielding an influence for God in her community. We now have regular services near where the tent was pitched.

We next pitched by our Walsingham Church with Elder T. S. Doner, Clarence Center, as evangelist for the first two weeks. Bro. Nigh and ourselves finished the meeting. One middle-aged man was definitely saved and is remaining faithful. Others knelt at the altar for prayer.

We pitched the third and last time near our Mission home. The services were quite well attended, especially on Sunday evenings. About eleven sought God with some definite conversions. We feel encouraged with the tent work of the summer. Undoubtedly results would have been greater could we have secured a regular group of tent workers, but due to financial conditions we were obliged to carry on the tent work in connection with our regular services. Some of our local brethren helped us in our home services while we were away. Driving to meetings nearly every night and extra visiting has caused our car expenses to be exceptionally heavy, but we praise God that we can close our quarter with a balance.

Eight souls followed the Lord in baptism and united with the church this fall. A few of our people have forsaken the Lord but we are thankful for the good spiritual standing of our people as a whole.

Sisters Anna and Elizabeth Engle were with us for two missionary meetings which were well attended and were especially appreciated by our people. As our dear ones get a vision of Foreign Mission work we hear them praying for the lost in heathen lands and for the missionaries. We feel that this is a great asset to our work here.

Our fall love feast was a season of spiritual uplift to the church. A number of our brethren came in from Nottowa, Wainfleet, Bertie and Springvale.

We have now dropped back to our regular services. We plan to do our best this winter. The Lord may come soon and so many are not ready. We have calls for extra prayer meetings continually. Often we have meetings every night of the week except Monday and Saturday and three services every Sunday.

We also thank Him for the preservation of our lives. A couple drunkards struck our car one Sunday night, but God overruled that no one was seriously hurt.

There is a serious epidemic of typhoid fever around our Walsingham Church, one child having died and others being in a critical condition. We thank all who have contributed toward the work here, either by prayers or tem-

poral support. May we all be faithful till Jesus comes.

**General Account  
Receipts**

Balance on Hand July 5, 1934.....	\$ 39
Calvin Sider .....	1.00
Mary Wittlinger .....	3.00
Geo. Sider .....	4.00
Bruce Williams .....	1.00
Lloyd Williams .....	3.00
Bro. and Sr. Earl Winger .....	2.00
Maimie Moore .....	2.00
Bro. and Sr. V. M. Pye .....	1.00
R. C. Gilmore .....	2.00
Fred Climenhaga .....	2.00
"Friendship Band," Clarence Center S. S.....	10.00
Sale of Hymn Book .....	.40
<b>Total receipts .....</b>	<b>\$31.79</b>

**Expenditures**

Bread .....	\$ 2.81
Groceries .....	13.14
Coal Oil .....	1.57
Pig feed .....	1.60
Miscellaneous .....	1.98
Meat .....	.40
<b>Total expenditures .....</b>	<b>\$21.50</b>
Balance on Hand Oct. 1, 1934.....	\$10.29

**Financial Report for July, Aug., Sept., 1934  
Gasoline and Car Account  
Receipts**

Balance on hand July 1, 1934.....	\$ 3.00
Walsingham S. School .....	4.00
Guysboro S. School .....	2.50
Offerings from tent meetings on 3rd Con. of Walsingham .....	23.18
Offerings from tent meeting on 7th Con. of Walsingham .....	7.36
Offerings from tent meetings on 3rd Con. of Houghton .....	7.00
Edward Moore .....	2.00
Mr. and Mrs. Ben Vanatter .....	3.00
Elizabeth Thuma .....	5.00
Lloyd Williams .....	1.10
Dan Underhill .....	1.00
John Nigh .....	3.00
Murray Long .....	1.00
Bruce Williams .....	5.00
Robert C. Gilmore .....	4.00
Grandpa Long .....	.50
S. School on 3rd Con. Walsingham.....	1.25
<b>Total receipts .....</b>	<b>\$73.89</b>

**Expenditures**

Gasoline for Car .....	\$37.40
Repairs for Car, etc. ....	4.85
Gasoline, repairs and mantles for tent lights .....	11.80
3 trips moving tent by truck, Geo. Rutledge .....	6.00
<b>Total expenditures .....</b>	<b>\$60.05</b>
Balance on Hand Oct. 1, 1934.....	\$13.84

We also wish to thankfully acknowledge the following donations to the Mission; a floor covering given by Sr. Wm. Charleton and Sr. Wesley Heximer; making of a number of prayer coverings by the Wainfleet sewing class; work with stump machine on our Walsingham Church property valued at sixteen dollars. donated by Charlie Long; carpenter work and lumber for building by Grandpa Long; and butter, meat and provisions by Bro. and Sr. John Nigh; provisions by Bro. and Sr. Camden and also others of the Wainfleet brethren. A gallon of excellent maple syrup was also given by Bro. and Sr. Jacob Reichard.

Wishing you all God's richest blessing, we are,  
Yours in His service,  
Edward and Emma Gilmore and Idellus Sider.

**ROSEBANK, KANSAS**

We find that God is still on His throne in behalf of His work here at Rosebank. On Sunday morning, August 19th, Bish. R. I. Witter began a tent meeting in the little town of Ramona, Kansas. From the very first it was evident that people were interested and the Lord's blessing was upon the meeting. The scheduled time was two weeks, but at the end of that time the interest was so good and the crowds had been continually growing so that the services were continued three weeks, until Sept. 9th.

I believe that eternity will reveal fruits of that meeting which were not visible to human eyes. It was wonderful the way that people of other denominations attended. Other ministers attended and helped to create a spirit of unity which was very manifest. Our brother preached the Word, not sparing sin and its consequences. As the saints prayed conviction took hold of hearts and over forty souls sought the Lord, most of them for the pardon of their sins. It was touching to see groups of young people come in a truck and a trailer night after night some 8 or 10 miles one way to hear the Gospel. Some may have heard a full Gospel preached for the first time and many of them bowed at the altar of prayer weeping their way through to God. It brought joy to our hearts to hear the testimonies of those who found the Lord. Many of them come from unsaved homes and some

meet opposition. Brethren and sisters, will you help us to pray for them that they may learn to walk with God and be soul winners for Him?

God did the work and we give Him all the praise and honor. These meetings were a time of refreshing for the saints. It was during the meetings that God sent showers of natural rain to break the long drouth over this section. We praise Him for that.

The rain hindered the crowd to some extent a few nights but it was wonderful that people who are not accustomed to attending service regularly came night after night. Some people would drive eighteen or twenty miles because they said that they could hardly stay away. Many were the expressions of appreciation for the meetings.

Helen L. Bowers.

**GRANVILLE, PA. HARVEST MEETING**

Saturday afternoon, September 8, we had our first Harvest Meeting at Granville and enjoyed the services very much, also Saturday evening, Sunday forenoon and evening.

Those from a distance were Bros. Abner Martin, and Allen Brubaker, Sr. Sunday after services two men followed the Lord in baptism.

We praise and thank God for all He has done for us and ask you to continue to pray for us that we go still deeper and show the world that it pays to serve Jesus and others would follow the Lord as they should and have joy, peace and satisfaction in their heart and soul. —Sr. Freed.

**NOTTAWA DISTRICT**

Tent meeting in Collingwood opened Aug. 14 and continued until Sept. 2 with Eld. Jno. A. Climenhaga, evangelist, and Bro. and Sr. Percy Cassel as workers. The attendance was good and many of the listeners spoke words of appreciation for the truth, as it was fearlessly preached. A frequent statement among the people of other churches of the town was, "This is like the preaching of forty years ago."

Baptism was administered on Sunday, Sept. 16, to three precious souls, a mother and her daughter, and a little girl friend.

Please pray for these girls that they may continue to be the little missionaries that they were during the tent service. After they were saved they were eager to help their little associates find Christ.

Pearl Swalm, Cor.

**MECHANICSBURG, PA.**

Rev. Henry N. Hostetter of Washington Boro, Pa., will begin a series of meetings at this place on November 18th.

**IN HEAVEN**

By Carrie Pittman

When I go to Heaven  
His Praises to sing  
I'll ever abide  
With the Heavenly King.

When I go to Heaven  
No sorrow I'll bear,  
For Jesus my Saviour  
Will comfort me there.

When I am in Heaven  
With Jesus so Dear  
No mocking, no fun-making  
No gossip I'll hear.

When I go to Heaven  
The Saints all to meet  
I'll worship and sing  
At our Dear Saviour's feet.

In Heaven, in Heaven  
With Jesus so bright,  
The Kingdom of Saints  
Where it always is light.

In Heaven, in Heaven  
In the Good Shepherd's love  
Where His glory and love  
We'll forever behold!

Sometimes the storms rage in all their fury, the winds blow, the rain falls in torrents, in your life, but none of these things can move you because you are safely sheltered in the blest Rock of Ages. You sit all composed within and smile while the storms and the turmoils are going on on the outside. You feel confident that they cannot affect you.—R.

## The Peril of Untried Workers

By T. Austin-Sparks

THE building of the House of God as a place for the expression of His thought in fulness is not going to be carried through without every kind of opposition which the Enemy can bring against it. When that is finished he will have no place. He will neither have anything more to do, nor will he have any more opportunity for trying it. Hence, by every means, he must interfere with this work.

Amongst the almost countless methods used by him, one of the most effectual has been, and still is, what we have called Unspiritual Solicitude. That is, the helps (?) of those who are not walking in true fellowship with the Lord.

Argue as you may for getting people interested in good things, and thereby getting them "saved," the flesh and the natural man never can build a spiritual house. "That which is born of the flesh, is flesh," and it will never be anything else. "Flesh and blood cannot inherit the kingdom of heaven." A spiritual state by being born of the Spirit is indispensable to doing spiritual work.

We do not say this without a good deal of experience in the matter, and we know that, in the long run, what was done by the unspiritual has not stood the test. But worse, the mass of the trouble, disintegration, discord, division, weakness, and dishonour to God in Christian work has been the fruit of the uncrucified flesh, and unspiritual people. Like those in the chapter above-mentioned, the evil is so often hidden in an outward solicitude and sympathetic interest, often with a confession of oneness in the interest and the object of the interest.

It is always a dangerous thing, and not at all in keeping with the principle of Scripture to allow some from without whose spiritual qualities and walk with God have been unproved to take up the sacred responsibilities of the work of the Lord. This is not meant to apply to the point of suspecting everyone who comes along. But service should grow out of fellowship and life together in the Lord.

From what the Holy Spirit shows us in Ezra iv., we are able to see that those who came in such a sympathetic (?) way were after all enemies; and while all who come in solicitude may not be consciously or deliberately set upon mischief, the principle holds good that, all who are not truly in fellowship with the Lord in life and walk will prove to be an adverse factor in His work sooner or later, and the cause of weakness.

For this further illustration we turn to Acts xiii. In this chapter we find ourselves

at a point in the journey of Barnabas and Paul which brings out from obscurity a secret flaw in their method. It is in Perga in Pamphylia. One — John (Mark) whom they had taken with them for the work, broke down and returned to Jerusalem.

There are one or two things in the background of this young man going with them which ought to be investigated. Primarily this, that we do not read of the Holy Ghost saying, "Separate me Barnabas and Paul, and John Mark unto the work whereto I have called them."

The inclusion was one of a purely personal and arbitrary character, and apparently of a very casual order.

John Mark was evidently a young man of some earnestness and apparent promise. He had a Christian home, for it was in the house of his mother that the prayer meeting was held when Peter was in prison. These things evidently led Barnabas to think of him as being promising and, perhaps, a useful addition to the party.

But when all is said, he was an unproved worker, and sooner or later it was inevitable that the weakness should make itself manifest.

Now, it is true that every worker has got to be tested somewhere, and many who were no more proved beforehand than was John Mark have gone forth and made good. But here is a case where so much depended upon the workers being men who had been tried, and where it was so very necessary that the Holy Ghost should do the selecting. The issue of this matter was not just that John Mark returned from the battle, but that confusion and an abiding cause for sorrow and shame arose out of it in the very beginnings of this great epoch. It is useless to try and settle who was right, Barnabas or Paul, in the subsequent refusal of him for a second journey of these two men. Probably they were both right. Paul was right in not exposing the next journey to the possible further weakness and further breakdown. Barnabas was right in taking the position that because a young man had failed once, he should not be deprived of a second chance. But then the two positions cannot be made one, and so it must be, either that a measure of positive right on one side or the other is surrendered, or you must admit that there was a mistake and weakness in the first place.

The sequel to this episode which is given us by Paul in his letter to Timothy shows that Paul stuck to his original position. He had taken the attitude that in such work as that to which he was called those who took a place should be proved and known. When, after years, John Mark

had proved himself, Paul was quite ready to have him as a fellow-workers and companion, and instructed that he should be brought to him.

It is tremendously important that for the sake of the testimony, the necessity of unbroken fellowship in the case of those whom the Holy Ghost has brought together for a great work, there should not be the jeopardizing element of the unproved and unestablished worker.

The Assembly ought to provide an ample testing-ground for all who are to go forth. If the Assembly is constituted and governed by the Holy Spirit, all the weaknesses of its members will come to light. The fact that it is so in many local "families" of the Lord's people, is intended to result in moral and spiritual training for the time when the members will have to stand against common foes without the spiritual home-life immediately around or behind.

There are terrible tragedies on the "mission field" in the way of broken relationships which were intended to be very fruitful for the Lord, because the training and proving in a home-fellowship was not adequate. This whole thing is spiritual. It is not just getting on happily with other workers in the more or less comfortable conditions of organized work at home. It is being in a spiritual testimony, against which the devil is positively set. Here there are met factors which are not just ordinary social difficulties, however unpleasant. It is the devil out to ruin the testimony by setting the Lord's people at variance, and anyone who has not learned to triumph in the matter at the home end is not safe to be sent forth to the realms where the devil has so much more of his own kind to play with, and so much more in every way by which to cause pressure and strain.

Any "training" in a college ought to be but an adjunct to equipment, not the equipment. The real training is spiritual, not academic; and this is only possible in a spiritual Assembly.

There will always be a serious loss in any life if it has not had a true Assembly background.

From "Witness and Testimony."—Selected by P. J. Wiebe.

*There is no end to the grace and mercy of God. The psalmist tells us that "the mercy of the Lord is from everlasting to everlasting."*

*But while this is true, it is also true that His justice is as much to be depended upon as His mercy. Satisfy His justice, and you are in line to reap the reward of His mercies.*

*"Beware of false prophets, which come to you in sheep's clothing." Matt. 7:15.*

# Missionary Department

## Announcement

The outgoing missionaries to Africa; Sisters Anna R. and Elizabeth Engle are expected to sail for the field about December 15th.

Friends of the Mission cause, desiring to send goods to the African Mission Field should see to it that everything is forwarded to the home of Elder Eli M. Engle, Mt. Joy, Pa., not later than November 1st, supplemented by sufficient money to pay for duty and transportation at the rate of ten cents per pound.

Be sure to note time and place to which these goods are to be sent. It is planned to send these goods to the field by ocean freight prior to the date of their sailing.

Also kindly do not forget the money required for duty and transportation. Only articles of real worth and value to the Missionaries should be sent.

Since the amount designated by the Board does not cover the entire expense, it becomes necessary for the Board to bear the balance.

Any special cases can be arranged for by corresponding with the Secretary of the Board.

IRVIN W. MUSSER  
Mt. Joy, Pa.

## Wanezi Mission

Aug. 6, 1934

Dear Readers of the Visitor:

You will be interested to know that on June 2nd and 3rd, we held a love feast at our outschool Mazhabazha, about twenty miles north of Wanezi. Here the congregations of five schools met together for the meeting. These were the schools of Kwatemala, Enyokeni, Mwele, Bungwe and Mozhabazha. Here ten precious souls were baptized and two others who were on background were returned to the church. Seventy-three enjoyed the love feast together. The teacher of the school, Ndabambi, is a fine capable young man, who with his wife, are striving to build up the kingdom of Christ.

On June 5th and 6th another love feast was held at the outschool Mpopote, about thirty miles northeast from Wanezi. Here the congregations from the five schools of Zishamba, Mtoba, Mtshingwe, Mtshezuki, and Mpopote were gathered together. Here five were baptized, and one other returned to the church. About fifty partook of the communion service with us. The most of these schools are comparatively new, and the field difficult so that the progress of building up the work is not as fast as we would like to see.

On June 16th and 17th, we conducted a love feast at Gwabila, about fifteen miles south of the Mission. Here were gathered together the congregations from six schools—Kankezi, Lubuzi, Siwazi, Dekezi, Gum-

balu and Gwabila. Eight followed their Lord in baptism, and about a hundred and twenty participated in the commemorative services.

This year appears to be a very difficult

### NOTICE

We are brought face to face with a serious situation in our Foreign Mission work. We are using this means to inform the Brotherhood concerning this condition and to appeal for more intensive co-operation.

The funds now at hand in our Foreign Mission Treasury lack several hundred dollars required to meet the quarterly allowance for October 1st, for our missionaries on the field.

Whereas Conference has confirmed the appointment of Sister Elizabeth Engle to go to the field with Sister Anna Engle during this Conference year, there will be additional expense of transportation.

Bro. and Sr. Paulus were expected to return to the India field this fall, but will not be able to go at present for lack of funds. This, in turn, will delay the furlough of Bro. and Sr. Dick and Sr. Anna Steckley which are due this fall.

In addition to these needs, there is also a deficit in the school funds of the African field, and the number of students will have to be lessened unless help from America is forthcoming. In view of these pressing needs, we, the Foreign Mission Board, suggest that Sunday, October 14th be set aside for fasting and prayer so we may find the way that God would have us take. May we unitedly draw near to Him who suffered for the African as well as for us, so He may tell us individually our part in this effort.

All public offerings taken as well as individual contributions should be forwarded to the Foreign Mission Treasurer,

Graybill Wolgemuth,  
Mt. Joy, Pa.

FOREIGN MISSION BOARD  
J. H. Martin, Asst. Ch'n.

one and not so many are being baptized as in previous years. I know you will join with us in prayer for the work at these sixteen schools, that God might work in the hearts of the people, and that the pastors-teachers might be upheld and used mightily of the Lord in building up the work at their respective places.

Yours for Africa's lost,  
H. J. Frey.

## David Livingstone Memorial

By Anna M. Eyster

ON August 5, 1934, Bro. and Sr. Brubaker, Sr. Moyer and Sr. Eyster had the rare privilege of witnessing the unveiling of the Statue of David Livingstone which was erected on the spot where tradition says he first discovered Victoria Falls. There on the banks of the Zambezi River, while listening to the ceaseless roar of this vast body of water, a group of five or six hundred people gathered to witness this impressive service, while provision was made for the world "to listen in."

The delegates, having come from various parts of South Africa, marched from the Hotel to the site of the Statue, headed by the Bulawayo Caledonian Pipe Band. Many of Livingstone's countrymen could be distinguished by their kilts and plaids, for it was the Caledonian Society who was responsible for this fitting memorial to one of the world's greatest men. After the opening address the congregation sang "Old

### Names and Addresses Foreign Missionaries

#### Africa

##### BULAWAYO

Bishop and Mrs. H. H. Brubaker, Bulawayo, South Africa, No. 1 Fife Street.

##### MATOPPO

Elder and Mrs. L. B. Steckley, Elder and Mrs. C. F. Eshelman, Elder R. H. Mann, Mrs. S. K. Doner, and Miss Lois Frey, Miss Mary C. Kreider, Matoppo Mission, Bulawayo, So. Rhodesia, South Africa.

##### MTSHABEZI

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

##### WANEZI

Elder and Mrs. H. J. Frey, Wanezi Mission, Filabusi, So. Rhodesia, South Africa.

##### MACHA

Mr. and Mrs. C. A. Winger, Miss Annie M. Winger, Miss Verda Moyer, Macha Mission, Choma, N. Rhodesia, South Africa.

##### SIKALONGO

Mr. and Mrs. Cecil I. Cullen, Mr. and Mrs. David B. Hall, Miss Anna Eyster, Sikalongo Mission, Choma, N. Rhodesia, South Africa.

#### India

##### SAHARSA

Saharsa, B. N. W. Ry., Dist. Bhagalpur, India, Elder and Mrs. A. D. M. Dick, Miss B. Ella Gayman, Miss Anna M. Steckley, Mr. and Mrs. Allen Foote.

##### SUPAUL

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

#### Home on Furlough

Elder and Mrs. George Paulus, Grantham, Pa.  
Anna R. Engle, Mt. Joy, Pa.

Hundredths." Dr. James Gray read the Scriptures Acts 17, "Paul's Sermon on Mars Hill" and Romans 10. In the prayer that followed Rev. Smith prayed that other God-called missionaries might yet be sent to reach those that are still sitting in the greatest darkness, without one ray of Light.

In the address the life of David Livingstone was reviewed. It was when he was nineteen years of age that he surrendered his life unreservedly to Christ for salvation and service, and resolved to become a medical missionary. He followed the commands of Jesus Christ, "Go ye into all the world and preach the Gospel to every creature," for he penetrated the darkest jungles through sickness and health, thus preparing the way for others to follow. His life spoke for Christ wherever he went as his Bible was his guide. On May 1873, near Lake Bangweolo his faithful servants entered his hut toward dawn; and saw, by the light of the candle, their beloved master kneeling in the attitude of prayer at his bedside, but his spirit had flown. Tenderly his native servants cared for his remains, burying his heart at that spot, and having embalmed his body, carried it to the coast from where it was sent to England. At his resting place in Westminster is the black marble slab which reads: "For thirty years his life was spent in an unwearyed effort to evangelize the native races, to explore the undiscovered secrets, and to abolish the desolating slave trade in central Africa."

As Mr. Howard Moffat, nephew of Livingstone, unveiled this enshrouded figure, towering eighteen feet above the spectators, we saw, on a granite pedestal, the bronze statue of the missionary-explorer, dressed in explorer's clothes, with a consular cap and binoculars, a Bible in one hand and a cane in another; while his face was marked by quiet determination and undaunted courage. He stood there, gazing over the thundering waters of the Devil's Cataract, his eyes seeming to see far into the future.

The service throughout was most impressive, and as we thought of this noble pioneer who would permit no obstacle to turn him from his path of duty, our prayer was that we might have the same zeal and determination to win these black diamonds which God was entrusted to us ere Christ comes.

### What Hinders Our Prayer

THE thought of this word "hinder" in the passage quoted from Peter's First Epistle is "to frustrate or cut down." Rotherham renders it: "That you should pray to the end that unimpeded may be your prayers." Peter certainly suggests the possibility of our cutting down—frus-

trating, impeding the progress of our own prayers, by a life that is not, in all its little details, just what it ought to be and the hindrance may be in the home life, or in the matter of control over personal tendencies, "Eschew evil and do good, let him seek peace and ensure it."

A life of prayer is a life of fellowship and co-operation with God and the moment we allow the human to gain control, and the moment we allow our faith to falter, in that very moment and by that very act our communion with Him is broken. Any child of God who has experienced access to the throne of Grace and lived in a maintained access, knows instantly if that door of access is closed. If there is no witness in his heart that his intercession has been received, if no fire has consumed his sacrifice, if his petition is like sounding brass and tinkling cymbal, lingers as empty words in his own ears; if he is conscious of no grip upon Divine power, he knows that something has hindered, has impeded, has frustrated his prayer.

Most of us have had such experiences at some time or other but the writer does not hesitate to say that if any soul will wait before God, with an inquiring and honest heart the Holy Spirit will not fail to reveal to such a one the hindrance of his prayers. The moment sin is confessed and put away, that moment access is regained and the current of communion is restored.

Let us realize that back of the hindrance in us is the great Hinderer, who, by many influences, endeavors to trip us and cripple our prayer-power. It is his supreme effort to frustrate the work of salvation for the human race, and to keep men away from fellowship with God. There is nothing Satan will not do to hinder prayer; there is no effort he will not make to hinder prayer; to him, indeed, prayer must seem like an instrument specially formed by God for destroying Satan's power over the souls of men. The great aim of the Tempter is to get the believer to rely on himself, on his knowledge, on his feelings, on his strength of wit, on his experience. Nothing so completely frustrates Satan's plans as that sense of weakness and dependence which is wrought in the heart of him who in the Holy Ghost prays to God. Omitting prayer is Satan's most bare-faced temptation.

For years Satan has assailed me with the suggestion that I haven't time, duties, legitimate duties, press; demands of other people press, and it is so easy to let these crowd out deliberate, unhurried prayer. We are conscious of the presence of work on the one hand and on the other the call of the Spirit in communion and intercession, postponing prayer is nearly as disastrous as omitting, for postponing is so often omitting in the end. When prayer is omitted or postponed the force of resistance

is broken and acquired ground has to be taken all over again. Laxity in holding to our task hinders our intercession.

Prayer is work. It requires effort and expenditure of strength. It is an active warfare against strong tides of evil. An outburst of temper, a spirit of fault-finding and criticism, any root of bitterness in the heart, brooding over an injustice or other injuries and unkindness, a spirit of selfishness, of carelessness, of worldliness, self-will and imperfect yieldedness to the will of God, these are sin. Sin, no matter how small or obscure in its out-cropping, must be honestly dealt with. There must be contrition, confession and a resolute putting away of sin before our prayers can go through fruition. A weak "fluctuating faith" hinders prayers. Subtle suggestions that it "can't be done" or "won't be done," that we have prayed much and conditions remain unchanged that it is useless to pray longer; and the like, grip us, sap our faith and a cloud of doubt looms so large before us that we lose sight of the Power of God. With our eyes off of circumstances and on God and His Word our faith grows stronger and steady, and we learn the art of appropriating faith, and claim the exceeding precious promise. Amen.

—Selected by Adda Wolgemuth.

### Sowing and Reaping

The writer in an Exchange, says, "Take care of your pastor's influence. Without it he and the church will fail. Do not advertise his faults but his virtues. Golden Rule, please. If your family and friends are still unsaved and enemies of Christianity you are reaping what you sow by talking about your pastor and churches. When you are knocking the pastor, you are ruining the church. If you have a great or good pastor, do not wait until he is gone to let people know it. Advertise him."

We would like to carry this thought just a little farther. No preacher however great, however good, however holy, can get anywhere with his church or with your family if you continually knock him. If he has faults, if he has made mistakes, go to him personally and tell him concerning these faults and mistakes. Talk the matter over with him. You will find nine times out of ten that he will be far more reasonable to talk things over with you than you ever suspected.

We are reminded of a family which came under our notice a number of years ago. (This happened in the Brethren in Christ Church.) An evangelist came into a certain community. (No, it wasn't the writer.) He was a holiness evangelist. He was definite in his teaching. He was active in his personal contacts. Tried to help men and women out of a life of selfishness and in-

difference into a life of victory. He fearlessly preached the truth. He visited in home after home and in one of these homes into which he came he definitely took up the matter with the father and the mother. The man was a deacon in the church but never availed himself of the real privileges of the Gospel in making a complete dedication of himself to God. He never gave the tenth, he always held the greater share for himself. And while he did give some, he did not give the way God had prospered him.

The table talk of this particular family was astounding. The evangelist was ridiculed. The interest of the young people in that family to the church was lost. None of them are members of the church to-day. The man has since gone to his reward. The closing days of his life were not satisfactory to those who knew him best. And while we doubt not that he made the portals yet there was that absence of glory and of grace which should have been his during those long days in which he waited for the Death angel.

We have met people within the rank of the church who seem to delight in nothing else better than to disapprove, to criticize, to find fault with their ministers. They actually believe every report without investigating whether it has any foundation, in fact. Words of encouragement are seldom if ever spoken. They never get underneath the load and help to carry the burden. Then they wonder why the preacher hasn't power, they wonder why the children are not interested, they wonder why the church is not being built up. In most cases they need not go far to find the trouble. They will find it at the threshold of their own doorway.

## God's Wonderful Work

By S. H. Bert

**T**HIS morning as I wakened I looked out the window and I saw the apricot tree. Its leaves were withering for lack of moisture. Then my mind delved into the subject of God's wonderful works.

Look at the trees, how they grow from the sap they draw from the earth and goes up through the trunk of the tree and forms hard wood to a big pith and forms fruit. For instance, the apple trees will bring apples, some red, some yellow, some striped, all from the same soil and sunlight.

And again wheat and corn are formed in the same way and then His wondrous work reaches out to us human beings. We eat this grain and fruit that is formed out of the earth and grow up to manhood and womanhood all from the sap drawn from the earth.

Now we will go a little further. Just as wonderful as is God's works through these

# Christian Life Bible Studies for Young Peoples Meetings

No. 149.

## BOOK STUDY Genesis, chapters 30-50

Topic for Nov. 4, 1934

Scripture Reading, Psa. 119:129-144

### I. Suggestion No. 1.

Prepare this part of the Book of Genesis under the following outline for the evening's study.

1. Jacob with Laban. Chapters 29-31.
  2. His journey back to Canaan. Chapters 32-35.
  3. In the Land of Canaan. Chapter 37-45:16.
  4. Sojourn into Egypt. Chapter 45:17-50.
- In a summarized book study of this nature, choose the most important truths and characters and let the study and discussion center around them.

### II. Suggestion No. 2.

Ask the entire group to read and study this portion during the week and then during the service have a general discussion, or announce a question box for the service, questions to be placed in the box previous to the service and they shall then serve as a guide in the discussion. Confine the questions to problems or questions arising as a result of this study.

### III. Suggestion No. 3.

- Jacob before and after Peniel.
1. "Arise flee thou." 27:43—"Ran to meet him." 33:11.
  2. "Anger Kindled."—"They wept" 33:4.
  3. "Hath Supplanted me." 27:36—"Take I pray thee." 33:11.
  4. "The Lord is in this Place." 28:16—"There he erected an altar" 33:20.
  5. "Took images." 31:19—"Put away images." 35:2.

One of the many things to be kept in mind in the constant effort to succeed in religious work is adaptation, for wherever success is following in the path of an individual in educational work be it spiritual or secular, adaptation is playing its part. Adaptation which brings the lesson, sermon or topic to the life in which the listeners are living is that which nearly always leaves the listener the better for having listened.

Topic outlines, sand trays, picture rolls and note book methods of teaching are all an effort in this direction. But these are only tools by which to accomplish the desired end and adaptation means that we take and use these assistants only as an aid or guide for our thought and are not a substitute for our own efforts in preparation.

natural things, He can and will do for our Spiritual welfare if we let him have his way. We must give ourselves in His hands as the clay is in the potter's hands, so that he can mould us. That means a consecrated and sanctified life. Jesus said, "Not as I will but as thou wilt," and He is the way to victory.

Our faith must be rooted in him as the root of the tree is in the earth, to draw spiritual sap by which we can grow in the knowledge of God and find joy in the soul.

It means watching and praying to keep the victory. The adversary tries to destroy. But God's grace is sufficient to keep us victorious. In my early Christian experience I had gotten into a state of unbelief. I wanted to do what was right and live a Christian life but Satan had bound me down with doubt, tempting me thus: "Salvation is not for you. You have sinned away your day of grace." I was fighting with the

No. 150.

## THE RIGHTEOUSNESS OR JUSTICE OF GOD

Topic for Nov. 11, 1934

Scripture: Psa. 145:1, 15-19; Psa. 96:11-13; Rev. 15:3.

**Note**—The words 'Righteous' and 'Just' also 'Righteousness' and 'Justice' in the English Bible represent the same Hebrew and Greek words.

### I. God Is Righteous.

1. The testimony of Ezra: Ezra 9:15.
2. The testimony of David: Psa. 116:5, 145:17.
3. The testimony of Jeremiah: Jer. 12:1.
4. The testimony of Jesus: Jno. 17:25.

### II. What Does It Mean To Be Righteous?

1. Ask Ezra and Zephaniah—Ez. 18:5, Zeph. 3:5.

From these scriptures and elsewhere give a good explanation.

"It is that attribute which always leads Him to do right. Holiness has reference to the character of God, that is, what He is in Himself, and righteousness to His character as revealed in His conduct toward others." It is this that made David pray as he did in Psa. 17 (note vs. 2) and elsewhere. We dare trust God. He will never do that which is wrong concerning us.

### III. Seven Manifestations of God's Righteousness and Justice.

1. By loving righteousness and hating iniquity—His attitude toward right and wrong. Psa. 11:6-7.
2. By His conduct toward sin and sinners—Dan. 9:12-14, Rev. 16:5-6, Ex. 9:23-27.
3. By His bestowing upon the righteous the reward due their faithfulness. II Tim. 4:8, I Kings 8:32, Psa. 57:9-11, Heb. 6:10.
4. By protection and deliverance of His people from adversaries—II Thess. 1:6-7, Psa. 124:1-4, Psa. 103:6.
5. His keeping His promises—Neh. 9:7, 8.
6. By providing a propitiation when sin was forgiven and justifying whoever has faith in the substitute. Rom. 3:25.
7. By forgiving confessed sins. I Jno. 1:9.

Just what does it mean to us that God is righteous and just? Every opportunity to encourage memorization of scripture should be utilized by the leader. There are some excellent memory verses in connection with this lesson. Ex. 9:23-27 could be used as a basis for a children's part in explaining the justice of God also could be reproduced as a story by or for them.

adversary and got nowhere until I left the devil go and cast myself into the hands of our Savior. Then the rains came and the roots began to carry spiritual sap, and the fruit of the Spirit began to grow. Then I could say with S. of S. 2:3, "As the apple tree among trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight and his fruit was good to my taste."

Detroit, Kans.

## How Can We Know We are Saved?

By Esther Dalziel Hoey

**I**N the First Epistle of John we read, "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life." That ye may know, beyond

