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V.L. Stump

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Number 16

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**Do I Know Myself
and Christ?**

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**How Can We Save
Our Young People
for the Brethren
in Christ Church?**

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Practical Talk

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The White Stillness

Melinda K. Camp

The Red Light—and the Green

Lucy M. Tebbetts, Berwick, Maine

When you've pressed along life's highway
With an aim you thought was true,
Toward a goal that once was distant,
But then almost came to view;
When you've nearly reached the signal
That you thought would point ahead—
Lo, suddenly, instead of green,
The stoplight turns to red!
Then you gasp in consternation,
Just cannot believe your eyes,
So you stop your little motor
And you cringe in dread surprise,
For you never dreamed of danger,
You were sure you ruled the road,
But your engine now is silent,
'Twill not pull its heavy load.
Then you feel so sick and lonesome;
You—alone—at that stoplight,
And you wish that God would call you
Home, away from all the fight.
Next you think of that great Sufferer,
Who endured such sin and pain,
That one, Christ, who lived and loved us—
Never once did He complain—
He had thought always of others
And forgot about the shame.
Why could you not serve your fellows,
Striving now to do the same?
So you face the red light bravely,
As a prayer of faith you say;
And you do your best to help those
Weary travelers on life's way.
While you work your faith grows stronger,
And you know you'll carry on,
Though life's troubles still oppress you,
And the red light has not gone.
Yes, like this you may be waiting,
Long, yes, long, the light is seen—
Till, at last, you get the signal,
And the red light turns to green!

Do I Know Myself and Christ?

MANY who are in earnest in the matter of seeking a deeper experience of God are blocked by failure to see clearly within our own souls. Let us turn the searchlight of His spirit on the shadowy places by means of these questions that have been widely used of God to bring help to seeking souls.

Honesty

1. Do I always tell the truth? Do I think the truth or do I try to deceive myself? Do I always act the truth?
2. Do I ever try to evade paying fare or luggage charges or custom duties?
3. Have I anything in my possession which belongs to anyone else; anything borrowed which I have not returned?
4. Am I sincere?
5. Do I ever cheat in games or in examinations or lessons of any kind?
6. Do I take credit for ideas or achievements which I do not deserve?
7. Do I fail to keep promises or engagements? Am I punctual?
8. Do I waste my own or other people's time?
9. Do I make proper preparation for my work? Am I lazy?
10. Have I taken anything which did not belong to me and for which I have not made proper restitution? Do I appropriate employer's time or things for my own use?

Purity

1. Have I any habits that I would not want anyone to know about?
2. Is my thought-life what God would have it?
3. Are my imaginations pure?
4. Do I avoid pictures and reading matter which will arouse unclean or unwholesome thoughts?
5. Are my actions pure and helpful to others and to my best self?
6. Do I make jokes and talk unnecessarily on sex matters?
7. Am I seeking the beautiful and pure in everything?
8. Do I avoid everything which will create unclean thoughts in another?
9. Am I willing to let God change me in this area of thought and life?
10. Do I pray God to make me clean now?

Unselfishness

1. Does it make me dissatisfied to have someone more successful than I?
2. Do I want credit for all unselfish acts?
3. Are my feelings hurt easily?
4. Am I vain?
5. Do I talk a great deal about myself? Am I a victim of self-pity?
6. Do I hesitate to do things that are, I believe, to be right for fear of what people will think?

7. Do I unselfishly share my plans with others?
8. Am I really thoughtful and considerate?
9. Am I too possessive with my own property?
10. Am I unselfish in acknowledging my faults in order to help others?
11. Am I stubborn? Am I wilful?
12. Am I willing to take responsibility when it is inconvenient?
13. Are my thoughts self-centered? Do I want my own way?
14. Am I inclined to talk a great deal about myself?
15. Do I crave praise for myself? Do I dislike to have other people praised?
16. Does it hurt me to yield when beaten in an argument?

Love

1. Do I put God first in my thoughts and plans?
2. Have I a grudge against anyone? Is there anyone to whom I will not speak? Am I unforgiving?
3. Am I critical of other people? Is there anyone I don't like to meet?
4. Is my love outgoing and active so that I want for others all that God wants for them?
5. Do I harbor any race or class prejudice?
6. Am I patient with those who are provoking?
7. Do I show appreciation?
8. Do I sincerely want to help everybody?
9. Am I willing to share all I have, time, money, privacy, possessions, in order to help others?
10. Do I seek to live out I Corinthians 13?

In your quiet time search your heart prayerfully through them. You may find it helpful to think them through with others who are also in earnest about spiritual things.

Since these questions are introspective and emphasize faults they should be balanced by claiming the positive virtues through Christ and by actively demonstrating those virtues.—Adopted from "The Indian Temperance News."

Starters and Finishers

Alfred I. Tooke

ANYONE can start a thing, but it isn't everyone who can finish something he has started. True, a lot of things that are started are not worth finishing, but in that case why start them?

A very successful man attributes his success to a rule that he has had posted in every office under his management. It is:

"Start thinking before you think of starting."

It's a good rule, whether your problem is one of business, religion, moral conduct, sport, or anything else.

A story is told of an Irishman who returned from seeing his son off to America.

"And did you give him a good send-off, Michael?" the boy's mother asked.

"I did that!" replied Michael. "And I gave him some good advice too."

"I told him never to start anything that he couldn't finish, Molly, and to finish everything that he ever started."

"Sure, and I could have given the lad better advice than that!" said Molly.

"What advice could be better than that?" demanded Michael.

"Never to start anything that isn't worth finishing," replied Molly.—Selected.

A Discourager

IT happened at the siege of Ladysmith. A civilian was arrested, court-martialed, and sentenced to a year's imprisonment. He was a discourager. He would go along the lines and say discouraging words to the men on duty. He struck no blow for the enemy—not one. He was not disloyal to his country. He was just a discourager—and that in a critical time. The fortunes of the garrison and of the town hung in the balance. The court-martial adjudged it a crime to speak disheartening words in an hour like that. And so it is. And the same thing is happening every day in the history of some poor fellow's life. What this old world needs more than all is a man who can cheer.—Texas Christian Advocate.

Special Notice Re Handbook of Missions

We wish to call to the attention of the brotherhood, the apparent oversight on the part of many to the great possibilities afforded them in securing additional copies of the Handbook of Missions, and making a proper distribution of them to families living in the community who are, or might become, interested in the mission work of the church. In nearly every community there are folks living who attend our service and who would become regular contributors to our home and foreign mission work, if perhaps a little more pains were taken to interest them.

The Handbook of Missions furnishes this medium. The expense is met by the general church assessment and it involves no additional cost to the district.

IF YOU FAILED TO ORDER A SUFFICIENT NUMBER OF THESE AT CONFERENCE TIME, AND YOU WISH ADDITIONAL COPIES, WILL YOU KINDLY FORWARD YOUR ORDER TO THE GENERAL CONFERENCE SECRETARY IMMEDIATELY. ADDRESS BISH. O. B. ULERY, 1325 MAIDEN LANE, SPRINGFIELD, OHIO.

We Grow Like—What?

SOMETIME ago we read one of Roy L. Smith's Sidewalk Sermons in which he tells of an Ohio farmer who adopted the novel idea of producing the unusual. This farmer has indulged his sense of humor in an unusual way. He takes a small pumpkin and binds to it a tin mask, shaped to resemble the human face or any other figure his fancy may indicate. In this way, as the pumpkin grows, the tin mask shapes its outlines and prevents it from developing according to its normal form. When the vegetable is fully grown and is ripe, the mask is then removed, and as one might easily guess, this ingenious farmer has produced some exceedingly interesting and grotesque caricatures in pumpkins.

The idea in itself is not new, but this farmer is perhaps the first one to apply it to pumpkins. But we are quite sure the devil's been engaged in doing this sort of thing from time immemorial. There is no doubt but that the great mass of humanity have allowed the forces of evil and various circumstances in life to shape them, as green and growing pumpkins, into something entirely different than what God intended they should be.

We have in mind at present an individual who became so absorbed in his farming ventures, and especially in raising pigs, that he positively had no time for anything else, not even for the ordinary pleasures and pastimes with which he should have supplied his family. He was, without doubt, upright and honest in all his dealings with his fellowmen, but he was entirely too much engaged in "pig raising." He could not even see beauty in God's wonderful world of nature about him. He failed to hear the language of flowers and the birds and the trees, and the beauty furnished by fields of growing grain. To him the final analysis and interpretation of life was to hear the grunt of a fat pig. This is the only language that seemed to attract his attention. In fact, so absorbed was he in this that he completely crowded out from his own life the finer instincts of his nature until the mask that he tied to himself by his own choosing, coupled with Satan's help to so completely change his life, habits and attitude, that, like a pumpkin, he not only became grotesque, but an exceedingly distressed monstrosity. He had utterly failed to meet the purpose of his Creator.

Now it is not only along the lines indicated above, but in many others that we humans allow ourselves to be shaped into something other than God intended us to be. I remember another man who can talk about nothing but horses. In some homes today, almost the entire conversation seems to be animated by a single interest in life.

Can it not also be said that some of us have allowed tradition, religion and perhaps our own circumscribed ideas, to so com-



pletely isolate us from life and so dwindle our outlook and comprehension of God's great world of men and things that, like a green pumpkin, we've only filled a tin mask. We may even be painted up after our growth and colored to suit the taste or desires of a very cunning and ever avaricious enemy of our soul. Or, we may have allowed ourselves to be fitted into certain cast-iron standards and ideas that have been set for us by our progenitors, rather than by the word of the Living God, that we become sort of an enigma to ourselves, to say nothing of others. We've carried out the pumpkin idea all right but we have never filled the destiny that God intended for us.

Life somehow molds us, and unconsciously we reflect the things that have to do with shaping us. May God give us new vision of the high destinies of thought and comprehension, that will open up to us vistas of life in an ever-widening horizon.

Is the Governor Right?

CONSIDERABLE agitation has been caused during the recent past because of the comment of the Hon. Luren Dudley Dickinson, governor of Michigan. Governor Dickinson, it will be remembered, came to office through the untimely death of his predecessor, Governor Fitzgerald. Governor Dickinson claims to be a Christian and makes no apology for it. At a recent governor's meeting, or rather meetings in the East, which Dickinson attended, he criticizes these gatherings in words something like this "Fascination, brilliance, high-life systems, and customs, bewildering scenery and surroundings, being paired with, or alone with strangers, glowing public functions with unlimited flow of every variety of liquor at every turn, with dance-halls and drinking tables on the side, richly dressed and sweet-voiced hostesses and uniformed waiters repeatedly urging visitors of every age, including girls, to drink." Our space does not permit us to

quote further from the governor's comments. Suffice it to say that he has been criticized by both high and low for what he has said. Others who attended these various functions could see nothing wrong in all that was carried on, and naturally brand the governor as an old foggy or fanatic.

We can easily understand why there are those who would not see anything amiss in the doings as described by Governor Dickinson. Their entire attitude concerning right and wrong, the moral and immoral, is so influenced and governed by the prevailing darkness of their own life as to the knowledge of things right and wrong, the terrible consequences of sin, that they see no evil in anything.

In the criticism, Mrs. Roosevelt came in for her share, for her advice to young girls regarding drinking. We have previously mentioned this most unfortunate incident which occurred early in the Roosevelt administration; and we believe that not only Governor Dickinson, but every true home-loving American citizen, has the right to criticize, anyway if they have regard and thought for the future of our country. There is very little, of course, that can be done to stop some of the things that are going on. We are conscious of that, but at the same time, we appreciate the fact that a man like Governor Dickinson didn't hesitate to let them know that he didn't approve of it and if thousands more of so-called "church people," registered their disapproval and had the courage to stand out definitely for the things that are right and oppose the things that are so unquestionably wrong, it would certainly have a wholesome influence on the government and morals of our nation.

Regardless of the so-called eccentricities of Governor Dickinson, who is now eighty years of age and who may perhaps sponsor some "goofy" legislation, as he is said to have done, not only the State of Michigan, but the United States, as well, can be congratulated on the fact that they have a governor who still respects the Lord's Day enough to repair to the House of God and there each Sunday teach a Sunday School class and to daily take time, aside from his official duties, to spend time in prayer and who honors God and seeks His aid and guidance in the affairs of state.

Do and Dare

IF there is any one thing that is noticeably characteristic of the youth of our present times, it is the do and dare spirit which seems to pervade them en masse. We do not say that on this point, they are any worse perhaps than the youth of any other age, but there are so many things lend wings to the do and dare spirit and to that seemingly titanic desire for personal contact and experience with the thing or
(Continued on page 256)

Important Announcement

Having received the copy for the Young People's Conference at Grantham, too late to publish in the July 30 issue of the Sunday School Herald, we are printing it elsewhere in this issue, and we suggest that pastors and young people's leaders call attention to this announcement and registration blank printed therewith.

It will appear in the August 6th issue of the Sunday School Herald but this may be too late for some to receive the information desired.

How Can We Save Our Young People for the Brethren in Christ Church?

Bish. Charlie B. Byers

Read Titus 2:1 and 2

The following talk was delivered at the Ministerial Meeting at General Conference:

IN looking very closely at this topic I notice it does not say how can we get our young people to "join the church," but it does say "save them for the church." There is a vast field of difference between joining the church and being saved for the church. The inference here is how can we get them to love the church and be so convinced or convicted that her doctrines are clean, pure, holy, scriptural, and so outstandingly sound that they would believe it the only one church with which they could feel safe to unite and even count it a priceless privilege to do so, at this point I remember, very distinctly in my own life even before I was saved, I often felt thankful that I was born in a Brethren in Christ home and taught in Brethren in Christ services. To take this point farther how can we get our young people to be among those who earnestly contend for the faith that was once delivered to the saints, rather than contend that this, that and the other thing, which our fathers have held dear, are non essentials and mere church ideas or traditions, and so the question remains how can we get them so in love with the church that they will be willing to sacrifice and suffer even persecution for her sake and give the strength of their youth for the promulgation of her precious doctrines.

About this time I hear you say oh! don't be so churchy. Well, first, I'm not ashamed to be churchy and I'm not ashamed that I am a Brethren in Christ member, a Brethren in Christ preacher, and you see my topic is churchy when it says, "save them for the Brethren in Christ Church."

Just who all is included when we say, "our young people," we believe this takes in all those young folks who belong to the church first, and then it may reach to the children of those parents who belong to our church, I rather feel that all children born in Brethren in Christ homes are our children.

Let us now have a few suggestions as to our attitude toward them, first—DON'T BE ANTAGONISTIC—young people are quite sensitive in most cases and they soon know whether we are antagonistic or reasonable, there may be and no doubt will be times when they will need correction in doctrine or instruction in righteousness but this can be done with a fatherly tone rather than with an antagonistic attitude. Second—DON'T BE TOO CRITICAL—in some cases even spiritual young people have

been criticized until their courage has failed them, for instance maybe they have been recently saved or anointed with the Holy Ghost and are very zealous toward God and they, at least according to some, don't testify right, it's too strong, it's too unwise or else they don't just have quite the right swing for a sanctified person and don't drive the car right and etc. God deliver us, let us not be so critical but admonish them as fathers and mothers in Israel.

Third,—DON'T BE APATHETIC—that is don't be unsympathetic, their problems may be minor in your mind but remember it may be a mountain to their mind, so enter into their problems with an attitude that makes them feel your warm hearted interest. And last—DON'T BE TOO SYMPATHETIC—we hear this cry so many times these are evil days, so much temptation, so many pitfalls and so much sin and of course this makes it hard for we young people, and even many of the old folks take this attitude also, but a young person with any backbone should be ashamed to so lament their case and any older person with a vision should see farther, while we acknowledge the truth of these statements, that sin is raging, is there not a counter balance? Remember fifty years ago young people in the church were scarce, it meant to walk alone, while now you have a multitude of young Christian associates, and too, fifty years ago preaching services were few and far between, now you can go every Sunday, at least, and nearly every night in the week to a prayer meeting, a revival or tent meeting, special song services, and etc., and while our fathers had no church schools to go to, today you have the privilege to be in a church school for nine months out of twelve covering a period of from four to six years and all this time be under an environment that would at least make it easy for one to stand out for their convictions. Yes, the increased privilege of the day is at least somewhat of a counterbalance against the rising tide of worldliness and rather than having to back down and compromise, and excuse ourselves for coming out weaker than our forefathers, we should rise to the challenge and come out strong giants for God and the Church.

In order to save our young people some will say we must make it more interesting for them and since youth and age don't have the same interests we'll divide into two groups, the old people and the young people, and let the old people take care of the prayer meetings, the regular services, the revival meetings, etc., while the young people have entertainments, plays, so-

cieties, fellowship hours, and etc., now let me say right here if the old people get thoroughly saved and filled with the Holy Ghost and they carry a burden for the young people until they get a similar experience, the same prayer meetings, the same revival meetings and the same young people's meetings will be spiritual enough to satisfy both old and young. For reality is always more satisfying than the most pleasing tale. It takes a real genuine experience to satisfy old people and no less our young people. Notice in our scripture reading Paul admonished the old people first, then the young people, and so to save our young people we must offer to them the real and no substitute. It is said that a certain theatrical producer was asked by a minister why the theaters were crowded while the church pews were empty, the answer was this, we take unreal and present it as real while you ministers take the real and present it as if it were unreal, Hallelujah for the real. I hear some one say, yes, brother, but we use innocent amusements and plays as a means to an end, yes, we'll admit that it is a means to an end, but what end? I'm afraid to cliques, jangling, and powerlessness.

The next point we would like to notice is that of superficial leadership, we hear much today about leadership, leadership training schools and classes but there seems to be a lack along the line of teaching that we are followers, Jesus said, "go and make disciples of all nations," a disciple is a follower. I recognize that we need leaders and God can use leaders, but I believe we instill into our youth the wrong idea of leadership. Let us prepare to serve, for no man can be a leader who has not learned to follow. Jesus said, "He who would be chiefest among you let him be servant of all." It seems that youth get the impression that unless they are the valedictorian, the best orator, the chairman of the organization, the leading singer, or the most competent in their field, they are not great, but cannot we see by God's help that all great spiritual leaders of the past were not men, "who were carried to the skies on flowery beds of ease, but men who fought to win their prize through TRIALS AND BLOODY SEAS. For instance look at the Wesleys and their persecutions, Paul and his persecutions, Martin Luther, John Knox, and the early reformers, were they leaders? Truly, but remember they were men who were rejected and despised and yet endured. It becomes necessary for us to get our youth so thoroughly saved and sanctified that storms, opposition, misunderstandings, and such like will not cause them to swerve from the path.

Must we confess next that there seems to be a lack among folks today to have definite convictions of their own and to dare to stand for them, if it means to stand alone. A young man told me not long ago.

it don't matter to me what church I belong to, and sadder still than this it does seem that some evangelists and ministers are guilty of at least a similar attitude. Now as long as our youth don't get enough Holy Ghost salvation and definite convictions to be zealous for the faith and the church we cannot count on them, we must do our best to get them to have definite personal convictions as Joseph had in the house of Potiphar, or as Daniel in Babylon, or the three Hebrew children, it did matter to Joseph as to what he did, it did matter to Daniel as to what the menu was and to the Hebrew children as to what they bowed, they had a conviction and stood by it alone. I believe if more of the old folks had such convictions our youth would be more apt to have them too. I want to say here, it does matter to which church you belong.

We shall now notice the basic agencies that largely influence Our Youth, Our Homes, Our Schools, Our Ministry.

The Home—if it is to save the children for the church must be 100% Brethren in Christ. If in the home father and mother criticize the minister and his message, talk about the church's stand on doctrine, dress, literature, entertainments, and such like what can we expect of the children. I was engaged in evangelistic work in a certain place some time in the past, and the pull was hard, finally a few young people struck the altar and while they seemed hungry for God they would only pray as far as urged to do so and seemed to make but little progress at the altar or elsewhere, some days later I got into the home of some of those seekers and it was easy for me to understand and see just why those children took so much urging, can we expect children and young people to be more firm for the church than the parents? If we want our young people to be out for God and the church, then let the parents be out for God and the church. It is very doubtful if the children will think more of the church than the parents. Our district went through some severe storms in days past when I was just coming to manhood; I well remember father and mother would go to council meetings and come again and many things we never found out, I'm not ashamed to pay now and here a tribute of respect to them for their faithfulness to the church.

Our Schools—must be 100% Brethren in Christ if the young people who come out of them are to be saved for the church. I am not saying that the schools are making no effort in this direction, but I do believe they could do better. If there are any Mennonites here you can take along home what I am just about to say as a tribute of respect from this Conference, we say up around our way that once a young person comes out of a Mennonite school that "they are Mennonites." Our schools should so thoroughly practice and teach

Brethren in Christ doctrine that besides getting our youth saved and sanctified they'll come out thoroughly indoctrinated. Are our schools ashamed that they are Brethren in Christ? If not, then why not be 100% Brethren in Christ, and if we have worldly attired men, who do not care for our doctrines come before our young people in youth conferences, lectures, commencement addresses, and baccalaureate sermons and etc., we can never expect to retain our young people for the church. I am certain we have plenty of good Holy Ghost filled brethren who love the church and her doctrines, who could bring a message from the skies to guide our youth, rather than try some cold professor or preacher. May God help us.

Our Ministry—must be 100% Brethren in Christ to win our youth for the church; the minister must not only preach about our doctrines, but be convinced and fully practice outside and inside the pulpit; some preachers and evangelists say it doesn't make any difference, since there is good in all, but Brethren it does make a difference and if the ministry is not thorough in its teaching that it does make a difference, how can we ever expect to hold our youth.

To be winning a message must have some authority back of it, Jesus spoke with authority, you'll recall the event in St. Jno. 7 when the chief priests and Pharisees sent officers to take him, they came back without him and reported to the chief priests that never a man spoke like this man, and Matt. 7:29 says it was with authority, yes, it was convincing, as a minister you may preach what the people may call a good sermon about the stars and planets, or you may be able to dwell on national and world affairs at length and talk of political corruption or give a good code of ethics, and yet sadly lack the inspiration that gives authority, and so if our youth are to be saved for the church, our ministry must preach clear, clean, and soundly the Word and its doctrines with the authority that comes through the mighty baptism with the Holy Ghost so that the youth can feel the authority back of that message is God. Yes, Elijah's message to Ahab had some authority when he came down out of the hills even though he was rather hairy and coarse in his declaration of the message, when he suddenly said, "there shall not be dew nor rain these years," and that message caused wicked Ahab to sit up and take notice at least. I believe it has been said, that Queen Mary feared the prayers of John Knox more than all the armies of England, his prayers had some authority.

The minister's part to play in saving people is seen in the book of Joel 2:17, "Let the ministers weep and say save thy people." Yes, weep and fast, hold on to God, suffer and sacrifice until God moves. Remember preachers, it is much easier to organize a club or a society, plan an entertainment, put on a program or get some-

thing new going, have a social supper or such like, than it is to fast and pray and wrestle with God until the devil is defeated and a revival breaks out. Let us not turn to worldly methods to save our youth, let us turn to the Lord and pray until our young people get saved and know it, take the death route to pride, fashion, carnality and all inbred sin and get the Baptism with the Holy Ghost and know it and we will save our young people for the BRETHREN IN CHRIST CHURCH.

When Mother Prayed

HUDSON TAYLOR, founder of China Inland Mission, tells of his conversion:

"One day, which I shall never forget, when I was about fifteen years old, my dear mother being absent from home some eighty miles away, I had a holiday. I searched through the library for a book to while away time. I selected a Gospel tract which looked unattractive, saying, there will be an interesting story at the commencement, and a sermon or moral at the end; I will take the former, and leave the latter for those who like it.

I little knew what was going on in the heart of my dear mother. She arose from the dinner-table with an intense yearning for the conversion of her boy, and feeling that, being from home, and having more leisure than she otherwise would, there was a special opportunity afforded her of pleading with God for me. She went to her bedroom, and turned the key in the door, and resolved not to leave the room until her prayers were answered. Hour after hour did that dear mother plead for me, until she could only praise God for the conversion of her son.

In the meantime, as I was reading the tract, 'The Finished Work of Christ,' a light was flashed into my soul by the Holy Spirit, that there was nothing to be done, but to fall on my knees and accept this Savior and His salvation, and praise God forevermore. While my mother was praising God in her closet, I was praising Him in the old warehouse, where I had retired to read my book. When I met Mother at the door on her return with the glad news, she said: "I know, my boy; I have been rejoicing for a fortnight in the glad tidings you have to tell me!"

Many souls are lost for want of persistent pleading with God in their behalf. Time that might be used in prayer is consumed in other ways, and souls and opportunities pass forever from our reach. For those hours of pleading with God, this faithful mother received not only her son for God, but the great work God put into his hands.—China Inland Mission.

"The LORD knoweth the days of the upright; and their inheritance shall be forever." Psa. 37:18.

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Church Directory

Permanent Church Headquarters

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

Treasurers of the Different Boards

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

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

Canadian Treasurer: Wm. Charlton, Stevensville, Ontario.

Home Mission: Abner Martin, Elizabethtown, Penn.

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

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

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

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

FOREIGN MISSIONARIES

Africa

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

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

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

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

Sikalongo Mission: Elder and Mrs. Roy H. Mann, Miss Annie Winger, Miss Mary Kreider, Sikalongo Mission, Choma, N. Rhodesia, So. Africa.

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

India

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

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

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

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

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

MISSIONARIES ON FURLOUGH

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

Mrs. Naomi Lady, 637 Dale View Ave., Dayton, Ohio, c. o. H. H. Mann.
Bro. and Sr. C. A. Winger, Upland, Calif.

HOME MISSIONS

City Missions

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

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

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

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

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

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

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

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

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

Rural Missions

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

Gladwin, Michigan:
Mt. Carmel, Charles and Myrtle Nye.
Oak Grove, Melvin Stauffer.

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

Kentucky, Albert H. Engle, Supt.
Fairview, Ella, Ky., Hershey and Dalta Gramm, Sara Brubaker.

Garlin, Albert and Marjorie Engle, Imogene Snider, Ruth Freisen.
Home Evangel, Knifley, Ky., Harold and Alice Wolgemuth.

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

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

Institutions

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

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

Mt. Carmel Orphanage, Morrison, Illinois, workers in charge: Bro. and Sr. Robert E. Switzer, Docia Calhoun, Myrtle Zook.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible School, Fort Erie, Ont.

MARRIAGES

FREED-CANE—On Saturday, June 3, 1939, at 3:00 P. M. at the Brethren in Christ Mission, Chicago, in the presence of relatives and many friends, there occurred the marriage of Donald R. Freed to Ruth Elizabeth Cane, Eld. Carl J. Carlson officiating. May the rich blessing of God attend them.

LEXOW-ENGLE—Mr. John F. Lexow, son of Mrs. Sarah Lexow of Detroit, Kansas, and Miss Sadie Nadine Engle, daughter of Mr. and Mrs. M. G. Engle of Thomas, Okla., were united in marriage on Friday evening, July 14, 1939, at 8:00 o'clock in the home of the bride's parents near Thomas, Okla., in the presence of about eighty relatives. Bishop D. R. Eyster, grandfather of the bride, officiated. May the blessing of the Lord be upon them throughout life.

MAIN-PHILP—Saturday, July 8, 1939, at the Welland Mission, Welland, Ontario, at 2:00 p. m. in the presence of relatives and friends, there occurred the marriage of Bro. Osborne Main, son of Mr. and Sr. William Main of the Wainfleet District, Ontario, and Sr. Dorothea Philp, daughter of Bro. and Sr. William Philp of the City of Welland, Eld. Jonathan Lyons of Welland officiating. May the Lord who has instituted this sacred ordinance make this union a blessing, and use our brother and sister to the encouragement of souls whom they may contact in their life's work.

Obituaries

CRIDER—Elizabeth B. Stoner Crider was born near Chambersburg, Pa., October 24, 1859 and departed this life July 12, 1939, aged 80 years, 8 months, 18 days.

Her early life was spent near the place of her birth. In 1879 she was united in marriage to Jacob W. Crider. She, with her husband resided in Pennsylvania until 1891, at which time they moved to Dickinson Co., Kansas, where she spent the remainder of her life, residing most of the time in the Bethel community. Thirty years ago her husband preceded her in death.

To this union were born nine children: Jess and Christ of Junction City; Harry of Detroit; Mrs. Grant Balmer of Tulare, Calif.; Mrs. Monroe Book of Abilene; Ezra of Abilene; Mrs. Chas. Winger of Tangent, Oregon; Clarence of Abilene, and Emma of Philadelphia, Pa.

Early in life she was truly converted and became a member of the Brethren in Christ Church remaining faithful until death. She lost no opportunity to do good for others. She carried a great concern for the spiritual welfare of her children, and was often heard praying for them. She always gave a definite testimony and was always ready to witness for Christ. During the closing days of her life she repeatedly spoke of going to her heavenly home.

She was a kind and affectionate mother, ready at any time to help her children and those in need. During her illness she manifested a spirit of love and patience, even forgetting her own physical condition, thinking of others.

Surviving are five sons and four daughters, twenty-nine grandchildren, twenty-two great-grandchildren, three sisters, Mrs. Sue Sollenberger of Ramona, Mrs. Lavina Lehman of Salina, Mrs. Elmer Kreider of Topeka, and many other relatives and friends.

Funeral services were held from the Harry Crider home where she died, and the Bethel Church, burial in adjoining cemetery, Bish. R. I. Witter in charge, assisted by Bish. M. G. Engle. Text: Job 5:26.

DOWNEY—Alfred E. Downey, son of William and Maria Downey was born in Sciota Township, Shiawassee County, Michigan on August 24, 1869, and departed this life June 30, 1939 at the age of 69 years 10 months, 6 days.

On Nov. 17, 1892 he was united in marriage to Ida Gable who preceded him in death Aug. 22, 1931.

In the year 1905 he accepted Jesus Christ as his personal Saviour and entered into the service of his Lord, remaining active in the work of the Church until ill health prevented.

As a father, he was loving and devoted to his family and will be greatly missed by his three daughters, Mrs. G. G. Lyons of Wheeler,

NEWS OF CHURCH ACTIVITY

Love Feasts

Canada

Markham—
Ontario Joint Council, Wed., Sept. 13, 2 p. m.
Sunday School Conference, Thursday and
Friday, Sept. 14 and 15.
Love Feast, Saturday, Sept. 16, 10:00 a. m.
Nottawa, meet at 10:00 a. m., Sept. 23, 24.
Cheapside, meet at 2:00 p. m., Sept. 23, 24.
Bertie, meet at 10:00 a. m., Sept. 30, Oct. 1.
Frogmore, meet at 2:00 p. m., Sept. 30, Oct. 1.
Clarence Center, meet at 2:30 p. m., Oct. 7, 8.
Springvale, meet at 2:00 p. m., Oct. 7, 8.
Wainfleet, meet at 2:00 p. m., Oct. 14, 15.
Howick, meet at 2:00 p. m., Oct. 14, 15.
Waterloo, meet at 2:00 p. m., Oct. 21, 22.
Boyle, meet at 2:00 p. m., Oct. 21, 22.

E. V. Publishing House

Announces

Bookstands

at the following conventions

Stoverdale Camp Meeting Grounds (Near
Hummelstown, Pa.), August 2-3, 1939
Young People's Conference, Grantham, Pa.
August 7-11, 1939
Roxbury Camp Meeting, Roxbury, Pa.
August 5-13, 1939

A complete line of Books, Bibles, Mottoes,
and Miscellaneous Supplies will be available.
A personal representative from the E. V.
Publishing House will be at the above
places.

Young People's Conference

Another year has gone and we are again
submitting the final announcement for the
Young People's Conference to be held on
the Messiah Bible College Campus, August
7-11. The ages and the time are as before.
Bring your Bible, pencil, notebook, toilet
articles, bedding and personal articles as
heretofore.

The conference personnel requests that
the church at home be much in PRAYER
for this conference and the young people.

Naomi T. Brubaker, Secretary
Young People's Conference
Grantham, Penna.

Please enter my registration for the second
conference in August, 1939. Enclosed is re-
mittance of two dollars (\$2.00)—two dol-
lars and fifty cents (\$2.50). My roommate
will be

Signed:

Address in full:

Sincerely yours,
Naomi T. Brubaker, Sec.

Mich., Mrs. A. H. Green and Miss Alta Downey
of Carland, Mich., who remain to mourn his
departure, also eleven grandchildren, two
brothers, Fred Downey of Carland, Mich., and
George Downey of Egeland, N. D.; one sister,
Mrs. Bertie Kohlmeier of Lansing Mich., and
many friends.

Funeral services were held July 3, at the
Carland Methodist Church, with which he was
affiliated, Rev. G. B. Evans and Rev. William
H. Engle officiating.

HARVEST MEETING

The Annual Harvest and Praise Meeting of
the North Franklin District, will be held at the
home of Bro. Henry Thrush, one mile north-
west of Chambersburg, Pa., on August 4th,
1939. This will be an all day meeting, also
evening. All are invited to come and enjoy the
day. Bring lunch.

HARVEST MEETING ANNOUNCEMENT

A good old-fashioned barn Harvest Meet-
ing will be held in Rapho District Pa., Sat-
urday, Aug. 26th, at the home of Bro. and
Sr. Roy G. Brubaker, about 2 miles south of
Mastersonville. A hearty invitation is ex-
tended to all who can to attend.

MEATH PARK, SASK.

Dear Readers:

Greetings from the North Star Mission
Field. We rejoice in our Lord again for
the recent past blessings. We wish you
to note the change of the name of our
Mission from the Paddockwood to the North
Star. We work in a scattered territory
and we felt a more general name was more
appropriate. Also it was sometimes cause
for delay in our mail. The change is
recognized by the Home Mission Board
in the last conference.

The past three months have hurried by
and now we look forward to the new quar-
ter. Our hopes and ambitions are high and
we are full of energy as we plan for the
summer's activities. We expect Bro. Jesse
Hoover from Indiana for the revival cam-
paign and are earnestly praying for souls
from this north country. Ah may God
stir our hearts now and more that some
of the hindrances may be removed and that
these who hinder their families may them-
selves fall under mighty conviction and
cry out "What must I do to be saved."

The Word says: "Ask largely that your
joy may be full." We are encouraged to
pray for difficult things for does not the
Word ask, "Is anything too hard for thee?"
Even now the motto of three little words is
before me, "Prayer changes things." Will
you, dear reader, join us in prayer for
souls from this place.

But this is not the report of the past,
but like Paul when he said, "Forgetting
those things which are behind, and reach-
ing forth unto those things which are be-
fore, I press forward toward the mark of
the high calling of God in Christ Jesus."
We cannot look back with satisfaction for
we are looking forward to greater things.

Visiting has been done, services were
held at regular appointments. Spring work
has been done, such as gardens seeded,
house cleaning, spring sewing, etc. Some
extra bonnets and coverings were made in
anticipation of the expected needs arising as
a result of the summer campaign. Jesus
said, "As thy faith so be it unto thee."
We truly believe a revival is coming. May
God help us to be free from the blood of
all whom we contact.

The weather has been delightful. Beauti-
ful rains have been appreciated throughout
the month of June. Gardens, crops and
country side all show wonderful growth.

While we, Brother Cober and myself,
were away to Conference the sisters Sentz
and McWilliams carried on in a commend-
able fashion.

We are busy since home getting every

possible task out of the way before the
meetings and lining up our teachers
and plans for the new project of this sum-
mer, namely, the two week Vacation Bible
school which opens July 10.

The financial report is as follows:

Receipts	
Bro. and Sr. D. Byer	\$ 1.80
Irvine Cober, Rosebank S. S., Kitchener	8.50
Hamlin, Kans., S. S.	17.72
Luella Doner	5.00
Sr. Edith Franklin, Sask.	2.00
Bro. Wm. Davidson	1.00
Earl A. Rosenberger	5.00
A Brother, Stevensville, Ont.	5.00
Mrs. Cook, Fort Erie, Ont.	5.00
A Sister, Ohio	1.00
Lancaster Young People	5.00
Markham District	28.83
In His Name	5.00
Fairview S. S., Ohio	26.46
Sold Butter and Eggs	5.77
Total receipts	\$123.08
Expenditures	
Groceries	\$ 23.92
Feed	1.94
Miscellaneous	9.72
Car	1.70
Fencing	4.95
Deficit April 1	67.75
Total	\$109.98
Balance on hand July 1	\$ 13.10
Donations of dried fruit and clothing and some new materials by friends of the Mission. We truly praise God for this balance on hand after having a deficit for so long.	

Yours in His happy service,
Albert Cober and workers.

GOD'S LOVE MISSION

Report for April, May, and June—1939

Praise God! We whom God has given
the call to go out and proclaim His Gos-
pel, and in whom the Brethren have ex-
pressed confidence by their appointment and
support, we, I say, are blest with the special
privilege of seeing precious souls from al-
most all walks of life effected for good and
salvation by the miracle working of the
Holy Spirit. More and more it thrills us
to see people come into the Mission de-
feated, wondering, and helpless then go
away new beings because our Christ and
Mighty Savior has touched them. Some of
them, though not saved the first time they
came into our meetings, have received a
divine visitation which made a turning in
their lives. Praise God some are getting
saved.

The past quarter we were busy dealing
with interesting cases among young men.
One young married man came into a Satur-
day night meeting, and though he had first
visited a near-by beer garden and was a
little under the influence of strong drink,
still he was clear enough in mind to hear
God's voice speak to him while he listened
to the loud-speaker outside the mission.
The voice urged him to enter the meeting,
which he did. His heart was heavy with
the grief from his sinful career. At the
altar call he very decisively asked the per-
son who sat between him and the aisle
to let him out, then he came straight to the
altar and began to weep. He confessed his
wickedness and wept with bitter tears. We
learned, by his prayer and confessions, that
he had compelled his wife to forsake going
to Church and finally give up serving God
for himself. He repented of this and soon
found peace and joy. This was his first
experience to know God. Quickly after he
had expressed his thanks and praises be-
fore us he left for home. When he reached
home he tried to tell his wife but could
not because he had run all the way. The
next morning both of them came to Sunday
school. On that same Sunday in the night
service the wife wept her way back to God.
They now attend regularly and bear their

testimonies at the Church which she had forsaken for him.

There is not a dull moment! In fact not enough of the quiet and recuperating experiences which build body and soul for the strain. While Sister Lewis and I attended General Conference Sister Goins and Eckman took full charge of our entire program. For the reason that I was working four to five days at the factory the visiting, as well as the house work was left to the sisters. During these three months they served eight hundred meals and called at one hundred and eighty homes. The sisters also conducted a few special prayer meetings with the ladies belonging to the mission fellowship, and met with a group of our children on special occasions to practice singing. Besides the visits of our dear friends from the Michigan District and the local callers twenty-two out of the state brethren stopped with us to spend from one to two nights. Add to this the care of the mission hall and business pertaining thereto, the seven services a week, not to mention the Sunday school, and here and there our letter writing and personal affairs and you can get the mental picture suggested in these words, "Not a dull moment."

Many scattered friends are also busy making the activities of God's Love Mission a success. We thankfully acknowledge everyone's help, which came well timed by God to meet our urgent needs. Besides offerings of money as you can see indicated below in the financial report we received from Locke Congregation Sewing Circle, Nappanee, Indiana, a large box of clothing made specially to fit needy children of our Sunday school, and sheets and pillow slips for the Mission home. From friends of Ohio and Michigan came gifts of food supplies. While we recognize and deeply appreciate the interest and efforts along natural lines above all this missionary program thanks God for the prayer helpers. We need such who'll continue to pray for us, and believe with us against the enemies' drastic drive to overthrow the Cause of Christ and our particular part of it. The burdens would have swamped us if the prayer supporters had failed. We are feeling something like Paul of old, who said, "For a great door and effectual is opened unto me, and there are many adversaries." God bless you for backing us.

Financial Report for April, May and June, '39

Receipts	
Hall Offering	\$ 52.51
Upland Sunday School	30.98
Zion Sunday School	28.09
Abilene Congregation	18.00
Union Grove Congregation	28.15
Chestnut Grove Congregation	19.08
Wainfleet Congregation	14.85
State Home Mission Board	15.00
Easter Offering	22.31
Mowersville Y. P. Class	5.00
Samuel Minter and Wife	2.00
Alvin Hartsock and Wife	8.00
Mrs. A. B. Noel	1.00
Bertha Cook25
L. C. Goins and Wife	6.00
Sarah Kranich	12.00
Emery Turner and Wife	1.00
Hiram Alderfer	1.00
Fred Green	1.50
W. C. Kellogg	1.00
Janna Goins	1.00
Ida Eckman	2.00
Joseph Aiken and Wife	5.00
Mrs. E. O. Rice	1.00
William Lewis and Wife	100.00
	\$376.72
Expenses	
Home Rent	\$120.00
Coal	8.16
Gas	3.22
Lights	4.64
Groceries	64.01
Total Home Expenses	\$200.03

Total Mission Expenses	\$129.53
Total Expenses	\$329.56
Deficit	\$138.42
Grand Total	\$467.98
Total Receipts	\$376.72
Deficit	\$ 91.26
Sunshine Band to Apply on Deficit	\$ 10.00
	\$ 81.26
Mission Rent	\$ 75.00
Gas	13.72
Lights	1.35
Cups	2.40
Painting	2.06
Miscellaneous	3.70
Car fare	31.30
	\$129.53

William Lewis and workers.

GRANVILLE, PA.

July 18, 1939

Dear Ones of the Visitor Family:

Greetings of love this morning. We surely have much to be thankful for, as we look around and see God's powerful hand. Then people wonder if there is a Higher Power. Nature alone tells us and the change of seasons and so many things I wonder sometimes that people are not afraid to even think such a thing. I praise Him that I learned to know Him in my young years. I want to be of some use in His service.

The missionary prayer circle met at Sr. Tillie Grove's last Thursday afternoon. On July 9th, Bro. Ginder, with a carload was with us for the service. He filled the pulpit in absence of Bro. A. Brubaker. He gave a most interesting sermon addressed mainly to the children which I think makes them more interested.

We also had a missionary meeting Thursday evening at the church with Bro. and Sr. Buckwalter. It was one of the most interesting missionary meetings that we have heard at Granville. We wish them God's richest blessing as they go to their field of labor.

Our tent meeting at Granville will open August 18. As yet we have no evangelist or workers. Help us to pray that God may fill in for the best results. The tent will be pitched in the same woods as before. We extend to everyone a hearty invitation to come and feast with us. Pray for us that souls may see their need at this place.

In His service,
Cor., Ruth Freed.

BETHANY CHURCH, THOMAS, OKLA.

July 9th. The congregation at Bethany certainly appreciated the program given by the Male Quartet of Messiah Bible College and the messages delivered by Bish. C. N. Hostetter, Jr., President of the college.

July 16th. Eld. Arthur M. Climenhaga, Pres. of Beulah College, delivered two fine sermons Sunday morning and evening at this place. We also appreciated having Paul Book and John Kraybill take part in the evening service.

A tent meeting is scheduled to begin in this community the latter part of August. Will you join us in prayer that many souls may be saved.

RAPHO DISTRICT PA., TENT MEETING

A two and one-half weeks Tent Meeting was held about two miles south of Master-sonville, opening June 17th, with Rev. Henry N. Hostetter from Washington Boro, Pa., as evangelist.

We thank the Lord for His presence which was so keenly felt over these meetings. Bro. Hostetter labored faithfully among us under the inspiration of the Holy Spirit. It was a time of Spiritual refreshing for the saints and another encouragement to render a whole-hearted service to the Lord.

The last Sunday of the meeting on the 2nd of July we had all-day service at the tent. The regular church appointment in the forenoon. A children's service was held in the afternoon, after which Bro. Hostetter gave timely admonitions to parents regarding their responsibility in the home. In the evening he drew from the life of Jonathan some beautiful truths for the young people, after which an invitation was given. A goodly number responded by rising to their feet to consecrate their lives afresh unto the Lord.

During this campaign we had a Foreign and a Home missionary meeting preceding the sermon. Bro. and Sr. Buckwalter bound for India, and Bro. and Sr. Walter Reighard from San Francisco, Calif., were with us in these meetings respectively.

The weather was favorable with the exception of a few rainy nights. The services were well attended. We were glad to see those of our sister churches, friends and neighbors come and worship the Lord with us. May the Lord richly bless Bro. Hostetter as he continues in His service.

Arthur H. Brubaker, Cor.

STOWE MISSION REPORT

"If God be for us who can be against us?" Once again we greet all of our dear "Visitor" readers in the name of the all prevailing One, Jesus Christ our Lord. It is alone by His power that we can hope to overcome as we labour for Him at Stowe.

The months of April to June inclusive have brought us much happiness and many problems. All the help given has been gratefully received. Of special interest to the people here have been the visits of certain groups to the Mission. Sister Cora Buckwalter of Silverdale brought her Sunday School class of girls from Souderton and Silverdale, to us one Sunday and gave a very profitable program of recitation and song. Following the program the girls under the leadership of Sister Buckwalter, gave us a surprise by bringing into the Mission service a box of provisions, different articles of food stuffs all wrapped up and having us unwrap the parcels before the congregation. A very beautiful quilt was presented to Sister Climenhaga. The patches were made by the girls during their Saturday afternoon class meetings held at various members' homes and quilted by their mothers. Doubtless it could be called "A Mission Shower." Its uniqueness made it exceedingly interesting.

The visits of Bro. and Sr. Allen Buckwalter, Joe Smith and our own son Arthur were inspirational and helpful. The messages in song, testimony and the preaching of the Word by Allen and Arthur shall long be remembered. A missionary meeting by Allen, Leoda, and Joe was well accepted. Joe, Allen, Arthur and David (our son) did some splendid quartet singing for us while the "Beulah Boys" were here together. At several meetings after Arthur's departure words of appreciation by our steward for Arthur's preaching were given. May God bless the young people of the Church.

The visit of fifty-five members of the Elizabethtown Sunday School to our Sunday School here with the program in song and sermon which they gave in the after service

(Continued on page 255)

The Offensive Cross

C. R. Heisey

Part II

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

"And he shall be for a stone of stumbling
and rock of offense." Isa. 8:14.

WE invite you to further meditation on the Offensive Cross that has become so hallowed to many people. We trust you will not weary of it for "to them that believe He is precious." This attitude is so beautifully expressed in the Gospel song by Christiansen and Loveless entitled "Precious Hiding Place."

"I was straying when Christ found me
In the night so dark and cold;
Tenderly His arms went round me
And He bore me to His fold.

"With His nail-scarred hand He brought me
To the shelter of His love;
Of His grace and will He taught me,
And of heavenly rest above.

"Tho the night be dark around me
I am safer for He is near;
Never shall my fear's confound me,
While the Saviour's voice I hear.

"Precious hiding place, precious hiding place;
In the shelter of His love;
Not a doubt or fear, since my Lord is near
And I'm sheltered in His love."

Yes, the Offensive Cross has become just that to multitudes—a cornerstone of happiness and security. Isn't it strange that others have found it a stumbling-stone and rock of offense? How can these things be? But they are. The prophet looked into the future and saw that He of the Cross would be just that to those who believe not. The Crucified One said, "Here I am sending you out as sheep among wolves. Be on your guard against your fellowmen for they will give you up to their courts, and have you flogged in their Synagogues and you will be brought before rulers on my account. You will be hated by everyone because of my name."

Some will say that this referred to Jews who turned Christian and so it does. But doesn't it sound like; burning at the stake, feeding to lions, hiding in catacombs, crucifying head down, scalding in boiling oil, Nero's ax, present-day prison and concentration camps, banishment to Siberia, facing firing squads, Japanese Shrine worship or else—and what a list we could make because of the Offensive Cross! The best people in the world counted the worst people in the world by most of the people in the world. But that's the way it was—still is—and ever ought to be. It is something to be worried about when to be a follower of the Cross proves offensive to no man. It indicates that sin—which causes enmity between God and man and whose ruinous ravages upon the race demanded the cruel Cross, has become popular, and that's sad. For without its message of condemnation of sin and love for the sinner there is

nothing to keep men's hearts and character and person from going to the bad.

Yes—that's exactly what we mean. Isn't that the reason underlying the statement of H. G. Wells when he said, "Civilization is not going to ruin, it is already on the rocks," and is not that the cause for him to stand before students and paint in desperation a picture of the future shrouded in despair? Had the Cross not been offensive to him; had he recognized its message the greatest item of the ages as he did recognize its Man as the greatest historical factor of influence among men; then might he have had some hope in his despair. Had he known the Sun of Righteousness then might he have pointed to a sunrise in the gloom surrounding the youth who must begin where his sun sets. 'Tis a terrible responsibility to have lived a life time of influence and upon nearing its close have not even a candle to hand to those who must carry on. That's tragedy!

It seems to me that the Cross has ceased to be an offense hence man has lost his defense against the devil and the despair with which he throttles life. True hope, happiness, health of soul, and righteousness of character remain forever outside that man, woman, youth or maiden, who refuse to take the Man of the sorrows of the Offensive Cross inside. Their only hope is to continue to offend and be offended, in and by sin. That immortal preacher, Paul the Apostle of the Cross declared: "Let me never boast in or of anything but the Cross of our Lord Jesus Christ, on which the world has been crucified to me and I have been to the world." So well pleased was he that he says, "Let nobody interfere with me after this, for I bare on my body the scars that mark me as a slave of Jesus Christ." Think of that! Because he accepted the cause of the Cross-scarred Man, he became a world-scarred man. Yes—because the Cross was inoffensive to him, he became offensive to the world. Why? He had found and was able to declare with confidence that the secret of the hope for the Here and the Hereafter, was the Christ of the Offensive Cross within.

It was a mystery—a secret hidden from the ages and generations—but not anymore, for it is now disclosed to those consecrated to—wholly given to—Him of the Cross. Him, whom God hath chosen by this offensive means to make known so satisfying a truth among sinful men. This golden mystery! Christ in you—the hope of glory! My soul shouts "Hallelujah!" in contemplation and realization of so glorious a truth! Think of Him, the thorn-crowned Saviour, whose presence within

you robs the thorns of life and death of their pricks!

"In the Cross of Christ I glory!" Do you reader friend? Strange as it may seem, the world easily puts up with the mask of a religion which depends on itself—but the piety which derives its vigor directly from the Christ and His Cross is as odiously offensive to modern "Christians" as it was to the ancient religious Jews.

To be such a Christian—a Christman—means to possess a spirit that will not shrink under or decline acceptance of the accusing finger of persecution. One cries out, "Yea, and If I preach, why do I suffer persecution?" To a young preacher Paul wrote: "Tell everyone that, all who want to live a godly life as a follower of Christ Jesus will suffer persecution, and all the while bad men and imposters will go from bad to worse, deceiving and being deceived." These and many other related statements of Scripture are very descriptive of days and conditions quite similar to the ones under which we are living. So much so that a Canadian Daily—The Toronto Globe in an editorial voiced a recognition of the fact that the New Testament accurately describes the world of today.

This is not the time to permit the Cross of Christ to become offensive to us. Time of all times! This is the time we need its strength, hope and cheer. Without it, where is light on the cloudy horizon? With it there is light for the darkest hour. Here him say, "Look up! For your redemption draweth nigh." "Take my yoke upon you, and learn of me . . . for my yoke is easy and my burden is light." To be "light-minded"—free from fear of the things that are coming upon men today we need to be "light hearted." With the Light of the World enthroned with in—sin is gone—gloom and despair are routed—love replaces hate, and hope reigns where once was the realm of King Despair. Where Perfect Love is there is no more fear and it was for just that that Jesus prayed before He went to the Cross and then went there to make possible love's perfection in our hearts.

"What a wonderful, wonderful Saviour,
Who would die on the Cross for me!
Freely shedding His precious life-blood,
That the sinner might be made free."
—F. A. Graves.

(Concluded in next issue)

Jesus worked steadily and untiringly throughout His earthly ministry, yet He frequently paused to speak a word or to administer a touch to some isolated one in need. He was not in such great haste to reach the Galilean multitudes that He could not take time to preach a sermon to one lone listener at Jacob's Well, nor too busy to go out of His way to pass by Bethesda's pool, where the impotent man needed a healing-touch.—Selected.

Practical Talk — Try Silence

H. B. Brubaker

Number One

OURS is a strikingly noisy age. With many rumbling street sounds, clanging noises from the construction gangs and industrial plants, radios screaming full blast from three-fourths of the houses in the block, hawkers arousing attention to everything from vegetables to extra editions, and the air rent with declamations and stump speeches, all make it almost impossible to possess one's own soul in quietness. Life for the great throng is a sort of protracted Hallowe'en or Fourth of July.

Traditionally, the new year begins with a blast of every sort of noise available—whistles, pistols, cannons, horns, yells, jazz bands, and what not; and unless something unusual breaks the racket, there is no calm until it is time to say, "Happy New Year" a year later. Vacationists are known to have shortened their stay in the mountain or open country because the extreme stillness of the country got on their nerves.

The writer remembers a unique experience of silence. As a student in the restless, clamorous metropolitan city of Boston, Massachusetts, I was invited to spend the Lord's day at the home of Brother and Sister V. S. Bilizekian, who lived in Newtonville. After arriving in the Bilizekian home, I was left alone in the living room. All of a sudden there came a consciousness of the presence of something queer and strange. After a moment of reflection it dawned upon me that it was the presence of silence. For a few seconds I was shocked to recognize that one would be able to hear silence.

When the ear is attuned and accustomed to noise, it is odd and strange to do without it. The great throngs of humanity relish this turmoil and clamor, and too often this boisterousness is matched with disturbance and restlessness of the soul. In view of this external-internal unrest and turbulence, it is a miracle that so much really good work is accomplished and so many high ideals are enjoyed.

The Psalmist had a way out of this when he admonished: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Psa. 46:10. Similarly the prophet Elijah was apprised of the fact that satisfaction of heart and soul was not in the rumblings and shakings of an earthquake, nor in the devastation of a hurricane, nor in the cracking noise and heat of a mighty conflagration, but that the God of calm and satisfaction was and is in "a still small voice." I Kings 19:11, 12.

Jesus too, very frankly and openly laid hold on the ministries of silence. He never tried to get along without seasons of soli-

tude. The magnitude of his task made them an indispensable part of his life and mission. In the quiet sanctuary of a welcoming home, on Mount Olivet often, in the desert or wilderness alone, under the olive trees of Gethsemane, men found—or missed—him gathering fresh courage and power for his vicarious work of redemption.

Just as Jesus was not able to do without these periods of silence in his life, so men and women cannot afford to be divorced from these great fountain-heads of silence. These times of devotion and meditation have a cleansing and purifying, and steady influence. At the same time, there is a silent re-charging of the battery of cour-

A PRAYER FOR YOUR CHURCH

**"Somehow, somehow, sometime each day,
I'll turn aside, and stop and pray,
That God will make this Church the way,
Of righteousness to men."**

age. They offer "filling stations" of power, without which life "goes dead" on the road. "Silence is the chief guardian of the deeps out of which life and truth and love are born." These moments of silence are the fruitful births out of which our nervous, syncopated, jazz age is cheating us. Martha-like, we are careful and troubled about the many things, so that we are forgetting the one thing needful—time alone in silence with God.

"Hast thou heard God speak lately?" questioned a Quaker of his friend. Then, as the other lowered his glance, the questioner added: "Thou must have forgotten how to be quiet."

If we want our lives to be highly productive before our fellowmen, we must pay the price of time with God away from our fellowmen. All the great spiritual graces and virtues and accomplishments of public life are born, cradled, and reared in silence with God. May God help us to spend much time in our secret closets. Other things have failed. Try silence!

Where Shall It Begin?

ON every hand it is acknowledged that we need a genuine widespread revival of old-time Bible religion. Even hard-headed business men recognize that what

men need is something that will change their hearts and lives from sin to righteousness, from hate and strife, to unselfish love and sacrificial service. And it is pretty well understood that nothing will make such a change but the supernatural power of God as manifested in connection with Bible religion.

But while the need is widely acknowledged and the source of supply is somewhat generally recognized, there seems to be little progress in securing the thing needed. It is right that we should see the need of revival in the Church, among our friends, and neighbors, and throughout the country, generally; and it is a hopeful sign when we become heavily burdened for such a revival.

But would it not be a more hopeful sign if we were as burdened as we should be for a revival in our own souls and the salvation of our own families? At least here is where the revival should begin, and it is only when we are personally as spiritual as we should be, that our prayers and efforts for revival elsewhere will be honored, and the great general awakening will begin to come.

It is a self-evident fact that all great revivals have had to start somewhere, with some one. The history of revival shows this, and also shows that some of the greatest revivals have started in the most unlikely places and with the most unlikely persons. Let us all take courage and go to praying with new faith and zeal. "*Who knoweth that thou art come to the kingdom for such a time as this?*"

—The P. H. Advocate.

The love of God on our part is the result of the knowledge of His love revealed and brought home to our hearts by the Holy Ghost. "We love Him because He first loved us," wrote St. John, the very Apostle of love. In proportion to our realization of His love does our love to Him glow in our hearts and manifest itself in our lives. It is a reflection of the Divine love. It consumes what is impure, unholy, and selfish in us.—Bishop Handley Moule.

Beneath him the praying man finds an everlasting Arm on which he can lean when his steps are frail and his limbs are ready to stagger. He hears a Voice from above that cheers him when he is faint and discouraged, and he knows of a heart that can sympathize with him when his own heart is heavy; and he is cheered by the light of an unseen Countenance, which beams upon him in the midst of his solitude and depression. Jesus always near, always dear, is more than life to those of us who really know Him. The Godly live with God.—Canon Hay Aitken.

If ye love them which love you, what thank have ye? (Luke 6:32).

The White Stillness

Melinda Kathryn Camp

JIM and Bob loved the northlands. They knew its ways, its winds, its cold blizzards. The tricks of the north, they knew them, every one of them, better than they knew their own name. And why shouldn't they? They spent every season trapping when they didn't go to school. Who could imagine a greater sport than to go plodding through deep snow and at the end of the trail find a fat opossum, or a coon, or what if it was just a rabbit? Even a rabbit was better than nothing.

The last of the snow had been disappearing rapidly and every one felt sure, yes! absolutely sure, that there would be no more snow this season. In fact it was much later already than it had been in previous years when people began moving up into their forest cabins. But even now only those who were seeking a climate conducive to health; those who were benefited by the brisk pine breeze, were turning their faces again toward the pines. It seemed not many moons would wane till spring should come stealing upon them again, when out of the gray-blue sky came a gray cloud, a heavy thick cloud, that hung for days and days. Some folks said, "Looks like snow," and others said, "Naw—too late in the season ter have snow—no, no—I've lived here twenty years and we've never had snow this late."

But late one afternoon the wind began to rise. It grew steadily colder; the wind blew faster; white flakes sailed like feathers through the air. The air became whiter and whiter, so densely white you could see only a short distance. The wind blew harder. By dusk a terrific gale was blowing, cutting, biting, stinging noses, ears, and toes. Then came days of more snow and more wind. Drifts became as high as small buildings; drifts everywhere—across roads, beside fences, up against houses, and everywhere. Folks began to say, "Never saw anything like it—not for twenty years—we've lived here twenty years an' never saw anything like it." One day. Two days. Three days, four days, Surely it would stop. Then the fifth day it abated. But how get out?

There it lay covering the earth—man's frosty white enemy. Enemy? Yes! enemy. When it severs him from all chance to secure food, from his neighbors, from everything. Enemy! when he stands alone to battle the elements without food and without help.

Bob stood still, surveying the wide expanse of undulating whiteness. "Jack, the traps! We've got to get there, got to, some way! We've got to, Jack! It's five days, six days, since we've looked at them. Suffering! I can't stand it—not even if it is an animal."

"I'm game, if you can figure how we can possibly make it."

"We must, Jack! Besides the spring snaps, there's hunger and cold to fight, if it is an animal, Jack, it's prolonged suffering, and we're responsible. We've got a chance—man's wit against a beast. Our snowshoes, skis—we can make it—the temperature is rising—the elements are in our favor."

They followed the old trail that led past a tiny lake. The first trap was beyond the lake just a few rods, but almost a mile from home.

The surface of the snow had a thin crust of ice, but so thin, so easy to break through to the knee. It was a task, a tiring, heart-

Friendly Faces

Emma Hoiland-Zuger

*God gave the earth its sunshine,
He made the roses sweet;
Then He sent down friendly faces
To make this life more complete.*

*He gave the sky its beauty,
He gave each star its light;
Then He added friendly faces
To make this whole world bright.*

*Those smiling, friendly faces—
God bless them, one and all;
Without their cheering presence
How soon this life would pall!*
—Sel. by J. Stott.

breaking task. But the satisfaction of filling responsibility alone was enough to compensate for the aching muscles. The traps, the animals, the furs, then more education. Who couldn't walk a mile for all of that. "Look! what's that moving—in that limb—over there? Quick, your rifle, Bob—it's a wild duck—"

"Don't—Jack, don't—it can't be—too early yet. It's—why—it's—a"—

They moved closer. Its wings fluttered as it struggled to tear itself loose from a branch.

"Why, Jack! it's a pigeon, a carrier, a carrier pigeon. Its legs is caught—there, what's that on the side of its leg?"

Bob reached up and pulled the limb downward while Jack disentangled the string from the twig.

"It's a note."

Rolled into a tiny cylinder was a paper. They unrolled it and read, "Help—provisions gone—Mother worse—Charlie."

The boys stared at one another. Whence? Whither? Wherefore? Scarcely

a sound was heard and each one seemed almost fearful to break that silence to speak. More suffering, and a call for help in such a strange manner.

Jack was the first to speak, "I believe I've got it—Do you remember that little cabin away over across the Lake? Recall last fall just before winter set in we met a lady and her son near there just strolling around. Her cheeks were red and she was so frail-looking. You recall, don't you?"

"I do now."

"And a boy about sixteen, a little younger than we! You know we were in a hurry; he said he'd see us again, but we never did."

"That must be it; I didn't know any one lived in that cabin any more—we must go—we must—our traps—we can see them on the way back—this is human suffering."

One hour, two hours. Three more hours of trail-breaking before they could possibly reach the cabin. The pigeon lay in their hands cold, and weak from struggling. "It's been a pet and they must have kept it for emergency; and a mighty good thing they did, whoever it was—if it's not too late now. Let's hurry Jack, can we?"

Each step seemed to pull harder and 'twas only their long daily tramps that had strengthened their muscles into irony sinews that made them able to travel with even so much speed. They were alone, the two of them, alone, fighting the white barricade that lay between them and the mysterious suffering. It's greatness, its malignant silence stood out in mocking contrast to the beauty of the scene. Alone with the pigeon lying pitifully cold under Jack's coat; alone with the mysterious call for help. Alone they battled relentlessly step by step. A tiny snowbird flitted from the sheltering nook of a pine branch and settled upon an ice-covered cone. The rap-a-tap-tap echoed through the vast emptiness breaking the awe-filled silence. A silence, a stillness that one almost fears to speak lest he lose that mysterious hallowed presence of the Creator.

Just two rods befode them nestled in the thickest of trees was a tiny cabin. A thin gray stream of smoke curled from the red brick chimney at the side of it. Snow was drifted far up past the window. A path had been scooped from the door to a tree. A tree cut down, that obviously had supplied warmth to the occupants.

"There must be someone there; there's a fire at least, but why is there no one stirring around?" said Jack.

"Jack, we can't be too late; the pigeon hadn't been caught there long. It's weak, but not from hunger—it still has a full craw."

They neared the door. Everything seemed quiet within. They stopped and listened, but not a sound could be detected. They waited just a moment, ready for anything. Then slowly, they gave the door a hard push and it opened. They stepped

inside. "Hush Jack, look, don't; we must not intrude—" There beside a cot, upon which lay a human form, knelt a boy, his hands folded and raised pleadingly Heavenward. They stood still listening. "Oh, God send help for Mother's sake. Help her, oh God; You have done it before. The promises! God we know they are true, we believe them, raise her up and send help and food, God, for Jesus' sake, hear us—" The boy stood up and looked about into the faces of the two strangers.

"Here, we have found a pigeon. Is it yours? Had you sent it?"

The boy was almost speechless with gratitude. "Yes, thank God, you found it. The pigeon—where is it? Is it safe?"

"Yes, it is here, just weak from struggling to get loose, it was caught you know."

"It was Mother's pet—it was the only thing we know to do. The storm came so, so unexpected. Our food was all gone and I couldn't leave her long enough to fight the snow. She grew worse with the storm—weak lungs, you know; but now, if you stay here, I'll go back—oh, thank God you've come."

Just then she opened her eyes. "Mother, Mother, help has come! The pigeon saved us, He whose eye is on the sparrow has not forgotten us."

—Youth's Christian Companion.

The Sabbath for Man

SPEAKING on the text, "The Son of man is Lord even of the Sabbath day," W. L. Watkinson remarks, "He does not, however, abolish it, only confirms it by showing its larger spiritual meaning."

Too many have the idea that God in giving laws to us has had it in mind to afflict us and mar our happiness. They think Him tyrannical. But it is not so. He gave us all laws, including those of the Sabbath, because these commands and prohibitions would serve our highest welfare.

Man needs physical and mental rest. The Sabbath laws require him to take what he needs. He needs to be often shaken loose from the earth things and reminded of the things of the Spirit. The Sabbath offers time and opportunity for this. And here is special provision for worship and for instruction in divine things. Also this day is for ministry to others.

How should it be used? As the Lord intended, of course—not for secular work that should be done the day before or left until the day after, not for buying and selling, not for physical recreation or amusement—these have their other days.

The best way to keep from the temptation to misuse the day and the way to avoid the feeling of restraint in the prohibitions is to fill the hours full of that which is good. Do this and please the Lord while you do the good and build yourself for the world that is to come.

"I Will Give You Rest"

Edwin Raymond Anderson

THE huge clock atop the Warner Building was just booming forth eleven sonorous strokes as George and I turned the corner to wait for the bus that would carry us to our respective homes. We were wending our way along these bustling and human-choked streets in the silence of a satisfied heart and Spirit-filled soul—we heard naught of the clangor and noise of the outer world. The message which Dr. Arnold had so stirringly brought us at the evening service, was something that flowed into our uttermost depths, driving out all else. Truly here was a glorious man of God, I reflected, as I thought of the effect of his message upon me.

But fullness of praise cannot be kept embalmed in the frame of one person. It must sing forth unto others of His mighty and everlasting power, through the joy and peace of a dedicated life. I turned to George.

"Dr. Arnold is surely a man used of God, George. I have never listened to anyone who could present the message in such wondrous fashion as he has done tonight."

"You are right, Raymond." He looked about and sighed, "and how we need more men like him!"

I followed the trail of his eyes. Yes, God had dire need of more and still more Arnolds. Here a short distance from us, clinging to the lamp-post, his face ashen in the inner grip of pain, was a poor mortal sodden and drowned with burning liquor. Beyond—a lighted cigarette was pushed between two heavily coated feminine lips. In the front of a brightly lighted tavern, sat a cripple, a dirty and empty cap between his one leg and the cold, hard pavement, crying aloud to the heedless and callous crowd. Yes, Lord, how you are needed here in a million mighty ways!

"By the way, Raymond," my companion broke in upon my thoughts, "his conversion was just as wonderful. God spoke to him in a great but strange way."

I turned in surprise. "Do you know the story? I don't believe I have ever heard of it. Dr. Arnold himself never spoke of it."

"No, it was Robert Hoode who told me of it. It seems that he is acquainted with Dr. Arnold in some way. Yes, it was truly wonderful—"

The arriving bus cut short his words. We crowded our way into it and were fortunate to secure two seats. As we crammed ourselves in sardine like fashion into the tiny space, I reopened the subject.

"You've got my curiosity aroused, George. I wish you would tell me of it."

"Surely—I intended to anyway." He hitched himself into a more comfortable position and began: "It took place in the latter part of the War—"

"That accounts for the scar upon his left palm then. I was wondering about it, for it appeared a bit unusual looking."

"Yes, that's right. To go on, Dr. Arnold was in Company F.; you know, the one that took part in that great drive at—well, it was some French place, the name

of which is beyond me!" He laughed as he saw me grinning at his attempt to pronounce the name. "Anyway, that was his company. And a wild and reckless one it was too, and this man of God was one of the worst. He was loud mouthed then, with never a sentence that did not curse or blaspheme, a heavy drinker and cold as brass. You may have heard of the strange bonds that were formed during the hectic time. Well, here was one of the strangest. In that company was a Charlie Ackerson, a very Godly man, filled with the Spirit. One would always find him in some lone corner with his little pocket Testament, and a serene smile upon his features. The others caroused, but never he; always apart from their revelry. It must have been this inner glow which poured forth upon that face which drew Arnold to him. At first he would but laugh at him—deride and heap abuses upon him. But Ackerson said nothing—just kept on reading."

"I guess that the reading must have got him, George."

"It did, Raymond—that and his silence. It must have gotten under his skin. Here was someone who didn't snarl back at him—just sat and read with that calmness spread over him."

"Well, one night there was a particularly fierce line of fire laid against them. Outside of their dugout, they could hear that terrifying and high-pitched whistle and the shaking rumble of falling shells. There was a tense silence in the air. Somehow, these wild and heedless fellows felt that the dark wings of death were very near. One side of their dugout had already caved in, showering huge mountains of earth and slime upon them. Some of the men bit their finger-nails and clutched at long empty bottles. Others tried to play cards with fear-trembling fingers—cards which spilled upon the floor; they just sat there and stared at that bare and crude table. And there off to one side was Ackerson with his open Bible and that eternal smile. For a moment Arnold stared at him, his frame heaving in clammy fright. Then he sank down beside him and tapped him upon the shoulder.

"Ack, how can you take this so easy?—all this noise and those shells dropping down upon us like kingpins. It's driving me crazy, and all you do is just sit there—sit there—and read!"

"Ackerson looked up for a moment of silence. Then he pointed to a place in his Book. Arnold bent down to read. " * * and I will give you rest."

"There was a crash of falling timber at that moment, followed by a half-crazed shriek from some distant corner. Then—silence. Arnold shook in a frenzy of fear, but then quieted down and turned to the other. The finger had not moved. It was still there. * * and I will give you rest'.

"Rest—rest, Ackerson!" The eyes closed for a moment, "the peace of His presence—"

"Whose presence? I don't see anyone!"

"'You can't. It's here,' he pointed to his heart, 'that's what my Lord and Savior, the peace-giving One, is. Here is where Jesus lives and fills me with His joy and assurance.'

"The brow of the startled listener wrinkled. 'Jesus?—seems that I—'

"Did you ever hear of Sunday School, Arnold?"

"Sunday school? Yes—' the eyes misted in thought, 'I think that I—oh, yes! Sunday School—yes!'

"Remember?"

"Yes—now I do! Something about some one knocking upon a door—'

"There was another loud and terrifying crash and an enormous crackling and swaying of the remaining frame. The dim light flickered and hung by a single strand.

"That doesn't matter when you have opened the door to his knocking, Arnold.'

"Open the door?—what door?"

"The door of your heart. Just the confession of your sins—just the humble and willing receiving of Him into your heart!"

"Is that why you can smile all the time?"

"I?—no, not I. It is Him smiling through me, Arnold! That's the peace that passes all—peace and inner quiet no matter what may be upon the outside—'

"The words were cut short by a terrific blast which shook the dugout as if it were made of paper and tissue. Frantic cries filled the dust clouded air, as heavy boards pushed by the pouring tons of earth crashed through everything and sank into the swirling torrents of mud. Arnold opened his mouth to cry aloud—caught a glimpse of Ackerson, with his eyes closed—blinding nothings—then a searing crash against his head and blackness—."

For a moment, George paused. Only the hum of the bus and the flying train of street lights rushing past in the darkness, broke in upon the spell of that story.

"Then—what happened?" My voice was strangely weak.

"They never did find Ackerson. His body must have been cut to pieces and buried beneath that wreck. Arnold they found—badly bruised—and carried him to the hospital. But here is a funny thing—when they found him, he had a small, mud-stained Book in his hand. How it got there and stayed through all that ruin and debris, no one knew. And queerer still, it was open. Do you know to what place, Raymond?"

I could not speak. The clear moving hand of Almighty God upon all of this, left me speechless under its tremendous power.

"It was that very same passage—mud all about it, but that was free and clear. It stood out like a beacon in the fog. '* * and I will give you rest'. They showed it to Arnold when he regained consciousness. For a moment he was silent, as if struck by some sweeping, invisible force—."

"By the way, he is going to speak on Paul tomorrow night. You are coming, aren't you?"—*Selected.*

"I waited patiently for the LORD; and he inclined unto me, and heard my cry."

The Greatest Commandment

Mark 12:29-31

Rev. MacFadyen, Edinburgh, Scotland.

When our Lord had put the Sadducees to silence by His wise reply to their ensnaring question, a scribe, apparently with no malicious intention, came forward and asked what was the greatest of all the Commandments. The Jews made much depend upon external observance. But surely it was not a question of little or great, seeing that if one offended in one point, he was guilty of all (James 2:10). Jesus therefore mentions no one special command as of more importance than the others. He points to a summary of all the Commandments. He who performed the first Commandment as given by Jesus, and the second like unto

knowing the sins of Israel, said, "Oh, that my head were waters, and mine eyes a fountain of tears".

He who loves God will obey His commandments, and run in His way, and seek to do His will. He who loves God will also patiently suffer for righteousness' sake. He will endure persecution rather than deny his Master. Christ's love for us carried Him to the Cross. We should be prepared to yield our lives unto Him. His greatest gift, that of Jesus Christ, should draw forth our loving gratitude. The Holy Spirit takes away the stony heart and gives us a heart of flesh. "We love Him, because He first loved us" (I John 4:19). The diamond shines because the sun has lighted upon it; so our love to God is begotten in us by His love to us.

"Sacrifice and offering Thou wouldest not". It is not penance nor sacrifice which God asks. How strange that God should love us, who are so unlovely, and should ask for our love, when there are unnumbered throngs of unfallen intelligences who render Him ceaseless praise! Love will be the reigning grace in Heaven. Faith will be lost in sight, and hope realized. Our love to God must be sincere and strong. It must bring into operation all our forces and faculties. Such a love cannot be divided between God and the world. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Love to God must transcend even all natural love and lawful affection for those near and dear unto us. Love to God must be undying and constant. When the pulse has ceased to beat then life has fled; so no spiritual life can exist where love is absent. So the plant will soon die if not rooted well in the soil, so shall our spiritual life wither if not rooted and grounded in love.

In the great days of the Roman Empire there was in Rome a temple in which the altar fire was never allowed to go out. The love on the altar of our hearts should evermore be aflame! Mary brought an alabaster box of ointment, very precious, and so love delights to bring the best to the Master. Love demands our best diligence and our highest industry. But we must remember that obedience without love is nothing. Love delights to obey the loved One. "Ye are my friends, if ye do whatsoever I command you".

Love to our fellowmen will be a sure result of the love of God in our heart. Love of the brethren is one of the sure marks of the Christian life (I John 3:13, 14). The holy brotherhood of believers, born of the one great Spirit, redeemed by the one great Sacrifice, and indwelt by the one great love of God, bear one another's burdens, and so fulfill the law of Christ. Remember, love is a tender plant! The cares of the world sometimes cripple it. Be always provided with oil, so that the lamp of your love may be kept burning brightly.

"The greatest of these—is love."—*Sel.*

There is one case of deathbed repentance recorded (the penitent thief), that no one should *despair*, and *only one*, that no one should *presume*.—Augustine.

A Glimpse of Thee

Fannie E. Davidson

*A glimpse of Thee has made me whole,
Has cleansed my heart and blessed my soul,
Has saved me from eternal night,
And turned my face to heaven's light,
Where I shall dwell while ages roll.*

*The heavenly light that o'er me stole,
Completely changed for me life's goal,
What glories dawned when came to sight,
A glimpse of Thee.*

*Now let my lips Thy name extol,
And tell Thy love from pole to pole,
And let me tell Thy power and might,
Can set the vilest sinner right,
And show to them on life's dark shoal,
A glimpse of Thee.*

it, would surely fulfill the law. The subject of this passage is—love to God. But we must have faith in God before we can love Him. The heathen have gods many, and lords many, but we believe in the unity of God, and the Holy Spirit reveals to our spirit something of the majesty and mercy of God.

Love to God, and love for God, is the very essence of true religion. Love finds its highest delight in God (Ps. 37:4). Love is the desire of the soul for God (Ps. 42:2). We long for His fellowship. We rejoice to meet Him in the Divinely appointed ordinances. More than our necessary food, and more than all the carnal delights the world has to offer, is this unspeakable fellowship of the love of God. If the sun were never to rise again the whole earth would become filled with death and gloom. Without Love, our souls become a sepulcher and filled with the darkness of night. The love of God involves the hatred of sin, for is not sin rebellion against God, the violation of His law. As the Psalmist said, "I hate every false way" (Ps. 119:128). How can we love sin after having been redeemed from it? Our love will make us mourn over the sin committed. Jeremiah,

Light

H. O. Inch

"And God said, 'Let there be light: and there was light.'" (Gen. 1:3).

LIGHT is the crown of glory of the visible world. It is the source of life and energy to the body, and it is the symbol of truth to the soul. So far as we know it is the most beautiful and glorious of all the material works of God, the first born creation. We read that "the earth was without form and void: and darkness was upon the face of the deep." God spoke and light flashed into being. It is the chosen medium through which the Divine energy continues to bestow and sustain life. Every thing that lives and grows in the whole kingdom of Nature derives strength and stimulus from the light. When we would describe a scene of peculiar desolation and death, we say, There is no light there. Man makes his fellow-man the companion of misery by surrounding him with prison walls and pitiless doors thru which its cheering rays can never pass. When the Scriptures would shadow forth the horrors of a home where despair reigns supreme, they shut out the light and bind its wretched inmates under chains of darkness forever.

The enemy of all good, the father of all evil, is fitly called the prince of darkness. The Divine Deliverer, who came down from the throne of heaven to save the lost and to drive the demons of darkness out of the world, is with equal fitness, called the Prince of light. He began His mighty work by opening the eyes of the blind, as He began the days of creation by sending forth the quickening word. "Let there be light." When He would gather His hosts from afar for the conquest of the world, He lifts up a banner of light. When He would put into their hands a weapon of ethereal temper for defence in every peril and for the defeat of every foe, he gives them light for a sword and a shield and a spear.

The mightiest and most marvelous changes that ever take place in the visible world are due to the swift and silent agency of light. When the day breaks in the East and the shadows of night melt into morn, it seems as if God had said again, as in the first creation, "Let there be light." The gloom and the horror of the night vanish. The world, which was silent and formless like chaos in the darkness rises to view with clear and orderly proportion. The hills resume their wonted range. The valleys unroll the endless panorama of forest and field. The rivers stretch their silvery band beyond the utmost reach of the eye. The smoke of farm houses rises on the distant landscape. The song of birds

welcomes the day. The silent sea of houses and streets of a great city begins to heave and roar with the rising waves of toil and traffic. The merry voices of children mingle with the clatter of wheels and the cry of busy men. It is all life and action where an hour before silence and darkness reigned as in the tomb.

Always and everywhere, in all the languages of the earth and in all the thoughts of men, light is the symbol of life, of beauty and of gladness. It falls on all alike regardless of station or conditions of life. It falls on the face of the dead and clothes the king of terrors with serene and chastened beauty, and lifts the hearts of the

A HINDU WOMAN'S PRAYER

O God if I worship Thee for fear of Hell, burn me in Hell: if I worship Thee in hope of Paradise, exclude me thence; but if I worship Thee for Thine own sake, withhold not from me Thine everlasting beauty.

sorrowing household to Him who is the resurrection and the life.

All through the Scriptures, in history, in poetry and in parable, light is the symbol of safety and peace; the source of life and joy, the symbol of glory and of good, the guide of the erring, the help of the needy, the hope of the lost. When the patriarch Job would describe the state of the departed in terms of the utmost horror, he calls it a land of darkness itself, where the very light is darkness. And Jesus, the Divine teacher, ascribes the most abandoned and hopeless character to the man in whom light has become darkness.

The apostle wrote more wisely than he himself knew when he said, "God is light." There is no life beyond the reach of light. It is ever in God that we live and move and have our being. We have only to desire it, and this infinite and everlasting God will be unto us as a Father. He will look upon us with all the special and tender interests which the kind parent feels in his own children. He will make us partakers of His own nature, heirs of the riches and glory of His boundless kingdom. He will be with us through the whole journey of life, and His presence shall be our guide when we enter the valley of the shadow of death. When this perishable frame returns to the dust, He will clothe us with a body

which shall be as ethereal as the light, and which shall traverse His kingdom from world to world as swift and as far as the beams of the morning fly. To secure that blessed and glorious existence for our own we have only to believe Him who is the Light of the world—we have only to follow Him who has brought life and immortality to light.

And in the sweet anticipations of faith, we can walk with the king and rejoice in His light. He comes to ask our companionship, and He offers to guide us in the safe way. From His presence flows the only light that has ever dawned upon the path of the hopeless and the wandering. He comes to the family circle and makes an earthly home the vestibule of heaven. He comes to the dark chamber of affliction, and to the weary sufferer and the broken-hearted mourner there is no more night. He walks with us in the busy street, and our hearts burn within us all the way. He comes to the counting room, and the perishable goods of the merchant are transformed into the treasures of heaven. He comes to the workshop, and the place becomes holy as the house where Paul wrought at tent making in Corinth. He comes to the poor, the lonely and the heartbroken, and His presence charms away all their complaints and sorrows. He comes to the learned, the gifted, the mighty, and they meet Him in all the lofty walks of science, they see His sovereign Hand in all the events of history, they crown Him above all the glories of the world. He comes to the dungeon, the rack and the fire, where His faithful ones are tortured for a testimony unto His name, and they sing for joy amid the agonies of martyrdom. He comes to the silent chamber, where a weeping household are waiting to see a Christian die, and both the living and the dying feel that the bitterness of death is past when they see His face. Surely such a Friend, Guide, Comforter is entitled to say, "I am the light of the world."

To those who bear with patient love
Life's weary load from morn till night
There comes a promise from above;
"At eventide it shall be light."

"Though clouded may have been the way
And traced by sorrow, care and blight;
Though slow the hours and long the day
"At eventide it shall be light."

—Free Methodist.

It is a sense of union with Christ as our Head that gives us also the sense of union one with another; and it is only when this is maintained in our souls that we can occupy our true place on earth, whether in our relationship to Christ or to His people. For example, when gathered to the Lord Himself at His table, we are never there according to God if we are not consciously one with Christ, and one with all the members of His Body. It is only then that we rise above all sectarianism, and "comprehend with all saints."—Scripture Truth.

REPORTS

(Continued from page 248)

will long be remembered. It was not the privilege of the writer to be present but he was well pleased with the echoes he heard of the meeting from those of our people who were present. That Sunday the writer gave a missionary message in the afternoon and preached an evangelistic sermon in the evening at a tent meeting of the United Zion Children near Reamstown in Lancaster County, Pa. The meeting was well attended and we had a good time in the Lord. Two souls knelt at the altar of prayer during the evening meeting.

The calls at the Mission parsonage by such people as Sylvanus family from Des Moines, Iowa or the Bishop and C. W. Boyer family from Dayton, Ohio, and others can best be explained in the words of C. W. Boyer in our Visitor's Book, "An Unexpected Treat." We were sorry that these dear people could not spend a Sunday with us in meeting or a Thursday night prayer meeting, but we did appreciate their call.

A perusal of our Visitor's book for the month of May reveals the following: "The Executive Board was kindly received by the congregation at Stowe and rejoice in the work being done here. May God continue His blessing.

"We also were appreciative of the hour spent in Bro. and Sr. Climenhaga's home where we enjoyed tea and cake and were thrilled in the singing of Gospel songs. May God bless you. E. J. S."

The visits of others were equally enjoyed. The co-operation of our own dear ones shall always be remembered. Every donation of food stuffs, clothing for the poor, etc., by one and all has not been overlooked.

For some reasons no offerings came in from outside churches or Sunday Schools during these three months and since the hall offering, due to lack of work and hard times, fell off some, it becomes necessary to report a deficit in the financial report. This we deprecate very much but knowing that God has known all things also recognizing that our dear brethren will come to our assistance if they but know the want, we feel that our every need will be supplied.

A few private donations made it possible for us to attend a number of love feasts in the Pennsylvania churches during the spring months for which we thank God.

Financial Report	
Receipts	
Balance on hand	\$ 8.36
Hall Offerings	76.12
Private Donations	3.00
Total	\$ 87.48
Expenditures	
Table Supplies	\$ 49.94
Household Necessities	24.97
Fuel for Mission and House	10.10
Water for Mission	1.80
Electric and Gas	10.30
Car Expenses	14.62
Total Expenditures	\$111.73
Deficit	\$ 24.25

Yours for the Best of Christ and the Church,
John and Emma Climenhaga.

PHILADELPHIA MISSION

3423 N. Second St.
To the Visitor family greeting:

We are glad to again report victory through the precious name of Jesus, the One who has died in our stead that they can go free. To Him be praise, glory and adoration.

We are glad for the many contacts we were permitted to make during the past three months, in homes, hospitals, and even

at our back door as we minister food to the hungry and needy. May the prayers that are offered in their behalf be answered and in God's own time and way may they be saved and won for God.

We thank the Lord that He has so bountifully supplied our every need, not only in temporal blessings, but has given grace to live and shine for Him and thus be made a blessing to others. We are glad that our motto is others, and the joy of serving others is a blessing to our own souls as we minister in this way.

We are glad to have with us, our sisters Fannie Schock, Regina Coup, who have so faithfully helped since Sr. Emma Crider had been called home because of her mother's illness. May the Lord richly bless our sisters as they have given of their service here at the mission at this time. We know that the Lord is ever mindful of His own as they wait before Him and do His bidding. We thank all who have so nobly come to our help with their prayers as well as their means and we know He who cares for the lilies of the field will also care and provide for His own.

We are glad to mention the new workers that are coming, Bro. and Sr. Jesse Hoovers, and may the blessing of the Lord be theirs as they take up the work here and may many souls be garnered in for the Master is our prayer.

We solicit your continued interest and prayers as we labor for Christ and souls.

Financial Report for Apr., May, and June, 1939

Balance on Hand April 1, 1939.....	\$ 8.05
Mission Offerings	41.32
Individual Offerings	
David D. Hershey	41.50
Clair Hoffman	31.50
Avery Sollenberger	1.00
Warren Pierce	1.00
Elizabeth Williams	1.50
Fannie Schock, Regina Coup	50.00
Bishop C. N. Hostetter, Sr.	2.00
Lovina Jarrell	2.00
Rebecca Schock	2.00
Evelyn Piper	1.00
In His name	3.00
Alida Wolgemuth	3.00
Total Individual Offerings	140.50

Total Offerings with balance

Total Offerings with balance	\$189.87
Expenditures	
Groceries	\$ 98.19
House furnishings	61.64
Gas bills	8.29
Incidentals	6.52

Total expenditures

Leaving a balance in treasury July 1...\$ 15.23

Charity fund report for Apr., May, June, 1939

Balance April 1	\$ 1.19
Wednesday eve. prayer meeting offer....	15.17
Offerings Balance	16.36
Expenses for poor	10.69
Leaving a balance in treasury July 1...\$	5.67

Other Donations for Mission by: Eld. Abner Martin, Samuel Brehm, Myra Leshner, Esther Isles, Mr. and Mrs. D. H. Hershey, Troy, Ohio, Mr. and Mrs. John Tompson, Elizabeth Kraybill, Rebecca Schock, Clair Hoffman, Mr. and Mrs. John Hoffman, David Hershey, Joe Nevins, American Store, Alida Wolgemuth, Fannie Engle, Elias Musser, Frances Rosenberry, Wm. Rosenberry, Mrs. McQuire, Mr. and Mrs. Webster Eshelman.

Yours in His name,
Barbara E. Hitz, Emma Crider.

GRATEFUL PRAISE

Dear Readers:
Greeting in the precious name of Jesus:

I've reached the land of corn and wine
And all its riches freely mine.
Here smiles undimmed one blissful day,
For all my night has passed away.

I praise the Lord for what that little word ALL means. That all the riches of Christ Jesus are mine just by laying my claim upon them. But it did cost something to get into this land. It cost me my all. The

gate was wide enough for only me, I could not take or bring the bundle of the unknown along. But I'm so glad Jesus took me in. I was not worthy. But it was all through His great love for me.

What a comfort all the riches, the precious fruits of love, and the wonderful privileges we have in Him.

I've met the giants too, but I am so glad:

My Saviour comes and walks with me
And sweet communion here have we
He gently leads me by His hand,
For this is Heaven's borderland.

I am so glad that I have placed my hand in His and He holds, and I thank Him for His keeping power.

I have such good company too, in this land. I am so glad for the communion and fellowship I can and do have with Jesus, and also with His children. Then too, the precious fruits of love to feast upon.

Recently I was thinking about the prodigal son how he fain would have filled his belly with the husk. Then I thought and what have we Christians to feast upon? This stanza of "Beulah Land" came flooding in as never before. That little word all seemed more precious sweet. I am so glad we can have our hearts so filled with the fruits of Canaan—love, peace and joy, that the vain things of this old world have no room. Yes, there is no room either for grudges and vain imaginations. I am so glad for the blood, a clean and open heart. It does not pay in this world to trifle with anything unclean before God, for sin cannot enter Heaven.

We need to watch, Satan is busy. It isn't any wonder that Jesus told us to "watch and pray." He knew the shrewdness of Satan. So many times he tries to discourage me, especially in testifying for the Lord. But the best way to keep well, it is the only way to keep the victory, is to keep testifying. I do want my daily life to tell for Jesus. That will testify louder than my testimony at prayer meeting. By testifying we can honor God. I find so many places and times in my daily life to honor God, just in little things. So often we might think the little things don't amount to anything, but it is the little things that do count. If we are not faithful in the little, God will not give us great things. The way down is the way up, so I want to keep humble at the feet of Jesus.

I praise God too, for the blessed privilege of prayer. The privilege of looking God in His face and calling Him "Abba Father" and then claiming His promises. Of course, we cannot see God's face but we can have that clearness of heart. I am so glad He is my Guide. It pays to let Him be my Guide even in the very smallest details of my life. Yes, it pays. It pays. Sometimes Satan has tried to discourage me, that others seemingly had an easier way. But I've proved that the consecrated cross, the consecrated way is the best. I am so glad I am willing to spend and be spent for Jesus' sake.

I want to praise God too, for the way He has and is continually caring for my dear Mother and me, and for the way He has been supplying all our needs, physically, financially and best of all spiritually. O, I praise Him for His wonderful Grace. I do want my life to tell for Jesus wherever I am or go. I am determined to be faithful until Jesus comes. I never can praise Him enough for what He has done for me.

I praise Him for definite answer to prayers in the past. But I am trusting Him for greater things in the future. Pray for me that I may ever be faithful to His trust.

Edith M. Wiles.

BIBLE CONFERENCE AND FOURTEENTH ANNUAL SUNDAY SCHOOL MEETING
Martinsburg Brethren in Christ Church
August 5th and 6th, 1939

Saturday Forenoon	
9:30	Devotional
9:45	"The Evergreen Life", Part 1..... Elder Ohmer U. Herr
	Message in Song
10:30	Reading.....Beulah Kanode
10:45	"Box Religion".....Eld. Elwood Flewelling
11:30	Dismissal
Afternoon	
1:30	Devotional
1:45	"The Good, Great and Chief Shepherd" Elder Elwood Flewelling
2:30	"The Evergreen Life", Part 2..... Elder Ohmer U. Herr
	Message in Song
3:30	Dismissal
Evening	
7:00	Devotional
	Message in Song
	Reading.....Dorcas Slagenweit
7:15	"Justification and Sanctification Compared and Contrasted".....Eld. O. U. Herr
8:00	Sermon.....Elder Jesse Lady
	Message in Song
Sunday Forenoon	
9:00	Sunday School Session.....Eld. O. U. Herr
	Message in Song
10:00	"Problems that Arise in Sunday School Work".....Elder Elwood Flewelling
	Message in Song
10:45	Sermon.....Elder Jesse Lady
11:30	Dismissal
Afternoon	
1:30	Devotional
1:45	Children's Meeting.....Sr. Elsie Carper
	Message in Song
2:15	"The Christian and His Bible"..... Elder Ohmer U. Herr
	Message in Song
	Reading.....Elda Mae Kanode
2:45	"Who is Responsible for the Success of the Sunday Schools?".....Eld. Jesse Lady
3:30	Offering
	Dismissal
Evening	
7:00	Devotional
7:10	Young People's Program.....Y. P. Society
8:15	Sermon.....Elder Elwood Flewelling
EVERYBODY WELCOME	

Editorial

(Continued from page 243)

things about which they have been repeatedly warned and which, in themselves, are exceedingly dangerous.

We are thinking just now of the menace of marihuana. "This is classified by the G-men as the 'killer drug.' Of old, it was known as 'hashish,' from which name we get our modern word 'assassin.' The latest figures obtainable from the office of Harry Anslinger, Commissioner of Narcotics, Washington, D. C., show an increase of almost 97% in the seizure of plants, dried bulk marihuana, and cigarettes during 1936 as against '35, or an increase of from 195 to 386 tons of these in one year is at once a threat and a challenge."

This awful scourge, backed by the lowest and most damnable Satanic forces that can be found in the world, is producing such terrible results that people everywhere should be informed concerning it, and the youth of our land should be guarded against the terrible danger of contamination. As never before, we should be holding up to them the great work of our Lord Jesus Christ on Calvary. Let us make known that He is able to save, not only from this but from every other form of sin and sinful indulgence.

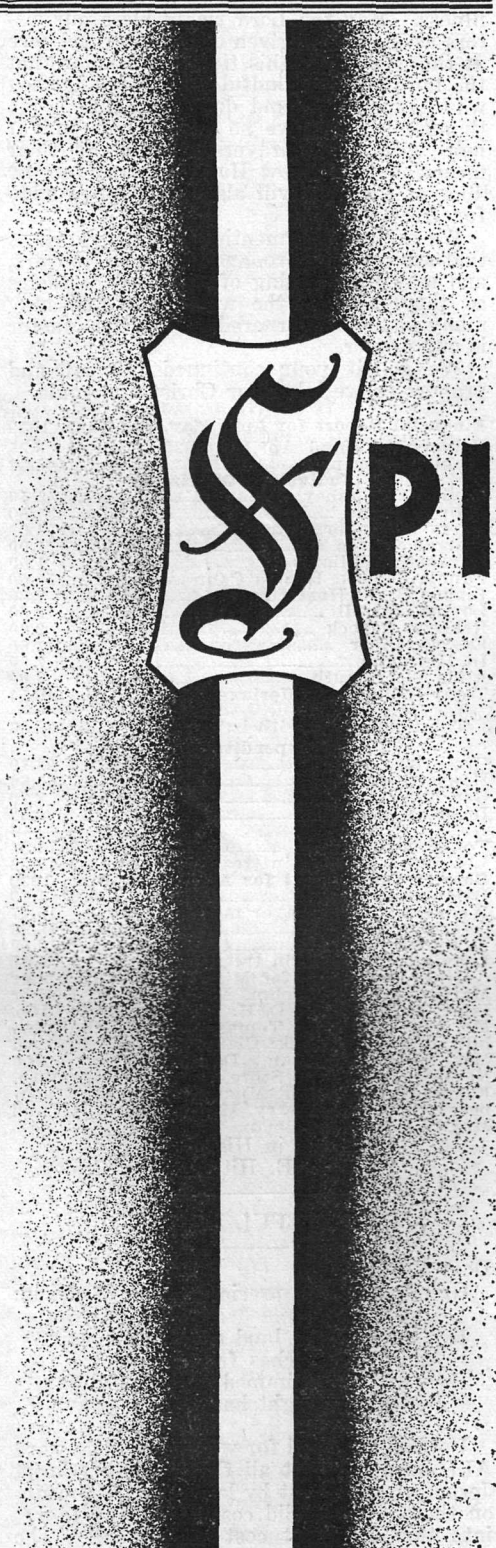
The moment a boy or girl smokes one of these cigarettes, which is known as a "reefer," they at once partake of physical, mental, and spiritual ruin, for it immedi-

ately affects one with a sudden terrible madness and passion which is both soul and body destroying. Abnormal thoughts, words and actions become commonplace, every moral barricade is broken down and the smoker is launched, within a matter of minutes, into a veritable maelstrom of debauchery in which sexual passions dominate, and drive the individual, regardless of age, color or sex, into unspeakable perversion such as could not properly be listed in these pages.

A sixteen year old high school girl quite

recently gave this testimony: "These preachers—standing around and telling us how fine and splendid we young people are! They either do not know, or else do not care what we do. Some day I'm going to kidnap one and take him to one of our parties. I'll bet his next sermon would be about sin and that's what we need."

The great majority of parents have very little real knowledge of the actual conditions pervading the thought, life and activity, of our youth of high school age, nor of the temptations awaiting them.



Announcing

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Songs

THIS splendid new song book is now ready for immediate shipment. It is a splendid collection of choice Gospel songs and hymns suitable for all the services of the Church, Sunday School and Youth Groups. It contains 234 numbers of songs, choruses, responsive readings, etc., and is well printed on good paper, bound in tough Bristol Board covers. It is just the book you have been looking for, for prayer meeting, tent services and group singing.

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