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EVANGELICAL VISITOR

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THE GARDENS OF GOD

By Rev. H. S. Tool



There is a path that leads away to gardens God has planned
Where flowers bloom among the rock and stalwart cedars
stand;

Along that path are strewn the thoughts that God has had
for men,

But, it is not the dust blown way where multitudes have been:
It is a dim and unused trail that winds among the stone,
Unused save only by those souls who walk alone.

There in God's fragrant gardens the skies seem never far,
Those trails are corridors that lead to where the angels are;
The home of childhood fairies, God's ministers of care;
Those mystic spirit beings seem to have their dwellings there;
Is it but vain imagining, mere fancy of the mind
That God's angelic beings to our needs are never blind?

God dwells among his gardens, God waits and men postpone;
Not bread and fish they gather but a scorpion and a stone,
And God who loves and pities would never have it so
For he waits to bless his children in his gardens here below;
With never time for praying, too busy with their care
The multitudes of earth forget that God is waiting there.

So many paths are overgrown by weed and piercing thorn,
Dim paths that led the spirit to the heights where love was
born,

Old mourning paths that hunger to be worn in just the way
They were when Enoch walked with God or Jesus went to
pray;

O God is in his garden, he has his dwelling there:
And God is ever waiting to relieve the soul of care.

July 6, 1929.

The Next Issue of the Paper will be a Special Easter Number and you will want Extra
Copies for members of your family and a friend. Let us have your order now.

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Call Mr. Taylor Home

I NTERESTING CONFIRMATION of The Christian Century's estimate of Myron C. Taylor's prospective status at the papal court came just as last week's issue was going on the press. It came from Vatican City, where, if anywhere, the exact facts ought to be available.

The Christian Century has been arguing that, in spite of the irregularity of his appointment, Mr. Taylor will become de facto a fully fledged ambassador to the Vatican; that his mission is no more "temporary" or "personal" than that of any other ambassador; that his appointment constitutes the establishment of diplomatic relations with the head of the Roman Catholic Church, contrary to the will of a vast majority of the American people, in violation of the American principles of keeping the state separate from the church and giving equal treatment to all churches, and without warrant in law, and that it is so received by the Vatican.

A dispatch from Vatican City by the correspondent of the *New York Times*, Herbert L. Matthews, under date of February 13, has been widely printed in the daily press. It contains so much interesting and relevant information that its important paragraphs must be quoted in full:

(Copyright, 1940, by the New York Times)

Vatican City, Feb. 13.—Myron Taylor, whatever his official title may be, will be considered just as much an "ambassador" to the Holy See as the representatives of the other nations, the writer was told today by a Vatican jurist, who has just completed a study of the diplomatic precedence and procedure involved. A similar conclusion has apparently been reached in Vatican circles generally.

Taylor, it is argued, will have to present credentials without which it is not possible to accredit any kind of diplomatic agent, even an extraordinary and personal one. According to international law, all diplomatic agents are named by the sovereign (in this case the head of the state, President Roosevelt) and therefore they have a public character.

Hence, the fact that Taylor has been named personally by Roosevelt, does not distinguish him from other diplomatic agents who, in representing their states, also represent their sovereigns personally. Since Roosevelt cannot as a simple American citizen send a representative to a foreign sovereign, he can only send Taylor here through his position as President of the United States.

Diplomatic agents, it was pointed out, are sent not by governments but by sovereigns or heads of state, and the change of government does not necessitate a renewal of the credentials. Only a radical change of regime, it was said, can bring that about, which means that, from the legal viewpoint, Taylor could remain accredited to the Holy See even after Roosevelt ceased to be president.

Moreover, even if Roosevelt be considered as head of the government, rather than head of the state, it would not change the official and public character of the diplomatic agent, it was said. . . .

There follows a brief discussion of conceivable, though unusual, variations in the form of credentials or the method of their transmission, or special limitations of the ambassadorial powers, and in conclusion a paragraph which, though in the original dispatch, was not generally printed in the press:

In any case, it is felt that Taylor's juridical status will not differ from that of other envoys, whatever political interpretation is placed on his mission in the United States.

Vatican experts are not to be taken in, as many American Protestants have been, by specious distinctions between a "private" envoy sent by the head of a government and a public diplomatic agent, or between an emissary "with the rank of ambassador" and one who is an ambassador. The Vatican has been angling for the establishment of diplomatic relations with the United States too long and too eagerly to fail to recognize it when it comes, even when it comes in devious and irregular ways and to the accompaniment of assurances, for home consumption in the United States, that it is not that at all!

In this decision to give the President's envoy full diplomatic rank and to regard his appointment as the initiation of a continuing embassy, the Vatican is, we think, quite within its rights. Naturally it is not its business to go behind the returns and inquire whether an envoy whose credentials entitle him to diplomatic status under international law is entitled to hold those credentials under the laws of the country from which he comes. But that is a consideration which Americans cannot ignore.

The federal Constitution (Article II, Section 2) provides that the President "shall nominate, and by and with the advice and consent of the Senate, shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court," etc. The President has no authority under the Constitution or the law to appoint any ambassador or to confer ambassadorial rank upon any person without "the advice and consent of the Senate." To attempt to do so is a plain usurpation of power, which is no less culpable when devious means are employed with a view to gaining the end without meeting the constitutional requirement. To send an unauthorized diplomatic agent who is to be considered a "personal repre-

sentative" by American citizens and an "envoy with full diplomatic rank" by the court to which he is accredited is a species of political legerdemain that ought to be resented by both. It gives a phoney ambassador to a court that wants a real one, and it maneuvers the United States into a diplomatic relationship that its people do not want and that the President himself has admitted the Senate would not authorize.

As to the first of these considerations, it may be said that it is useless to waste sympathy on the Vatican for having foisted upon it an unauthorized ambassador, since it shows signs of acute gratification at the appointment of even that kind. And that, so far as it goes, is quite true. The Vatican has a well deserved reputation for diplomatic competence, and it can doubtless take care of itself in this matter. In fact, that is just what it is doing, as Mr. Matthews' dispatch from Rome proves.

While it is under no obligation to question the validity of Mr. Taylor's credentials, and can content itself by basing its treatment of this "first ambassador" (the pope's phrase) upon the principles of international law, it would be gratuitous to suppose that the Constitution of the United States is a document unknown in the papal chancellery. The Vatican doubtless understands well enough that the envoy whom it is preparing to welcome is not legally commissioned and that the "provisional embassy" (again the pope's phrase) which he is advertised as coming to establish is no embassy at all according to American law. But in its eagerness to exhibit to the world a rapprochement between the American government and the Holy See, it can afford to overlook these irregularities for the present and it has its own methods, chiefly by the use of its characteristic pomps and pageantries, of making a fictitious embassy look like a real one.

Nevertheless, we consider it an affront to the Vatican to invite its cooperation in that solemn pretense, however willingly the invitation may be accepted.

If it be objected that there can be no real ground for objection to an ambassadorship that is not real, the answer is twofold: first, that there is valid objection to an arrangement which invites the exploitation and publicizing of a diplomatic relationship between state and church, even if that relationship has not been legally established; and second, that the whole project is shot through with such confusion and misunderstanding as to vitiate it beyond redemption and to forbid the hope that any good results will come from it.

This is not primarily a religious issue. It is fundamentally a political issue—that is to say, a matter of public policy. It has to do with the maintenance of the American principle of the separation of church and state and of maintaining on the part of the government identical attitudes toward all churches. That principle vanishes the moment the government, or the President, singles out one church to be the object of diplomatic relations, whether regular or irregular, and the recipient of an ambassadorial envoy whether permanent or temporary.

Least of all is this in any sense an anti-Catholic campaign. While Protestants may reasonably feel that they have special responsibilities in this matter because they were chiefly instrumental in establishing the American principle of the separation of church and state and must stand as a unit against encroachments upon it, it is to be remembered that Roman Catholics also, in the early days of this republic and in the days of their weakness in this country, were ardent advocates of that principle in the United States. On no other terms could they have been freed from the legal disabilities under which they had labored in the colonies and under which Protestants labored then—and labor now—in Catholic countries. To that principle Catholics owe the greatness to which they have grown in this country. If what they want is liberty, not special privilege, they ought to stand shoulder to shoulder with Protestants and Jews in its defense.

There is only one way out of the confusions and illegalities of this pseudo-ambassadorial appointment: Let the President call Mr. Taylor home. If that would be too embarrassing, let him cancel whatever credentials have been delivered through the state department and give him a letter of introduction which shall in substance say: The bearer is my friend, Mr. Myron Taylor, an eminent and respected private American citizen. Any courtesies extended to him and especially any information that may be conveyed through him regarding plans for peace will be appreciated by the undersigned.

That does not sound very diplomatic. It isn't. It is not even shirt-sleeve diplomacy. It is no diplomacy at all. But it describes the only kind of emissary which without action by the Senate the President of the United States can send to the pope.

THE CONSCIENTIOUS OBJECTOR.

Some of us vividly recall the conditions faced by the young men of the church in the last World War and the utter lack of any organization or definite plans to meet the situation. Our people had very little standing or consideration among those in authority. For this, the latter were not wholly to blame. It was ourselves. We recall, too, the fine courtesy shown us by other bodies and their apparent willingness to work with us and to help us, for which we have always felt grateful. On the other hand, there is always to be encountered a suspicion and doubt of the sincerity of a young man's conscientious scruples when he is conscripted for war. The question usually arises, "When did the young man become a Conscientious Objector? Was it a part of his belief and did he exercise the principles of nonresistance in his daily vocation and association with other people? Was the C. O. Conviction one of the high points of his faith, or did he become a C. O. after conscription?"

We must remember that it is perfectly natural for those who do not see this question in the same light we do, to be ready to suspect the sincerity of a C. O. on the slightest excuse. It has long been our conviction that something should be done in this regard during peace times, and that a definite effort should be made to place ourselves on record, not only by the registration of memorials such as were recently authorized by our General Conference, but where individuals themselves could be registered as Conscientious Objectors.

We note that the National Council of the Protestant Episcopal Church in session recently in New York, set up a plan by which members of that communion who are conscientiously opposed to participation in war, could be formally registered. It is also now reported that Methodists and Congregationalists have made similar arrangements and that the Disciples of Christ have set apart Sunday, April 21st, as a day for enrollment of Conscientious Objectors. It is highly significant to note that in none of these cases is it proposed to carry on a campaign to encourage such enrollment. In fact, it is not a pacifist drive, but the arrangement does afford an opportunity for those whose consciences have impelled them to adopt and to carry out in practical life the principles of nonresistance and who would refuse military service in the time of war, actually to go on record to that effect in the time of peace. The Quakers have always been given credit for being absolutely sincere in their profession of nonresistance. It is obvious they have maintained these principles in time of peace, as well as in time of war. Consequently, their position has been respected and their sincerity undoubted.

Of course, there are many who would maintain that it is not likely that America



will participate in the present conflict in Europe, or that should she do so, it is a bit late for us to register as C. O.'s. As a people, we can be thankful that our memorials were put on record with the United States and with the Dominion of Canada before the outbreak of the present European conflict. We do not think it would be out of place to maintain a registration of Conscientious Objectors, renewable every two years, and we personally believe that now is the time for the Executive Board of The Brethren in Christ to take such steps that would set up the machinery of such a registration immediately. We believe the matter should not be delayed until after our next General Conference which convenes in June but that by special appointment, by due, careful and discreet consideration, the matter should be presented in the proper way to our people; a day apart in which those who have these convictions can, in the fear of God, register their names in proper enrollment forms which would immediately classify our young men of the draft age as belonging to the C. O.'s long before the shooting begins.

CHARMS AND CHAIN LETTERS.

About every so often in one locality or another, some superstitious fad gets started and in most cases it is just like the rolling of a snow ball—the farther you roll it, the more snow it gathers. A few years ago it was chain letters, now it is charms. Quite recently a respectable and earnest Christian lady received one of these letters, supposedly the "Flanders Charm." It promised all sorts of good luck and great fortune, provided it wasn't broken and if in twenty-four hours, she mailed it out to so many people. Her questions were, "What shall I do about it? I certainly wouldn't want to have all the bad luck it promises. Will there any real harm come to me if I don't follow out its instructions and send the letter?"

In today's mail a lady who evidently received another form of charm, called the "Nazy Charm," made of copper, traced off the two faces of this charm and sent it to us. On the one side was engraved what is called the "all seeing eye" to keep you from evil, on the other side an inscription "Good luck accompanies the bearer." It is too bad that good meaning people at times become susceptible to these heathenish practices. It is no worse, in fact, we don't think it's as bad for an unenlightened heathen to burn incense to his god and to make certain sacrifices to a heathen deity for the purpose of warding off evil, than for a person living in enlightened America to

put any stock whatever in the so-called "charm coins", "chain letters" or any other of the devil's trash, which is invented purely and simply to carry out Satan's evil designs upon men and women.

We would encourage everyone to put their faith and trust in God, take the Word of God as your guide and counsel and if you have anything about you whatsoever, in the form of literature or otherwise, that is in any way related to these superstitious things, do as the converts did at Ephesus—let those things comprise the fuel for a good bonfire.

MORE ABOUT THE AMBASSADOR TO ROME. We cannot help appreciating the outspoken articles by many periodicals on the President's appointment of Mr. Taylor as a special ambassador to the Vatican. At the beginning of this episode, the Federal Council of Churches let it be known that they were in favor of such appointment but when taken to task tried to make it appear that their position was misunderstood. They could not however make their statements convey any other meaning than everyone had read out of them when they were originally released to the press.

Our readers will recall an article printed in this paper from the Christian Century, a religious journal which has fearlessly and intelligently attacked this appointment. It is not our purpose to enter in any way any political discussion, but give our readers information of acts or movements that peril the fundamentals of American liberty which has as its primary belief and principle, separation of Church and State.

In the February 28 number of the paper, above referred to, appeared another article entitled "Call Mr. Taylor Home." We are passing this on to our readers because it is so intelligently presented that we think there will be definite value in its perusal.

If I were favored this day with a visit of an angel, what a privilege I would count it! But Christ, the Son at the right hand, will not only visit, but will dwell in me. O my soul, rise to thy privileges! God speaks to thee in His Son.—*Andrew Murray.*

Request for Prayer

We are requested to invite our readers to especially pray for the healing of a sister in Buffalo, New York. It is especially requested that united prayer and fasting be observed for this sister on Sunday, March 17, 1940.

Also, please pray for the recovery and complete restoration to health of a young Canadian brother who some time ago became ill with diphtheria and following this sickness, has developed heart trouble. This young man and his wife are both Christians and are earnestly praying for complete recovery. Will you join them?

WE GET WHAT WE GIVE

PRACTICAL TALK—NUMBER SEVENTEEN *Henry G. Brubaker*

IT seems to be an accepted fact that everything in life, in nature, and in the universe has its compensations and is governed by a power of balance. By virtue of this we have such statements, as: "every action has its reaction," "every stimulus has its response," "every force in one direction has an equal force in the opposite direction," "chickens come home to roost," etc.

This law of balance and equilibrium is present everywhere. Our lives are surrounded and re-enforced by this law. At times it is difficult for us to recognize that we get what we give. We are bound to be paid back in like coin.

Jesus gave voice to this law when He said to His disciples: "give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give it unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

There is another side to this truism and it is this: we give what we have. And, what we have, we have received. Jesus instructed the twelve and sent them forth with the admonition that they are to give as freely as they have received, Matt. 10:8. As a general rule, we think of this in connection with finance. But this verse says nothing about finance. In fact, that which precedes has to do with healing the sick, cleansing the lepers, raising the dead, and casting out devils. The grace of giving strikes closer home than money. It includes the very intimate and vital powers and qualities which one possesses. These qualities, whether good or bad, are our stock in trade. It is impossible for us to give anything which we do not have. And, we have nothing which we do not get from somewhere.

There is a vicious circle here. We give what we have received, and we receive with compound interest what we give. The twelve who became the disciples, very generously and willingly gave themselves to Christ. With equal generosity and willingness Christ gave the disciples to the world at large. Christ honored this self-surrender on the part of the disciples, by enriching them with His life and teaching. In addition to this, He said wait until I give you power in honor of your self-sacrificing spirit which you have shown in giving your lives for the spread of the gospel. The Holy Spirit which I shall give you will be an emblem of dedication and power for the great task which you have so courageously consented to perform.

After this they could go out and give power and exhibit power because they had

received divine power. In giving power and using power, they received the results, (the pay) of divine power. O, praise the Lord, for the rebound of the divine power in one's life! It mellows the life, it purifies the life, it beautifies the life, it enriches the life, it makes the life likeable and usable, it enhances the life, and it lifts the life to the lofty heights of Christian perfection.

As we want things to come to us, so we must take the initiative in giving those things to others. We are likely to give those things which are nearest to us. And to be sure, we get back what we give. If we feel that people are insulting us, that is what we have given. If we think that people have sympathy for us, it is apparent that we are sympathetic. If we are sure that others love us, it is just as sure that we have loved others first. Put a cockle burr into the hair of your neighbor, and you are bound to receive two cockle burrs in return. It is inevitable! There is no getting around it: we get what we give. It is expedient for us to give largely as unto Him who is our pattern in the giving of "good measure" even to the extent of the "running over" experience.

False Accusations

P. J. Wiebe

THERE are a number of things that are forbidden in the Bible. Among them is the sin of false accusation. In Exodus 23:1 we read, "Thou shalt not raise a false report." "Thou shalt not bear false witness." Ex. 20:16. In writing to Titus Paul says that the aged women shall not be false accusers. Titus 2:3. And John the Baptist told those who inquired the way of salvation that they should not accuse any falsely. Luke 3:14.

In spite of all these admonitions we find again and again that people are bringing false accusations against their fellowmen. We can't expect anything else from the unconverted, worldly people, but we have a right to expect better things from those who are the children of God. O the heartaches that have been caused by false accusations! O the sleepless nights, the worry and the anxiety, the amount of church trouble that have been brought about by false accusations!

Some people have gone to their graves in disappointment, because some one had brought a false accusation against them and they were never able to live it down. How many people have been innocently condemned, how many have been put in prison, how many have been executed be-

cause some one brought a false accusation against them. How many of those who read this are laboring under a false accusation just now? If you do, take courage. Jesus says we shall be exceeding glad when people say all manners of evil against us falsely. But as I said before, we expect better things of God's people.

Now let me ask the question the other way. How many of those who read this have brought a false accusation against some one this past year? If you have there is only one way out, confess it to the person you told it and to the one you talked about.

Why do people bring false accusations against their fellow men? Because they don't have the love of God in their hearts. There may be other reasons, but this is one of the chief reasons. If you really love a person, you will not bring any false accusation against that individual.

Did you ever imagine anything about some one and then give it out as if it were actually true? The Apostle Paul warns against that sin. He says we shall not have any evil surmisings. I Tim. 6:4. In spite of that warning there is entirely too much of that going on in our own church. What a reckoning there will be in the day of Judgment! Let us ask God now in this time of grace to deliver us from this evil of imagining something about our brethren and sisters.

Then again it is so natural when we hear something about our brethren and sisters to repeat it, even when we have no evidence that it is true. I say it is natural. Yes, it is natural, but it is not Christlike, it is not edifying, it is not a sign of deep spirituality. I am glad there is power enough in the blood of Jesus to deliver us completely from this sin. Do we want to be delivered?

I know of several instances where there was trouble in a certain district and certain brethren were accused that they were the cause of the trouble. Then when those brethren moved to other states, the same trouble still existed in that district. Hence it is evident that these brethren were falsely accused.

If you are given to bring false accusations against your brethren, have you ever thought of the consequences? In the first place it will have a bad effect upon your spiritual life. You may try to argue that it does not hurt you, but it does. You cannot be at your best for God when you accuse your brethren falsely. To some extent at least you are destroying your own usefulness in God's service. It will keep you from bearing fruit and you destroy your own influence.

In the second place it has a bad effect upon your hearers. Our conversation is to be such that it will minister grace to the hearers, and when you accuse some one falsely you are not ministering grace to the

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The Urgent Call for Special Prayer for Missions

Orrie D. Yoder

Jehoshaphat feared and set himself to seek the Lord. . . And all Judah stood before the Lord. (II Chron. 20:3, 13).
And when they had prayed . . . and they were all filled with the Holy Ghost. . . (Acts 4:31)

WE ARE in the period of Mission history when our God is sounding loudly the call to special prayer for His work:

1. We need *special* prayer because the Cause of Missions is to-day passing thru a special period of crisis. In the work of bringing the Gospel to a lost and needy world, the Mission Cause of to-day is passing thru, not a usual test, but an unusual crisis, in which our testimony may for all time rise on higher wings, or fall, forever, to the ground. If the Scriptures are to be our only and infallible guide-book to Missions, then we to-day need to turn to them and see how saints of old, and faithful servants of the Past, met similar crises by resorting to God in *special united prayer*.

When it was a matter of life or death for Jehoshaphat and his kingdom, he proclaimed a period of united prayer and fasting, and in faith they "stood before the Lord." (II Chron. 20) How insignificant became their problems and their opposing enemies, when God honored their faith and told them that He would fight their battle! When the Early Church was charged by opposing political leaders to cease their testimony for their Risen Lord, they but resorted to *special* prayer. How wonderful when Heaven interposed and led them to joyfully advance in spite of opposition! Are not these and many similar experiences, a call to us to-day for *special* prayer?

2. It is plain from Scripture that we are in an age of increased Satanic opposition, thus we are called to *special* prayer to meet his devices. Satan has ever been the enemy of God's evangelistic programs. He silenced the missionary testimony of Israel, He silenced the missionary testimony of the early church and brought on the "Dark Ages," and now that the Holy Spirit has inaugurated the final Mission program for the Church, He even transforms himself into an "angel of light."

In meeting His new and multiplied devices to frustrate the mission program of God, we have an enemy stronger than all our human agencies and organizations, and thus we must like Ezra of old (Ezra 8) proclaim a fast, that our God would make "a right of way for us" thru the battlefield He has put before us. With all the riches of Calvary at our disposal, surely we should far more than Ezra of old be

ashamed to be defeated, or to ask help of any other than our God and Christ.

3. We need *special* prayer because we are living in an age of increased culture and wealth. In spite of the needs for more sanctified money and learning, modern unhallowed culture and wealth as aggressive foes of faith and love, will be overcome only by earnest prayer. Unless we unite in *special* prayer, the "love of money" will to-day put us to sleep on our beds of ease and make us forever deaf to the heart-rending needs of lost souls. Unless we unite to fast and pray, modern reason will look at the great evangelistic task, will send faith out the back door, and will excuse us, saying, "send the multitudes away," we have nothing wherewith to feed them. The kind of faith and love needed to-day, is the kind that cometh not but by "prayer and fasting."

4. We must to-day resort to *special* prayer because we are called to live and labor in apostate times, such as precede final judgment. We are living in a day in which souls, even those "near and dear to us" will be saved only as Abraham saved Lot, that is by *special* prayer and intercession. (Gen. 18) The judgment of modern Sodom stands, and if souls are to be saved, we will have to get down to business in our prayer and fasting.

Truly we are living near the time when the Heavenly messenger will say, "Thrust in thy sickle, and reap . . . for the harvest of the earth is ripe—" *Gr. dried*. (Rev. 14) Yes, truly we are living in the time when the Spiritual fountains on earth are drying up, and just as sure as it takes more preaching and praying and more Revivals in the work of the Church in general, so it will take more prayer in our Mission work. The great Satanic drouth of love and passion for the Mission Cause in our modern day can be offset only by fresh increased waterings of divine power thru *increased* prayer and intercession.

Without disrespect to our modern fathers and veterans of mission work, we must get Spiritually above them in prayer and fasting, if we are to prosper in our day, as they did in their day. Without so much special prayer and fasting, their labors may have been characterized by prosperous days, but those days are past and we are living in our day. We are living when more than then, *love* the great motive power of missions, is *waxing cold*, hence only special irrigations of divine love and power, thru *special* programs and days of prayer will keep alive the program of God. Our days as contrasted with those before, must be like those of Daniel, unusually

characterized by prayer. (Dan. 2:6, 9) Daniel, needed to pray much more than many before him, so *must* we.

5. We need to pray more to-day because we are in the days of increased "open doors." This point is so evident that it needs no argument, except that the fact should be an unusual challenge to more prayer. How marvelous, that in spite of tragic world problems and conditions, God has held open this door and no man can shut it. (Rev. 3) If we as professed servants of God are not to-day challenged to *special* prayer by the unreached millions in both home and foreign fields, and by the late edition of the advancing favorable minds of earth's millions of Jews, then perhaps the sooner we lay aside our missionary pretense and let God use someone else, the better for us. However, we trust that we will be found of God true to our name, and that the unprecedented call of souls for the gospel will challenge us to pray more than the saints of ages before us.

6. We must have more prayer to-day for missions, if we would be honest with God and with facts. We have had enough experience, and know enough of modern missionary history, to confirm the fact that *prayer* is God's key to progress and to the solution of problems arising in Mission work. We know that all problems, both individual and general and all great crises that have been met in God's way, have been met thru special prayer, and often thru much waiting upon God. We know that mission forces, societies and boards that are most advancing to-day and that are surmounting the unprecedented oppositions are those which are emphasizing prayer and special seasons of united intercession in behalf of the work of our Lord.

7. Lastly, we must have more *special* prayer for the Mission Cause to-day because it is *the Bible Way*. We have as God's message to us, both the examples and commands of saints of the past. His way and commands are not for us to use at our own will, but they are the only way, if we wish to work with Him and for Him. He cannot work our way, but alone His divine way. "Back to the Bible," or "Back to God" is not a general slogan for Christendom alone in this day, it must needs be the cry of Missions. New and modern problems and impossibilities must bow, when we learn anew by prayer the secret of the words of the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord." (Zech. 4).

Furthermore, we need to learn the secret of *united* prayer. As we look into the Word, we see that in times of crises, God had His leaders who led a great program of *united* prayer. Jehoshaphat gathered the people, men, women and children together in a great prayer meeting. Affliction became a leader to lead Israel in a *united* cry to God for deliverance from

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The Evangelical Visitor

A Religious Journal

Official Organ of the
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U. S. A., Canada and Foreign Countries

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

V. L. STUMP, Editor and Manager

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Publication Board: O. B. Ulery, Laban Winger, Ohmer U. Herr, L. H. Mann, Charles Clouse, P. J. Wiebe, C. J. Carlson.

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

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

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Bro. and Sr. D. B. Hall, 620 First Ave., Upland, Calif.

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

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

"God's Love Mission," 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Ida Eckman. Home Address: 3953 Wabash.

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.

Life Line Gospel Mission, 832 Kearney St., San Francisco, Calif., Walter and Sadie Reighard, Grace Plum and Ruth Bowers. Home Address: 311 Scott St.

Welland Mission, 36 Elizabeth Street, Welland, Ont., Can., Jonathan Lyons and wife; Elizabeth Brubaker; Frances Climenhaga.

Rural Missions

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

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Houghton Mission, Tillsonburg, Ont., Can., R. D. 1, Edward and Emma Gilmore; Idellus Sider; and Clara Steckley.

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Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible School, Fort Erie, Ont.

Special Announcements, Evangelistic Slate, Etc.

Evangelistic Slate

E. J. SWALM Duntroon, Ont., Can.
Pequea, New Danville, Pa., February 18th.
MARSHALL WINGER, St. Anns, Ont., R. 2
Des Moines, Iowa, March 5-24

LOVE FEAST Pennsylvania

Cross Roads, Florin, Pa. May 30-31

NOTICE

"Knowing that in the past there have been those in the brotherhood who have discarded sets of the Evangelical Visitor because they were no longer of any use to the owners and thinking there might be such in the brotherhood who would be only too glad to put such sets to some good use, we are asking that he or she contact the librarian of the Beulah College Library at Upland, California. We are very desirous of securing such a set for the files of our library." Signed: Beulah College Librarian.

SPECIAL NOTICE FOR CANADIAN SUBSCRIBERS AND CUSTOMERS

Due to the excessive exchange rate, which became effective at the beginning of the European War, our Canadian patrons were instructed to send remittances to P. J. Wiebe, Petersburg, Ontario, Canada. It was expected at that time that an exchange could be effected by remittance through the Foreign Missionary Board direct to Foreign Fields, which would not require the payment of the usual exchange rates to convert Canadian funds into United States money. It developed later that this plan could not be successfully carried out and it became necessary for the Publishing House to assume the entire exchange cost on all funds remitted to Bro. Wiebe prior to this date.

At a meeting of the Publication Board, February 14, at Nappanee, Indiana, the matter of exchange was duly considered and we were instructed to adopt the following procedure for Canadian remittances. Whereas, the lowest possible exchange rate which we have yet found to transfer Canadian funds is approximately 10 per cent we are asking our Canadian patrons to stand one-half of this amount and the Publishing House will assume the loss of the other one-half. **THIS IS THE WAY IT WORKS OUT:** The renewal price of the Evangelical Visitor is \$1.50 per year. Canadian subscribers should remit \$1.42 in United States money. The most convenient way to make this remittance is by Canadian money order, except in large amounts, where it might be more desirable to send a bank money order or draft, payable in United States money.

This arrangement will also apply to books, Bibles or Sunday School supplies. **THIS IS HOW IT WORKS OUT:** Should your order amount to \$10.00, you may deduct 5 per cent and send us a remittance of \$9.50, payable in United States money. Should you send Canadian currency or bank check, be sure to add 5 per cent to the cost of any article or the renewal price of the Visitor. If in doubt, write us and we will endeavor to explain more fully. Send all subscription renewals and orders direct to the Publishing House at Nappanee, Indiana.

E. V. PUBLISHING HOUSE,

NEWS OF CHURCH ACTIVITY

Canada

WAINFLEET, ONT.—On January 2, our revival began at this place with Bish. Chas. Byers, Chambersburg, Pa. as evangelist, and continued until Jan. 28. The evening services were well attended during the greater part of the revival and the Holy Spirit was faithful in convicting of sin. We thank the Lord for those who heeded the call and for the clear testimonies of salvation and empowerment of the Holy Ghost. Several meetings were held in the church during the day, in which those attending were given the opportunity of stating their exact standing with the Lord. A number received definite help during these meetings. House to house visiting was also done, resulting in some renewing their covenant with the Lord.

Jan. 27, 28 a Bible Conference was held when we were privileged to have with us amongst other ministers, Bish. O. B. Ulery. The topics spoken from were timely and inspirational and were appreciated by a full house during both days. An altar service was held at the close of the afternoon sessions.

The clear, convincing messages of our brother were appreciated and we pray that the Lord may bless his life and use him to help bring many into the fold of Christ.

Feb. 18 during the morning service two boys and two adults were received into church fellowship. Will we pray that God may keep these who have so recently yielded their lives to Him.

—Mattie P. Pye, Cor.

HOME MISSION BOARD

Report of Canadian Treasurer, for last quarter of 1939.

Receipts	
Dec. 21 Received from U. S. Treas.	\$95.00
Dec. 21 Black Creek S. S.	20.00
Dec. 21 Black Creek Private Offerings	92.00
Dec. 21 Springvale S. S.	11.85
Dec. 28 Welland Mission Offering	13.00
Dec. 29 A Brother, Markham Dist.	9.00
Total Receipts	\$240.85
Payments	
Dec. 21 Albert Cober and Workers' Allowance	\$ 80.00
Dec. 21 Jonathan Lyons and Workers' Allowance	80.00
Dec. 29 Edward Gilmore and Workers' Allowance	80.00
Total Payments	\$240.00
Total Receipts	\$240.85
Total Payments	\$240.00
Balance on Hand Dec. 29, 1939	\$.85
O. L. HEISE, Treasurer.	

California

NEWS NOTES, UPLAND, CALIF.—A unique service was enjoyed Sunday evening, the last of the Old Year when the entire evening was devoted to testimony. The sermon forgotten, the people of God took time to relate spiritual experiences and rejoice in the covenant care of our God throughout another year. The young folk were inspired by the testimonies of the older saints, who likewise rejoiced to hear the young people witness to Christ's saving and keeping power.

Missionary is welcomed. Sr. Effie Rohrer arrived at Wilmington Harbor from India early Sunday morning, Jan. 21. Since word of her arrival came so late only a few were privileged to go to the dock to welcome her home. The following Sunday evening she extended greetings from the India Church and spoke briefly of her trip home.

Dist. Business Meeting was held the evening of Feb. 13. Business for God's Kingdom and the church was transacted, we trust, according to His divine plan. We have entered the New Year resolved to lift up the Cross to dying souls, while we keep our eyes uplifted believing that the coming of the Lord draweth nigh.

India, Africa and God's Love Mission in Detroit, Mich., were represented at our Quarterly Missionary Day, Sunday, Feb. 18. Sr. Effie Rohrer spoke in the morning service, telling of her call to India, conditions on the field, and experiences taken from her many years of service there. Sr. Wm. Lewis from Detroit addressed the young people in the evening giving an interesting word picture of City Mission work. Bro. Lewis opened the

evening service, speaking on The Joys of Mission Work. Sr. Mabel Hall then described the different types of schools conducted by our Missions in Africa. She showed articles of needlework and basketry made by the native girls. Bro. David Hall read the Lord's Prayer in Sindebele, gave the life story of an African family which showed the striking contrast of a life yielded to God and one lived in heathen darkness. He closed with an appeal to be faithful in our work for God and souls. May we ever be kept a Missionary Church.

—Edna M. Harman, Cor.

FINANCIAL REPORT OF THE SAN FRANCISCO MISSION

Financial report of the San Francisco Mission Parsonage to Mar. 1, 1940.

Cash purchase price	\$2900.00
Remodeling, painting, papering	600.00
Total	\$3500.00
Life Line Gospel Mission class contribution	\$1200.00
Selling price to the church	2300.00

Itinerary Cash Offerings

Pennsylvania	
Donegal Dist.	\$49.88
Rapho Dist.	46.00
Messiah Home, H'b'g	15.50
Light House Mission, H'b'g	3.67
Grantham Dist.	30.00
Manor Dist.	70.00
U.N.Z. Children	20.25
Gratersford	17.00
Dauphin Dist.	13.58
Lebanon Dist.	32.27
Carlisle	18.00
N. Franklin Dist.	8.50
New Guilford Dist.	56.75
Air Hill Dist.	22.00
Philadelphia Dist.	29.70
Souderton Dist.	11.70
Springhope	10.00
Martinsburg Dist.	26.00
Altoona Mission	18.86
Total	\$499.66

Ohio	
Fairview Dist.	\$31.25
Dayton Mission	20.00
God's Raven, Dayton	25.00
Highland Dist.	11.86
Pleasant Hill	16.96
Springfield	54.10
Valley Chapel	14.00
Sippo	12.35
Chestnut Grove	11.00
Total	\$196.52

Indiana	
Garrett	\$16.55
Locke S. S.	22.41
Total	\$38.96
Illinois	
Chicago Mission	\$ 5.73
Total	\$ 5.73

LIFE LINE GOSPEL MISSION

T. P. Egling

In this little Life line Mission,
Where I found my peace at last;
All my sorrows and my longings,
Have now vanished in the past.

When the love of God overfloweth,
A poor soul in toil of life;
Oh, how great that Jesus knoweth,
When you are weary in the strife.

When the thorns have blocked your path-way,
They once crossed the sacred head;
When you faint within the battle,
I will guide thee, Jesus said.

There's no load so great that Jesus,
Will take hold of the heavy end;
There is no pain so great that Jesus,
Knows you need a helping hand.

Kansas	
Brown Co.	\$38.75
Clay Co.	5.50
Zion	17.83
Belle Spring	14.71
Rosebank	11.60
Abilene	12.50
Total	\$100.89
Iowa	
Des Moines	\$ 9.02
Dallas Center	20.16
Total	\$ 29.18
Oklahoma	
Thomas	\$20.00
Leedey	20.00
Total	\$ 40.00
California	
Upland	\$139.10
Pasadena	23.95
Chino	15.00
Total	\$178.05

TOTAL ITINERARY CASH \$1088.99

This includes just the cash offerings.

Pledges and cash donations. These pledges ran into several hundreds and were not applied on my cash offerings as I did not know from which district many of them came. Many of these pledges came in in \$1.00 pledges signed and not through the solicitor, and it was an impossibility to properly credit these to any district. So this includes just the pledges and cash offerings sent in.

This amount totals \$ 511.00
Cash from itinerary 1088.99

Total amount received to Mar. 1, 1940 \$1599.99

Expenditures	
Paid to H. C. Dozier—cash settlement	\$580.00
Insurance refund to H. C. Dozier	11.10
Escro proceedings	35.20
Paid State Treasury	5.00
Taxes for 1939	59.84
Note paid to W. L. Reighard	600.00
Note paid to Jens Pederson	175.00
Sam Basich on note	50.00
Refund to mission for taxes	35.00
Pictures and postage	3.75
W. L. Reighard travelling expenses	43.00
Total	\$1597.89
Balance on hand March 1, 1940	\$ 1.10
Balance unpaid on parsonage	\$ 900.00
Walter L. Reighard.	

WAUKENA, CALIF.—Greetings from the Church at Waukena. We are praising God for victories the past year. The group at Waukena has been a courageous one and continues to press on to greater things by God's help. Faithfulness has been the "motto" in the face of difficulties. When the flock was without a shepherd for several months; still they carried on.

May 1st, 1939, Bro. and Sr. John Raser and family from Iowa, were placed here by the California Extension Board of the Brethren in Christ Church. The people gave us a hearty welcome and showed their appreciation of our coming by giving us a food shower about a week after we were located.

We love to work with the people here and are glad to say, we have seen the work grow, especially the Sunday School. Will you pray for us and the work here?

Our Sunday School Rally held in October was well attended and a spiritual uplift. A group from Upland spent Saturday night and Sunday with us. We had our love feast Saturday night. Bishop Wagaman was present.

Mr. Fancher, a fine man in the community whose children attend our Sunday School, gave an acre of ground to the church to farm last year. We called it "God's Acre" and planted milo corn. It yielded a bountiful crop and the income was good. It will be used to further the Gospel at this place.

We had a Harvest meeting one Sunday and the Sunday School reached the highest mark of sixty-one or two.

The first of the year 1940 we reorganized our Sunday School. Each officer is willingly serving.

A few weeks ago we had our Spring Council Meeting. A group from Upland was here again including our Bishop Wagaman. We always enjoy the brethren and sisters from the South and whenever anyone is coming this way, we invite you to stop with us, your presence will be appreciated.

Bro. and Sr. Raser have been called for another year. Please pray as we labor for souls.

Kansas

ABILENE, KANS.—The Dickinson County Young People's Society met at the Abilene Church at 2:30 Sunday afternoon, January 28, 1940. The vice president, Sr. Alma Bollinger was in charge. The principal feature of this

program was a talk given by Bro. Samuel Lady from Michigan. Bro. Lady gave a challenging message to the group on the text, "Who is on the Lord's side? Let him come unto me." Ex. 32:26. A duet was rendered by Mrs. Pauline Frey and Hope Frey. About eighty were present at this meeting.

Sr. Anna Eyster spoke to the Abilene Young People's Society, Sunday evening, February 18, 1940. Sr. Eyster also spoke in the evening worship service, giving an interesting account of her work in Africa.

The week-day Bible School continues to meet each Saturday afternoon with a large number of interested and interesting children in attendance. There are 135 children enrolled with an average attendance of approximately 98. The school has 11 teachers.

ROSEBANK, KANSAS—Feb. 7th, Eld. Samuel A. Lady of Sandusky, Michigan, came to labor with us in a series of meetings continuing until Feb. 25th.

Attendance was greatly hindered by unfavorable weather. Bro. Lady was just as faithful in delivering soul-stirring messages to the few as to the many, and we are confident that the seed was not sown in vain.

Sr. Anna Eyster of Upland, Calif. stopped a few days with us on her way East. On three succeeding evenings before the sermon, Sr. Eyster gave vivid word pictures of her work in Africa. She gave interesting experiences of home life among the natives at Sikalongo Mission, since the greater part of her time in Africa was spent in that region.

Bro. and Sr. Paul Lady and daughter of Thomas, Okla., were with us on Saturday night and Sunday, the last day of the meetings, to enjoy with us the showers which fell from above. Two souls found definite help at the altar of prayer. Others expressed themselves as having gained new victories in His service.

We pray the Lord may bless, and continue to use Bro. Lady as a winner of souls.

—Anna Moist, Cor.

Kentucky

FINANCIAL REPORT OF FAIRVIEW PARSONAGE, KENTUCKY—The following offerings were received toward rebuilding the Mission Home for Hershey Gramm and family and workers at Fairview, Kentucky. The original home was destroyed by fire in the spring of 1937. We thank all who have had a part in this building program. Not only was money contributed but volunteer labor, which was much appreciated, was freely given.

The balance of \$37.08 remains unpaid. Some items are still incomplete in connection with the home. Any who may wish to assist in wiping out this deficit and in completing the home please forward your offering to Albert H. Engle, Garlip, Kentucky.

Money sent for Building a House for Bro. Gramm and Family after the fire in the Spring of 1937.

Messiah Bible Col. Missionary Circle.....	\$ 20.00
Lizzie Hodel, Woodbine, Kansas	50.00
Lester Myers, Greencastle, Pa.	5.00
"A brother", Pa.	5.00
Chestnut Grove Church, Ohio	22.70
D. O. Slagenweit, Martinsburg, Pa.....	10.00
Akron United Zion Church, Pa.	18.25
Edith Wiles, Chambersburg, Pa.	1.00
Elsie Grove, Manheim, Pa.	1.00
Eckel Shepherd, Ella, Ky.50
Elizabethtown Congregation, Penna.....	20.00
Hebron Sunday School, Kansas	13.00
Mary S. Myers, Florin, Pa.	5.00
Sewing Circle, Green, Kansas	5.00
Gratersford Sunday School, Penna.....	49.24
Mooretownship Sunday School, Mich.....	5.00
Jacob Hock, Chambersburg, Pa.....	5.00
Mary Hoffman, Grantham, Pa.....	5.00
Mrs. J. Stevenson, Chicago, Ill.	5.00
Frank C. Hennigh, Centre Hall, Pa.....	5.00
Anna Noel, Pasadena, Calif.	10.00
Paul Heisey, Elizabethtown, Pa.	10.00
Kenneth Green, San Diego, Calif.....	3.00
Locke Sunday School, Indiana.....	20.20
Valley View S. S., Chino, Calif.....	14.86
Bessie Yoder, Bellefontaine, Ohio	5.00
Valley Chapel Sunday School, Ohio.....	15.00
Pleasant Hill Sunday School, Kansas...	25.00
Zion Sunday School, Kansas	30.00
D. H. Kreider, Shannon, Ill.	5.00
Red Star Sunday School, Okla.	20.27
S. M. Buckwalter, Calif.	10.00
Grantham Congregation, Pa.	31.06
Maytown Sunday School, Pa.	28.04
Lancaster D. V. Bible School, Pa.....	6.40
Highland Congregation (after deducting for furniture)	26.70
Grantham Sunday School, Pa.	16.33
Conoy S. S. Birthday offering, Pa.....	10.00
Bal. from fund for improving old home Forwarded directly by Home Mission Board	2.80
Total Receipts for Fairview Home.....	\$730.35

Expenditures

Paid out for labor in building	\$ 62.88
Paid out for materials, etc.	704.65
Total expenditures for Fairview Home.....	\$767.43
Deficit in building fund for Fairview Home	\$ 37.08

Ohio

REPORT OF REVIVAL MEETING, PLEASANT HILL, OHIO—For three weeks Feb. 4-25 Eld. J. N. Hostetter of Clarence Center, N. Y. served as servant of the Most High God in our midst. The forceful message of the Gospel was declared without fear or favor. The Holy Spirit honored the services with His gracious presence. At times the Grace of our Lord Jesus Christ would settle over the audience like gentle dews from heaven, melting hearts and opening fountains of tears.

Men and women, youths and maidens were shaken with tremendous conviction. Faith was strengthened. The Church was edified. The faithfulness of the Holy Spirit in preparing the Bride for the coming of the Bridegroom was unusually manifest. Souls found peace with God; some in their homes and others at the altar. We feel that God heard our prayers, saw our tears and made available the powers of Heaven for everyone who would, to get into right relationship with Him. The respect of the community for the message was another incident to be appreciated.

We cannot but fear for the future of those who were so deeply moved by conviction but remained unyielding in their hearts to God. Some of our precious youths chose not to accept the offers of love and for them our hearts are still burdened. We are not giving them up. We are praying that God will continue His wooing and that He may win them yet, ere it be too late and His love turns to the wrath of judgment against sin and especially the sin of Christ rejection.

We are encouraged to move forward, confident that if our program is God's program, it will prosper in spite of all hell's gates' endeavoring to prevent it. How long a time we have we do not know. —C. R. Heisey.

Pennsylvania

HELP NEEDED FOR MESSIAH ORPHANAGE

A sister is wanted to take charge of the kitchen in the Messiah Orphanage at Florin, Pa. Will those who are interested communicate with Eld. H. O. Musser, Elizabethtown, Pa. A reasonable remuneration is paid by the Board of Managers for this service.

ORDINATION SERVICE—On Sunday morning, March 17, 1940, at the Martinsburg Church there will be an Ordination Service, at which time Isaac S. Kanode will be ordained to the ministry. A cordial invitation is extended to all. —Elsie G. Carper, Cor.

RAPHO DISTRICT—On Sunday evening, March 10, 1940, a revival meeting will be opened at the Mt. Pleasant Church with Bish. Ray I. Witter of Navarre, Kansas, as evangelist.

STOWE MISSION REVIVAL MEETING—On January 28 a series of meetings began in the Stowe Mission chapel, continuing every night up to and including Feb. 11, with the Rev. Bert Winger as the evangelist.

Good interest was shown from the very start. The chapel was well filled every night with souls that were ready to receive the Bread of Life. Besides members of our own church from other districts, there were members from ten other churches in attendance which are as follows: Mennonite, Church of the Brethren, Salvation Army, Holiness Church, Evangelical, Christian Alliance, Lutheran, Reformed, Catholic, and Church of the Living God Pillar of Fire, (Negro). We were very glad for their presence in our services and invite them back.

A little time was spent each evening with the children. They were greatly interested in the African stories that Bro. Winger told them, and we believe that seeds were sown within their hearts as he made spiritual applications. Also the song "Jesus Loves Me" was taught to the boys and girls, (as well as the older ones) in the Sindebele language.

Special messages in song were given each night. We appreciated the songs given by the Gratersford Male Quartet, as well as those from our own number.

Bro. Winger did not "shun to declare the whole counsel of God" night after night. We give thanks to God for those who have answered the call.

There were fourteen who knelt at the altar and received definite help from the Lord. One night a father and mother knelt at the altar for sanctification while their nine year old son knelt by their side to be saved. After an altar service one night, a young man rose and asked for prayer, he said that he had some confessions to make and didn't feel that he had the power to make them. The next night he came with a different expression on his face. One sister came forward for a deeper work, and the following Tuesday night in prayer meeting she offered her first public prayer. After the service she expressed to one of the mission workers that her heart beat very loudly as she ventured in prayer, but felt that God had given special strength to her and it was He who had prayed through her lips. One young man who had heavy conviction, rejected the Lord. Not long afterwards he fell into the hands of the State because of a certain transgression. If he would have yielded to God how much he would have escaped.

Several hands were raised for prayer signifying a lack in their lives. How eager the Lord is to come to the rescue of those who are willing to let God have full sway in their lives. And how quickly the devil will pull one into sin, who doesn't let Christ be first.

The Lord is blessing the work here at Stowe. We praise Him for His past blessings and victories. We feel that it was only through prayer that we were privileged to see the above victories, for as the prayer circle met thirty minutes before the services each night, we held onto God, knowing that there is power in prayer. May God bless Bro. Winger as he goes to other places of labor. Pray for the work here. —Anna Mae Stauffer.

MARRIAGES

SCHOCK-TEEL—At the home of the officiating minister, Bish. C. N. Hostetter, Washington Boro, Pa., Feb. 29, 1940, there occurred the marriage of Sr. Mary N. Schock, daughter of Bro. and Sr. Isaiah Schock of Washington Boro Pa., to Robert Teel, in the presence of a few of the immediate families. May the Lord bless this union.

ROHRER-BOYER—On Saturday evening, February 25th, Bro. Paul M. Rohrer, son of Bro. and Sr. Albert Rohrer, Union, O., R. 1 and Sr. Marjorie E. Boyer, daughter of Mr. and Mrs. Mark Boyer, Ashland, O., R. 4, were united in holy wedlock. The ceremony was performed in the Dayton Mission Home by Bish. W. H. Boyer. May the blessing of our dear Heavenly Father attend this union.

OBITUARIES

ARNDT—Abram Arndt was born near Mt. Joy, Pa., on February 22, 1857, and departed this life on February 26, 1940, at his late home in Elizabethtown, Pa., aged 83 years and 4 days. He was a member of the Brethren in Christ Church.

He is survived by his wife, Katie Philips Arndt, and the following sons and daughters: Eli, of Florin, Pa.; Amos, of Elizabethtown, Pa.; Harry, of Lawn, Pa.; William of Pylesville, Md.; Leah, wife of Norman Tyson of Columbia, Pa.; Katie, wife of Amos Miller of Mountville, Pa.; Annie, wife of Jacob Brownsberger of Deodate, Pa.; Rebecca, wife of Monroe Brownsberger of Newton Square, Pa.; Rosie, wife of David Martin of Florin, Pa.; and Abram of Manheim, Pa.; 34 grandchildren and 14 great-grandchildren, also survive.

Funeral services were held at the Mt. Pleasant Church. Bish. I. W. Musser and Eld. Graybill Wolgemuth officiated. Text: Luke 20:36. Burial took place in the adjoining cemetery.

BUCKWALTER—Frances Engle Buckwalter of Lancaster, Pa., was born near Mt. Joy, Pa., on Jan. 14, 1871, the daughter of the late Harry and Mary Engle, and departed this life at the home of her daughter, Mary Coulter, on Chester Street, Lancaster, on Feb. 3, 1940, aged 69 years and 19 days. Her death was due to a heart attack after a few days illness. She was a member of the Brethren in Christ Church for many years and enjoyed a communion service in her home just about a month before her death. She was a lover of religious poems of which she could recite a large number and these often were an inspiration to those who visited her.

Surviving are her husband, Clayton Buckwalter, three sons, Ephraim and Clayton, Jr. of York, Pa., and Robert of Lancaster, and twin daughters, Mary Coulter and Lydia Coulter, both of Lancaster; and three sisters, Mrs. Jacob Lindemuth, of Mt. Joy, Pa., Mrs. Sam Brubaker and Miriam Engle both of Lancaster; and three brothers, Clinton and Ray Engle of

Mt. Joy and Clarence Engle of Topeka, Kansas.
 Funeral services were held on Tuesday P.M., February 6th, at the East Petersburg Mennonite church, in charge of Eld. J. H. Martin. Interment in the adjoining cemetery.

CALHOUN — Margaret (Erwin) Calhoun was born in Philadelphia, Pa., June 8, 1856, and departed this life February 1, 1940 at the age of 83 yrs., 7 mos., 23 days. She was one of the first residents of this section of the city, coming as a bride to the first house in this block. As a child she attended Sunday School at Bethel the church of John Wanamaker, who was once her teacher there. Later she became a member of the same church and remained faithful in her duties for many years. On New Year's Day 1882 she united in holy wedlock with Andrew Calhoun lately come from Ireland. Seven children blessed this union, of whom four survive their mother's decease. Mr. Calhoun left his wife a widow in 1899, the care of a large family resting on her alone.

About three years ago Mother Calhoun as she was most familiarly known, found a personal experience of salvation at the Brethren in Christ Mission, and although over 80 years of age was baptized by Bish. Engle. She remained faithful and happy in fellowship with her Lord until the end, which came quietly, unexpectedly and peacefully. Some of her last words were expressions of her desire to go to be with Jesus, the King of her life.

CASSEL — Oliver Detweiler Cassel was born in New Dundee, June 16, 1863 and went home to be with his Lord Feb. 6, 1940, after an illness of two days, at the age of 76 years, 7 months and 21 days.

On Aug. 24, 1886 he was united in marriage to Barbara Geiger who predeceased him Mar. 6, 1901. To this union were born four children, James Lloyd Cassel of Hamilton; Mrs. Harvey Snider of Kitchener; Mrs. David Cober of Kossuth and Miss Laura Cassel of Stevensville.

On Mar. 19, 1902 he was united in marriage to Matilda Wismer, who predeceased him twelve years ago, Jan. 4, 1928. To this union were born six children, Wilfred predeceased him July 19, 1903, (age 3 mos.); Harvey, Ida and Annie at home; Percy G. Cassel of Gormley, and Kenneth Cassel of Galt. There are also seven grandchildren and one great-grandchild, also one sister Mrs. Henry Wagner of Kitchener who are left to mourn their loss.

He was saved at the age of 59 years. Bish. Bert Sherk was the evangelist holding the tent services. Bro. and Sr. Geo. French and Sr. Ethel (Hallman) Etherington as workers. There was no preaching service that Sunday morning. He later united with the Brethren in Christ Church (Tunker) of which both wives were members and lived a consistent Christian life.

Funeral services were conducted Feb. 9, 1940 at 2:00 p. m. at the home (private) then to Hagey's Mennonite Church, Bish. Bert Sherk conducting the service, assisted by Eld. Simon Cober and Eld. P. J. Wiebe. Burial in adjoining cemetery.

LEITER — Sr. Ida Wingert, wife of Bro. Chalice Leiter, was born Feb. 19th, 1870 and departed this life Jan. 22nd, 1940. Sr. Leiter leaves to mourn her departure, her kind husband, Bro. Chalice Leiter of Marion, Penna., and the following children, Mrs. Edna Newcomer of Waynesboro, Penna.; Dr. Ralph Leiter of Philadelphia, and Mrs. Albert Brennaman of Pleasant Hill, Ohio. Two sons Oram and Laban preceded her in death.

Sr. Leiter was of a quiet disposition, exemplifying a zealous Christian spirit; consequently she had many friends among God's children; she was never wanting at a post of duty, and her self-sacrificing spirit won for her a large number of admiring friends.

Funeral services were held in the Waynesboro Brethren in Christ Church in charge of Elds. J. L. Myers and John Byers; and her mortal remains were laid to rest in the Ringgold cemetery.

SOUDER — Minnie C. Souder of Millersville, Pa. was born in Lancaster County, Pa., on July 15, 1873, and departed this life on February 2, 1940, aged 66 years, 6 months and 17 days. She passed to rest very unexpectedly from a heart condition in the St. Joseph Hospital in Lancaster.

She was a consistent member of the Brethren in Christ Church for many years and will be remembered by her ready testimony and loving smile.

She leaves to mourn her departure her devoted husband, Bro. Elmer K. Souder and six children, four sons, and two daughters; also two brothers and one sister.

Funeral services were held at the home and at the Manor Brethren in Christ Church on Sunday P.M., February 4th, in charge of Bish. C. N. Hostetter, Sr., Eld. J. L. Heisey and Eld. J. H. Martin. Interment in the adjoining cemetery.

Offerings Received by the E. V. Publishing House, Publication Board Treasurer, C. E. Clouse, and P. J. Wiebe, for the Automatic Feeder to February 1, 1940

L. C. Engle, annuity	\$ 200.00	John Heer	2.00
Mr. and Mrs. Roy H. Gingrich	10.00	Jesse Yoder	1.25
A Friend, Holland, Mich.	5.00	Elizabethtown S. S., Pa.	40.00
Eva Funk	1.00	Helen Gish	.50
O. B. Ulery	100.00	Abram Sherk	1.00
Amanda L. Brubaker	5.00	Upland S. S., Calif.	29.73
Ella O. Brubaker	5.00	Katie Miller	10.00
Mr. and Mrs. Menno O. Brubaker	10.00	Altoona Mission S. S., Pa.	14.64
Saxton S. S., Pa.	5.00	Lizzie Hodel	5.00
Green Springs S. S., Pa.	10.00	Bethel S. S., Mich.	12.05
Norman and Dora Mowery	1.00	Manheim S. S., Pa.	23.85
Valley Chapel S. S., Ohio	10.00	Bethel S. S., Kans.	6.00
Hallowell S. S., Pa.	10.00	Zion S. S., Kans.	10.00
Clear Creek S. S., Pa.	8.60	Regina Coup	10.00
Fairland S. S., Pa.	26.56	Grantham S. S., Pa.	23.47
Granville Church, Pa.	13.75	Chino S. S., Calif.	10.00
Fairview S. S., Ohio	15.00	Frank C. Hennigh	1.20
Mechanicsburg S. S., Pa.	10.00	Union S. S., Avilla, Ind.	12.56
Buffalo Mission S. S., N. Y.	15.00	East Berlin S. S., Pa.	5.00
Five Forks S. S., Pa.	28.00	Springfield S. S., Ohio	85.00
Carlisle Church, Pa.	18.18	Mary Myers	.75
Locke S. S., Indiana	23.11	Conoy S. S., Pa.	14.56
Montgomery S. S., Pa.	15.14	Silverdale S. S., Pa.	9.11
Fox Hollow S. S., Pa.	2.00	Harrisburg S. S., Pa.	18.05
Young People's Society, Abilene, Kan.	10.00	Harrisburg Cong. Pa.	9.62
Maple Grove S. S., Canada	5.00	Martinsburg S. S., Pa.	15.50
Gratersford S. S., Pa.	21.90	Mt. Rock S. S., Pa.	14.26
Lucust Grove S. S., Pa.	7.82	Grantham S. S., Pa.	5.00
Oak Grove S. S., Mich.	1.75	Walter Heisey	1.00
Moore Twp. Center S. S., Mich.	15.00	Highland S. S., Ohio	10.00
Palmyra S. S., Pa.	20.00	Maytown S. S., Pa.	20.91
Rosebank S. S., Kans.	6.50	Mt. Joy S. S., Pa.	30.68
Carland Zion S. S., Mich.	8.03	Air Hill S. S., Pa.	7.76
Cedar Springs S. S., Pa.	11.00	H. L. Trump	100.00
Springhope S. S., Pa.	5.00	Magdalena Schaefer	1.50
Mastersonville S. S., Pa.	7.55	Markham S. S., Canada	25.00
Anna M. Byers	20.00	Springvale S. S., Canada	8.00
Sherkston S. S., Canada	10.00	Clearview S. S., Canada	15.40
Vaughan S. S., Canada	2.25	Rosebank S. S., Canada	12.07
New Guilford S. S., Pa.	32.72	Additional Canadian Offerings	22.26
Souderton S. S., Pa.	12.00		
Antrim S. S., Pa.	10.00	Total offerings	\$1510.04
Samuel Byers	7.50	Estimated cost of Feeder Installation	1850.00
Mrs. Frost, Springfield, Ohio	3.00	Balance still needed to complete this Project	\$ 339.96
Rosebank S. S., Canada	10.00		
Mrs. W. T. Maddy	5.00		
W. C. Kellogg	1.00		
Grace Stoner	10.00		
Bessie Yoder	8.00		
Mary Stoner	10.00		
Monroe Paulus	5.00		
Mary Byer	20.00		
Irene McKay	2.00		
Mary Wilson	2.00		
Samuel Ensminger	2.00		
John DeHaan	10.00		
Alida Wolgemuth	10.00		
A Friend	5.00		

It is with sincere appreciation that we acknowledge the foregoing offerings. May God bless everyone who has so kindly and generously responded to the above need. We would so much appreciate it if the balance still needed could be raised soon. We would like to make this installation at an early date and be able to report the entire amount received. Again we most heartily thank you.
V. L. STUMP, Manager.

No Ill to His Neighbor

A BEAUTIFUL story is told of the artist Turner. Turner's colors were bright and intense enough to almost extinguish the quieter tone. Once when his great picture of Cologne, exhibited in 1826, happened to be hung between two portraits by Sir Thomas Lawrence, Lawrence himself noticed the injurious effect Turner's bright skies had on his portraits, and felt troubled and mortified. Complaining of the position of his picture was useless, as once settled, that could not be changed. But one thing could be done, and Turner did it. At that time artists were allowed to retouch their pictures on the walls of the Academy, and Turner "retouched" his to such purpose that Lawrence had no more to fear from too close neighborhood.

When on the morning of the exhibition, a friend of Turner's who had before this seen the painting at a private view, led a party of friends up proudly to see the splendid picture, he started back in amazement. The glorious skies were dull brown—the picture was ruined.

Spying Turner he ran up to him and asked him what had happened to his picture. "Hush!" whispered Turner, "it is nothing. It will wash off—it's nothing but lamplack. I couldn't bear to see poor Lawrence so unhappy." Lest his painting should hurt Lawrence's, he had spoiled his own for the time being, making little of the sacrifice since it helped another.

—New Century Leader.

Ahasuerus sent out his proclamations throughout his entire empire from the Bosphorus to the Indus inside of seven months, and did it three times, because the matter was urgent. We, with all the aids that two thousand years have brought us, have never yet overtaken one-third of the habitable earth with our proclamations of Gospel tidings. There is guilt on our garments and there ought to be shame on our faces and on our hearts. To neglect man is to dishonor and disobey God.—A. T. Pier-son.

In every sinner, regardless of how low down he had gone, our blessed Lord saw a potential saint.—Beittel.

False Accusations

(Continued from page 84)

hearers. You may be the means of destroying their confidence in the church or in some of the officials.

In the third place you are doing untold harm to the one you are talking about, especially if that one is an official in the church. A minister may live ever such an upright and honest life, his influence is hurt at least to some extent if the members are continually bringing false accusations against him.

False accusations are especially harmful to young converts. Let us be careful not to discourage the lambs of the flock by blaming them for something of which they are not guilty. Sometimes we think that what we hear comes so straight, the circumstantial evidence is so clear, that certainly they are guilty when they are perfectly innocent.

Paul says we shall not discourage our children. It is discouraging to children when parents bring false accusations against them. The opposite may also be true. Let us ask God to give us such a baptism of love that under no consideration we will bring any false accusations against any one. The Holy Spirit can deliver us, if we really want deliverance.

I am glad that the Bible gives us a better way to deal with our brethren than to bring false accusations against them. This better way we find described in Matt. 18:15 and Galatians 6:1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the *spirit of meekness*; considering thyself, lest thou also be tempted."

*"How careful then ought I to live,
With what religious fear;
Who such a strict account must give
Of my behavior here!"*

There is another phase of this question which we might consider very briefly, and that is that we may accuse people of something and we are guilty of the same thing. "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" Rom. 2:21, 22. It is so easy to accuse people of something and be guilty of it ourselves.

A certain preacher met one of his members in town and he said to him, "You come to town too often, every time I come to town I meet you here." However, the member was equal to the occasion, for he replied, "Yes, and every time I come to town I meet you here." One was as bad as the other.

Have you ever accused any one that

when you go to church nobody shakes hands with you, nobody speaks to you? Did you speak to any one? Did you shake hands with any one? If not, you are as bad as the other person.

Then again there are those people who delight in making a mountain out of a mole hill. If some one has committed some

slight mistake, they can make it appear that he has committed an awful sin. Let us be careful along this line. God can give us complete victory over these things, and fill our hearts so full of love that we are not so likely to find fault with the other people, neither will we bring any false accusations.

Tithing in Hard Times

THERE is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing, like buying five dollar bills for \$4.00, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment. But not always; and never, in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good.

All true enough nevertheless, there are special reasons and special values attached to tithing in hard times.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the prophet:
*"For though the fig tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail;
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet will I rejoice in the Lord,
I will joy in the God of my salvation."*

The tither who can make the prophet's words his own, will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight "show open promise of God's blessing to the giver."

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John MacDonald & Co., that showed the firm was setting aside a tenth of its profits for religious and philanthropic work.

He closed his audit and recommended to the bank that the MacDonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave \$400,000 to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? "Getting ahead" may be a great curse. A tithing business man puts the fact thus:

"There are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

A man who is almost at the end of his resources will find his time of stress a good time to make new study of his life.

The head of a great business did this once, when he was worse than bankrupt. One day he opened his Bible at Genesis 28:22, drew a pencil mark around the verse, and said, "From this moment on, as long as I live, of all that God gives me I will give Him one-tenth."

Since then he has prospered far beyond the ordinary. But what is more, he has made "hundreds of investments for human betterment and to advance righteousness on earth." The feeling that one can thus be a co-laborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.

A conscientious examination of your affairs now may actually show how you can save enough to pay the whole tithe. Consider more methodical ways of buying. Wait a week before buying something you think you want. Buy for use rather than for appearance of luxury-value.

Budget your income and your outgo. Many people who begin to spend by a budget make a surprising discovery. They find that from ten to twenty cents of their

dollar is being spent without producing any corresponding benefit.

So your whole situation may be helped as you see where your tithe can be paid without distress.

Whenever it can be put into practice, there's a big saving hinted at in the old saying, "He who cuts his own firewood is twice warmed."

Hard times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off, first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed all must know keener their sufferings because the church has less money to spend on their behalf. So the tither who tithes in hard times is doubly blessed—in his own life and in being the friend indeed who comes as the friend in need.

Tithing in hard times is a sharing of life with those whose "times" are harder than ours. None of our tithe literally goes "to God;" it goes to men and women like ourselves. It broadens the base on which the world's total of usefulness must rest.

Hard times are good times to begin tithing, because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes became "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free will offerings and gifts far beyond the tenth.

In hard times we may not be able to make these gifts. But we know that in tithing we are acknowledging God and declaring our faith. We are not offering to God that which has cost us nothing.

It costs, to tithe in hard times. But not to tithe costs more, in values that are as real then as ever, and that will last beyond all times, whether hard or easy.

—Rev. Dan B. Brummit.

There is that in God which is a shelter and refreshment to His people in all weathers and arms them against the inconveniences of every change. Is the weather cool? There is that in His favor which will warm them. Is it hot? There is that in his favor which will cool them. Great men have their winter house and their summer house, but those that are at home with God have both in Him.—*Matthew Henry.*

Alone With God

George B. Kulp

HAVE you learned the secret of victory when you are a thousand miles away from home, when the darkness gathers around, when there is sickness in the home, and friends look sad, and the doctor comes twice and three times a day, when the last dollar is spent, and the coal in the bin is running low, and the flour barrel is almost empty, and the enemy comes in like a flood and says, "Where is now thy God?" No human aid can help you now, human sympathy is of little avail; but there is one in whom you may confide, One who will lend a listening ear, One who is able to supply all your needs, One who will incline Himself to listen to your prayers—that is, bend over and down to catch every word. Yes, there is One, when your little bark is driven by high winds, in foul weather, when your masts have gone by the board, when your anchor drags, and sails are rent—One who has sailed in storms before, and who knows all the seas. And, if you will ask Him and let Him, He will come aboard and be as real to you as your own mother; at His Word, seas will be calm, winds will cease, Euroclydons will obey: and you, and Heaven, and Hell, will know that you have God on board.

How to get in touch with Him? Just what you want? Thank God, if you never have known the secret, you may know it now. Here it is—*Get alone with God.*

Read your Bible, read the pages of history, and see for yourself and know by experience that alone with God is the place of power and the secret of victory. Read there of a lonely man who ran away because he feared the wrath of the most powerful king the world at that time knew, away from mother, away from kinsfolk, out in the loneliness of the desert. There God appeared to him, and talked to him, and gave him a commission and started him on a career that made him the great Lawgiver of Israel, and finally honored him with a funeral that only God and the angels attended, and buried him so secretly "by Nebo's lonely mountain," that the devil never found either body or grave.

Look at another man, running from his father-in-law, afraid of the wrath of his own brother who was coming to meet him. He gets alone—*alone with God.* Children cannot stay, wife cannot stay; they are all sent "over the brook." This man must be alone. And there appeared One unto him in the hours of darkness, aye, through the midnight hours, and there followed a time of struggling and determination to hold on, a confessing time. And there, *alone with God,* he wins the victory, and his name and his nature are changed; he is no longer Jacob, but Israel, because he has

power with God and has prevailed—prevailed when *alone with God.*

The evangelical prophet was alone with God in the temple (I like these churches that are always open and always have an invitation to "Come in and pray") and there he saw a vision such as he nor any other ever had—a threefold vision of himself, and God, and his fellow humanity. He hears God asking for someone who will "go for Us," and he replies, "Here am I; send me." He would never have been known as the evangelical prophet; he never would have seen the "Mighty to save" travailing in the greatness of His strength, His garments stained with blood, had he not been *alone with God.* Alone with God, in due time brought face to face with the Treader of the winepress, the "coming One" from Edom, the "Plant of Renown."

Turn to your New Testament. I want you to see a man whose vision was so weak that he was compelled to use an amanuensis; a man of whom men said "his presence was weak;" a man cursed by his church—stoned, left for dead—a man who was forsaken by his own friends. Yet one day while *alone with God* he was caught up into the third heaven where he heard things he never would nor could tell. It was so sacred, so sweet, that he refers to it only once; but you and I may talk it over with him sometime when we meet over yonder where God gathers His own.

A disciple, most beloved, one Lord's day, was alone, and he heard his Master's voice; and there *alone with God* he had visions and revelations that give us such views of Heaven today that we sometimes long to be there. John Bunyan, eleven years *alone with God* in a prison, received an allegory that he called "The Pilgrim's Progress," which blesses the world today, and is valued by the Church next to the Bible.

O beloved, get alone—alone with God! Pour out your heart, *tell Him everything,* and He will bless, He will answer, *He will deliver.*—*Full Gospel and Rescue Journal.*

What a solace would God's sorrowing saints pluck from the very boughs of trial could they but feel that He is purifying and perfecting them by the discipline of sorrow! There are virtues and graces that depend upon sorrow for growth. Unworldliness is learned only by the process which weans us from the temporal and perishable things. If the wine is not poured from vessel to vessel it will settle on the lees and taste of them. The assurance of hope comes only when the anchor of hope has been tested by holding us in the gale.

—A. T. Pierson.

If they ever solve the unemployment problem in this country it will be a terrible shock to a lot of people.—*Methodist Protestant Recorder.*

Foreign Missions

News from Mtshabezi

DURING October a number of swarms of locusts—real armies—flew over the mission. Each time girls were sent to the vegetable gardens, and by marching around drumming on tin cans, shouting, and singing, they chased away the locusts. We are thankful that we received practically no damage from them. In fact, we received some benefit, for several mornings, long before daylight, a group of students went to near-by places where the locusts had settled for the night, and captured them for food. One time they brought home 20 bags full (about 50 bushels). These help out in the food problems, and are quite a dainty morsel—for the boys and girls.

About the middle of the month the school inspectors paid us a visit.

Oct. 20—We had a one day Bible conference here at Mtshabezi—the first of its kind here. The morning and afternoon sessions were for everyone, and the evening session for the boarding students. The messages from God's word as well as the special numbers in song, seemed to be appreciated. The message on the Second Coming of the Lord struck a vital chord. In the light of fulfilled prophecy its surety was again proclaimed. We praise God for this conference, and trust that some seed will bring forth fruit unto everlasting life.

Nov. 10—Parents' Day. The parents and friends of the Morning School children came to see their children at work, both in the Academic and Industrial studies. By the smiles and exclamations, we would judge they felt their children were learning. After a feast of sweet potatoes, a short meeting was held with the parents to talk over some school problems.

Nov. 19, 20—We had our baptismal and love feast services. We were glad to have some of our co-workers from Matopo with us. Quite a number were baptized, in the Mtshabezi River near by. May they obey God! Quite a goodly number were here for the communion services, and God met with us.

The women have been taking a real interest in the Mother's meetings which are held monthly. We are glad for this.

Dec. 1—Morning and Night Schools closed.

Dec. 7—Closing day program for boarding school. School closes.

Dec. 8—The girls leave for their homes. A few remain to work for past debts on tuition. May God go with the girls and keep them from the snares of Satan.

A number of the workers were privileged to get away for a week or more of

change, after school had closed. This was reinvigorating.

Christmas day—a quiet day at home for most of us. Sr. Book was privileged to be with her sister, Sr. Brubaker, over Christmas time. As usual, we had a Christmas service, at the close of which we gave out salt to each adult and child. Quite a good number were present. There was a Christmas baby at the hospital. How pleased are the parents!

Dec. 27—Bro. Winger leaves for Matopo for Executive Board meeting.

Dec. 31—We are glad to welcome two of our co-workers from North Rhodesia, who were at Matopo during Executive Board Meeting, as well as some of our number from Matopo, who came with Bro. Winger. They stayed with us until the New Year started, returning to Matopo Monday morning.

The rainy season has been very spasmodic this year. We would surely welcome more rain. We have had very little as yet. Quite a contrast from last year!

And so another year has passed. We know not how many more we will have in which to serve. Let us go forth with greater strength and zeal for God than ever before, "forgetting those things which are behind and reaching forth unto those things which are before"—remembering that we "can do all things through Christ who strengtheneth" us. Let us "till" carefully our small corner so that we will not need to say in future days, that "instead of needing a larger field, we have left untilled many corners of our single acre."

—F. Mabel Frey.

The Fine Art of Giving

Some Bible Standards

Rev. H. G. Rodine

ONE side of the Christian life concerns itself with His gifts to us. They are great and numerous. It perhaps strikes us with a measure of surprise that we may give anything to Him. It is true what David said centuries ago, " * all things come of Thee, and of Thine own have we given Thee" (I Chron. 29:14).

The case is vividly illustrated by what happened in a certain home. The little girl told a friend who called to see her father, she was going to give her father a pair of slippers for his birthday. Rather unwisely he said, "But where are you going to get the money?" The little girl was silent for just a moment and her eyes opened very widely and then she said emphatically, "Why, Father will give me the money."

And he did give her the money and loved his little girl for the lovely gift.

The Scriptures have a good deal to say about the fine art of giving and David spake the truth when he said, "Of Thine own have we given Thee."

In both Old and New Testaments we find some suggestive standards for giving. In outline form let us note some of them:

1. Abraham, and also Jacob, his grandson, gave their tithes (*Gen. 14:20; 28:22*). God later embodied into the Law that He gave to Israel the teaching or rather command, on tithing. Please bear in mind that this was centuries later (*Num. 18:21-26*). Because Israel failed to keep this command the windows of Heaven were closed against them (*Mal. 3:10*). We search in vain in the entire New Testament for any proof that this first and MINIMUM rule or standard for giving has been abolished. It may surprise you, but think it through and I am sure you will find it to be true, that tithing is THE LOWEST OF ALL BIBLE STANDARDS ON GIVING. Many New Testament Christians think it is too high to attain to, but it really is the lowest of all.

2. David gave so that it cost him something. He says, "I will not take that which is thine for the Lord, nor offer burnt offerings without cost" (*I Chron. 21:24*). He felt, and rightly so, that that would be entirely unfitting and inappropriate. Should we not feel likewise? Our offerings to God should really COST US SOMETHING. Our giving to the Lord should not be done AFTER all our needs are met, but we should "seek first the kingdom of God."

3. Zacchæus gave half of his possessions (*Luke 19:8*). The Lord had brought the great gift and blessing of salvation to his house, and in joy and gratitude he gave thus generously. I know of others who have done likewise, even in the Twentieth century.

4. Paul taught the Apostolic Christians at Corinth (*I Cor. 16:2*) that they should, on each first day of the week (that is, each one of them should) give "AS GOD [HAD] PROSPERED THEM." That meant systematic and proportionate giving. Certainly the giving of every believer ought to be in keeping with this standard.

5. It is graciously evident that the above teachings of Paul had been seriously taken to heart by these believers, because they later, in spite of deep poverty, "abounded unto the riches of their liberality. * * And beyond their power they were willing of themselves" (*II Cor. 8:2, 3*). No doubt the key to the whole situation is to be found in the fact that they "first gave their own selves to the Lord" (*8:5*).

6. The poor widow gave her all and received Christ's unqualified praise and compliment. The rich gave large and bounteous gifts, but Jesus said she cast in more. Strange mathematics, is it not? Christ (To 3rd column next page)

Matopo Training Institute at Matopo Mission

Office of the Headmaster—December 5, 1939

The parting testimonies of the graduating class of 1939 are given below. This group of consecrated and trained boys and girls have completed their Teacher Training Course at your training school here. They are all church members and are going out to teach and preach the Gospel. You have made possible the training of this group. Herewith is a picture of the boys and girls. Hang it in your room as a Prayer Reminder, and pray for them as they go forward into the battle for souls. You will then become an active partner in the SPREAD of the Gospel of Christ. Will you continue to help to train others by sending up your prayers and over your offerings?—Charles F. Eshelman.

I thank the Lord for His marvelous love to me in showing me His ways. I thank Him because of His mercy in giving me time to obtain this training. Remember me as I go.
—N. Moyo.

God gave me messengers to teach me and open the way for me to learn. The Lord is merciful and has given me many blessings.
—I. Nyati.

The Lord my God kept me through my school days. I want my heart to be pure always. My motto is, "I can do all things through Christ who strengthens me."
—J. Sibanda.

I am grateful to God who called me from the great darkness in which my ancestors lived. As I go out to teach my people my prayer is, "Thy will be done."
—A. Mwetwa.

I thank God for His loving kindness to me. May God watch over us at all times.
—A. Munsaka.

I thank God for being so near to me during my school days. Jesus gives us comfort at all times.
—A. Mudenda.

I thank God for bringing me to Matopo because I have learned to forgive. His love, mercy, care, and keeping power is mine.
—L. Ncube.

The time has come to leave my mother school. God has cared for me through these years. My prayer is that God may make me a blessing to those who are in need.
—Z. Mudenda.

The Lord my God has kept me in all my school days. This is my desire—to dwell in the house of the Lord all the days of my life. Let us pray for one another in order to be strong in the faith.
—C. Mlotshwa.

When I am alone I often read Psalms 121. God's mercy is real to me.
—S. Moyo.

I have not enough words to praise God for all His love to me in forgiving me. I thank Him for the Holy Spirit which guides and directs me every day.
—E. Sibanda.

God has helped me in great temptations out of which I could not get with my own power. He sought me when I was lost and I praise Him for His love.
—M. Moyo.

I thank God for the power of choice. I chose Matopo. When I was at Matopo I got the aim of helping my poor people. God's work to me cannot be expressed.
—E. Ncube.

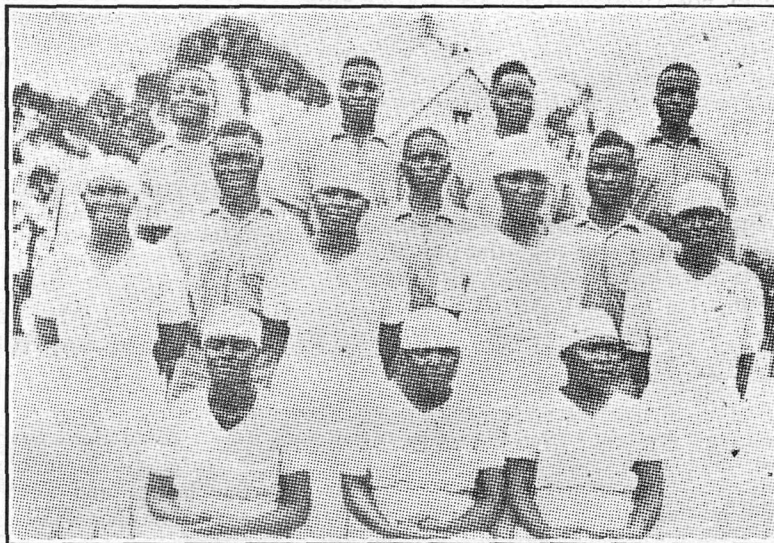
I thank God for His help although difficulties had to be faced. God held me by His hand. I hope to do good when I go out to teach. All who read this, pray for me.
—H. Nsimango.

Top Row:
M. Moyo
A. Mwetwa
A. Munsaka
C. Mlotshwa

Second Row:
A. Mudenda
J. Sibanda
Z. Mudenda

Third Row:
E. Ncube
M. Moyo
L. Ncube
H. Msimango

Bottom Row:
E. Sibanda
S. Moyo
I. Nyati



You have completed satisfactorily your Teacher Training Course. You have shown perseverance and industry. The task accomplished was not easy and the way was uncertain. And yet in another sense your task has only begun. A new era in your lives has arrived and the training you received at this institution will be put to the most severe test and will undergo the closest scrutiny.

May the strength of Jehovah be yours as you assume new duties and increased responsibilities. May the African people see new light radiated from you and be better because of your contacts with them. May you fight the good fight of faith, lay hold on eternal life and be successful in your chosen profession. May you not yield to the transitory pleasure but rather give yourself to the unfinished task of bringing vision, knowledge and good will to the people unto whom you will minister. As a part of the great group of purposeful youth of the world may you take your rightful place as servants of God and of your fellowmen.

Headmaster.

The Urgent Call for Special Prayer for Missions

(Continued from page 85)

Egypt. The King of Nineveh called a united service of prayer and fasting, even moving to include cattle. God in Heaven is ever moved when people unitedly humble themselves before Him!

Shame on us to-day that we have in our program so little leadership in united prayer. The Catholics, with their fast days and their prayers to dead saints, and other religions with their programs of formalism in fast and prayer days, indeed put us to shame. We have the real God and His Word, why cannot we have real to us His ways and plans of prayer and victory? If in our Church and her programs, we cannot have leaders in programs of prayer with a worthy response, what kind of leaders and followers must we all be in other service for our God? God is still talking to us thru Jer. 33:3, may He find in our Mission activities, a hearty response.

The Fine Art of Giving

(Continued from previous page)

judged her not by the two mites but by what was left.

*"Let us God's message fully learn,
Small gifts that cost He does not spurn,
'Tis sacrifice He doth discern."*

7. In all our giving we should prayerfully and humbly bear in mind *His gifts to us*. If we appraise these rightly it will tune our hearts to a right giving. We should also bear in mind, as the marginal reading of I Chronicles 21:24 suggests, that what we give comes out of our Heavenly Father's hand. What we give to Him we really have, but what we spend on ourselves is gone. That is His unfailing promise (*Mal. 3:10; Prov. 3:9, 10; Luke 6:38*).

If we would have our spiritual lives to be healthy and prosperous, our giving to the Lord must assume its rightful place. There is a vital connection between the two.—*The Evangelical Beacon*.

He is a jealous God still; and when the precious blood of Christ is insulted, God hears it and forgets it not. When the inspiration of this Book is denied, the Holy Ghost hears it and is grieved, and He will yet bestir Himself to defend His truth. And when we hear of things that we love, the dearest and most sacred, treated with a triviality that is nothing less than profane, if we are indignant, so is He; and if we are grieved, so is He. "And shall not God avenge his own elect, who cry day and night unto him? I tell you that he will avenge them speedily."—*C. H. Spurgeon*.

OUR BOYS AND GIRLS

Crossroads Cases

He stood at the crossroads all alone,
The sunlight in his face,
He had no thought for an evil course,
He was set for a manly race.
But a road led East, and a road led West,
And he did not know which was the best,
So he took the wrong road, and it led him
down,
And he lost the goal and the victor's
crown.
He was caught at last in an evil snare,
Because no one stood at the crossroads there
TO TELL HIM THE WAY TO GO.

Another day at the selfsame place,
One with high hopes stood,
He, too, was set for a manly race,
He was seeking a way that was good
But one was there who the way did know,
And that one showed him the way to go,
So he turned away from the road leading
down
And he won the race and the victor's
crown.
He walked along a highway fair,
Because one stood at the crossroads there,
AND SHOWED HIM THE WAY TO
GO.

—From Canadian Sunday School Mission.

Forty Dollars and a Man in Need

Martha M. Beachy

THE Comstocks were comfortably seated in their living room, entertaining an evangelist from the West. The fire crackled merrily in the fireplace. It was raining dismally without and the house, which had been damp and chilly, was now glowing with warmth and cheer. The three junior members of the family concentrated till it hurt on a game of anagrams. Gradually less attention was paid to the game and noticeably more to the visitor.

"It is just eleven years since I was in St. Louis the first time. A unique friendship began there."

Robert cleared his throat and applied himself harder to the hassock; Glen pushed the anagram box aside, and Milliard, the youngest, planted himself squarely on a rug in front of the guest. Ears were cocked, and attention was perfect. A story was brewing,—the boys smelled it.

"I had been in St. Louis attending a religious convention and lodged in one of the hotels there at night. In the late evening of the third day, when I was in my room, a stranger was admitted.

"No sooner had the door closed behind him than he turned to me and demanded, 'Are you Alexander Wifin?'"

"Why, yes, I am," I replied; "who are you?" I scanned the wild creature. His identity was unknown. He was dirty, unshaven, poorly clad, and his face wore a strange haunted look. The large blue gray eyes, while deeply sunken in the head, dilated at times until it seemed that they would pop out at me. Inwardly I trembled. Who was this man, and what did he want? He

was both tame and savage at once. Surely he meant no harm to me here in the hotel. Could it be that he was another Nicodemus? Or was he what I feared most, a mad man? He certainly looked and acted the part.

"I'm starved, mister, and I thought you might help me!" Thereupon he clapped his hands together, like one beaten and desperate. "I haven't eaten for three days."

"That has been a long while, hasn't it?" I remarked quietly. "But sit down and tell me who you are. How did you know I was here?"

"I came into the hotel a bit ago and glanced through the register and saw your name. You're from my home town—Denver. I was sure you would help me out."

"I didn't know whether or not to believe him, but I decided that I was too small a man to act skeptical. To show sympathy was the safest alternative at the moment.

"You're my only friend in the city, the only one in the world."

"How did you become destitute so suddenly?" I wondered.

"The man's jaws dropped, his fingers punched into his hands, and for a moment he trembled. "I just finished a twelve year jail sentence the other day. Man, you gotta help me! Nobody else will! I need moeny, money!" I could hear his teeth grate together.

"But you know there is One who will help you, One who is interested in just such people as you. He is MY Friend, and He will gladly be yours also."

"Where is he?" he demanded desperately, at the same time thrusting curious side glances about the room.

"His home is in Heaven, but He cares for those of us who ask Him provided our hearts have been washed by His Blood—"

"But I'm hungry! Mr. Wifin, will you—you just gotta loan me some money."

"What do you plan to do with the money?" I inquired cautiously.

"Man, I'll eat! I must have money. I wanta go straight. Nobody trusts a jail-bird. I'm lower than the bottom, and nobody gives me a hand." He swung his arms about his head and paced the floor wildly.

"How much money do you think you will need?" I ventured to ask.

"I think if I had forty dollars I could go straight."

"Forty dollars!" I reiterated, "I'm not sure that I own that much. I'll see." I withdrew the wallet from my pocket, and found upon counting the money that it contained little more than half the stipulated sum. I considered for a moment, and said, "Now, I lack some, but if you think it will take forty dollars, you shall by all means have that amount. I can borrow from friends. You remain here until I come back." I left the room and located some fellow ministers who were in the same hotel. I explained to them that I had found my fund inadequate, and asked them to lend me some cash temporarily. The deficit was

soon supplied and I returned and gave it to my man. He thrust it quickly into his pocket, snatched open the door, and was gone.

"Probably the last I'll ever see of that forty," I soliloquized. After settling my accounts with the other ministers and launching into more extensive evangelistic work, I practically forgot about my wild man.

"Several years later I was called to St. Louis for a revival campaign. When the gospel invitation was given at the close of one of the first meetings, among those who came forward was one stranger, a man who marched straight to where I stood and asked frankly, 'Know me?'"

"I placed my hand on his shoulder and scrutinized him closely. He was clean, shaven, and well clothed. Recognition did dawn after a moment, and to his great delight, I exclaimed, 'Why, you are my forty dollar man!'"

"Sure thing."

"I * * led my man aside. 'How is this?'"

"Well, I read in the paper you were going to be here for these meetings, so I traveled all the way from Denver to hear more about the "Friend" that you tried to tell me of before."

"You did! May the Lord bless you."

It was my turn to be happy. So it was that I told him the beautiful old message of the Cross—the one that is ever fresh and new, and has the same potent, transforming power as it did when told at first by the disciples. He listened like one entranced. Faith grew, and the man became a happy Christian. He stayed with us for the eight remaining days of the meetings, was instructed in the doctrine of the Word, and baptized.

"He visits my home, holds my children on his knee, and proves himself a devoted follower of the Lord."

And, to the dominant question on Milliard's face, Preacher Wifin answered dramatically, "Yes, I got my forty dollars!"

—The Youth's Christian Companion.

The Lord is My Light and My Salvation—of Whom Shall I Be Afraid?

WE would do well to take this song of glad assurance and appropriation to our hearts and keep it fresh in our memory each day. When we consider the utter darkness in which we were while in sin, the terrific bondage in which Satan held us and now that our Lord Jesus has met us, brought deliverance, freedom, made us happy in Him, let our faith rest in the one who has dug us out of the pit and who will also keep us walking in the highway of holiness. As we trust Him as our Light and Salvation, it will matter little what may be the opposition for through it all, the Holy Spirit will maintain in your heart a joyful trust. It will be just like seeing God face to face, for the radiance of His face will be reflected in your heart and in your life. Don't live too far away from God, draw nigh to Him. Let the sunshine of His love fill your soul each moment.

A True Confession

Of one who couldn't get his prayers answered as told to the editor.

"I 'M through!" I grumbled to myself as I received a telephone message to the effect that the job I had made a request for had been given to old Jack Strother. For two weeks I had been praying and working for this job.

"There's no use praying when your prayers are not answered. If anybody needed this job, I surely did, and the Lord knows I needed it," I continued in silent but perturbed soliloquy. "There is old Jack Strother whom everybody knows to be shiftless, irresponsible and good for nothing. He has no family to support, drinks up all he makes, never goes to church, yet he got the job that should have been mine. That is too much for me."

The evening of that day I went to see Mr. Harrington, who is one of the pillars of the church here. I wasn't quite satisfied with my own attitude, and I thought that he might say something to help me.

"Brother Harrington, I feel as though I had fallen into a well, and the bucket had dropped in on top of me," I complained to my good neighbor as he escorted me to a comfortable seat in his living room.

"Well, my friend, what is your difficulty?" he sympathetically inquired as he drew his chair closer to mine.

"God doesn't hear my prayers any more."

"Why do you say that," he asked.

"You see," I explained, "it's like this. Two weeks ago last Thursday, I learned there was to be a vacancy in the bookkeeping department of the company. I have a job now as you know, but I have been working only about two days a week. Expenses have been piling up on me during these hard times and I am about to lose my car. Bill collectors are hanging around me like buzzards around a dead cow.

"With all this trouble before me, the possibility of obtaining this job looked as good as a policeman coming to your aid when a robber is sticking your ribs with an automatic while he empties your pockets. I knew the job would be available today; so my wife and I made the matter a subject of prayer for two weeks. Three times daily we prayed for the position. We even fasted all day yesterday. But still God didn't hear our prayers. So what is the use of praying?" Thus I emptied out my feelings.

"You have evidently had a bitter disappointment; but have you ever had your prayers answered?"

"Oh, yes."

"Then since God has answered your prayers in times past, you really ought not to make so rash an accusation against Him. Let me ask you a simple question: Did your earthly father always grant every re-

quest you made when you were under his care?"

"Of course not. Often he did the opposite to my wish. But, of course, that was because he understood what was really best for me."

"Surely then you will agree that your Heavenly Father, who knows the end from the beginning would be justified in not granting our oftentimes unwise requests."

"But," I remonstrated, "this case is different. I really needed that job."

"No doubt you need a job; but possibly the Lord saw for your spiritual development and spiritual good, it would be unwise to give you that particular job.

"Now I want you to remember this," Harrington continued, "God always answers our prayers; but sometimes He says, No."

The fog began to lift from my overcast horizon, as I mused on that significant remark.

"Then, too, there may be certain conditions which keep God from answering prayers which would ordinarily be answered. Let me read this to you."

Taking up his well used Bible which lay upon the table, he read, "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18). Do you have hatred in your heart toward anyone? Are you a fault finder? Have you defrauded anyone? Do you love all mankind? Is your life clean?"

That night I checked and rechecked my life by that wonderful standard of God. And before I got down to pray that evening, I had written two letters to persons back in Maine whom I had not treated right asking them to forgive me. Also I made a vow to God to keep one of the commandments in His law which I had been breaking. My prayer on that evening was a prayer of confession and consecration. And I absolutely know my prayer was answered; for He has promised to forgive our sins when we confess them, and I have the assurance of God's forgiveness in my soul.

After meeting God's requirements in this fashion, it was only a few days until I had obtained a job, even better than the one I had been seeking a few weeks previously. I have learned that if one meets God's requirements, He will never let one fail.

—Presbyterian National.

To the Boys—Two Kinds

HERE is an old saying that "Boys will be boys." Yes, and so they should be—live, wide-awake, wrestling, jumping, laughing, happy, hustling boys. Not lazy, stupid, mean, sneaking, snarling, scolding, quarreling, fighting boys, or boys who disobey father or mother or ill-treat and abuse their own or any other boy's sister.

The first kind of boys while at school study when it is time to study, play and

have a good time when it is time to play, and are light-hearted, cheerful and happy.

The second kind play "hookey," fail in examination, quarrel and get into trouble on the playground, and feel mean and bad all over and generally.

The first kind succeed in finding something to do at fair pay, stick to their job until a better one is found, do their work so well as to please their employer, and manage to save a little each week "for a rainy day."

The second can't find a job, or if they do can't hold it because they shirk, are careless, too slow, and go at their work in such a tired, half-hearted, sickly way as to disgust the employer and make him hate to have them around.

The first class do not smoke or chew tobacco, attend Sunday school and church, attend Y. M. C. A., read good papers and good books, especially the Bible, and never loiter on the streets or stay out late of nights.

The second class think it smart to smoke and chew tobacco, to loiter around on the street, to brag about drinking beer, delight in dog fights, boy fights, and cuss words, because they think it is manly to do so, refuse to go to church or Sunday school because they prefer to loiter, play cards, and go fishing on Sunday, read yellow, filthy novels, and never read the Bible.

The first class gradually rise by dint of their industry and good behavior until they become noble, industrious men, pillars in the church, and get good, happy homes of their own. They succeed in life, because God always helps the boys and men who help themselves.

The second class grows into idle, drunken loafers, confirmed smokers and chewers of tobacco, thieves, liars, burglars, murderers, ragged tramps, and often turn up in the police court, the work house, the jail, and the penitentiary.

That is the way it turns out as a rule, with these two classes of boys (and there are but these two classes, good and bad) whether they are black boys or white boys, whether they are English, Irish, Scotch, German, Italian, Greek, African, or American boys.

Now, boys, to which of these classes do you belong? Of course you are boys; you can't help that. But you can help bad boys if you will. With God's help and a firm, noble purpose, you can be upright, happy boys and grow into industrious, useful, men. Which will you be? What will you do?

If you have already fallen into one of these vile ways, quit your meanness at once; turn over a new leaf, resolve to be pure, clean boys in thought and word, and act, and ask God to help you, and He will do it.

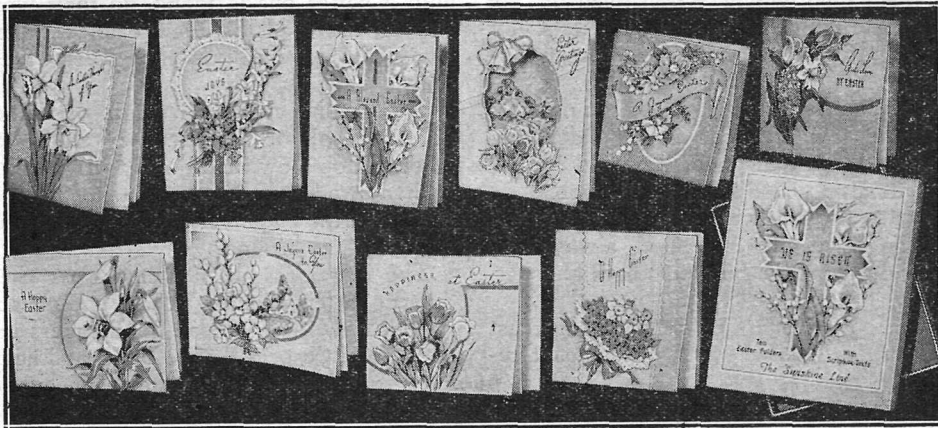
If you are inclined to be lazy and shirk work and study, scorn that worthless, good-for-nothing trait, and compel your-

self to be active, industrious and useful. You can do it if you will. Waste no time. Play when it is time to play; but when it is time to work, then work, and work hard. Remember that in this world nothing succeeds like hard work intelligently directed. Remember also that the lazy boy or man who will not work is of no more

use to this world than the flea is of use to the dog on which it lives.—*Religious Telescope*.

Be ye kind one to another. Eph. 4:32.

If I regard iniquity in my heart, the Lord will not hear me. Ps. 66:18. Lk. 18.



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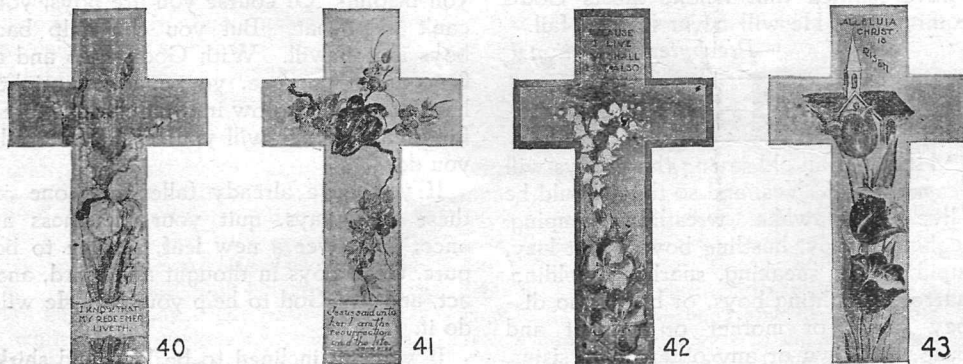
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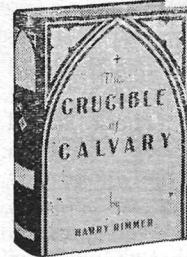
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FROM THE UPPER ROOM TO THE EMPTY TOMB

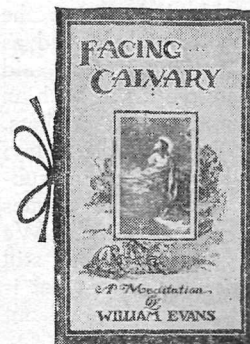
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