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V.L. Stump

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Volume LIII

Nappanee, Indiana, December 16, 1940

Number 26

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**The Bible in Time of
Confusion**

Paul B. Kern

**The Believer's
Confidence**

Harvey K. Light

**The Thief on the
Cross**

P. J. Wiebe

**The Rejoicing
Disciples**

J. H. Byer

Holiness in Education

Harold B. Kuhn

Foreign Missions

**The Continent of
Opportunity**

William R. Hoke

**From Communism to
Christ**

Morris Gordin

SOMETHING TO GIVE

Daniel Nunn

*There is much in the world that our money
can't buy,
The birdsong in springtime, the blue of the
sky.
The beauties of nature that all 'round us
live,
But there's pleasure in knowing there's
something to give.*

*There's something to give as we travel
along,
It may be of laughter, the lilt of a song;
We may be quite poor and must work hard
to live,
Yet we'll possess treasures from which we
may give.*

*We can give of our time to cheer sick
friends' dark hours,
And bring them some comfort, or just some
sweet flowers;
Let us do all we can while our loved ones
now live,
And rejoice in the fact, there is something
to give.* —GOSPEL BANNER

*Written by a young man who for over seven-
teen years has been helpless with arthritis. He
is a bright sun of cheer to all who see him.*

Central Committee Relief Notes

TED E. CLAASSEN, London, England, October 22nd letter: "Another project we have been thinking about is the caring for one or two of the homes in which some of the East End children have been put. These are now run by Save the Children's Fund at about £250 per year. These are children under five and many will be taken under their adoption scheme of which I mentioned to Brother Bender. Am wondering how such a plan would be accepted by our people?"

"Then, too, we are planning to get several 'Milk-Bar Cars' or canteens to be used wherever there may be a temporary need at least until a more permanent work can be set up and in this way render immediate help when and where needed. I want to ask the American Red Cross for one of their cars to be given over to us for that purpose."

"I am still waiting for a report or information about the Basque Spanish children. Miss Edith Pye is preparing one for me and then I will see what help we might render to them. I take it the committee is interested in supporting them at least in part."

Cablegram received from Ted Claassen and John Coffman in London: "Orie O. Miller, Akron, Penna. Recommend appropriations \$500 additional monthly beginning November assistance Basque children and own Nursery School, Bender cable received proceeding accordingly." Claassen, Coffman.

Dr. C. B. French, Mentone, Indiana, November 12th card: "I have recently returned from France, and spent several days at the Mennonite canteen at Cerebere. I was very happy to see this work being carried on by your organization, and have nothing but praise and good words for it. I wish this work could be known to our entire United States, for it is worthy of staunch support. I talked with the workers, and the director, Mr. Barrutia, and saw the children at school and at play. It is a wonderful work. Some of the children expect to be taken to Mexico. I am very much interested in one of the Spanish children, and have offered to give him a home and education. Can you tell me if you have had news from Cerebere and the work lately?"

November 13th, 1940 at 7:00 a.m. found about 40 people at the Ephrata Clothing Depot, ready with three balers to bale the fine clothing which had collected here since September 25th, from all parts, and from different branches of the Mennonite Church in the U. S. Among this group of helpers were some of our faithful, experienced

balers from Mellingers Church in Pa., as well as friends from the Ephrata, Pa., congregation.

In 4½ hours, 3860 pounds of clothing evaluated at \$4,707.95 were practically ready for shipment.

The Sewing Circles in different branches of the Mennonite Church have responded most liberally. The heads of these organizations deserve much credit for the excellent work they have done and the fine condition in which clothing has reached us. The Lord will not overlook the reward for any such service done in His name. In these 43 bales, as well as in all previous bales is found more than clothing. Love, sacrifice, consecration, devotion, cheer, sympathy, prayers, labor, and money are such outstanding items, they cannot help but bring comfort, hope and cheer to all recipients.

The Ephrata clothing Depot workers are most grateful for your interest and cooperation.—Mr. M. C. Lehman.

On November 20th various representatives of the government together with Paul Comly French, Orie Miller, and various leaders of Eastern Mennonites and myself visited the proposed site for the first camp for Civilian Service under Mennonite administration.

The camp site is located in the historic, beautiful Shenandoah Valley about three miles from the nearest railroad station, Grottoes, and about twenty-five miles from

Harrisonburg—the center of a large Mennonite settlement. The camp is composed of some ten to twelve buildings in fair condition, but in need of some inside repair work. Those present agreed that the site is advantageously located. At a joint meeting of various peace groups in Washington on November 26th and 27th, final details for setting up and running the camp will be decided upon, and then energetic measures are to be taken to have the camp ready to receive the boys as they are assigned to us.—Henry A. Fast. (Compiled by Chester K. Lehman and A. Warkentin).

The special meeting held at Washington, November 26-27, mentioned above, the brethren O. B. Ulery and Jesse W. Hoover represented our Peace Committee.

Various phases of the Civilian Service to be rendered by the Conscientious Objectors, who fall in Class I, were discussed, both in the general committee meetings and with officials of the Selective Service. Final details are not yet completed, but it is expected that the first camp will be ready for occupancy for the first class of registrants soon after the first of the year.

All called registrants will receive a special letter of instructions in regard to preparations for going to camp. This is not yet fully formulated but they will be mailed out to officials as soon as possible. If any one should be called before these instructions are received, a special request to O. B. Ulery, 1325 Maiden Lane, Springfield, O., or Jesse W. Hoover, 3423 N. Second Street, Philadelphia, Pa., will be honored at once.

A Peculiar Temperament

THAT is what some people think they have—a peculiar temperament—and so set is the idea that dynamite cannot blow it out. We are meeting folks all the time who are obsessed with the thought that their temperament is so different from that of most mortals that nothing which moves, restrains, governs, subdues, controls, elevates, converts, and purifies can in any possible way make a change in their own case. Such people do not, necessarily, believe in fatalism, predestination, or an "I-can't-help-it" existence, or in any other weird and strange ideas, religious or otherwise. They are just "set" in their notions, and human reason, the best of it, cannot budge them one inch from the track of their own absolutism. The worst of this is that these people are missing a lot in this very life, and they are missing the best God, their Creator, can do for them.

Most of us have some of this queer mixture in us, we have to admit, but pressure of circumstances alone often works the miracle to knock the notions out of our

little heads. Then, perhaps we catch the line of explanation or argument from others, and our small minds are changed from the groove of former thought to the main line of some superior intellect. It is restful to change, even this much, as we journey through life, and though we still may be a bit queer, we are not so absolutely queer as to make us out of joint with those around us, in manner of dress, kinds of food we eat, common associations, and the like.

After long years of watching humanity at long and short range we are very free to make this statement, that nothing is like the grace of God to cause a change in the lives of "set" people, ratty people, peculiar people, "temperamentalists," and neurotics generally. We have known persons who could not get acquainted with their own close relatives; they were so full of the idea that no one understood them. Their temperament was so radically different, you know. Yet, under the powerful influ-

(Continued on page 405)

Is God True to Himself?

ONE of the hardest New Testament passages for we Christians to believe and to receive at face value is Romans 3:28: "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

Perhaps our greatest trouble has been in trying to fit our plans and purposes into a certain order or scheme of things that we most surely thought was God's will and way for us. However, difficult as it may be for us to take this Scripture at its face value, there are many who really have and they have found no New Testament passage so rich in comfort, so uplifting to their life as these wonderful words spoken by Paul at the very zenith of his activity. Let us not forget that they were born in the heart of a man who was planning the most extensive program of church extension of any century.

There were two great objectives laid before him. First, with a gift from the Gentile churches to the brethren at Jerusalem, he hoped to heal the breach which had threatened the unity of the Christian brotherhood. Second, with united Christendom back of him, he proposed an advance upon Rome, the capitol of the Empire, and it was right at the high point of these emotions, plans and purposes, the words of the above Scripture were born.

True, we recognize that not everything worked out according to Paul's idea, and God's ways and God's method of working out His will and spreading the Gospel seemed a bit different from any of those the Apostle had planned, but it was God's unflinching support and promise that became Paul's source of inspiration. It matters little what our circumstances may be; for we may not even know "what to pray for as we ought," and it is true that many times we don't. Our desires themselves are often ignorant; we fail to comprehend and understand the true mind of God. Then when things do not fit the program as we have sort of figured it out, we feel that God, after all, may not be true.

What shame that we humans should ever question the mind of the Infinite. We would do better far if, like Paul, we would recognize that as a child in a home is perfectly content and satisfied without ever worrying about his food, his clothing, so we, as Christians in the world, are under the care of someone who is much wiser and stronger than we.

It is startling, we will admit, when Paul says, "All things work together for good to them that love God, who are the called according to his purpose." And yet, He, who is the author of every high desire, who is the originator of every holy motive in the human heart, who has begun a good work in you, will He not also finish it un-



til the day of Jesus Christ; yea, it is His eternal purpose to help you and I to realize the desires and aspirations, a gleam of the tableland of Canaan.

Education Has Not Done It

IT is now a hundred years ago that Horace Mann asked the American people to expand the public school system and uttered a prophecy that nine-tenths of our crimes would disappear. Today in America the public school system is one of the greatest in the world. Taxpayers have reached into their pockets for years and have paid the enormous bill of the educational program of the American youth. However, in spite of the great advance in education, crime during the past century has increased more than five hundred per cent. This goes to show that a child needs more than the mere cultivation of the intellect.

People in America thought they didn't dare have the Bible in the public schools. Consequently in thousands of communities, knowledge and respect for the Word of God has been lost. No educational system, however fine it may be, will ever improve the race unless it has its foundation securely laid upon the Word of God for it is only the Scriptures that bring into the human life those positive influences which control and direct human motives and passions that are sure to become derelict without that control and vivifying principle.

Am I Loyal to Christ?

PERHAPS one of the dangers with which Christians are continually confronted is that of failing to be really loyal to Christ in that hour and moment when it is so necessary that our colors are really flying at topmast. It is quite easy for many of us to take a lot of things for granted and were we asked if we had surrendered our lives to Christ, we might, without hesitation, give an affirmative answer; and yet there may be great areas in our Christian life and character that have not been surrendered wholly to Christ. No amount of religious activity or even earnestness can ever become a substitute for that wholehearted consecration which we should offer our Lord.

Loyalty to Christ involves much more than a mere tenacious picking or holding out for some petty idea or thought or doctrine or tradition which in itself probably hasn't a single Scriptural foundation to support it; and yet, because we fight for it, we feel we are loyal to Christ. Not infrequently do we see a set of test questions formulated with the idea to help men

and women check themselves and find out if they are loyal to Christ. Personally, we believe that there is a much surer way to find out just what our relationship is to Christ along this line, and that is, by testing the desires and motives of our lives by the character and teaching of Him who took upon himself the form of a servant and became obedient unto death, even the death of the cross; the seven fold humbling that Paul refers to in Philippians. Loyalty to Christ must mean that He becomes all in all in our life.

What is Necessary for a Revival?

IT is very apparent the thing that planted the Church of Jesus Christ into the regions beyond, in the early days of the Christian Church, was the zeal by which these apostles, believers of the Lord Jesus Christ, pushed forward their work. Zeal in evangelism is vitally necessary to the spiritual health of any church. One reason why not more of our churches have revivals that are worthwhile is because too many people never become interested until the last night or two of the meeting.

When a revival meeting is announced for a community, that should be considered a reaping time—the days of harvest for the ingathering of souls. It matters little how nice a church one may have, how good an evangelist and all the rest that goes with it, unless the church has a zeal in evangelism and is ready to push out at all costs and win souls to Christ, it will be found neither hot nor cold, but lukewarm. The church that definitely plans and lends itself wholeheartedly to an evangelistic program is one which is constantly strengthening its cords, the vibrations of a spiritual life are constantly on the increase. This is true regardless of the size of the congregation or other handicaps which it may experience. Zeal in evangelism is the very life-breath of the church.

Starvation Faces Many In Europe

ACCORDING to reports, there may be something like eighteen million non-belligerents,—men, women and children,—in Europe the innocent victims of a war in which they are not really involved, but who are facing starvation. This is considered one of the greatest atrocities of the present European conflict. The saddest part of it all is that this starvation seems to be sort of a military necessity. In Poland, for instance, a typhus epidemic has broken out and it seems almost impossible to conjecture what will happen until spring.

Britain, of course, has maintained as best she could her blockade and feels that food-stuff should not be sent into Germany be-

(Continued on page 415)

The Bible in a Time of Confusion

Paul B. Kern

"He hath showed thee, O man, what is good."

I READ the Bible because it offers me a sound social philosophy.

But my friendly companion presses me into another area of inquiry. "I hear much," he says, "in these days about the social gospel. Does your reading of the Bible throw any light on that?"

The social arena is seething today. On every hand there is the reformer, the political soothsayer, the wise man with a message. They all have a panacea for the ills that afflict us. Each can tell us in the vernacular of his own pet social theory just what is the matter with our world, and how he can straighten it out. The confusion in our social thinking is not only widespread, but disheartening. The masses have always been gullible, and upon this weakness selfish and superficial messiahs have played to their own advantage and glorification.

There is one and only one fundamental thing wrong with the world in which we are living: it is that men have never been willing to put love in their hearts and make it regnant in the world around them. It is not strange that there are entrenched powers in our social order which will pay lip service to love on Sunday, but will have nothing of it in the struggle and competition of the week day. On Sunday many a man is willing to love his neighbor as himself; but on Monday he regards that doctrine as an impractical bit of idealism—appropriate for the hills of Galilee, but unsuited for his place of business.

The condition of millions of our people is an indictment of the present social order. It is no argument to say that we in America are better off than some people elsewhere in the world. When about one out of every ten persons walks the streets unemployed; when the bulk of the wealth of the land is in the hands of a small minority of the people; when labor conditions prevail which dwarf and blight human personality; when squalor and unsanitation make hazardous physical existence for multitudes of slum dwellers; when loneliness settles like the night upon the souls of undernourished and underprivileged youth caught in the backlands of the open country—when these conditions confront us, they indict us, and we as well pause here in America to contemplate how far we are from the goal of the good life which Jesus made so clear in the Sermon on the Mount.

St. Paul, in writing to the Corinthian Christians, called attention to the fact that "saints shall judge the world." By this he meant that the standard of life revealed in the Christian ideal is the measuring rod by

which society must be tested. But, how are men and women to measure up to a standard the very specifications of which they have neglected to discover? If the ideal of individual and social life is that which is revealed within the pages of the Holy Scriptures, and men neglect its reading and ponder not its ideals, how shall we be saved if we neglect so great a path to salvation? We love to remind ourselves of what the Bible meant in shaping the convictions of such men as Abraham Lincoln and Woodrow Wilson, but how can those who share like convictions lead very far a people who persistently ignore the very sources of ethical thinking and right living? This plain ignorance of the Bible and the ideal of life which it sets forth is directly responsible for a good deal of the decadence of morals in high places and low in our American life today. There can be no social security that is not grounded in righteousness, and no political strategy which violates the laws of honesty and social well-being can long maintain its hold upon the popular mind. What American public life today needs is an unabashed return to the English Bible as the source of authority and the revelation of the laws by which nations grow great or fade into historic insignificance. In our modern confusion we need to ask again, "What doth the Lord require?" and to declare, "Teach me thy way, O Lord."

"I saw a new heaven and a new earth."

I read the Bible because it teaches me, in the words of Emerson, that "the lesson of life is to believe what the years and the centuries say as against the hours."

The Bible makes its appeal to every thoughtful reader by lifting his eyes far above the insecurities of this transient scene. If one truth stands out more clearly in the pages of the Bible, it is that events and movements must not be judged alone in the light of their immediate failure or success. But we in America have been obsessed with the glorification of the immediate moment. We have been sadly lacking in our understanding of the social forces which have produced present world conditions, and we often give the impression that we are chiefly concerned with the pleasure and profit we may get out of the immediate situation, rather than with the foundations which we may lay for a better world in the days to come. This mania for immediacy cheapens all life and reduces it to shallow opportunism.

We need again to discover the sense of eternity in the midst of time, and to learn to judge events and characters and movements in the light of their bearing upon the future of the race and the happiness of the

children after us. Such standards of judgment are so clearly set forth in the pages of Holy Scripture, that it becomes an indispensable book. Only by its use can this generation be lifted out of its sense of the temporary and have its feet set upon enduring and eternal foundations.

When men live merely for the present, they are always in despair about the future. The idea behind their opportunism is that nobody knows what tomorrow may bring forth, and therefore life must be drained now of all its beauty and strength. But this unworthy pandering to the illusion of a present good shuts men out from the high challenge of a better world that is to be. It may be conceded that many earlier interpreters of the Bible placed too much emphasis upon the glories of a future heaven and minimized the satisfactions of the present; but we in our time have reversed that whole process of thinking. We have seemed to forget that there is a purpose working toward divine fulfillment; that our age is only a part of the ages; that we may be playing the first act in a drama that shall move on after we have left the stage. No individual or social group or nation can rightly meet the challenge of today unless it is met in the light of tomorrow.

If we are tempted to pessimism, we shall find our strength reinforced by a new study of the Bible. The picture of the new heaven and the new earth which may yet be achieved by the cooperative efforts of God and man should give us all courage. When Jesus talked about the Kingdom of God, he was not speaking of some theoretical and impractical society which would be held out before men merely as a dream. He was thinking of something which may be actually wrought out by the children of men and become the basic structure of human society. Many times today we are tempted to despair over the threatening clouds of war, or the unjust distribution of wealth, or the prevalence of crime and violence, or the continuance of bitter poverty and want. If we dwelt on these immediate aspects of our world and did not take counsel with our dreams and our aspirations, we should surrender in hopelessness. But one deep look into the eternal, onward-moving purposes of God as they are set forth in that revelation of his mind which we find within the Bible, sets our feet again upon the highways of hope and makes us sure of an eternally worthy destiny for mankind. We can ill afford to lose out of our life today the exhilarating strength which comes from this vision of a good world.

Say nevermore

That dreams are fragile things. What else endures

Of all this broken world save only dreams?

"Thy testimonies are wonderful: therefore doth my soul keep them."

In view of the deep need which the foregoing has revealed for the larger use of the Bible in personal and national life, I make a few practical suggestions. In the United States recently we celebrated the four hundredth anniversary of the printing of the English Bible. It was truly a national event of wide import and significance, and brought afresh to our attention the place which this great body of literature should hold in the mind and heart of the nation. We must beware lest we extol the Bible, but do not use it; lest we praise it, but do not practice it. The Bible upon the mythical center table of the home will never save the nation; but the Bible as the daily spiritual sustenance of the family and the individual will undergird us with righteousness and peace and power. Here follow a few suggestions as to methods by which we may increase the influence and range of the Bible's power.

The thirty minutes which a preacher has on Sunday morning to present to his congregation the eternal issues of life and death may indeed be what Ian Maclaren called "the most critical and influential event in the religious week." In recent times we have tended to drift away from the Bible as the source of our sermonic material. But the fact remains that expository preaching never loses its charm, and Sunday after Sunday people rejoice in hearing the Word of God and not merely the opinions of parsons about contemporary happenings. I prophesy that there will come returning power to many an American pulpit when the preacher begins again to saturate his utterance with the Word of God, and buttress his arguments with the authority of the Scriptures. I remember the counsel of the bishop on the day I was ordained: "Young man, quote liberally from the Bible in your sermons, and then you may be sure you have something good in them."

What we want to put into the mind of America we must put into the mind of her children and youth. Much of our teaching procedure in the field of general education is purely materialistic and lacks even ethical interest. The Bible deserves an honored place on the platform of our schools and in the curriculum of every institution which is dedicated to the building of Christian character. Secularized education produces secularism in social action. We should not allow our waning differences over Biblical interpretations to shut out the Bible from the life of our people. There is a road here that is open to us if we have the courage and determination to enter into it with the spirit of tolerance, but also with a conscience that is unafraid. I was impressed a few months ago when I stood on the platform of a college commencement occasion and saw the president hand a

diploma to each graduate and at the same time present him with a copy of the English Bible. His alma mater thus said to him that the right use of this book would be the proof that he was an educated man.

The family altar need not be surrendered in the American home. If its form changes, its substance may abide. We have any number of valuable and inspiring manuals of devotion available for private and family use. They may well become the constant companions for every young married couple and the basis for their family devotions. They are built around the Word of God and give to each new day a foundation

The Doctrine of Inspiration and Our Christian Life

James M. Gray

When childhood needs a standard
Or youth a beacon light,
When sorrow sighs for comfort
Or weakness longs for might,
Bring forth the Holy Bible—
The Bible! There it stands!
Resolving all life's problems
And meeting its demands.

Though sophistry conceal it,
The Bible! There it stands!
Though Pharisees profane it,
Its influence expands.
It fills the world with fragrance
Whose sweetness never cloys;
It lifts our eyes to heaven,
It heightens human joys.

Despised and torn in pieces,
By infidels descried,
With thunderbolts of hatred
As haughty cynics' pride,—
All these have railed against it
In this and other lands;
Yet dynasties have fallen,
And still the Bible stands.

To Paradise a highway,
The Bible! There it stands!
Its promises unfailling
Nor grievous its commands.
It points man to his Saviour,
The Lover of his soul;
Salvation is its watchword,
Eternity its goal.

—Adapted.

for eternal things, and open a gate into a power house which will strengthen for the daily struggle. There is majesty and beauty about the stately words of the Bible which remind men that God is speaking. Well may we pause to hear in the deep places of our souls his eternal accents.

A world in confusion, overrun with materialism, bewilderment, despair; its peoples limply yielding themselves to the short-sighted plans of cruel dictators or paralyzed with fear that such a fate may soon befall them; homes broken, justice forgotten, security gone, war clouds rising, the voice of hope drowned in a chorus of

the hoarse cries of opportunists,—this is our present world, but not the whole of it; for in it is a book speaking in the language of every great nation the unchanging purposes of God and his Christ—"And, lo, I am with you always, even unto the end—heaven and earth shall pass away, but my words shall not pass away—I am the way, the truth, and the life. Come, follow me."

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

—American Bible Society.

A Peculiar Temperament

(Continued from page 402)

ence of the grace of God these same folks have become so changed as to be examples of what God can do in the human heart and life. In fact, they have become "just like folks," for all the world.

We have seen the loud, the quiet, the bashful, the forward, the learned and the unlearned, the rich and the poor, under the power of the Gospel change from the former life to one of positive blending with all that makes a "perfect man" in Christ Jesus. Temperament, individuality, peculiarities—all are swallowed up in the great current of the stream of Divine love. "God is love", and to be filled with God is to be filled with love. The love of God shed abroad in the human heart makes the difference between the merely earthly, human existence, and the beauty and glory of the life that is "hid with Christ in God." We are very bold to state that no matter how peculiar your temperament is, and how impossible it may seem to be harmonized with the things that are spiritual, the impartation of the Divine nature will more than compensate for all that has to be renounced to gain the wonderful experience of oneness with the Lord. The peculiarity then will be the possession of the "mind of Christ," a treasure above all wealth, a price above all earthly gain, an ecstasy above all mundane joy—a peculiar temperament like everybody else has—a human being. Do you exclude yourself? Are you so different that a universal race-wide atonement cannot reach you and effect a complete change in your depraved nature? Do not deceive yourself, and do not let the devil deceive you into thinking your case is too hard for the Lord. It is not a case of being too young, too old, too deep, too high, too prominent, too obscure, too simple, or too intricate for the Great Deliverer of souls to master.—W. T. P., in *Gospel Banner*.

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Matopo Mission: Elder and Mrs. L. B. Steckley, Elder and Mrs. Charles F. Eshelman, Miss Elizabeth Engle, Miss Kathryn Wengert, Miss Edna Lehman, Matopo Mission, Bulawayo, So. Rhodesia, So. Africa.
Mtshabezi Mission: Elder and Mrs. W. O. Winger, Eld. and Mrs. J. Elwood Hershey, Miss Sadie Book, Miss Mary H. Breneman, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102M, Bulawayo, So. Rhodesia, So. Africa.
Macha Mission: Elder and Mrs. Elmer Eyer, Miss Anna R. Engle, Miss Verda Moyer, Macha Mission, Choma, N. Rhodesia, So. Africa.

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

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

India

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

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

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

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

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

MISSIONARIES ON FURLOUGH

Elder and Mrs. Cecil I. Cullen, Gormley, Ont. Miss Anna M. Eyster, 637 Third Ave., Upland, California.

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

Annie E. Winger, Delisle, Sask., Can. Bro. and Sr. D. B. Hall, 620 First Ave., Upland, Calif.

Anna Wolgemuth, Lawn, Pa. Miss Effie Rohrer, Ludlow Falls, Ohio. Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

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

HOME MISSIONS

City Missions

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

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

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

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

"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., Joel and Fathie Carlson, Anna Wolgemuth, Naomi Wolgemuth.
Phone: 26488.

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

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

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

Rural Missions

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

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

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

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

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

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

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

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

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

Institutions

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

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

Mt. Carmel Orphanage, Morrison, Illinois, Roy W. Zook, Supt.; Mrs. Roy W. Zook, Matron.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible School, Fort Erie, Ont.

Special Announcements, Evangelistic Slate, Etc.

EVANGELISTIC SLATE

Charlie B. Byers, Chambersburg, Pa.
Detroit, Mich., Jan. '41, first half.
Chicago, Ill., Jan., second half.
Merrill, Mich., Feb., second week to end.
Des Moines, Iowa, March, two or three weeks.

Albert H. Engle, Garlin, Kentucky
Mooretown, Michigan, Dec. 31—
Carlisle, Pa., Jan. 26—

C. N. Hostetter, Jr., Grantham, Pa.
Refton, Pa., Dec. 29-Jan. 12

Henry Schneider, Merrill, Michigan
Wainfleet, Ont., Jan. 5, 1941

E. J. Swalm, Duntroon, Ontario, Canada
Markham, Ont., Dec. 29-Jan. 19, 1941
Crossroads, Pa., Jan. 20-Feb. 3
Grantham, Pa., Bible Conference

O. B. Ulery, 1325 Maiden Lane, Springfield, O.
Canton, Ohio, Jan. 26, '41-Feb. 9
Pleasant Hill, Feb. 10 to Mar. 2.
(Address Springfield)

R. I. Witter, Navarre, Kansas
Springfield, OhioDec. 29-Jan. 19, 1941
Lighthouse Mission, Harrisburg, Pa.
Jan. 21-Feb. 9, 1941

Cross Roads, York Co., Feb. 16-Mar. 6, 1941
Messiah Home, Harrisburg ..Mar. 11-30, 1941

Marshall Winger, St. Anns., Ont, E. 2

Chambersburg, Pa., Dec. 8-22
West Milton, Ohio, Jan. 5-19, '41, approx.
Trappe, Pa., Feb. 2-16, approx.
Freeman, S. Dakota, March 2-16, approx.

House of Friendship

A TESTIMONY by a Ukrainian woman, who was a Catholic: "A year ago, when we were in dire need, my husband had no work and there was no food in the house for several days, I was in despair and almost out of my mind. Suddenly there was a rap at the door. A man came in and spoke to me in my own language. He gave me words of comfort and told me that if I would believe in God, trust in His Son, He would help me. I felt different and was absorbed in his conversation. I felt as though God had sent an angel to visit me. When he left he gripped my hand and said, 'God bless you' and 'We will pray for you.' He gave me \$2.00, and I knew he was a poor man and that it was a sacrifice for him to give it. I bought groceries with the money and when my children came home from school they had food to eat. Here is where I first came to believe in God, and that God really answers prayer, and that the priest can do nothing for me. I shall never forget as long as I live what Mr. Cramer has done for me as a follower of Christ. I am now a Christian and I try to witness to my friends. My mother has turned against me. She said, 'You have not been to the priest, or father, for several years to have your sins forgiven.' I told her that the priest is not my father. I have a heavenly Father and the Bible tells me He is the only true God to worship." This testimony was given in the presence of two other Ukrainian people, the Director and one of the workers. Mrs. H. attends our meetings, and also expressed that she would
(Continued on next page, last column)

NEWS OF CHURCH ACTIVITY

Canada

HAGERSVILLE, ONT. On November 4, 1940, Eld. Henry Hostetter of Washington Boro, Pa., came to conduct evangelistic services, continuing three weeks. Meetings were not so well attended by the community, however they were greatly appreciated by the church. Not so much visible results as we had hoped and prayed for, yet we believe we are poor judges of success.

Man looketh on the outward appearance, but the Lord looketh on the heart.

The closing day was climaxed by an all day Bible Conference which was greatly blessed of the Lord.

Speakers for the different topics were Eld. Henry Hostetter of Washington Boro, Pa.; Bish. E. J. Swalm, Dunroon, Ont., and Eld. E. C. Bossert, Buffalo, N. Y. The Henderson Sisters trio of Gormley, Ont. rendered a number of songs. Program throughout was inspiring. Visitors present represented almost every church in Ontario.—John Nigh, Cor.

Pennsylvania

REPORT OF CONOY REVIVAL. On Sunday evening, November 10, 1940 there was a communion service held at the Conoy Church, near Elizabethtown, Pa., which opened a two-weeks' series of revival meetings. Elder Albert H. Engle of Garlin, Ky., was our evangelist.

Bro. Engle very faithfully delivered messages which were both inspirational and heart-searching. He also gave these messages without fear or favor. The presence of the Holy Spirit could be felt in the services. One of the outstanding subjects on which Bro. Engle spoke was that of "Christian Perfection." About eleven persons received definite help at an altar of prayer. Some of that number included four boys and girls who knelt at the altar at the close of the Sunday School Session after a special talk given by Bro. Engle.

On a few occasions Bro. Engle spent a few minutes before giving the evening sermon telling of the work in Kentucky. This has helped us better to understand the work and need of that field.

We appreciated having Bro. Engle with us and we pray that God will bless him in his further fields of labor.

—Naomi R. Hilsher, Cor.

TESTIMONY

Sylvatus, Va.

Greetings to all the dear ones of the Visitor:

I feel this afternoon that I should write a letter for the Visitor, as it has been some time since I have given my testimony in this way. I come with Psalms 102, "Hear my prayer, O Lord, and let my cry come unto thee."

Yes, it surely is a time that we should let our prayers go up to the Throne of Grace and trust in a living God for He is our only Hope. I do thank and praise God for the gift of His only begotten Son and oh that He hung on the rugged cross for you and me, and not only for us, but for all the sins of the world, and I do thank and praise Him too that He is real to my soul. He keeps me happy from day to day as I sit here in my lonely wheel chair. I never leave my chair from morning until night. I don't seem to get very tired, but before I gave my heart to Jesus and accepted Him as my precious Saviour I did suffer a lot. I could scarcely bear anyone to touch me, my joints were so sore and painful. I would just have to cry out with pain, but I do thank and praise Jesus that He helps me to bear all my suffering and that He gives me strength to be in His services and sometimes go out to church.

I was so glad that I could be in one of Bro. O. B. Ulery's services. The lesson on Light was so real and wonderful and I did enjoy it so much.

I am always so glad to meet with all of God's dear children and that we can have sweet fellowship together. It always brings new courage to my heart and brightens my pathway.

I trust all of God's dear ones will remember me at the Throne of Grace. I ask the prayers of every one.

I want to thank all who remember me at Christmas time with nice cards and little tokens of love and nice gifts. It brings joy to my heart always. But this year there will be one that I will miss and that is dear Bro.

Wingert of Ohio. He was always so good to me, just like a father. It was real sad about his death, but so good that he was a child of God and that he was ready to go.

I will appreciate all that remember me at Christmas time and that makes my lonely heart glad with their tokens of love and nice cards.

I cannot live without Him
Nor would I if I could.
He is my daily portion
My medicine and my food.
He's altogether lovely
None can with Him compare,
The Chief among ten thousand,
The fairest of the fair.
With much love in Jesus' Name,
Faith Alice Phillips,
per M. J.

MARRIAGES

BAMBERGER-MATTHEWS—On Saturday, September 21, at 3:00 p. m. there occurred, in the presence of many relatives and friends, the marriage of Bro. J. Mark Bamberger, son of Bro. and Sr. John Bamberger of Lebanon, Pa., and Sr. Dorothy C. Matthews, daughter of Bro. and Sr. John Matthews of Lebanon, Pa., at the home of Sr. Annie Brandt of Cleona, Pa. The ceremony was performed by Rev. T. M. Books.

The newly-weds are at home in Campbelltown, Pa. May God's richest blessing accompany them through life.

TUCKER-TEAL—Married at the home of the bride's parents, Bro. and Sr. John B. Teal, Springvale, Ont., on July 10th, 1940, their youngest daughter Sr. Esther Christina to Mr. Lewis Lorne Tucker of Wainfleet, Ont. Ceremony was performed by Eld. John A. Nigh in the presence of a large number of relatives and friends.

OBITUARIES

FREY—Pauline C. Frey, daughter of Armour and Mary Frey of Conestoga, R. D. 2, Penna., was born Aug. 16, 1922, and died Nov. 22, 1940, aged 18 years, 3 months, 6 days. Her death occurred after a weeks' illness of diphtheria.

Pauline was converted several years ago and united with the Brethren in Christ Church. She was a member of the Manor Sunday School since a child. Her cheerful disposition won her many friends. She was much appreciated in the home and also the church, and will be greatly missed.

She is survived by her parents and these brothers and sisters: Glenn, Emerson, Charles, Lillian, J. Vernon and Eunice.

Private funeral services were conducted at the home with Rev. Henry N. Hostetter, Washington Boro, Pa., in charge. Text II Kings 4:26. Interment was made in the Creswell Cemetery.

MELL—Bro. William A. Mell, of near Fairland, Leb. Co., Penna., passed away peacefully at his home on September 28, aged 68 years, 6 months and seven days. He leaves to mourn his departure, his wife, Sr. Lillie Reist Mell; one daughter, Mrs. Ammon Wenger, living at home; one son, Sherwood Neff Mell, of Lititz, Pa.; one granddaughter, Fern Wenger, and one brother, Clayton D. Mell of New York City. Bro. Mell served the office of deacon in the Fairland district for many years, and purchased to himself a good degree and a great boldness in the faith. He was loved and respected by a wide circle of friends and brethren and sisters. He will be greatly missed by the members of the Fairland congregation and the church in the entire Dauphin and Lebanon district. Funeral services were conducted by the home ministry, in the Fairland Church and interment took place in the Brethren in Christ cemetery near by.

TEAL—Bruce Elvin Teal, son of Bro. and Sr. John B. Teal died at his residence in Springvale, Ont., on August 20, 1940. He was in his 28th year and leaves a wife, one daughter three years old, also his father, mother, three brothers and five sisters.

Funeral services were held at Springvale Brethren in Christ Church, conducted by Eld. John A. Nigh, assisted by Bish. L. Shoalts and Eld. E. M. Sider.

STUMP—Aby Stump, the son of Jacob and Mary Stump, was born November 20, 1864, and died November 19, 1940. Had he lived one more day, he would have reached the age of 76 years. The greater part of his life was spent in Union township. On February 20, 1887, he was married to Anna C. Myers and together they journeyed for over fifty-three years. There was born unto them two daughters, Rosa S. Sherman and Almeda Stouder.

When 21 years of age, he was converted and united with the Brethren in Christ Church, of which fellowship he remained a member until called to a higher service. Soon after his conversion, he became greatly interested in Sunday school work and helped to organize the first Sunday school of the Brethren in Christ Church in Indiana in the year 1886.

Surviving are his wife, Anna C. Stump, two daughters, Mrs. Jerome Sherman of New Paris, Mrs. Bert Stouder of Goshen; seven grandchildren, five great-grandchildren; his step-mother, Mrs. Kathryn Stump of Goshen; one brother, Joshua Stump of Morrison, Illinois; five half brothers, William of Goshen, Jay of Mishawaka, Virgil of Nappanee, and Ben and Beryl of New Paris; five half sisters, Mrs. George Blanchard of Goshen, Mrs. Rose Stuckman, Mrs. Elizabeth Miller of New Paris, Mrs. Eugene Scarlet of Millford and Mrs. Claude Jackson of Nappanee.

Funeral services were held at the Union Center Church of the Brethren, conducted by Eld. V. L. Stump and Bish. Carl G. Stump. Burial in adjoining cemetery.

House of Friendship

(Continued from preceding page)

like to pray in our prayer meeting but no one would understand her. We told her God would understand and so would Brother Cramer.

Interviews with two Jewish couples. Concerning the first couple the husband had lost his business. There is a crippled boy in this home. They had to take him to an institution in Orillia. This broke the mother's heart. She said, "We always tried to be honest and now we have all these troubles. I do not believe God cares." We told her we would pray for them. After several weeks the husband received employment. They received a Hebrew Bible and are now giving God the glory. Praise Him for answered prayer. Another couple who have lately settled in Kitchener. They came out of Germany to get away from the Hitler regime. They do not fellowship with the Jews in Kitchener. They gave us a very warm welcome, and on one occasion they sat down and put me right in the midst of the family and asked all manner of questions. The woman remarked that she now believes in the triune God since she read our literature. She said, "I have never seen that the Hebrew word, Elohim, is in the plural, and means more than one person in the Godhead."

Too apt are we to rest in life received, and not to be doing something every day for our Lord; either earnestly engaged in prayer, speaking affectionately to sinners, overcoming our selfish passions, or exercising mercy to our needy brethren; but it is by abounding in every good work, that our light shines before men, and we stand confessed the workmanship of God in Christ.

—Henry Venn.

The Believer's Confidence

Harvey K. Light

PROVERBS 3:26, "For the Lord shall be thy Confidence, and shall keep thy foot from being taken." "Thou shalt walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh."

As we are living in the days of apostasy and shallow hope, when men put confidence in human achievements, and rest on the arm of flesh, rather than trust in the living God, it becomes the church to examine her relationship with the Lord Jesus, whether she can say with the Apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The repentant soul who turns to God and finds in the Lord Jesus a personal Saviour, a Saviour who delivers from the power of darkness and translates him into the kingdom of His dear Son, that soul, finds a confidence in the Lord, which will be superseded by nothing in the entire universe. His faith brings him an experience, his experience brings him a confidence, his confidence forges for him a confession of faith like the Psalmist David who confessed that, "The Lord is my Light and my Salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock."

What a ground of hope and confidence for our faith to take hold. Beloved believer, your confidence rests, not on your faith, but in the Object and Person of your faith, the Lord. The Lord, who proclaimed to Abraham, "Fear not, Abram: I am thy Shield, and thy exceeding great Reward. * * I am the Almighty God; walk before Me, and be thou perfect." The closer a believer walks with the Lord the stronger does his confidence become. When Daniel was tested for his faith his confidence in his God whom he trusted, rested so calmly, that he came out of the lion's den with no manner of hurt on him.

The enemies of the cross do the believers a favor, when they deny the inspiration of

the Bible, for then the Lord sends forth a man with the spade and they unearth proof of the flood, the remains of ancient Egypt, or Sodom and Gomorrah and lay another strata of confidence for the believer, that for ever His Word is settled in heaven.

Take courage, believer, you have an impregnable Rock to confide in, the great "I Am" of the Old Testament, the "Way, the Truth, and the Life" of the New Testament, the "Creator" in Genesis, the "Eternal God" of Abraham, the "Lord of Hosts" in Psalms, the "Lord our Righteousness" in Jeremiah, the "Lord and Saviour Jesus Christ" the Head of the Church, the "Alpha and Omega" who only has immortality dwelling in the light, "The Lord Himself" this is your confidence, the lowest and firmest strata of faith as the text states the Lord shall be thy Confidence.

The believer's confidence is an antidote for fear and an intensifier of our faith as says the Psalmist, "I will trust and not fear, for the Lord Jehovah is my Rock; He also is become my Salvation."

Reprinted from the Evangelical Visitor.

The Thief on the Cross

P. J. Wiebe

MANY people think that like the thief on the cross they are going to call on God in their dying moments and everything will be all right. However, that is a sad mistake. In the first place many people are suddenly hurled into eternity without an opportunity to call on God. In the second place, we must not think that we can come to God just when we please. Jesus says, "No one can come to me, except the Father which hath sent me draw him." John 6:44. And if in your dying moments the Father does not draw you, your case is perfectly hopeless. No matter how much you pray, no matter how you call on God, He is not going to hear you, if in this time of grace you have rejected God's convicting Spirit. Perhaps the dying thief never had a chance before, and he called on Jesus the first time he met Him. Hence Jesus answered his prayer.

Let us consider briefly a few of the things that the dying thief did. First he admitted his guilt. "We receive the due reward of of our deeds." Luke 23:41. It is only as we admit that we are guilty before God that He has mercy upon us. Second he admitted the sinlessness of Jesus. John 23:41. "This man has done nothing amiss." Third he asked to be remembered and Jesus answered his prayer. "Today thou shalt be with me in Paradise."

Let us not deceive ourselves by thinking

that we will do as the dying thief did. God has declared in His Word that now is the accepted time; now is the day of salvation. II Cor. 6:2. God's time is always now; the devil's time is always in the future. He tells people to put off their salvation till some more convenient season. But the most convenient season is when we first feel the drawings of the Spirit. Hence when we feel God's convicting Spirit, let us accept Christ as our personal Saviour. Tomorrow it may be too late.

The Rejoicing Disciples

Luke 19:37-40

J. H. Byer

THE disciples had walked with Jesus year after year and were blest by His gracious ministry. He was now riding the asses colt at the descent of the Mount of Olives, going into Jerusalem. A pavement of clothes—the people took off—was made for Him. The joy of His disciples could not be held in, as they looked on. They praised God with A LOUD VOICE for all the mighty things that they had seen. They said, Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest.

Even as it is now, so it was then. Satan had some ready to find fault. Too much noise say the Pharisees. Master, rebuke thy disciples. They, themselves had never known what it was to have heavenly joy. Their religion was stoical. No manifest joy in it. It was just the same with the elder son, when he heard the noise of music and dancing, when his prodigal brother had come back home. He was angry, and would not go in. There are plenty of that kind of people today. They are better pleased to have all keep quiet. Divine services become as quiet as a graveyard in the wee small hours of a winter morning. Amens are seldom heard and a shout is a back number sure enough. I wonder if this might not have been included in God saying, in Isa. 1:13, It is iniquity even the solemn meeting? They drew near to God with their lips but their hearts were far from him. An exception to a quiet meeting may be when the preacher tells mirth provoking incidents and loud laughter is heard all over the house. In such cases the Holy Spirit is grieved. Jesus as good as told the Pharisees the disciples could not be rebuked or stopped. Lively stones will always cry out in praise to God. Safety valves are on steam boilers to prevent explosions. Isaiah understood this when he said, cry aloud and shout, thou inhabitant of Zion; for great is the holy one of Israel in the midst of thee. Jesus said to His disciples, These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. Paul says,

Cheer Up! Faithful Ministers

Ada Mae Loump

ARE you weary and worn, distressed and perplexed, discouraged and almost yielding to the subtle temptations of the devil, dear ministering brethren? Surely we know you are as human, subject to all manner of diseases, temptations, etc., as we lay members are, and are convinced that the devil delights to lead his way and misdirect a congregation, but faithful one, glance a bit higher again through the pages of the Word of God. Do you know as much as the devil delights to have you, so much more, yea doubly more, does God long to display Himself through you and make Himself manifested to a dying world.

I Cor. 10:13 bursts out with these words, "There hath no temptation taken you but such as is common to man but God is faithful!" Think of it, tempted one, God is faithful, who will not suffer you (beloved minister) to be tempted above that ye are able but will with the temptation also make a way to escape, that ye may be able to bear it. Isn't that consoling? First it is that others with you are tempted because these temptations are common to man, and again God breaks on the scene and He is faithful and will cause you to escape as you abide in Him. Beloved abide for the Lord knoweth how to deliver the godly out of temptations, II Peter 2:9.

Naturally another thing that will uplift your spirits and drive you with increased courage and zeal to your work as God designs is just to see some of the things the Father hath prepared for you. Eternity is coming and just think the reward of the faithful ministers of God is likewise, yea, just as sure approaching and will be handed over to you! Did you say get a reward from God, such a Great One as He, who made the Heavens and earth, controls and rules the universe? That's just it, dear ones and be sure too, it isn't going to be a cheap one either for it comes from the Lord of lords. Here's one of the rewards, "He that overcometh will I grant to sit with me in my throne!" In the very Presence of God and actually to sit down with Him. Do you think it is worthwhile to give your best and overcome through Him? "Be thou faithful unto death and I will give you a crown of life."

Say! that must be for the ministering brethren, that can preach the Word with such knowledge and wisdom, are you say-

Rejoice in the Lord alway; and again I say, Rejoice. Are we ashamed of Jesus that more joy does not come out? Or is it the old man still living uncrucified in us that is keeping us so quiet? Sin in the heart extinguishes joy just like water does fire.

ing? Well, I'm happy to tell you, it is not for them only but to those who faithfully proclaim the Word and also do things in His name, for Christ said, "A cup of cold water given in my name shall not lose its reward" and again "Thou good and faithful servant . . . enter thou into the joy of your Lord." Revelations the 21st chapter and seventh verse climaxed to my mind the full reward of you faithful ministers, in these words, "He that overcometh shall inherit all things and I will be his God and he shall be my son." Press on! Press on! Labor still for the reward is sure and the entering will be glorious if you remain true to God and your calling. Will You?

Divine Unction

Mrs. Fannie Erb

THERE are preachers that one could listen to for hours and never tire, then there are many others whose messages seem to have no penetrating power. All honest hearted people admire and enjoy an unctious message from God. It is true that some folks writhe and twist, and sometimes rebel at the truth which cuts so sharp and deep, and locates sin in their hearts and lives, but taken as a whole, a message that is backed by the favor and power of God, wins its way into the hearts of the people more readily than a message that is lacking God's endorsement, and falls flat and insipid on the ears of the longsuffering people.

Worldly professional men would give large sums, if this strange thing called "unction" could be purchased with money. But it is not for sale in the markets, neither is it a product of the schools, can neither be borrowed or loaned or given away, but it has its price, nevertheless. Some try to imitate those who possess it, but that is worse than to be without it, for the deception is so manifest, that no one is deceived, especially not God Himself.

Many folks fail to realize this "Unction", is not given haphazard, or comes indiscriminately, but has a price, and that not a cheap one. If any one cares more for the smile and favor of folks than of God, then they cannot have this "Unction". If any one no matter who they are, loves any thing whether great or small, more than God, the unction of the Holy One will be lacking, and their words will fall dull and dead on listless ears. If any are walking behind light, have a confession to make and fail to do so, their discourse will be full of starts and jerks, or there will be overstrained remarks, perhaps too much lightness, so the message is dissipated and lost, for God is not in it. If God is putting them through a furnace experience, and they complain and find fault, allow bitterness, and self-pity to creep into their

message, they will drive people away, and cause great damage to the cause of God. If "Self," is on the throne in their hearts instead of God, they will lift up the "Ego," instead of Jesus, and spiritual dearth and death will follow their ministry.

But what is this heavenly commodity that is so rich and rare? It is the smile and favor, and endorsement of God Himself! It is as if God were saying, "This is My child. There is nothing between Me and him. This is my message, and I am putting my seal upon it, which no earthly power can counterfeit!"

But it is not obtained through seeking it. The moment you go to seeking it, a grain of self-seeking will enter in, and you will frighten it away. Leave it all with God, He is the one to take care of that matter. All we need to do after we are sure we are saved and sanctified, is to walk in the light day by day, love and adore Him above all else, obey and mind Him, regardless of the cost, submit gladly to His guidance, leadership, dictatorship as our Lord and Master, He will apply the necessary discipline, bring about the needed sorrows, crushings, grindings, and humiliations, until we have died out so completely to all earthly greatness, that He is able to trust us with the greatest boon man ever had.

When Robert Bruce, of Scotland, was being pursued by his own bloodhounds, which had been set after him by the pursuing English, he and his faithful followers escaped them by plunging into a deep stream and swimming to the other side. When the hounds came to the stream, they were baffled, for the water broke the scent. When the baying pack of bloodhounds of our past sins, led on by the master, our accusing conscience and memory, pursue us to the fastness of a deserved hell, what can give us deliverance? Only the stream of Christ's precious blood that breaks the scent, yea more, wipes out the baying voice of our sins, the bark of an accusing conscience, and the yelping of a haunting memory.—Selected.

Old John was a man of God and loved his village chapel. One day he was stopped by an acquaintance, who by the way, was an ardent angler. "I say, John," said the angler, "I have often wondered what attraction there is up at the village chapel. see the same folks, sing the same hymns—" "Wait a minute," interrupted John. "You fish very often at the same spot, and in the same water, don't you?" "Yes, that's true," agreed the other. John smiled, and then exclaimed: "Well, you don't, for the water you fished in yesterday has passed on to the sea, and every time I go up to the chapel the Lord has something fresh for me."—Selected.

OUR SCHOOLS

Holiness and Education

Harold B. Kuhn

THE poignant tragedies which are constantly being made manifest in the lives of our young people in their pursuit of graduate training, especially in preparation for work of the ministry, prompt this brief analysis of the situation. As we see the all too familiar occurrence of young lives who are, frequently in the short period of a year or less in a liberal institution, shifted from their spiritual moorings, and left spiritually "at sea," we cannot but question with the words "To what purpose is this waste?"

Some will argue at the outset that graduate work is superfluous in the training of the Christian worker today. Probably this is true in a large number of cases. Many young people are questioning the value of such study in their preparation; indeed it is not without reason that many young men in the "old line" denominations question whether there shall be an adequate field in their own churches, with their inordinate demands for graduate training, in the coming decades. This observation is especially valid in the case of the pastoral ministry, which is still the norm for the New Testament ministry.

The subject of training for service in our institutions for Christian education needs special consideration. With the increasing stringency of state accreditation regulations, it remains that some must equip themselves to step into the ranks of those who are being called higher, if our Holiness institutions for learning are to be maintained.

It is impossible to estimate the value of the contribution which the Holiness Bible Institutes and Colleges have rendered to the cause. The sacrificial basis upon which these are almost uniformly operated makes the problem to appear in an emphatic light. For why should Godly men and women pray and sacrifice and work to give our young men and women an education along sound doctrinal lines, only to have the effect of their efforts nullified by the subsequent teachings of liberal graduate seminaries?

It will be argued, "Can not the Holy Ghost keep the sanctified soul in any surroundings?" This question cannot be answered by an unconditional "yes". True, He is abundantly able to preserve from error. On the other hand, it is possible for one deliberately to put himself upon ground of danger, in which it is to tempt the Lord, to expect Him to sustain. There is a distinctly human side to spiritual pre-

servation, involving proper precaution, a modest estimate of one's own spiritual strength, an adequate evaluation of the subtlety of Satan, plus a keeping-away from places of certain peril.

It is apparent that the Holiness movement possesses no fully-qualified graduate school, in which young men and women may with safety pursue advance studies with any assurance that their credits will be acceptable to State Accrediting Boards. And while some do come through graduate studies in modernistic institutions unspoiled by liberalism (and we thank God for everyone who does), the fact remains that the young men who leave our Holiness institutions of graduate work in the average denominational seminary are usually lost to the Holiness movement.

The alternatives are: establish by some means a thoroughly accredited graduate school, thoroughly sound in doctrine, with sufficient endowment and academic rating to grant the requisite degrees upon a basis acceptable to educational authorities; or, by some systematic means, train our young men and women during their undergraduate work in such a way that they shall be able to withstand the influences of their subsequent training.

The prospect for the former course seems remote for the present. Neither means nor staff seem immediately forthcoming. And the latter will ever be accompanied with an element of risk, the more so as the age for college graduation becomes lower. For, as we shall presently note, youth is far more impressionable than it realizes itself to be. Probably many who "crash" spiritually in graduate studies would not do so, were they eight or ten years older.

It will be valuable here to note the nature of the rocks upon which the souls of our young men in the seminaries are being split. The transition from the relative humble surroundings and equipment of the Holiness school to the university or seminary frequently serves to over-awe the inexperienced. This, plus the sudden contact with the scholastic attitude of the professors (and many modernists do present the appearance of an extreme scholasticism; how consistent this is remains another matter) unbalances many unthinking persons. It is heartening to see, however, in the ranks of the professors of Holiness institutions an increasingly thorough scholarship; the transition is not really so abrupt as the modernists wish to make it appear.

Youth is peculiarly susceptible to the

lure of personality. Usually the collapse of a student's faith is preceded by his enamored with the personality of his professors, especially of his favorite professors, perhaps his faculty advisor. The uninitiated student may expect to find the modernist an outspoken infidel; instead, he meets a suave, neatly groomed, cultured (superficially at least) scholastic, who begs his young understudies not to consider lightly the erudition which he has attained through such a long and costly process. His professor will proceed to use orthodox terms, such as "evangelism," "conversion," etc., until the student will ere long be taken off his guard, without perceiving that the use of these terms is degraded by the application of a meaning wholly foreign to their real and established use.

He may probably be informed that "times have changed," and that the theological formulae of the past will no longer be accepted without some "legitimate, in view of the recent discoveries", modifications. He may be assured that there is "new evangelism" in the process of construction, which will "shorten its line of defense" (by a virtual discard of the Old Testament), and a return to the "Jesus of the Gospels". This shallow tweedle may appear very convincing to the uninformed—indeed it is not uncommon to see our young men from certain seminaries enamored with such propositions after a semester or two, never having thought through the implications of such a program. We shall note this problem in brief a bit later.

The writer is pained beyond measure to find young men in prospect of attending a liberal institution, and without the faintest knowledge of the positions with which he shall be faced. No one has presented from the proper angle, the shallowness and arbitrariness of the documentary theory. No one has familiarized them with the major fronts of Modernism.

The young man may have heard the generalization that "men at the top are repudiating the theory of organic evolution."

He does not know, probably, that those who have been forced from a belief in Darwinian evolution (by sheer force of facts) have, in a desperate effort to conserve the materialistic and unmoral aspects of Darwinianism, shifted ground, and now attempt to sanctify the process by teaching a "theistic evolution," teaching in ambiguous platitudes the "beauty of this method of divine activity." This is in the face of the truth that there has never been brought forward one fact which, properly interpreted, serves to substantiate the teaching that any form of life has ever crossed the boundaries of the line demarcating it from another species.

Again, a fundamental weakness in the thinking of most of our young men in ministerial training lies in the fact that they have never been taught the key posi-

tion which is found in the belief of the supernatural origin of the Hebrew religion. For, the cardinal thesis of destructive criticism is false assumption that the Hebrew religion was one in origin and nature with the religions of surrounding nations. Assuming this a priori, they decide what they think the Hebrew religion must have been at any given point in history, and then proceed arbitrarily and without conscience to mutilate the Hebrew Scriptures to suit their theory. If our young men could but recognize this false position, and be strengthened against it; and if they could recognize that the two Testaments stand or fall together; and if they could see that the teleology of the Old Testament is not superimposed by redactors, but integral with it, so that to destroy it is to destroy the whole; and if they could see that Jesus Christ is not only "The Christ of the Four Gospels" but the "Christ of the Hebrew Scriptures";—then there might be some hope of a decreased margin of hazard in the lives of those thus in training.

Finally, the student who enters a liberal institution, with but a vague idea of the evils of modernism, based upon generalities, has not often been warned that he must be constantly on guard, not only against the evil teaching of the institution, but against the very atmosphere which pervades it—an atmosphere of cynicism, skepticism and irreverence. Many who withstand the former with some degree of success are overwhelmed by the latter.

It is absolutely necessary that the man facing such conditions shall recognize, first of all, that we are "kept by the power of God" and not by the cleverness of man. This renders imperative a vigorous, daily prayer life. There is no substitute for this! Without it, his training cannot but end disastrously, for even if he come through the course with approximately orthodox beliefs, he will have lost immeasurably (and probably irrecoverably) his warmth and zeal for the gospel.

In connection with such a condition of sustained spiritual life, he must promptly "take his stand" with both students and professors. The sooner this occurs the better. This must constantly be backed up by consistent, thorough scholarship, buttressed by a diligent study of the works of orthodox divines, which he must secure outside the regular assignments. This will about double the amount of work necessary for some courses. But let no one think that this is not absolutely necessary! These observations in no sense exhaust the field, but may serve to give some idea of the difficulties of the problem. May the Lord use them to point out the nature of the perils, and to reveal an adequate program by which some may be saved from spiritual wreckage.—From Heart and Life.

The best way to kill off a rival is to make him a friend.—Selected.

Christ or Catastrophe

Dr. Norman Vincent Peale

"THE issue in the world today is Christ or Catastrophe. Every indication points to the fact that France collapsed morally. The same virus is eating away the vitality of all democracies. It is startling to realize that the frankly pagan totalitarian nazi state has inspired supreme sacrifice and strong manhood. That this strength is expended in an unworthy cause must not blind us to the fact that the democracies reveal an apparent softness of character, selfishness and love of luxury and ease. This contrasts sharply with a nation whose men are alert, vigorous and willing to give all for that in which they believe. One recalls that in the decadent days of Rome, members of legions who once marched long miles and suffered hardship without complaint, whined when a glint of sunlight penetrated their silken tents where they feasted in luxury.

"The plain fact is that no pampered, play-minded people can live in a world like this. Democracy once produced strong men, our history from Plymouth Rock to the golden gate is a stirring narrative of a hard muscled, vision-inspired, humanity loving race, who shrank from no sacrifice for the common good. To be sure they were not all noble souls. Some were timorous, little and selfish, but in general it was a great breed of men upon whom Christian democracy was built.

"Today the man who fails to sacrifice for the cause of Christian freedom is unworthy of his heritage. More than that, he is undermining himself, his property, and his posterity, for the reason that if the Church fails, democracy fails, and if this dire event should come, the result needs no elaboration. An America of reluctant five-cent givers cannot match a Germany of happy life-givers. Whosoever saveth his life shall lose it. This is what the democracies have been doing to their undoing. Dr. James B. Conant, president of Harvard university, says, 'My opinion is that young and old have been suffering for years with the same fundamental disease—creeping paralysis of our loyalties.'

"He that giveth his life shall save it. Never was the truth of that wisdom more clearly illustrated than in this day. THE MIRACLE REQUIRED TO SAVE OUR CHRISTIAN DEMOCRATIC CIVILIZATION IS A NEW BIRTH OF SACRIFICIAL POURING OUT OF PRAYER, SERVICE, AND MONEY TO STRENGTHEN THE CHURCH, THE HOME, AND THE DEMOCRATIC STATE. Can we not match the willing sacrifice of Hitler's pagan legions, with a host of American Christian men equally eager to sacrifice all for Christ? A life for Hitler, a paltry girding penny for Christ. It is an un-

equal balance which can result only in a Hitlerized world. We either pay or give up."

Rev. J. R. Sazoo said recently, "We are apt to measure the worth of culture by the degree in which it takes hardness out of life. We have supposed that difficulties are associated with the dark ages and that ease is another name for enlightenment. The whole idea of sternness has been pushed into discard. It is this easy going, slack and soft way of life that is menacing. Much is written and said about modern moral laxity. How do you explain that? Surely it is not because our generation has fallen in love with iniquity. You cannot undo in a decade the teachings of generations. No, modern standards of ethics have slipped, not because we like evil but because WE WON'T PAY THE PRICE OF DISCIPLINE FOR HIGH standards of integrity."

H. G. Wells foresees the man of the future as having grown weak in body and spirit, because, through the centuries that are to follow, life will become so easy as to fail to require exercise that develops physical and moral strength. There is wisdom in that statement but it is not all the wisdom there is, for to those who will follow the Nazarene there will be plenty of resistance of the adversary, the devil who goeth about seeking whom he may devour, to develop sufficient backbone to stand, being girt about with truth. Truly, there is no hope for civilization otherwise. It is "Christ or Catastrophe."—C. R. H.

If religion means anything at all, it surely means that we are in communion with One who knows and feels and cares for us one by one.—Selected.

Praise Him

Oh, it's easy to sing when you're happy,
It's easy to laugh when you're glad,
But we get the sweetest blessings of all,
When we're broken and feeling sad.

It's easy to praise from the mountain top,
When everything's going smoothly along,
But when we're down in the valley
Up floats farther our thanksgiving song.

When losses and sorrow sweep o'er us,
And nothing seems going just right,
'Tis then our Saviour seems sweeter,
When we're broken with a heart contrite.

So whether we're down in the valley,
Or on the mountain these trying days,
Just try singing a song all the day long
And raise your voice in grateful praise.

And He who ever feeds the sparrows
And sends the sweet refreshing rain,
Will lift you from the valley,
To the height of the mountain again.

—Sel. by Mrs. C. H. Guyer.

Foreign Missions

The Continent of Opportunity

William R. Hoke

THE day of opportunity for Protestant Missions in South America is upon us. What we do about it will determine the fate of millions of souls in paganism and medieval Romanism. If we are faithful the result will be similar to the following:

In a certain city in Peru it was decided to use the same method of announcing special services in the Church as the theatres did in announcing new movies. Two young Christian men walked through the street with placards hung from their shoulders. An announcement of the meeting was on one side and Scripture texts on the other. People were attracted by this seemingly unusual method of invitation to church services and at the following service the missionaries saw the results of their plans. Eighty percent in attendance at the announced meeting were new faces. This showed the Christian workers that the people were interested. In fact they are hungry for the gospel. But the priests have them deceived. The people in the country surrounding the cities think the Protestants are servants of the devil. Some think of them as people having horns and are to be avoided if at all possible. Oh, that we Protestants would accept the challenge of this present day.

Do we as Christian people in North America realize that South America is a continent made up of several countries extending three thousand five hundred miles from east to west and four thousand six hundred miles from north to south at the greatest distance? Are we conscious that South America is a continent of great rivers and that twenty seven thousand miles of her water is navigable? Have we ever read of the great resources to be found in this continent? Some of these are gold, silver, diamonds, iron, nitrates, coal, petroleum, asphalt, rubber, coffee, cocoa, wheat, cattle, sheep and a vast amount of valuable wood. How much do we know of the Indian tribes in South America? One of the greatest civilizations the world knows about is that of the Incas, sometimes called "the empire builders of the Andes." These people gave the world the "Irish Potato". These people were very devout worshippers of the sun and also had an idea of the resurrection and a future life. They believed in a supreme creator and ruler. They were happy and contented until the coming of the Spaniards. Following their coming we read of centuries of crime and dishonor. Spaniards became

great feudal lords and in two centuries the population went from twenty million to four million. How intelligent are we concerning the happenings of those two centuries and those which followed? If we know a little of conditions maybe we will be more stirred to do something about it.

One problem arises as we see the rapid mixture of races. The Spaniards came to South America in search of gold and adventure. They did not come to build homes. The women folk were left behind, but soon after arriving the Spaniards began to marry Indian women and we have the blending of Spaniard and Indian. The Portuguese

MISSIONARY PARTY TO SAIL DECEMBER 28

Eld. and Mrs. Albert Brenaman, Miss Naomi Lady, and Miss Anna Eyster will sail for Africa from Pier 33, Brooklyn, December 28. Their passage is booked aboard the Steamship Charles H. Cramp.

A FAREWELL MISSIONARY MEETING will be held at the Messiah Home Chapel, Thursday, December 26, 7:00 P. M.

and Indians did the same and we have another race mixture in South America. A little later, when some of the Spaniards saw the native Indians falling under the crushing load of work, they sought to introduce negroes into South America to lighten the Indian slave burden. It didn't lighten the burden for the Indians, but it served to add another race. Chinese coolies were later introduced. So we have a great mixture of races to deal with in working South America. However, the Indians still constitute the largest proportion of the population. And the Indians, or those of Indian stock, make up the laboring class.

Another problem arises out of the coming of the Spaniards and their cruel treatment of the Indians. It is the attitude many

of the Indians show toward life. The following quotation will show what we mean. "When on a journey they generally take a slow trot, which they can keep up for hours without tiring, even with a hundred pounds on their backs. They never laugh nor sing, have no sports, no songs, no tales; but are sullen, morose, stupid, and submissive to all sorts of cruelty and oppression."

We get into several problems when we look at the religions of South America. The first we shall notice is that of paganism. There are one million pagans in Brazil alone. The pure Indian is still mainly pagan. Seven million Indians in South America still adhere, more or less openly to the superstitions and the fetichisms of their ancestors, having never submitted to any Christian ordinance, while fourteen million live beyond the reach of Christian influence. Many savage tribes are cannibals. Rev. W. B. Gurbb a missionary in South America gives us the following picture of the tropical part of South America. "It is the greatest unexplored region at present known on earth. It contains, as far as we know, three hundred distinct languages and numbering millions, all in the darkest heathenism." For the people who say South America is a Christian land these facts will no doubt prove to be an eye-opener.

Second in order of time is that of Romanism. Now we want to be understood at first as being one who realizes that there are many good Catholics in the world and what we have to say of South America and the Catholicism found there does not apply to the whole wide world. The Romanism which was introduced into South America was of a medieval nature. It was intensely anti-Protestant. The Romanism which came to South America from Spain and Portugal was not ideal to come into this needy country. It was very militant. The sword was used to bring the poor Indian under subjection. Oh! the terribleness of such a religion. The love of Jesus Christ was entirely omitted. The Inquisition was employed in which thousands were killed and the others for fear of death joined their forces. Romanism as it was to be set up in South America was to be an isolated Church. To say the least, it was a bad form of religion, and a bad start for the new religion which called itself Christian.

Still another form of religion which has entered South America is that of African paganism. It was brought in by the negro slaves. So we could go to South America as missionaries to African negroes and also to Hindus and Mohammedans and Japanese and Chinese and other foreign elements.

Truly this continent presents a large day of opportunity for the Protestant Christian forces if we will only accept the challenge to work for the Master in South America.

We have left the discussion of the Protestant religion until last because it proves

(Continued on page 416)

From Communism to Christ

By Morris Gordin

Former Press Commissar of Communist International (U. S. S. R.) and Attorney General of the Odessa State Revolutionary Tribunal. Now a devout Christian

IN an atmosphere of pogroms and massacres surcharging the life of Jewry in czarist Russia, I grew up in a Rabbinic home, sheltered by the law of Moses. From my youngest days I heard of the hope of the coming Messiah who will lead the scattered hosts of Israel back to the land of Promise. "But why does He not come?" I asked. And I saw this light grow dimmer and dimmer even in the hearts of the orthodox believers, while the darkness of the persecution settled more heavily all around, dooming to extermination a whole people. Studying the Scriptures, my most fervent desire was the fulfillment of the prophecies of eternal peace and universal brotherhood, when the "lion shall lie down with the lamb, when nations shall learn war no more, and when a child will lead them." But when and how?—And there was no answer.

Then the revolutionary movement gave the answer. It was expressed in two magic words, i. e., international socialism. Yes, this will settle everything. There will be no more pogroms and massacres; no more killing of Jews, no more bloodshed among nations and even no more conflicts of classes, of rich and poor. No more rivalry for possessions. Perfect equality. Such was the radiant promise of revolutionary socialism. And, accordingly, at the age of twelve, I became a member of the secret Junior League of the Russian Social Democratic Labor Party.

After a few years I was confronted with the alternative of either staying on in Russia and being sent to a Siberian prison, or effecting an escape abroad. I took the second choice and fled abroad.

Near the end of 1912, I arrived in the United States of America.

The World War came on. Conscription was enforced and I was taken in the first draft and with a special U. of C. student detachment assigned to Camp Grant near Rockford, Illinois.

In conjunction with the Rockford socialist branch, I carried on anti-war activities in the camp, distributing literature, etc. On the first of May, 1918, at the head of a demonstration, I carried the red flag while in army uniform. The next day I was put in the guardhouse, and sentenced to "less than a year's confinement in prison with hard labor." After the armistice I was released.

On returning to Chicago I was appointed editor of *The Communist*, the official weekly organ of the newly inaugurated Com-

munist Party of America. Then I decided to go to Soviet Russia and participate in the war of the Red army against Poland. I enlisted over a hundred men. We formed a "Red Star Commune". We arrived in Riga, Latvia, just when the Soviet and British diplomats assembled there for the peace conference, in 1921.

In Moscow the "Red Star Commune" was disbanded. I was assigned to remain in Moscow and assume the post of Press Commissar of the Communist International, which is the highest ruling body directing all the communist parties of the world.

What was my first experience? I attended a meeting of the Nucleus of the Comintern (Communist International) and I was bewildered at once. The chief of the administration department was being accused of a series of most heinous crimes, from drowning two French delegates to the last World Comintern Congress, to speculating with currency, a capital offense. He did not deny any of these accusations, but his excuse was that all the so called crimes were committed "in the interests of the revolution." And the revolution justifies and even sanctifies all crimes. He concluded, instead of a defense, with a threat, as follows: "If you vote a resolution of approval of my administration, I will provide you with carloads of food from the Ukraine. But if you vote against me, you will starve."

A sledge hammer blow on my head. But then came the symphony of the "world's brotherhood" of revolt—the Third World Congress of the Comintern, with Lenin, Trotsky and all those intoxicating fireworks of oratory, a marvelous outburst of ecstasy the like of which I may never see again.

Then the full black tide of famine, in which millions of millions were to perish, struck the Soviet Republic. Ten thousand communist volunteers for the "famine front" were demanded by the Central Committee. After a session with the Comrade Vyacheslav Molotoff, who is at present the Premier of the Soviet Union, I voluntarily left for the Ukraine.

In Odessa the state party secretary, after eyeing my questionnaire, said: "Comrade Gordin! The American capitalists tried you in their courts and kept you in prisons. Now you try them! I herewith appoint you attorney general of the Odessa State Revolutionary Tribunal."

When later I once protested to the chairman of the Revtrib (Revolutionary Tribunal) that I knew next to nothing about the laws, he jeeringly said: "Laws? We make them. Whosoever is brought here is guilty. Always guilty! If I get into your hands, I am guilty; but if you get into my hands, you are guilty. Were you

an agitator in America? You just agitate in the courtrooms and we'll do the shooting!"

My tenure of office was very short. I was given other less drastic positions and went to places where I had the best opportunities for observing the famine at the closest range. I saw children scrape the bark off the trees for food. I saw naked men, covered with mud, running up and down the Deribasavskaya (Odessa's most exquisite boulevard) and in beastly voices crying, "I am hungry." I learned directly of scores and scores of ailing prison inmates being thrown into the river. I learned of many diabolic things of which the less said the better. Yes, I learned of the incomputable enormous "cost of the revolution" in human sacrifices and in human cruelty; costs that no result will ever repay.

Soon disillusionment became complete. I decided to leave Russia; with the air of Kaganovitch, Stalin's right hand man, I maneuvered my way back to the United States of America.

What message did I have now to the very people to whom I had preached communism previously? I told them of the betrayal of their ideals in Russia by leaders who from "champions of liberty" had turned into "despots and tyrants." Wherever I went I exuded a loud fury of counter-hatred against communism's fury of hatred. The bitterness of disillusionment possessed me, filling me with gall and poison.

Withdrawing abruptly from a speaking campaign, I settled down and wrote a book entitled "Utopia in Chains." I wrote a two-volume novel portraying the tragedy of a fiery communist bereft of his faith in a social ideal. He was a son of an archpriest of the official Russian Greek-Catholic Church. When I took my hero's faith from him, I felt that I must give him something to live by. Naturally enough my artistic instinct brought him back to the faith of his fathers only in a more purified form, closing the circle on a higher plane. I brought my hero back to Christ, not as a mere ritual of Orthodox Christianity, but as a noble life to be lived according to the pattern of the Nazarene's own matchless life.

To write the novel and portray the experiences of my central character, I had to undertake a study of the New Testament. The reading of the Gospels without carrying logical conviction to my mind, saturated me with an almost worshipful fascination for the image of Jesus as a type of supreme moral perfection.

Turning away from atheism and materialism I went through agnosticism, pantheism, theosophy and rosicrucianism before I finally came to the Son of God.

I accepted Theosophy, at the center of which stood the Master Buddha, a person. But what sort of person Buddha is I soon found out. I more or less admired the

way of life, but I thoroughly despised the way of his death. For Buddha died at a very venerable age from "overeating pork." And then he was buried—where? "In his own navel." Nirvina, a state of extinction, a "blowing out" into nothingness, is the great desideratum. Indifferentism is made into the crown of life. But life is the opposite of indifference. Life cannot be made to lie frozen in Buddha's navel . . . frozen in perpetual self-contemplation.

Brooding over Buddha's ignominious death, I naturally recollected how Christ died; with such genuine humanity crying out to His Father for His forsakenness and with such perfectly divine compassions praying for His executioners. And I said, when I get tired of all abstractions and impersonalisms and Niaanas, the "know-nothing" agnosticism and the "I am nothing" Buddhism—I said: "Let me find out all about Jesus Christ, whose life and death, at any rate, tower above anybody in history and whose teaching is the sublimest and the most positive." "Love your enemies"—is there anything sublimer? And He Himself practiced this sort of love right on the Cross of Calvary!

My interest in Christ became a flaming torch. "Who can enlighten me most about Him?" I asked myself. I decided to look for Hebrew Christians. Because they know what the Gentiles know and also what the Jews know about Christ. I went to a mission to the Jews in New York City. The superintendent in charge of the mission gave me a pamphlet written by her father and entitled "Jesus and the Jews," and also a Bible. She said that it was her father's opinion that if you believe in the Old Testament, then you must also believe in the New Testament.

This assertion sounded to me more than ridiculous. My father certainly knew the Old Testament, being chief Rabbi of the Orthodox Rabbinate of Chicago. But just the same I promised to read the pamphlet, and the Bible. And here I had the surprise of my life! All the references in the pamphlet to the Old Testament were undeniably authentic—all the quotations in the New Testament from the Old Testament were to the minutest degree correct.

With the shock of a revelation my eyes were opened to the fact that the Old Testament and the New Testament are indissolubly bound in one book, are one book. The same spirit indwells and saturates the two volumes. Only the New Testament reveals what the Old Testament conceals. The New Testament is the fruition of that which the Old Testament is the root—the Person of the Messiah. For the first time in my life I was reading the Bible without the spectacles of either traditional Judaism or ultra-atheism. The Word of God brought conviction to my heart, opened my mind to the truth and brought my soul into an almost instantaneous fellowship with God.

I was like a child estranged from his father and suddenly discovering him. The child feels by instinct the truth of the father. So I felt the truth of God. I knew that "my redeemer liveth." I came to Jehovah and Jehovah presented me to His only begotten Son, the Lord Jesus Christ.

Now I am a "new creature" (II Cor. 5:17). Under Communism I was a man of hate. In Christ I am a man of love. Then I was a man of blood and curses. Now I am a man of tears and prayers. My life is not empty but full of meaning as it has never been before. For I know that I am no longer a "fortuitous concourse of atoms", a mere speck of animated dust blown out of nowhere into nowhere, a chunk of brute protoplasm living for a moment to be dead for an eternity. But I am His and He is mine. The Eternal abides in me and I in Him through my faith in the Son of God and the Son of Man, Jesus Christ, who spanned the chasm between God and man by His shed blood on the Cross. All my efforts are being bent toward one point: to make myself by prayer a fit vessel for the Holy Spirit to infill and overflow. Then I shall become a messenger of His Word, teaching the truth and proclaiming the "glad tidings"—"to the Jew first," "and also" to the atheists and communists.

Thus my individual life has now a meaning and content far beyond the Utopian dreams of my youth.

On the social side, too, Christ threw an entirely new light on my outlook. The ideals remained substantially the same, for they are foretold in prophecy, by Isaiah and others. But the method of achievement has been shown to me, through Christ's life and death, to be totally different. However, the "brotherhood of men" is to be achieved, it will not be other than under the "Fatherhood of God." Only as children of God are we true brothers; outside of God we are only human beings living—and bound to live—by the law of the red claw of murder and rapine, of bloodshed and mutual destruction.

Now all my problems, from my earliest searchings, are no longer puzzling me. Christ on the cross answered all my questions and problems, handing down to us the key for their exact solution. Love and nothing but love will supply every human need. "Be ye perfect" (Matt. 5:48), was His command. And we shall be made perfect, by God's grace, in the fullness of time. "We shall be like him" (I John 3:2). We shall be fashioned, both individually and socially, like unto the image of Christ. "Fashioned like unto his glorious body" (Phil. 3:21). Then a triumphant shout will reverberate, shaking the cosmos with a delirious thrill!

"The kingdoms of the earth are become the Kingdoms of God and of His Christ." (Condensed from *The National Republic*).

Treasures in the Book of Psalms

WE have been reading in the book of Psalms for our morning devotional readings. How wonderful is the book of Psalms. Was it Gladstone who said, "There are more wonders in the book of Psalms than in all ancient civilizations put together?" Each Psalm has its own peculiar beauties and treasures. We agree with Daniel Webster, who when asked which part of the Bible he found most interesting, answered, "The part which I read last." In the fourth Psalm—the Part which we read last—we found much food and spiritual help.

In the first verse David says, "Thou hast enlarged me when I was in distress." God has that wonderful way about Him. He can take the very trials of His people and use them for His glory and their good. He can "enlarge" one's testimony, enlarge one's growth in grace, even in distress, in times of trial and affliction. The God of all grace has made it possible for His children to be stronger in their weakness and distress than they are in their strength—for in their weakness He becomes their strength. (II Cor. 12:9, 10).

Verse three gives this gem: "The Lord hath set apart him that is godly for Himself." Godliness can only come to man through the new birth—and then a walk in the Spirit. The godly man is God's man. God will protect him, provide for him, guide him and be with him; God will take him home to Himself when his days on earth are over.

Verse seven tell us, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." In other words, the joy of the Lord is greater, by far, than the joy experienced when abundant crops thrill the heart of the farmer. Gladness is the portion of His people: may we live close enough to Him to enter into this phase of our heritage.

There are other jewels in this Psalm. Find them.

Read the book of Psalms; read it slowly, meditatively. Ponder each verse, each word; feed upon the Word.

—*Christian Victory*.

The thoughts and imaginations of the mind are always employed in providing sensual objects for this vain and fleshly frame.—Owen.

My heaven is to please God, and glorify Him, and give all to Him, and to be wholly devoted to his glory: that is the heaven I long for. This is my religion, and that is my happiness, and always was, ever since I had any true religion; and all those that are of that religion shall meet me in heaven.—David Brainerd's Dying Words.

The Solitary Dignity of Christ

"THE Blood of Christ in its solitary dignity has settled all." The speaker was on her death bed, and these were among her last sensible words to me.

Mrs. M. had for some years been occasionally under my care professionally, and I had long since found out that she was a simple believer in the Lord Jesus. A few months before this, her husband, drawing near to threescore and ten, passed away from this scene. She had had several children, but they had all gone before, and the house being empty, her life work seemed over.

Within a few months of the death of her husband she sent for me; and it was easily seen that she was only following him. Knowing that she had a little worldly goods, I one day inquired of a kindly sister-in-law, who waited on her, if she had settled her affairs, and made her will. She replied that she thought she had, but it might be well for me to inquire, if I thought she was not going to get better.

Going to her bedside, I said: "Mrs. M., you are very feeble; I think the end of the journey is drawing near, and I do not think you will be very much longer with us. Have you made your will yet? Your sister tells me that she thinks all your worldly affairs are settled. Is this so?"

"Oh, yes, they are all settled; I have nothing to think about!" she replied, not lifting her eyelids.

"And the Lord has settled all your spiritual affairs?" I continued. She opened her great lustrous eyes, and with intense emphasis replied: "I could do nothing at that; the Blood of Christ in its solitary dignity has settled all. I am too weak to speak more."

What more indeed needed to be heard? Everything settled for time and eternity. Well indeed with her that it was so, for two days after she passed to be for ever with the Lord.

"The Blood of Christ in its solitary dignity has settled all." What a testimony! It is magnificent in its simplicity. And as I heard the words I took pencil and paper and noted them down, with the determination that wherever my voice could be heard or stroke of pen reach, the dying testimony of this saint to my blessed Saviour's Blood should, by the grace of God, be made known. That Blood had brought rest peace, and joy to her soul for many a long year, and in full view of eternity it was perfectly charming to see the solidarity of her faith in that Blood as she triumphantly declared its far-reaching and settling power. She and her lawyer together could settle her earthly, the Blood of Christ alone, her spiritual affairs.

Reader, what do you know about that Blood? Is the language of your soul simi-

lar? You may not be on your death-bed, or you may, as you read this. But whether hale and hearty, in the prime of life, or fading away in the evening of life, there is but one thing can fit you for the presence of God—the Blood of Christ. We hear of that Blood all through the Scriptures. Testimony to it runs right through Scripture from Genesis to Revelation. No faith is genuine that slights it. It is hinted at in Genesis 3. Its voice is heard in Genesis 4: "And he said, What hast thou done?" the voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand" (vss. 10:11). Then it called for retributive judgment. Now, the blood of Jesus claims blessing for all on whom it is sprinkled, "that speaketh better things than that of Abel" (Heb. 12:24).

When God brought his people out of Egypt on redemption ground, He said, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you" (Ex. 12:13). It sheltered all under it from the righteous judgment of God. But more than this, listen to what God, at a later day said to Israel: "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul" (Lev. 17:11). It shelters from judgment and it makes atonement for the soul. Precious blood!

Coming now to the New Testament we read, that when the Roman Soldier had pierced the Saviour's side, then dead upon the cross, "forthwith came there out blood and water" (John 19:34). The blood effected atonement; the water gives the sense of purification from sin.

If the question of righteousness is to be settled, it can only be in this way. "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God has set forth to be a propitiation through faith in His Blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus" (Rom. 3:24-26). Jesus is the object of faith; but it is Jesus whose blood has been shed, and the one who has faith in Jesus has faith in His blood. Hence we are told, "Much more then, being now justified by His Blood, we shall be saved from wrath through Him" (Rom. 5:9).

Elsewhere we are told, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). "But now in

Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ." (Eph. 2:13). Redemption, forgiveness, and nearness to God are all through the Blood.

Again, we are told in the Epistle to the Hebrews: "How much more shall the Blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God . . . And without shedding of blood is no remission" (Heb. 9:14, 22). "Having therefore, brethren, boldness to enter into the holiest by the Blood of Jesus" (Heb. 10:18, 19).

Again, "The Blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). The joyful song of praise which the Church raises in Revelation is based too on that Blood: "Unto Him that loved us, and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen" (Rev. 1:5, 6).

Nor is the Church alone redeemed by that Blood, for the white-robed multitude, who will fill the millennial earth with worship, are they who "have washed their robes, and made them white in the Blood of the Lamb" (Rev. 7:14).

Let us see then what the Blood does. It shelters from God's judgment. It makes atonement for the soul. It gives the knowledge of present justification. It is the basis of redemption, forgiveness, acceptance, and peace with God. It is the ground for the remission of sins, and the title to enter the Holiest. It gives the full knowledge of present cleansing from every sin. Again I say, Precious Blood!

Reader, can you join my dying friend in saying, "The Blood of Christ in its solitary dignity has settled all"? No works of yours are needed. Christ's Blood alone avails, and the moment you trust Him and it simply, you may know, as Mrs. M. knew, that it "has settled all."—W. T. P. W., in *Scattered Seed*.

Editorial

(Continued from page 403)

cause Hitler will use it for the promulgation of the war. On the other hand, Germany believes that the defeated countries should go hungry while Germany has enough to eat. Most of our readers are, of course, aware of the steps being taken by the American Friends, the Mennonites and our own Relief Committee to do what they can to help but unless the way is opened more effectively little can be accomplished. The guilt for this monstrous atrocity which has no parallel in either this war or the first world war rests obviously on the true belligerent. Many feel that Hitler cannot be trusted, no matter what his agreement would be; but whether it be Britain or Germany one or the other will bear the guilt of this wholesale starvation.

The Continent of Opportunity

(Continued from page 412)

to be the solution to the problem which we face in this great continent today.

Many Protestant groups have endeavored to do work in South America, but it was not until the beginning of the nineteenth century that we find any truly successful and purely evangelical mission work. The Methodist Episcopal, Presbyterian and Baptists opened work during this century and have established successful churches.

The work of the Bible Societies and Colporteurs is very important. One writer has said that if the Catholic Church would turn loose Bibles to the whole of her constituency she would lose seventy-five per cent of her members. Outstanding conversions have come out of the reading of the Bible. One man decided to prove that the Protestant religion was false. He took a Roman Catholic Bible and a Protestant Bible, read them both through and instead of proving the one false he was converted and became a minister of the Pure Gospel in South America.

We wish at this time to give a few statements from a letter received from a missionary in South America concerning the type of work the Protestant missionaries are doing. "Our work here in this town consists of: First, open air work one night a week which has proven invaluable as the Priest has prohibited people from coming to our little hall. Second, personal work and contacts of all kinds to witness for Him and give out the Gospel and distribute tracts, New Testaments and sell Bibles. Third, preaching services on Sunday nights, and study of the Word in Sunday school at noon on Sunday. Fourth, two prayer meetings a week, Thursday and Saturday nights. Fifth, exhortation for the edification of the Christians on Thursday night too. Then there are special times of prayer, usually at 5:00 o'clock in the morning. We feel so helpless against the powers of 'Rome' and it is a good thing for we cast ourselves the more on Him and use the spiritual weapons He gives us."

We see from this quotation that the work is great, the burdens are heavy but God gives wonderful victory to those who will accept His call and leave all to serve the Master.

In Canada and the United States there is one minister to every five hundred and fourteen people, but in South America there is one minister to every fifty thousand people. There are wonderful possibilities in the future of this continent of opportunity.

We have before us an unchristianized continent, one that the white race crushed and degraded, and we owe a heavy debt to these Indians of South America. It is our duty first to strengthen the Protestant forces already in South America. Then too we need to reach those people coming

into the land. We can always be a purifying agent for the Catholic Church and we need to Christianize the Indians and the Orientals.

Aboriginal paganism is totally inadequate for the task of remoralizing the people, and Romanism, though it has had the opportunity of the centuries, has utterly failed. A new religious force is absolutely needed, and this must be supplied by Protestantism. America wake up for the harvest truly is great but the laborers are few.

"And He Entered Into A Ship, And Passed Over"

"AND He entered into a ship, and passed over." So we read in the first verse of Matthew 9, but that was not the beginning of the story. There was a reason why He did this, and if we would discover it we must go back to the preceding chapter. There we read some strange and fearful words, "And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their coasts"; now read on, "And He entered into a ship, and passed over." He was not wanted in that city. His presence had driven a legion of devils and a herd of swine out of it, and what else He might do they knew not; and so they bid Him go.

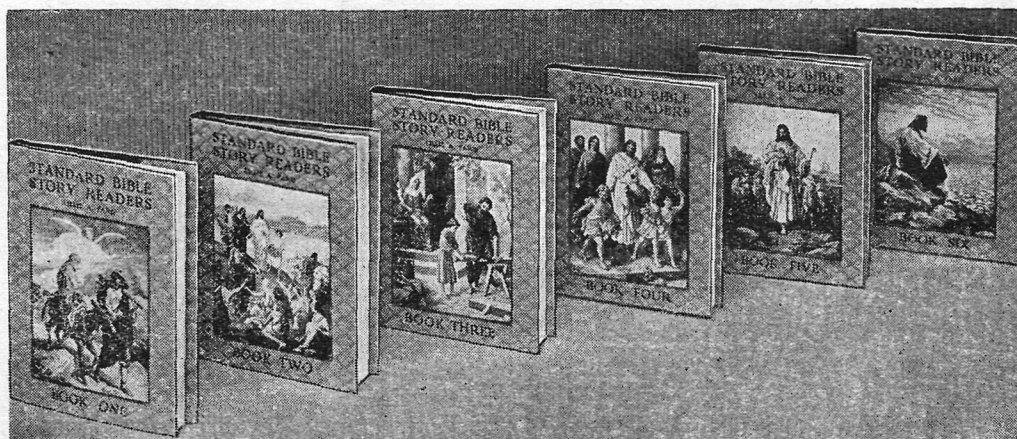
Have any of us lost the sense of His presence? Are we conscious that our lives lack the inner quietness and glow that His company yields? What of it? Have we besought Him to go? Not in so many words, of course, as did these Gergesenes, we would not be so rash, but have we done it by our indifference to Him, by our preference for something that excludes Him?

If it is true that our hearts have grown cold and a distance has come in between our souls and Him, and if we feel that He has gone and we miss Him, as the bride missed her beloved in the Canticles, we need to revive our recollection, we need to command our memories to be faithful and tell us the truth as to when and how and why we bid Him depart, and it is only thus that the lost but longed for intimacy can be restored to us.

He passed over, and CAME INTO HIS OWN CITY. Oh, that my heart and life might be called His own city, because there He dwells and rules with undisputed sway.
—Scripture Truth.

Fiery trials make golden Christians; sanctified afflictions are spiritual promotions.—Dyer.

When I learn to go with the same confidence to the Bank of Glory, in the name of Christ, that I can go to the bank in your city in the name of one of your millionaires, then I have things that I ask of God.



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