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V.L. Stump

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Eunice Cassel 1926-LT
R 1 Clayton, Ohio

Volume LIV

Nappanee, Indiana, February 10, 1941

Number 3

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UNSHELTERED



"Unsheltered,"—out in the dark and the cold,—

Far away from the tender Shepherd's fold;

"Unsheltered," and lost, and no Blood applied,—

It is nothing to YOU that Christ has died!

"Unsheltered,"—tho' storm-clouds gather apace,

And soon will be ending God's day of grace,—

Exposed to His wrath, outside a shut door,

The sweet gospel story to hear nevermore!

"Unsheltered,"—and yet you are bright and gay,

As you trip along life's chequered way,

With laughter and song the hours fleet by,

And never a thought that you SOON must die.

"Unsheltered" to meet Him, an angry God,—

"Unsheltered!" and treading the downward road,

That leads far away from the Land of Light,

To the dark, dread caverns of endless night!

"Unsheltered,"—adrift on a boundless sea,

Where the further shore is ETERNITY,—

No rudder, no helm, no compass to guide,

Storm-toss'd and driven on life's surging tide.

"Unsheltered" and Jesus coming so soon,—

Perhaps in the morning, or maybe by noon,

And loved ones will rise to meet Him in the air,

While you will be left for eternal despair.

O! flee to that Shelter,—Christ Who has died,

"Rock of the Ages," the once Crucified!

His precious Blood "shelters" and cleanses from sin,

Places you "faultless" His presence within.

God loves you,—He gave His Son in your stead,—

'Twas for YOU that He died, He suffer'd and bled;

He yearns to embrace you, to call you His child,

O! come and be "sheltered," saved, reconciled!

—M. E. Rae in Faithful Words.

Relief and Civilian Service Notes

January 21, 1941

Madrid, Spain, October 5, 1940 Letter to Lester T. Hershey, Mennonite Relief Committee, Scottsdale, Penna. "You will understand that our schools cannot function, nor hospitals, nor orphanages, nor old people's homes, without sacrifice on the part of some one; and if anything is being done it is because our love for Christ constrains us, and because of the prayers and sacrifices of His children in other lands.

I only have a few moments to write these few lines, but I want you and all the brethren there to know that your co-operation, 'in the Lord is not in vain', for due to your help we can continue aiding the three orphans in El Porvenir (Mr. Fliedner's school) and four others eat from my table, as well as many others that are in prisons and living in old shacks are receiving aid due to your generous donation which has been reduced now to 3,800 pesetas, not counting a few loans which should be paid back before the end of the year. I shall send you a detailed account of the use of your donation on some other occasion." I Thess. 3:1-3; II Cor. 9:6, 7.

20 Gordon Square WC1, London, England, Nov. 25, 1940 from Claassen and Coffman letter: "With regard to the Bibles which we reported to have supplied to the British prisoners of war in Germany, Mr. Barwick told us that the number had been changed to a total of 3000 by using more Testaments and fewer Bibles, as an additional request had come for similar books for the internees in Gt. Britain. No additional funds are thus required.

In connection with the Nursery School which the Save the Children Fund have established at Long Barn in Kent, Mr. Claassen noted that the children were having to sleep on mattresses on the floor, because the nursery beds promised by the Br. Ministry of Health had not yet been received, and the children seemed to be subjected to unwholesome draughts on this account. Accordingly we purchased 28 camp beds of very simple make and loaned them to the matron for use until the others arrive. They can be used later in opening up new nursery schools which are projected, until the government beds are supplied in each case. The beds are made with a steel frame. We were very fortunate in finding some available and purchased them at quite a favorable price, paying a little over £25 for the lot delivered.

Health continues good, thanks be to Divine Providence. Nights have been considerably quieter lately. We urge you to continue in prayer on our behalf, that our testimony might be used for the promotion of His kingdom. It is interesting to notice in the sermons which we hear, a note of confession and a real call to the people of the land for repentance and return to righteousness. May your prayers ascend with ours in this behalf."

Bro. M. C. Lehman who has served the Committee from Berlin in connection with its relief service in Poland since December 1939, returned to New York from Europe on December 23, 1940. Bro. Lehman plans to remain in the United States until about mid-February and then to again return to his field of service. He is at present engaged in a 2½ weeks tour of Mennonite centers in the middle west and is planning to contact a group of congregations in Ontario

before his return. Ernest Bennett, Cumberland, Maryland, who has served in Spain and France for the past two years returned to New York, Jan. 14th. It is planned to have Bro. Bennett give full time service to the work of the committee in the home land. Bro. Henry P. Buller, 426 East "I" Street, Ontario, California, who had been appointed to serve us in England is instead arranging to proceed to unoccupied France and to assist Bro. Wiens in that service. His sailing to Lisbon, Portugal is arranged for February 1st.

Concerning the Committee's Civilian Public Service program under the Selective Service Act:

1. In connection with the plans for seven initial work camps to provide for the early C. O. assignees two of these will be set up and administered by this committee, the one being located near Grottoes, Virginia, and will initially provide for Mennonite assignees east of the Mississippi, the second near Colorado Springs, Colorado, and which will provide for our western constituencies. The personnel organization necessary for opening these two camps is practically complete. M. C. C. Camp No. 3 will probably be located in Indiana and plans for its opening will be made just as soon as the volume of assignments to the other two camps will make a third one seem necessary.

2. To date approximately 150 notices of IV-E classification among our Mennonite constituent groups have been received by the Akron office. From a study of this list it seems clear that over 200 such classifications have been made. The National Service Board secretary advises that local boards throughout the country will by January 25th or thereabouts receive the detailed regulations for assignment of Conscientious Objectors to the work camps in process of being set up, and that under present plans those certified by local boards should be receiving their assignments in early February.

3. It is encouraging to note that to date all three of the M. C. C. constituent groups have officially endorsed the provisions worked out by the committee through the Washington National Service Board with Selective Service headquarters for the service of our own C. O. draftees and have accepted the budget allocation made to these groups for financing the program to July 1, 1941. Present indications are that all of the groups will support this program as it is outlined and being planned.

(Compiled by A. Warkentin and
O. O. Miller)

What is Service?

IAN MACLAREN tells about visiting an old Scotch lady who was standing in her kitchen weeping. She wiped her eyes with the corner of her apron and when the minister asked her what was the matter, she confessed, I am so miserable and unhappy."

"Why?"

"Because I have done so little for Jesus. When I was just a wee little girl the Lord spoke to my heart and I did so much want to live for Him."

"Well, haven't you?" asked the minister.

"Yes, I have lived for Him, but I have done so little. I want to be of some use in His service."

"What have you done?"

"I will tell you. I have washed dishes, cooked three meals a day, taken care of the children, mopped the floor, and mended clothes. That is all I have done all my life, and I wanted to do something for Jesus."

The preacher, sitting back in the arm chair, looked at her and smiled. "Where are your boys?" he enquired. She had four sons and had named them after Bible characters.

"Oh, my boys! You know where Mark is. You ordained him yourself before he went to China. Why are you asking? There he is preaching for the Lord. I am so proud of my boy Mark."

"Where is Luke?" questioned the minister.

"Luke? he went from your own church, didn't you send him out? I had a letter from him the other day." And then she became so happy and excited as she continued. "A revival has broken out on the mission station, and he said they were having a wonderful time in the service of the Lord."

"Where is Matthew?"

"He is with his brother in China. And isn't it fine that the two boys can be working together? I am so happy about that. And John came to see me the other night—he is my baby and is only nineteen, but he is a great boy; I am proud of him—and said, 'Mother, I have been praying, and tonight in my room the Lord spoke to my heart, and what do you suppose He told me? I have to go to my brother in Africa. But don't you cry, mother, the Lord told me I was to stay here and look after you until you go home to glory!'"

The minister looked at her: "And you say your life has been wasted in mopping floors, darning socks, washing dishes, and doing trivial tasks. I'd like to have your mansion when you are called home. It will be very near the throne."

—Selected by C. R. H.

Notice to Canadian Subscribers

Answering your several inquiries, would say that we are maintaining our policy of giving 10% discount on all Canadian remittances to apply on various purchases of supplies or Evangelical Visitor renewals. We are doing this to help share the cost of exchange, which our Canadian customers are required to pay when transmitting money to the United States. When purchasing money orders or express orders in Canada, the exchange rate averages a little more than 15%. When Canadian currency or silver is sent, it costs us 20% to clear this through our banks. It is, therefore, advisable that a money order be purchased. This arrangement will continue until further notice.

Elder Enos H. Hess

ELSEWHERE in this issue we have a fuller account of the illness and passing of a man who, for more than thirty years, was actively connected with the affairs of the Brethren in Christ Church. At the Conference of 1909, held at the Abilene Church, Kansas, Bro. Hess was appointed Associate Editor of the Evangelical Visitor, and continuously filled this important place for thirty years. At the General Conference of 1939, he was relieved of this responsibility.

Throughout the many years of his church association, he served, and served faithfully, on many committees, in addition to his school and editorial associations. One had to become really acquainted with Bro. Hess fully to appreciate and understand his fervent desire for the progress of the church of his choice and the success of its institutions, in all of which he displayed a keen interest.

During the years of our personal association on the editorial staff of the church paper, we found him ever a friend, always willing to counsel, and with a view broad enough to make every honest effort to grasp the other man's viewpoint or to wait with patience and charity until conflicting ideas and views could be reconciled or eliminated.

In his association with the Messiah Bible College during its formative and later years, Bro. Hess held perhaps a much larger place in the hearts of the ever changing student body than even his colleagues realized. As a minister of the Gospel, he was not what we would usually consider the infectious type, but his hearers, who had an honest desire to know the plain teachings of Scripture, recognized in his messages a clarity and an affirmative manner that left them with a conviction that he was preaching the truth.

The Editor, Publication Board, and Visitor Staff, join with the resolutions of condolence printed elsewhere in this paper, in extending their sympathy to the family.

Who Can Measure a Revival?

IN PRACTICALLY every church there can be found those who sincerely and earnestly desire a real God-sent revival. We are living in a day when it is possible to begin attending someone's revival early in the fall of any year, and continue practically throughout the entire winter season, until spring. Revivals in many localities seem to be the order of the day, but for many of them it is only a meeting place; it is only a gathering night after night for two or three weeks without even a semblance of a revival. This is, of course, not to the liking of any true child of God. We want God-sent revivals that bring men and women to their knees in



mighty supplication, that turn out preachers and missionaries, and enable young people to go through such a sweeping and entire consecration of their all to God that it seems almost to lift them bodily out of a world that's wholly out of harmony with the plans and purposes of God, and plant them into the kingdom of God's dear Son.

The big trouble is that we are not seeing enough of this these days. Most of the altar work—if there is any altar work—is shallow and unsatisfactory. One thing is sure. If the effects of a revival are to be lasting, there must be a confession and forsaking of sin on the part of any seeker. For a revival to be genuine, there will be a coming out from the world, a whole-hearted following of the Lord Jesus.

True Christians, however, should never be discouraged with a revival though we may be disheartened at times and disappointed, but we should faithfully continue. It is said that the revival in which Charles E. Cowman, the noted missionary-warrior, was converted, was considered a failure. He was a quiet little fellow and made practically no demonstration whatever. But the fact remains that he gave his heart to God and began following the Lord Jesus. That revival will never stop. Through his obedience to God, it spread to Japan, Korea, China, and now those very natives are coming across to the Americas, coming to their own people, and are scattering the glorious Gospel seed.

Perhaps one of the greatest reasons why we cannot see more accomplished is because few of us have a real passion for souls. Revivals come as a matter of course, many times we endure them rather than enjoy them.

The Strength of Christ

IN THE Sermon on the Mount, Jesus said, "Blessed are the meek for they shall inherit the earth." In our human way of thinking, we are always apt to confuse meekness with weakness; and many times a display of genuine meekness has been classified as passiveness. The world thinks because we do not take the initiative and may not be on the offensive, we lack strength and courage. Again we may be tempted to confuse meekness with inertia, and complacency in the face of moral wrong and social evil. Perhaps we will do well in these days, when the very taproot of Christian meekness is to be tested, to look at the meekness of our Master. If rightly understood, we will find His meekness not to be the weakness of a slave, but the strength of a master; and there are

certain things which are indicative of that truth.

To be truly a meek man, one needs to be master of himself. If he cannot do this, he cannot be the master of any situation. A truly meek man is one who marshals his inner resources and brings them under conscious direction. To be truly meek does not always mean that we allow others to have their way with us, but rather in letting every action of our life be determined by our own controlled strength and purposes, rather than the treatment that we suffer at the hand of others. To claim that we are nonresistant involves much more than we perhaps think. We will do well to consider thoughtfully the words of our Lord Jesus in relation to meekness.

The Will of God for An Individual

THE promise of Scripture is that if any man will do His will, he shall know of the doctrine. In other words, we believe that God has provided for the individual direction and teaching of every soul that would obey Him. In fact, this is one of the great objectives of the Holy Spirit to guide His people into all truth. With this in mind, we believe it is a dangerous thing to lag behind when we know what God's will is. However, on the other hand, if we are not certain as to the divine purposes for us, we should go slow and tread carefully. There is a time for us to stand still and to wait, but there is also a time when we need to go forward and do His will, or else suffer great loss because our slow spirit fails to obey God when He wishes us to move forward.

It is not characteristic of God's dealings and leadings to rush us. That is characteristic of Satan. Too many of us receive our conviction from man rather than from God. There are so few who go to the Word of God for themselves and receive God-given conviction. We are so apt to ape one another. The strongest Christian characters who have lived in the past have been men who received their convictions from God rather than from man. How many times we are brought in bondage to man-made convictions. When God gives a conviction, and we follow it, we receive and enjoy wonderful and blessed freedom. There is an ease and delight in obeying God. There may be bondage in obeying man.

"God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also."
—Gen. 1:16.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Psa. 1:1.

What Think Ye of Christ?

Norman E. Church

WE HAVE here a question which everyone who has reached the years of accountability and beyond, have to answer at some time. The Pharisees, strict sect of the Jews, had come to question, and if possible to trap Him into making a seditious, or some other injudicious statement. The Jews had been looking for the Messiah from the fall of man until Christ came, and even today are still looking for the fulfillment of God's promise, although nearly twenty centuries have passed since God sent His Son, the anointed One.

There are none so blind as those who do not want to see. In Genesis it says, "The scepter shall not depart from Judah until Shiloh comes." The scepter fell from the hand of Judah, and no Israelite king has ruled over Israel for nearly 2,000 years. This is the way the Jews answered the above question.

At the trial of Jesus, the High Priest asked Him "Art thou the Christ?" Jesus said, "I am." They shewed what they thought of Him, when the High Priest said "What think Ye," by answering "Condemn Him to death."

"Men of all ages have had an imperfect idea of Christ. Some said that He was David's son, some Joseph's son, others a common carpenter, and brother of local fisherman. Josephus in his Antiquities says "He was a good man but not Son of God." In modern times He is called the Son of Mary, and inferior to her, as she is called the "Mother of God." To millions of Protestants He is a dead Christ. In the early centuries He was pictured as rising from the tomb and glorified as the Living Christ, but later and to a large extent today, He is portrayed as hanging on a cross or crucifix, a dead Sacrifice, and how can we expect to be anything but formal and cold, if we only see Christ as dead and hid away in a tomb from our sight. The number of people who believe in a real, living, regenerating, sanctifying power through a living Christ, are comparatively small.

So-called Christian Governments are calling on a God whom they expect to help them during the present crisis of the world, but even countries where the "Reformation" started and where men and women died because they believed in a living God, have today a dead cold formal ritualistic religion which God looks down upon with sorrow. The conditions today put me in mind of a Puritan leader in addressing his soldiers before a certain battle during Cromwell's civil war; he said "Pray and trust God, but keep your powder dry." What God will do to check the present conditions we are not sure, nor do we know what the future of our friendly nations may be, but the scripture tells us of better things in the future, and God

will surely keep His Word.

The question at the heading of this article should be thought about sincerely and often, for it is what we think of Christ and through our thinking, action that tells the world that we are true followers of Him. Christ is the embodiment of all virtues. Paul says, "Whatsoever things are true, honest, just, pure, lovely, good report; think on these things." Here is a good yard-stick to measure ourselves by i.e.: "As a man thinketh in his heart so is he." (Prov. 23:7.)

Ridgeway, Ontario, R. R. 1.

Where Does Sin Begin?

E. E. Shelhamer

THE origin of evil has long been a burning question. This writer does not have the time, or ability for a long discussion.

The angels were on probation and we are told that some of them "kept not their first estate", and fell. Wesley was of the opinion that their fall dated back to the time when Jehovah made the great "declaration" (In Second Psalm), that he would give to the Son, "the uttermost parts of the earth for his possession." In view of the millions of planets, Lucifer, the brightest and highest archangel, reasoned that he also might be entrusted with a possession. The all-wise Creator reasoned otherwise, and the result was rebellion in heaven.

With all moral and responsible beings, sin begins at that juncture, where in order to maintain fidelity and integrity to God, we find it necessary to *resist* and yet do not. Let us specify:

1. It is perfectly right to love appreciation, but we offend at that point where we "receive the praise of men," instead of handing over quickly and gladly all honor to our worthy Lord.

2. It is not sinful, to at times shrink from doing your whole duty. But you incur guilt when, because of your natural timidity, a soul is lost who might have been saved.

3. It is legitimate to spend money for useful and needed things. But, oh, the waste of God's precious money for this and that. Hence you are not able to do your full share toward saving a lost world.

4. It is consistent to have righteous indignation against wicked men and their blasphemies. But it is wrong in us to allow their irreverence to become a *personal* offence, rather than an injury against God's kingdom. "Vengeance is mine! I will repay!"

5. It may be right to "go aside and rest awhile." But self-ease is subtle and treach-

erous. God pronounced a curse on Meroz, not because they opposed progress, but because they loved their cozy homes and failed to come up to help of the Lord against the mighty."

6. It is right to have natural affection for our children. But many a child is lost who might have been saved, but for compromise and lack of *holy concern*. Such concern will manifest itself in tears, fasting, and midnight prayers. God help us.

7. There was no sin on the part of Mother Eve in looking at the beautiful tree and its fruit. But she broke communion with her Maker when she began to question His wisdom and authority. Her natural gift of conversation became a liability. Sociability is lovely, but dangerous.

8. There is no sin in pleasing our natural, God-given appetites and desires for His glory. But the danger line is when we disregard His glory in view of a present gratification. This might pertain to eating, sight-seeing, and other things. Eve, David and others sinned. But thank God, Enoch, Joesph and others did not sin.

9. It is right to feel grieved, when we, or our plans are set at naught and perhaps ridiculed. But we become carnal when we fight for the right in our own strength and in a wrong spirit. If our position is of God, we can afford to keep quiet if He can. This will end a lot of talk. "In a multitude of words, there wanteth not sin."

I needed the rest, but this article is the result of getting up at 3:00 A.M. and jotting down some of these thoughts lest they slip. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

Worry or Concern, Which?

J. H. Byer

WORRY means undue care and anxiety; a state of disturbance from care or anxiety. It is caused by failing to ask God about our troubles, and then fully trusting Him.

Concern means an interest in a person or thing. This is what all should have in one another. It is never harmful to the person having it. As trust is placed in God, concern is beneficial.

These two terms have been used interchangeably. They cannot be so used, properly. Worry is sin in God's sight; to have a concern is pleasing to Him. Worry sees danger but sees no way of escaping. Concern brings action to avoid it. Worry is one of Satan's most used tools. Concern is God-given and drives us to action and prayer. Worry is to load all our care on ourselves and not cast it on the Lord. It has been well said "Work never hurts anyone," but worry does. Worry will soon break down the strongest physique; work up to the limit of strength gives good

Prominent Church Man Answers Call of Death

ENOS H. HESS was born April 14, 1872 and departed this life January 26, 1941, aged 68 years, 9 months, and 12 days.

He will long be remembered on account of his active life and the loving service which he rendered. He will be greatly missed in the home, school, community and church. His philosophy of life was known to all he met. He labored faithfully to make himself a charge to no man. His outstanding characteristics were cheerfulness, a forgiving spirit, and activity. In council he would state his position and continue to work if his views were accepted or rejected.

When Professor Hess started to Pennsylvania State College, higher education was discouraged by the church. He was persecuted at college for his religious views. When the church decided to open a school he was called to organize the work. From 1910-1923 he served as vice-president and 1923-1934 as President of Messiah Bible College. He continued to teach until the end. He was one of the pioneers in the Brethren in Christ Church in higher education.

He trained while in college for agriculture. This is why throughout his life, when possible, he either followed as a main line or side-line the occupation of farming. This type of work he enjoyed greatly. The church in his earlier years was chiefly made up of tillers of the soil. This gave him a contact which aided in introducing the value and need of higher education. He was assistant to the Director in Agriculture Experiment Station for seven years. He lectured in many parts of the state for a period of six years while serving on the

health. Divine concern gives strength to spirit, soul and body.

Worry causes many to come to premature death, and it sends many to our asylums. There are those who never worry about anything, neither do they have much concern about anything or person, even their own family, circumstances, debts or anything. Too many have but little concern about their children. To have no concern about them is pitiable. We mean as to their behavior. People like that should never bring children into the world. Especially in a spiritual way, concern ought to be had for them.

When General Booth sought for just one word that could be cabled around the world to the Salvation Army easily, yet mean the most, he chose the word *others*.

May we pray that God will put a real concern on our hearts for others in these last days.

Pennsylvania Farmer's Institute.

He took an active interest in the church of his choice. He was ordained to the ministry in 1897 in the Woodbury Church while connected with Pennsylvania State College. For a period he served as superintendent of the Lancaster City Mission. He served a number of years as a member of the General Education Board, as secretary of the Messiah Orphanage and secretary of the Pennsylvania State Council. He also served on Constitution and By-Laws Committee for the church. He served as Sunday School teacher and minister in the Grantham congregation for many years.

His threefold life as educator, religious worker and farmer was only possible for one with a strong body. He himself and his friends expected that he would live many more years but the strain of many duties in addition to a short period of sickness caused him suddenly and unexpectedly to depart this life after only a very brief period in the hospital where he was taken from his Triplex Farm.

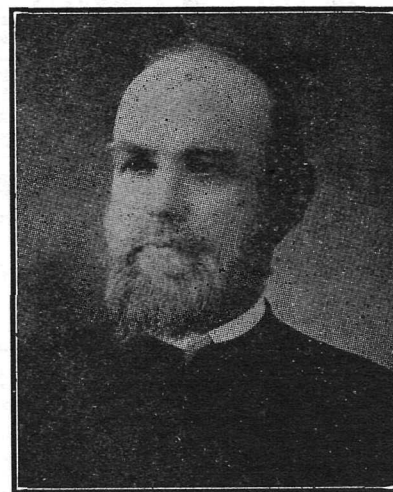
In 1900 he was married to Barbara N. Hostetter who departed this life in 1913. He leaves to mourn a loving wife, Elizabeth Cassel Hess, one son, John Hess of Grantham, a little granddaughter, Barbara Ann Hess, and two brothers, Elder Abraham Hess of Mt. Joy, Pennsylvania and Elder Noah Hess of West Willow, Pennsylvania.

The funeral services were conducted at the home, in the Messiah Bible College Auditorium, and at the Cross Roads Church, Lancaster County, in the presence of many friends. His wife being sick could not attend the services apart from the home. She has been afflicted for some time and covets the prayers of the church. The burial was at the Cross Roads Cemetery. Elder A. W. Climenhaga was in charge of the services. Elder J. Lester Myers spoke at the college and Bishop H. K. Kreider spoke at Cross Roads from the text II Timothy 4:6-8. The Elders Eli M. Engle, John Minter, Jesse Lady and Bishop Irvin Musser assisted in the services.

The following resolutions were read at the services:

Whereas, it has pleased Almighty God to remove from our midst our beloved brother, ex-president of Messiah Bible College, and present member of the faculty of the same institution, Elder Enos H. Hess, and

Whereas, he has labored and sacrificed incessantly for the welfare of Messiah Bible College since its founding more than thirty years ago, and has won a place of affection in the hearts of the many students who have come under his influence, we, in humble submission to the all-wise plan of



REV. ENOS H. HESS, B.S., M.S.

God, and in deep appreciation for the many years of faithful service of our brother to the school, church, and community,

Resolve that we extend our sympathy to the bereaved widow and family and pray that the sustaining grace of Christ may be their trust, and we further

Resolve that these resolutions be incorporated in the minutes of the board of trustees and that a copy be given to the family of the deceased.

Signed
Board of Trustees of Messiah
Bible College

Whereas, Our Heavenly Father in His all-wise providence has seen fit to remove unto Himself the Reverend Enos H. Hess, one who for more than thirty years has been closely associated with Messiah Bible College as founder, teacher, president, professor, and counsellor; and recognizing in his passing the loss of a great and loyal churchman, an energetic and self-sacrificing schoolman, a kind and devoted father and husband, a civic-minded neighbor, and a true and noble friend to all, therefore be it

RESOLVED, that we the faculty of Messiah Bible College, realizing the inestimable loss sustained in our ranks by the passing of so worthy a colleague, hereby pay tribute to his labors and submit ourselves unto the hand of God, believing that our loss is our brother's gain. And be it further

RESOLVED, that we extend our deepest sympathies unto the bereaved family in their hour of sorrow, trusting that He who has comforted, sustained and taken their loved one, will also comfort and sustain them. And be it

RESOLVED, that we cause a copy of these resolutions to be placed on the minutes of our college, that a copy of these resolutions be given to the family of the deceased, and that another be published in the official paper of the Brethren in Christ Church.

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V. L. STUMP, Editor and Manager

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Church Directory

Permanent Church Headquarters

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

Treasurers of the Different Boards

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

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FOREIGN MISSIONARIES

Africa

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

Matopo Mission: Elder and Mrs. L. B. Steckley, 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. 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. Miss Sadie Book, Ramona, Kans., Box 93.

HOME MISSIONS

City Missions

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

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

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

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

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

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

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

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

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

Rural Missions

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

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

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

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

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

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

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

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

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

Institutions

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

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

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

Beulah College, Upland, California.

Jabok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible School, Fort Erie, Ont.

Special Announcements, Evangelistic Slate, Etc.

EVANGELISTIC SLATE

Alvin Burkholder, Upland, California.

Locke, Nappanee, Ind., Jan. 26 to Feb. 16.

Garrett, Indiana, Feb. 17 to Mar. 9.

Charlie B. Byers, Chambersburg, Pa.

Merrill, Mich., Feb., second week to end

Des Moines, Iowa, March, two or three weeks

D. E. Eyster, Thomas, Okla.

Riddlesburg, Pa., Feb. 3 to 26.

Albert H. Engle, Garlin, Kentucky

Carlisle, Pa., Jan. 26—

Henry N. Hostetter, Washington Boro, Pa.

Souderton, Pa., Feb. 1941.

J. L. Myers, Greencastle, Pa.

Lancaster, Pa., Feb. 16, 1941.

E. J. Swalm, Duntroon, Ontario, Canada

Grantham, Pa., Bible Conference

O. B. Ulery, 1325 Maiden Lane, Springfield, O.

Pleasant Hill, Feb. 10 to Mar. 2.

(Address Springfield)

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

Trappe, Pa., Feb. 2-16, approx.

Freeman, S. Dakota, March 2-16, approx.

R. I. Witter, Navarre, Kansas

Cross Roads, York Co., Feb. 16-Mar. 6, 1941

Messiah Home, Harrisburg, Mar. 11-30, 1941

My Favorite Story

Of all Bible stories the one I love best to hear

Is the story of Mary and Martha
And their brother Lazarus to them so dear.
Many the times Jesus was their loved and honored guest.

Oftentimes when tired and weary
He came to their house to rest.

In my mind I seem to see Him
In their little home, clean and neat,
Kept so by the faithful Martha
While Mary sat at Jesus' feet,
And she and Lazarus listened, solemn was their thoughts

As they hearkened to the voice of the Master
The lessons He them taught.

But trouble came to the little home
When Jesus had gone away, Lazarus grew very ill

And soon his spirit passed away.
Four days he had been buried
When Jesus returned once more
And was met by the weeping sisters
At the little cottage door.

Oh, Master, sobbed the weeping Martha,
If You only had been here,
We know you could have saved the life of our brother dear.

Then Jesus spoke to her kindly
And silently wept as He walked away
With a troubled heart to find the new made grave

Where His dear friend Lazarus lay.

As Jesus came to the grave, it was in a cave,
A heavy stone upon it lay.
He bade the Jews that were waiting there
To carry the stone away.
Then He raised His eyes to heaven
And softly began to pray.

And when His prayer was ended
He called Lazarus from the dead,
And as he arose bound hand and foot in grave clothes

The Jews silently shook their heads.
And some of them believed on Him
And perhaps knelt there to pray,
Along with the sisters and Lazarus.

For them it was a happy day.

—Sel. by Mrs. C. H. Guyer.

NEWS OF CHURCH ACTIVITY

HOME MISSION TREASURER'S REPORT October, November, December, 1940

Balance on hand Oct. 1, 1940.....	\$ 600.91
James Paine	14.50
Bro. and Sr. Jesse Lehman.....	10.00
Earl Lehman	15.00
Rhoda Lehman	5.00
Walter Lehman	5.00
Melvin Lehman	2.00
Harry Wiles	10.00
Chambersburg Y. P. Society	37.40
Fox Hollow S. S.	2.37
Pleasant Hill S. S., O.....	29.46
Des Moines Cong.	50.00
Manor-Pequea Dist., Special for Stowe Saxton S. S.	134.37
Saxton S. S.	10.15
Rapho Dist.	143.53
Dorcas Rohrer, pledge	1.00
Grantham S. S.	24.00
Mowersville S. S.	28.10
Hummelstown S. S.	40.00
Bethany S. S., Okla.	146.38
Maytown S. S.	30.00
Hebron S. S., Kans.	22.65
Menno Brubaker	10.00
Belle Springs S. S. and pledge	37.76
Alice Albright	100.00
Red Star S. S., Okla.	36.00
Palmyra S. S.	28.76
Rapho Dist.	124.49
Alfred Rotz	50.00
Bethel S. S., Kans.	11.00
Lykens Valley S. S.	25.00
Norman Asper	15.22
Pleasant Hill S. S., O.....	32.88
Maytown S. S.	49.62
A. H. and Susie Wenger	50.00
Dortha Reeter	10.00
Geo. Reeter	5.00
Messiah Home S. S.	43.28
E. J. Rohrer	2.00
A. Friend	3.55
Oscar Raser, pledge	5.00
Miriam Heisey	15.00
Conoy S. S.	37.72
Cross Road Y. P. Society	7.50
Upland S. S.	39.97
Fairview S. S., O.....	14.32
Elsie Miller	10.00
Jesse Oldham	10.00
Martinsburg S. S.	78.62
Locke S. S., Ind.	17.48
In His Name	3.00
Fox Hollow S. S.	3.95
Orlando S. S., Fla.	5.00
Franklin Corners S. S., Ill.	5.00
Union Grove S. S., Ind.	50.00
Fairland S. S.	40.20
Pequea S. S.	54.82
Five Forks S. S.	25.56
In His Name, Ind.	35.00
Highland, O.	15.06
Wm. Eckman	5.00
A. B. Noll	5.00
Paul Lady, pledge	5.00
A Bro. and Sr. Donegal	50.00
Rosebank S. S., Kans.	13.67
Merrill S. S., Mich.	18.36
Valley Chapel Cong., O.	42.00
G. G. Lyons	25.00
Valley Chapel Class	20.00

Cash Bal. and Total Receipts.....\$2,653.61

Expenditures

Joel E. Carlson, transfer from Kan. to Pa.	\$ 125.00
Stowe Parsonage, special	134.37
Dortha Pfautz, janitor fee, Va.	2.50
Stowe Parsonage, payment	34.63
Int. Stowe Parsonage payment	17.23
Workers Moving expense	25.00
Stowe payment and interest	17.40
Riddlesburg Mission Tax	9.70
Treas., Evangelistic in Ky.	25.00
E. V. Pub. House, 1000 vouchers.....	5.95
Board, traveling expenses	9.30
Stowe monthly payment	17.40
Mission Churches Fire Ins. tax	3.57
Paid note	100.00
Workers' allowance, Oct., Nov., Dec.....	1116.50
Canadian Workers' allowance	141.80
Workers' 1/2 back allowance, April, May, June 1940	696.25

Total expenditures

Cash Bal. and Total Receipts.....2653.61

Balance on hand Jan. 1, 1941.....\$ 172.01

Humbly submitted,
ABNER MARTIN, Treas.

California

NEWS NOTES, Upland, Calif.: Missionary Services. Sr. Sara Brubaker who spent her vacation in California, spoke to us Sunday evening, November 17, from Phil. 4:19. She gave an interesting account of the work in Kentucky at our several Mission stations.

Bishop Lapp of the Mennonite Mission in India gave an inspirational message on Sunday morning, Dec. 1, speaking from Num. 23:23, "What Hath God Wrought!" Bishop Lapp and wife are returning to India, having already spent more than thirty years in service there.

In the evening Sr. Anna Eyster gave her farewell message to her home church. Sr. Eyster spoke of last days in Africa before coming home and her joy in being able to return to her field of labor. Our missionaries returning to their work under present conditions present a challenge to the Church to stand by, and hold the ropes that souls may be saved yet before our Lord's return.

The evening of Jan. 26 was the occasion of another missionary Farewell. The way seems to be opening for Bro. and Sr. David Hall and family to return to Africa also, and this was their last Sunday in California. Sr. Hall, too, spoke of the joy in being able again to go forth at the call of God and the anticipation of seeing their dark-skinned brothers and sisters whom they have learned to love in the Lord. Bro. Hall spoke from Isa. 54:2. "Enlarge the place of thy tent, lengthen thy cords and strengthen thy stakes." "If we have the best thing in the world, let's make it known. The Christian represents the greatest business on earth and the call of God makes farewells easy." Our prayers go with each of these consecrated young people, our co-workers, for it is our work as well as theirs. Two quartets sang appropriate songs, one of which was written especially for, and sung at Bro. Hall's first farewell service over eight years ago.

Church Extension Day. The morning service of Jan. 19 was in charge of the Church Extension Board. Each of our outlying places of appointment were represented by a worker at that place: Alta Loma S. S., by Melvin Bowers, sup't.; Waukena, by Sr. Nellie Heise; Sunny Meade S. S. by Elam Dohner, Sup't.; Norco S. S. by Evan Bohlen; and Moreno work by Sr. Ella Naylor. The efforts at the various places are appreciated by the people contacted, and God is prospering the work.

—Edna M. Harmon, Cor.

Canada

SASKATCHEWAN NORTH STAR MISSION, MEATH PARK. Dear Readers and Friends. Greetings with Psalms 121:1, "I will lift up mine eyes unto the hills, from whence cometh my help."

We are again entering another year and again we feel to thank God for the blessings of the past year. Though it has brought us many conflicts and difficult problems we still feel like pressing on and though many turn aside we feel we must push ahead and not slacken our pace but rather increase if possible our efforts to further the Gospel by continuing to labor at our best.

Since we last wrote we have been blest temporarily and spiritually. The Lord has helped us in a financial way and for this we praise Him. Our expenses have been met and though we have worked a lot at chores it has proven to be a great help to us in wiping out the deficit. These things have sometimes been a burden to the work but we don't find it possible to avoid it.

We have had quite cold weather this winter. This morning our thermometer registered 60 below zero for the first time so far this winter but it has been 50 below several times before. Usually the cold has not lasted so long however until it would moderate again. We have perhaps two feet of snow on the level. The frequent winds have filled the roads different times and cars are not running out here on these roads. Therefore our only means of transportation is by team in the open sleigh or cutter as the case may be. Sometimes the roads are bad and travel is slow and the trips are long on cold days. We never mind much unless it is real cold.

It has been altogether impossible to continue the work at Forest Gate when the roads were bad. We still continue at Paddockwood and at Chesley, but find it very hard to meet the appointments without the car. Sometimes

Sr. Sentz goes to the one appointment while we take the other one. Bro. Bietel often helps along in the services and Bro. Byer takes a share also. Bro. Maurice Moore who moved into the community last summer has helped along in the work and we have appreciated his work. We are very glad for the interest and faithful service of Sr. Edith Davidson in the Sunday School work and in the Missionary Prayer Group. Also wish to make special mention of Sr. Logan who has helped in the little Sunday School Class at Howard Creek since Sr. McWilliams absence. Her health does not permit her to continue the work regularly and so far we have not been able to find any one to take it permanently. We keenly feel the need of more consecrated workers for the field at this place. Jesus said, "The harvest is plenteous but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

This winter it was decided that we have our mid-week prayer meeting in the afternoon instead of at night and we do appreciate this change very much for the winter months.

A few weeks ago a ban was put on all public gatherings because of scarlet fever being in the adjoining school district. This of course closed our services until the ban was lifted two weeks ago. There have been no cases in this district and the sick ones of the other district are all getting better at this time.

Financial Report—Receipts

Mastersonville S. S.	\$10.00
Manheim S. S.	10.00
Fairview S. S.	13.46
Bro. & Sr. O. Maine	5.00
Clearview	10.00
Zion S. S.	32.54
Sr. H. Bowers	1.00
Sold calf	16.45
Sold beef	58.30
Sold chicken	1.50
Sold hogs	89.66
Produce	37.90
Friend	2.00

Total Receipts

Expenditures

Groceries	\$39.06
Car	19.59
Miscellaneous (labor, furnace, etc.).....	87.20
Trucking expense of stock	11.12

Total expenses

Deficit Oct. 1st.

Total of all

Balance on hand Jan. 1.

Donations—Seventy-five bushels of wheat and boxes of clothing which was distributed to folks in the community.

Yours for souls,
Albert E. Cober and workers.

Kansas

NEWS ITEMS FROM THE ABILENE CHURCH. The evening of Dec. 29th we enjoyed having Rev. and Mrs. Walter Wood of India with us. Rev. Wood showed pictures of India, which were very instructive. Mrs. Wood gave a very interesting account of their work at The Women's Missionary Meeting, Jan. 2.

We appreciated having David Musser, Pauline Peatling, Mrs. Edith France, all of Upland, Cal., with us during the holidays. All were former members of our Sunday School.

Our Sunday School superintendent gave each member of our Beginners and Primary Dept. a New Testament and they have joined the school in reading the Bible.

The members of the Junior Intermediate and Senior Classes had a spelling down, using the Books of the Bible. January 19th, the Adult Class instead of spelling down had one member, a man of 77 years of age to represent them. He gave the Books of the Bible, not only forward but also backward. Then challenged the Junior and Intermediate departments to learn the Books of the Bible backwards.

We were surprised, but happy to have Rev. Carl Carlson of Chicago with us the evening of Jan. 5th and appreciated his sermon very much.

Our congregation was saddened by the home going of Rev. Harry Crider. He will be greatly missed by our congregation.

—E. W., Cor.

Michigan

GOD'S LOVE MISSION, 1524 Third Avenue, Detroit, Michigan: The following is our quarterly report for October, November and December. I would like to take this special opportunity to bring you the most unusual experience of Mr. Spas Engelcovich, who was

born in Greece and came to this country first in 1924.

On October 28th Spas came by the Mission Hall and stopped to look at the reading which is in the window. Up to that time he had never been inside any other church save the Greek Orthodox. Brother Walter Allie, our faithful usher, was standing outside the door during service and invited him into the Mission, but was not successful in getting him to come until he explained that it was a place opened to everybody and was of the nature that would do him good. This dear man came for three consecutive nights then handed me a note at the close of the service. The nature of his note gave some surprise because it was an expression of his desire to join our Church. But, when I went to his room a few days later and heard his story of how his soul had suffered under the burden of sin until sleep went from him and the devil had almost persuaded that suicide was the best way out, and, when he further told me that he was given rest in his soul and could sleep since coming to the Mission I took his case with greater interest. As we there prayed together he seemed to surrender his heart to the Lord, but the next meeting he was in he came to the altar and made sure. Since then his broken English has made public testimony a difficult job but he trusted the Lord to overcome the test for him and has surely been most inspiring with his expressions of praise and witness for Jesus.

Brother Spas Angelovich has made restitution to the United States Immigration by surrendering himself. This act of Christian truthfulness has cost him his liberty. Two years ago it was found that he was living in U. S. without proper entry papers, which was not altogether his fault. But an order from Washington, D. C. to deport him upset him and in the disturbed frame of mind he ran away and did not report for deportation. After the Lord saved him he was perfectly willing to get in touch with Immigration officials and even go to jail, and, as he said, even die if necessary. The Lord so cleaned him up and filled his heart that nothing else matters. However, we are working on a plan to have him released to us until the war is over and then he must go to his native land regardless.

Before you read his testimony which is below I wish to tell you that it is a real inspiration to visit this dear brother at his "Detention Home" and hear his glowing testimony. The following is the nearest I could give just what he would say in his own words, because his writing was so broken.

My Testimony

I praise God tonight. Jesus is wonderful to me. Since Jesus came into my heart I have light in my soul. Jesus change my life entirely and I feel so different.

Jesus washed all my sins away. He saved me from the darkness. He saved me from the devil. The devil was getting in my nerves to end my life. The devil told me that I would prove to those who did not believe my story that I was true if I would write a note and then take my life. But Jesus directed me to this little Mission and Jesus made me happy. He cleans my heart from all my sins. I can enjoy my life with Jesus. I praise His name. Jesus is my truest friend.

Before I came to Detroit Jesus save my life when I fell into the hands of men who tried to kill me for my money. As they were beating me there I saw my grave with my own eyes. I called as hard for help as I could, but nobody came to help me. But I believe Jesus heard me and saved my life. As I face death I thought of my eight year old brother who was killed by the Mohammedans in Greece for no reason only he was a Christian. So I said to myself as I fell down, "here is the time I follow my brother who is passed away. I am dying by the same means." But Jesus came and saved me from the grave. Oh, I praise Jesus' name! Amen!

Your brother in Christ,
Spas R. Angelovich.

Financial Report for Oct., Nov., Dec., 1940

Receipts	
Hall offerings	\$ 70.50
State Home Mission Board	15.00
Bro. and Sr. Wilson	2.00
Ruth Bowers	5.00
Garrett Church	26.07
Sarah Kronich	5.00
E. O. Rice	2.00
Francis Musser	5.00
Locke Sunday School	12.28
Earl Brechbill	5.00
Bro. and Sr. Brichner	2.15
Bishop L. Shoalts	3.00
Joe Kraty and wife	1.50
Primary Class of Mechanicsburg	24.00
Kenneth Starr and wife	3.00
Hiram Snell and wife	10.00
Fannie Bucher	5.00
Frank Vore and wife	5.00
Theron Books and wife	5.00
William French and wife	1.00
Member of Fellowship	9.00

Ira Kenny	32.00
William Lewis and wife	75.00
Total receipts for period	323.50

Expenditures	
Home Expense:	
Groceries	67.10
Light	11.70
Gas	6.96
Rent	90.00
Phone	11.35
Fuel	26.15
Moving	5.28
Carfare	27.55

Total home expenses	246.09
Mission Expense:	
Rent	75.00
Light	4.77
Gas	4.17

Total Mission expense	83.94
Total home expenses	246.09
Deficit from last quarter	37.64

Total expenses including deficit	367.67
Present deficit	\$ 44.17

We also thank those of the Brethren in Indiana and Michigan for the canned fruits and vegetables, the fresh eggs, and the fresh fowl, which they so freely gave. The dresses and rugs sent from Indiana sisters of the Union Grove congregation are very much appreciated. May God bless every one of you for standing by us with gifts and prayers.

Bro. and Sr. William Lewis and workers

Ohio

SPRINGFIELD, OHIO

On Sunday, Dec. 29 we began a revival effort at Beulah Chapel with Bish. R. I. Witter from Kansas as evangelist. We certainly appreciated the good messages which Bro. Witter brought from God's Word. The first Monday night after the meetings started it was necessary for Bro. Witter and Bro. Ulerly to be in Pennsylvania, but God supplied Eld. Marshall Winger, who was passing through Springfield on his way to begin a revival at the Highland church to preach that evening. The next week Bro. Witter had to be absent two nights on account of the death of Eld. Harry Crider, and on those evenings our pastor, Bish. Ulerly took his place.

The weather was quite favorable during the meetings, and although there was much influenza in the city there were only a very few cases among our people. So we praise the Lord that these things didn't affect the attendance which was really very good throughout the three weeks.

Several knelt at the altar of prayer. There were a few who had never been saved before. Some felt need for a closer walk with God. Others gladly testified later to having been healed. What a wonderful Christ that can supply every need! We rejoice in what we saw accomplished, but now as the meetings have closed, we pray that God will keep the concern for souls on us as His people, for there are so many who yet need to be brought into the fold before Jesus comes.

REPORT FROM HIGHLAND CONGREGATION: We greet the Visitor Family with this Scripture, "The blessing of the Lord, it maketh rich and he addeth no sorrow thereto."

Eld. Marshall Winger came to us as planned for our special effort for souls. He also had part in Southern Ohio's Youth Conference which was very well attended. A good spiritual atmosphere prevailed throughout.

During the revival the weather was not so conducive for crowds but the saints held on in prayer. After a day of prayer and fasting, the Lord graciously broke in on us with an old-fashioned outpouring of conviction and there was a spirit of supplication, many souls finding their way to an altar of prayer. Some came for the first time, others to be reclaimed and sanctified. It surely was a most refreshing time for all. Many remarked "This surely is an old fashioned revival." No doubt work was done that will be made known in eternity. May the blessing of the Lord attend Bro. Winger as he goes to other fields of labor. May we have your prayers that God will guard and guide us unto that eternal day.

—Correspondent.

Pennsylvania

NEW DANVILLE, PA.—On Sunday evening, November 24, 1940 opened a two week's series of revival meetings at the Pequea Church, two miles south of New Danville, Pa. Elder Frederick Frey of Conestoga, R. 2, Pa., was our evangelist.

In connection with the revivals a Bible Conference and Home Coming Service was held. We were pleased to have Bishop Jacob T.

Ginder, Bishop C. N. Hostetter, Sr., Elder Jesse Hoover, Elder Jacob T. Harnish, Elder Enos H. Hess and Elder Eli Engle with us for these services.

Sunday, December 1, 1940 was an all day Home Coming service. The afternoon session was entirely given over to reminiscences and Home Coming. Elder Eli M. Engle of Mt. Joy, Pa., said he could remember seventy-five years ago, when they gathered in the various homes of the families for services, Saturday evening and Sunday morning, and were provided with meals and lodging. In the early days, he said, the means of travel was by horseback for both men and women, and later the use of wagons made traveling easier. The group grew until the need of a church building was felt and the present building was staked out in the latter part of 1889. The actual excavating began March 4, 1890 and was completed March 10, 1890. The first service in the church was held August 16, 1890, a Saturday afternoon Harvest Home Service, on Sunday morning the church building was dedicated.

Elder Noah Z. Hess, present pastor of the church, who was associated with the work of building gave some detailed information about it.

Bro. Frey very faithfully delivered messages which were both inspirational and heart-searching. We are thankful for two boys who knelt at an altar of prayer and were saved.

We pray that God will bless Bro. Frey in his field of labor.

—Lois S. Hess, Cor.

MESSIAH ORPHANAGE, Mt. Joy, Pa.

Greetings from Messiah Orphanage with Sam. 7:12.

Again it is our privilege to look back on the past six months and say, "Surely He has helped."

We as a family are again enjoying good health, a blessing much to be appreciated.

We again had the usual busy summer and are now enjoying the fruits of our labors. Quite an increased number of quarts of fruits and vegetables were canned here necessitating the purchase of nearly thirty dozen large jars in addition to the usual large donation of canned fruits sent in. We especially want to commend Franklin Co. for the large amount of canned things they sent in.

This past summer we were again very delightfully entertained in the homes of our brethren, first at the Henry Hess home, where we spent a very lovely afternoon and evening. The trip to and from the Hess home was made in the farm truck, this the children enjoyed very much. Here the children partook of swimming, singing, horseback riding and a delightful chicken supper. We enjoyed this privilege very much and shall not soon forget the kindness of our brother and sister and their lovely family.

We were also entertained at the home of Bro. and Sr. Jacob Stern and family with a sumptuous banquet. This privilege we enjoyed very much. May each one be blessed for their desires and efforts to entertain the orphanage family.

Our family continues to come and go. Recently over the Christmas vacation three of our children were placed in good homes and more are expecting to go. Some have been released from our care and as they go out to face the world alone, we can't help but have a concern. But I'm glad He is able to keep what we do commit to Him. We were also glad to have eleven of our family visit us over the recent vacation. We are always glad when they see fit to drop in for a day or so and we try to extend a welcome to them.

Elizabethtown S. S. again furnished our Christmas dinner. The unnamed donors of last year again delighted us with our Thanksgiving dinner. Harvey Shaffer's gave the New Year's turkey, as before. We indeed are glad for those who remember us year after year. We know God will remember likewise and reward accordingly.

We appreciate the help and co-operation of each one and wish you the blessing of God.

Yours in His glad service,
Robert B. and Dorothy M. Resconsin.

Following is the list of donors for the past six months. We humbly beg the pardon of those missed:

Musser Bros., eggs.
King's Daughter's Class, Elizabethtown S. S.: large donation of fruits and vegetables.
Sr. Martha Kuhns: canned fruit and apples.
Bro. and Sr. Clarence Herr: Green beans, candy.
Bro. and Sr. Irvin M. Wolgemuth: beans, pears, apples, corn, potatoes, beef.
Sr. Katie Heisey: green beans, cabbage plants.
Sr. Miriam Mellinger: beans.
Bro. and Sr. Abner Martin: raspberries, potatoes, chickens, cantaloupes.
Bro. and Sr. Paul Heisey, and Bro. and Sr. Olive Hite: peas, pickles.

Eleanora Watts: popcorn, candy, washcloths, ice cream, cakes, oranges.
 Bro. and Sr. John Myers: cherries.
 Bro. and Sr. Elias Z. Musser: beans, corn, beef.
 Bro. and Sr. Christ Melhorn: cabbage.
 Bro. and Sr. Earl M. Heisey: corn.
 Bro. and Sr. John Snyder: grapes, peaches.
 Bro. and Sr. Christ Wolgemuth: peaches, chickens, and apples.
 Bro. and Sr. Amos Mumma, grapes, parsley, cabbage, carrots, peppers, peas, potatoes, and scrapple.
 Bro. and Sr. Jacob Wolgemuth, grapes, beets.
 Bro. and Sr. William Schlag: potatoes, apple-butter.
 Bro. and Sr. Menno Brubaker: tomato plants, and currents.
 Bro. and Sr. Jay Sherk: beans, plums, corn, pears.
 Bro. and Sr. Henry Briner: beans.
 Bro. and Sr. Elmer Book: shoes, suits, pretzels, beans, corn.
 Bro. and Sr. Arthur Zook: beans.
 Bro. and Sr. Andrew Zercher: cherries, tomatoes, apples, dried pears.
 Bro. and Sr. Joseph Gish: beans, plums, apricots, apples.
 Bro. and Sr. Albert Greenawalt: cantaloupes, watermelons, potatoes, and pickles.
 Bro. and Sr. Henry Burkholder: potatoes, beans.
 Bro. and Sr. Willis Weaver: potatoes, sweets, turnips, and 3 ducks.
 Bro. and Sr. Irvin W. Musser: apples, corn, beef.
 Bro. and Sr. Lester Wolgemuth: squash.
 M. N. Stauffer: canned fruit, chickens, potatoes, and candy.
 Bro. and Sr. John Kreider: potatoes, corn, and apples.
 Bro. and Sr. R. H. Musser: potatoes, chicken, corn.
 Bro. and Sr. A. D. Lehman: apples, jelly, cucumbers, beets, pears, peaches.
 Bro. and Sr. J. Earl Martin: plums, potatoes, cucumbers, beets, pears, peaches.
 Bro. and Sr. C. N. Hershey: plums, beets, carrots, applebutter.
 Bro. and Sr. Joseph Lehman: peaches, apples, potatoes, cabbage, fruit, jelly, soap, vinegar, lard.
 Bro. and Sr. Irvin S. Wolgemuth: apples, pears.
 Sr. Edna Heisey: twenty dresses.
 Bro. and Sr. Aaron Heisey: corn, grapes, apples.
 Bro. and Sr. Erza Zercher: pears.
 Bro. and Sr. Isaac Ginder: tomatoes, peaches, radishes, cherries.
 Bro. and Sr. John Melhorn, pears, peaches, and apples.
 Bro. and Sr. Henry Hess: potatoes, beets, carrots.
 Bro. and Sr. Amos Herr: potatoes.
 Bro. and Sr. Christian Moyer: corn.
 Sr. Maria McCulloh and Bro. and Sr. Guy Van Dyke: canned fruit and vegetables.
 Bro. Geo. Frey: potatoes.
 Dauphin and Lebanon Districts: large donation of clothes, shoes, vegetables, and groceries.
 Sr. Sara Diffenderfer: cakes and dried pears.
 Bro. and Sr. Ezra Byers: applebutter.
 Sr. Edna Booser: jelly and groceries.
 Mt. Pleasant Sewing Circle: boys shirts.
 Cross Roads Sewing Circle: pajamas.
 Manheim Sewing Circle: Overall.
 Bro. and Sr. Amos Heisey: celery.
 J. H. Lindemuth: sweet potatoes.
 Bro. and Sr. Daniel Ginder: pears.
 Bro. and Sr. Howard Wolgemuth: chinese cabbage.
 Bro. and Sr. Ammon Funk: canned fruits.
 Bro. and Sr. Mervin Dengler: applebutter.
 Bro. and Sr. Harry Lehman: applebutter.
 Bro. and Sr. Henry Mellinger: meat, pears, sweets.
 Bro. and Sr. David Heisey: scrapple, chinese cabbage, pears, peppers, corned beef.
 Bro. and Sr. Jacob Stern: potatoes, pears, beef.
 Bro. and Sr. B. L. Musser: lettuce, celery.
 Sr. Mary Myers: potatoes.
 Bro. and Sr. H. L. Brubaker: corn.
 Bro. and Sr. Harry Fishburn: chinese cabbage, sweets, candy.
 H. W. Fisher Family, Granville: large donation of fruits, vegetables and meats.
 Bro. and Sr. Russel Wingert: canned fruits, vegetables.
 Bro. and Sr. Harry Wingert: canned corn.
 Mrs. Sara Bair: candy, gifts for children.
 Susan Mae Waltz: gifts for children.
 Sr. Katie L. Musser: oranges.
 Mt. Joy American Legion: candy, oranges.
 Miss Cameron: gifts and candy.
 Elmer Knepp: candy.
 Bro. and Sr. Phares Wolgemuth, beef.

REPORT OF REPTON, PA. REVIVAL. A season of blessing was enjoyed during our revival which opened December 29 with Bishop C. N. Hostetter, Jr. as our evangelist. Bro. Hostetter was used of God to bring soul-stirring messages. The attendance was good and five souls bowed at an altar of prayer. Many others spoke of spiritual help and

encouragement received during the meetings. We are indeed thankful to Him who is ever faithful.

On January 5 a Sunday School meeting of special interest was enjoyed by all. The speakers were Bro. Earl Stern, Eld. Henry Hostetter and Bish. C. N. Hostetter, Jr.

We ask an interest in your prayers for the work at Refton. —Cor.

NEWS ITEMS FROM SPRINGVALE CHURCH—Since our last report, our church activities have been encouraging. Bro. Henry Hostetter stopped over, enroute to Houghton Mission and gave us a few meetings January 9-12. As he was our evangelist earlier in the season, we surely appreciated his messages.

There has been a long felt need in our local church for assistance in the official staff. On January 19 an election was held, which resulted in Bro. Paul Nigh being chosen for minister and Bro. George French as deacon. We trust this action has the approbation of God, and that He will make it a mutual blessing. —Della W. Nigh, Cor.

A TESTIMONY

Dear readers of the Visitor: Greetings in Jesus' Name. The Lord has laid it on my heart to give my testimony to the readers of the Visitor. So, by His help I will do so.

I truly thank God for what He has done for me, and how He keeps me day by day. Surely I can truly say, "The Lord hath done great things, whereof I am glad." That deep settled peace down in my heart comes from knowing God is my refuge and underneath are the everlasting arms. O, I often think what would I do without Jesus. He is so precious and real to me. Thank God for the song "For it's real, it's real, Oh, I know it's real." The foundation of the Lord standeth sure and the Lord knoweth them that are His.

You know when the storms of life sweep so heavy across our pathway, we think we can scarcely surmount them. But thanks to God, we can look up in His face and say, "Jesus, you understand. I may not fully understand your leadings, but I just need more grace." Praise God. He gives grace, sure He does. Does it pay to keep the victory and stand true? Indeed it does.

I am so glad for the abundant life, the deep life. Had I not this wonderful experience which I received several years ago, I honestly believe I would not be able to stand the terrific testing and trials that come to me and are still coming, without being discouraged. Thank God, His promises said, "Fear not, neither be discouraged." Oh, His promises are so sweet. "Those that endure unto the end shall be saved." Thank God, it may even mean being persecuted. A dear friend of mine said to me, "Why, you are being persecuted." "Yes," I answered her, and said I believe I can term it in that way. But glory to God for victory again and again.

I am so glad the Lord put me on fire for Him and out and out for God. You know, I don't care if folks don't like me, when I know I am in the will of God. There was a time when people would snub me or do unkind things, I would feel a bit badly about it. I didn't have that real victory as I do now. Praise the Lord for the true foundation that devils or demons are not able to move. Yes, sometimes we can't see or feel, but have to take things by naked faith. But then we think of our dear Lord, how He suffered and was hated, not because He was evil, but quite on the contrary.

I want to say this, when we hear and see the terrible conditions of the day, wars, hate, selfishness, indifference, greed and what not, and take a glance at the spiritual conditions, it is not very uplifting or inspiring. I am not pessimistic when I say this, as it is fact. But God says in His Word there will be a falling away before Jesus comes. Thank God we can be one of those who is not dead and formal, but has the fire in our own heart and be out and out for God, regardless what man thinks or does.

I feel so happy in my soul when writing this testimony; sometimes we get so full of the love of God we must tell it out.

My prayer is that those who are professing Christ and yet are cold and formal will seek God's face, and ask Him to get you out of the old rut and put you on a spiritual plane.

Your sister in Christ,
 Jennie Noel, Abilene, Kans.

TESTIMONY

Dear Evangelical Visitor Readers: Greetings in Jesus' dear name. This New Year's day has been very variable with us here in West Central, Ind. Our experience in salvation is much the same, yet our Saviour is not that way; He is ever the same. Not long since one morning I got hold on the horns of the altar down by the heater and

MARRIAGES

CLIMENHAGA-WINGER—Bro. Paul, son of Bro. and Sr. Fred Climenhaga and Sr. Ruth, daughter of Bro. and Sr. Norman Winger, both of Stevensville, Ont., were united in marriage on Sat., Dec. 7, 1940 at the home of the bride's parents, Bish. Bert Sherk officiating.

May the blessing of the Lord rest upon them as they travel life's pathway together.

HESS-SCHOCK—Sr. Esther Schock, daughter of Bro. and Sr. Jacob Schock of Washington Boro, R. 1 and Bro. Paul Hess, son of Bro. and Sr. Henry Hess of Mt. Joy, R. 1 were united in marriage at the Manor Brethren in Christ Church by Eld. Graybill Wolgemuth, uncle of the bride, assisted by Bish. C. N. Hostetter, Sr., on Saturday, February 1st at 3:00 p. m.

May the Lord richly bless this union as they face the future together.

OBITUARIES

STUMP—Laura E. Stump, daughter of Madison and Sarah Anglemeyer, was born near Laotto, Indiana, April 12, 1872. She was married to Christopher E. Barks, September 24, 1891. He preceded her August 28, 1930. She was a resident of Elkhart, Indiana, until nine and a half years ago, when she was married to Jonathan J. Stump who survives. Also surviving are the following children: Earl C. Barks of 308 Goshen Avenue; Mrs. Earl (Marie) Baker of 1315 Middlebury St., Elkhart; Wallace and Russell Barks of South Bend; five grandchildren; two great-grandchildren; thirteen step-grandchildren and the following stepchildren: Mrs. Hazel Young of Gas City, Indiana; Herbert Stump of Ligonier; Ernest Stump of Bremen; Mrs. Joe Shaum of Goshen; and Howard Stump of Nappanee.

She was confined to her home on account of illness since the beginning of last November, and died Monday, January 20, at 4:00 p. m., having reached the age of 68 years, 9 months and 8 days.

Funeral services held at the home, conducted by Eld. V. L. Stump. Burial in Rice Cemetery, Elkhart.

WINGER—Eugene Winger, son of Bro. and Sr. Bennie Winger of Stevensville, Ont., was born on October 15, 1929 and departed this life Dec. 25, 1940, aged 11 years, 2 months, and 10 days. Appendicitis was the cause of his death. He was taken to the hospital on Saturday, December 21, and passed away early Christmas morning. He was a faithful attendant at the Black Creek Sunday School and his face will be missed at the church and in the home. Even though young in years he was interested in his soul's welfare and we feel that our loss is his eternal gain.

Besides his sorrowing parents he is survived by 3 brothers and 3 sisters, Vera, Earl, Samuel, Daniel, Nellie and Sarah and 1 half-brother, Alvin. Also one grandmother, Nellie Layman of Sask., and many other relatives and friends.

Funeral services were conducted on Friday Dec. 27 at the Stevensville funeral parlors and then at the Black Creek church by Bishop Bert Sherk, Eld. Warren Winger and Eld. Edward Nigh. Interment in the adjoining cemetery.

prayed through. I got a very satisfying portion, but find it's simply up to me if I make Heaven now, for He said "be thou faithful unto death and I will give thee a crown of life." Now who could ask for anything more definite than that?

I really got in earnest, I wanted to know if there was anything between my Saviour and me, and that was what He told me. Sometimes it's bright and shining, but pretty often dark; but I am still believing God and trusting His Word.

I am so glad He said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," (Isa. 45:22).

If He had reversed that and said "Look to the ends of the earth," instead, I and most all else might be looking yet, but as I looked to Him He saved me, praise His dear name. I am so glad for all His promises for they are still good.

He has graciously blessed me here all alone and I surely enjoy the Evangelical Visitor. It's about all the church news I hear. Wish more would send their testimonies in.

Mrs. R. Blaine Slinger.

"And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

Theories of the Atonement

GOD could well pronounce a plague on the inventors of "theories" of atonement. These invented "theories" have done more to confuse theological students than any other factor. As a consequence consider the bewildering maze of views concerning the atonement which Christian students are taught to express. There are supposed to be five different major "theories" of the atonement—the example theory the moral influence theory, the governmental theory, the ethical and commercial theory, with other lesser ones. Rubbish! God didn't send His beloved Son to Calvary to furnish vain and clever men an opportunity to theorize.

The atonement is a fact. One only wastes his time by theorizing over what is. God faces us with a finished work in the death of Christ Jesus on the cross. Only a fool would spend his time theorizing over a man rescued from drowning. Only an abstract enemy could theorize while a father clasped his wandering son to his bosom again. Thank God we are not sent to preach theories which neither we nor the people can comprehend; we are commissioned to proclaim that "Christ died for our sins according to the Scriptures." God hath made Christ "to be sin for us," he that "knew no sin," in order "that we might be made the righteousness of God in him." On this ground, therefore, "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Because of this we are "ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

We do not need to theorize about that. It is not a problem for the intellect; it is a challenge to the estranged and God-disappointing life. The gripping fact in the atonement is that Christ Jesus who had the power to inflict the penalty of sin upon guilty sinners, assumed the infliction himself and set us free. That freedom, in redemption, places before a penitent and believing soul an unobstructed entrance into the presence of God, from whence is derived the power of a new and holy life.

The worst about theories of atonement is that in the main they keep people away from the benefits of the atonement. They kill the passion of the preacher and make him dull. They do not stir the hearers from their slumbers long enough to know what it is all about. To be effective, preaching the gospel and listening to it must be unencumbered by vanity, which is mainly expressed in theorizing. The reason why some poorly equipped preachers have nevertheless been the instruments of God to accomplish the miracle of revival and regeneration lies in the fact that they did not

know enough to smother the simplicity of God's reconciliation in a maze of philosophic meanderings. The man that led Charles Haddon Spurgeon to Christ was a stop-gap local preacher, but he knew how to proclaim God's salvation clearly enough to lead a disturbed and befuddled youth to God.

Away with theories! Preach the atonement. It is the most heart-reaching fact that men of the world will ever hear. Its aim and appeal is to the citadel of the sinner's conscience, intelligence, and will. It is the only proclamation in the name of heaven that will be attested by the grace and power of the Holy Spirit. There never will be a substitute for this, that "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—*Watchman Examiner*.

God's Providence in Human Affairs

William H. Surgenor

THE Book of Esther is the Scripture classic on this subject: God's Name is not once mentioned but He is behind the scenes ruling over human destiny and rewarding both the evil and the righteous according to their deeds.

We may roughly classify the workings of Providence as

Permissive, Preventive, and Punitive.

Trace them at work in the affairs of the Actors in this dramatic Book. It may help us to understand them as they apply to our own lives in these troubled times.

Permissive Providence is seen in the King's careless neglect to reward Mordecai for the timely information that saved his life; in scheming, unscrupulous Haman's rise to power: in his contempt and hatred for Mordecai and his attempted Jewish Pogrom.

Over against this we see *Preventive Providence* at work in Esther's marriage with the King, occasioned by the temperamental Vashti's downfall, the king's insomnia, and the success of Esther's un-called and daring appearance before the king.

Finally, *Punitive Providence* is seen in the humbling of Haman's pride and his being hanged on his own gallows: this on the debit side. On the credit side, in Mordecai's belated honors and the joyful escape of the Jews.

Though unrecognized by man, *God's Providence* is over the affairs of men with the beneficent purpose behind and in all of man's highest and best good, his repentance and recovery from sin: therein God finds pleasure (Ezek. 33:11; Acts 17:27, 28; Rom. 2:4).—*The Witness (London)*.

Radiance a Duty

A CANDLE is not lighted to be placed in a secret place, but on a candlestick that all may see the light. Likewise God does not save us merely that we may "enjoy ourselves," but that we may witness for Him and tell forth His praises among men.

The fault of the Pharisees was that they put unlighted candles on the candlestick. *There must be inner light before there can be outer radiance.* "Ye must be born again." The fault of the hermits was that they burned their candles where no light was needed. "Let your light so shine before men." The right practice is a combination of the two. The candle must be lighted by the Holy Spirit, through His indwelling in the heart, and then it must be placed where it can reveal to men the path of life. It should be kept burning brightly.

Alibis are cheap, but they are unsatisfactory. One says he does not testify because he does not want to boast. Well if testifying would be boasting for him it is because his candle is not lighted. One says he does not join the church because there are so many hypocrites in it. But there are many more hypocrites outside of the church than in it. One claims that inconsistent professors are a stumbling block to him. Still he should not be walking backward, and he should not want to admit that mere pretenders are in the road ahead of him. One would give his money only he is not sure that all the program of the church is wise and best. But if he keeps his money he will perish with it, and the program of the church is economical and direct way of enlarging the kingdom of God. And yet another would put out his efforts, only the world is so wicked and so indifferent. But a little light shows up "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

—Herald of Holiness.

At Mayo's

ONE of the greatest medical institutions in the world is that of the Mayo brothers at Rochester, Minnesota. Here are six hundred doctors, and in one year one million patients.

That hospital and sanitarium are dry. No liquor is used. If liquor is good as a medicine and food, the expensive propagandists of the traffic should be able to get the idea over onto this institution. Well, there are some places untouched and uninfluenced by beer or whisky money.

William Mayo, in a recent address, has said that of every ten persons who begin to drink three will become addicts. Of course the smart youth will say, "I will be one of the seven." (But have the seven no loss?) He may be of the three. Plenty of smart ones in that group.—Selected.

Our Young People

Honesty is the Best Advertiser

Nellie Tucker Segree

JOHN FANNING took his son by the arm and led him aside. "See here, Jack," he began, not unkindly, "I don't like to find fault, but don't you think you could have done a little better with that last customer?"

"What do you mean, father?"

"You could have sold her several pieces of that colored voile we have had in stock so long. I watched you. Mrs. Mahoney wanted the blue especially."

"No, father, she wanted a fast color, and that is not."

"You are not supposed to know that. You didn't have to tell her so, anyway."

"Yes I did; she asked me. I happened to know, because Letty got a dress off that same bolt and it faded almost white."

The old man grew red with anger. "Do you realize that we are on the verge of ruin? This business is not paying a decent living. When I took you in with me last month, I hoped that we would do better. I had about decided that I was getting too old to manage even this little one-horse affair. I see now that I should have sold out or closed up and let you alone. Your salary in the bank was small enough, but at least it was sure. You and Letty have lived on it for five years, which is more than you will do from what you make here at the gait you are going."

"Don't you worry about us, father," Jack answered cheerfully.

"But, remember, young man, I am concerned in this. If you were going to ruin only yourself, I wouldn't have so much to say, but every customer you turn away is my loss too."

"Bear with me a little longer, and I'll promise you that for every customer I turn away two will come back. I can't tell a lie when they ask me about goods. It's the way I was raised, I reckon."

The latter part of this speech had its effect; for the old man turned away, slightly mollified, as a rosy cheeked young woman breezed in. However, he could not forbear listening to the ensuing conversation. He was secretly proud of his son's frank, open manner, but hoped that he would use a little more tact.

"Good morning, Mrs. Welch," Jack was saying. "Yes, we have one piece of white linen left. It is a very good quality, I think, and reasonably cheap."

"You say this is pure linen?" interrupted the lady.

"No; it has a small percentage of cotton, but it would take an expert to discover it. How much did you say?"

"I don't believe I'll take it this morning. I really want pure linen."

"I am very sorry. We don't find a very good sale for it. There is more difference in the price than in the quality. Isn't there something else I can show you?"

She bought several yards of gingham,

and a few other odds and ends before leaving.

A number of times that day this scene was repeated in one way or another. Mr. Fanning looked and listened with rising color. Doubtless Jack would have been subjected to another tirade if fate had not stepped in and left him a clear field. Mr. Fanning was subpoenaed as a witness in a fraudulent land case in a distant part of the state. Jack bade him a cheerful goodbye and advised him to stop over in the capitol on his way back and visit with Minerva, his daughter.

"Want to get rid of me, eh?" the old man queried testily. "Well, perhaps I shall. Perhaps you'll get enough of this by the time I come back and we can close up shop and hunt other jobs."

Jack smiled but said nothing.

Fifteen days later, when the westbound train stopped at Wasita, Mr. Fanning alighted, grip in hand. He hurried to the store with his mind fully made up to sell and be done with it. For a year or two business had fallen off, his old customers were buying more and more from Myerhoff, his rival across the street. Now with Jack knocking the stock it would take but a few weeks to spell ruin for both of them.

Five minutes later, however, as he opened the back door of his office he was filled with a sense of exhilaration. This was his and he loved the grind. Perhaps, after all, they could putter along and keep above water. He stowed his bag under the shabby desk and opened the door leading into the store.

It was midafternoon and the place was crowded; Jack, Letty, and Ted Smith, a youth who occasionally worked there were all busy. As soon as he could get over the surprise of finding half a dozen customers in the store at one time, Mr. Fanning noticed that the place looked different. It was brighter for one thing.

"Hello, father," cried Jack, the first to see him. "We weren't expecting you. Why didn't you write?"

They shook hands warmly. Then the old man kissed Letty and greeted the others. After that he wandered idly over the place from one side of the building to the other, and out on the sidewalk, still looking a little dazed as a steady stream of men, women, and children came and went. During a lull he got Jack by the arm and tried to get in a word but a brisk little man with a sample case interrupted his interrogation. He refused to join them in a conclave, choosing rather to give Jack a free hand. Things looked pretty good; why interfere?

Letty beckoned him from across the room. "We are good merchants, aren't we father?" she asked smiling.

"What is the meaning of this, Letty? How did it happen?"

"It didn't," she answered demurely. "Jack did it."

Just then two strangers came to their counter. Letty drafted her father into service and for an hour he worked as hard as in the more prosperous days years before. A

few remarks made by Letty and some of the customers set him to thinking.

"Yes, madam," Letty said, indicating a row of dainty fabrics, "these are all fast colors. Now this, and this," touching first one and then another bolt on different shelves, "are not, though they look like the same goods. There is an appreciable difference in price if you care to risk it. With careful laundering they are not so bad."

"You remember that pretty blue-and-white percale I bought here last week, Mrs. Fanning," one young matron was saying. "I washed an apron I made of it and it didn't fade or run the least bit. I felt chagrined to think of that shoddy stuff I got at Myerhoff's."

These and similar remarks he listened to while a great light of understanding began to dawn upon him. He saw his son at the shoe counter. He watched him and read the notices with increasing interest. One lot that had been in stock for some time had been marked down, not so low but that a small profit could still be realized. The most of these were good shoes and were well worth the price asked for them, but a few pairs he had bought in a moment of weakness because of their cheapness.

He noticed that Jack had given the shoddy ones a prominent place and had erected a sign that read, "Cheap Shoes at Cheap Prices." When he glanced at the prices he found that they had been marked down to cost, some below, making them cheap indeed.

"Look here, Jack," he said, "do you expect to sell those shoes with that card above them?"

"Certainly, Father; that's the very best way to sell them. They are going slowly but surely. Of course nearly everyone prefers good shoes even at higher prices, but occasionally you find a tightwad who hates to part with much of his cash at a time. I always tell him how inferior these are. Ten to one he will come back for better shoes next time."

"Well, son, I will have to give you credit; but I wish you would tell me all about it. I have often heard merchants pretend to tell the truth, but nobody ever believed them."

"That's the reason, father, they just pretended. You will have to admit when I came in here a good deal of the goods was inferior. I soon found it out and began telling the truth about it. After you left I lowered the price on everything that was not up to the notch. At first the people didn't believe me, but they soon found out that I was honest and came back, some just for the plain novelty of hearing the truth told in a drygoods store. We are now making money. What do you think of it, father?"

"Son," the old man answered fondly, "it looks good to me. From now on you are the boss. I guess I can find enough to do in the office."—Selected from a former Youth's Visitor.

"For not he that commendeth himself is approved, but whom the Lord commendeth."
—II Cor. 10:18.

"O give thanks unto the Lord, for he is good; for his mercy endureth forever."

—Psalms 107:1.

Foreign Missions

Sailing Announcement

Arrangements are being made for the sailing of Elder and Sister David B. Hall and family to Africa.

They are booked to sail from New York on the S. S. "Zam Zam" sometime between February 28th and March 10.

More than One Hundred Missionaries and their families are booked to sail on this boat.

Announcement of farewell service to appear in next Visitor.

Irvin W. Musser, Secretary.

Advice by cable informs us that the Brenemans, and Srs. Lady and Eyster have landed at Cape Town, Jan. 26th.

Wanezi Mission Village Visitation

Esther George

THE sun rose in a clear sky and the weather was hot. Bro. George suggested we go out kraal visiting to which I gladly consented. We started toward the east and decided to stop at every village we saw. First we were met by a woman who often attends Shamba, but is not a Christian. We talked to her and told her how necessary it is for a mother of a home to live a Christian life before her family. She knew the words of her Missionaries were true, but to do them was another thing. After pointing her to God we drove on.

Village No. 2. Not a one at this village is a Christian. They gathered around the car for as soon as they heard the car coming they ran out to see if it was not their Mfundisi who was coming. Bro. George then talked to them about the things of God. They were glad their Missionaries had come to see them.

We drove on a very short distance where one of our church members was ill. She has much tooth troubles. After speaking with her and advising her to come to the Mission for tooth extraction we had prayer with her. As we drove on we realized we were being followed by some boys whom we had met at village No. 2. Did they want to do any mischief, no they just wanted to follow the car.

Here is village No. 4 and some of our Sunday School children. "Why are you not at Shamba today?" we asked. "Today we remain at home and take care of the baby" was the reply. They also had what so many of these people have—the itch, which was another excuse for being at home.

As we drove to village No. 5 we saw several women going across the veldt. When

stopping at the village we learned they were going over to the next village for a beer drink. We were greeted here by about six or eight children whose ages range from about two to twelve years. When they were asked about going to school their reply was, "We have never gone to school," which means the parents are not interested in Christian work. The usual excuse is, "we have no money for school fees or books," which is often not a truthful statement for they have money for other things. After talking for awhile and trying to persuade them to attend school we drove over to the village where they had gathered for their beer drink.

Yes, here were a dozen or more men and women who had come to drink and have a gay time. The drinking had not yet begun, so all were quite sober. Some of them seemed a bit ashamed that Mfundisi should know the reason for their gathering. Bro. George tried to tell them the evil of their ways and the necessity of leaving off the ways of sin to follow Christ. I am sure they all knew it was not the right way but their appetite for drink and evil things was greater than the desire for the things of God.

Village No. 7. Here we stopped to see a young wife who at the present time was staying with her parents to convalesce from a recent operation. She was a Christian and knew the Lord. After we had talked with her and given her some words of encouragement we then had prayer and returned home. Our hearts were made glad to feel we had been able to speak to some who do not often get the gospel, yet one is saddened as they see how unconcerned many are. Will you help pray for these people?

Saharsa—Hot and Rainy Season Report

GREETINGS from Saharsa to the Evangelical Visitor Family. Merry Christmas greetings too. Men want peace and try to establish peace on the earth. But earthly peace is so shallow and so quickly turned to turmoil. It is the fond anticipation of every child of God, to be in His presence forever separated from sin, and redeemed from this present world.

The past six months have been very full, but very happy months for us. The weather has not been extreme in any way, either in winds or temperature or rainfall. During the first half of April strong west winds blew, as if they blew out of an oven. The last half of April and all through May dust laden east winds blew. In April

the temperature went to 103 and 104 degrees. In May and June to 108 degrees. The heat together with the winds is very trying. From the first of June until the end of September over 37 inches of rain fell. Sometimes we have from 45 to 55 inches of rain during the rainy season. After the rains began the temperature dropped and remained from 90 to 97 degrees. During this time the humidity is high, this makes it seem hotter than it really is.

There were floods this year all around Saharsa. Because of high waters the railway to Supaul was closed the end of April, the railway to Madhipura was closed the middle of May, and Mansi way (the only outlet to Calcutta) was closed about the middle of June. These lines are to reopen to Madhipura October 24th, to Mansi November 1st, and to Supaul December 1st. Time alone will reveal if it will be so. Without floods the people could never raise rice crops which is the chief article of their diet. It is reported that the yield of the rice crops will be better this year than for several years.

In the girl's orphanage during these six months eight new girls were taken in. Three sisters, whose father and mother were lepers, came in April. In May two little girls came, one a two year old, was given by her sick mother, who two days later died at the Dispensary. She at two years weighed fourteen pounds. The other, a three year old little girl, was given by her mother to Sr. Gayman in Supaul because she a widow could not support her. The first of July a four year old girlie came from Supaul. She was an orphan, the Magistrate of Supaul found her in a deserted village and rescued her. In August two more came, both Mohammedans. One is about six years old and the other a six week's old baby.

The widow's home also took in three new widows, each with a small child. The one came in June. She is the mother of the one little girl that came. She because of fear of starvation came with her 18-month-old baby. The other two also came undoubtedly for the same reason. The one was so weak and ill from starvation, and had night blindness, her two-year-old son was so thin and weak that he could not sit straight. This child is rapidly gaining, so that he has a double chin now.

The evangelistic work has been going forward. Two evangelists going out into the bazaars and villages every day. A bookseller is busy all the time. He makes lots of tours and trips to places he can contact the most people. He seems very interested in his work. He says that he would rather go north and east of here, the places where less literature is sold, than south where he can sell more literature and make more money. Where fewer people buy they show greater interest in His message and the message of the literature. In the south

the people of more money buy out of sympathy, but are not interested in the message and will not listen. Sr. Buckwalter and two Bible women go out to the villages, visit and have little meetings with the women in their own court yards. During the rainy season their work is somewhat hindered because they cannot go out so far because of the water. Sometimes they have a warm reception by interested and attentive women and at other times they are not allowed even to enter the door.

Bro. Dick has made a number of trips to Supaul, Madhipura, as well as to Barjora. He was in Barjora a week or so in April to help get the roof on the new house. Again several other short visits and in August for two weeks. Traveling between the stations here is not a pleasant task and especially so during the rainy season.

The Dispensary has had a number of emergency calls. Twice a child was brought in an unconscious state, apparently a case of snake bite. They were treated as such but both died. Another time a boy was brought here from a distance of eight miles who had fallen from a platform eight feet high and had quite a laceration in his leg. Eleven stitches were put in. In due time the wound healed. On two occasions a woman was carried on a bed from a distance of six miles, arriving at midnight. During the rains at one time

five men lived on the dispensary verandah in order to have daily dressings for their sores. One sick, orphaned boy lived on the dispensary verandah for two months while he was treated. In the end he went out to Barjora and was taken into the boy's orphanage. A number of times we were also called out into homes where there was sickness. One time we went fifteen miles and another time thirteen miles.

There has been fairly good interest in our four weekly services in the church. Women from the community around about seldom come, but high school boys and men who travel through, often come to a part of the services at least. It is our prayer that they having heard might be drawn by the power of the message, and a hunger be created within them to hear more.

We are facing the three most pleasant months of the year. We are looking forward to Bible study and Convention meetings the end of October.

May God's hand in blessing be upon you throughout the New Year.

Until He comes let us be faithful.

Saharsa Correspondent.

—L. G. Y.

"Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer." *Psa. 4:1.*

My Camel

I LOADED my camel rich and high, and I marched him up to the needle's eye. He was laden with riches manifold, with bales of silk and with sacks of gold, with precious stones and jewels rare, with vessels lovely beyond compare. I urged my camel with angry din, I pressed my camel to enter in, but far too large with his loading high, he could not pass through the needle's eye. I rode the camel a night and a day and sought to enter some other way; but though I followed a wearisome round, only the needle way I found.

I groaned, for I did not have enough, so I took from the camel the bulkier stuff; and with gold and gems, I would fain get by—still the camel stuck at the needle's eye.

Then I left the camel alone outside, and all by myself the entrance tried but with all my pockets stuffed—alas, the needle still would not let me pass.

So at length I threw all my wealth away, and sank upon my lowly knees to pray: I begged the Lord to forgive my sin; and let a poor traveler enter in. Then, lo! the marvelous needle's eye, grew to an entrance wide and high. And proud and glad in a beggar's dress, I passed through the portal of happiness. But where the camel decided to go, I did not care and do not know.—A. R. Wells.

White to Harvest

LONG centuries ago Jesus told His disciples that the fields were already white to harvest, pointing to the whitened grain fields about Him as apt illustrations of His message.

Can we visualize in our minds the long struggle through the intervening years, in India, Africa, China, Japan, the Americas, Europe, and the isles of the seven seas, to reach the light and love that are God? As we think of it, the stark reality of the futility of this long struggle stares us in the face, and we are almost ready to say, "how long, O Lord, how long?"

Has mankind succeeded in getting closer to God? There is no evidence of it here in India. Spirituality, or religion, has degenerated into apathetic and lifeless formalism, leaving behind restless minds and unsatisfied hearts. Many things have striven to occupy the first place in men's minds: education, nationalism, multiplied religious forms, social reformation, and economic improvements.

All these things have but supplanted for the moment, the highest and most vital urge of man,—to find and know God. In India, the struggle for political independence, with all its various aspects,—social,

religious, and economic,—seems to have thrust aside interest in salvation. And yet when we see the crowds at the religious fairs thronging the temple gates; and men and boys prostrating themselves in the dust of the roads for miles on the way to a shrine; and when we talk to individuals, sometimes they admit in a suddenly subdued and serious frame of mind that they have no assurance for the life beyond and no inner testimony of present salvation—with all this we are convinced that the heart of India is still unsatisfied. The harvest is white and whitening, and the overripe grain is fast falling ungarnered to the ground.

Our evangelistic efforts must be redoubled, not restricted. Our contacts must be increased, not diminished. Our Indian staff must be enlarged, as God gives us spirit-born and consecrated workers. The hot blistering withering winds of world-strife and godlessness may soon sweep over this vast sub-continent of India with its teeming millions, and carry the precious grain with demoniacal fury into an inferno of destruction.

Too few have been brought to the moment and place of decision for or against



Old Ujir, who sings bhajans, although a Mohammedan

Christ. Every moment some soul is swept into eternity without God and hope. Even in the Christian community the devil is doing his best to discountenance the glorious Gospel by tempting to sin and seducing to indifference.

With the gleaming harvest shimmering in ripeness all about us, and the dark storm clouds rolling up all around, how can we but pray to the Lord of the harvest to send forth more laborers to garner the precious sheaves before the golden grain is shattered and scattered and lost to all eternity.

OUR SUNDAY SCHOOLS

This Department, conducted by the General S. S. Board, appears in the first issue of each month. All material for this Dept. should be sent to C. W. Boyer, Sec'y, 2101 Windsor Road, Dayton, O.

Now Concerning the Collection I Cor. 16:1

“EACH Sunday School shall make an annual contribution to the General Sunday School Board treasury, the same to be sent to the secretary-treasurer of the Board.”—Art. XXVI, Sec. 8, page 79 Constitution, Doctrine, By-Laws and Rituals.

Last year *eleven Schools*, out of a total of 123 Brethren in Christ Schools, carried out this provision of the By-Laws

The General Sunday School Board do not wish to divert funds from other needy causes, beyond our moderate needs. Therefore, we do not recommend that a special offering be taken for our Board, but that a small contribution (of from \$1.00 to \$5.00) be made from the School treasury.

It happens that this year our expend-

itures will be considerably heavier than usual, due partly to the printing of a new Report Blank, and largely to the printing of the S. S. Standard in attractive placard form as authorized by General Conference, and which when completed will be distributed without charge to all Schools.

We would rather have our financial needs met by an offering of \$1.00 from 100% of our Schools, than by \$10.00 offerings from only 10%. The evidence of loyalty and good will, and of interest in the work of the General Sunday School Board, means as much to us as the offering itself.

Thank you for your co-operation and your support.

C. W. BOYER, *Sec'y-Treas.*,
2101 Windsor Road,
Dayton, Ohio

May God give us all the grace and wisdom that we need that the Sunday School may prosper and the end desired be obtained.—Hagersville, Ont.

(Address given at the S. S. program, General Conference 1940).

Sunday School Workers Conference

held in Heise Hill Church, Markham Dist.

The meeting was conducted by our Superintendent Bro. Allan Heise.

The first subject ‘The Value of a Workers’ Conference’ was discussed by Bro. Clifford Winger. He suggested that 90% of the success of the Sunday School lies in the teaching. If teachers co-operate, their united effort will make for strength and progress. For our purpose is to teach the Bible, and our aim is to win souls.

“The service of the Sunday School in bringing the Bible to Childhood” was submitted by Bro. Levi Steckley. It is the parent’s duty to see that the children are present, in the Sunday School, for what is learned in the Sunday School will never leave a child. The influence of the teacher will be carried through life by the child, and may determine a child’s course in life. It is important that simplicity be the predominating factor in teaching the child. A child must have confidence in the teacher. The Sunday School lays a foundation for future usefulness, for example, a great many of our church workers have been brought up in the Sunday School and thus have been qualified for their work.

Bro. E. J. Swalm discussed “Evangelistic Spirit in the S. S.” There is danger of a Sunday School becoming very formal if Evangelism is absent. Catechism is observed in some Sunday Schools, but we believe a child must come to Christ personally. We should teach with a spirit of Evangelism. Every teacher must have a detailed personal interest, in each child, and should feel responsible for their salvation. Write a letter, it will pay big dividends. Know their Birthdays, and remember each with a card. Have a Decision Day and surround the S. S. with an Evangelistic atmosphere. There isn’t anything more fruitful than Evangelism of our youth. It is important to have more simple, heartfelt, fervent Evangelism to counteract the worldly pleasures of to-day.

A period of discussion followed led by Bro. Cullen. To create an interest in the children’s classes, an interesting story is important, also a separate room for each class proves very advantageous. It was also stated that an occasional social evening for the young people tends to hold the interest of the class.

The meeting was well attended, and a fine interest was shown for our first Conference.
—M. L. H.

Watch Next Issue



OUR MOTTO FOR 1941

The General S. S. Board have under consideration the list of suggestions submitted, but a choice has not yet been made. We hope to announce the decision as to “Our Motto for 1941” in the March 10 issue. Watch for it!

“Our Problems” — Discipline

John A. Nigh

WE recognize the fact while we are dealing with the subject of discipline we are dealing with a very delicate subject because so many parents think their children are little angels and could not do anything wrong. The Sunday School is not a reformatory or outstandingly a place to discipline children, but a place to teach them the Word of God. The home, we believe, is the place children ought to be trained and their conduct at Sunday School reflects their home training. A child that misbehaves in Sunday School has usually been allowed to act that way at home. The child that is allowed to say at home, “I won’t do it,” to get into a tantrum, to lay on the floor, kick and scream, may seem cute to you parents, but remember you are the only ones that think so.

If a Sunday School teacher can hold the interest of the child the matter of discipline will take care of itself. I have seen teach-

ers with the little tots gathered around them all absorbed in what the teacher was saying. Different methods may be used with different scholars. For instance, in the case of some city children and some country children also that have more or less roughed it, it would be a good policy sometimes to take them by the ear and sit them down so they would know you meant it.

Be careful, however, in trying to make children behave that you do not get their ill will. A child that is deeply grieved may never rise above it, and there may be more danger of that with a child than with a grown person.

Every child can be handled if the right method is used, as well as any horse can be broken if handled rightly. Teachers, you will need to pray for God to give you wisdom that you need.

After any teacher has tried her best and still is not able to handle the class, talk the matter over with the Sup’t and as a last resort possibly a change of teachers would be good. Better change the teacher than ruin a class.

The Small Sunday School Growing

Bishop Charles Byers

REMEMBER that Jesus said, "He that is faithful in that which is least is faithful also in much." Christ dealt with the masses but he also dealt with individuals. He gave some very precious truths to Nicodemus, who came to Him alone by night. The small Sunday School definitely has a place in the program of the Lord.

Luke 14:23, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." All the world is our parish; the place the Sunday School should be started is where there is a need. If you have a vision of God, you will see that there are in city and country souls that are yearning, hearts that are famishing, and millions that are starving for the Gospel. Your community may be a church community, but it is still a needy one.

Perhaps, we are too busy worshipping up at Jerusalem to go where the people are. If the good Samaritan had not come down he could never have helped the man that lay dying. May God give us a vision that our hearts may warm to the burning and we will see a place to have a Sunday School. The early church went everywhere preaching the Gospel.

In starting a new Sunday School we should put in it our best workers. Visiting in the homes is one of the most efficient ways of building up the work. We need to count it a privilege to have the doors of unsaved folks' homes opened to us and we ought to talk the things of God to them, having prayer before we leave. Showing a little loving fellowship goes a long way; folks like to go to the Sunday School where they are loved.

Every teacher and worker should be mightily concerned when a scholar is missing. They should pay them a visit, see what the trouble is, and try to help them.

When Christ fed the five thousand, he did not haphazardly hand out the bread and fish but used a grand system. I think one individual got as much blessing as the other. So, in our Sunday School we need an efficient organization, built on a good foundation of unity, in order to be able to cope with rising situations.

There are many different methods in which to do the work, but the thing that ought to motivate you is the desire to give a knowledge of the living God to children and everybody.

Israel's marching around Jericho is not why the walls fell. God gave his people a plan to follow; they followed that plan. But, the reason the walls fell was because God was there. It is the Spirit of God that makes a Sunday School develop. We need organization, but most of all we need God.

Your Sunday School will grow if you

have the call of God in your heart, refuse to look at the winds, and disregard the clouds; yours will be the joy of the harvest.—Address given at Pennsylvania State S. S. Meeting, Nov. 28, 1940. Reported by M. L. M.

Report from Elizabethtown

For Fourth Quarter, 1940

TO* avoid monotony have a surprise opening awaiting the School at 9:00 a. m.—not 9:05 or 9:07. This is a means of creating punctuality. Are we tardy along this line? I say, yes. Let us improve in 1941. Will we?

On Christmas eve a group of young folk from our school directed by the correspondent went out Carol singing which was much appreciated.

The last Sunday in the year, Dec. 29th our second Foreign Missionary offering was lifted which amounted to \$848.95.

Our offerings for the year were, \$2,380.64.

The number of chapters read were 23,603. —Isaiah F. Bashore, S. S. Cor.

* This is an idea—a short, interesting, special feature to be given exactly at the opening time of the S. S., and which late comers will miss entirely. If something special of this kind would be used to stimulate punctuality, this might help in cultivating the regular habit. Perhaps other Schools will want to try the idea. We hope the Elizabethtown correspondent will report further on the results of the plan, and on some of the special features used.

Abilene, Kansas

Bible Reading Report

Number who read the Bible through once during 1940, nine.

Number who read it through twice, two.

Number who read it through four times, one.

Why Some Boys Go To Prison

ACCORDING to Major Peyton, who was head of a very effective state reformatory for many years, there are only two or three reasons why boys ever find themselves inside of houses of correction and penal institutions. He said:

"Most boys land in this prison for only one reason—they never have respected anybody or anything. They did not respect their parents, their teachers, or anyone else. So they did not respect the law. The first thing prisons must do is teach these young men respect. We start with the flag. They must salute it and show it genuine respect.

"Another reason why boys get started into crime is lack of obedience. It is not always their own fault. That fault often rests on their homes. But every young

man to be a citizen must obey laws. Our inmates did not have obedience deeply rooted in them. So they did not obey the laws and soon found their way here, brought by an officer of the law.

"And one thing every boy needs more than anything else, is work. He may not want it. He may not need to work, having a home of wealth. But work does much for character."

Few of our readers may need this short article. But it may lead some thoughtless boy back into line for good citizenship. If your home and school fail to teach you respect, then learn it by yourself! Some of the most respectful young people in the world had even homes of wickedness and crime. But they are self disciplined.

And certainly there is work to be done. If it is no more than aiding in gymnasium, scrubbing flooring or washing out sweat shirts, find some work to do. Work steadies a restless boy. Work gives judgment and poise. A sensible boy will locate some real tasks to be done.—Selected.

Things that Never Happen in Church

USHERS calling for help in carrying the offering. Ministers insisting that people attend only one service each Sunday in order to make room for others. A dozen people asking the minister for some really definite work to do during the week. A dozen families asking the ushers to place them on front seats. Every one in the audience reaching for a hymn book when the number is announced and then singing heartily. Every head reverently bowed during prayer. No whispering or reading of papers during the service. The minister saying, "I have rushed from one thing to another all week. I have spent less than three hours in revising this old sermon which is rather out of date, but I will endeavor to make it fit the occasion." The ladies' aid society hoping that the preacher's wife will bring to the next meeting a long list of things that ought to be done in the parsonage at once. The "old-timers" graciously giving way to newcomers, confident that the newcomers will be able to do much better work than they have done. No one getting up or moving about or leaving the room during the service. The middle of the pews filled first. Each one speaking to the person next to him at the close of the service and inviting him to come again. The names and addresses of all strangers handed to the minister at the close of the service.—The Churchman.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

—John 6:35.

Two Christmas Eves

By Veritas

IT WAS the night before Christmas, and, as is so often the case, a wet, dismal evening, utterly unlike the Christmas weather. A shabbily dressed man, who walked unsteadily along the soaking pavements, drew his threadbare coat closer round him as he pursued his way along the busy thoroughfare. Presently his attention was drawn to a brightly-lighted window, and after gluing his face to the pane for some moments, he opened the door, and, lurching inside, muttered in a thick voice:

"Gimme one of those books."

The man behind the counter looked up somewhat startled. This was not at all the usual kind of customer that he had.

"This is a Bible Depot," he said quietly, "and the only Book we see is the Word of God. I am afraid that is not the sort of book that you are wanting, although," he added in a compassionate voice, "it is the only Book that can do you any good."

The half-drunken man looked sheepishly at the speaker, then shuffled slowly out into the street once more.

"Poor fellow," murmured John Lee, the Bible Society agent, "what Christmas peace or happiness can such as he know?" Then with an earnest prayer for the wretched stranger, he tried to dismiss him from his mind.

About an hour later the door of the Depot was once more opened, and in walked the same man who had visited it before.

"Gimme one of your books," he said, laying a shilling on the counter; then, as the astonished agent handed him a copy of the Bible, he muttered, "Yer told me it would do me good," and walking unsteadily towards the door he once more vanished outside.

* * * *

It was just a year later, and Christmas Eve once more. John Lee, sitting behind his counter, saw the door of the Depot open to admit a well-dressed respectable-looking man.

Going straight up to the counter and looking into the agent's face, he asked quietly, "Sir, do you remember me?"

"I cannot say that I do, my friend," was the reply.

"Were you not here a year ago on Christmas Eve, when a poor, wretched, drunken man came in and bought a Bible?"

"Why, yes," exclaimed the agent, with a puzzled look. "I remember the incident quite well, and I have often thought and prayed about the poor man since. Tell me, do you know anything of him?"

"I am that man," was the quiet response.

Then drawing a well-worn Bible from his pocket, the stranger laid it reverently upon the counter, saying,

"This Book has transformed my whole life. It showed me that I was a lost, perishing sinner, but it told me that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life. It told me that the Lord Jesus bore my sin away on Calvary. This Christmas will be the happiest that I have ever known, for in my heart is that peace that passeth all understanding, the peace of sins forgiven which He alone can give, and none can take away.

"Praise the Lord," cried the Bible agent, "shall we thank Him together?"

—Our Own Magazine.

A Prince and a Saviour

A Hindu woman discovered that she was a great sinner and that God is holy, and cannot pass by sin. She often said, "I need some very great prince to stand between my soul and God."

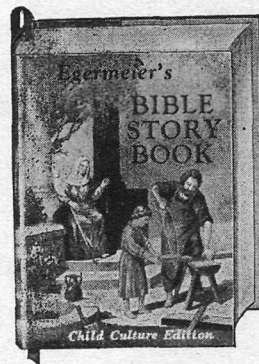
After a little while she heard that the Bible contained the account of a Saviour who died for sinners. So she asked the

Pundit to read the Bible to her. He began at the first chapter of Matthew, and as he read the list of names in the genealogy of Christ, the woman thought, "What a wonderful Prince this Jesus must be to have such a long line of ancestors." And when the Pundit read, "Thou shalt call his name JESUS: for he shall save the people from their sins", the woman exclaimed, "Ah, this is the Prince I want! This is the Prince I want!"—Gospel Stories for the Young.

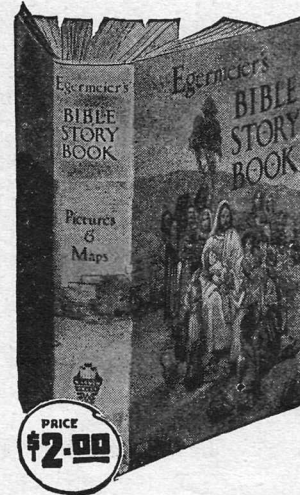
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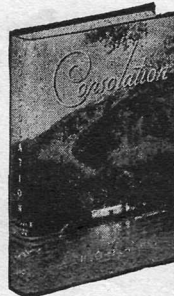
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Consolation

By Mrs. Chas. E. Cowman



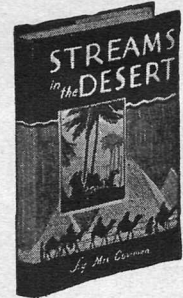
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Streams in the Desert

Mrs. Chas. E. Cowman

Written by a missionary called to go through peculiar trials, fierce testings, and bitter disappointments. God comforted this missionary not to make her comfortable, but to make her a comforter of others. Little wonder then that the book has reached out by the thousands even to the far-flung mission fields.

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