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V.L. Stump

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EVANGELICAL VISITOR

Eunice Cassel
R. 1
1926-LT
Clayton, Ohio



Volume LIV.

Nappanee, Indiana, October 20, 1941

Number 21

Entered as second-class matter. at the post office at Nappanee, Ind., under Act of Mar. 3, 1879. Accepted for mailing at special rate of postage provided in Sec. 1103, Act. of Oct. 3, 1917.

The Perfect Service of Heaven

E. J. Swalm

Habakkuk's Prayer or Psalm

John A. Climenhaga

The Light from Within

Howard P. Jett

This Thing Called Ethics

Joel E. Carlson

Our Schools

How to Read the Bible



1. **Read the Scriptures regularly through.** Read alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament begin it again.

2. **Read with prayer.** You cannot by your own wisdom understand the Word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus' sake that He will enlighten you.

3. **Read with meditation.** Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.

4. **Read with reference to yourself.** Never read only with a view of instructing others; but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, "How does this affect me?"

5. **Read with faith.** Not as statements which you may believe or not, but as the revealed Word of God. Receive every word as true, with simple childlike trust. Rest upon the promises. Read them as made for you.

6. **Read in order to carry into practice.** We must accept His Word as being the revelation of His will. In it He tells us what to be and what to do. He expects us to be "obedient children."

—George Muller.

Why Every Family Should Read the Church Paper

No matter where you are today, you are constantly confronted with the printed page and there are tons and tons of reading matter being produced by the presses of America which really does not contribute to anyone's good. Much of this gets into the American home through newspapers, magazines and novels. Every false cult and every society that opposes the religion of the Lord Jesus Christ is freely spending money to circularize the American home and to spread their false doctrines. We recognize that the newspaper has a place because it informs of world affairs. We recognize, too, that the farm paper has a place because it gives the farmer much information regarding various agricultural problems. However, it is much more important that every family should read the church paper because it constantly tells them of the progress and plans of the church for the spreading of the Gospel of the grace of God. It tells of our work in home and foreign fields and is the only way in which you can come into a sympathetic understanding of the problems of the church and can be awakened to each member's personal responsibility to share in promulgating the work of the church which we firmly believe is the work of God.

Many magazines get into the home which are positively hurtful to boys and girls. Nothing of this kind ever appears on the pages of the church paper, and the young people who thirty or forty years ago read the pages of our church periodical are today

active in the church. Here is a vital responsibility for every parent.

We have never in our life been more deeply in earnest about getting five hundred new subscribers in this present drive than we are at present. Practically every organized church has a special week in the year in which a subscription drive is made for their church paper. Could we not make the week of October 19 to 25 a special subscription week to do this job up right? How many of you have talked to your pastor or bishop about it? How many of you have tried to find out whether all the folks who attend the same place of worship you do receive the paper? You need not hesitate to ask them to subscribe. The special new subscription price is \$1.00. Feel that it is an honor to bring to that home the blessings that are sure to follow the bi-weekly visits of our EVANGELICAL VISITOR. There is no better way to guard the young people of your home against skepticism and all sorts of religious indifference than by training them to read the church paper.

If we were to take an actual check-up, I am sure we would find that the congregations that are growing in numbers and deepening in spirituality and contributing most to the various activities of the church, are those in which the church paper is extensively read.

Please plan now for a church paper week October 19 to 25. Make plans to persuade every family to subscribe for the EVANGELICAL VISITOR.

Relief and Service Committee

Treasurer's Quarterly Report from June 30, 1941 to September 30, 1941

Balance on hand June 30, 1941:		Michigan Dist., Mich.	
Relief Fund	\$ 56.34	Bethel Cong.	80.48
Civilian Public Service		Carland-Zion Cong....	21.00
Camps Fund	44.89	Mooretownship Center	
	\$ 101.23	Cong.	10.00
Receipts		Morrison's Cove Dist., Pa.	
Altoona Mission, Pa.....	42.00	Woodbury Cong.	25.00
Bertie Dist., N. Y.		Mowersville-Greenspring	
Clarence Center Cong.	75.90	District, Pa.	
California Dist., Calif.		Greenspring Cong.	10.00
Upland Cong.	50.00	New Guilford Dist., Pa...	481.00
Pasadena Cong.	23.50	North Franklin Dist., Pa.	
Center, Clinton, Lyncoming		Air Hill Cong.	10.00
County Dist., Pa.		Chambersburg Cong... 134.00	
Cedar Springs Cong... 31.56		Mt. Rock Cong.	40.00
Chicago Mission	10.00	No. Dickinson Dist., Kans.	
Clark County Dist., O.		Zion Cong.,	
Beulah Chapel Cong... 225.00		(for last yr.).....	60.00
Clay County, Kans.....	10.00	Oklahoma Dist., Okla.,	
Cumberland County		(For last year)	62.00
District, Pa.		Orlando Mission, Fla....	8.00
Carlisle (for last yr.)	50.50	Rapho District, Pa.	
Mechanicsburg		For last yr...\$ 48.83	
(for last yr.).....	67.00	For this yr... 1,539.92	1,588.75
Pleasant Valley		Richland-Ashland	
(for last yr.).....	9.50	District, Ohio	
Dauphin-Lebanon		Chestnut Grove Cong.	10.00
District, Pa.		San Francisco, Calif.	
Fairland Cong.	5.00	Life Line Gospel Mis.	26.00
Harrisburg Cong.	45.00	Saxton-Riddlesburg Mis-	
Dayton Dist., O.		sion District, Pa.	40.00
Dayton Mission Cong.	76.00	Souderton-Silverdale	
Fairview Cong.	235.00	Dist., Pa.	340.00
Detroit, Michigan		So. Dickinson Dist., Kans.	
God's Love Mission....	23.00	Rosebank Cong.	52.00
Donegal Dist., Pa.	1,732.25	Stark County Dist., O.	
Grantham Dist., Pa.		Valley Chapel Cong... 40.00	
Grantham Cong.	73.00	Unclassified:	
Graterford Dist., Pa.		Mary E. Murphy, Swan	
Graterford Cong.	106.12	River, Man.	25.00
Indiana District,			\$6,906.62
Locke Cong.	27.56		\$7,007.85
Iowa-South Dakota Dist.		Disbursements	
Dallas Cen., Ia., Cong.	39.00	Mennonite Central Com.:	
Juniata-Mifflin County		For European War	
District		Sufferer's Relief	
Cedar Grove, (Part		Fund	\$1,400.00
for last year).....	60.50	For Civilian Public	
Manor-Pequea Dist., Pa.	622.00	Service Camps Fund	1,548.00
Miami District, Ohio		E. V. Publishing House	
Highland Cong.	87.00	For Certificates, Re-	
Pleasant Hill Cong....	117.00		

Relief Stamps & Cards	90.91
For Stationery &	
Printing costs	19.41
Sr. Jesse W. Hoover,	
Allowance	75.00
Railroad Fare to Winona	
Lake Civilian Pub.	
Service Camps Conf...	43.60
	\$3,176.92

Balance on hand Sept. 30, 1941.....\$3,830.93
The following known donations were made in addition to the above:

By the Elizabethtown, Pa., congregation: Clothing consisting of men's and boy's new clothing, ladies' coats and shawls, sweaters, shoes, children's and infant's clothing, soap, etc., valued at...\$140.73
By the United Workers of Maytown, Pa. Sunday School:

Clothing and soap valued at..... 29.35
By the Sunshine Band of Cross Roads, Mt. Joy, Pa.:

Clothing and materials valued at.... 2.72

Our present program will require \$400.00 per month for the European War Sufferers' Relief Fund and \$871.00 per month for Civilian Public Service Camps Fund. We want to thank those districts who have so heartily responded to these needs and at the same time call attention to our obligation to those districts who have not yet filled their quota. Will each reader of these columns pray that the blessing of the Lord may accompany every phase of this work and every individual who contributes toward this worthy and needy cause?

Respectfully submitted,
J. H. Hoffman, Treas.

The Value of Time

THE value of Time lies in its possession —in having it. What is called the clock-scene in English history is that impressive incident in the dying hours of Queen Anne when she rose from her bed and stood transfixed before a timepiece, gazing silently into its face as if marking its ticks and anticipating her own approaching end. Ah! she realized that Time was no longer hers. These Time-Brilliant were rapidly falling from her crown.

—Exchange.

Begin Each Day With God

BEING confined to my room during my recent illness, I had opportunity to listen to various morning devotional programs, given over the radio. Some of these were exceptionally inspiring; at least they seem so to me. During the years past, every moment has seemed so full that there was little time even to listen to the radio, and sometimes I fear not enough time for personal devotions and waiting on God.

Nevertheless, for many years we have had the joy and satisfaction of coming to God each morning for directing and help and for sustaining power for each day. The Psalmist wrote, "In the morning will I direct my prayer unto thee and will look up." There is nothing quite so fine for each and every Christian as to be able to begin the day with God. The song is "Ere you left your room this morning, did you think to pray?" There is nothing that will bring cleansing and strength to the soul like the moments of the early morning spent with God in prayer. Every day has its temporal tasks and often the day brings experiences that are exceedingly trying, happenings that we little suspected would ever occur. No matter how the duties of the day or its cares may keep our minds tied up with the affairs of this life, having begun the day with God, there will be an undercurrent of divine influence that will be sure to permeate every act and thought. Without prayer, the tasks of the day are heavier. With prayer, every burden seems lighter. The joys and pleasures that come to us are sanctified by that hallowed influence which spreads as an aroma over our thoughts and life as we pray in the morning.

The Voice of One Crying in the Wilderness

THE life of John the Baptist was a most solitary one and was indeed a fulfillment of the prophecy that he should come in the spirit and power of Elijah. When questioned as to whether or not he was the Messiah or made claims to any such distinction, he replied that he was only the voice of one crying in the wilderness, the herald or forerunner of Him whose shoe latchet he felt unworthy to unloose. His message was truly a cry in the wilderness, but it was nonetheless the voice of God. There were some, of course, who recognized it be the call of God and responded to the invitation to make straight their pathway and prepare the way for the coming of the Son of Man.

The voice of God has not been silenced throughout the centuries, and just as the angel messenger could use the voice of Balaam's beast and bring a message to the prophets, just so God has been able throughout the centuries to use all manner



and classes of men to make His will known to man. Every God-called preacher, no matter how humble may be his station, if he comes to his people with a real message from the Word of God, he is God's voice. What infinite responsibility—yea, and what marvelous privilege—is afforded to the servant of the Lord. It's a wonderful thing to hear the voice of God. Have you heard Him speak to your own heart; has it brought peace to your troubled soul? Have you heard His voice in that calm assurance and direction that has ordered your life in the pathway He has chosen for

THANK YOU, PENNSYLVANIA

We are glad to report that Pennsylvania sent in a total of thirty new subscriptions so far in our subscription campaign. These have come in largely from individuals. We are sure when the churches and schools make a definite effort in our Church Paper Week, October 19 to 25, Pennsylvania will register a much larger list of new subscribers.

When our campaign is over, we hope to report the results from each state, and our sincere prayer is that during the coming week each one of our readers will do his utmost. We will be greatly disappointed if we do not receive 500 new subscribers during this campaign. It can be done. Will you help?

you? Remember always our human faculties should be so dedicated to Him that at any moment He will, we may become that instrument, that voice in the wilderness through whom He can speak to troubled souls.

Of What Profit Are We?

THERE are times when in the strength of youth or in the heyday of life, when ambition and vision and courage all seem to give us sort of an urge to accomplish and do great things in the Master's service, that we may be a bit inclined to feel our importance. We may not so much appreciate the record and experience of many men of God who have come to the close of life's ministry and have expressed themselves as never having done anything worthy of distinction or notice. No matter what may have been our attitude, or what it may be now, a moment's sober reflection will bring to each of us a very humbling thought, when we consider that we have done so little with the talents and abilities God has committed to our use.

Until we sincerely do this, we may be troubled—or rather it may be difficult for us to understand the words of our Lord Jesus, when speaking to His disciples, after they have done all this and that, we are unprofitable servants.

Someone then said, "What is there left for us? What remains if, when we have done what we have considered our best, what further use is it for us to strive and to toil if we are still unprofitable servants?" Nevertheless there is something remains. Regardless of the fact that the task before us seems too great, or that we may have a keen sense of failure and unworthiness, we need to recognize in all sincerity that our Lord will not give us a task without also giving us strength and help to accomplish the thing He has asked us to do. We believe that every true resolve to be more faithful and courageous in the future than we have been in the past, will bring new inspiration and power, and help us to realize more keenly the need of developing, through His grace, to the full extent of our powers, the talents He has given.

Dark Days Ahead

IN THESE editorial pages we have endeavored to bring a message of cheer, hope, and courage to all of our readers, rather than to stress unduly world situations and the terrible happenings that are going on at the present time. Nevertheless, we are aware that we are approaching that hour when every man's faith is being tried, when things that can be shaken are being shaken, and we are reminded of the prayer of our Lord Jesus for Peter. He reminded Peter that Satan had desired to have him that he might sift him as wheat, but that He had prayed for him that his *faith* fail not. Jesus did not say that He prayed that Peter would not pass through temptation, or that he would not deny Him. We are quite certain that he did not, or His prayer would have been answered. It was no doubt good for Peter to learn his utter dependence upon God at that particular time, but the high point of interest in his experience is the fact that our Lord Jesus prayed that his faith would not fail.

We are quick to respond and to say that our faith would not fail if the Lord Jesus would pray for us. We wonder! Have we overlooked the fact that He, in His infinite love and kindness, is ever making intercession for us, and that His prayer for us today is as effectual as it was in that day for Peter. That is, it is effectual in its working to all those who allow themselves to be exercised by His Power.

How the heart of the Apostle Paul must have leaped with joy when penning that wonderful Epistle to the Hebrews, and after having described, compared and noted the uncertainties and limitations of the Aaronic priesthood, he reached that point
(Continued on page 335)

The Perfect Service of Heaven

E. J. Swalm

"And there shall be no more curse."
Revelation 22:3.

SINCE it is true that everything God's children look upon is labeled by the curse and by times our souls are made to cry out in anguish to be delivered from the presence of it, how thrilling to know we are going to a place where there will be an eternal absence of sin's blighting curse.

Strange as it may seem the Word of God describes Heaven in more negative statements than in positive. We are told of more that will not be in Heaven than of what will be.

Not only are saints to be personally delivered from the curse but nowhere is there to be any trace of its malignant influence. Creation's groans are over; no blight of sin is on the soil you tread, the work you have to do, the company you have to enjoy, the pleasures you have to partake of,—all is holiness and peace and unbroken serenity. Therefore, the service of Heaven will be different from what it is now.

The throne of God and of the Lamb shall be in the city. No anarchy, no mob rule, no lawless liberty, no coercion of markets, but on the contrary subordination, discipline and order will prevail. Subjection to that throne never can be irksome; never a feeling of impatience, nor the faintest shadow of suspicion. One look at the throne of God will forever satisfy, as all hearts are reconciled to Jehovah's gracious subordination, for they are always with Him.

"They shall see His face" is another aspect of this great service. Even now the sight of that beautiful face makes duty

pleasant. Sometimes He hides His face for our own good but what faith it takes to keep us in the meantime. Well may His servants serve Him when "they shall see His face."

Then there is the matter of identification. "And His name shall be in their foreheads", no doubt this is a hidden name yet legible enough to those who do His pleasure. Nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are His. In this life we have a mixed group and sometimes it is difficult to be sure who is truly saved or not, but over in Heaven all shall know each other and be sure of their rights to that place as none are intruders.

"There shall be no night there" is thrilling in its contemplation. We sometimes have dark valleys here and "are in heaviness through manifold temptations" but there all is open, beatific vision. We will not have to look through a glass darkly, nor look circuitously through means, prophecies, ordinances and emblems but there in meridian glory we shall know even as also we are known.

The culminating thought transcends all, "They shall reign forever and ever." Your reigning with Him is partly the effect of having learned to serve Him. Not only is it a recognition and a reward of faithful services that you reign but a manifestation of His love in thus promoting you and your promotion will be valuable in that place because it will enable you to render still more faithful service.

Saints, be encouraged; great things await you on the other side where you shall see Him as He is and shall be like Him.

tions its need is intensified. Secretary of State, Cordell Hull writes, "These are perilous times in the lives of the individuals and of nations. Violence and threat of violence haunt the world. Again, as unfortunately on so many occasions in the past, one of the most exalted aims of civilization and progress—the banishment of brute force as the arbiter of relations among nations—is being subjected to a strident and powerful challenge. Within nations, many long-established institutions and concepts of political and social organization are also being subject to challenge; while economic difficulties, some of them of unprecedented character, continue to press for solution."

Secretary Hull could have included the religious organization as being subject to challenge. While there is a general cry for the return of our God to the nations, I ask, Where is the religious fervor of a few decades ago? While different schools of prophetic thought are wrangling, while the so-called fundamentalists and modernists (liberals) are arraying their arguments one against the other, while false doctrines such as advocated by the followers of Judge Rutherford, Seven Day Adventists and Christian Scientists are propagating their pernicious teachings, the fires of old-time evangelism burn low. Scarcely embers are found in many former evangelistic churches. I tell you, Brethren, Habakkuk teaches us to pray as he prayed in similar conditions, "O LORD, REVIVE THY WORK."

If the Minor Prophets teach us anything they teach us that during days of apostasy, during days when war clouds hang low and all that is dear to us is threatened to be overthrown by a godless invader, as ungodly as Nebuchadnezzar ever was, we ought to cry out like Habakkuk did, "O Lord, revive thy work. In wrath remember mercy." Habakkuk prayed in his perplexities. He queried and he prayed. He wondered but he prayed. He knew judgment was impending, the mighty invader was at the door, Judah was about to be taken captive but he prayed and in that prayer was praise.

Again I quote from Secretary Hull: "Only two decades have passed since guns were stilled in the greatest armed conflict of history. At the conclusion of that ordeal, with its incalculable human, material, and moral devastation, it was the passionate hope and desire of men and women everywhere that such tragedy should never again be re-enacted. It is appalling to contemplate how quickly and how widely the lessons of so recent a past seem to have been forgotten; how soon again the voices of natural leaders are raised in several parts of the world in glorification of war and depreciation of the blessings of enduring peace."

Men everywhere know the condition of the world. Religious leaders are very well

Habakkuk's Prayer or Psalm

John A. Climenhaga

DR. GEORGE L. ROBINSON, the man from whom I received my first great impetus toward the study of the twelve Minor Prophets, in his book, entitled "The Twelve Minor Prophets," writes: "The third chapter of Habakkuk is one of the most beautiful anthems of praise in the Old Testament. It is bold in its conception, sublime in its thought, majestic in diction, and pure in rhetoric. Ewald speaks of it as 'Habakkuk's Pindaric Ode'. It falls naturally into three divisions:

(1) A prayer, beseeching Jehovah to renew His work of deliverance as of old, now 'in the midst of the years'. (vs. 2).

(2) A theophany; Jehovah comes from Teman and Paran in a thundercloud. (vss. 3-15).

(3) The effect of Jehovah's wonderful appearance upon the prophet at first producing fear and suspense, but afterward calm and joyous confidence (vss. 16-19)."

Habakkuk says "O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." He perceives that in perilous times a revival is needed, God needs to show Himself; His mercy is essential to sustenance.

That we are in perilous times is evident. It is likewise apparent that a revival is sorely needed at this time. Habakkuk's message in prayer is, "O Lord, revive thy work." Here is a prayer that cannot grow stale. In the light of present day condi-

acquainted with existing conditions and many are the heart throbs of the fathers and mothers all over the country. But the majority of the people say, "What can we do about it? We are helpless." People are not only helpless, but hopeless, groping in vain for the right solution and forgetting to pray. Too many of the so-called ministers of the gospel are forgetting to pray for a revival, a revival in the pulpit which would reach the pew and bring forth praise.

An eminent minister of New York City has said, "It may seem strange when I say that somehow I sense the danger that confronts our democracy less when I read the news from Europe or Asia than when I see the common happening right here. I cannot take a walk in the city without seeing drivers of automobiles evading traffic laws, and hosts of pedestrians crossing streets regardless of regulations, crowding into the streets and impeding traffic in a way that breaks the law and invades the rights of others. Is it not a free country? their actions ask. . . . Wherein lies the remedy? I for one am sure of the answer. It lies in the spread of the Spirit of the Lord, one of the marked fruits of which is self-control. It is to be found in homes, and schools, and churches, in which children and youth are trained to be trustworthy, so that instinctively, so long as they live, they will do what is right and will set the general welfare above their own individual gain, while cherishing their priceless liberty."

A casual observation of this attitude looks good but how should the Spirit of the Lord be spread in the home, school and Church when the family altar is no longer found, when religious instruction is barred from the schools (even so-called church schools) and the prayer-meeting is barred from the church? Habakkuk believed that the Spirit of the Lord should be spread. However he knew that it must be spread by God remembering us. Therefore he prays for a revival. Let the home pray for a revival. Let every university, college and academy started by some pious group of people in years gone by, pray for a revival and let us see what will happen. I agree with Dr. Sutton of Atlanta, Georgia, at one time Chairman of the National Education Association whom I heard say "What this country needs is an old-time Methodist revival." Not long since I asked an Adjutant of the Salvation Army if they still have their "knee drill" service? The reply was, "No, we've lost that." The Church has lost "The Spirit of the Lord" because she has given up her prayer life. With Habakkuk let us pray "O Lord, revive thy work."

The world is possessed with the "Self Control" idea. Depraved nature cannot control self. You may educate the populus and by it believe that all will be right. But it will not be. What is needed is a world that is Christ-controlled. The only thing

which will save this "untoward generation" is a revival. A revival from the Lord. A revival of mercy in the midst of wrath.

Let us now note briefly the words, "O Lord, I have heard thy speech and was afraid." These words have been interpreted in at least two different ways. We recall that chapters one and two are a dialogue between the prophet and God. As the Lord spoke Habakkuk saw his human depravity. Like all of God's saints he recognizes his own sinfulness and God's greatness. Like Isaiah who said, "Woe is me for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, The LORD of hosts." Habakkuk says, "I was afraid." This is all; only, "I was afraid." That is he revered greatly, he feared the Lord in the sense of which the wise man spoke when he said "The fear of the Lord is the beginning of wisdom." His was a deep humility.

Another interpretation is that as God revealed the nature of the Chaldean invasion to Habakkuk which made him afraid or frightened him. Says a certain writer: "Terrible was the calamity now looming on the vision of the prophet. The Chaldean army was approaching; and the ruthless troops would soon be in his country, sack Jerusalem, its metropolis, and bear his countrymen away into captivity. In

view of this calamity the prayer is addressed." I am inclined to accept the first given as being the correct and literal interpretation.

Regardless of which view we take we should remember that Habakkuk surely teaches us to be watchful in the day of trouble and sorrow. This we saw in chapters one and two. He likewise teaches us to be humble in the face of impending danger. One of the things which makes my heart heavy is to hear the reports that while bombs are falling on the British metropolis the people of London crawl over the debris to go to the theater and other houses of play. Courage is a splendid thing but courage without humility and piety can never lead to God and in the end will lead, as it did in Habakkuk's day, to national dissolution. God grant that the courage and hope of the democracies be mixed, as Habakkuk's was with reverence and fear. A reverence and fear which will drive us to the places of prayer where prayer mixed with praise will produce faith in the hour when all around tumbles and decays. As one has said, "Surely, if men would realize the predicted judgments that will fall upon this world, prayer would be the habitude of their souls." Such is the message of the prayer of Habakkuk to us in this day.

(To be continued)

The Light From Within

Howard P. Jett

"The King's daughter is all glorious within: her clothing is of wrought gold"
(Psalms 45:13)

LIFE IS MADE up of two parts: the inward and the outward. The outward is known and spoken of as that of appearance. The inward is sometimes known as the "real" person. There is the outward man and the inward man.

Paul, the Apostle, said "Though our outward man perish, yet the inward man is renewed day by day." What is known as "polite" or "high" or "400" society has a way of glossing or glazing over the inward condition of things and putting on a "show", a good one if they can. This is outward, man-made, deceptive (usually) and made to serve selfish ends. There is more or less of this being practiced in all walks of life. The "common" man is freer of this thing than the would be "higher-up."

Scratch under the surface of this thing and you will find the sordid, selfish, greedy, deceptive, carnal, fallen man exerting himself in his devilish natural way. In this sphere that is the inward.

It is manifested often between husband

and wife, behind closed doors in gossip conferences and in the cover of greedy human associates in selfish pursuits. This inward does become outward. All inward becomes outward eventually. This is one picture and all will recognize the truth of this. Let us see another.

The King, the Lord of Glory, the God of all grace, the Saviour, our Blessed Redeemer, too, has a people. They are not known for their outward glamor, nor do they try to make a pretentious show of their goods. They are not selfish in their pursuits. The secrets of their hearts can be blazed abroad with a boldness that is both humble and defying. Their progress and continuous existence do not depend upon "putting it over" or hoodwinking a deluded or misled society. Theirs is a task to perform, theirs a love duty, a filial relation to sustain, a race to bless and a Heaven to gain. He counts not his life dear unto himself that he might please Him who has called him with a high and holy calling. This man has paid a supreme price that his "inward man" might contact his Lord and continually communicate with Him. He is the source of all life and love.

(Continued on page 330)

The Evangelical Visitor

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

V. L. STUMP, Editor and Manager

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Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible School, Fort Erie, Ont.

Special Announcements, Evangelistic Slate, Etc.

LOVE FEASTS

California

Pasadena Nov. 23

Michigan

Carland Nov. 8-9
Michigan District Meeting preceding the Carland Love Feast.

Pennsylvania

Antrim Oct. 25-26
Souderton Oct. 25, 26

Ohio

Beulah Chapel Oct. 25, 26
Chestnut Grove Nov. 1, 2

Evangelistic Slate

ALVIN BURKHOLDER, Upland, California
Pequea Brethren in Christ Church, New Danville, Pa., Nov. 9 to 23, 1941

EDWARD GILMORE, Lowbanks, Ont.

Waterloo, Ontario, Oct. 12 to Oct. 26.

Maytown, Penna., Nov. 2 to Nov. 16.

Thomas, Okla., Nov. 23 to Dec. 21.

Altoona, Penna., Jan. 1 to Jan. 16.

Spring Hope, Penna., Jan. 18 to Feb. 1.

Granville, Penna., Feb. 8 to Feb. 22.

Manheim, Penna., March 1 to March 15.

HARVEST MEETING

A Harvest Meeting will be held in the Cedar Grove Church, near Mexico, Juniata Co., on October 25 at 1:30 p. m., also Communion services at 7:00 p. m. An invitation is extended to all.

REVIVAL MEETING—PASADENA, CALIF.

Revival meeting, October 22 to November 2. Eld. William Hoke, evangelist. All day Bible Conference, October 26.

COMMUNION SERVICE AND REVIVAL MEETING

The Communion Service of the North Franklin Dist., will be held in the Mt. Rock Church, Saturday evening, 6:30 o'clock, all are cordially invited to attend.

A revival service will be held at the Zion Mission Church, Chambersburg, Pa., to commence Nov. 9. Bish. E. J. Swalm to be the evangelist. Pray and plan to attend these services. —Cor.

COMMUNION SERVICE

A Communion Service will be held at the Maytown Brethren in Christ Church, Maytown, Pa., on Sunday, November 2, 1941 at 6:30 p.m. This will be followed by a series of Revival Meetings with Bro. Edw. Gilmore from Canada as the evangelist.

NOTICE

You are invited to attend a Bible Conference given by the Young People of Harrisburg. To be held at the Messiah Home, October 18 and 19. Conference session begins Saturday afternoon, continuing through Saturday evening all day Sunday.

Those planning to stay over night please notify Bro. Irvin Musser, 2001 Paxton Ave., Harrisburg, Pa.

It isn't where your job is but how you do it that really counts.

The automobile motor with the most power often makes the least noise.

NEWS OF CHURCH ACTIVITIES

Canada

NEWS FROM WATERLOO—We had a nice lot of visitors to our Spring love feast May 24, several districts were represented.

Bible Conference, Sunday May 25. The topics were ably discussed by Bro. Charles Baker and Bro. Edward Gilmore.

Missionary Meeting, July 9. Sr. Effie Rohrer, missionary to India, spoke of her call to the field and of our work there. We always enjoy meeting and hearing our missionaries.

Ontario Joint Council at Rosebank, Sept. 10 and 11. We were indeed happy to have Bro. and Sr. David Hall with us. They spoke to us Wednesday evening, Sept. 10, giving their experience enroute to Africa, the sinking of the ZamZam and their return to America. The church was filled, also the basement and quite a number outside. We had a public address system for the basement and outside so all could hear.

Friday, Sept. 12, S. S. Convention and Saturday, Sept. 13, Love Feast. Saturday morning a harvest meeting was held, the first ever to be held in this district. Bish. L. Shoaltz of Wainfleet brought the message. In the afternoon testimony and Scripture reading and the communion service in the evening.

Sunday afternoon, Sept. 14, Bish. E. J. Swalm gave us a report of his visit to the boys at the C. O. Camp at Montreal River, Ont. —Ida W. Cassel, Cor.

California

UPLAND, CALIF., NEWS NOTES.—**Summer Activities** are now in the past, but, although our congregation is smaller when students leave us, the work of God goes on. Some of our young people conducted Vacation Bible Schools in desert districts under the auspices of the American Sunday School Union. Three tent meetings were sponsored by the Church Extension Board, reports of two of which are here given, the Chino meeting being reported separately.

Sunnymeade. The Extension Board of the College Church has supervised Sunday morning services in the Sunnymeade community for several years. During the summer a tent meeting was conducted in this valley which is located thirty-three miles southeast of Upland. Bro. Elam Dohner who is the present superintendent of the work at Sunnymeade served as evangelist during the two weeks' tent campaign which opened July 6. Early that Sunday morning, in spite of the breath-taking heat, the boys and girls, brought by relatives and friends, were gathering at the tent eagerly awaiting the opening of S. S. in this novel meeting house. This interest shown in the very beginning spread its contagion throughout the two weeks. The small living tent which housed the preacher and his wife was also an object of curiosity and interest. An older and much respected man of the community was saved at the altar. The increasing interest and the deepening of conviction on hungry, aching and broken hearts gave evidence of encouraging results of the seed-sowing time. We have also had a new circle of interested attendants at the Sunday school since that time whom we long to see really born again.—Reported by Elam and Helen Dohner.

Moreno. Much inspiration and blessing were received under the ministry of Bro. and Sr. LeRoy Walters of Morrison, Ill., during the tent meeting held at Moreno, California, from Aug. 20 to Sept. 7. The interest was good, although the attendance was small because of the melon harvest. House to house visitation was carried on by Bro. Walters and Sr. Ella Naylor, who served as a helper. In this way many people in the community were contacted who were not able to be present at the evening services. The afternoon prayer services were a means of strengthening the faith of the believers. One outstanding conversion was that of a young lady who is making splendid progress. Many received new courage for Christian living, while others spurned the offers of mercy. This is a needy union work carried on by Elder and Mrs. Cletus Naylor and Sr. Ella Naylor.—Reported by Sr. Ella Naylor.

An Interesting Service was conducted Sunday a. m. Sept. 14, by three business men, members of the Gideon organization. The origin of the "Gideons" was given by one of their number also told how 1,884,000 Bibles have been distributed since its beginning. Instances of salvation, resulting from Gideon Bibles being placed in Prisons, Schools, Hospitals and Hotels were recounted. Our hearts were stirred anew at the realization of the power of the Gospel to work in human hearts and the need of sowing the seed in every place.

A Missionary Service was enjoyed in the evening of that same day when Miss Dorothy Abel, who has just been evacuated from China, spoke to us. She had previously worked in Japan, and having had to leave there, had a definite call to the O. M. S. work in China. God is still working in those war torn countries and those who are trying to serve Him there surely need our prayers. A surprise visitor in the meeting was a retired Missionary of the Christian and Missionary Alliance, Bro. Snyder, who has labored many years in Interior China and the borders of Tibet. He spoke briefly of his work, telling how the Gospel is slowly finding its way into Tibet.

Farewell. Again some of our number are stepping out into active Christian work and we met Sunday evening, Sept. 21 to farewell Bro. and Sr. Amos Buckwalter who are taking up the work at Orlando, Fla. Sr. Buckwalter read Psa. 7 and spoke of her call and experiences in the Lord, after which Bro. Buckwalter spoke from Acts 1:8 and Matt. 5:14-17, illustrating the need of our Christian lights to shine bright, clear and unobstructed. This occasion was also the final service of the present Victory Quartette, it having been broken up before, when Bro. Allen Buckwalter left for India. Bro. Raymond Neisley filled the gap since then, and now another goes forth that the lower lights may burn at another danger point. The quartette sang seven numbers, one in honor of Harold Eshelman who was a member of its first organization, another in memory of Allen Buckwalter and the final numbers as a farewell to Bro. Amos. Our prayers go with this young couple and their children as they assume a new responsibility, that their efforts may be owned and blest of God to the salvation of many souls.

Earlier in the summer we said goodbye to

Sr. Ruth Hammond who left us for labor in Kentucky with Bro. Albert Engles. We thank God that He is calling and leading out our young people into definite lines of service. May we at home be just as faithful in doing our part.

—Edna M. Harman, Cor.

LIFE LINE GOSPEL MISSION—July, August, September—In order that you might more intelligently pray for the work in San Francisco, we shall endeavor to be very specific and try to give you a true picture of what we face in our activities.

Mr. Myers who is 78 years old is in the San Francisco hospital with a broken hip. During a fight on the street someone knocked him down. When falling he held to his bottle with one hand and his cane with the other hand. Since being in the hospital he has been visited on several occasions by the workers and most of the Christian men. We have had prayer with him and have spoken to him about his soul. However, his heart is still hard. When given a tract recently with these words on it, "Tired of Your Sins," he replied, "that is just the trouble, I'm not tired of my sins yet." For nearly twenty years he has attended service at the Life Line Gospel Mission. Several times he has sought the Lord, but he isn't tired enough of his sins to forsake them.

One of the men whose name has appeared in our prayer requests previously, is now in eternity. Mr. Harrison is typical of many with whom we have to deal. Our first acquaintance with him was in the Mission Hall. He had been working on a ship, but when he came ashore he got drunk. Someone stole all his money, approximately \$200. As the altar call was given he came forward and sought the Lord. Following this experience he gave good testimonies for several weeks. However, living in his old environment, he was drawn back into sin. Many months later we learned that he was in the hospital. The workers visited him upon several occasions and he sanctioned the truth and said he believed, but it seemed that he failed to get his head belief again transferred into a living faith that produced salvation.

Most of our activity of the preaching is a matter of personal work. There is a religious organization here in the city named, "Win Them One by One Club", and our work is definitely on that basis. It is our purpose of heart, by the grace of God, to be wise as serpents and as harmless as doves.

The question has been asked, does Brother Hoke do all the preaching? The answer is returned that he does not. We have on the average thirty sermons each month. Probably some ministers reading this report preach only three or four sermons a month, but here you would preach any where from ten to fifteen times. Each of the sisters speak and we have several outside men speak for us. Pray much that all our preaching may be in power and the demonstration of the Spirit. It is a great task to preach to the same group over one hundred times a year and retain a freshness that invites an eager interest on the part of your hearers.

Seekers at the altar often have a very limited understanding of spiritual realities. The doctrine of the new birth is greatly removed from their conception of Christianity. The following reaction may come to you, why don't you instruct the people about these things? Frankly, it isn't a matter of lack of instruction, it is a matter of darkened understandings because of sin. These men certainly need our prayers. Bill, a Catholic, has been at the altar twice this quarter. He said that he feels as if he is

at the crossroads of decision. It is either heaven or hell, yet his mind is clouded and he doesn't seem to realize there is deliverance from sin by simply giving himself to Christ.

Permit me to express a burden that is upon our hearts. Several men have found the Lord, but have gone back into sin. One of the tools Satan has used is keeping them in their old environment. The grace of God is able to keep a man in any environment, but none of us would choose to go into conditions that aren't fit for human beings. Circumstances force new converts to remain in such living quarters. There ought to be some way that we could do more for these precious souls.

You will be interested in some data on our Sunday school work for the children. First of all let us thrill you with this information. The last Sunday of this quarter five children prayed for Jesus to come into their hearts and to forgive them of their sins. Let us not forget to pray for them. Three are from a Christian home, but the other two will not find such favorable conditions in which to live for Jesus. Our materials are similar to those used in Daily Vacation Bible Schools. They have made some very nice notebooks and take a good interest in the Bible stories and singing.

The work of the Lord must go forward and if all God's children obey His voice we shall see the salvation of our God. May the Lord richly bless all of you as you pray for the work of the Church and as you remember us in your prayers.

Financial Report for July, Aug., Sept.	
Balance July 1, 1941	\$ 33.75
Hall offerings	166.17
Rent	22.50
Mrs. Jacob Schock	3.00
Mae Paulus	5.00
Mrs. Reuben Asper	1.00
Rev. Walter Bohan	2.00
E. Heise	1.00
Ruth Bowers	5.00
Bishop J. H. Wagaman	1.00
Charlie Schreck	2.00
Harriet Trautwein	1.00
Hazel Blosser	6.00
Rudolf Raser	5.00
Sam Perlberger	5.00
George DeHart	1.00
Cliff Broyles	.50
Brethren in Christ Sunday School, Upland, Calif.	42.92
A Friend	1.00
Two Little Friends	.30
Missionary Prayer Group, Lan- caster, Pa.	5.00
Total	\$310.14

Expenses—House	
Table	\$ 62.00
Phone	9.00
Water	4.70
Gas and electricity	9.25
Incidentals	8.23
Canning	17.25
Flour	2.35
Garden hose	1.59
Lumber	1.30
Total	\$115.76

Hall	
Rent	\$ 60.00
Water	.96
Electricity	5.88
Food	15.54
Shelter for men	8.25
Transportation	19.11
Incidentals	3.68
Sunday School Supplies	2.95
Tracts	1.00
Bibles	1.29
Bulletins	.60
Printing	4.20

Relief and Service Committee	16.00
Total	\$139.46
Total Income	\$310.14
Total Expense	255.22

Balance Oct. 1\$ 54.92
For the salvation of the lost,
William and Mary Hoke
Ruth Bowers and Grace Plum.

Iowa

KNOXVILLE CAMP REPORT—The Fourth Annual Bible Holiness Camp convened Aug. 21-31 on the original grounds. Bishop D. R. Eyster, Thomas, Okla., Bro. E. A. Lacour, Oskaloosa, Ia. and Bro. H. W. Landis, Des Moines, Ia., were the three ministers who faithfully delivered soul-stirring messages that gripped the hearts of the hearers. These doctrinal truths were accepted by the believers and much joy was expressed as they walked in the light.

Tuesday and Friday afternoon were healing services. About 75 people were anointed for healing with definite results. The evening services were evangelistic and many souls sought the Lord for saving and sanctifying powers.

The first Sunday was Missionary Day. On account of showers the crowd was not as large as previous years, yet God's presence prevailed. Bro. Moe, National Holiness Missionary Representative, just returned from China and Sr. Pond, Oriental Missionary Representative from China gave talks showing the vast need in China today for the true light because the Japanese soldiers are coming across the country taking away Gospel privileges and causing the Missionaries to be in great peril.

Bro. and Sr. David Hall, Brethren in Christ Missionaries from Africa, told of their thrilling experience enroute to Africa and of God's great protection over them. Hearts were stirred. Our prayers go with these Missionaries that their messages may cause other workers to rise up and go forth into the great harvest fields.

Children's meetings were conducted each afternoon by Srs. Anna Jeffries and Mary Neunan. Bro. James Dennison led the singing with the Ambassadors Quartet furnishing special music.

Besides the two large tents, one for services and one to eat under, eleven small tents were erected. The two prayer tents were well occupied. Four house trailers accommodated some of the campers.

The day attendance was exceptionally good this year. Approximately 70 to 85 people were on the grounds all the time with more over week-ends.

Neighbors and friends responded very well with vegetables, milk, butter, etc.

We are thankful for the liberal offerings. After all bills were paid the treasurer reported a nice amount in treasury to use in preparation for next year's camp. May God bless the gift and the givers.

The Lord willing the Fifth Annual Meeting will convene Aug. 20-30, 1942. Plan now to attend. Sec'y Mary Wenger.

Ohio

DAYTON MISSION REPORT—Greetings in Jesus' name to all. We come with thanksgiving and praise in our hearts to our heavenly Father who has so tenderly cared for us since our last report of the work here.

It was decided at our Ohio and Kentucky joint council that we visit the churches in Northern Ohio and give a report of the work here. Bro. Boyer and I left here the eighth

of August and while on this trip before our mission was completed, Bro. Boyer took sick and we had to return home. He improved some after we returned, but the doctor said an operation was necessary for his restoration to health. After much prayer it was decided he should go to the hospital; then on Sept. 25 he was operated on and the Lord was very gracious to us and he is now on a good way to recovery. He was able to return home the tenth day after the operation. We can say with the Psalmist, "But thou, O LORD, art a shield for me; my glory, and the lifter up of my head. I cried unto the LORD with my voice, and he heard me out of his holy hill" Psa. 3:3-4.

We do not know just why we were called upon to pass through this experience but feel it has brought us a little nearer Heaven.

We wish to thank our many friends who remembered us with tokens of love and especially their prayers.

The services have been taken care of by some of our brethren here and our ministering brethren near by.

On Sept. 21 we were much pleased to have with us our dear Bro. and Sr. Hall telling us of God's marvelous care and protection and their experience of the ZamZam and then in bringing them back to home and loved ones unharmed. Our Mission chapel was well-filled and many, we believe, were made to realize one time more what a wonderful God we have and how sweet it is to trust Him.

On the evening of Sept. 27 we had our communion service here at the Mission. Our dear Bishop O. B. Ulery kindly consented to be with us, and we were glad for all who took part in that sacred service.

We are glad we can say all our needs have been supplied and we thank all who have given of their means. We know the Lord will reward all who give to help the work along. Please continue to pray for us and the work.

Financial Report for July, August and Sept.
Balance on hand\$189.23

Receipts—Harriet Line, Dayton, O., \$6.96; In His name, Dayton, O. \$42.40; Mr. and Mrs. Charles Deck, Dayton, O. \$20.90; Joseph Skapak, Dayton, O. \$5.00; In His name, Dayton, O. \$25.20; Fern Yoder \$1.00; Ira Kimbrough \$5.00; Fannie J. Sanders, Harrisburg, Pa. \$10.00; A Bro. and Sr., Dayton, O. \$43.00; Lucile Smith, Dayton, O. \$1.00; Mr. and Mrs. Wm. Chittum, Dayton, O. \$2.00; John Payne, Springfield, O. \$2.69; Mission Offering \$36.85. Total Funds, \$389.42.

Expenditures—Table account \$51.39; Supply of sugar \$5.64; Songbooks repaired \$8.37; Towing goods and wash rags \$1.43; Phone bill \$7.50; Water bill \$4.04; Light, power and gas \$12.56; Incidentals \$14.71. Total \$105.64. Balance on hand Oct. 1, '41, \$283.78.

Poor Fund Balance\$8.34

Receipts—In His name \$9.00; David Huffman, Dayton, O. \$5.00; In His name \$1.00; Sales Tax Redemption receipts \$18.00; In His name \$7.00. Total funds \$48.34. Total paid out for needy \$19.41. Balance on hand Oct. 1, 1941, \$28.93.

Donations of articles were made by Daniel Engles, Bro. and Sr. Lorenzo Hane, John Wingers, Ohmer Herrs, Isaac Engles, Clarence Boyers, Iva and Ralph Herr, Leighton Manns, Hugo Paugstat, Jesse Gibney, Mazzie Hoke, Clyde Hershey, Albert Rohrsers, Samuel Cassels, Dale Dohners, David Hersheys.

As ever yours in the Mission Field,
W. H. and Susie Boyer,
601 Taylor St., Dayton, O.

Pennsylvania

STOWE, PA.—The past summer has been filled with many activities for the workers at Stowe Mission. Because of other duties and engagements it was not possible for us to have our Bible School until the 18th of August. Being so late in the summer we were not sure what a response we would have. However the morning of the first day there was found a group of smiling boys and girls around the Mission Chapel waiting for the school to open. This was the first year that we have had our Bible School in the Mission chapel, years prior to this we have had it in the tent in connection with our tent-meeting. Because the tent was not coming until September, we had to have it in the Chapel before public school opened.

The first week of our school, it was our privilege to have with us a missionary from India, in the person of Sr. Effie Rohrer. She told the boys and girls of the life of the children in India and also showed them how the women dress by dressing one of the Senior girls as they dress. Her talk was very interesting and the school wished to give her their week's offering. Wednesday of the second week was observed as Flower Day. Forty-eight bouquets were brought by the children for the two hospitals in Pottstown. We are sure sad hearts were made glad by their beauty. We had a very good teacher's staff, selected from our own group. We had hoped that we could get some help elsewhere but the week before our school started we received word that because of sickness she could not come. God had opened doors which we thought were closed and we feel that each teacher was directed by the Holy Spirit and may God bless them all. The last day of our school the Infantile Paralysis bond came into effect. Our health officer gave us permission to finish the morning's program as we had planned; we feel too that God had His hand in this.

There were 117 enrolled. The average attendance was 100. Sixty-seven boys and girls received certificates. The children's offering amounted to \$8.19. We feel that the Lord has been with us and pray that fruit may come from the seed which has been sown.

Our tent-meeting opened August 30, with Rev. William Asper as our evangelist. We surely missed the children during these meetings, for no child was allowed to enter public gatherings under sixteen years of age because of the Infantile Paralysis quarantine. We do feel that our services were well attended. There were some parents who could not come because of that. The weather was lovely for being so late in the summer. Rev. Asper very faithfully gave forth the Bread of Heaven and there were receptive hearts to receive it as it was given. Four young people knelt at the altar of prayer in consecration to God. The Lord witnessed to them by the Holy Spirit in the old-fashioned way. We feel that the efforts put forth were not in vain and only God can see the full results. It was our happy privilege to have with us, the last week of the meeting, Bro. Asper's companion. Her prayers and testimony were an inspiration to all who heard. Sr. Mildred Gillette from Harrisburg also was with us and her presence with us encouraged us forward. Bro. Tillman Burkholder was our tent-caretaker and as in years before when he was with us, he was a blessing to all whom he met. The tent was pitched back of the Mission Chapel and Bro. Burkholder had one of the Sunday school class rooms as his sleeping quarters. May God bless those who labored with

us and continue to use them until Jesus comes.

In the spring I had started visitation work in the Homeopathic Hospital at Pottstown. Every Wednesday afternoon, taking religious literature with me, going from bed to bed in the public ward, I speak to each patient and give them some reading material and offer prayer with those who care for it. I feel that these contacts have been very profitable. God alone knows what the results will be in the end. Let me relate one special contact: A middle aged man with a broken hip was very cold and would not accept the paper which I desired to lay on his table and had offered to him. The excuse that he gave was, "I don't like to read." The next week he was just as cold and indifferent. I felt that the time had not come for me to say anything to him about his soul. I expressed my sympathy to him for the condition in which he laid and tried to impress on his mind that unexpected things happen. The third week I came to his bed, he didn't see me until I spoke, for he had his face behind a novel, reading as though he enjoyed reading. When I spoke to him he was rather surprised. He didn't want to talk to me nor did he want to look. I laid some "Sunday School Herald" on his table and about the same time I asked if he was a Christian and if his heart was right with God. He looked at me and asked me why I pester him with a question like that. I then told him that it was the most important question that he and I would have to face in life. I told him the importance of being right with God and told him I would pray for him and I left him as I felt I said all that God had for me to say. The next time, he was not there. He had gone home. A mother who laid between life and death for weeks, appreciated my visits so much, and God saw fit to bring her back to life again.

Pray for me as I contact these precious souls that the seed might drop upon ground that will bring forth fruit.

In the Master's service,
Anna Mae Stauffer.

CARLISLE YOUTH CONFERENCE

The Fifth Annual Youth Conference at Carlisle, Pa., will be held November 2, 1941, at the Brethren in Christ Church, "A" Street, of which Rev. R. H. Wenger is pastor. The theme will be: "Youth Laying a Foundation."

The order of the program is as follows:

- Morning Worship**
- 9:30 Devotions.....Supt., J. N. Lehman
 - 9:50 SermonRev. John Brinser
 - 10:20 MusicCarlisle Octette
 - 10:25 Sunday School Lesson,
"A Lesson for Persecuted Churches"
 - 11:00 Closing Exercises
 - 11:15 Noon Recess
- Afternoon**
- 1:30 DevotionsRev. Roy Asper
"Our Favorite Hymns"
 - 2:00 "Maintaining Spirituality Amid
Prosperity".....Rev. John Brinser
 - 2:35 Religious Story
 - 2:50 "Home Economics"
Rev. Henry Ginder
 - 3:20 Music
United Zion Children's Quartet
 - 3:30 Question and Discussion Period.....
Rev. E. H. Wenger
 - 4:00 Dismissal
Free Lunch
- Evening**
- 7:00 DevotionsWilliam Wenger
Young People's Chairman
 - Music
United Zion Children's Quartet

- ReadingDessa Simmons
- "Laying the Foundation for Our
Home"Rev. Henry Ginder
- Music
United Zion Children's Quartet
- 7:45 Sermon, "Education for Christian
Youth"Dr. A. W. Climenhaga

AN URGENT APPEAL

The Mount Carmel Home, Coleta, Illinois, is facing a crisis in regard to its staff of workers. Since about August 20, all the workers resigned and retired, and the inside work, as well as the canning of the garden crops has been taken care of by Mrs. Gladys Garwick with some outside assistance. This was to be just a temporary arrangement until workers could be located. Although Mrs. Garwick is nobly caring for the needs of a family of ten children almost single handed, yet the task and strain is too great for her to continue long in that capacity.

THE IMMEDIATE NEEDS ARE:

A man and wife to assume the duties of Steward and Matron.

A sister, preferably between 25 and 40 to assist as helper. As the Lord speaks to you, will you not respond to this most pressing need? Communicate with either:

- A. S. KREIDER, Milledgeville, Illinois
Secretary of Orphanage Board
- CARL J. ULERY, 1332 Maiden Lane,
Springfield, Ohio
Member of Orphanage Board

**FINANCIAL REPORT OF THE
BENEFICIARY FUND**

July, August, September, 1941

Receipts	
Balance on hand July 1, 1941.....	\$1248.21
Sr. Daisy Fifer, Springfield, O.....	5.00
Mt. Rock S. S., Pa.	20.07
Zion S. S., Carland, Mich.	6.26
Eld. H. G. Miller, Altoona, Pa.....	5.00
Manheim S. S., Rapho Dist., Pa.....	42.66
Locust Grove S. S., Pa.....	10.68
Pasadena S. S., Calif.	10.00
Belle Springs Cong., Kansas	28.83
Donegal Dist., Pa.	15.13
Airhill Harvest Meeting, Pa.	67.35
Highland S. S., Ohio	12.81
Mowersville-Greenspring Dist., Pa.	22.51
In Jesus' Name, Ramona, Kansas....	4.00
St. Ethel Eltherington, Springfield, O.	5.00
John T. Payne, Springfield, O.	5.00
Moore Twp. Center Church, Mich....	15.00
Bertie S. S., Ontario	153.74
Sherkston Cong., Ontario	31.40
Clearview S. S., Sask.	17.00
Markham Cong., Ontario	32.00
A Sister, Sask.	6.00

Total receipts\$1763.65

Expenditures	
Paid to Beneficiaries:	
July	\$216.00
August	200.00
September	285.00
Check supplies	2.25

Total Expenditures\$703.25
Balance on hand October 1, 1941....\$1060.40
CARL J. ULERY, Treas.

O Lord, who lends me life, lend me a heart replete with thankfulness.
—Shakespeare.

Is the hilltop steep, or are you just weak in the knees?

Used brains are not like used cars; they do not deteriorate in value.

MARRIAGES OBITUARIES

BAILEY-BLACKKETTER—On Saturday, September 13, at 8:00 p. m., Bro. Frederick Kenneth Bailey, son of Bro. and Sr. Ernest Bailey, Leedey Okla., and Sr. Esther Lucille Blackketter, daughter of Bro. and Sr. Coert Blackketter, Leedey, Okla., were united in holy wedlock. The ceremony was performed in the home of the officiating minister Eld. Henry G. Brubaker, Upland, Calif., and was witnessed by a number of guests. Their many friends wish them a useful life together in the Lord's service.

BOOK-GISH—Bro. Paul E. Book, son of Bro. and Sr. Isaiah Book, Upland, Calif., and Evelyn W. Gish daughter of Bro. and Sr. Harvey Gish, Abilene, Kans., were united in marriage on Thursday, September 18, at 8:00 p. m. in the Brethren in Christ Church, Upland, Calif. Eld. Henry G. Brubaker performed the ceremony in the presence of many relatives and friends. May the blessing of God accompany them as they follow His calling for Christian service to humanity.

BRANDT-MAUST—On September 30, 1941, at the home of the officiating minister, Bishop R. I. Witter of Navarre, Kans., there occurred the marriage of Mary Maust of Navarre, Kans., and Abram Brandt of Detroit, Kans., at 4:00 o'clock P. M. After a short wedding trip they will be at home on the groom's farm north of Detroit, Kans. Brother Brandt has served the church as a Deacon for a number of years. May the choicest blessings of God rest upon this union.

GANTZ-KEEFER—On Saturday evening, September 27, 1941, at 7:30 P. M., Bro. Earl Snyder Gantz, son of Bro. and Sr. Cleveland Gantz of Elizabethtown, Pa., R. F. D., and Sr. Marie Elizabeth Keefer, daughter of Bro. and Sr. J. Franklin Keefer of Millersburg, Pa., R. F. D., were united in marriage in the Free Grace Church, Lykens Valley District, Millersburg, Pa. A brief message on the privileges, duties and responsibility of the marriage state was given by Eld. John E. Lebo of Elizabethtown, Pa., who also performed the marriage ceremony. May the rich blessing of God attend this young brother and sister through life.

HERR-MUSSER—On Thursday evening at 8:00 o'clock, Aug. 28, 1941, Rhoda Musser, daughter of Bro. and Sr. Sumner Musser, Upland, Calif., became the bride of Bro. Millard Herr, son of Bro. and Sr. O. B. Herr of New Carlisle, Ohio.

The ceremony took place in the Brethren in Christ Church at Upland, Rev. S. Ludlow, grandfather of the bride officiated. May the Lord bless this union to His glory.

HOOVER-MARTIN—On Sunday September 14, 1941, at 2:30 p.m. Sr. Sara C. Martin, daughter of Mr. and Mrs. Abram Martin, R. D., Marietta, and Bro. David E. Hoover, son of Bro. and Sr. Elmer Hoover, Covington, Ohio, were united in marriage. The ceremony was performed in the Brethren in Christ Church, Maytown, Pa., with Bish. I. W. Musser officiating, assisted by Eld. Abner Martin. May God's richest blessings accompany this couple.

ROHRE-SLIGER—On Sunday morning at 9:00 Aug. 18, 1941, Sr. Grace Sliger of North Lawrence, Ohio and Bro. Earl Rohrer, son of Bro. and Sr. Eugene Rohrer of Louisville, O., were united in the bonds of sacred matrimony. The ceremony took place at the home of the groom's parents in the presence of the immediate family and a few friends. Eld. Henry P. Heisey officiated. May heaven's best follow them through life, and their home be graced with the presence of the Unseen Guest.

SLABACH-SLABAUGH—On Sunday P. M. at 3:30 o'clock, Sept. 28, 1941, Sr. Ada Slabach of Hartville, and Bro. Andrew Slabach, also of Hartville, were united in holy matrimony at the home of the officiating minister, Elder Henry P. Heisey, in the presence of relatives and a few friends. Bro. and Sr. Slabach united with the church two years ago in October. They had formally been members of the Amish Church. May God's choicest blessing attend them on their journey through life together.

The difference between an educated Christian and an educated rascal is the same as the difference between a fountain and a sewer.

BRENEMAN—David K. Breneman, son of David Breneman and Anna Graybill Breneman was born near Elizabethtown, Penna., February 23, 1864, and passed away at Asnland, Kans., October 1, 1941 at the age of 77 years, 7 months and 8 days.

In 1885, at the age of 21 years he moved with his parents to Galva, McPherson County, Kansas. In 1887 he was united in marriage with Louisa Brubaker. To this union two daughters and three sons were born; Mrs. C. W. Dielman, Asnland, Kans.; Mabel of Upland, Calif.; Harvey of Macksville, and Lester of McPherson, Kansas, and Earl of Omaha, Nebr.

During his active life he was engaged in farming at which he toiled judiciously and industriously, then engaging in the grain business for several years. In 1915 he moved his family to Asnland, Kans., where he again engaged in farming for several years, before finally retiring from active life. He was converted to the Christian faith and became a member of the Brethren in Christ Church in early manhood and continued a sincere and faithful member to the end.

His wife and faithful companion of his active years preceded him in death on December 3, 1921. On Nov. 1, 1940 disease overtook him and he has been a patient sufferer since. His passing occurred at the home of his daughter, Mrs. C. W. Dielman who has so patiently and ably cared for him.

He leaves to mourn his passing, his children, all of whom are living, nine grandchildren, three great-grandchildren and a host of friends.

Interment in the McPherson Cemetery, McPherson, Kans.

FRYMIRE—Elder John Henry Frymire, son of John and Mary Frymire was born January 10, 1863, at Marysville, Pa. He departed this life September 26, 1941, at his home near Thomas, Oklahoma, at the age of 78 years, 8 months and 16 days, after a long illness.

He grew to manhood in the Marysville vicinity. Early in life he was united in marriage to Emma Jane Landis of Perry County, Pa. After one year of married life in Pennsylvania, they moved to Dickinson County, Kans.

To this union were born twelve children. One daughter, Mrs. Anna Frymire Alvis, preceded him in death. The surviving are: his wife; Mr. W. C. Frymire, Klamath Falls, Ore.; Mrs. Mary Alderfer and Mrs. Mable Canfield, Upland, Calif.; Mr. John Frymire, Chino, Calif.; Mrs. Alice Jury, Abilene, Kans.; Mrs. Edith Grove, Aline, Okla.; Mrs. Nettie Book, Mrs. Vera Eyster, Mrs. Vernon Frymire, Mr. Ivan Frymire, and Mrs. Ruth Caskey, all of Thomas, Okla. Besides his children, he has 40 grandchildren, 27 great-grandchildren and one sister, Mrs. Henrietta Martin, Marysville, Pa., who mourn their loss. His parents, five sisters, and two brothers preceded him in death.

Brother Frymire was converted at the age of 25 years near Hope, Kans., and united with the Brethren in Christ Church. He continued faithful to his God and the church always giving a glowing testimony of his hope of eternal life.

He was a faithful companion, a loving father and a good neighbor. His absence will be felt by the church, community and many friends. Our loss is his gain.

Funeral services were held at the Bethany church, conducted by Bishop M. G. Engle, Abilene, Kans., and P. B. Friesen. Text: II Tim. 4:7. Burial in adjoining cemetery.

GARDNER—Mrs. Sarah Alice Goins Gardner, born in the state of Texas, June 20, 1855, departed this life at the home of her son Leonard Goins near Ontario, Calif., Sept. 23, 1941. Thus terminated a full life of joy, labor and sorrow of 86 years, 3 months and 3 days. She was grandmother to Sr. Jana Goins of God's Love Mission, Detroit, Mich.

Funeral in charge of Bish. J. H. Wagaman and C. R. Heisey at the Upland Brethren in Christ Church.

GRAF—Anna Graf was born January 27, 1855 in Gollin, Preusin, Germany. She came to America with her parents in 1867, settling for a brief time in Hannabal, Missouri; then later moved to Volland, Wabannsee County, Kansas. She was united in marriage to Albert Graf, Louisville, Ky., on February 3, 1873. They lived near Volland until the year 1889, when they moved to Dickinson County on a farm; later in the year 1921 they moved to Ramona, Kansas, where she lived until her death, October 7, 1941 at the age of 86 years, 8 months, and 10 days.

To this union eight children were born. Her husband and four children preceded her in death. She leaves one son, George Graf, Pot-

win, Kansas; and three daughters, Minnie Schmidt, Tampa, Kansas, Tillie Criger, Potwin, Kansas; Annie Criger, Junction City, Kans.; two brothers, August Piper, Hope, Kans.; Robert Piper, Hope, Kans.; thirty-eight grandchildren, twenty-eight great-grandchildren, besides many other relatives and friends who mourn her passing.

She was a member of the Dunkard Brethren Church at Ramona until their work closed, after which on October 20, 1932 she transferred her membership to the Brethren in Christ Church where she remained loyal until the close of her life.

Funeral services were held from the Wuthnow Funeral Parlor and the Rosebank Church; burial in the Ramona Cemetery. Bish. R. I. Witter officiating at the funeral.

HASS—Agnes May Hass, daughter of Bro. and Sr. George Hass of Talmage, Kans., was born Feb. 23, 1895, near Osage Kans., and departed this life Sept. 20, 1941. Her passing this life was a climax of fifteen years of illness, during which time she was patient and uncomplaining in her affliction.

She acquired her advanced schooling at Chapman, D. C. H. S. Shortly after this she finished a nursing course at the Wesleyan hospital at Wichita, Kans. It was during this time her health broke.

In early life she was converted and united with the Brethren in Christ Church and she was interested in spiritual values at the time of her death.

She is survived by her parents, two sisters, Mrs. Miles Huitt of Talmage, and Mrs. Floyd Whitely of Abilene; and five brothers, Emanuel of Michigan, George of Missouri, Elmer of Abilene, and Marvin and Fleming of California.

Even though the ties of home are broken, she has ceased from her labors and afflictions.

LINDAMUTH—Bro. Lewis Hershey Lindamuth was born Aug. 19, 1858, and passed to his eternal reward Aug. 30, 1941, aged 83 years, 11 days.

Bro. Lindamuth was 76 years of age when he united with the Brethren in Christ Church, to which he was very faithful; he was a man of high ideals, industrious and intelligent.

He passed away in the home of his sister and brother-in-law Mr. and Mrs. Samuel Huber of near Lemaster, Pa., where he had made his home since his parents' death.

Bro. Lindamuth is survived by two sisters Mrs. Samuel Huber of Lemaster and Mrs. Amos Leshar of Chambersburg, Pa.

Funeral from the Huber home in charge of Rev. J. L. and Bish. J. M. Myers. He was laid to rest in the Spring Grove Cemetery, Lemaster, Pa.

The Light from Within

(Continued from page 325)

The love of Christ does constrain him. He hates the false, loathes the sham and turns from low selfish men. His citizenship is in Heaven.

The doings of this man seldom, if ever, appear in headlines. He pays more attention to the inward than the outward. He is, however, desirous that the inward and the outward coordinate, and that there is a blending of the two so that harmony prevails. Life is not a tangled web of contradictions, it is a concert of outward and inward melodies, bringing even the base notes in accord with the higher pitches of strains which are heard.

"The King's daughter is all glorious within." Yes, the inward is all glorious. This is Divinely possible, and the clothing we are told of wrought gold. This means that the inward is clothed upon with the of the Christ they follow. Gold is typical of holiness throughout the Scriptures. Are you, dear reader, asking much of the "inward?" Do you have to "get by" with sham? You need not, you can be "all holy motives, purposes, plans and pursuits so.—Cleveland Gospel Herald.

This Thing Called Ethics

Joel E. Carlson

THE LATE Paul Rader used to say that he didn't know much about homiletics. "As far as he was concerned it might well be a breakfast cereal which could be served with rich cream." With that pleasantry disposed of, one proceeded to give Mr. Rader his earnest attention for he had a preaching ability of no mean calibre. And he generally gave an inspiring message calculated to stir both heart and mind.

And so it is with a number of people about this thing called ethics. They never sat in a classroom studying this subject; they never read a book about it; might not even be acquainted with the word as far as its grammatical usage is concerned. But somehow they have assimilated its essential qualities and it may be truthfully said that they have a good sense of ethics.

They have become known for fair dealing, having congenial relations with their fellowmen. Their Christian conduct is marked by a gentlemanliness which is pleasant to observe and gratifying to make contact with. They have a magnanimity of spirit which is also characterized by a thoughtfulness of others.

On the other hand there are those who know not enough about the subject of ethical conduct. They could well afford to give it some thought. They know not enough to avoid some unsavory infractions of a high standard of conduct among their fellowmen. In private transactions they might be accused of being "little" or "small", suggesting the extreme carefulness they have exerted in watching over their own individual interests, and the cost of others. In public actions they may become judged of unfairness.

Persons possessing an adequate sense of what is correct and proper will detect that these individuals lack something. That realization will leave a bad taste in the minds of those who understand what should have been and did not occur, or what transpired which ought not to have happened.

Ethics can be defined generally as those actions which are in good taste suggesting a behavior which is not only honest and upright but also generous and thoughtful. The dictionary defines ethics as the science of moral duty; more broadly, the science of the ideal human character and the ideal ends of human action. It also suggests the system of such actions in any particular sphere of activity, such as "social ethics", "medical ethics," etc. In like sense we might say there is a basis of conduct among fellow workers in Christian circles, which might be called "Christian ethics".

The deficiency of good ethical conduct becomes all the more offensive when its

lack is manifested on the part of those who profess to be living on a high plane of life, namely, the plane of grace. The very word "grace" suggests attractability, and high taste. It is said of the early Christians that "great grace was upon them all." For any convicted lack of that beauty of primitive Christianity we ought justly to be ashamed and to amend our ways accordingly.

Would there be anyone who is opinionated sufficiently to feel that we have nothing to learn along this line? Let us pause to consider what might be some causes and effects of unethical conduct among us as a people.

Bishop A. D. M. Dick of India, who was Moderator of our General Conference for 1936, wrote a parting message for the church through the columns of the EVANGELICAL VISITOR upon his return to India. Among other things he declared that his journey through the brotherhood led him to believe that we as a people were suffering from something which might be called "acute individualism." He felt that we had so long stressed the point of individual light and conscience, that we sometimes have failed to realize the value and necessity of working cooperatively and coordinately, for the good of the group as a whole. At times, too often it has been "each man to his own way of thinking."

Now, the evil, in part, of a strong individualistic stand is that so often it develops in such a manner that the person so moved, is the least inclined to allow the other person, with clarity and grace, the same extent of individual thinking and doing. In other words, it develops a certain intolerant attitude, which is far from the considerateness of grace. Sometimes the strong individualistic persons are the ones least approachable, for they have assumed God's entire pleasure upon all that they themselves have been led to believe and do.

Out of an extreme individualistic stand easily come some of the more unsavory and unethical offenses among Christian workers. One may in such a fault fail to realize the necessity of properly coordinating his efforts with those of his fellowship. This might be responsible for the lack of the more harmonious growth and development which ought to follow our united efforts.

A proper ethical consciousness among ministers will help all to see that not only is it necessary to say the right thing, but it is equally necessary to say it in the right way and at the right time and place. Any departure of this produces disruption of the common good in the combined net effect of that particular assembly.

Who has not witnessed on occasion the disruption of the common good and the general ill taste in the minds of many when noticeable division occurs between two speakers on the same platform? Christian ethics are ignored and the common good frustrated, when two officials of the same body speaking on the same platform to the same congregation present such contrasting views as to produce obviously a divided effect upon the listening congregation. Sometimes the varying viewpoints come into such sharp contrast because someone is taking advantage of the occasion to further some of his strong individualistic interests.

How much better to have wisdom enough to have presented a common front, after deciding upon the united appeal to have been made to the group gathered. This is not to be obtained necessarily by an agreement between the various speakers but by a realization on the part of all of the fitness of the time and place for that which is to be given. Would not this be fulfilling what Jesus declared when He said that His disciples were to be "wise as serpents and harmless as doves"? And what Paul meant when he wrote "let your speech be ALWAYS with grace, seasoned with salt"?

Unethical practices by the individual in private or in public will serve to lessen ultimately the influence of that person in that community. A combined number of unethical practices in any body of believers will lessen the likelihood of that body increasing as it ought. Thoughtful persons, sensing the fitness of things personal and religious will be repelled away from association with that organization.

A number of addresses in some of our recent general conferences have dealt with the reason for the slow growth of our particular body. That indicates that we are becoming conscious of an unnecessary inhibition in the growth of the church.

We believe that the body of truth we are called upon to espouse is the veritable Word of God, and is a mighty gathering of powerful spiritual foundational elements. Through proper agencies we are examined as to our beliefs in these precious verities. Would there be any one who would not be ready to admit that these doctrines are worthy of a grander fruitage than what we have realized on many occasions? The high esteem we pay them ought to bespeak for them greater results.

Might we not as well examine our methods of extending these precious doctrines? As well as looking at our specific belief in these truths let us examine our methods of propagation of these truths. Not least of all, our methods incident to our behavior with our fellowmen in some of the common standards of courtesy and correctness, recognized by those who know what is proper and considerate.

(Continued on page 335)

Our Young People

When Ways Are Dark

L. L. Wightman

THERE was a quick step on the porch, the door was thrown open, and Fred Manley burst into the room, a look of horror on his chalk-white face. In his arms he carried little Bobby, limp and pale.

"Quick, Edna! Take him," Fred said in quivering tones. "One of the horses kicked him in the back. Do what you can for him while I go down to the neighbor's and call the doctor."

Edna Manley took the limp form of her son and laid him on the couch. With rapid fingers she loosened the clothing until she reached the bruised back where the print of the hoof could be plainly seen. Unlike her husband, she did not give way under the stress of this sudden catastrophe. With a calmness more than natural she rose to meet the emergency. She knew not how badly her child was injured, but realized that such a terrific blow near the spine might easily be serious. No one but a mother placed in similar circumstances knows how Edna felt as she worked over her son's unconscious body. No one but a Christian who knows the secret of prayer and daily communion can realize the intensity of the request which ascended to God from this heart of faith.

The doctor arrived and worked over the injured lad until consciousness returned. Not until he felt certain that the kick would not result seriously did he make any move to leave. He shook his head as he called the parents into another room to give them his analysis.

"The blow is not fatal but it is serious," he informed them. "I can't tell for certain until to-morrow morning, but I am fearful that his spine is injured. If so, his legs may be paralyzed. I am hoping this may not be true, but my hopes are based on a slim foundation."

"Then he—won't—ever walk again?" The words came from Edna's lips with an awful effort.

"I wouldn't say that," replied the doctor, "but it will be a long time, possibly years."

Morning and the calling of expert advice certified to the truth of these words. Little Bobby Manley would always be a cripple. There was no aid for him in the medical world.

The friends and neighbors called at the farm to express their sympathy and offer their assistance, but it was left for Fred and Edna to fight their inward battles in their respective ways. It was a crushing blow to have the five-year-old boy crippled for life, just because he inadvertently ran behind a lively horse in the stable.

"And he'll never walk again," muttered Fred as he sat on the porch in the twilight of the early evening.

"That is what the specialist said," replied Edna, "but I have faith that he is mistaken."

"Who do you think can help him now?" Fred questioned. "That God to whom you have prayed all these years? Nice kind of a God you have to permit this to come upon you." He rose to his feet and paced the floor. "God! I have told you all the time there isn't any such person, and now you have the proof for yourself. What kind of a God would blast all the years of a lad's life by crippling him in this way? You have worshiped your God, and prayed to Him, and served Him as you thought He wanted you to, and see what you get for it. The darling child of your life crippled for life, when your God could have prevented it if He had wanted to. How can you account for it?"

"I don't account for it," Edna replied. "Notwithstanding the load of grief I must bear, my faith in God is not shaken. You have reached the end of hope because of the surgeon's verdict. I have hope in the only One who can help us. You have no one to whom you can turn. I am leaning on God."

"You had better forget that nonsense for it will only bring more disappointment," he concluded as he left her and went toward the barn.

And so the days passed. Fred grew more morose and sullen. Some days he seldom uttered a word from morning until night. Smiles were strangers to his lips now. Hard work all day long, sullen meditation in the evening, this was his daily routine. His teeth would grind in rage if perhaps a bit of song came from his wife's lips. She had no business singing or even feeling happy with Bobby in that awful condition.

The little country church was nearly directly across the road, and in it Edna found solace and comfort. Each day she visited it for the special purpose of quiet communion with God in prayer. There was that feeling in her heart that He knew and understood. It was on these occasions that the hope in her heart increased, and that joy found expression in little bursts of song. Though chided continually by her husband for what he considered foolishness, she only increased her prayers to God.

Fred grew more morose and sullen, the only bright moments coming when he was in the room with Bobby, whom he did not wish to see the terrible effect on him. Edna grew more trusting and hopeful. Her attitude and nature became more sweet, even as the flower crushed under foot emits its perfume to the one who crushed it.

"I wish you might know faith and hope as I know it, Fred," she said to her husband one evening. "It would help you to bear things so much easier. There is nothing to be gained by following your course of action. It doesn't help to restore life to Bobby's limbs."

"Nothing will ever do that," Fred declared. "There isn't power enough in the universe to do it."

"God can do it," Edna replied in a quiet tone, "and—do you know I believe He is going to do it?"

"What? You believe anything like that? It's time to stop such nonsense."

"Nonsense?" replied Edna, rising to her feet and walking across the room. "There is nothing more real than the answer to prayer. I have been pouring out my heart to God and to-day I received the assurance that my prayer will be answered. I am only waiting God's time for the answer. Fred, if Bobby should walk again, to whom would you give the credit?"

"If he should walk again—but he never will—I would be compelled to believe you are right," Fred answered. "I would acknowledge your God and serve Him, if—"

"Mother." They both turned toward the bedroom door. There stood Bobby. He had climbed from his bed and walked to the doorway. Another step and he was in his mother's arms. Tears coursed down Edna's cheeks as she folded the lad to her bosom.

As she kneeled down to offer a prayer of thanks, a firm hand gripped her shoulder.

"I'll kneel with you," her husband said. "I meant what I said. Your God is my God from this moment on. If you will show me how to accept Jesus Christ, I'll do it."

Fred Manley went down on his knees, and did not hesitate to utter his prayer of repentance. Jesus Christ had won a follower, the devil had lost a victim, a human soul had been freed from the shackles of sin and the blindness of unbelief.

—Christian Life.

Miracles of Grace Among the Indians

THE Moravians have been noted for their aggressive missionary spirit. They are said to be "the first Protestants to send missionaries to the heathen." We recently read an account of the massacre of the Moravian Indians during the Indian wars of the 18th century. The Indians referred to were called Moravians because they were converted by Moravian missionaries. Most of them belonged to the Delaware tribe and lived in Pennsylvania and Ohio.

During a war between the whites and Indians, the Moravian Indians occupied an untenable position between the two contending tribes. Refusing to move, and being taught the doctrine of strict non-resistance by their spiritual guides, they suffered severely. Not less than 96 men, women, and children were put to death at one time by the whites. This cold-blooded massacre of innocent Indians was most reprehensible; but the occurrence furnishes a proof of the power of the Gospel among savages. There is no doubt that the Moravian Indians were thoroughly evangelized. The serene, trustful manner in which they met their fate presents a picture not easy to parallel in all missionary literature.

The criticism is sometimes made that the missionary is often deceived by his converts; that they are really not so greatly changed as their professions indicate. But this cannot be said of the Moravian Indians. There can be no greater test of one's faith than that to which they were subjected, and see how heroically they bore it: "When the murderers told the doomed Moravians their fate, they merely requested a short delay in which to prepare themselves for death.

They asked one another's pardon for whatever wrongs they might have done, knelt down and prayed, kissed one another farewell, and began to sing hymns of hope and of praise to the Most High."

—*Texas Christian Advocate.*

The Pictures are Not on Their Trial

F. C. Hoggarth

THERE is a story told of a visitor to the famous gallery of pictures in the Tribuna at Florence.

After walking round and casually glancing at the paintings he found there, he remarked to the curator of the place, that he didn't see much in the paintings. "Oh!" said the curator, quite equal to the occasion and its need, "it's not the pictures, but the visitors who are on trial here." The pictures were judging those who came to see them, dividing them into those who had and those who had not eyes.

There is a similar judgment passed on us when we stand in the presence of great literature, or great music, or in the presence of mountains or beside the sea. It is indeed a pretty good test of character, to take a man out into the presence of nature and see what response he makes, see how he behaves. Nature is not on its trail. It is the people who stand before her who are on their trial.

The native of the English lake district who said she couldn't understand what people found in the district for there was nothing but fields and hills and trees and water, was passing judgment on herself rather than on nature. The district that inspired Wordsworth is certainly not on its trial. The Alps are not on their trial. The man who recently returned from Switzerland and said he had seen little in the mountains was also passing judgment on himself.

Beethoven is not on his trial, nor Mozart. If we see nothing in them, the trouble is with us, not with them. Some one took a friend not long ago to a great concert. He knew that he would himself enjoy every minute and he wanted his friend to share the pleasure. His friend, caring nothing for music, without any ear for it, fell asleep. He was being judged by the music.

The book of Job, Isaiah, the Gospels are not on their trial. The place of this Divine gallery of the Bible is established. It is the readers who are on their trial. If Job, the greatest drama ever written, if Isaiah, if the Psalms and the Gospels make no appeal, even in the beauty of their language, then the defect is in us; we are as much judged as the fellow in the Tribunal at Florence. —*International Journal of Religious Education.*

Gratitude for Affliction

Amos R. Wells

"BEFORE I was afflicted I went astray: but now I observe Thy Word." "It is good for me that I have been afflicted; that I may learn Thy statutes." Read Psalm 119:65-72.

It is well, in giving thanks to God to begin with what we are likely to forget in

that connection, our troubles and sorrows. If we praise God for them, we shall praise Him for all the rest of our life.

And we shall praise God for our afflictions. They are all designed for wise ends. They punish us for wrongdoing and so help us out of the temptation to repeat it. They wean us from the things of this world and so turn us toward heaven. They make us see how weak we are and so cause us to lean on Infinite Strength. They teach us to see clearly many blessings that we had not realized till we lost them for a time. There is endless good in afflictions. Let us know the good hand of our God in them.

Perhaps if we begin our thanksgiving with our sorrows and troubles, we shall not go farther, for our hearts will be too full of praise for other utterance. Verily our heavenly Father is kind to us, who transforms even our misfortunes into beautiful blessings.

Lord, we praise Thee at all times. When others moan, we will sing; when others weep, we will laugh; when others cry defeat, we will shout in triumph. Never art Thou so kind to us as when Satan whispers that our lot is bitter—*Christian Monitor.*

The Alphabet of Scriptural Giving

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering.

Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing.

Cast thy bread upon the water, for thou shalt find it after many days.

Do good unto all men.

Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee.

Freely ye have received, freely give.

Give, and it shall be given unto you good measure, pressed down and shaken together, and running over. . . . For with the same measure that ye mete withal, it shall be measured to you again.

Honor the Lord with thy substance, and with the first fruits of all thine increase.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful given.

My little children, let us not love in word, neither in tongue; but in deed and in truth.

Not looking, each of you, to his own things, but each of you also to the things of others.

Of all that thou shalt give me, I will surely give the tenth unto thee.

Provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Quench not the Spirit.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Set your affection on things above, not on things on the earth.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

Vow and pay unto the Lord.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Execute true judgment, and show mercy and compassions every man to his brother.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Zealous of good works.

—The Evangelical Endeavorer.

Hammer and Anvil

"Hammer away, ye hostile bands;
Your hammers break, God's anvil stands."

Look forth and tell me what they do
On Life's broad field. Oh, still they fight,

The False forever with the True,
The Wrong forever with the Right.

And still God's faithful ones, as men
Who hold a fortress strong and high,

Cry out in confidence again,
And find a comfort in the cry:

"Hammer away, ye hostile hands,
Your hammers break, God's anvil stands."

Older than pyramid or sphinx,

Old as the stars themselves, the word
Whereby, when other courage sinks,

The courage born of heaven is stirred.
For, when God made the world and knew

That good and evil could not blend,
He planned, however men might do,

What should be would be in the end.
And, though as thick as ocean sands

They rain their blows, the anvil stands.

Oh, many a time has this vain word
Assayed to thwart the mighty plan:

Its fleets and armies have been hurled
Against the common rights of man.

But wrecked armadas, Waterloos,
Empires abandoned to decay,

Proclaim the truth they did not choose—

What broken hammers strew the way
Though all the world together bands

To smite it, still the anvil stands.

Thou knowest that thy cause is just?

Then rest in that; thy cause is sure.

Thy word is true? Oh, then it must,

In spite of slanderous tongues endure

As toward the crag the billow rides,

Then falls back, shattered to its place;

As fans the breeze the mountain side

Nor fans the mountain from its base,—

So, in all times and in all lands.

Men's hammers break: God's anvil stands. —Samuel Valentine Cole.

Home at Last

After the storm that sweeps the sea,

After the drifting to the lee.

After the rocks and sands are passed,

Cometh the joy of home at last.

After the long and toilsome day,

After the sun's fierce burning ray,

After the toiler homeward goes,

Cometh the night and sweet repose.

—Anon.

BIBLE SCHOOL DEPARTMENT

Why?

C. R. Heisey

WHY SHOULD we who are commissioned to carry the glorious gospel of the grace of our Lord Jesus Christ to the ends of the earth, burden our program with the problem of secular education? Are we limiting Christ's commission by allowing ourselves to be cumbered with "waiting tables"? Would we be farther ahead by abandoning our schools and devoting our energies to secular education? Is the degree of failure of our public schools to prepare our youth for Christian citizenship sufficiently alarming to justify our assuming the burden—and it is a burden—of supervising the secular training of our sons and daughters whom we desire, with "godly jealousy", to be added to the church of which we are a part?

When a voice from the National Educational Convention speaks with grave concern of the unsatisfactory condition of the quality of character resulting from the current presentation of that matter called education, it is the educational system sitting in judgment upon itself and we need only stand by and say "Amen" with emphasis. We quote a paragraph, which has been mentioned before, from the platform of that Convention:

"Youth has found neither happiness nor success in mere self-expression, and as a result has become confused morally, ethically and religiously, and needs desperately something to believe in and hold to. We must restore to education those great cultural, moral and spiritual values which in the past have been the common possession of all educated men, and we must protect youth from the pessimism of current philosophy."

Professor Robert L. Cooke, a Doctor of Education and, professor at Wheaton College versed in the problems and practices of the field in which he has studied and teaches has a similar serious condemnation and further explains the underlying cause of the existing condition. He says: "Moreover, it cannot fail to be a shock to all of us to learn the extent to which this moral and religious confusion has spread to our youth, particularly to our high school youth. . . . Recently a number of such students, who attended an evangelistic service, apparently for the sole purpose of creating a disturbance, revealed themselves on questioning, to lay claim to complete atheism and to have at tongues' end the language and glib shibboleths of skepticism and infidelity.

"Where did they get it", you ask? Surely from their teachers, most of whom in

turn are trained at our great public institutions devoted to the preparation of teachers. Why should the great body of our young teachers come out of these colleges and schools lacking in any guiding life standards, and filled with a philosophy which permeates every field of educational concern, *menaces the welfare of our children* and ultimately of our nation? And what is worse they seem ready and willing to indoctrinate those in their charge with their own crooked mental slant.

The warning of the Apostle Paul given centuries ago will aptly apply here: "Beware lest any man spoil you through philosophy and vain deceit." Spoilers are afloat who flout their fool philosophies in the faces of our boys and girls without fear. We use the word "fool" advisedly for such an one is he who says in his heart "there is no God." We are reminded by the same saintly teacher and preacher that "man's wisdom is foolishness with God." Were he here to write today he would give expression in no less vehement terms to such teaching as misrepresents truth and presents falsehood, thus wrecking the "faith of our fathers" in the minds of our youth, and robbing them of the fundamentals essential to the building of solid foundations for life and the production of unsullied character. It is a cause for grave concern on the part of parents who care.

"I make bold to lay charge of guilt," says, Dr. Cooke, "at the feet of the dominant educational philosophy of the day." This "Modern Education" he describes as having been generated by "America's philosopher, John Dewey," who is termed the "most profound and understanding thinker on education that the world has yet known." Here truly exemplified is the truth that men by thinking cannot find out God, especially when they retain not God in their thinking. Of so many of our so-called thinkers we are forced to write, "God is not in all their thoughts." Such are endeavoring to lead our boys and girls in the schools of the day.

Another Educator writes, "This democratic philosophy of education is essentially identical with civilization and progress and culture. . ." What has happened to the powers of observation of such an one? We need only look up from the printed page (their thoughts) and out to the society round about and the quality of the resulting "civilization, progress, and culture" is plainly beheld! Is it the quality we wish to incorporate in the characters of our sons and our daughters whom God hath given to us?

One day Jeremiah looked out of his window and by the sight was forced to declare,

"Every man is brutish by his knowledge." What would he say were he granted the privilege of looking out of our windows?

Dr. Cooke, who is best qualified to evaluate this philosophy which is the foundation of our secular education writes further: "We might next speak of the implicit faith of Dewey on the ultimate triumph of science and the scientific method. He says he has 'a supreme faith in the experimental use of intelligence in all situations of life.' He says further, 'The problem of an educational use of science is to create an intelligence pregnant with belief in the possibility of the direction of human affairs BY ITSELF. Science is the sole instrumentality of conscious, as distinct from accidental, progress.' (Did he never read, 'The way of man is not in man—'?)

"Very significant also is Dewey's attitude toward the present social order in America. He is frankly dissatisfied with it and demands that education use direct measures for the betterment of the abuses of society. His own words are, 'reconstruction of the present regime.' (Expressly stating dissatisfaction with things as they are but not admitting any responsibility for the cause of the situation as it exists.)

"But it is Dewey's attitude toward religion that we need to consider here most thoughtfully. If he teaches a false philosophy, sad it surely is; if false ethics, dangerous it may well be; if he unduly exalts science, inevitable disillusionment is in store; if he advocates a wrong social order, confusion may result; but if he brings a false religion—'another gospel'—the end must be a curse on him and woe to his followers. And here we are left in no doubt. As one interpreter said in justifying Dewey's stand, 'Supernaturalism as a creed is hard to accept for a person of intelligence,' and another: 'Faith in God and in authority, ideas of soul and immortality, belief in Divine Grace have been made impossible for the educated mind of today.' But Paul said it for them all and more cogently when he wrote: 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.'

"We might begin with this from Dewey's writings: 'Being unable to cope with the world in which he lived, early man sought some way to come to terms with the universe as a whole. Religion was in its origin an expression of this endeavor. As a drowning man is said to grasp at a straw, so man who lacks the instruments and the skills developed in later days, snatched at whatever, by any strength of the imagination, could be regarded as a source of help in time of trouble. . . The fundamentalist in religion is one whose beliefs, in intellectual content, have hardly been touched by scientific developments.'

"On his own account Dewey has sought to formulate his philosophy in religious terms and to propose a 'common faith', as

he calls it, which would be both acceptable and popular, and which would furnish a satisfactory substitute for the religious beliefs now held by men. What is this 'common faith' for which he pleads? Not an appeal to the things of the spirit; never even a suggestion of the rejuvenation of old time creeds. On the contrary he says, 'The general disorder of the great war and succeeding decades has led to a revival of the theology of corruption, sin and need for supernatural redemption. The conclusion does not follow, however, from the data.' . . . 'The idea of the sinfulness of man, the corruption of his heart is a retarding force hindering progress and offering the chief obstacle to the development of social intelligence.' 'The idea of mere individual salvation of individual souls is a denial of the possibility of rational operation of intelligence in the conduct of human life.'

"Instead of this he would strive for: 'A devotion so intense as to be religious, to intelligence as a force in social action.' The new faith for which this Educator pleads is diametrically opposed to the fundamental tenets of the Christian Doctrine. For he says, 'Historic Christianity has been committed to a separation of sheep and goats, the saved and the lost, the elect and the mass,' while he maintains that the realization of the democratic ideal is only possible by the 'surrender of the basic division to which supernatural Christianity is committed'."

If asked for a candid opinion we would say the separation seems successful in that society presents to us a serious situation in which the goat idea seems to predominate. ("brutish")

This, then, is the basis upon which is built the philosophy of the system to which our sons and daughters are committed, according to Dr. Cooke. There are exceptions among both teachers and schools for which we are truly thankful but how are we to know that our sons are safe unless we surround them, in their immature years, with spiritual influences which are not based upon such philosophies as are current in secular educational circles? What then is the answer to the questions of our first paragraph. Just this, and we again quote the words of Dr. Cooke:

"What then have we to offer of real hope? I emphatically maintain that in Christianity, and there only is the answer to be found. Here we meet with, 'Thus saith the Creator,' not, 'Thus reasons the creature'; here we are pointed to the One who alone is, 'the way, the truth and the life.' Is not the only true integration that which makes Christ the center?"

Where "is the young man safe?" Only where and when he has implanted within the surety which comes when Christ is a certainty.

It takes the fine grace of God to develop a fine character.

Editorial

(Continued from page 323)

in his epistle where he could declare, when speaking of the Lord Jesus Christ, "He ever liveth to make intercession for us." Surely, we are ever infinitely dear to the heart of our Lord and in these dark days, when trouble, misunderstanding, persecution and many other things, come to us and may be augmented by many other sore trials awaiting us in the immediate future; today when, like Lot of old, the righteous soul is vexed by the multitudinous sins about him, he nevertheless retains his faith in God and the ultimate victory of our Lord Jesus Christ and the eternal triumph of his saints.

This Thing Called Ethics

(Continued from page 331)

The truth of Christ should always be given in the Spirit of Christ and the wisdom of Christ. If done in that, the carrier will not bend to unworthy, unethical practices. Rather, he will be embellished by that rich grace which characterized our Lord and His Apostles in the early years of the Christian era. Let us seek to employ only a manner which is worthy of the noble matter we are entrusted to declare.

He Told the Truth

THIS STORY IS about a boy who told the truth, and his name is not George Washington, either. Sanah had been rescued from heathen cruelties and taken to the Children's Home at the mission station. Here, he was received and treated kindly by the missionary who was "Mother" to all the children. At once he became popular. Everyone loved and trusted him. "Mother" thought he was a wonderful boy, so she made him her "Trusty". His duty was sweeping and cleaning around the mission station, and doing errands for her. Each morning he went into her office before she came, to clean the room.

One morning while doing his duties an awful thing occurred. He accidentally knocked her pretty clock off the desk and broke the crystal into a hundred pieces. Tragic! Such carelessness in the room of one who loved and trusted him so much! But what should he do? His first thought was to run away and go back into the cold, cruel world. But this thought repelled him. His next thought was to pretend that the cat broke the glass and act as though he knew nothing about it. But how could he act a lie, when it would grieve the Lord Jesus so! He rushed out of the room. He tried to play, but could think of nothing but that clock on the floor. Two miserable days passed.

At last he decided to ask the old man who kept the gate what to do. He was a white man so he would know. "Tell her the cat knocked the clock off the desk, and I will swear I saw the cat jump into the window." "Shame on you," shouted Sanah. "That is just the thing I have been fighting. No, sir, I will tell her the truth, and then I'll go into the world again, for she will be angry at me."

He started to the office. "Mother" was at her desk reading the Bible. He told her how it all happened, and then began to cry. Then he turned quickly to leave lest he should see the angry look on her face. "Sanah, my son, wait. Let's talk about this." To his amazement she was not a bit angry but smiled at him. She offered him a nice seat, and some candy from her desk. His fears left.

"Sanah," she began kindly, "the truth is worth more to me than all the clocks in the world. I love you because you told me the truth. The crystal can be replaced, but had you told a falsehood, your soul would have been marred. Always tell the truth. Now take this clock to the goldsmith and have a new crystal put on."

He won by telling the truth.

—Selected in The Repairer.

The Power of the Word

I WAS IN A TRAIN some time ago, and in the same car was a young fellow, a student from Liverpool. I asked him if he knew the Lord, and he said that he did.

"Have you known Him long?"

"Three years."

"What led you to the Lord?"

"Well," he answered, "it was seeing the joy that other people had and that I had not. I realized that they had something which I did not possess."

"How did you find the joy?"

"I just took a text out of the Song of Solomon (8:13), and made it a daily prayer until God answered it."

The text was this: "Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it!" A most unusual text, but there is the power of the Word of God leading a young university man to the Lord.

What confidence it ought to give us in sending portions of the Word hither and thither! If we do the sowing, God will see to the growing. The cry from the fields is, Who will show us any good?—Bishop Taylor Smith.

Riches are not in a man's bank account, but in what he is himself.

The yoke was invented to carry burdens more easily. Christ's yoke is not an addition; it is a subtraction. By taking it on our shoulders, a burden we could hardly lift seems light. It is not a yoke of subjugation. It is a yoke of freedom.

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