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V.L. Stump

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When is a Church Big?

R. L. Watts



The Laid Down Life

W. L. Reighard



The Boy Who Would
Not Smoke

Edwin D. Snyder



Important Relief and
Service News



Foreign Missions



The Church's Offen-
sive in Africa
and India

H. H. Brubaker

FULLNESS OF LIFE

(John 1:16)

By I. H. M.

Fullness of life for the body,
Fullness of peace for the soul;
Incoming strength for my weakness,
Indwelling Christ makes me whole.
Feeding on meat that endureth,
Feasting on bread that gives health,
Manna descending from heaven,
Blessing with healing and health.

Rivers of life-giving water,
Ceaseless, abundant and free,
Flowing from Christ, the Eternal,
Springing like fountains in me;
Filling and thrilling each channel,
Teeming with life for each hour;
Working in me His good pleasure,
Silently moving with power.

Sanctified wholly and blameless,
Temple for Spirit Divine;
Mystical body of Jesus,
Dwells in this body of mine;
Ever controlling each member,
Mortal frame vitalized through;
Human made holy and happy,
Breathing His fullness anew.

Thus in His image made perfect,
Walking with Him in the light;
Fashioned by Him for His glory,
Furnished with garments of white.
Standing complete in His likeness,
Glorified body and soul;
Reigning with Him in His beauty
Praising while ages shall roll.
—Triumphs of Faith.

NEWS ITEMS AND COMMENTS

* * * *

Daylight Saving Time—There will be at least one advantage by the adoption of nationwide Daylight Saving Time. Some of us living in areas where two kinds of time have been used in the same communities the past several summers won't have to guess about the kind of time people use.—The House of Representatives on January 9 passed a daylight saving bill. The vote was 67 to 20. The bill provided simply that the clocks must be moved ahead one hour on the twentieth day after the bill's enactment, and stay that way until six months after the war's end. A measure previously adopted by the Senate gave President Roosevelt authority to move the clock hands forward as much as two hours whenever and wherever he saw fit. The two bills were sent to conference for adjustment of their differences.

Synthetic Rubber—It is said the Dupont's have perfected a process for synthetic rubber and have made tires back as far as three years ago that were almost indestructible, but tire manufacturers would not let them commercialize this product. Be that as it may.—Jesse Jones, Federal Loan Administrator, announced on January 12 a \$400,000,000 program for making synthetic rubber which he said would virtually end the American rubber shortage in about eighteen months. Mr. Jones told reporters the President had authorized him to go ahead with a plan to build enough new factories to turn out 400,000 tons of synthetic rubber a year. He estimated the plans could be ready by the middle of 1943 and, along with other rubber sources would be enough not only to fill all military, but a limited amount of civilian needs, including automobile tires. In the meantime, he said, there is enough rubber to meet all essential needs of the United States until the new plants can be completed. Mr. Jones announced he had arranged a pool of nearly all the leading rubber, oil and chemical companies in the country to make the plan possible, and added that additional quantities of natural rubber will be available from South America and Africa, and some rubber may be made from the guayule plant. Mr. Jones estimated that the government-owned rubber reserve company and the rubber industry now have on hand, or en route, more than 600,000 tons of raw rubber. More than 1,000,000 tons of used rubber also is available.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." It has been proven again and again that war does not finally settle national or international disputes. Even after the wealth of the allied nations is spent on war, it still may be the way of death. A glimpse at our national budget more than staggers our imagination. It stupefies us.—President Roosevelt on January 7 requested Congress to provide a \$56,000,000,000 war chest for the twelve months beginning July 1, with a \$9,000,000,000 increase in taxes that unquestionably will alter American ways of living for the duration. But, said the chief executive, submitting his annual budget message, "we are determined to pay whatever price we must to preserve our way of life," and "until this job is done, until this war is won, we will not talk of burdens."

For the war effort, Mr. Roosevelt listed in one lump sum \$52,786,186,000 from the Treasury—not broken down because the details are military secrets. This, he added, would be supplemented by expenditures of \$2,000,000,000 to \$3,000,000,000 by government corporations, whose transactions are not, as a matter of federal bookkeeping, a part of the budget. Thus where federal war spending was concerned the budget listed the \$52,786,186,000 figure only. Adding to this the cost of other government functions, interest payments on the national debt, statutory debt retirement and other usual costs—with spending for W. P. A. and six other non-military activities reduced by \$1,058,000,000—the total budget for the year was put at \$59,027,992,300. This is three times the peak outlay of the World War.

Against this staggering sum—the largest budget in world history—Mr. Roosevelt listed net Treasury receipts under present tax laws of \$16,487,000,000 and \$7,000,000,000 under new tax legislation he asked Congress to enact in the weeks or months just ahead. (In addition to this \$7,000,000,000 of new general taxes, social security taxes, which are not counted as revenues, would be increased \$2,000,000,000 under the Roosevelt program.) With the present and the new taxes, the President expected the Treasury to have a total of \$23,487,000,000 with which to defray the expected outlay of \$59,027,000,000, or \$35,540,000,000 less than enough. The difference will have to be borrowed, and at another point in his message,

the President in urging "restraint in consumption, especially of scarce products," said "hoarding should be encouraged in only one field, that of defense savings bonds."

This huge borrowing will increase the national debt by the end of the fiscal year 1943 to \$110,421,000,000. It will take about \$2,500,000,000 annually to pay the interest on that amount, he pointed out, adding that this necessity would rule out tax reductions to the extent otherwise possible in the years immediately following the war.

Colonel Knox, now Secretary of the Navy, said in the *Chicago Daily News*, of which he was editor: "Repeal was urged by its sanguine supporters as the remedy for all the ills of the dry regime. The saloon was never to return; liquor was to be taken out of politics; bootlegging was to be ended; temperance was to be promoted; furthermore, unemployment was to be mitigated greatly; new revenue was to roll into state and federal treasuries in vast sums; and the nation was to be saved millions in the cost of enforcement. None of the promises has been fulfilled. The saloon is back; liquor is in politics; bootlegging continues; drinking increased; unemployment is worse; and the cost of fighting the illicit trade is still burdensome."

Throughout Germany, all Jews are forced to wear, sewed prominently on the left breast of their clothing, a 6-pointed star of yellow cloth outlined in black. On the star is printed, in black, the word "Jew." This order became effective September 15. The order further states that Jews will not be permitted to leave the area in which they reside without police permission. There is a fine of 150 marks or 6 weeks' imprisonment for the violation of these new regulations.

The Gospel Ship, having performed 10 years of service for the Association of Baptists for World Evangelism in the Philippine Islands under Captain Ellis P. Skolfield, was recently reported about to be scrapped. The United States Navy, however, decided to take over the vessel and refit it for local patrol duty in the islands. This was just before the Japanese attack. No news concerning the ship has been received since the outbreak of hostilities. Captain Skolfield has returned to active duty with the Navy and was at Cavite during the heaviest bombing attacks. He escaped injury. Skolfield is teaching at the Ben Lippen Academy, Asheville, N. C.

More than 50% of the total number of conscientious objectors certified by Selective Service authorities as of November 1 are affiliated with the Mennonite, Brethren, or Quaker denominations, according to statistics released by the National Service Board for Religious Objectors. Out of a total of 3,286 C.O.'s, 1,798 are members of traditional "peace" churches. Topping the list are the Mennonites, with 1,181; the Brethren, with 407; and the Quakers, with 210. The Jehovah's Witness sect claims 204. Among the major denominations, the number of Methodist C.O.'s far surpasses all others with a listing of 246. Fifty-five Catholics and 8 Jews are registered as certified conscientious objectors.

When is a Church Big?

R. L. Watts

THE above question occurred to me after attending services in several populous urban centers and then in the very small village of Shintown, Clinton county, Pa. Does a large edifice make a church big? Does a membership roll of hundreds or even thousands of people make a church big? Or do other factors determine the size of a church.

I couldn't resist photographing the little white Methodist Episcopal Church at Shintown. Then I stepped across the road to a residence and after my arrival had been announced by a watchful dog a little woman appeared on the porch and the follow-

ing was part of our conversation:

"Do you attend preaching services in the village church?"

"Yes, regularly."

"And is there a large attendance?"

"No, the usual attendance is eleven."

"Well, with such a small number do you really enjoy the service and find it satisfying from the standpoint of worship?"

"You bet; we couldn't get along without it."

The question was repeated in somewhat different form, but I received exactly the same answer. Here was evidence of a big church, a church that was satisfying spiritual hunger.

A few weeks later I attended Sunday school in the Shintown Church. Although only 32 persons were present, it was a well-managed Bible School. The prayer of the Superintendent, Mrs. F. M. Watt, was beautiful and impressed one as being entirely sincere. It revealed that she was aware of the pitiful plight of the people in war-stricken countries. How wonderful it would be if God would answer her petition, "May thy will be done in all parts of the world." Perhaps the simple pleadings of such earnest, devout, spiritually minded people have special power before the Throne.

A young woman who had studied for six months in a Bible training school was the intelligent leader of the adult class, and apparently the other two classes were being well managed. Furthermore, the singing, accompanied by an able pianist, was most creditable.

Dr. Joseph Adams, minister of the Renova Methodist Episcopal Church, preaches every alternate Thursday night in the Shintown Church. In an interview with him I was convinced of the bigness of the little group of worshippers in this mountain village. He is happy to preach every other week to the congregation of eleven people though the compensation is necessarily small.

A young people's meeting is held every week and special services are held on Children's Day and at Christmas.

Our study of the Shintown Church prompts us to say that the ardor, spirit, enthusiasm and the service of a church are the factors that make it big though the building and the congregation may be small. Repeatedly, I thought of the Biblical passage. "For where two or three are gathered together in my name, there am I in the midst of them."

Though the Shintown Church is small, it seats about 100 people. Deakers Memorial Chapel, near St. Mary's, Pennsylvania, is much smaller. It is only 12x20 feet in size and has but two windows. It was built in memory of Monsignor M. Decker who was born in 1839 and died in 1913. Attractive plantings have been made about the Chapel.—*From Pennsylvania Farmer by C. N. Hershey.*

In the obituary columns of this paper our readers will note the passing of Mrs. Wm. K. Yellis of Upland, Calif. Mrs. Yellis was the mother of Ethelda Eyer, wife of Elmer Eyer, both mission workers in South Africa. We are indebted to Eld. C. R. Heisey, pastor of the College Church at Upland, California, for the following information regarding the passing of this noble woman:

Mrs. Yellis was a member of the Free Methodist Church and a very sincere Christian. Cancer suddenly developed and much prayer was offered for her healing, but it pleased the Lord to take her to Himself. Bish. H. H. Brubaker, superintendent of our African Mission attended the funeral. A cable was sent to Mr. and Mrs. Eyer, in Africa, notifying them of her death, and the following reply was received. "Gone—but fond memories—They will be done, Lord." Commenting upon it, Bish. Brubaker said, "It is what you would expect a consecrated servant of the Lord to say."

We believe we speak the voice of the church when we say that our hearts go out to our dear missionaries who are called upon to part with loved ones, while they are on the field. However, we have the assurance that our loss is their gain.

A Terrible Delusion

Many sincere Christians are amazed at the rapidity with which the doctrine of eternal security has permeated the pages of so many of our otherwise good religious magazines and splendid religious books. No true Christian, who is versed in Bible knowledge, has any desire to throw away any of the comforting promises that God has given us; and there are many which bring to us the full assurance of faith. To the soul that is walking in the light, there is a definite ministration of "joy unspeakable and full of glory", even in the midst of hard trials and disappointing things. Therefore, we must conclude that the high point of this delusive doctrine aims not so much to bring comfort and assurance to the real Christian, as it does to bring a false hope and security to the one whom Satan has tripped, to the one who is walking in disobedience to the will of God, and whose life does not correspond to the high calling of the Christian walk.

We do believe that God uses every means He can to bring back again into fellowship those who may stray from the fold, but He has nowhere given assurance that despite the will and choice and purpose of the individual themselves, or even against their own will, that they will be saved.

When Paul was writing concerning Demas, he expressed his falling away in the following words: "Demas hath forsaken me, having loved this present world." If Paul had believed in the doctrine of eternal security he probably would



have added words something like this, "But don't trouble yourself. It's too bad we have to be deprived of Demas' service for awhile, but he'll come out all right. He'll be saved anyway. Sometime, Somehow, Somewhere. Paul further recognizes that he himself could become a castaway by failing to obey the Lord.

May God help us that we may not allow ourselves to be lulled to sleep with this delusion, and fail to strive earnestly to live so that we do meet the present and constant approval of our Lord and Saviour. In fact, our whole concern and care should be so to watch, live and pray, that not one moment of our life may be darkened by disobedience and our faith in Christ as our all-atoning sacrifice and Saviour be clouded.

Praying Always

Life for the Christian pilgrim has always been beset more or less by times of uncertainty and anxiety, insofar as their status in the world was concerned. Christians have always been in the minority and perhaps always will be until God ushers in a different age in this world in which we live.

One of the weapons that God has placed in the hands of every Christian and which is intended to endow him with power, is that blessed medium of prayer. There is no disputing the fact that the Church of Christ was founded on the outpouring of the Holy Spirit at Pentecost and that in every age, from that day to this, when the church has made forward strides, it was because the Holy Spirit was there and the outward and inward spiritual manifestations of the Holy Spirit gave evidence of the supernatural work of salvation. In each and everyone of these instances, it is quite evident that it was preceded by prayer. Nearly everyone believes that prayer changes things and a moment's analysis of that thought alone opens up to us a glimpse of the tremendous power of prayer. It is quite evident that we have never yet employed or used more than a fraction of this great spiritual dynamic which God has given us. It is true that prayer is sadly neglected on our own behalf and on behalf of others. The Scriptures clearly enjoin prayer for all men.

If you will take your pencil and paper and jot down the people in your family, in your community, in your church, for whom you ought to pray, you will be amazed at the great field of Christian service that is opened right before your eyes. Many people have looked far afield, expecting that God would some way open a

new door to opportunity for service. May we remind you that God is always opening new doors for us. Each day brings new opportunities and they are God's challenge to us.

Since the outbreak of the war, the challenge for prayer for missionaries in the Orient and other parts of the world has increased immensely. This is the time when we ought to pray urgently. As Paul said to the Thessalonians, "Pray without ceasing." There may be little that we Christians can do in this present conflict, but if we will have done our part well in prayer, we will find that the forces which it has released will be recorded in the record of God's own keeping and the results will be overwhelmingly surprising.

Is the Pope Sincere?

In his annual Christmas message to the world, Pope Pius XII, laid down a five-point peace plan for the future world peace. He said in the world of the future there should be no room for:

- Any kind of aggression;
- Oppression of minority;
- Designing nations seeking a monopoly on economic wealth;
- Total war or armament races;
- Persecution directed against religious sects or churches because faith is one of the rights of mankind.

"If the world is to have a new order," said he, "It must be based on moral principles."

Personally we doubt the sincerity of this declaration, because of the fact that for many years the Pope himself has been facing east but traveling west. If it were true, and he was absolutely sincere about it, it would mean that the Roman Church has changed, that the Pope himself is converted to a new order of things; but does anyone know of any place where the age-old boast of the Romans has been changed? "Rome never changes."

We can have about as much hope for Rome to be converted from her ways of persecuting other faiths, as we can have for the conversion of Stalin. If the Pope believes what he says, he should come to the front immediately and denounce the brutal and inhuman tactics of Mussolini and Hitler and declare the Catholic Church committed to the definite purpose of abolishing all such tyranny from the face of the earth.

There is something worth doing in this crowded world for everyone to do. The useless person chooses to be useless. The useful person seeks what needs to be done, and does it. It is a matter of will-power and soul-power, and not of circumstances.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Luke 12:32;

THE LAID DOWN LIFE

W. L. Reighard

Rom. 12:1, 2

"**B**ESEECH YOU therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Many lives are thrown away, few laid down. Romans 8 begins with NO condemnation and closes with NO separation.

Let us take the text apart, open it, delve into its depths of precious truth.

I. *The Laid Down Life Begins in the Response to the Divine Call*

The first word "Beseech". It is not an easy word to translate into English. It means: "to call for," "to desire," "to exhort," "to entreat," "to pray". Some one has said, "it is as though God Himself were on His knees, begging them once and for all to give themselves to Him." If ALL Christians could see the provisions in the Gospel for a dedicated and useful life to and for Him who has called us from darkness into His marvelous light.

II. *The Laid Down Life Is Possible To Christians Only*

"I beseech you therefore, BRETHREN." A message to the child of God individually, and Jesus made it possible when He suffered without the gate to sanctify His people with His precious blood. "To cleanse IT and wash IT, and present IT to Himself a GLORIOUS church, without spot or blemish or any such thing." Brethren addressed. A specific call to consecration on the part of the Believers. A work of grace subsequent to regeneration. A call to you, dear reader, if Jesus is your personal Saviour.

III. *The Laid Down Life Rests Upon the Sure Mercies of God*

This is the ground of appeal. Think of it. Justified by faith. Peace with God. Access to God. Standing in grace. Rejoicing in hope. Saved from wrath. Guilt is gone. Condemnation removed. Heir of God, and joint heir with Jesus Christ. Saved from an eternal punishment. Heaven in view. In the light of all these SURE MERCIES of God, how can you help but yield to Him?

IV. *The Laid Down Life Is One of Personal and Entire Consecration of One's Self to God*

A personal consecration is called for. No mention of talents, possessions, etc. "Present your body." Spirit, soul, body. The triune man. A yielding of ALL your members. "As ye have yielded your mem-

bers servants to uncleanness and iniquity; even so NOW yield your members servants to righteousness unto holiness."

"I have not much to give Thee, Lord,
For that great love that made Thee mine;
I have not much to give Thee, Lord,
But ALL I AM is Thine."

This is what our text calls for.

V. *The Laid Down Life is a Life of Living Service*

"A living sacrifice." Not a dead one. Before regeneration we were "dead in trespasses and in sins." He came that we might have LIFE and that we might have it MORE ABUNDANTLY. The life that is given to the Master is the life that receives the "more abundant life." Come NOW in your youth and give to Him a life of living service. A reasonable service. The greatness of a man's power is the measure of his surrender and yieldedness. Methinks the world has yet to see what God can do with a man wholly given up to Him. I think there are degrees of yielding. You may yield so fully as to receive the "more abundant life" but to be so completely led by Him and not leaning upon your own understanding but in ALL your ways acknowledge Him. Yield to Him NOW. Where you are. I BESEECH you to make the sweeping consecration NOW. Bow where you are. NOW.

VI. *The Laid Down Life is a Holy Life.*

We are sanctified or made HOLY through the offering of the body of Jesus once for all. "As He which hath called you is holy, so be ye holy, in ALL manner of conversation (living) for as He is, so are we in this life." Separated from indwelling sin and worldliness, and separated unto God. Clean bodies. Clean hands. Clean hearts. Clean lives. God is calling for this. What is your answer?

VII. *The Laid Down Life is an Acceptable Life.*

Well pleasing unto Him. "For with many of them God was not well pleased." How applicable is this today. "I come to do Thy will." He left us an example. Truly, His was a laid down life.

VIII. *The Laid Down Life is a Reasonable Life for Us.*

It may appear very foolish to the world and to many of God's professed followers. He gave Himself for us, that He might redeem us unto Himself, and purify unto Himself a peculiar people, (purchased people from a two-fold standpoint) zealous of good works. This life is the ideal for the Brethren in Christ.

IX. *The Laid Down Life is Not Conformed But Transformed.*

"And be not conformed to this world," etc. Not fashioned after this age. Not conformed to this devil-controlled age which is in rebellion against God. We need this experience indispensably or in the heart of the reader there is rebellion. Crucified unto the world and the world unto us. Proving the good, and acceptable will of God.

"I'll go where you want me to go, dear Lord,

Over mountain—or plain—or sea;
I'll say what you want me to say, dear Lord,

I'll be what you want me to be."

This is the challenge of the "LAID DOWN LIFE."

Ways to Kill a Church

DON'T come to meeting; but if you do come, be late.

If the weather isn't suitable, don't even think of coming.

If you do attend a meeting, find fault with the preacher, the workers, and others.

Never accept an office, for it is easier to criticise than to do things. Nevertheless, get sore if you don't get appointed to a committee; if you are appointed, however, do not attend the committee meetings.

If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say, but after the meeting, tell everyone how things ought to be done.

Don't do any more than is absolutely necessary; but when others roll up their sleeves and willingly, unselfishly use their abilities to help matters along, howl about how the Church is run by a clique.

Hold back your money as long as possible, or don't pay at all.

Don't bother about getting others to come to Church,—let the pastor do that.

When a revival is in progress, tell everyone it is of no use—just a waste of time. When there is no revival, tell them it's dead.

Keep your eyes open for something wrong, and when you find it, tell everyone you see.

At every opportunity, threaten to leave the Church and take others with you.

When you attend a meeting, vote to do something, then go home and do the opposite. Agree with everything said at the meeting, and disagree with it outside.

Get everything the Church gives you, but don't give it anything.—Exchange.

Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end. Dan. 12:13.

Youth Speaks!

The Boy Who Would Not Smoke

Edwin D. Snyder In Sunday School Messenger

"HERE he is, fellows; here's Al. We've got him now!" The speaker was Ruel Norris, a lean, tall, young fellow, a little older than the so-called Al.

Albert Barkhart, a boy of sixteen, dressed in a heavy, gray linen shirt and blue overalls, soiled by the reddish dust of the brickyard, turned to find himself looking into the eyes of "Bully" Bill Harkins.

Albert stood without flinching; within him, fires of intense emotion were hotly burning.

About a month before Albert had joined the brickyard force. Since that time he had helped to wheel the burnt brick from the kilns. It was hot, heavy, and dirty work. The pay was good, and he needed the money.

He was boarding in the village. His parents were both dead, and he had to make his own way. He expected to attend college, and he needed every cent he could scrape together. He came from a home where he had been taught industry and economy, as well as clean living.

Albert had not been with the brickyard boys long before he found himself face to face with a serious problem. Whatever good qualities they possessed they were rough fellows. They smoked enough cigarettes to keep a thin cloud of smoke in the kilns all the time.

Albert did not like their smoking, though he could bear it, but he would not smoke himself. Every time they smoked they passed the pack to him. When he refused to take a cigarette he noticed they seemed hurt.

"You can't belong to this bunch," spoke up Bully Bill Harkins, "unless you are sociable enough to smoke with us."

Albert assured them that it was not because he desired to be unsociable, but that his parents had always taught him that it was not good for one's health, and he did not wish to start the habit. "I have never had a cigarette in my mouth," he declared.

The boys let the matter drop at that; but as the days passed, they became more and more intolerable. Albert obtained permission to wheel from a kiln all by himself. His action caused the other wheelers to have anything but a good feeling toward him, and they expressed themselves very emphatically about him. Fortunately he could hear practically every word they said. Leading from their kiln to his there were several underground air tubes, thru

which were forced blasts of air when the kilns were burning, but now they served as a secret telephone.

One day Albert heard Bully Bill say, "If you fellows agreed that smart up-start will smoke. We'll make him smoke. What do you say, boys?"

"We're agreed," spoke up the other two. "All right," said Bully Bill, "then at noon we'll capture the abstainer and make him smoke."

Although Albert burned with anger he kept on working all the harder. The more brick he wheeled the more he earned. Each wheeler kept his own account.

After Albert had eaten his lunch he sat with his back against the walls of the kiln before resuming his work. He was thinking about the threat, when suddenly Ruel came in, followed by Bully Bill and Dave.

"Al, we had intended to be rough with you this noon, but, because of a suggestion of Dave, we have thought of trying something else," said Bully Bill. "We are going to see who is the champion brick wheeler. Do you want to be in on it?"

"I would not object to a contest," said Albert; "but being a little new at the work I fear I would not make much of a showing against you experienced wheelers. Yet I'll enjoy taking part."

It was agreed they should start the next morning when the whistle blew, take off the usual time for lunch, and stop at six o'clock. New stacks were started so that it would be easy to determine what each had done that day.

The next day every boy worked as if his life depended on the contest. About noon Dave slipped over to see how Albert was getting along. "Fellows!" he announced on his return, "If he doesn't have one third more brick on his pile than any one of us, I'm no judge."

"Stop your kidding," spoke up Bully Bill.

"Honest!" declared Dave; "go look for yourself."

In the middle of the afternoon Bully Bill slipped over to spy Albert's stack. "It's no use, fellows," he said on his return. "We're beaten. If he'd stop right now we couldn't overtake him by quitting time. That fellow is going as strong as he was the first hour. He has wind to burn, while we're most fagged."

"Well, what would you expect from a bunch of cigarette smokers?" said Dave.

"I suppose you couldn't expect as much," acknowledged Bully; "but we must not let the boss know that we've been beaten by that green hand."

"What can we do?" asked Ruel.

"We'll quit right now for the day. Then we can say we didn't work the whole time. Tomorrow there is to be no work for the wheelers; they are going to haul the stacks away in trucks."

"Well, what's that got to do with it?" asked Dave.

"Why tonight———" repeated Bully, "we can come here and wheel enough from Al's stack to keep———"

"But his count," broke in Dave.

"Of course his count won't be correct," cut in Bully Bill. "He will be a lot short when they check his count tomorrow. Result, he'll be in wrong for cheating. But we must all stick together."

"I'll take no part in it," spoke up Dave.

"And you'll peach, then, of course," said Ruel.

"No; I'll not tell, but count me out, and don't put any more bricks on my pile. That fellow is better in every way than any of us."

The secret telephone did its work well. Albert saw the fellows going down the road long before quitting time and he knew exactly what it meant. That evening he made it his business to go to the brickyard after dark and hide in the bushes.

Soon he recognized the voices of Bully Bill and Ruel. "Let's have a smoke first, suggested Ruel, and they walked over beside the dry house as they talked in low tones. Albert kept his eyes riveted where they were in the darkness. Then he saw the remains of a cigarette making an arc as it was snapped from the fingers.

Suddenly the fire flew in all directions, and there was a loud noise. In a second flames had arisen all around. Albert jumped from his hiding place and ran. The clothing of both Bully and Ruel were a mass of flames. The cigarette had set off the fumes of a gasoline tank left open. Albert grabbed several pieces of burlap which had been used to protect special shaped brick in shipment, and without apology he threw Ruel roughly to the ground and wrapped the burlap tightly about him, then he treated Bully Bill the same way. His quick work saved the day and the flames were quickly extinguished.

"Now, get a move on, you fellows," commanded Albert, "we must save the dry house."

Although the faces of the boys were blistering, they succeeded in putting out the fire without doing much damage.

"We owe our lives to you," said Bully to Albert, after the danger was over.

"Yes, I suppose you do," replied Albert.

"And we were going to cheat———," stammered Ruel.

"I know all about your tricks," put in Albert.

(Continued on page 46)

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

Associate Editors: E. J. Swalm, H. G. Brubaker, J. A. Climenhaga.

Contributing Staff: Earl M. Sider, Joel E. Carlson, Menno O. Brubaker, Edward Gilmore, William Hoke.

Contributors to Foreign Missionary Department: On Furlough, Anna Eyster, Effie Rohrer; for Africa, Mary H. Breneman, Mary Kreider; for India, Anna Steckley.

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

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

"God's Love Mission," 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Ida Eckman.
Home Address: 3949 Wabash.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., Joel and Faitha Carlson, Anna Wolgemuth, Ruth Freisen. Phone: 26488.

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

Life Line Gospel Mission, 832 Kearney St., San Francisco, Calif., William and Mary Hoke, Grace Plum, Ruth Bowers.
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Ontario Bible School, Fort Erie, Ont.

Special Announcements, Evangelistic Slate, Etc.

Evangelistic Slate

CHARLIE B. BYERS, Chambersburg, Pa.
Green Springs, Penna., Feb. 1-22.
Elizabethtown, Penna., Mar. 1-15.

ALVIN C. BURKHOLDER, Upland, Calif.
Canton, Ohio, Jan. 11-31
Crossroads, Lanc. Co., Pa., Feb. 1-17
Grantham, Pa., Feb. 18 to March 8.

EDWARD GILMORE, Lowbanks, Ont.
Granville, Penna., Feb. 8 to Feb. 22.
Manheim, Penna., March 1 to March 15.

ELD. H. P. HEISEY, Louisville, O.
Antrim, March 1

HENRY N. HOSTETTER, Washington Boro, Pa.
Ontario Bible School, March 8

ABNER MARTIN, Mt. Joy, Pa.
Saxton, Pa., Feb. 1-16

J. LESTER MYERS, Greencastle, Pa.
Shenks Church, Dauphin Co., Pa., Feb. 1-15.
Center Co., Pa., Mar. 1-15.

E. J. SWALM, Duntroon, Ontario
Carlisle, Pa., Jan. 25-Feb. 8.

O. B. ULERY, 1325 Maiden Lane, Springfield, O.
Sippo Church, January 25 to February 8.
c. o. W. J. Myers, Massillon, O.

The Boy Who Would Not Smoke

(Continued from page 45)

"I'm glad Dave told," said Ruel, "if he hadn't——"

"Dave didn't tell," said Albert.

Only the hustle of the leaves could be heard as they walked on together.

"Well, it's no use to put it off any longer," spoke up Bill. "I wish to ask your forgiveness. You are better than any of us, physically and morally. We knew it, but hated to admit it."

"I forgive you," said Albert. "I am glad you both have the courage to admit you were wrong."

Several days later when the three boys met again in their kiln Bully said: "If we don't smoke for a while, we may be able to stand up to the work like Al. It takes a real man to take what we have been throwing into his teeth, and it wasn't because he was a coward, either. He's as husky as a young giant. Hereafter we're not saying anything against his principles."

"Dave and I have been talking it over, and we are heartily with you," said Ruel.

This bit of conversation pleased Albert not a little as the sound of loud voices came through the underground air chamber.—Selected.

It is foolish to try to live on past experience. It is very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago.—Spurgeon.

News of Church Activity

Canada

REVIVAL MEETING AT SHERKSTON, ONT.—Our Fall Revival began Oct. 27th and continued for two weeks, closing Nov. 9th. Eld. Walter Reighard, superintendent of the Welland Mission was our evangelist. Bro. Reighard had made real preparations for the service. His subjects were timely and strongly evangelical, and set at least some to thinking seriously, which is quite a feat, in these days of lightmindedness, and carelessness. Some subjects appealed to all, and others were impressed by certain special sermons as for instance "I knew a man in Christ, etc.," and "Soul Drifting." This latter subject set many to thinking, and making a self examination. The weather was against a large attendance, but we had a fair attendance during the week, and on the two Sundays we had a full house. Two souls were at the altar and received help, while others felt the urge for greater consecration to the Master's service. We hope that it may be more than a mental resolution, and that those who heard our brother may become stalwart Christians with all that it implies. We would have liked to see the meetings continue for one more week, but Bro. Reighard had to leave us to go to Michigan. May God still continue to bless his ministry and grant that he with other Holy Ghost filled men, may strike at sin wherever they find it.

—Norman E. Church, Cor.

NOTTAWA NEWS NOTES We greet you all once again through the columns of the Evangelical Visitor. Since we last had a chat with you the Lord has been very gracious to us.

On November 2 and 3 our annual Bible Conference was held. The main speakers of the Conference were Eld. H. N. Hostetter of Washington Boro, Pa., Eld. J. B. Martin of the Mennonite Church of Waterloo, Ont., and Eld. C. I. Cullen of Gormley, Ont. whose messages especially pertained to his missionary work. Special messages in song were rendered throughout the Conference by the Henderson Trio of Gormley, Ont. The spirit of the Lord was greatly manifested during this season of fellowship.

Following the Bible Conference Bro. Hostetter conducted a three week revival at the Second Line Church. His messages were deeply appreciated. Each one was filled with the truths of God's work. His special interest in young people, we feel sure has made a lasting impression on the young as well as the older people of this district. There were several seekers at an altar of prayer while some manifested their need by an uplifted hand. Our prayers go with Bro. Hostetter as he is proclaiming the gospel in other vineyards.

On Sunday evening November 16 the Young People's Society of Markham district gave a very interesting program at the Second Line Church. The theme was "Tickets To The Kingdom". This program was certainly enjoyed by all.

California

LIFE LINE GOSPEL MISSION, General Report, Oct., Nov., Dec., 1941—Bish. H. H. Brubaker and family and Sr. Martha Kauffman spent a few days with us. We

had the privilege of having four good missionary services. The Christians at the Mission were greatly benefited by their services. Many of the unsaved men expressed appreciation for the missionary talks. As workers we want to express our gratitude for the visit of these missionaries.

Bish. C. N. Hostetter, Jr., spent one night with us also. We certainly enjoyed his visit. Due to the shortness of his stay with us we made use of some midnight electricity. Our hearts were thrilled as Bishop Hostetter, in our evening prayers, prayed for the work of the Lord here in San Francisco.

Other visitors during the quarter, whose presence brought like blessing, included, Bro. and Sr. Chester Kern, Bro. and Sr. Ralph Byer and daughter Ruth, Bro. and Sr. Erlias Guengrich, and Bro. and Sr. Will Betz.

It was our privilege to have the annual Thanksgiving and Christmas dinners again this year. Twenty-two and eighteen, respectively, enjoyed these occasions. Bro. and Sr. A. Smarda of Chico, California furnished the Mission family with a nice turkey for Thanksgiving. The Lord provided turkey, through other sources, for our Christmas dinner also. "Bless the Lord, O my soul, and forget not all his benefits."

Thanksgiving evening at the Mission witnessed a very blessed scene. Six men came to the altar. One of our Christian men, sought the Lord and received a clean heart. It might be of interest to you to know that of these men one was a negro, one a Jew, one a Mexican Indian and two Mexicans. Some of them bore testimony to the Lord's presence following the altar service. Two of them have never been in the hall again, but we praise the Lord for the privilege of praying with them that evening.

Fifteen different Chinese children have attended our Sunday School in the past quarter. Six of this group, have been quite regular attendants. The Lord willing, we plan to continue our effort into the new year and trust you will pray with us for an increase in number. Some of these children are almost entirely ignorant of the Bible. It is a privilege to tell them the story of Jesus. Sometimes they talk to one another in Chinese. We have often wondered if they were talking about us. Usually they laugh after such conversations. On Saturday afternoon December 19, we had a special meeting for the children. They certainly enjoyed the games we played and the refreshments served.

If you have been following the reports in the past you may recall the name of Jens Pederson. Bro. Pederson had been suffering severely from arthritis. Many of you have been praying for him and we are glad to report that he has been back to work since November 17. He requests continued prayer, however, and we will pray for his complete healing, for the glory of God.

We have appreciated the general interest of the church in our welfare. A number of friends told us by letter that they were praying for us. We are happy to report that during this quarter only one service was missed due to the "blackouts" which we have been having on the West coast. Our mission hall has been fixed with blackout paper. In case of blackouts in the future we plan to continue the service during the blackout as usual. We want to invite your continued prayers and interest in our work.

The joy of the Lord is our strength.

A Chinese news-reporter, during one of our nightly street meetings, asked us if we thought it worth our effort to conduct the street service. He said that he knew we held them almost every night in the week. After having told him our views on the matter he made the following reply, "Well then, you feel it is worthwhile, even though only a few are helped?"

A recent example of a street service contact is the following: Three young sailors stopped to listen to our songs one night. One young man seemed very much interested. All three of them were drunk. The most interested of the three came over to me and asked if he could help sing. I shared my song book with him and he sang heartily. Following the meeting he told me that he once knew the Lord as his personal Saviour and that he wanted me to pray for him. These are his own words as we parted, "You pray that I'll get back, before I get bumped off." I know many of you will want to help pray for this young man.

Two of our Christian men have left the city during the past quarter. We certainly miss them, especially since our number is small at best. Bro. Sam Perlberger is now in St. Louis, Mo., and Bro. William Hearn is in Dallas, Texas. Our prayer is that they may continue to be a blessing where they are now located.

We trust the Lord will give you a blessed and joyful New Year.

Financial Report for Oct., Nov., and Dec., '41

Receipts	
Balance on hand	\$ 54.92
Hall offerings	187.81
Rent	53.50
Pasadena Sunday School, Calif.	7.00
From Pasadena revival	25.00
Ruth Bowers	3.50
Bro. George De Hart	2.00
Bro. Will Betz	5.00
Bro. Sam Stoner	1.00
Dorothy Winger, Ohio	5.00
Free Methodist Church, San Francisco....	2.50
Life Line S. S. Children's Offering.....	6.00
	\$353.23

Expenses	
House:	
Table	\$ 63.00
Taxes	47.70
Phone	9.43
Water	5.48
Gas and electricity	12.48
Incidentals	25.48
	\$163.57

Hall:	
Rent	\$ 60.00
Electricity	6.48
Water	4.02
Food	13.49
Transportation	22.47
Sunday School Supplies	5.07
Shelter for men	3.50
"Blackout" paper	1.85
Children's S. S. Offering (Missions)....	6.00
Foreign Missionary Offering.....	23.00
Incidentals	4.09

Total Income	\$149.97
Total Expenses	\$353.23
Total	\$313.54
Balance on hand	\$ 39.69

In His service,
William and Mary Hoke
Ruth Bowers and Grace Plum.

Virginia

BETHEL MISSION, Dear Brethren: We will attempt to write you just a few lines through the pages of the VISITOR. It will necessarily be brief as we have sickness in the home. As many of you know, especially those who have visited us recently that Marie's father and mother have been staying with us here at the mission as they had no other child to care for them in their old age. Her father is failing very fast and needs much care night and day. We are uncertain as to what the outcome will be,

it does not look favorable at present. We would like to say that the Lord is giving us a fine S. S. again at Bethel. We had a wonderful attendance and a fine Christmas program. Some of our young girls gave a wonderful piece illustrating "No Room in the Inn", the Shepherds, etc. They did it in a very touching manner. Our appointments are about as usual, generally fair attendance.

We must say, the Lord and his saints have been very good indeed to us during the recent trial of having our truck wrecked and our boys so wonderfully spared from injury. We again want to thank every one who reads these lines, though we have tried to write all, for their kindness to us during our loss. It seemed that the Lord let it happen that we might learn to trust him more and to see how He could help us when we were seemingly at an end of our resources. We praise him that with the prayers and material help of the dear ones who loved us and his help to us in earning some we have most of the expense of the wreck paid, it really seems wonderful to us as the bill looked like an unsurmountable mountain when we first faced it. Truly it is wonderful to belong to the Lord, be washed in the blood, able to trust him when the storm clouds look the darkest.

We will include the financial report in next report as Marie usually takes care of that and she is too busy with the cares at present to fix it. Kindly pray for us and the work, and if any should not hear from us as quickly as you expect remember we are burdened with the cares of sickness.

Yours waiting for His coming,
Denny and Marie Jennings

FINANCIAL REPORT OF THE BENEFICIARY FUND
Oct., Nov., Dec., 1941

Receipts	
Balance on hand October 1, 1941.....	\$1060.40
Manor Pequea Dist., Pa.	19.73
W. L. Rosenberry, Newton Square, Pa.	20.00
Pleasant Hill S. S., Ohio	31.29
Fairview S. S., Ohio	24.32
Oklahoma Farm, Income.....	177.47
Silverdale S. S., Pa.	29.81
Beulah Chapel S. S., Ohio	65.12
Sr. Ethel Eltherington, Harrisburg, Pa.	2.00
Center, Clinton, Lycoming Dist., Pa.	44.64
Aaron H. Meyers, Greencastle, Pa.	10.00
Sr. Martha Bowers, Upland, Calif.	3.00
Sr. Bessie Yoder, Bellefontaine, Ohio	5.00
Simon & Esther Bowen, Palmyra, Pa.	10.00
Mt. Pleasant S. S., Rapho Dist., Pa.	45.00
Grantham S. S., Pa.	23.63
Juniata & Mifflin Co., Dist., Pa.	20.00
Pleasant Hill S. S., Kansas	15.60
Eld. Charles Hiester, Pa.	5.00
Mechanicsburg S. S., Pa.	12.35
Martinsburg S. S., Pa.	16.36
Union Grove Church, Ind.	40.00
Beulah Chapel S. S., Springfield, Ohio....	50.00
Gospel Temple S. S., Des Moines, Iowa	6.93
Montgomery S. S., Pa.	25.00
Pleasant Valley S. S., Pa.	1.50
Carlisle S. S., Pa.	17.06
Nottawa Cong., Ont.	27.18
Rosebank Cong., Waterloo, Ont.	10.00
Boyle Cong., Ont.	37.05
A Sister, Sask.	3.00
Total Receipts	\$1858.44
Expenditures	
Paid to Beneficiaries:	
October	\$ 204.00
November	204.00
December	301.07
Stamps	3.00
Total Expenditures	\$ 712.07
Balance on hand January 1, 1942.....	\$1146.37
CARL J. ULERY, Treas.	

Illinois

CHICAGO MISSION, Dec. 31, 1941—Dear friends: How quickly, indeed, have the months of the past quarter gone into eternity. Many pressing duties have given us full days in which we have sought to minister in a dark and wicked city. Special Meetings were held in November.

Bro. Albert Engle of Kentucky brought soul-stirring messages each night, and a number of souls knelt at an altar of prayer. His earnest ministry will be long remembered in our midst. Sr. Engle, Bro. Hershey Gramm and wife drove up for one day at the close of the meetings. We did appreciate their fellowship so much. Bish. Henry Schneider of Michigan visited us the last night of the meetings.

Visitation: In the opening of the midweek Wednesday classes in October, we sought to canvass our community for children. The teachers called personally in over 150 homes, and prayer was offered in many of them. We wish we had space to write in detail of some of the home conditions we found, such as broken homes, extreme poverty in some, etc. Some places would hardly admit us, while expressions of gratitude for the work done among their children were received from others. We thought of Christ's command to go out into the highways and by-ways and compel them to come in. We ask prayer that we may prove a blessing in these families, in many of them the children are the only connecting link. A number of these children sought the Lord during our special meetings.

Love Feast services were held on Thanksgiving. Bish. Ulery kindly consented to serve us this day and his ministry was a blessing to our people. Bro. and Sr. Walters from Morrison were also a blessing on this day.

Watch-night services were again observed the last night of 1941. We were happily surprised to have with us this night Bish. Ulery, C. W. Boyer and H. G. Brubaker of Calif. Their services were a real contribution. We all gathered at the altar as the new year dawned, to ask God's blessing and guidance on the coming year.

Christmas Carols were sung to a number of homes on Christmas eve, when tracts were also distributed. A full house was present on Christmas morning as we sought to emphasize the real Christmas message in story and song.

Visitors during the past quarter included, Rev. Fred Abel of Japan, who spoke one Sunday night, Oscar & Rosa Raser of Harrisburg, Pa., Sara Herr, who is attending Wheaton College, Amos & Alice Buckwalter, enroute to their work in Florida, Sr. Maurine Riley of Des Moines, Sr. Shirley Davidson & family and Sr. Oscar Stump of Garrett, Ind., Bro. Carmody of Campbelltown, Pa., Bro. & Sr. Betz of Ohio, Eld. H. W. Landis of Des Moines. Bro. Edw. Gilmore spoke one night in December. Dr. Paul Lenhart of Ohio, gave us a short call between planes. We are only five miles East of one of the largest airports in the country.

As we close our report, we think of some who have found definite victory in their lives. We cannot forget the man who came in at 11 p. m. before we left the chapel. He was sick, body and soul, of sin. He is now re-united with his family. At Christmas he was given an expensive bottle of liquor. Some months ago this would have proved a real temptation but with Christ, how different! In the presence of his wife, he poured it down the sink. Sin is more than a misstep, an error. It is a tragedy, and thank God we have the remedy in the precious blood of Christ, which cleanseth from all sin.

We thank all who have stood by us with their means and prayers. We ask your prayers for us as we seek to preach "the gospel of Christ which is the power of God unto salvation to everyone that believeth."

In His love & service,
Carl J. Carlson and workers.

Donations of Provisions—We wish specially to acknowledge gifts of vegetables, fruit, etc., from friends at Franklin Corners, Morrison, Ill. Provisions, poultry, eggs, etc., from friends

at Nappanee, Ind., and Garrett, Ind. Sr. Ella Bainter of Goshen, brought butter, fruit and poultry, used at our love feast. Meat was kindly donated by Mr. Falk of Chicago. Dr. Paul Lenhart gave a special offering of \$20 which was used to lay in winter provisions. \$5 given by John Garwick, Ill. for Christmas baskets. We also acknowledge donations of clothes, and comforters from the sewing circle at Garrett, Ind., and Locke, Ind. For all the above we give sincere thanks.

Financial Report of Chicago Mission for three months ending Dec. 31st, 1941
General Fund—Donations

October—Balance carried forward \$9.30; Bro. an Sr. Horst, Des Moines, Ia. \$1; Ida Kujawa \$1; Martha Kuhns, Mt. Joy, Pa. \$5; Sr. Stevenson, Chicago \$10; In His Name \$6.50; Y. P. O. \$4.04; S. E. O. \$8.78; C. W. Boyer, Dayton \$3.50; In His Name \$6.

November—Offering Box \$6.62; A Sister \$5; H. G. Brubaker, Cal. \$1; O. Raser \$1.50; In His Name \$2.37; Maud Hout, Ind. \$1; Ella Bainter, Ind. \$3; Sr. Wagner, Ind. \$5; Carl Stump \$1; Locke Ind. S. S. \$18.49; Thanksgiving offering \$10; Y. P. O. \$4.42; S. E. Offering \$10.46.

December—In His Name \$1; H. Landis \$5; Laurel Haines, Ind. \$5; Y. P. Offering \$4.78; S. E. Offering \$12.72; Sara Brubaker 50c; Upland, Cal. S. S. \$38.08; Bro. and Sr. Betts, Ohio \$3; In His Name \$5. Total for 3 mos. \$200.06.

Expenses—Table supplies, \$73.67, Household expense \$10; Incidentals \$4; 100 lbs. sugar \$6.50; Gas \$13.24; Electricity \$31.96. Total expense \$139.37. Balance \$60.69.

Relief Fund—Balance Forwarded \$22.03; J. M. Eshelman, Sedgwick, Kans. \$5; Mrs. P. E. Gingress, Kans. \$5; Mrs. H. E. Hickerson, Kans. \$5; Mr. and Mrs. A. F. Miller, Cal. \$2; Archie and Carrie Fike, Garrett, Ind. \$10. Total \$49.03. Paid for supplies \$15.50. Bal. \$33.53

Fuel and Repair Fund. Donations—Balance forwarded \$17.34; Home Coming Day offering \$42.50; C. O. Musser, Abilene, Kans \$5; "Friend of Missions", Chicago \$10; Lancaster, Pa. S. S. \$8.87; Manor S. S. \$20.55; Pequea S. S. \$11.25; Refton, Pa. S. S. \$4.30; Offering Box \$5; Geo. Lenhart, Kans. \$5; Tithing from members of congregation \$187.22. Total \$317.03.

Expenditures—Paid in fuel from Oct. to Dec. 31st \$149.94; Repairs to roof \$35.00; Insurance on plate glass windows \$10.19. Total \$195.13. Balance on hand \$121.90.

Gratefully acknowledged, Sarah H. Bert.

— MARRIAGES —

WINGER-KEEFER—The marriage of Sr. Orpha Opal Keefe, daughter of Bro. and Sr. James H. Keefe, Millersburg, Pa., to Bro. Stanley Harold Winger, son of Bro. Levi Winger, Stevensville, Ont., Canada, was solemnized by Rev. Luke L. Keefe at the bride's home at 7 o'clock New Year's morning.

We pray God to bless abundantly this union.

WINGERT-TAYLOR—On Saturday evening, December 20, Ruth Elizabeth Taylor, daughter of the late Myron and Sr. Adda Taylor residing at Grantham, Pa., became the bride of Chester F. Wingert, son of Bro. and Sr. Milton W. Wingert of Chambersburg, Pa., R. 6. The ceremony was performed by Bishop C. N. Hostetter, Jr. in the Auditorium of Messiah Bible College in the presence of several hundred friends. May God's blessing attend these young people.

— OBITUARIES —

BAKER—Sr. Matilda Baker was born in Nova Scotia, Nov. 15, 1849, died at the home of her daughter Mrs. C. F. Krauth, 206 Strange St., Kitchener, Ont., Jan. 14, 1942, aged 92 years, 1 month and 29 days. Sr. Baker was converted early in life and united with the Brethren in Christ Church. For more than seventy years she was a faithful member of the church of her choice. She had been in failing health since last fall and at times suffered severely. However in all her suffering she gave this testimony that she was trusting in Jesus. Her husband, Daniel Baker, a son of the late Bishop Samuel Baker, died in 1913.

Sr. Baker is survived by three daughters, Mrs. C. F. Krauth, Kitchener; Mrs. A. W. Tipping, Kitchener; Mrs. M. Zaritz, Welland, and one brother Daniel Lewis of Markdale; six grandchildren and six great-grandchildren also survive.

Funeral services were conducted at the Ratz-Bechtel funeral home, Kitchener, Ont., Jan. 15 in charge of Eld. Simon Cober, C. N. Good of the M. B. C. and Rev. Geo. F. Barthel of the Evangelical church. The latter was a close neighbor to the deceased. Further services were held at the Sixth Line Church, Nottawa, Jan. 16 in charge of Elders Chas.

(Continued on page 56)

RELIEF AND SERVICE COMMITTEE NEWS

* * * *

Our Attitude as Nonresistant Christians in the Present Situation

Adopted by the Mennonite Central Committee at Chicago, January 3, 1942

Approved by the Relief and Service Committee of the Brethren in Christ Church.

OUR country which we love and cherish is at war, in a war which the President has told us will be long and hard. As we face this dreadful reality we are keenly aware of the heavy burdens, grievous suffering and great sacrifices which such a war entails, and from which none of us can escape even if we would. As a part of the nation, sharing its lot of weal or woe, we must help to bear its present misfortune, and prepare to make our contribution as Christians to the restoration of peace and the reconstruction of the national welfare after the destruction of war is past.

Our desire to contribute constructively in the present crisis must find its expression in such positive action as sincere Christians and loyal citizens can perform within the limits of conscience, ability, and governmental provision. We trust the leadership of the church to guide us in our activity and to prepare constructive service projects for our participation and support, particularly in the relief of human need and suffering at home and abroad, in ministry to local community needs, and in the upbuilding of the moral and spiritual welfare of our country.

We are conscious of the fact that the human and material resources of the nation are being marshalled by our government in a total war effort and that we shall be expected and asked, possibly in some matters commanded, to participate in it. In the light of our historic non-resistant position, which is well-known to our government and our fellow citizens by repeated testimonies in recent times and has been maintained with devotion for over four hundred years, and which we hold as a deep and sincere conviction of conscience based upon our understanding of the Gospel of Christ and the Word of God, we do not see how we can consistently participate in this national war effort, much as we purpose in all other respects to be obedient, loyal, and productive citizens.

We are deeply grateful for the continued recognition of our religious conscience which is contained in the Selective Service and Training Act of 1940 (Burke-Wadsworth Bill), and for the executive orders and regulations issued by the President and the Director of Selective Service under which this Act, as it applies to those conscientiously opposed to participation in war in any form, has been so justly and considerately administered. We remember that the Act provides for complete exemption from military training and service, and that it requires an equivalent non-military service, which has thus far been given without pay and which has been financed by the church. If in this supreme demand for participation

in the total national war effort our democracy has honored the religious conscience to the extent of total exemption, we are confident that in all lesser demands a similar freedom and protection of conscience will be extended. This, we believe, will apply (1) to participation in war financing through the purchase of war or defense bonds and savings stamps, (2) to employment in war or defense industries, and (3) to participation in so-called Home Defense or Civilian Defense activities. We shall continue to plead before our authorities for deference to sincere conscience in the practical application to the nonresistant principle in all these and similar points as need may arise, remembering that as yet in no one of the above has compulsion been exercised or even proposed.

We in turn desire in this time of crisis and need to contribute to the national welfare to the best of our ability and resources, in labor, in finances, and in spiritual ministry. In all these things we would provide constructive alternative contributions, even as our nonresistant men in civilian public service contribute work of national importance to the country as an alternative to direct participation in war.

The designated committees and authorities of the various Mennonite branches, co-operating in the Mennonite Central Committee, are to work on practical measures which are designed to aid in preparing our people to meet the present crisis loyally and conscientiously, and which we trust will be satisfactory to our government, to our fellow-citizens who do not share our conscience, and to ourselves. These measures and plans will be announced and put into execution from time to time.

Meanwhile we desire to appeal to our people on the following points:

(1) That we remember our official statements of times past on all matters relating to participation in war, and endeavor to apply them consistently in principle and in practice in current situations.

(2) That we be generous and sacrificial in support of wartime relief work and civilian public service, as well as in all the regular church activities of missions, education, etc.

(3) That profits resulting from war situations be consistently not used for personal benefit, but for purposes such as listed in (2) above.

(4) That we remain aloof from war and defense activities of all kinds.

(5) That we abstain from employment in war and defense industries.

(6) That we do not purchase war and defense bonds and savings stamps, but rather purchase civilian government bonds and savings stamps as they are provided.

(7) That we pray for our rulers and those that are in authority, and for the speedy restoration of a righteous and just peace in the world.

(8) That we continue a quiet and peaceable life in all Godliness, abstaining from

all appearance of evil, and commending the Gospel of peace and love by our lives.

(9) That we endeavor to be more faithful stewards of the manifold blessings which God has given us.

(10) That we seek ever deepening and widening experience and expression of Christian love to all men.

Appendix

Inasmuch as the question of the purchase of government bonds and saving stamps is now before many of our people, we suggest the following to meet this situation:

(1) That certificates of donation for relief and civilian public service, and donation stamps, might serve as alternates to defense bond and saving stamps purchases, particularly for those with limited means and for children.

(2) That those who are able to purchase government bonds of substantial size might make use of a statement of readiness to purchase civilian bonds when they become available. The following form might be useful for this purpose:

Statement of Readiness to Purchase Civilian Government Bonds

In consistency with my religious belief and conscientious convictions I cannot aid or abet war or give voluntary support to the national war effort, and for these reasons cannot purchase government obligations the proceeds of which are used for war purposes. However, I do wish to support my country with such means as are at my disposal, for constructive ends and particularly in works of relief of human need and suffering, and am accordingly prepared and ready to purchase \$..... par value of government obligations that may become available for such purposes, when and as they are approved by the Mennonite Central Committee to this end. I will subsequently make additional purchases as my circumstances and the general situation may warrant.

Signed

NOTICE—This article is being published, and will be mailed out by the M. C. C. in the near future. We have prepared a mailing list that will put the pamphlets in the hands of some minister in each congregation, except where a Bishop has immediate contact with his congregations. Extra copies can be secured from any member of the Relief and Service Committee, or from the E. V. Publishing House.

Civilian Public Service News

Camp Directors Meet

ON January 1 the Camp Directors of the Mennonite Civilian Public Service camps met at the Home Mission in Chicago. This was the first time that the directors of our camps had the privilege of meeting together in one group. Bro. Henry A. Fast, Director of the Mennonite camp program led the meeting, in which also the Executive Committee of the Mennonite Central Committee participated.

The meeting was opened with a period of devotion led by Bro. Harold S. Bender. Meditation and prayer followed the quoting of Scripture by members of the group. Lengthy discussions of important aspects in the C.P.S. program were held. Among problems discussed were those relating to standards of camp life, religious and educational programs, granting of leaves, community

relations, and possible new forms of service.

The meeting was a helpful one. It enabled the camp directors to exchange experiences and enjoy true Christian fellowship. Without doubt this meeting gave the directors new faith in their work and courage to carry on our non-resistant testimony.

The following directors were present: John H. Mosemann, Grottoes, Virginia; Albert Gaeddert, Colorado Springs, Colorado; Gideon Yoder, Denison, Iowa; Raymond L. Hartzler, Bluffton, Indiana; John Schmidt, Marietta, Ohio; Leland Bachman, Henry, Illinois; Mark Schrock, Cascade Locks, Oregon; Sanford Shetler, who will replace James Steiner at Sideling Hill, Wells Tannery, Pa., (the latter resigning for health reasons); and Grant Stoltzfus, who will assume the administrative work of the Hagerstown, Maryland, project.

War Sufferer's Relief Notes

Appreciation for Milk Given to Children

A letter from Bro. Henry Buller, December 2, describes the distribution of milk to the 10,000 or more school children in Lyon, France. Quoting from Bro. Buller:

"When our supplies of milk are taken against the large number of children found in Lyon, one realizes immediately that it is not enough to carry on an intensive program over a large period of time. Yet I am sure that even this little bit will do its part in helping the children through this difficult winter. We are passing through a period here when even a little bit counts for very much. . . . One begins to think more and more of the tremendous possibilities that could be realized if one had the almost inexhaustible supplies of food stuffs that we have in America."

The director and directrices of the Lyon schools co-operate in the distribution of the milk. Following is an expression of appreciation coming from one of the directors:

"The Director of the Public School
Rue Smith No. 38

to

The Delegate of the Secours Mennonite aux Enfants.

Dear Sir:

I acknowledge receipt of the barrel of milk powder you kindly sent to the school of which I am director. I take this opportunity to express to you my heartfelt gratitude and that of my collaborators, also of our children, for the moral and material relief that your help is to us. With all our heart, thank you.

Signed J. Royer."

Compiled by Grant M. Stoltzfus.

Mennonite Central Committee Meets

Grant M. Stoltzfus

THE Home Mission in Chicago was the place of the annual meeting of the Mennonite Central Committee on January 2 and 3. At this meeting the Committee surveyed the work of the Relief and Civilian Public Service activities of the past year and projected a program for the future.

In the field of War Sufferers' Relief a summary of Mennonite relief work in England, France, Paraguay, and Poland was given by Bro. O. O. Miller. Bro. Jesse Hoover who returned in November from France submitted a brief report on the work in France. Mrs. M. C. Lehman gave an interesting account of her work of packing the clothing received at Akron, Penna., for shipment to England, Paraguay, and other points where it is possible and necessary to send. Recommendations moved and passed regarding the relief program for the coming year included:

- (1) Continued relief program for England under the same arrangements as in the past fiscal year, which had a monthly budget of \$3000.
- (2) Continued relief program for France under the same arrangements as in the past fiscal year, which had a monthly budget of \$3000.

Changing national and international situations may close certain relief activities but may also open others. In view of this the Committee made those preparations it considered necessary to meet opportunities in new fields as they may open.

Bro. Grant M. Stoltzfus gave a report outlining his work in supplying the various Mennonite publications with publicity notes, articles, and pictures as well as preparing special pamphlets on the Relief and C.P.S. work of the Committee.

The program for the Civilian Public Service Camps occupied a considerable portion of the business meeting. Bro. O. O. Miller presented the budget for the C.P.S. Camp program for the fiscal year, beginning December 1, 1941, and based upon an esti-

mated peak lead of 800 Mennonite men, plus 150 non-Mennonite men. Henry A. Fast, General Director of Camps, gave a report on the camp program. He also submitted recommendations for C.P.S. Camp personnel which were approved. Bro. Harold S. Bender's report on the educational program for the camps was discussed and approved. This program will call for special emphasis on the non-resistant heritage.

Bro. Jesse Martin of Waterloo, Ontario, reported on Civilian Service work in Canada, and Bro. Cornelius F. Klassen of Winnipeg, Manitoba, gave a report on the relief activities of the Canadian Mennonites.

A procedure for selecting C.P.S. assignees for service outside of the camp was presented and approved. The procedure was recommended by Bro. Henry A. Fast and Bro. O. O. Miller in consultation with the camp directors.

One of the most important issues which the Committee handled was the problem facing non-resistant people in civilian life as a result of the entry of our country into war. Bro. Harold S. Bender presented a statement of position on this problem ("Our Attitude as Non-resistant Christians in the Present Situation") which was listened to closely by everyone and endorsed unanimously as the expression of the various Mennonite groups on this problem.

Besides the Committee there were around fifty guests in attendance, including church leaders of the various Mennonite branches. The Meeting was an important one to all those who are concerned for our testimony and its work was carried on with a deep desire to do the Lord's will in serving the Church.

CLOTHING! MORE CLOTHING!

We have welcome news to give you, the sewing circles and similar organizations throughout the Brotherhood. It now appears that we will probably be able to send a large shipment of clothing to help relieve the tragic lack in France. This has been a major concern of your Committee for a number of months. And now our hopes are seemingly to be realized.

The lack of clothing among the refugees in France has been one of the greatest of the many problems confronting the relief workers. To obtain clothing was more difficult at times, than even the task of obtaining food. There seemed to be no source of supply internally upon which we could draw. When you consider that the greatest majority of refugees, at least those in the Camps, had no underwear what-so-ever, and only the very minimum of well-worn rags of any kind, you may imagine with what gratitude this assistance will be received.

We send an appeal to all of those who have been interested in this phase of the work, and to those who should have been interested. Will you renew and redouble your efforts? The day is fast approaching when much larger supplies can be sent. We should be prepared when the opportune time is opened to us. We are happy for the response thus far. Figures available from the Clothing Depot at Ephrata reveal that we as a Church donated 1774 pounds of clothing from Dec. 19, 1940 to Nov. 27, 1941. This is indeed commendable, but we should not be satisfied with it. We can do more!

Sr. Lehman, who is in charge of the Ephrata Depot, says that she can read a great indication of personal character by the condition of the packages received from the various contributors. Some parcels are carelessly thrown together, as though anything were good enough for the poor refugees. Some appear to begrudge even decent wrapping and boxing. The attitude seems to be, "anything will do".

Others seem to put sympathy, concern and love into the very care with which they pack and send their gifts. They seem to feel that nothing is too good to send as a token of our Christian compassion. Our testimony is greatly enhanced by such giving of ourselves with our gift.

We were concerned to know how our own people were responding in this respect. Were you, we wondered, giving grudgingly or of necessity, or in the way the Lord loveth? We were most happy to learn that most of the clothing from you was coming in, as becometh those professing to love their neighbor as themselves. Your contributions were in good condition, well prepared and carefully delivered. We trust it will continue so.

Following is a table for the evaluation of clothing for those who desire it, as prepared by Sr. Lehman.

Miscellaneous clothing (new)	\$2.00 per pound.
Yard Goods (cotton)	\$0.50 per pound.
Baby clothing (new)	\$2.00 per pound.
Soap, Baby's and other toilet and laundry	\$0.10.
Sewing materials, thread, needles, thimbles, buttons, bias tape	\$1.00 per pound.
Used clothing	\$0.60 per pound.
Shoes (new)	\$1.00 per pound, (used) \$0.35 per pound.
Bedding—comforters, quilts, blankets, sheets, pillow slips (new)	\$0.75 per pound.

This is our first opportunity for months to minister thus directly to the needs of the suffering multitudes who are left destitute by the horrors of war. It should inspire us to continue and to increase our efforts to aid them. Your representatives have been instrumental in the hands of God in opening the door. Will you be His instruments for entering that door laden with the message of His concern?

—JESSE W. HOOVER.

Foreign Missions

Quarterly Foreign Mission Report For Oct., Nov., Dec.

GENERAL	
Balance Oct. 1st	\$298.04
Pennsylvania	
Sr. M. Evelyn Poe, Chambersburg	10.00
Bequest of Sr. Mary Coble, E'town	450.00
Ruth Coble Kraybill, in memory of	
mother	50.00
Antrim S. S.	22.45
Interest money	12.54
Walter and Mildred Blackstone, Everett	5.00
Ada Coble Musser, Elizabethtown	10.00
Souderton Church	47.44
Maytown S. S.	83.88
A Brother, Rapho Dist.	2.50
New Guilford Dist.	34.00
A friend of Missions	10.00
Wm. L. Rosenberry, Newton Square	20.00
Aaron H. Myers	10.00
A Sister, Grantham	3.00
A Brother, Hershey	4.00
Hummelstown Harvest Meeting	17.55
Fairland S. S.	28.50
Self Denial Offering	1.00
Simon and Esther Rohrer, Palmyra	10.00
Grantham District	75.00
Wm. Confer, Renova	10.00
In His Name	5.00
Messiah Home S. S.	48.77
Cedar Springs S. S.	33.64
Conoy S. S.	46.55
Martha Tenie	1.00
Mastersonville S. S.	141.00
A Brother and Sister, Mt. Joy	25.00
Susan Mae Waltz, Florin	1.00
North Franklin Dist.	30.00
A Sister, Rapho Dist.	5.00
Gratersford S. S.	83.30
A Brother, New Guilford Dist.	15.00
Luke L. Keefer, Millersburg	5.00
Grantham S. S.	36.72
Cross Roads S. S.	869.33
Palmyra S. S.	68.14
Stowe S. S.	15.00
A Brother, New Guilford Dist.	17.00
Franklin Corners S. S.	5.00
D. B. Hall, Half of Missionary Off'ring	30.50
Cheerful Workers' Class, Carlisle S. S.	10.00
Birthday Offering, Grantham S. S.	9.21
Bro. and Sr. Clair Heister, Mattawana	5.00
Fox Hollow S. S.	6.00
New Guilford Dist.	100.00
A. C. and Laura Rosenberger, Souderton	2.00
Emma E. Enterline, E'town, Pa.	10.00
A Bro. and Sr. in His Service	10.00
"Anonymous"	100.00
Montgomery S. S.	50.00
Free Grace S. S.	25.00
In Jesus' Name, Harrisburg	25.00
Fairland S. S.	38.82
A Friend of Missions	2.00
Anna E. Wolgemuth, Harrisburg	2.00
Juniors I, Shanks Union S. S.	15.00
Hummelstown S. S.	30.00
A Bro. and Sr., Rapho Dist.	45.00
Roscoe Hinkle, Hershey	10.00
Bro. and Sr. Harvey Miller, Dillsburg	15.00
Fox Hollow S. S.	6.72
Birthday Offering, Altoona Mission S. S.	12.61
Lancaster S. S.	12.00
Refton S. S.	20.23
Kansas	
Belle Springs Cong.	13.15
Rosebank Cong.	38.19
Abilene Cong.	22.00
Bethel S. S., Detroit	6.95
A. L. and Katie Shank	10.00
Missionary Circle, Hope	5.76
Pleasant Hill Cong., Thanksgiving Off'g	6.00
Kansas Bible Conf.	136.00
Abilene Cong.	16.50
Carl and Ada Decker, Rosebank Cong.	2.00
Rosebank Cong.	9.94
Lizzie Hodel, Woodbine	35.00
Pleasant Hill Cong.	18.83
Ohio	
Sippo Valley S. S.	16.78
Sippo Valley Church	10.00
Harold Paulus, Brookville	25.00
Paul Lenhart, Arcanum	50.00
Lucille Mann, Dayton	14.85
Beulah Chapel S. S.	100.00
Valley Chapel Cong., Canton	35.00
Michigan	
A Brother and Sister	100.00
Bethel S. S., Merrill	29.41
Brother and Sister, Merrill	50.00
Carland Zion S. S.	42.28
Indiana	
Locke S. S.	56.14

Christian Union Cong.	50.00
Christian Union S. S.	24.89
Sarah A. Wagner, Garrett	10.00
Union Grove Church	40.00
Illinois	
Mrs. Ida Keyawa, Chicago	3.00
Chicago Mission Cong.	15.00
J. A. and Susan Garwick, Coleta	5.00
D. H. Kreider, Shannon	10.00
Mrs. J. Stevenson, Chicago	10.00
Iowa	
Dallas Center S. S.	10.11
Bro. and Sr., Des Moines	10.00
California	
Upland Cong.	192.00
Mrs. Fred K. Bailey	10.00
S. M. Buckwalter, Upland	15.00
New York	
Clarence Center Cong.	108.34
Mrs. R. Winger, Akron	1.00
Florida	
Orlando Church S. S.	7.29
Oklahoma	
A Bro. and Sr., Thomas	25.00

Expenditures	
Allowance to India	\$1600.00
Allowance to Africa	1200.00
Foreign Missions Conf.	50.00
To Sec. for telegram, telephone, post, etc.	25.00
Paid to annuitants	63.38
Steamship passage for Steckley's	704.00
Steamship passage for Hall's return	443.00
Carfare for missionaries	129.95
Allowance for Missionaries on furlough	360.00
Stationery	5.00
Total	\$4663.54

India Specials	
In His Name, Iowa (Native Evang.)	\$ 18.00
Gospel Temple & Oak Park Mission S., S. Iowa (Orphan boy)	40.00
A Sister, Elizabethtown, Pa.	100.00
Chambersburg S. S., Pa., (3 Orphans)	114.61
Abilene Y. P. Society, Kans.	5.00
Mowersville S. S., Pa. (Orphan)	35.00
"Investor", Ohio	500.00
Ruth Myers S. S. Class, Mechanicsburg, Pa. (Orphan)	10.75
Bro. and Sr. Frank Potteiger, New Kingston, Pa. (Orphan)	35.00
Senior Girl's Class, Mechanicsburg S. S., Pa. (Enlarging Orphanage)	9.00
Senior Girl's Class, Mechanicsburg S. S., Pa. (Orphan)	35.00
Silverdale S. S., Pa. (Orphan or Widow)	9.00
Sr. Katie Haugh, Waukena, Calif. (Extension work)	50.00
Birthday Offering, Upland S. S., Calif. (Medical)	69.00
Sunshine Band, Cross Roads S. S. (Orphan Fund)	36.00
Waynesboro S. S., Pa. (Dispensary)	10.00
Ladies Chorus, Messiah Home, Harrisburg, Pa. (Medical)	10.00
Carland Zion S. S., Mich. (Widow)	30.00
Young Ladies' Bible Class, Gratersford, Pa. (Rambati)	50.00
Kathryn M. Yoder, Mechanicsburg, Pa. (Dispensary)	15.00
United Workers S. S., E'town, Pa. (Medical)	15.00
Rosebank S. S., Kansas, Hope	8.00
Senior Girls S. S. Class, Pequea (Paul)	18.00
Young Girl's Class of the Gratersford S. S., Pa. (Widow)	25.00
Woodburg S. S., Pa. (Orphan)	17.50
Young People's Society of Mechanicsburg, Pa. (Orphanage)	39.00
Gospel Temple and Oak Park Mission S. S., Ia. (Orphan boy)	40.00
Olive Books, Cleona, Pa. (Personal)	5.00
The Volunteers S. S. Class of Carlisle, Pa. (James Biswas)	125.00
Kings Daughters S. S. Class of Messiah Home, (Premi)	35.00
Midweek Class of Chicago Mission, Ill. (New Disp.)	5.00
Granville S. S., Pa. (Child)	17.50
Elizabethtown S. S., Pa. (Orphan Girl)	35.00
A Bro. and Sr., Donegal Dist. Pa. (Orphan Girl)	50.00
Messiah Lighthouse S. S. Birthday Offering (Nat. Worker)	2.40
Friend of Missions, Green, Kans.	12.00
S. M. Buckwalter, Calif. (Personal)	15.00
The Mt. Pleasant S. S., Pa. (Orphan)	35.00
Hummelstown S. S., Pa. (Orphan)	35.00

Africa Specials	
Abilene Young People's Society, Kans.	\$ 5.00
United Workers Class of E'town, Pa. (Medical)	15.00
Birthday offering of Upland S. S., Calif. (Medical)	69.00
Abilene Cong., Kans. (Nat. Worker)	12.00
"Investors", Ohio (\$25.00 gift for each Miss.)	550.00
Dr. Fricke, Portland, Ore. (Personal)	25.00
Rosebank S. S., Hope, Kans.	8.00
Christena Lebeck, Harrisburg, Pa. (Personal)	3.00
Olive Books, Cleona, Pa. (Personal)	2.00
J. R. Eyster, Upland, Calif. (Birthday Gift)	5.00
Messiah Lighthouse Mission, Harrisburg, Pa. (Nat. Worker)	.54
\$ 694.54	

We heartily thank all of you for your response to this worthy cause. God bless you all. It is a wonderful investment! Sending forth missionaries to bring the good news of salvation to poor lost humanity!

In the December issue of the "Visitor" we published a statement of the amount needed by January 1. We stated India as receiving \$1500.00. They formerly have received this amount per quarter; but since the work is growing and there are more missionaries in India, and people are calling for a resident native preacher or missionary in different communities as you will notice in the India report of Hand Book of Missions, it is impossible for them to advance their work without advanced allowances.

Therefore, by your faithful co-operation we are hoping to be able to send them \$1800.00 by next quarter. May our souls be inspired with living faith as we earnestly pray for the work; "For unless the Lord build the house, they labor in vain that build." Psa. 127:1.

Yours for souls,
GRAYBILL WOLGEMUTH,
Treasurer of Foreign Mission Board

CANADIAN CONTRIBUTIONS TO THE FOREIGN MISSION FUND	
Last Quarter, 1941	
Black Creek Cong.	\$116.17
"A Friend of Mission" In memory of the late Wade Smith. (Special for India)	100.00
Black Creek Cong.	10.00
Bro. and Sr. Blake Weaver	50.00
Bro. Wm. Philp. Welland	25.00
Markham Cong.	56.24
Mrs. Magdalena Schaefer	5.00
Welland Mission Cong.	36.45
A Friend of Mission	5.00
Wainfleet S. S.	312.00
Black Creek Cong.	35.00
Mable Page	19.00
Wainfleet S. S.	70.51
Markham S. S.	25.00
Black Creek Cong.	40.00
Mr. Adelbert Piper	10.00
Sixth Line S. S., Nottawa, Special for support, Orphan, India	35.00
Young Woman Bible Class, Markham S. S. Orphan girl, India	20.00
Girl's new dormitory, India	15.00
Black Creek S. S.	92.96
Primary Class, Black Creek S. S. for Native Orphan, India	69.85
Maple Grove S. S.	25.00
Disbursements	
Chas. Engle, India	\$239.85
R. H. Mann, Africa	949.87
WM. CHARLTON, Treas.	

The Missionary Plea

"Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word man will not heed.

Pray for us! We are but vessels frail;
The world's appalling need would crush us down,
Save that in wisdom we behold the crown
Upon His brow, who shall at length prevail.

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be split,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

Our King shall triumph in the world set free,
We shall behold it! Lo, His Word stands sure,
With Joy His chosen ones His reign shall see!
Pray for us, that we may endure."—Sel.

THE CHURCH'S OFFENSIVE IN AFRICA AND INDIA

H. H. Brubaker

IT IS not the purpose of this article to give in detail the changing fortunes of the war against sin undertaken on foreign shores. Certain high points will be of interest as we trace the developments of the work down to the present. That grave little hand which established itself at the very threshold of the strongholds of heathen darkness soon came to grips with the enemy. Notice these words, "Missionaries soon realize that they cannot sit down and wait for the people to come to them. They must go out into the streets and lanes of their villages and into the highways and hedges and compel them to come in." Aggressive? An offensive? Why certainly. It is needless to say that such aggressive action against any enemy would provoke a reply. Satan, long entrenched and waxen fat on the bodies of countless millions, was not to allow his age-old hold to be broken without a struggle. He fought back. He aroused his subjects against this invading band. He sought to break the morale of his opponents. He struck down the workers with sickness.

Sara Zook Cress, after nine and one-half months on the field died of malaria fever. Bishop Jesse Engle, the consecrated leader, after only one year, eight months and sixteen days on the actual battle front, was promoted to higher service. Allow me to bring before you a word picture of that last sad scene. "All night we watched by the Elder's bedside, but there was nothing that could be done. Brother Cress arrived near noon the next day, but the doctor did not arrive in time. That was a dark time as he lay paralyzed and unconscious in the little mud hut he called home, far from his children, far from the comforts of civilization, with none of his family or relatives, save his devoted wife, by his side. As it became evident that the end was near, that heroic mother, who had been his worthy companion in all his labours, stooped over and imprinted on his face a kiss for each of his seven sons in far-away America." At 5 A. M., April 3, he breathed his last. Thus, in less than two months from the date of Sister Cress' death, Elder Engle also was called home. The loss of our sister was great, but this seemed to be a still greater blow on the mission.

Following upon this great loss it is only natural that the days should have been dark and the position of the survivors been difficult. Some help had come earlier in the persons of I. O. Lehman and Clifford and Sara Cress. Of these new recruits, one was lying beneath the "Mkuna" tree. Her companion concluded it was best for him to return to America. The courageous wife

of the leader also returned to the Homeland. Thus the staff of workers which had reached seven was in less than six months reduced to three, one short of the initial group. However, those left were not discouraged. One of the survivors writes. "Shall we give up the conflict because two have fallen by our side, No, not if all men forsake us, for with God we still have a majority."

For the sake of brevity much must be omitted which would be of interest. Before passing from the African front reference should be made to the arrival there of Bishop and Mrs. H. P. Steigerwald in November 1901. It was an event second to none in the history of the work. Bishop Steigerwald came to take up the duties laid down by Bishop Engle. He entered a difficult position but under the blessing of God was equal to the task. Those who are following him have reason to be thankful for the foundations of the work which have been so well and truly laid.

A little more than ten years from its beginning the work in India was to lose its leader. That terrible disease, smallpox, which has laid low so many faithful servants of God in those Eastern lands claimed him. Rev. H. L. Smith, who led the first party, was thus called from the scene of conflict just when, humanly thinking, it seemed that he would have been most useful. His ability and devotion to the work had won for him the confidence and respect of the people to which he had been called. He was in a position to push the work forward in the light of the experience he had gained, but God saw fit to call him to higher service.

Ten times, twice from India and eight times from Africa have trans-ocean cables carried the message that a soldier has made the supreme sacrifice on the field of battle. Again and again have letters brought the news that others have been stricken with serious illness and fever. Furious battles have raged in which the forces of God were beaten back only to return again to battle. The lines have bent, surged backwards and forwards, but always held. The soldiers were at times weary and worn; torn and tearful, but never in despair or rout. All the experiences of military action are known in this Spiritual warfare. It is no exaggeration to say that the forces of evil met on this Spiritual front are more formidable than any flesh and blood enemy met on the battlefield. The strain and stress of battle at times have borne hardly on the warriors and some few have been less than equal to its demands. There have been material losses of plant and equip-

ment. Africa has had its droughts, locusts and windstorm; India its earthquake and floods. In spite of all this, Praise God! the lines hold; the offensive continues.

Now to recount some of the victories. It would be impossible to give all of the many interesting accounts of hard battles fought and won, both in India and Africa. Because of its importance as recording the first baptismal service of the foreign mission work of the Church we give in full H. Frances Davidson's account of that blessed occasion. "Although the work among most of the older people thus far appeared to make little progress, if we may judge by their lives, yet a number of the pupils were steadfast. As far as could be ascertained they had accepted Christ as their Saviour and were walking out in all the light they had. Since they were eager to follow the Lord in all things it was considered advisable to baptize some. Accordingly, after the little church was completed, they were examined as to their faith. In August, 1899, nine boys and one girl were by Elder Engle led into one of those sparkling streams and dipped three times into the name of the Trinity, and thus put on the Lord by baptism. It was a time of great rejoicing to the missionaries when this was done, and they could gather around the table of the Lord with some dark-skinned brethren, who had so recently come out of pagan darkness. Although these were but babes, yet the missionaries felt that the Lord had set His seal upon the word." (See Page 27, Handbook of Missions, 1941, for picture of the village of the only surviving church member of this first group).

The many times since that memorable first baptismal service when members of another race were led into a stream and buried with Christ in baptism bear testimony to the power of this offensive for Christ and its effectiveness in breaking down the strongholds of Satan. It must also be remembered that the number of baptisms and the size of the church's roll are not by any means the only evidences of victory. Very much that the missionary does escapes the eye of man. Eternity alone will reveal the numberless victories won by the redeemed of Adam's race as they overcome some onslaught of the enemy with prayer or by God's Word both of which were learned at the feet of a consecrated soldier of Christ from a foreign land.

We now summarize briefly the present position on the two battle fronts. The force now engaged on the African front totals 37 missionaries (including those on furlough) and nearly 300 Africans. On the India front there are 13 missionaries and a number of Indian workers engaged. There are five main centers in Africa and three in India from which operations against the enemy are directed. In addition to these larger centers of operation there would be well over one hundred smaller outposts

from which regular attacks are made with good effect against the forces of the enemy. The efforts of the workers especially set aside for this work is aided by over 4000 soldiers in the ranks who have joined the Church and Enquirer's Class on the field. Behind all this there stands at the home base the united strength and sympathy of the Home Church. Its directing agency, the Foreign Mission Board; its Bishops, Ministers and Deacons; its Missionary Prayer Circles; its many untiring individual supporters; all these are joined in this glorious task to which the Church set itself.

We come now to the concluding thought of our article, which is that of maintaining and holding the offensive on these battle fronts. Admittedly there are some present difficulties. Someone is sure to ask, "How can we get re-enforcements to the Mission Fields now?" "The lines of communication are long and dangerous", another will add. "Some of the supplies sent have not reached their destination", we are told. "We almost lost one couple and their family", still another informs us. Then there are the "isolationists" in the church who would with great seriousness point out the need of supporting and strengthening our home fronts and the extreme danger in weakening the home defenses. To the "isolationist" we would point out that Christianity was meant to be a contagious virus and if you would isolate the germ you kill Christianity. The need of this sin-blighted world is men and women absolutely saturated with Christ who will go forth and infect its uttermost corners. In reply to the statements offered above we would say that the Church's most glorious era was described in terms at the opposite pole from those used above. A few quotations illustrate. "And the Lord added to the church daily such as should be saved. And (the believers) sold their possessions and goods and parted them to all men, as every man had need. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God judge ye. For we cannot but speak the things which we have seen and heard. Therefore they that were scattered abroad went everywhere preaching the word. I count not my life dear unto myself." Nowhere in Scripture do we read of great victories following upon timid, defensive action. The teachings of Jesus Christ are intended to be aggressive, offensive and devastating to the forces of sin.

We are then committed to an offensive war on foreign lands. Notwithstanding the demands and commitments of our national emergency the one supreme demand made upon the Church is to see to it that it continues its offensive against sin. This means wherever the Church has engagements. Now is the time for the Church to become Spiritually militant, fixed with the evangelistic flame of the true Gospel of Jesus Christ. We are wondering if there is

any lack of interest on your part in this offensive. If so, is this lack of interest bothering you? You may say, "We have so many interests everywhere, so much to take up our time, so many places to go." May we then suggest that you cut out some of these less essential things and give more time to that larger task of soul-saving.

Missionary work is not an enterprise which demands attention for some certain period of time, or for some special need; the obligation is upon us at all times. But if we did speak comparatively, then surely there was never a time when Christian Missions were more needed than today. The only effective power in the world today able to stand against the evil forces about us is the Gospel of Jesus Christ. Christ is the only ray of light in an otherwise dark world. He alone points a way out of the tangled affairs of nations. The kingdom of God stands, "towering o'er the wrecks of

time." Throughout the world there is a line of Christian Missions. Into that line has gone the manhood and womanhood of our nation and many other nations. That line is the hope of countless missions. For it says that God loves; that Christ delivers from present sin and offers a new hope beyond this life. That line still has its marching orders and those orders come from the Eternal One, not from the changing rulers of earthly empires. God himself commissioned us and no man can revoke that commission. The orders to the Christian Church are: **HOLD THAT LINE.** The Brethren in Christ Church has been given a section of that line to hold in India and Africa. The very life of the Church at Home and Abroad depends upon our holding that line. Therefore we say to the Church in America: **HOLD THAT LINE, FOR THAT INSIGNIFICANT LOOKING LINE WILL ONE DAY HOLD YOU.**

HIGHLIGHTS IN WITNESSING

(Continued from last issue)

Note: In previous articles you have read testimonies from Indian Christian preachers and colporteurs. Your interest will now turn toward witnesses who are teachers. There are three young women who teach in the Girl's School at Saharsa. Victoria Henri and Selbina Lal were former school girls in the Mission and later took Teachers' Training. The testimony of the head teacher, Salina Lakra, is first.

—K. L. E.

V

WHEN I look at my past life, I realize that in comparison with what I should have done in serving Christ, I have done nothing. When I was a child, I attended an Upper Primary School. I did not understand much, but when the Bible stories were taught, I listened attentively and understood them. Each day before doing any work, whether a small or a large task, the first duty was to pray. A number of times my prayers were answered, and because of this I gave more attention to prayer.

During childhood I received much loving care; therefore I did not understand the meaning of want or difficulty. After my dear mother's death, I experienced difficulty. Troubles began to come, one after another. But the heavier grew distress and trouble, the stronger became my faith, love, and hope. After a time, I went to another school. There I became ill. The head teacher sent me home to my father. In two months I was well again and wished to return to school, but my father told me that he received no wage and was not able to send all of us children to school. Hearing this I was extremely sad, but I

prayed for several hours during the night and God made a plan for my education whereby I could easily go on to school.

God bestowed one blessing after another on me; nevertheless for some time I followed Christ afar off, so that reading the Bible and praying seemed very difficult to me. Besides, I liked to associate with mischievous girls. When I went to my brother's home, I spent the greater part of my time reading novels and other similar books, but only a short time reading the Bible.

Then one day, suddenly, all of my past life came back to me and again I repented for those sins which I had committed. My prayer to God was that wherever He might lead me and in whatever condition He might place me, I was ready to accept.

Sometimes people have accused me falsely, because of which I have been grieved and tormented in various ways; but on the other hand I remembered that very great accusations were laid on Christ, who was holy and blameless, therefore, should I not also suffer: In this manner, as troubles came to me, my heart was drawn more and more towards God. I frequently pray to God that He may send me trials so that I may keep close to Him. I am ready to follow Him all my life.

—Salina Lakra.

VI

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I am not worthy of all the great mercy and love which the Lord Jesus Christ has shown me in my life. I praise God with

my whole heart that He has kept me to this present time, by reason of which I can testify for Him. Everything which I have seen, heard, and learned about my Lord in my life, also that which I have found within myself regarding Him, I want to tell others.

During childhood, when I was at home, I learned from my mother and in school from my teachers. I learned to sing, pray, and read the Bible. I also took my turn at reading the Bible at home. I was very pleased at this although there was much which I did not understand. The thought was always present in my mind regarding what plan there might be by which I could give myself to Jesus.

When I reached the age of either sixteen or seventeen years, the lines of this song which I loved so much as a child very suddenly came to my mind:

*"What can wash away my sins,
Nothing but the blood of Jesus."*

I pondered over the meaning of this song time after time. The Lord always helps those who seek Him. I had received many opportunities of His help through hearing messages and reading books. At this very time, I decided that I would take a stand for Christ in front of everyone, that I would acknowledge and know Jesus Christ to be my Savior.

Whatever I ask in faith, the Lord freely gives me according to His desire. Since I made the Lord my own, I have lacked nothing. Because I know that Jehovah is my Shepherd, I shall not want. This has been proven in that He has saved me from many temptations and troubles. Just as Christ died for me that I might live, so my desire is that I might live for Him. As long as I may have life, I shall sing of Thy love and continue in Thy service.

—Selbina Lal.

VII

Twenty years of my life have passed. When I think back over those years, it seems as if I have done nothing for God. In order to write all that He has done for me it would fill a book; moreover my lips cannot give adequate praise. Many, many days would pass and still there would be no end to the extollation of these blessings.

During childhood I was especially drawn toward God. I loved to pray and sing. I gave particular attention when the Bible was read. On one occasion Satan assaulted me severely and for several years I was submissive to him.

When I was about seven or eight years old, I began to pray often. At night it seemed as though Jesus were talking to me. The remembrance of that clings to me. I began to love Jesus very much and when I prayed it seemed as though I was speaking with my mother and father. I told God everything. But one time during evening devotion when I was given opportu-

ity to pray I prayed as usual, but alas, everyone scoffed at me. The result of this was that I altogether stopped praying. For some time I was a very wayward girl, although I thought that people would not call me wicked. But my merciful Father checked me from travelling on that path. After that I forsook my evil way and turned to God. I prayed to God with my whole heart.

Again I realize that God helped me at another time in a marvelous way. My education was limited because I had always lived in the country. In the first school which I attended, I finished the fifth class. After that I went to the city of Patna and entered a Training School . . . God helped me definitely in everything. How can I express it adequately? Just as a merciful person takes a blind man by his hand and leads him, in like manner God has led me. I praise Him.

Thus time passed on, but many times I sinned against God; nevertheless He did not forsake me. A very remarkable happening took place, the account of which follows:

In March of this year I became ill. (Note: Tuberculosis) Medicine was properly administered and there was no lack in the care given but my condition remained the same. When I went to sleep God troubled me through dreams. I began to think that there must be some reason for my illness. I felt that I would not recover through taking medicine.

One day, our Bishop Sahib came to see me. I asked him to pray for me. With my two companions (teachers) present, he prayed for me according to James 5:13-18. Truly the next day the fever began decreasing. My eyes were opened and I said, "Oh, Lord, what worthiness was there in me that Thou didst look upon me." He is such a merciful Father and I had left such a kind and loving Father and wandered away. My faith has become firm in God. I praise God that He permitted me to become ill in order that I might have a vision of Him.

The Doctor told me to take injections and medicine, but my hope is not in medicine. I have given myself to my merciful Father and I am neither taking injections nor medicine. . . I am gradually becoming better, nevertheless Satan is present to try to tempt me. My daily prayer to God is,

*Let sorrow do its work,
Send grief and pain
This all my prayer shall be,
More love, O Christ, to Thee,
More love to Thee.*

I have written only a small part of my testimony. Satan is severely trying me, therefore I request my readers to pray for me.

—Victoria Henri.

It Actually Happened

THE lad was only ten, but exceptionally bright.

"Uncle Dee, do you believe the Bible?"

"Why, certainly!" I said.

"Well, I don't."

I knew his father and mother did, his grandfather and grandmother, all his immediate relatives, and of course his Sunday school teacher. I felt there must be some strong influence at work at some vital point in the child's life.

"Why don't you believe the Bible?" I queried.

"Oh, it's made up of a lot of myths and stories! Anyhow you can't depend on it being true."

"Why can't you?"

"Well, how long after the death of Jesus was it written?"

"The oldest part of the Bible goes back thousands of years before Christ was born, my lad. No one knows exactly how many. The first New Testament book was probably written about twenty years after Christ died."

"My school teacher said fifty years."

At last—murder was out!

"And what else did your school teacher say?"

"Well—he said, you can't believe it, because all the original manuscripts were lost long ago, and in the Dark Ages all the good copies of them were lost. Why, Uncle Dee, the whole thing is a gyp!"

All this from a child of ten!

"Now listen, laddie, there's another side to the story. In the first place, God miraculously empowered the writers of His Book and then He preserved it through the ages. Then the scientific proofs that it is true are more convincing than those we have for the ancient literature and history your teacher accepts without question in your school."

That is not the end of this true story, but—

I am deeply concerned about the future of the boys and girls we are sending to the public schools. Most of these schools will not allow Bible reading or instruction, yet many of them allow teachers, in the name of "academic freedom," to deliberately undermine the faith of our children. Tomorrow we will wake up to find a new generation of pagans and infidels on our hands if we are not on guard.

Is it possible that Protestants will be forced to build their own day schools (like the Roman Catholics) to save their children from infidelity?—*The Lookout*.

Enjoy the blessings of the day if God sends them; and the evils bear patiently and sweetly; for this day only is ours: we are dead to yesterday, and not born to tomorrow.—Jeremy Taylor.

OUR SUNDAY SCHOOLS

OUR MOTTO FOR 1942: Every member of the School in his place, on time, striving toward the ideals of a 100% Sunday School.

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

Sunday School Experiences of D. L. Moody

GETTING STARTED

ALTHOUGH Moody's Sunday mornings were occupied in securing young men to share his pews at Plymouth Church, his Sunday afternoons and evenings were free. His indomitable energy seemed to need no "day of rest", and a good night's sleep was always sufficient to recuperate the utmost drain upon his strength. Even in later days he was wont to associate rest, not with inactivity, which he considered most wearisome, but with some change of occupation.

He soon solved the problem of occupying his leisure hours on Sunday afternoon by taking up Sunday School work. Shortly after arriving in Chicago he discovered a little mission Sunday School on North Wells Street, where he applied for a class. The supply of teachers at that time was in excess of scholars, and the applicant was told that the sixteen teachers were found amply sufficient to instruct twelve children, but that they would welcome his services if he could provide his own class. This was exactly to young Moody's taste, and on the following Sunday he arrived at the school leading a procession of eighteen little "hoodlums" that he had gathered. This success made his special calling clear to him, and he continued to gather new scholars for others to teach, feeling that he was not sufficiently gifted for that work himself.

Through his persistent efforts the Wells Street Sunday School grew to larger proportions, until its accommodations were well taxed. The experience he gained here in building up the attendance of a Sabbath School and in its organization and administration, proved most valuable.

—From "The Life of D. L. Moody, by his Son."

In a previous issue was published the story of D. L. Moody's remarkable conversion, in which his S. S. teacher was directly instrumental. It is perhaps little wonder that Moody should have had such a high estimate of the importance of the S. S., and that his interest and activity in S. S. work should have filled such a large place in the record of his life. The foregoing article records his first personal efforts in S. S. activity, and other articles to be published from time to time will give further interesting experiences.

Perhaps somewhere in the annals of your School is an interesting "story" of S. S. work—a story showing the results of seed sown, or answering the question, "Does S. S. Work Pay". If so, do not leave it buried. Have it written and send it to this department, so it can be passed on for the glory of God, and for the inspiration and encouragement of other workers.

The New S. S. Report Blank

C. W. BOYER, Secretary
General Sunday School Board

For the year 1940, the Annual S. S. reports were made on a new Report Blank, prepared by the General S. S. Board, in co-operation with State Boards. Since this Blank was somewhat more complete than the one used previously, the Board was anxious to check the reaction to the new Blank. So, one question on the Blank asked: "What are your comments regarding this new Report Blank?" To this question, thirty-five took the trouble to express themselves, and we were gratified with the extent of this response. These replies might be classified as follows: Favorable comment together with criticism or suggestions, 4; Unfavorable, 7; Favorable, 24.

A report on these comments, we believe, would be of general interest, especially since the time is here again for making out the S. S. reports for another year. Below are given all the comments in the first two groups mentioned above, and half of those in the last group.

we are really a community and interdenominational School."

6. "Too complicated."
7. "Too many questions."
8. "Too many same questions, and too much detail."
9. "The simpler I can make my advertisement of my business, the more people will read it. We are making this one more detailed each year and I am quite sure less folks will read it."
10. ".....(the treasurer) and I worked two nights (one till nearly midnight) trying to get financial report to balance, beside all the other work." Suggestion: "Less red tape."
11. "We think this report is superfluous for a country S. S. such as we have." Suggestion: "Simplify Report Blanks."

III. Favorable

(Number in parenthesis is average attendance for 1940 and is given to indicate size of School.)

12. (22) "A good report."
13. (16) "Quite thorough and stimulating."
14. (143) "Your Blank looks good to me."
15. (67) "I feel that this new Report Blank is very complete and appreciate your sending two copies which enables us to keep a copy of the report for our own records."
16. (51) "New Report Blank is superior. The Financial report is very clear and concise. It is fine to keep the S. S. Standard before our Church and the S. S. leaders."
17. (66) "This Report will make the State S. S. Board and General S. S. Board a better picture of the work being done by the School."
18. (168) "Splendidly comprehensive. I worked several hours getting out this report."
19. (70) "Fine work indeed. It should encourage better bookkeeping, more interest in others' souls for Christ."
20. (45) "I am saying in regards to this Report Blank, it is one that I approve, although it requires a more accurate account of the Sunday School than I was expecting. Am sorry to say I neglected to keep such a report, but promise to do better in the future."
21. (77) "This Report Blank to me is grand. It has shown me the need of more efficient work and reports."
22. (94) "I find this Report very good. It really finds where the S. S. stands."
23. (44) "I like this new Report Blank. It stimulates interest and gives a goal to strive to reach. I hope next year we can have a better report."

Space does not permit detailed comment on the foregoing expressions. In a general way, we believe the criticisms in group I and II can find their answers in group III. While on the part of some, the Blank was considered "too complicated", with "too many questions" and too much "red tape," on the part of others, this same characteristic was found to be "thorough and stimulating" and "splendidly comprehensive." While in one case, criticism is inferred because of the tedious tasks imposed of providing a balanced financial report, in other cases there was the more salutary reaction of seeing the need for "better Bookkeeping"

I. Approval, with Criticism or Suggestions

1. "I like the form of your new Report Blank. However, it is quite a task to fill out all details such as enrollment by departments."
2. "This Blank seems quite complete to me. Some of the questions are a little bit hard for the small S. S. to answer, but I can see that they are necessary for larger schools."
3. "I think it is very good for old established Schools. Somehow I feel it does not do justice to city, village, rural and Home Mission stations. The older, well-established Schools have the advantage."
4. "I have no fault to find, but find it difficult to carry out all suggestions offered. However, it would be worthless if not carried out by what Paul writes: 'The love of God constraineth us.' Otherwise, if it is only carried out to rate high in per cent, there would be a lot of machinery with little Spirit."

II. Unfavorable

5. "The present Report Blank is not adapted entirely for our set-up because

and "a more accurate account of the S. S." On the part of some, the filling out of the Blank was found to be "quite a task." We agree that this is true, and perhaps this fact forms the basis of most of the criticism. Yet there was one superintendent who was actually *gratified* by the fact that the Blank was sufficiently "comprehensive" that it required "several hours" of his time to make out the report.

It is admitted by the General S. S. Board that the filling out of the new Report Blank is not a small task if it is done as it should be. Are the advantages of a report, of a more or less complete nature such as this, sufficient to justify the effort in making it? *We believe they are*, and are listing what we consider to be three such important advantages, all of which are brought out in the comments in section III.

First: "A more accurate account of the Sunday School."

This advantage is clearly brought out in comments Nos. 19, 20, 21, and 22. We do not quite agree that a report of this nature could be judged by the same principles as those for advertising, which analogy was used in one comment. We would compare it rather to a "Profit and Loss Statement" and "Balance Sheet" of the Sunday School. We honestly believe that the filling out of such a Report Blank, if done conscientiously, will require a fairly careful analysis of the work of the School during the year; and if the preparation of such a report "really finds where the School stands," we would certainly say that it had accomplished one of its major objectives.

Second: "A Better Picture."

The person who made this comment recognized that a more complete report would give a "better picture" of the work of the School to the State and General S. S. Boards. This, we would say, is another important purpose of the Blank. And not only is this better picture of interest to the State and General Boards. We believe it has very definite value to the local School leaders. Report Blanks are now mailed to each Superintendent *in duplicate*, so that one copy of the report may be retained by the School. We suggest that this duplicate "picture" be posted in the School with an announcement concerning it; and that it also be made the basis for study by the local S. S. Board, or other School leaders, with a view of strengthening and improving the work of the School. We believe that a more "complete picture" is a "better picture", and that such a picture can be of very definite value to the School itself, as well as to the other interested Boards.

Third: "A Goal to Strive to Reach."

Education, inspiration, stimulation—to provide these is, definitely, an objective of the new Blank; and some of the replies received indicate that this result is being realized. Worth while? What would you say? "It stimulates interest, and gives a goal to strive to reach." This comment came from a small school in a rural mission field. If the leader of such a School should find stimulus in the new Report Blank, we have reason to feel that it may not be lacking in the possibility for such stimulus to our Sunday Schools as a whole. And to the extent that it is regarded as providing "a goal to strive to reach," will we feel that

the Report Blank is accomplishing another worth-while objective.

We would not infer that the General S. S. Board is insensitive to suggestions or criticisms received. Some changes have been made in the Blank being used for 1941 on the basis of suggestions received. The Blank being used this year is again only printed for the one year. There is still time, and opportunity is still given, for further suggestions to be offered, before the Blank is printed in final form.

Why should an article such as this be published in this manner, when the Annual S. S. Report is prepared by only one person, or by a comparatively few persons, in each Sunday School? The reason is this: We feel that every member of the S. S. is a "partner" in the work of the School, and for that reason should be interested in the "Balance Sheet." We would like to repeat the suggestion made above that the duplicate copy of the report retained by the School be posted, with an announcement concerning it, so that it may be examined by all who are interested. If your report is not posted in your School in due time, ask your Superintendent about it. Also, anyone desiring a copy of the Blank for personal study or reference may obtain the same by writing the secretary of the General Board.

Note to Superintendents:

Copies of the Blanks for submitting of the 1941 Annual Report will be mailed to you soon. In territories served by State Boards, Blanks will be mailed by State or provincial secretaries and should be returned to them. Prompt return of reports will be appreciated. The General Executive Board has now arranged to secure S.

S. data for their report from the General S. S. Board, and this makes it still more important that reports be submitted promptly, so that this necessary data can be compiled. Will you cooperate? Thank you.

One of the Reports received for 1940 was made out by the local S. S. Board, (which included the Superintendent), and the report carried the signatures of *all five members of the Board*. An excellent idea! which we are glad to pass on with approval to other Superintendents and local Boards.

2101 Windsor Road,
Dayton, Ohio

OBITUARIES

(Continued from page 48)

Baker, Joseph Cober, E. A. Ditson and P. J. Wiebe. Sr. Baker chose as her funeral text, Rom. 8:1. Interment in adjoining cemetery.

GROVE—Annie H. Grove was born December 25, 1852, and died December 31, 1941, aged 89 years and 6 days. She is survived by one brother, Michael H. Grove, Lancaster, Pa., and one sister, Martha H. Kuhn, Mt. Joy, Pa.

Sr. Grove was a member of the Brethren in Christ Church for 70 years. She was among the first of the young people in Lancaster County to join, as at that time there were very few young people in the church.

Funeral services were held at the Mt. Pleasant Brethren in Christ Church, with Bish. Jacob T. Ginder and Eld. Graybill Wolgemuth in charge. Burial in adjoining cemetery.

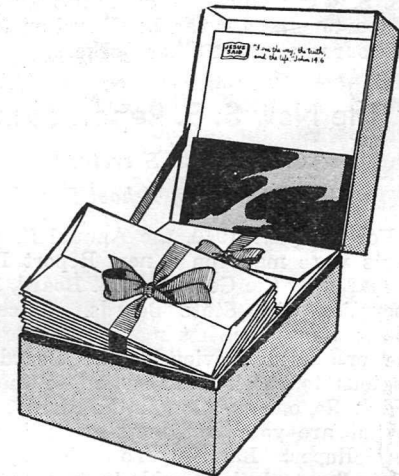
YELLIS—Mary Martha Hunsicker Yellis, born Oct. 18, 1884 in Schwenksville, Penna., passed in triumph to meet her Lord from her home at Anaheim, Cal., Jan. 12, 1942, after months of intense suffering. She leaves to mourn their loss, her husband, Wm. K. Yellis and four children: Mrs. Elmer Eyer, on the Mission Field, N. Rhodesia, S. Africa; Mrs. Abner Haldeman, Anaheim, Cal.; Thomas E. Yellis, Fullerton, Cal., and Corporal Henry A. Yellis, Camp Polk, Louisiana.

The funeral was held from the Anaheim funeral parlors and the Upland Brethren in Christ Church, Rev. Bergen Birdsall, Rev. Alton C. Mamath and Rev. C. R. Heisey, in charge. Interment in Bellview Mausoleum.

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