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V.L. Stump

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EVANGELICAL VISITOR

Volume LV.

Nappanee, Indiana, April 13, 1942

Number 8

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ONE DAY AT A TIME - - -

By Dr. Ralph W. Hamer



ONE DAY at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time — but the day is so long,
And the heart is not brave and the soul is not strong.
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
“Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake; I never will leave.”

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient, we walk not alone;
As the day, so the strength that He giveth His own.

—SELECTED.

CIVILIAN PUBLIC SERVICE NOTES

* * * *

Boys in Mennonite Camps

The records at the Akron, Pennsylvania, office list the following number of boys in the Civilian Public Service Camps which are administered by the Mennonite Central Committee:

C.P.S. Camp #4, Grottoes, Virginia.....	136
C.P.S. Camp #5, Colorado Springs, Colorado	149
C.P.S. Camp #8, Marietta, Ohio	68
C.P.S. Camp #13, Bluffton, Indiana	131
C.P.S. Camp #18, Denison, Iowa	142
C.P.S. Camp #20, Wells Tannery, Pa. (Sideling Hill)	122
C.P.S. Camp #22, Henry, Illinois	152
C.P.S. Camp #24, Hagerstown, Mary- land	22

The total number of boys in Mennonite-administered camps is 922.

C.P.S. Camp #21 at Cascade Locks, Oregon, has 28 Mennonite boys and C. P. S. Camp #2 at Glendora, California, has 11 Mennonite boys.

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Civilian Public Service Camps Throughout the Country

There are a total of 26 Civilian Public Service Camps throughout the United States at the present time. Of this number 9 are administered by the American Friends Service Committee, 9 by the Mennonite Central Committee, 6 by the Brethren Service Committee, and 2 by the Association of Catholic Conscientious Objectors.

Eleven of the camps are cooperating with the Forestry Service, 11 with the Soil Conservation Service, 2 with the National Park Service, 1 with hospital service, and 1 with Public Health Service.

*** ** *

Denison Campee Transferred to Akron Office

Otto Sommer, a campee from the Denison, Iowa, camp, has been transferred to the Akron, Pennsylvania, office where he assists in the secretarial work connected with the Mennonite C.P.S. Camps. His services as a member of the Akron office staff are being rendered on the same basis as those of any other assignee in the C.P.S. Camps. Mr. Sommer is originally from Iowa and is a former student of Bethel College.

*** ** *

Questionnaire Changes

In order to avoid any possible confusion in the minds of those who will be receiving and completing the questionnaire (Form 40) in the near future we call to your attention the following changes in the new questionnaire: First, it specifically states that a registrant will receive notice from his local board of classification. Second, it eliminates under Series 10 the confusing statements regarding combatant and non-combatant service. Many registrants agreed to non-combatant service because in the absence of any reference to alternate service in the old questionnaire they supposed non-combatant service meant C.P.S. assignment. The new form simply calls for the signature of the conscientious objector under the fol-

lowing statement: "By reason of religious training and belief I am conscientiously opposed to war in any form and for this reason request that the local board furnish me a special form for conscientious objectors (Form 47) which I am to complete and return to the local board." This statement also obviates any argument with local boards concerning the giving of Form 47.

RELIEF NOTES

Brother Byler Visits Switzerland

In a letter dated February 28, Brother Joseph N. Byler gives interesting impressions of a visit which he made to Switzerland. Besides visiting Bern and Geneva, Brother Byler worshipped with the Mennonites at Langnau. Brother Byler's purpose in visiting Switzerland was to make investigations regarding a long-range relief program for which contacts with the Swiss government would be necessary.

Compiled by Grant M. Stoltzfus
Released April 1, 1942

*** ** *

Clothing Distributed in England

Brother Peter Dyck's letter of February tells of meeting requests for clothing in Leeds, Manchester, and Liverpool. He was able to deliver clothing to these points in person, in one instance using the basement of a church as a center of relief activity. Old folks and children were the chief recipients of the clothing.

His letter closes with this sentence: "We continue in hope and faith: Hope—that 'in all these things we shall be more than conquerors'—and Faith—that God's Hand is in all events and all events are in God's Hand."

*** ** *

More Food for French Children

Brother Joseph N. Byler writes that the Mennonite relief program in France has the good fortune of securing another month's supply of food for the school feeding program. Four tons of chocolate and four and three-fourths tons of apricot jam have been secured for the school children of Lyon.

*** ** *

Unique Service Performed by Boys from Henry and Bluffton

Boys from the Henry and Bluffton camps made an interesting footnote to the newspaper stories about the tornadoes that recently devastated towns in the middle west.

In Lacon, Illinois, a tornado destroyed around one hundred homes, with a loss estimated at one-half million dollars. Boys from Camp Henry, Illinois, worked a total of one hundred twenty-four eight hour days to clear the streets of the debris from the ruined homes.

Goshen, Indiana, was also struck by a tornado, with considerable damage resulting. A newspaper story gives the account of Brother R. L. Hartzler, director of the camp, accompanying thirty boys from the Bluffton, Indiana, camp to Goshen, where the boys engaged in cleanup work for some time. During their stay in Goshen the boys were, according to the account, quartered in the basement of the Eighth Street Mennonite Church.

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Changes in Staff Members

Dr. Merle Schwartz and wife arrived at Sideling Hill Camp, Wells Tannery, Pa., on March 11. Dr. Schwartz's duties at Sideling Hill Camp will be those of educational and assistant director, as well as camp doctor. Sister Schwartz, who is a trained nurse, will serve as camp matron. Brother and Sister Schwartz are missionaries under the Congo Inland Mission Board, but due to the present international status are unable to sail.

Sister Anna Klassen, after several months of faithful and efficient service at Sideling Hill camp, has returned to her home at Hillsboro, Kansas.

Brother Delvin Kirchofer, who has been serving generously in the Civilian Public Service program at Denison, Iowa, and Sideling Hill (Wells Tannery), Pennsylvania, will soon begin service at Grottoes, Virginia. Brother Kirchofer will temporarily serve as educational and assistant director at Grottoes until a permanent appointment is made to that position.

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PEACE SECTION NOTES

Registration of men 45 to 65 is set for April 27. So far as is known, the same rules are applicable for this registration as for those preceding. It is not yet known what regulations will be enacted for their selection for service nor what types of service they may be asked to render. Legislation is under consideration at the present time.

Our appeal for your help is renewed. We would like to have a registry of medical students who are C. O.'s. If you have a student in medical school who is a relative or is in your church or under your spiritual oversight, or if you even know of such students with whom you have no direct responsibility, will you please send us their names and addresses. We urgently need this information. —Jesse W. Hoover.

RELIEF AND SERVICE COMMITTEE

Treasurer's Quarterly Report

from Dec. 31, 1941 to March 31, 1942

Balance on hand December 31, 1941.....\$4,898.24

RECEIPTS

Ashland-Richland District, Ohio:	
Chestnut Grove Cong.	\$ 105.00
Brown County District, Kansas:	
Pleasant Hill Cong.	31.96
Buffalo Mission	123.00
California District:	
Upland Cong.	250.00
Canoe Creek Mission District, Pa.	46.10
Center, Clinton & Lycoming Co. Dist.:	
Cedar Springs Cong.	15.00
Colyer & Green Grove Congs.	5.00
Fox Hollow Cong.	41.47
Marsh Creek Cong.	15.50
Chicago Mission	40.75
Clark County Dist., Ohio:	
Beulah Chapel Cong.	395.00
Clear Creek and Ray's Cove Mission Dist., Pa.	5.00
Cumberland District, Pa.:	
Carlisle Cong.	43.00
Mechanicsburg Cong.	319.80
Junior Girl's Class of Mechanics- burg S. S.	25.00
Cross Road's Cong.	18.00
Pleasant Valley Cong.	32.00
Dauphin-Lebanon Dist., Pa.:	
Harrisburg Cong.	11.00
Palmyra Cong.	56.00
General as to district—Offering at Fairland	115.25
Dayton District, Ohio:	
Dayton Mission	85.00
Fairview Cong.	125.00
Fairview Cong.—Mr. & Mrs. B. M. Hess	100.00
Donegal Dist., Pa.	54.00
Franklin Corner's Mission Dist., Ill.	69.50
Grantham Dist., Pa.	110.00
Granville Mission Dist., Pa.	20.00
Graterford Dist.	55.50
Indiana Dist.:	
Locke Cong.	37.41
Garrett Cong.	75.00

(Continued on page 136)

What Shall We Do Now?

RECENT reports from workers on the Foreign Mission fields should stir the home church into real activity. Their appeal should keep us from growing careless and indifferent, and should enable us to realize the urgency of going forward in missionary endeavor. In this paper we have a statement of the Foreign Missionary Board, telling us why no workers are being sent out. We appreciate the fact that conditions have hemmed in the activities of our Board, and they must feel as though their hands are tied. Our missionaries on the field might feel like criticizing a bit this apparent inactivity and immobile condition of the home front. Those of us at home might also join the ranks of those who criticize; but we wonder if it would accomplish anything. Would it not be better if immediately we would seek a way to untie the hands of our Foreign Missionary Board so that they could be free to return furloughed missionaries to their stations and to send out new recruits.

"How shall we do it?" asks someone. We think we have an answer. It has never yet failed. It may mean that we'll have to pull our belts up another notch and go deeper than we have ever gone before; but let us not forget that "Prayer changes things". If the disciples in the early days of the church could pray down a miraculous deliverance for the imprisoned Peter, surely we should be able to pray a way through for some of our missionaries to be returned to the field.

Begin the Day With God

TO the devout Christian, there is nothing else that seems so vital to the necessities of each new day as those moments spent in meditation and prayer, upon arising each morning. In this busy world in which we live, it is doubtful if any of us take the time we ought to take for prayer and meditation; but whatever time is dedicated to this purpose is sure to bring rich reward. It will mean more to your soul than all the radio programs to which you can listen, however good these may be.

Human progress has developed many lines of communication. The radio is one of them and there are many things communicated to us that we would otherwise not receive. These may be good, bad and indifferent. With all of this, we will never find a better way to commune with God than that outlined in the Holy Scriptures many centuries ago by the Psalmist, who declared, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." When this is done, no matter what the tasks of the day may be, or what the hardships are through which we will need to



pass, we are better prepared for all that may come to us because of those moments spent in devotion.

Will America Take Heed?

NOW that we are engaged in a war of such gigantic proportions that it makes all previous conflicts seem as only a drop in the bucket, and with everybody being urged to go "All out for war", and with that sickening feeling that many people have that something is not just right in America, we wonder how many folks will be awakened to the true need of our country. The past several years have brought to us a most vivid picture of the decline and fall of nations which have forgotten God, so that it ought not to be hard for us to get our bearings.

Quoting from Dr. Walter A. Maier of Concordia Seminary, who repeated the following editorial over the air, which had originally appeared in a Paris newspaper, we note: "We are going to pay for sixty years of de-Christianization, falling birth-rate, decline into paganism, and materialism. We have worn out the patience of Providence. We have disgusted the good God Himself."

As pointed out by Dr. Maier, "The good God" comes glibly from Catholic tongues, as though it refers to an idol. What vain, distorted ideas people have of our Heavenly Father; and yet, with it all, this confession discloses a conscious need and realization of opportunities passed by and neglected. It at once acknowledges that there is a better way and that failure to acknowledge God, to worship Him and to live as He has outlined in the Holy Scriptures, is sure to bring dire results individually and nationally. What will America do? Will we learn our lesson and make our return to God, as a nation, before it is too late?

That Disciple Whom Jesus Loved

PERHAPS there was just a bit of jealousy among the disciples because of the nearness to the Saviour enjoyed by the Apostle John. In the daily experiences these disciples had with their Lord and with the multitudes, it seemed that John alone availed himself of the opportunity of drawing so near to Christ that he could lean upon His breast. There was something about the Master's touch that seemed to smooth out all the wrinkles, all the tiredness and every bit of disappointment that he may have met during the day. We may

rest assured, however that for John to have the privilege thus afforded him, he needed greatly to discipline his life, and he further determined that, notwithstanding the taunts and dissatisfaction of others concerning his attitude, he would remain near to Christ.

A disciple of the Lord Jesus is a leaner, a follower, one who draws near, one who keeps himself under and is in subjection to the Master in all things. Each one of these twelve apostles had the same privilege that John had. We will grant that perhaps he was the youngest of the twelve and naturally felt more keenly than anyone else the need of that Divine companionship; but there is nothing in the Word to indicate that Jesus ever denied it to the others. They were all free to come.

Vitalized Christianity

IN the Sermon on the Mount Jesus awakens His hearers to a new responsibility for Christians in every age. He said, "Ye are the salt of the earth." Without doubt He referred to that indument of divinity, or the divine nature, to which Peter refers, which should be theirs when they were regenerated and endowed by the grace of the Holy Spirit. In other words, He endeavored to say to His disciples that they should be seasoned or savory with salt, and that "If the salt have lost its savor, wherewith shall it be salted."

In this great parable of our Lord, He stresses definitely the need for every Christian life to be so seasoned with divine grace that they would vitalize the lives of all with whom they come in contact. A sincere Christian life always wields an influence. It has a purifying influence; a preservative influence; and even though you go among ungodly men, if you carry with you there that saltiness, that vitalized Christianity, which is lived in sincerity and truth, there will be a respect for the principles for which you stand. Men who are accustomed to swearing at anything and everything will often, when they let slip an oath, apologize immediately to the Christian for their talk and often for their conduct.

Our government has found that it is vitally necessary that our soldiers be provided with the proper amount of salt. When living in certain temperatures or having undergone prolonged physical exertion, they lose an excessive amount of salt through perspiration. This means a loss of efficiency, brings fatigue and often results in heat cramps and exhaustion. So vital is salt to the welfare of the troops, that special pains must be taken to guard against exhaustion by a liberal supply of salt.

It is just as necessary that the Christian
(Continued on page 126)

GIVE ME A MAN . . .

Charlie B. Byers

I Samuel 17:10

THE peaceful valley of Elah is enclosed by two armies; on the one slope the Israelites under the command of the great, square-shouldered King Saul have set the battle in array; while over against them on the opposite slope the mighty and cruel Philistines, Israel's old foe, have likewise prepared for the fray.

Israel fears to take the offensive. While all men, clad in uniform with glistening swords and heavy armor, stand by in military order, behold as the morning sun appears a great man whose height is six cubits and a span, armed with a coat of mail, legs and shoulders protected with greaves of brass, and carrying an unusually large sword, is noticed on the opposite slope. Then they listen to his cry, "GIVE ME A MAN," and he disappears until sunset, when he again appears and hurls defiant insults at Israel. Forty long days go by; still this audacious, haughty Philistine makes his appearance twice daily and presents the challenge to the men of Saul's army, whose hearts fail with fear.

Alas for Israel! Who is now under the leadership of this Saul, who is a backslidden holiness preacher. What? Saul? Yes, listen to these words taken from I Samuel 10, "And it was so that when he had turned back to go from Samuel, God gave him another heart . . . and the Spirit of God came upon him and he prophesied among them." Then later, remember how Saul refused to compromise and come under the cruel demands of old Nahash the Ammonite, who wanted to take out all the right eyes of the men of Jabesh-Gilead, but Saul arose in the fear of God and with the help of the men of Jabesh-Gilead subdued Nahash and won the victory. Now it is not so, for he is backslidden; disobedience has brought him low; fear, distrust, and emptiness fill his heart, and "God answereth him not, neither by dreams, nor by Urim, nor by prophets." So he now finds his army and himself badly in need of God. What a dilemma is now before him! What a terrible plight for one who has one time been in fellowship with God. Yes, certainly and surely, fears, perplexities, problems, and anxieties increase for that soul. Like poor Saul, that one sits cowering in his tent while the mighty giants of the world strut on.

Mighty giants of all ages have defied the Church. Let us note here that Saul and his army are a type of the cold church, while Goliath and the Philistines are typical of the world, and we shall see further that the reason for Israel's losing the victory at first was because there was no man there who knew the Lord. With this in mind, we say the Church of the twentieth century is no exception to this Giant oppression. See here a few of the great giants that defy the Church of today to get free from their clutches.

GIANT FORMALITY is a mighty, old fellow. Mailed with Ritualism and Traditionalism, and armed with Ecclesiasticism, he manages to keep individuals, pastors, and even whole congregations under his sway. He is no small man, and he dares to defy

the people of God to keep free of his rule; he gets the pastor to believe that after all it is better to go on in this way than to have an old-fashioned, sin-killing revival that saves men from sin, sanctifies them wholly and stirs the devil. Why, even the church at Smyrna, small as it was, stirred the devil enough that he wanted to cast some of them into prison. Giant Formality keeps the church fast by getting the formalist to be afraid of the Holy Ghost-filled life, for fear of fanaticism. Of course, he believes that testifying to victory, shouting glory, saying "amen", and the like, are all in the field of the fanatics; in fact he looks so much at fanaticism that he never seems to see their formalism. This giant prevailed greatly in the days of Jesus and Paul and is still very much alive.

GIANT CARNALITY, too, is a tall ten-foot monster who likes to defy the church to get free from his domain. He likes to get perched on some precarious height and then makes all fear the results if he be disturbed, until finally like Saul's army, we take it for granted that he cannot be subdued but must be let go as was Goliath. Many good men, who, one time, were not afraid to cry out against this giant in all his forms and tell people that there is a possibility of being delivered completely from his rule, now cower before him, worrying with the problem of living down his appearance from sunrise to sunset. "I dare you to testify to deliverance," he says to the believer; "You'll get in trouble, if you preach it," he says to the preacher, and "You'll lose your reputation if you seek to be sanctified," he says to the believer. Forty days was a long time for the armies of Saul to languish in despair for fear of this man, because of his words. But how many souls have been struggling for years, intimidated by the threats of Giant Carnality. Unless there is a MAN who is not afraid of his defaming and threats, and, like little David cares not to live unless the Giant is dead, he will continue to live on.

WORLDLY CONFORMITY carries a spear about the size of a weaver's beam and threatens to pierce through or cut asunder all who would dare to say anything against him. He defies the Church to come out against him, and if she is backslidden, she is afraid to take up the challenge, and so instead of coming out from among the world and being separate as the Lord has commanded she remains quiet and does not lead in the offensive against him. He dares the flaming minister to preach against pride, fashion, style of dress and undress and thinks it very unethical even to mention it, because the presiding elder's wife or the Sunday School superintendent's wife or some other prominent member, like old Jezebel, likes to paint and powder and go along with the prevailing styles.

This does not only apply to the styles and fashions of dress. While we may remain free from this giant on this line, socially we may think we cannot remain free, but must change our spiritual meetings for a social betterment program. Then there are

picnics, parties, banquets, just innocent card games, a harmless church parlor dance. There must be eating and drinking with most of our class and committee activities so as to get the most of the people to come. In speech we dare not be too solemn, talking spiritual things all the time. You know it is better to laugh and joke, and run on the other fellow, etc., as this all helps to make a good social program. Now this old giant is a cunning fellow and he carries that great sword to pierce all who dare to come out against him. It takes a MAN.

GIANT REASON, too, cries out and says, "Why are ye come out to set the battle in array?" This big man of Gath has kept many dear people out of the experience of Holiness for many years, some for a lifetime. "If I can't reason it all out I won't believe that it is possible to be delivered, and why even take up the battle." So he reasons away the power of the blood to cleanse and make holy. As for the miracles, they too can be solved by twisting the Word a bit. Giant Reason takes away all the supernatural of the Bible, the New Birth, and the experience of heart purity and kindred experiences. The modern Church has so come to listen to this giant that she does not expect God Almighty to reveal Himself in mighty power to the solving of the most intricate problems. So she struggles and grapples with unsurmountable difficulties like Saul had to do because he could not get an answer from the Lord. Well, hallelujah, the works of Grace to the soul are, and always shall be, supernatural. This old giant told the rich young ruler that it was unreasonable to go and sell all that he had and give to the poor and then come and follow this Nazarene. Paul says, "It is our reasonable service." Reason calls it all a mere change of mind or a sentimental upheaval and fits well only those of inferior intelligence, and, because there is no MAN, he continues to defy the armies.

These four great giants: FORMALITY, CARNALITY, WORLDLY CONFORMITY, and REASON, with a host of others, are stalking up and down before the Church and crying, "Give me a man, a man who can cope with my ability and I'll serve you, otherwise you are my servants." As truly as Saul and Israel were defied by the giant of Gath, the Church of today is likewise defied. Who will take up the challenge? It takes a MAN.

Let us look again now to the armies of Israel. We find them cowering in their tents, filled with fear and consternation and perplexed about the whole situation. The faces of the soldiers plainly show that all realize the gravity of the situation. All Goliath asks for is a MAN. Saul, can you find a man? Oh, plenty of men, but no MAN! No doubt the problem-conscious King calls in all the regiments and all his aides to try to solve the question. So indeed do our church problems increase when the members are backslidden. Had Saul been living where he once had been he would soon have had a message from the Lord that would have inspired the hearts of all his men. The giant would have been slain probably without even a chance to hurl his insults at Israel.

Well, Saul, you surely have a problem and now you must find a MAN. Call some worker conferences, some committee to-

gether, some aid society, or even the rally club. Organize the army better and feed your men a little more, and even though none of these things can help, you will at least have had the satisfaction of knowing that you have done something. Surely the Rally Club ought to be able to encourage your men and subdue the giant. But among all the regiments there is not one MAN found who will be able to cope with the situation. How disheartening! The prohibition league, The Reform League, Federal councils, organizations of all kinds, clubs, societies and fraternities, all emerge from their sessions without a solution for the problem. Each morning and evening the Church suffers the same old reproach to the shame of all. Oh! great God, do deliver us! Alas what shall we do? Let us, someone suggests, take the advice of the program committee and try to scare the old ten-footer with a good program, a pageant or something of the kind. So we work and plan and practice. We render the program, but the next morning, we hear the same old cry, "Give me a man!" Even the organization of another society cannot help. All these have proved to be only spineless jellyfish in the face of the brazen man of Gath. No, it is not another organization that Saul needs. It is power to move the one he already has, and there is no substitute for God-power to move or remove Giants.

My own soul reaches the burning point here. Shall we be satisfied to go on without victory, without seeing souls saved, without seeing the devil stirred, communities moved for God, without seeing flames of fire in our pulpits? Can we stand to see the whitened harvest fields unreaped? Will we stay in the defensive or shall we lead in the offensive against the devil? God, do "give us a MAN."

After long tarrying Israel again sets the battle in array. Just at this time a lad emerges from the dusty old path that leads to Bethlehem, carrying some supplies and provisions for his big brethren who are in the army. This lad, even though very small, was used to having victory at home in his everyday life. On one occasion a lion defied his authority as shepherd of a flock of sheep; on another occasion a bear, but he slew both of them. Now he hears the Philistine cry out, "Give me a Man", defying the armies of Israel and God. David turns to some of the soldiers and asks why someone does not go out and claim the victory. "Victory," scoffed Eliab, "why, no one can have the victory over such a man as this." Poor little David, like many an humble saint, is criticised for having a wrong motive and only wanting to see the battle. Of course, so far as Saul's army was concerned there wasn't going to be any battle for they were afraid. Someone who wasn't afraid was to take the lead if there was to be any battle at all. In the end it was not David who watched; it was Eliab and his powerless crowd.

David, declaring that there is victory even over this uncircumcised Philistine, is brought before the King. No doubt Saul expected to see a great warrior, clad in full armor, a man of great stature. However, it is only a small shepherd boy with a simple testimony of victory. I almost hear Eliab, his eldest brother, murmur and say,

"there he is, boasting again." Yes, he surely is a humble looking boy to be a conqueror, but how many times have humble saints done that which the doctors and lawyers thought impossible. Hallelujah! the weapons of our warfare are not carnal but mighty through God. Saul proceeds to tell David of his inability: "Thou art not able; you are only a youth; you are not learned in war, and you have no armor or equipment. Why, even the B. B. (Big Boys) have failed and how much less you now! Why, you are only a stripling." In our terms today we would say, "You have no education; you have never preached much; your talents are not very many; you can't talk fluently, nor even read Greek; in fact, you don't look very much like a great man." That may all be true, but remember old Balaam's ass could get a vision of angels easier than Saul could. Hallelujah! "However, my boy," Saul goes on, "if you insist on the fight you must let us equip you for it." What fallacy! If it lay in the size of the man, David's brothers the B. B. (Big Boys) were much larger than he. Why then had they not put the old giant to flight? If it were in the training, Saul had a whole host of trained men who were languishing in despair in their tents, and furthermore, if it lay in Saul's armor, which he compelled the boy to try on, why hadn't Saul himself put it to use to kill the monster?

No, Israel's lack of victory was not because there was a scarcity of large men, spears, armor, trained soldiers, and the essentials of war. It was because they were out of touch with the God of Heaven, the God of battles, the King of Glory, and were backslidden in heart. We, the churches of today are not defeated and overrun by the evil, primarily because we lack the essentials of victory from a natural standpoint. We have trained workers, fine buildings, nice choirs, eloquent preachers, rich members, many organizations, plenty of programs, a great amount of machinery, and still do not lead in the offensive against the devil.

Here David put on this armor. Oh! yes, now you look so much better, more like a giant KILLER, or a HERO." "Maybe so, but it doesn't feel right," says the lad. Thank God, he knew when he had the right feeling. Then, he said, "I haven't proved it either." See the aides of Saul look as David lays aside the heavy armor and reaches again for the sling and the shepherd bag, slips down to the brook and selects five smooth stones. What simple ammunition! He rushes out to meet the cursing, defaming, uncircumcised Philistine; a whirl, a sling, a hit, and the giant of Gath comes to the earth. THE BOY IS A MAN! The giant is slain and Israel rushes to the spoils as the Philistines flee away.

"Give me a man". All this giant needed was a man who would rather be dead than hear him defy the armies of the living God. He was willing to be scoffed at, and mocked, even misunderstood by his brethren, but he went in the Name of the Lord.

Let us not be satisfied to take the defensive only; let us push a crusade against the world, the flesh, and the devil, by being filled with the Holy Ghost. Remember that even though a lot of the things that Saul and his men had were needed in the average

battle; yet withal, without the power of a holy, obedient life they were useless and only proved a failure. A cold, backslidden compromising Church cannot expect to rout the enemy. In the Name of the Lord, let us resolve that by the Grace of God we will seek to know all the will of God for our lives, walk in the light. Do not compromise with the cold-hearted professors and the world, then the giants shall be SLAIN.

The Church

There is considerable discussion these days with reference to the church and its functions. During the past few years of riotous living, when millions of families raised in the church have forsaken it on Sundays for the golf club, picnics, the beaches and other diversions, it is a fact that membership and attendance at church has suffered. The depression, however, is bringing men back again to their churches. After one has reached the top of the hill and has a chance to look down on the sunset of life, he is impressed with what he has missed by loss of contact with his church. For a man to offer as an excuse that he does not need the church, for a man to refuse to support the many worthy activities of the church, is pure buncombe and selfishness. There are few women in this country to-day who can truthfully say that they do not need the church of their particular creed. In it most of us were baptized. Within the church most of us took the solemn vows of matrimony. And though we may scoff and ridicule it, within the church we learned the beautiful prayers that have remained with us through life and we remember the hymns we learned as we sang in the choir.

Do not forget your church my brothers. It has been the very foundation of your happiness and you shall need it or the services of its minister when the last great hour comes and you leave us.—Selected.

Happiness

HAPPINESS goes out from the heart before it comes in. It never by any chance stays at home. You can harvest it for the common good, but you cannot store it for your individual use. You can lend it, but you cannot borrow it; you can earn it, but you cannot accumulate it. A man must contribute to the stock of human joys before he can participate in its profits. To seek happiness without giving it is a futile quest; and all our longings for it, if we have not learned to give it to others, are as empty bottles in the wine cellar of the soul. Happiness never really was any good in this world but to give away.—*Publisher Unknown.*

Ye are blessed of the Lord which made heaven and earth. *Psa. 115:15.*

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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. Brenaman, Mary Kreider; for India, Anna Steckley.

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

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Permanent Church Headquarters

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

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Mtshabezi Mission: Elder and Mrs. W. O. Winger, Elder and Mrs. J. Elwood Hershey, Mrs. Naomi Lady, Miss Mary H. Brenaman, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102M, Bulawayo, So. Rhodesia, S. Africa.

Macha Mission: Elder and Mrs. Elmer G. Eyer, Miss Anna Engle, Miss Edna Lehman, Macha Mission, Choma, Northern Rhodesia, S. Africa.

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Elder and Mrs. Cecil I. Cullen, Gormley, Ont. Annie E. Winger, Delisle, Sask., Can. Bish. and Mrs. H. H. Brubaker, 118 E. Coover Street, Mechanicsburg, Pa.

Anna Wolgemuth, Lawn, Pa. Miss Effie Rohrer, Ludlow Falls, Ohio.

Mary Kreider, Campbelltown, Pa. Verda Moyer, 41 Hillside Ave., Souderton, Pa.

Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

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

Miss Sadie Book, Ramona, Kans., Box 93. Elder and Mrs. L. B. Steckley, 105 N. W. St., Abilene, Kansas.

HOME MISSIONS

City Missions

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

Buffalo Mission, 25 Hawley St., Buffalo, N. Y., Walter and Sadie Reighard.

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

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

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

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

Philadelphia Mission, 3424 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. Home Address: 311 Scott St.

Welland Mission: 36 Elizabeth Street, Welland, Ont., Can., Edward and Emma Gilmore, Mary Sentz, Luella Heise.

Rural Missions

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

Gladwin, Michigan: Mt. Carmel, Charles and Myrtle Nye.

Oak Grove, Melvin Stauffer.

Houghton Mission, Tillsonburg, Ont., Can., R. D., Idellus Sider.

Kentucky, Albert H. Engle, Supt.

Fairview, Ella, Ky., Hershey and Dalta Gramm, Ruby Clapper.

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

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

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

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

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

Institutions

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

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

Mt. Carmel Orphanage, Coleta, Illinois, Acting Supt. and Matron, Bro. and Sr. Paul Book; Helper, Sr. Katie Bollinger.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible College, Fort Erie, North Ont.

Special Announcements, Evangelistic Slate, Etc.

Attention, District Treasurers or Overseers

There are still a few Districts or Congregations and Mission Stations who have not paid their General Executive Board Assessment of 35c per member. Will you please do so at once as we wish to close our books April 30. Canadian Dists. remit to O. L. Heise, Gormley, Ont. Can., Treas. Those living in the States remit to Harvey W. Hoke, West Milton, Ohio, Treas.

THE SEVENTY-SECOND ANNUAL GENERAL CONFERENCE OF THE BRETHREN IN CHRIST CHURCH

will convene at the
Bertie Church, near Stevensville, Ont.

JUNE 11, 1942

All District Secretaries should forward at once names of Delegates, and matters of a local nature, which need confirmation, such as election of trustees, choice of non-resident overseers.

Reports of Committees and other matter which should appear in General Conference program must be in the hands of Conference Secretary not later than May 1st.

ORVILLE B. ULERY

Conference Secretary
1325 Maiden Lane Springfield, Ohio

Editorial

(Continued from page 123)

guard against the loss of that grace of God which will vitalize him. There is nothing so tasteless and utterly good for nothing, as savorless salt. It is completely described by our Lord, "good for nothing". We wonder if this description applies to the devitalized Christian!

The Value of a Real Home

A HOME is more than a place to stay. It is more than a place in which to eat, or rest or be happy. It is a place where the foundations of governments are laid, character is formed and human souls trained for either weal or woe, for God or Satan, for an eternity of joy or an eternity of poignant regrets. To be a father is to assume earth's greatest responsibility and to be a mother is to be the most blessed exemplar of all that true religion means. The most fearful propaganda in the world is that which would destroy the home.—*Publisher Unknown.*

News of Church Activity

Love Feasts

CANADA

Cheapside	May 23, 24, 2:00 P. M.
Clarence Center	May 23, 24, 3:00 P. M.
Boyle	May 30, 31, 2:00 P. M.
Howick	May 30, 31, 2:00 P. M.
Bertie—General Conference	
Markham	June 13, 14, 10:00 A. M.
Wainfleet	June 13, 14, 1:30 P. M.
Nottowa	June 20, 21, 10:00 A. M.
Frogmore	June 20, 21, 2:00 P. M.
Waterloo	June 27, 28, 2:00 P. M.
Springvale	June 27, 28, 2:00 P. M.

MICHIGAN LOVE FEASTS

Leonard	May 2 & 3
Merrill	May 23 & 24
Morretown	June 6 & 7

Ohio District

Fairview	May 2 & 3
Valley Chapel	May 9 & 10
Sippo Valley	June 6 & 7

Kentucky Mission District

Grassy Springs Communion Service	Saturday evening, April 25
Evangel Chapel	Saturday afternoon & evening, May 16

Pennsylvania

Messiah Home, Harrisburg	Apr. 12, 6:30 P. M.
Stowe Mission	Apr. 25 & 26—2 P. M.
Fairland	May 2 & 3—10 A. M.
Saxton, Pa.	May 2
Clear Creek, Pa.	May 3
Canoe Creek, Pa.	May 9
Mt. Pleasant	May 13 & 14—10 A. M.
Pequea	May 16 & 17—10 A. M.
Silverdale	May 16 & 17—2 P. M.
Cedar Grove	May 23 & 24—10 A. M.
Graters Ford	May 23 & 24—2 P. M.
Grantham, Pa.	May 24
Martinsburg	May 23 & 24—10 A. M.
Granville, Pa.	May 30 & 31
Cross Roads	May 30 & 31—10 A. M.
Mechanicsburg, Pa.	May 30-31
Montgomery (Franklin Co.)	May 30 & 31—10 A. M.
Air Hill	June 3 & 4—10 A. M.

United Zions Children

Ephrata	May 9 & 10—10 A. M.
Elizabethtown	May 23 & 24—1:30 P. M.
Annville	May 30 & 31—10 A. M.

On Saturday evening April 18 a communion service will be held at the Green Grove church. Everyone is cordially invited to attend.

HOME MISSION TREAS. REPORT Jan, Feb, Mar. 1942

Balance on hand Jan. 1	\$867.46
Lancaster S. S.	8.00
Rosebank S. S. Kan.	17.41
Grantham S. S.	19.57
Arcadia Church rent.	8.00
Sr. J. A. Yoder	5.00
North Franklin Dist.	40.00
Ruth Ulery	5.00
"Interested workers" Bath, Pa.	50.00
Bro. & Sr. Hennich	10.00
Silverdale S. S.	50.88
Martinsburg Young People's Society	14.50
Wm. Steinbreker	10.00
Cedar Springs S. S.	11.65
Roy Brubaker	6.00
Samuel Gish	3.00
John Brandt	1.00
Palmyra S. S.	21.16
Mechanicsburg S. S.	45.28
Rapho Dist. Council	39.00
Arthur Heisey, Kan.	25.00
A. Sister, Phila.	10.00
Harry Wiles	15.00
Mary Wiles	5.00
Hazel Compton	5.00
Locust Grove S. S.	24.82
Carlisle S. S.	41.61
Simon E. Bohen & wife	20.00
Mattie Graybill	5.00
Arcadia Church rent	8.00
Cross S. S. Special for Ky.	100.00
A. Bro. & Sr., Shippensburg	16.00
H. R. Alderfer int.	25.00

Pleasant Valley S. S.	14.68
Mrs. Elias Davis Special	20.00
Chino S. S.	20.67
Antrim S. S.	11.75
Pleasant Hill O. S. S.	50.71
Susan Caskey Bequest	300.00
Grantham Bible Conference	60.80
Grantham for Song Books	12.00
Helen Bowers	5.00
Ohmer and Rozella Herr	25.00
Elizabethtown S. S.	234.00
Manor Pequea Dist.	186.31
Manor Pequea Dist.	49.54
Bro. & Sr. Carl Derrick	10.00
Grantham S. S.	26.85
Colyer S. S.	15.00
Arcadia Church rent	8.00
Adam Byers & Mother	37.00

Expenditures

Payment on Stowe Parsonage	\$ 17.40
Bert Winger traveling expenses	28.00
Sarah Brubaker fare to Phila.	37.96
Payment on Stowe Parsonage	17.40
3 years Stowe Chapel fire insurance	25.50
Refund paid on Money forwarded	
Treas.	35.00
Wm. Lewis Auto repairs	45.00
Special for Home Evangel	65.00
M. L. Dohner fare to Detroit	11.45
Workers allowance	1472.50
Amos Buckwalter 4 mo. rent	50.00

Total	\$1805.20
Total Receipts and Cash Bal.	\$2620.65
Total Expenditures	1805.21
Balance April 1, 1942	815.44

Humbly submitted,
Abner Martin, Treas.

FINANCIAL REPORT OF THE HOME MISSION BOARD CANADIAN TREASURER Receipts for Oct. to March 31

Balance brought forward	\$600.10
Markham Cong.	55.11
Boyle Cong.	35.63
Markham S. S.	15.00
Cheapside Cong.	10.00
Interest	3.52
Rosebank S. S.	17.00
Sr. Edna Schock	3.00
Bro. & Sr. C. Wittlinger	9.00

Total Balance & Receipts	\$748.36
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Expenditures

Walter Reighard Allowance Oct.-Dec.	\$ 40.00
Albert Cober Allowance Oct.-Dec.	40.00
Idellus Sider Allowance Oct.-Dec.	20.00
Clara Steckley Allowance Oct.-Dec.	20.00
Albert Cober Allowance Jan.-Mar.	40.00
Clara Steckley Allowance Jan.-Mar.	20.00
Idellus Sider Allowance Jan.-Mar.	20.00
Sr. Winger Interest on Mission property	72.00
John Nigh Taxes on Mission property	26.00

Total Expenditures	298.00
Total Balance and Receipts	\$748.36
Expenditures	298.00

Balance	\$450.36
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O. L. Heise, Treas.

Canada

WAINFLEET, ONT.—We are glad to be able to report that again the Lord has given us a season of refreshing in our revival which began on Dec. 28, with Eld. E. Rohrer as our evangelist. The messages were fragrant with love and a deep concern for both professor and unsaved. Day services were held most of the time which were an inspiration and encouragement to those who were able to attend. We are thankful for those who penitently sought the Lord for the forgiveness of sins and for those who received help during the day meetings.

Many of the people of the neighbourhood, as well as the members, were unable to attend regularly because of working on shift work in our nearby towns, but the attendance throughout was fair, with the exception of one or two extremely stormy nights. The labours of our brother were appreci-

ated by the community and by the members, and we pray God's blessing on his fields of labour.

During the year an election was held for another deacon which resulted in a close vote between Bros. George Sider and Isaac Flagg. Both were chosen. Because of sickness the ordination of these brethren and their wives was not held until one evening during the revival. God's presence was felt in the ordination service and we know that God will give strength and wisdom to His servants as they minister to the needs of their fellow men.

Mar. 15. Two young sisters were received into church fellowship. May God bless their lives.
—Mattie Pye, Cor.

Michigan

MT. CARMEL, GLADWIN, MICHIGAN—Greetings; "if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God". Col. 3:1.

Easter means but one thing—the crucified Jesus has become the Risen Christ. Because Christ broke the shackles of sin and Himself rose from the grave, He alone holds out the one sure word of Life and Hope—here and throughout eternity. Easter is no delusion. Easter is infinitely more than the renewed life of some recurring spring. If Christ be not risen, then is our faith vain, and we might as well ring down the curtains on the supreme tragedy of the universe. Jesus' followers went to the tomb on that first Easter morning expecting to find the mortal remains of a great failure. Instead they found the miracle of great success. He had not failed—only they had, as we do. But at the garden tomb their sadness was changed into a new strange JOY. He was not there, "CHRIST is RISEN"! bringing eternal life to men. Death is not all; sickness, discouragement, failure and sin need not be the end. The glory of Easter morning cannot be touched by such as these, "HE IS RISEN! and because He liveth, we shall live also." "You ask me how I know He lives, He lives within my heart."

You have no doubt already noticed that it has been six months since we submitted our last report. The work is going on as usual. We are in a changing world. Several of our S. S. members have recently moved away. We hope they will become members in some other S. S. We are expecting others to take their place in our S. S. here at Mt. Carmel. There are plenty of others who could if they would.

It has been our privilege to help conduct six revivals since July 15—both in evangelistic singing and in preaching the word of God. In these revivals we have seen many souls weep and pray their way to the cross. The Lord is very graciously near the revival meeting we are now engaged in. We are here on business for the King. We desire your prayers daily; only prayer will keep us going. We ask your earnest and constant prayer for our tent meeting in mid-summer. We know God is speaking to hearts if they will only respond. Will you help pray them through.

Donations: Box of clothing—Christian Union Ladies Aid, Garrett Ind.; Clothing—Mrs. John Keller, Dallas Center, Iowa; Six bushels apples, grapes—Mother and Father Nye, Penna.; Meat—Mrs. Hunt, Sr. Iva Entekin, Bro. & Sr. Corlew, Bro. & Sr. Stinekrause, Bro. & Sr. Hager; Eggs—Mr. & Mrs. Wager, Bro. & Sr. Cady, Mr. & Mrs. Hollenbaugh.

Financial Report Oct. 1—April 1, 1942 Expenses

Table expenses	\$ 74.91
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Car expense	26.26
Hdw.-Misc.-etc.	11.02
Car license, half year	5.15
Tire	8.50
Anti-freeze	2.50
Sugar	3.50
Flour for baking	3.15
Buzzing wood	1.50
6 mo. light bill for parsonage	15.00
6 mo. light bill for church	6.00
Total expenses	\$157.49
Deficit brought forward	129.61
Expenses plus deficit	287.10

Receipts

Mt. Carmel	\$ 20.41
Chambersburg S. S., Penna.	43.49
Highland S. S., Ohio	25.00
Broadcasters' S. S., Penna.	4.00
Graterford S. S., Penna.	56.08
Cross Road S. S., Penna.	70.00
Maytown S. S., Penna.	29.47
Missionary Prayer Band, Lancaster, Penna.	5.00
Mrs. J. N. Hershey, Elizabeth, Penna.	10.00
Bro. & Sr. G. G. Lyons, Mich.	10.00
Bro. & Sr. Floyd French, Mich.	25.00
Bro. & Sr. "In His Service", Souderton, Pa.	10.00
Bro. & Sr. Avery Musser Shippens- burg, Pa.	5.00
Sr. Alta Downey, Carland, Mich.	2.00
Bro. Henry Schneider, Mich.	2.00
Sr. Mearle Craighton, Mich.	1.00
Sr. Sadie Boags, Mich.	1.00
Total receipts	\$319.45
April 1. balance on hand	32.35
"A Friend", Calif. for painting	15.00

We thank each giver for their gift to us. May God bless you is our prayer. We are so glad that the deficit has been lifted and a start for the present. We would like to paint the parsonage and church soon. Perhaps you have some of God's money and don't know what to do with it. This is a good place to help preserve the buildings. Will you pray about this.

Yours for lost souls,

Charles H. & Myrtle H. Nye

COLYER, CENTER COUNTY, PENN.—

On Sunday evening January 4th, an evangelistic service was started at Colyer and continued for 2 weeks. Eld. Ohmer U. Herr of Ohio conducted the service. Bro. Herr came to us filled with the Holy Ghost, and brought inspiring messages. Though there was no outward showing of results, we know there have been results which will be revealed in Heaven. One young couple had their baby dedicated during the service. The 3rd night of the service our pastor's son left for a C.P.S. Camp.

On Tuesday evening, January 20, we had a missionary meeting, when Sisters Mary Kreider and Verda Moyer were with us. They gave us very interesting experiences, both physical and spiritual, of their life in Africa among the natives.

May God bless these Sisters and Bro. Herr as they go around spreading the gospel.—Cor.

GREENSPRING REVIVAL MEETING—

On Sunday evening, the brethren of the Greenspring Church started a revival meeting at the church, with Bishop Charles Byers of Chambersburg in charge as evangelist. The attendance was good all through the meetings. Bro. Byers brought heart searching messages which found lodgement in some hearts in the way of conviction. A number of souls sought the Lord for deeper experiences and the Lord met them in a gracious way. The meetings closed at the end of three weeks with a full house. Bro. Byers had to leave the last Sunday evening to open a meeting in Lancaster County, but Bro. Daniel Burkholder of Chambersburg was with us and brought the message in Bro. Byers' place.

—Wm. Asper, Cor.

—MARRIAGES—

FREY-DOURTE—On Saturday afternoon, March 21st at 2:30 P. M. in the Pequea Brethren in Christ Church near New Danville, Pennsylvania, Sr. Jeanette E. Frey, daughter of Elder and Sr. Frederick F. Frey of Creswell and Bro. Allan B. Dourte, son of Elder and Sr. Monroe Dourte of Manheim, Pennsylvania, were united in marriage by father of the bride, assisted by the groom's father. May God's riches blessing attend them through life.

SCHNEIDER-RIFE—On March 28, 1942, at 6:30 P. M., at the home of the bride's parents, Bro. & Sr. Raymond Rife of Mechanicsburg, Pa., there occurred the marriage of their daughter, Sr. Pauline Emma Rife and Bro. Gordon H. Schneider, son of Bish. & Sr. Henry Schneider, of Merrill, Mich., the father of the groom officiating, assisted by Rev. Charles Rife, uncle of the bride, in the presence of about fifty guests. May God's rich blessings attend this union.

WINGER-STONER—On Sunday afternoon, April 5 Frances N. Stoner, daughter of Bro. & Sr. Herman M. Stoner, Grantham, Pa. became the bride of Bert E. Winger, son of Eld. & Mrs. W. O. Winger, missionaries to South Africa. The ceremony was performed in the College Auditorium in the presence of a large group of friends. The ceremony was performed by Bishop C. N. Hostetter, Jr. assisted by Eld. S. B. Stoner.

—OBITUARIES—**A CORRECTION**

In the obituary of Clara Teel in the March 30 Visitor, it should read, she passed away in her 58th year instead of 85th year. Also, Elder Jas. Cober should read Elder Joseph Cober.

ASPER—Sr. Jemima Asper, of Newville, R. R. 2, passed away at the home of her nephew, Frank Cohick, March 21, aged 88 years, 5 months and 18 days. She was the daughter of the late George and Hannah Asper and was the last of her family. She was a member of the Mowersville & Greenspring district for a long period of years. During the last few years she spent most of her time at home on account of poor eyesight; the last year she longed to go Home and be with her Lord. Funeral services were conducted by Bishops L. W. Winger and Chas. Byers and Rev. Ebert Stayman. Interment in the Newville Cemetery.

KREIDER—Sr. Ada Herr Kreider, wife of Bro. Harry G. Kreider, Quarryville, R. 1, Pa., was born December 28, 1918 and died suddenly from a complication, Friday, March 20, 1942 at the Lancaster General Hospital. She went to be with her Lord at the age of 23 years, 2 months and 21 days.

She was converted at the age of 15 years and united with the Pequea Brethren in Christ Church and was a faithful member until death. She was vitally interested in the Sunday School activities and served several years as secretary of the Sunday School; also as secretary and teacher at the Refton Vacation Bible School.

She was of a cheerful disposition and had a smile for everyone which won for her many friends and was manifest by a large attendance at her funeral.

She was united in marriage May 1, 1940 by her grandfather, Eld. Noah Z. Hess.

Beside her husband she is survived by her parents, Bro. and Sr. Ira H. Herr, Lancaster, R. 6, Pa., one sister, Ruth, wife of David Harnish, Christiana, R. 1, Pa. and three brothers, Ralph, Clyde and Lloyd of Lancaster, R. 6, Pa., also her maternal grandparents Eld. and Sr. Noah Z. Hess, West Willow, Pa.

Funeral services were conducted at her late home at 1:00 P. M., Sunday, March 22nd by Eld. Clayton Keener and Eld. Paul Meyer, of the Mennonite Church, with further services at the Pequea Brethren in Christ Church at 2:15 P. M. conducted by Eld. Henry N. Hostetter, Washington Boro, Pa. Text Psalms 23:4, "I walk through the valley of the shadow of death . . . thou art with me." Interment was made in the adjoining cemetery.

LENHERT—Martha E. Gish, daughter of Eld. Benjamin and Anna Engle Gish was born near Maytown, Lancaster Co. Penna., September 5, 1869. She passed away, Sunday evening, Mar. 1st, 1942, at the Miami Valley Hospital, Day-

ton, Ohio at 6:45 P. M. at the age of 72 years, 5 months and 24 days.

At the age of nine, she, with her parents, together with a colony of Brethren in Christ families, moved to Kansas and settled near Abilene. She yielded her heart to the Lord in early youth, and later united with the Brethren in Christ Church. There was never any question as to her fidelity to the Lord and the Church of her choice.

She was one of a family of nine children, four of whom have preceded her in death: Nathan, Mrs. Susan Engle, Mrs. Elizabeth Kern, and Mrs. Anna Musser. She is survived by four brothers, John and Benjamin both of Abilene, Henry of West Lafayette, Indiana, and David of Council Bluffs, Iowa.

She was united in marriage to George Lenhart, February 12, 1896. To this union were born eight children. In 1925, the eldest daughter Esther Heise, was called from her family by death. The father passed to his reward in 1935 at their home near Abilene.

The surviving children are: Frances, wife of Cornelius Lady, of Abilene Kansas; Harry, of St. Joseph, Missouri; Paul of Arcanum, Ohio; Benjamin, of Upland, California; Mary, wife of Charles Eshelman, of Matopo Mission, near Bulawayo, South Africa; Rhoda and George of Abilene, Kansas; Also eighteen grandchildren; Jesse and Alvin Heise of Hamlin, Kansas; Martha, Myron, Mary Olive, and Ruth Anna Lady of Abilene Kansas; Nancy Jo and John Lenhart of St. Joseph, Missouri; Galen, Esther Mae, Lucy Ann, and Samuel Lenhart of Arcanum, Ohio; Eilene and Norma Lenhart of Upland Calif; Lois and David Eshelman of Bulawayo, South Africa; and Joanne and George Dale of Abilene, Kan.

Her life needs no eulogy to those who knew her, and to those to whom her hands and life have ministered.

Funeral services were conducted by Elders Homer G. Engle and Geo. Whisler. Interment in the Newbern Cemetery.

TEAL—Sr. Jennie Teal of Stevensville, Ont., wife of the late Bro. Vernon Teal, departed this life on Monday, March 23, 1942, aged 64 years, 7 months and 14 days. She was a daughter of the late Bro. and Sr. John Winger of Ridgeway, Ont.

She was converted at the age of 14 years and united with the Brethren in Christ (Tunker) church, and was sanctified some years later, she carried a concern for souls and was always willing to do her part in any way to help the Lord's work along.

On Aug. 7, 1916, she was left a widow, with 5 children, for whom she faithfully labored to provide a Christian home and at the same time faithfully attended the means of Grace with her family.

In June, 1928, she was placed upon a bed of affliction where the Lord used her to shine for Him in her patient, submissive way for more than 13 years, never murmuring because she was afflicted but she had learned with the apostle Paul that in whatsoever state she was therewith to be content. She was a spiritual encouragement to other souls with whom she came in contact.

She leaves to mourn the loss of a praying mother, 3 sons, Alvin, Warren and Chester; and 2 daughters, Florence, wife of Herbert Kelley; and Clara, wife of Clarence Barnhart; 26 grand children and 2 great grandchildren; also 2 brothers, Eld. Jesse Winger and Eld. Warren Winger; and 2 sisters, Clara of Buffalo, N. Y., and Esther, with whom she resided in her latter years, besides other relatives and friends.

Funeral services were conducted on Thursday, March 26, at the home, and then at the Black Creek Church, by Bishs. Bert Sherk and L. Shoaltz and Elds. Wm. Charlton and John Nigh. Interment in the adjoining cemetery.

How fitting are the last words of the Earl of Rochester, A. D., 1680, to this lesson. Saved by God from the dregs of sin and infidelity, he said, "I shall now die, but oh, what unspeakable glories do I see! what joys beyond thought or expression am I sensible of! I am assured of God's mercy to me through Jesus Christ. Oh, how I long to die and be with my Saviour!"

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

Psa. 103:8.

Youth Speaks!

Out of the Depths

ON Sunday, October 20th, in Massey Hall, Toronto, one of the largest auditoriums of the city, some three thousand men and women heard a grey-haired man tell what was probably the most remarkable story of the power of God to save the worst of men, that had ever been told there. That is saying a great deal, since that hall has been used for evangelistic campaigns and Salvation Army meetings for many years. The man was Henry Milans, and the occasion was the annual gathering of the Salvation Army.

Milans is one of the greatest trophies of grace living on this continent. He had gone down to the uttermost depths, as he himself declared, and had sunk so low through drink that doctors freely declared his state was utterly hopeless and beyond the reach of human power to remedy. They were right. No power known to science could have saved Henry Milans, but what science could not do the Grace of God could, as it has done countless times in human history.

A brilliant man, a printer and an editor, with a splendid future before him, Henry Milans started on the road to ruin when, as little more than a boy, he took his first drink of liquor. His best resolutions were no proof against the desire for strong drink that took possession of him, and the descent to Avernus became more and more rapid. His mother's heart was broken, his wife left him, his home went, job after job was lost and lower and lower in the human scale he sank, until he became nothing more than a whiskey sot, a piece of jetsam floating on the stream of the underworld of New York, a wornout fetter that the soul would presently break and cast away. Such was the state to which drink had brought this man until in the alcoholic ward of the Bellevue Hospital, New York, he was looked upon as a "case", an exhibit of the effect of extreme alcoholism, that medical students came to study. A professor brought in a number of these men, and after studying the man on the bed he said to the assembled students:

"If a man reaches the stage where his appetite is the biggest thing in his life, where his powers of resistance are broken down, where his body exists almost entirely on alcohol, he is then positively incurable. For example, look at this man. Note the dancing eyes, a sure sign of approaching insanity brought on by the habit. Note the trembling of his hands; alcohol has so eaten into his nerve centres that he cannot control himself physically, to say nothing of mentally and morally. This man can never be cured; he must die as he has lived—a drunkard. Before long he will be found dead in one of the human rat-holes that abound in the slums where he will hide away as soon as he is able to leave the hospital."

On Thanksgiving Day, 1910, Milans awoke from an uncomfortable night of in-

termittent sleep under a warehouse loading platform. Hearing a step he looked up expecting to see the watchman approaching to order him off, but he looked instead into the eyes of a sweet-faced girl. She was clothed in the uniform of The Salvation Army, her face was framed in a blue poke bonnet. Milans felt the very air warm with her pity. He told her the story of his experiences in Bellevue Hospital.

"Oh course, they cannot cure you there—yours is the sort of heart disease that they cannot touch. But, listen, Jesus can cure you and make you a good man if you will let Him," she said, and told him of a big special meeting that had been planned that day especially for such unfortunates as he was, which was called "A Boozers' Convention."

Milans reached the Memorial Hall in the afternoon. He crowded into a seat at the back of the immense auditorium. There was wafted to him an atmosphere made up of about 10 per cent of God's pure air and 90 per cent effluvia from unwashed bodies.

Some one from the platform was giving out a song. The band played and the hall fairly rocked with the musical singing of those hundreds of drunks. Commissioner McIntyre enthusiastically insisted that there was a Power that could not only forgive sin, but that would take away the very appetite for liquor. This struck Milans as claiming a trifle too much for religion.

Next evening Milans wandered back to the Memorial Hall. He supposed those mammoth meetings were nightly affairs, instead he found only a smaller one going on in the lower Hall. A voice greeted him, "Oh, brother, don't go away; come right in and enjoy the meeting." But he did not go to the altar that night. The irresistible appeal of the friendly little Hall drew him evening by evening. On his second evening, not desiring a repetition of the first night's prayer meeting, he arose hurriedly and left the hall. An army lassie laid her hand restrainingly on his arm. "Don't go away without saying 'Good-night,'" she said. "Do you know that we have been praying for you—Captain Cameron and I? Last night at the Quarters we could not sleep, so we just prayed for 'that man who needs God.' Please come back to-morrow night, will you? We are your friends." Milans stared after the departing figure of the young woman. Praying for him—his friends—they wanted him, dirty and depraved. With that touch the work of conversion was already half effective.

On a Thursday night just one week after the Boozers' Meeting where he had first been touched, Milans surrendered. It was as though some unseen power had reached out and dismantled him of all the loathsomeness and burdensome past. When he left the Hall that night it was to go back to the bench in Union Square Park. It was the same old world, the same old park, the same hard bench, but to him he was a new crea-

ture and things appeared new. As he walked up to a bench no king ever approached a tapestried chamber with more stately step than did this new-born son of the King of Heaven.

His first consciousness of change next morning was when he realized that he did not want to visit a bartender whose habit had been to provide Milans with the first two drinks of the day as an eye-opener.

Listen to his testimony given in Massey Hall. "From that moment to the present I have never been tempted to take a drink of anything with alcohol in it . . . If I were again to become a drunkard I would have to acquire anew the appetite for liquor. I would have to learn all over again to love the drink that was for thirty-five years the greatest love of my life."

On the day following his conversion Milans tramped the streets for many hours in search of work and received only rebuffs.

At last, in the afternoon, he applied at a little printing shop on the top floor of a building in Maiden Lane, and was given work, fifty cents for the remainder of the day. Milans headed for The Salvation Army Hall. It was a long journey and he was hungry and weary and cold, but his heart was on fire. His first act was to go to the altar where he fell on his knees to thank God for the start he had made toward decency and manhood. He deposited five cents of the fifty into the collection when the tambourine was passed. He went back to the little print-shop, and from there to a partnership which lasted for many years. As he progressed in business so he grew in spiritual life. In his first weeks of work by practising the strictest economy he was able to save enough to replenish his wardrobe.

One Sunday he arrived a little late at The Army Hall in a new suit, patent leather shoes, and everything complete, and when he reached the door Captain Cameron, who was leading the singing of a hymn, gestured for a cessation of the singing and cried, "Wait! Wait! Look at Brother Milans." Every night with but few exceptions he went from work to the Hall. He became a zealot for the Salvation of other men. He was given responsibility as Penitent-Form Sergeant and proved himself especially valuable in persuading seekers to come to the penitent-form, and no less adept, once he had got them, at helping penitents into an experience of conversion. Reconciliation with his mother to whom he had not written for more than thirty years gave her and him greatest joy.

Reunion with his wife crowned his happiness, and gave him the opportunity of making her last years peaceful and more than making up for previous pain.

And now this man who spent more than half his life in violating every fibre of his physical being, and whom medicine and science doomed to an early death years ago, is still serving God and winning men for Him by speaking and writing, and is in good health though at the age of seventy-nine.—Evangelical Christian.

(Note—The life story of Henry Milans has been told by Major Clarence Hall in his book "Out of the Depths.")

NOT WANTED

Ray Spoons

IN THE early days of Methodism, twenty-five people living in a Kentucky town decided that if they could get the preacher they wanted, they would be able to support one. Accordingly they wrote to the conference, requesting the bishop to make a station of their village, on condition that he would send them a certain Brother Johnson who at that time was one of the best-loved and most effective ministers in the state. It was decided at the conference, however, that Brother Johnson should be sent to another station.

There was a young man at the conference who was ready to start his first year in the ministry. He had no experience or reputation as a preacher. He had a retiring disposition which would cause him to suffer keenly if he was treated coldly by those to whom he was sent. Such was the treatment that probably awaited the one who should go instead of the man asked for in this particular place. However for reasons best known to the members of the conference, he was chosen as the one to go. The bishop was to accompany him on his journey there.

The journey of the bishop and the new preacher covered about two hundred miles; and the young man had the blessed opportunity of observing and partaking of the saintly bishop's prayerful spirit. There was always a season of prayer whenever they had occasion to stop for rest, meals or lodging, or for calling on some pious family.

While they were stopping at a certain home, the good brother who was head of the family unthinkingly told the young man that he would be very unwelcome at the place of his appointment. Immediately the sensitive youth became very dejected. He was not afraid of personal danger, toil or hardship; but the feeling that he was intruding where he was not wanted seemed more than he could bear. Resolving that he would not submit to such mortification, he soon confided to the bishop what had been told him, adding that he could not consent to making such an imposition. The bishop exhorted him not to make any rash decision, but to wait until he had seen the place and met the people; and in the meantime, to pray much. The young man took his advice.

Reaching their destination, they became guests of a prominent man of the church whose home afterwards was always open to traveling preachers. The next morning as the bishop was preparing to leave, he and his host were conversing in the parlor. The young preacher sat on the porch unbeknownst to them, having no intention of listening. But the window was open and

there was only a thin curtain between, so the youth could not help hearing the conversation.

"Well, Brother," said the bishop, "how will the young man do?"

"Not at all; he will not do *at all*, sir. We might as well be left without a preacher altogether," was the reply.

"Oh, I hope you will like him better after a while. Treat him kindly, and I am persuaded he will do you good," urged the bishop.

"I have no objection," returned the host, "to his staying at my house for a few weeks, if you desire it. But it will be useless; he is not the one we wanted."

The young man was mortified beyond description. Waiting till the bishop came out, he drew him to a place where they would be unobserved and burst into tears, exclaiming, "O Bishop, I cannot stay! I heard what passed in the room; and indeed, you must release me."

"Can you get your horse and ride a little way with me?" asked the bishop.

Glad to get away from such painful circumstances even for a short time, he hastened to follow. After riding a few miles, they went into the woods, dismounted, and knelt down and prayed for light and help in that trying hour. As they rose from their knees, the good bishop took the young man by the hand and bestowed upon him a look of love that could come only from one whose heart was filled with the constraining love of Christ. It is said that a truly pious man is always gentle; it was certainly so in this case.

After giving the young preacher some good, fatherly counsel, the bishop said, "Now, my son, I will make a proposition; see if you can fulfill the conditions of it. Go back to town; if you find a cross there, bear it. Diligently and lovingly perform every part of your duty. Do the work of an evangelist; fast once a week, and spend one hour of each day in special prayer that God may open your way in that community. Do this for one month; and if at the end of that term you do not feel willing to stay, consider yourself released from the appointment. Can you do this?"

The youth believed that he could. However as the good man rode away and he felt that his earthly prop was gone, the new preacher could have cried like a child.

He went back to his station and faithfully carried out all he had been requested to do. But he could not see any change, either in his own feeling or in the attitude of the people.

At last the end of the month came. The youth had done his best. He had preached with trembling and embarrassment; he had

felt confused as he stood before a people who he felt did not want him.

The church bells were ringing on this last Sabbath morning, as he rose from his knees where he had been pouring out his heart to God in burdened prayer. He went to the window, thinking of the few reluctant hearers who would be at the church. What accounted for the strange sight which met his eyes? Flocks of people were headed toward his church.

At first he was astonished. Then something seemed to tell him that God was answering his prayers. His heart was filled with joy. He gained courage, and weakness fled away.

Hastening to his pulpit, after lifting his heart to God in silent prayer, he announced his text: "And the posts of the door moved at the voice of him that cried." The people were amazed at the confidence and authority that attended his words. The embarrassment and timidity were gone.

During the last month he had spent at least thirty hours of intercessory prayer; and now he spake as one gloriously baptized with the Holy Ghost. The power of God rested on the audience. Sobs and groans were heard in every part of the house. Without pausing in his discourse, he stepped down from the pulpit and invited the people to come forward and pray. They came streaming down the aisle, crying for mercy; and before the meeting closed, seven people were saved.

Afterwards he retired to his closet of prayer. Not as before, disheartened and sad; but victorious, as one who had conquered. He thought of good Bishop George who had been persuaded that the appointment was right. He thought of his fastings and prayer, of the faithfulness of God; and his faith in God and in the power of prayer received such a strengthening as it had never had before.

The revival lasted for four weeks. During that time the young preacher did little else than attend to the spiritual needs of the people.

Thus under God, through the instrumentality of this unwelcome preacher, was Methodism established in this Kentucky town in 1823.

WHEN John S. Huyler, the candy manufacturer, started out in business, he took Jacob's pledge: "Of all that thou shalt give me I will surely give the tenth unto thee." He opened an account with "M.P." (My Partner), putting into that account one-tenth of all that he earned. His business success as he kept God in mind was phenomenal, and M. P.'s account received many large sums. When he was asked how he could give such large amounts, he said, "I don't give anything; it is the Lord's money."—*Westminster Teacher*.

Foreign Missions

Statement of Foreign Mission Board

PRESENT World conditions makes traveling overseas very hazardous and reservations for travel by boat and air are hard to obtain because the limited number in service are needed for the government's air, army and naval forces. To this is added the difficulty of obtaining passports and visas.

Much as missionaries are needed on the field and the Board would like to send them, the aforesaid conditions make it practically impossible to do so at this time.

In looking for some avenue of service for Bishop and Sister H. H. Brubaker,

while waiting for the way to open to go to the field, the directorship of the C.O. Camp to be opened at Placerville, California some time in May has been offered them, and by consent of the Board, Brother and Sister Brubaker have accepted this responsibility with the understanding that any time their way opens to go to the field, they will be released from this service.

Definite arrangements have also been made for leave of absence to attend the General Conference in Canada of which Brother Brubaker is Moderator Elect.

Some of the other missionaries on furlough have also taken up temporary employment until the way opens for them to go to the field.

DECEMBER AND JANUARY AT SIKALONGO

Esther Mann

CLOSING and opening of school—Our boarding school closed December 18 for a four week holiday, most of the boys went to their villages the others stayed—not especially because they wanted to, but because they had debts and were not permitted to go home. Those who stayed were busy plowing and hoeing corn, beans and sweet potatoes.

On January 21 school again opened, most of the boys returned, a few were late because of illness. School is now in full swing, everything running to schedule. We pray that as the boys attend church services, morning and evening prayers, Bible classes and also as a personal word is spoken to them from time to time, we pray that they might be rooted in the things of God. We want Christ first and uppermost in the work here at Sikalongo.

Christmas Season—We were glad to celebrate again this season of the year. A service was held with the native people on Christmas day and the usual gift of a cup of salt was given to the people. The children received a small cup and the older people a larger cup. Oh! that they would receive the great Gift to the world, as eager as they are to receive our little gift. Salt soon finishes but the Great Gift is lasting, and brings us reward.

The Macha workers came over on the afternoon of Christmas day, leaving Macha after their service over there. We enjoyed very much having them with us for a few days.

Executive Board—The Executive Board met here at Sikalongo on Dec. 27, their meetings lasted for several days. Bro.

Winger and Bro. Eshelman were the brethren up from Southern Rhodesia. Their fellowship was enjoyed very much.

Lovefeast and Baptismal Service—While the Macha people and the brethren were still with us we had a baptismal service and Lovefeast. Ten followed the Lord in baptism and united with the church. There were quite a few more who had given their names, many of them school boys, they had gone home when school had closed and it was too far for them to return again. The weather too was rather rainy. We expect them to go forward at the next opportunity. Many of the people from the out-schools could not be with us for the communion service either because of the weather.

Things in General—On January 27, the outschool teachers were in to the station to receive fresh instructions as their schools will open soon. Tea and cornbread were served to them, they seemed to enjoy it.

The rains have been very well scattered this season, the sun soon comes out again after a shower or two. Only a few days so far, have we been without the sun shining. Good prospects for crops. Thank the Lord.

After several days sickness, Lila and Enoch's baby died. We believe they are looking to the Lord at this time, but Satan is very strong to discourage the Christians, for there are so many things connected with witchcraft in the minds of the heathen, at the time of death. We believe they are standing true to the Lord.

Two severely burned patients came in to be treated. The one was a girl whose leg

was entirely burned. The other one was a man who had fallen into the fire. His foot was burned so badly that several toes came off. Both patients were not altogether normal. We later took them to the Choma hospital.

Our post has been very irregular for sometime again. If any of you have written us any letters and after some time if you haven't gotten a reply—please write again for perhaps the letter has never arrived.

God is still with us so do continue to pray for the work at Sikalongo.

Missions — Giving

Parts taken from the Foreign Mission Bulletin

THERE is about as much reason why the Pastor should urge upon the flock the great importance of cordial and generous support of Missions, as there is for the mother to impress upon the father this week, and the next week and the week after that, the fact that the children need shoes. A man may have seven children to make him proud, happy and strong, and yet he is always astonished when it is announced that one of them needs another pair of shoes.

It is much the same with Missions. When the Pastor announces the offering for Missions for the current year, astonishment answers with its staccato: What! Again! Then the usual pause, as though to recover from the shock, and then the accusing question: What did you do with the offering which I gave you last year? Well, mother-like I must confess: we spent it for missions.

Now we want more shoes for our children. We want more this year than we did last, because, thank God, there are more children. Why can't the younger children wear the outgrown shoes of the older ones?

Because, again thank God, our Missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes, has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely unresurrectable grave. Missions never outgrow any of their clothes. They hustle around and wear them out."

Hudson Taylor, the man who felt "God's sigh in the heart of the world", uttered these remarkable words:

Depend upon it, God's work done in God's way will never lack God's supplies.

When the first ten pounds were put in the Bank of England, in the name of the China Inland Mission, he said: "Ten and all the promises of God."

Let us gird up our loins, lengthen our cords and strengthen our stakes and as true soldiers of the Brethren in Christ Church, endure hardness, unto the end.

DIVINE GUIDANCE

G. D. Watson

GOD reveals His guidance to His obedient children through the threefold agency of *His Word, His Providence, and His Holy Spirit*. Our faith, our judgment, and our heart pulses, are thus all united and led in His way. "I being in the way, the Lord led me to the house of my master's brethren" (*Gen. 24:27*). God can so easily lead us when we are in the right way. In this case we see a union of the word and providence. His servant by faith, followed the word that Abraham gave him, and God providentially caused Rebecca to meet him; yet this was in answer to prayer. We must pray over every item.

"Thou shalt guide me with Thy counsel, and afterward receive me to Glory. Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee" (*Ps. 73:24, 25*).

Thou shalt—We must determine to let the Lord lead us.

Thy Counsel—That means, the utter giving up of our counsel and our desires.

Desire Thee—We must want only God and His will.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eyes" (*Ps. 32:8*). The way is described in the Bible, yet the Spirit must inwardly teach us how to go in it. It is the eye that guides the body in its motions.

"Cause me to hear Thy lovingkindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk: for I lift up my soul unto Thee" (*Ps. 143:8*). Know the way. God can make us know that we are in the right way.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (*Prov. 3: 5, 6*). If these conditions are fully met, the special guidance of the Lord is absolutely secured.

Perfect trust in Christ.

Perfect distrust of self; not even leaning or inclining to our opinion or wisdom.

In everything confessing the Lord, and He shall direct thy steps.

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the Commandment is a Lamp; and the Law is Light; and reproofs of instruction are the way of life" (*Prov. 6:22, 23*). This refers to the leading of the Law or Word of God. If we are filled with God's Word, then the Spirit can use it as a rudder to steer thee saying; "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (*Is. 30:21*).

This refers to the quick, deep, inner promptings of the Holy Spirit, to go this way or that, which are sometimes so clear as to seem an audible voice saying, "This way."

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (*Is. 58:11*). Only those who are consciously led of the Lord know the blessedness of a heart like a watered garden. This requires great humility and docility of mind.

"And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers" (*John 10:4, 5*).

His voice—Christ's voice. The Holy Spirit does not speak of Himself. He comes to abide in the sanctified heart and reutter the voice—the Words, the way, the Christ, we can discern the difference between His voice and that of Satan, or human wisdom and policy.

"For as many as are led by the Spirit of God, they are the sons of God" (*Rom. 8:14*).

The Holy Spirit illuminates the Word of God, enlightens our judgment, gives clear perceptions of Divine providences, convinces and impels the heart, using all of them in His guidance of the child of God.

The Spirit will lead the holy soul against the world, the flesh and Satan, and against carnal wisdom and policy: but never against the Word of God or the manifest providence of God.

The Spirit leads us when we keep the mind on Jesus. If the eye is not fixed on the Spirit, then Satan can step in and under the guise of Spirit-leading will carry the unwary soul into the rankest folly. Nothing is too small for the Lord to notice in the daily leading of His children. Many are too wise to accept or trust the guidance of God in the little things.—*Triumphs of Faith*.

The Faith of Isaac

IN connection with the offering of Isaac on Mt. Moriah emphasis is rightfully given to the faith of Abraham, his father. It is difficult to conceive a severer test of faith, and yet Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God". He went through with the ordeal without

faltering, thus enduring successfully the supreme test of his life of faith.

But in that transaction almost nothing is said of the faith of Isaac. If one is not careful in the reading of the narrative all thought of Isaac's faith will escape him. On the surface there is little to indicate whether he had any faith at all. The father is the active agent; the son is the submissive victim. The son comes to the place where he is to be offered by his father without even knowing the purpose of the visit. It is only after he has shown special concern as to where the sacrifice is to be secured, that he is told who is to be the sacrifice. Such being the case there seems to be little or no place for faith on the part of Isaac.

And yet, when all the facts are considered, we believe that it will be found that Isaac's faith is second only to that of his father. Probably one reason we have not considered Isaac's faith is, that we have thought of him as being only a very small child incapable of exercising faith, or even entering into any very deep appreciation of the occasion.

But are we right assuming Isaac was only a child? While we cannot determine exactly his age, yet we know from the record that he was a young man, probably in his early twenties, a strong, vigorous, robust youth. He had come to that age when life was sweet and promising. It was especially attractive to him. For had he not been told many times over of his place in the Covenant promises which God had made to his father? Most certainly he knew the part he was to play in the fulfillment of those promises. And now for him peacefully and quietly to submit to being offered on the altar as the victim of the impending sacrifice required a type of faith which must be placed alongside that of his venerable father.

Isaac could have refused the place of the victim had he so desired. Being young and active he could easily have eluded his aged father and escaped the bloody altar without inflicting physical injury on the person of his father. But because of his faith in the God of his father he attempted nothing of the kind. When told he must prepare, not to sacrifice, but to be sacrificed, he went to that rude altar an intelligent sharer in the faith of his illustrious father.

It is necessary to keep in mind the faith of Isaac when we contemplate the teachings of this heart-touching episode in the story of Abraham or we shall miss the force of the whole transaction. That rugged altar on Mt. Moriah tested the faith of both father and son. And it is the faith of the two together that completes the picture and presents the lesson in its fullness.

—*The Mississippi Visitor*.

THAT BLESSED HOPE

Edward Gilmore

Text—Titus 2:13; I John 3:1-3

WE are told that "Hope" means the expectation of something desirable, or confidence in a future event. It is indeed true that we are creatures of hope. The successful farmer continues to hope in face of past failures and losses and the faithful mother never seems to lose hope for her often wayward child. In an even greater and more confident sense the Christian is upheld by a distinctive and glorious hope. This hope is that we might be ready to meet our Lord at His appearing.

The foundation of this hope is the experimental knowledge of Christian Sonship. I John 3:1-2, "Now are we the SONS of GOD." It has truthfully been said that there are too many credential or institutional Christians. The pleasing theory of the Fatherhood of God and Brotherhood of Man does not give one this conscious experience except as the unregenerated heart is made spiritually alive by the New Birth. It is only as we lose our identity with the worldly group and gain a new affinity with spiritual values, that we are possessed with this blessed Hope.

This anticipated event has a definite element of mystery. I John 3:2 "It doth not yet appear what we SHALL BE." There are many more things about our future that we do not know than those that are known. John the Revelator pictures heaven mostly in the negative. No tears, no death, no pain, no night then, etc. This naturally creates and sustains a holy curiosity but undoubtedly the realization of our hopes will far transcend our fondest dreams and imaginations.

But there is also an element of positiveness and certainty. I John 3:2—"He SHALL appear," and "We SHALL be like Him, for we SHALL see Him as He is." It is said that there are 300 promises relative to the coming of Jesus. I Thes. 4:17 tells us that He is coming in the air. I Cor. 15:32 says that He will come in a moment, in the twinkling of an eye. The Bell Telephone Co. has said that it take 11/1000 of a second to wink an eye, so how necessary for us to be ready now. His coming is imminent, "for in such an hour as ye think not the Son of Man cometh."

The purpose of Christ's coming is three-fold. First, the redemptive plan, as it relates to the true believer is to be completed then. I John 3:2 "We shall be LIKE Him." Regeneration and sanctification will help us to have a Christlikeness in this life but it is only at His appearing that our vile bodies will be fashioned like unto His glorious body, Phil 3:21. Then our powers of locomotion and penetration will be un-

limited and our bodies will be diseaseless, painless and deathless.

The second purpose of His coming is fully to reward His saints. I Cor. 3:11-14 seems to tell us of a day when the believer shall be justly rewarded for his faithfulness. The apostle Paul and Peter could not have received their full reward at death because countless numbers of souls have been saved thru their inspired writings and godly example of faith and courage. What a wonderful day when the Judge of all earth shall reward His own.

And lastly, He is coming to exalt the Bride to her reserved position with Christ in His glorious kingdom. Eph. 5:25-27; Rev. 19:7. During this age the Bride is eclipsed with a cloud of humiliation and sometimes persecution, but when the Son of Righteousness appears then she will come forth in all her glory and power.

In closing, one more important point should be presented. I John 3:3 "And every man that hath this hope in him purifieth himself even as He is pure." Spiritual sonship gives us this Hope and the possession of it will lead the believer into an experience of deeper heart cleansing and holiness. Provisionally our purification has been met in our Lord's perfect atonement on Calvary's tree but it remains for the soul who has been forgiven to make a definite appropriation of Christ in His sanctifying power. It is not a self achieved holiness, for we can only purify ourselves by receiving Him as our purifier.

The Holy Spirit is seeking out a Bride for Christ from this Gentile dispensation. Will you be among that number? Do you have this Blessed Hope? Then "let every man that hath this Hope in him, purify himself even as He is pure."

"Preach the Word"

II Tim. 4:2

P. J. Wiebe

THE apostle Peter thought it necessary to stir up the people by way of remembrance. II Peter 3:1. Perhaps it would be well if we call to remembrance some of the things so plainly taught in God's Word. I was very glad for the editorial in a recent issue of the *Ev. Visitor*. (See *Ev. Visitor*, Mar. 2, p. 75). I heartily agree with what our beloved editor says. And I felt impressed to write a few lines to amplify the subject.

We know we are living in perilous times. The whole world is in commotion. Through the newspaper, the radio and the billboard the news of the war is brought before us. Let me quote a few lines from the editor-

ial: "If the ministry is not careful they may drag into the service of the church a reflection of just that very thing. We believe that, for the most part, people are tired of hearing it and when they come into divine service, they seek to find new courage and spiritual strength with which to meet the problems and the toils of daily living. It is then that the ministry needs to be prepared with a Gospel message pregnant with divine truth that is so illuminating, comforting, inspiring, and encouraging."

Brethren, let us preach the Word. Let us not come before our people on Sunday morning and discuss the war. That is not edifying, it is not inspiring nor encouraging. "It pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21. There are people who need to be warned to get ready for the coming of the Lord, some need to be admonished, others need to be encouraged and strengthened. We can do neither of these things by talking about the war. Let us lift up Jesus. "And I, if I be lifted up will draw all men unto me." John 12:32. There are plenty of people who talk about the war without having it discussed in the pulpit. Preach Christ and Him crucified and God will add His blessing. People will go away from the Sunday morning service feeling encouraged and inspired, and they will realize that it was good to be in the service. On the other hand, if you spend your time discussing the war they will go away feeling discouraged and wishing they had staid at home.

There are two phases of this question to which I would like to call our attention especially. One is that some preachers feel inclined to predict what turn the war is going to take. I claim we *do not* know. I have heard several preachers predict how it is going to go, and so far these predictions have not come to pass. We may make some predictions in the pulpit and then forget all about it. But some people who heard us *do not* forget. And if our predictions do not come true, don't you think that people will lose confidence in us?

The second phase is this: We hear a number of stories about the atrocities committed by the warring nations. No doubt some of these stories are true, some may not be true. But, brethren, don't you realize that to tell such stories in the pulpit is war propaganda? The whole thing is a scheme of Satan to draw our minds away from Jesus Christ. Hence let us preach the gospel, God has promised His Word shall not return void. Isa. 55:11. There are plenty of worldly people who will discuss the war, we don't need to do it from the pulpit. Let us be true to our trust. Acts 1:8. If you have not read the editorial in *Ev. Visitor* of Mar. 2, please get your *Visitor* and read it. Let us not only read it, but let us put it into practice.

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 EXPERIENCE OF D. L. MOODY A PROBLEM IN DISCIPLINE

Grace was the general rule of the school, but even here the exception proved the rule, and stern law on a few occasions vested in Mr. Moody the duties of sergeant-at-arms. On one such occasion a certain young "bully" seemed more than usually ill-behaved. He was a ringleader among the worst elements in the town, and his persistent and malicious attempt to make disturbance caused great annoyance. In response to repeated warnings he only assumed a more threatening attitude and mocked at every effort to induce him to behave. It was against the rules to turn a scholar out, so that, grace having failed, Mr. Moody saw that recourse to law was inevitable, and said to Mr. Farwell:

"If that boy disturbs his class today, and you see me go for him and take him to the anteroom, ask the school to rise and sing a very loud hymn until I return."

The programme was executed as arranged. Mr. Moody seized the boy, hurried him into the anteroom before he realized what was happening, and locked the door. He gave the boy such a whipping as he himself had received in early life, and presently returned with face flushed, but with an expression of victory. The boy was converted soon afterwards, and years later acknowledged to a friend that he was still enjoying the benefits of that gospel exercise.

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

RELATION OF THE SUNDAY SCHOOL TO THE CHURCH

Edward Gilmore, Chairman, General S. S. Board

THIS is a day of co-operation and unifying of efforts. The nations of the world are finding out, and in some cases by paying a tremendous price, that isolation and an independent position are not possible. And in the smaller groups or even as individuals, it is ever apparent that "no man liveth unto himself." Our modern methods of living are so interwoven into a complex system that we have found ourselves very much dependent on one another.

Our church activities are no exception to this rule for we are finding more and more the necessity of a positive and close relationship between the various branches of service. And so as we view our Sunday School program, as it relates to the church, we readily see a very definite proximity. In the earlier days of our church, it seems evident that the Sunday School was not considered so important a factor as it is considered to-day. But a few sad and irreparable losses have shown us the necessity of Sunday School work.

But is it not possible that even yet there may be some ways in which a closer and more effective relationship could exist between the church and the Sunday School. It is generally conceded that the Sunday School is the "nursery" of the church, and even in opening new fields the Sunday School is often the "feeler" for a more advanced effort.

Therefore since our Sunday Schools are our potential churches of to-morrow, it surely is right that a definitely

evangelistic emphasis should be found in our Sunday School program. And this emphasis naturally needs the initiative and oversight of the church leaders. If our children are not converted in their tender years, statistics prove that few will ever be saved at all. In view of this, it seems to me, that as pastors and ministers we should ever be ready to lead our Sunday School boys and girls into a definite and personal acceptance of Jesus Christ as their Saviour, whether it be in the class sessions, or during the general review of the lesson, or in their homes, or by special appeals during revival or other regular services. An altar service should always be in order, whether in Sunday School sessions or church services.

Then, there is the question of Sunday School organization and management. The best success can only be attained when the pastor or ministers carry an active concern in the welfare of the School. If the Sunday School is operated by a local Board it certainly is fine if one of the ministers can be a member of that Board, at least in an advisory capacity. The problems of social activities, missionary enterprises and offerings etc., and the opening up of new Sunday Schools, should all be mutually considered and supported by church and Sunday School if the best results are to be realized.

And in closing, I would suggest that the pastor and minister of the church remember that he is also the pastor and minister of the Sunday School. Let us put our mes-

sages in the lower racks sometimes, so the lambs can reach them. We have an approximate church membership of six thousand in Canada and United States and a Sunday School attendance of nearly twelve thousand. There is an open field before us. Let us accept the challenge, and pull together, that the most good may be done.

—Lowbanks, Ont.

THE PUPILS' PARTICIPATION DURING CLASS PERIOD

Elmer Engle

THE basis for our thoughts on this subject comes from a limited experience in working in the adult department of the Sunday School, but we believe the same problem and its solution is somewhat similar throughout all departments of the school. That problem is to get more of the pupils to take part during the class period. We do not claim authority on this subject nor do we claim any degree of success in getting the response from pupils during the class period that we desire, but we believe that securing pupil participation during class session is the teacher's task and responsibility.

All Bible School Teachers desire that pupils take part in class sessions because that denotes interest on the part of the pupil and aids class interest throughout the lesson period. Successful instruction, therefore, depends on the teacher's ability to stimulate that interest and to retain it. There are two words we should like to stress—namely, **INTEREST** and **RESPONSIBILITY**, and they apply to both the teacher and the pupil. Every true teacher has learned that Bible Instruction is more than a task. It is a **vital responsibility** and hence will be so regarded by every devoted Sunday School Teacher. With a consciousness of this responsibility will come an increase of interest in the work which will make the task one of joy and pleasure, which otherwise might be irksome.

Now that our desire is to stimulate an interest within the pupil, that interest must first be born within the teacher's own heart and life—not only interest in the pupil but interest in the lesson. We must know our lesson before we can teach. Secular teachers tell us that in order to give out, it means that we should know six times more than is really necessary. Too often we only know one sixth as much as we should. Thorough study and preparation supported by prayer and meditation at a time when the mind is clear, the body not too weary and temporal duties dismissed briefly, will be an aid in stimulating our interest in the lesson. A complete saturation of the lesson truths and a firm belief in those truths will never fail to draw response from the class.

A combination of the lecture and question method of teaching may increase class response. A certain portion of the time must of necessity be taken by the teacher in a review or character background, lesson setting, a synopsis, a climax of some important truth, but the lesson period would seem incomplete without a portion of the time being devoted to pupil participation. Too much talking by the teacher will chill class response. May we say, that since Bible

teaching is our responsibility, let it be responsible for an interest so deep in our hearts, that the task becomes a joy as unto the Lord.

But interest and responsibility must not stop with the teacher. Genuine heart-felt interest has a contagious effect which soon breaks out in the class. In the brief devotional period preceding the lesson there can be opportunity for some to take part at times. And again as the teacher opens the lesson, some times current events or illustrations from life, that reflect lesson truths, can be the means of getting attention and interest and is sometimes an opening wedge for freedom of thought and discussion among the pupils. We find in every class those who are very eager to take part. There needs to be a caution against overdue recognition of these forward ones at the expense of the more reluctant scholars even though their response is often a great help and encouragement to the teacher.

Again we have the scholar who is happy to be silent or happy to take part. We should say this pupil constitutes the balance wheel for the class. It is these to whom the teacher can often look for the best thought and support in carrying the lesson discussion, and they are often the life savers when the teacher goes flat. And I know of some teachers who do fall flat, sometimes. The pupils of this section deserve due recognition for they are valuable and appreciated by all teachers.

And last of all let us not overlook the timid scholar. Even though they sometimes resent taking part, we have known these same pupils to give splendid responses that were a surprise and an inspiration to the teacher. The giving out of scripture references is a safe and balanced method of getting participation.

Future assignments in the form of questions or topics for discussion also have merit. An experience or illustration from life by some pupil has also been helpful. Open class discussion on some lesson point if not permitted to become argumentative is good. Pupils who are ill or absent give splendid opportunity for responsibility by other class members. A welcome to and response from visitors adds a touch of class interest. All these items, that make the scholars feel they belong to the class and have a part in it, create a feeling of interest which will result in more active participation.

In conclusion may we say, that with a consciousness of the Bible Teacher's responsibility and a heart and mind interest in the task, will come an interest and responsibility, on the pupils part, that will result in greater pupil participation.—Detroit, Kans.

(The foregoing is a report on topic discussed by Bro. Engle on the S. S. program at General Conference of 1941.)

An Easter Poem

By a Scholar of Abilene Sunday School

Thank God for His undying love for me
He left His heavenly home to light the way,
To suffer pain, and death on calvary
To seek and save all those who've gone
astray.

Oh, for a willing heart resigned to God
To love and meet my Saviour at the cross
To bear reproach and suffer for my Lord
All honor of the world to count but dross.

Oh, what a heart that can forgive in pain
The mocking, scorning mob that's looking
on,

As blood from cruel wounds is drained;
"Father forgive them, for they know not
what they've done."

The sun refused to shine, dense darkness
reigned,
And God himself the sight refused to see,
His Son, in awful agony and pain,
Now, pleads, "My God hast thou forsaken
me?"

The veil was rent, the earth and rocks did
quake,
And in the grave they lay his lifeless form;
Yet the faithful Marys, the first to wake,
Found empty tomb that early Easter morn.

We thank thee, O Lord, for the empty
grave
Of the suffering, dying, victorious Christ,
Doomed to die, that others He could save.
We praise thee, O Lord, for the living
Christ.

We thank thee for the promise He has
given;
The Holy Spirit, and power from on high,
Till He comes again from His home in
heaven
To reign on earth, and God to glorify.

(Note: There is something interesting about the "scholar" who wrote this poem. Watch the next issue of the S. S. Department for more information.)

Praying Effectually

Thomas MacDonald

DO YOU wish to pray effectually? Is accomplishment vital to you when you spend time in prayer? Do you wish, as an intercessor, to be certain of at least part of your prayer being answered?

Every Christian who knows something of prayer will answer yes to these questions. How often we hear the word of James 5:16: "The effectual fervent prayer of a righteous man availeth much." The problem for every Christian lies in that word "effectual." He is a righteous man if he is clothed with Christ's righteousness through faith in Him. Therefore in this article we are not considering our state or standing in Christ but: how can we make our prayers effectual?

First of all, to make our prayers effectual they must be as nearly as possible according to the will of God. In I John 5:14, 15 we read this encouragement: "And this is the confidence (or boldness) that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

"According to His will." Here is the great requirement for effectual prayer. Real results should be the only thing that will satisfy us. To get them there is no other way than praying according to His will. "They will not mine, be done" is still the es-

sential attitude for effectual prayer. It is wonderful to know that He hears, but more wonderful to know that we have as a result of His hearing.

"But," you may say, "how can we definitely know His will that we may pray effectually?" We can know it definitely about some things at least, and we are admonished in Eph. 5:17, "Be not unwise, but understand what the will of the Lord is." In the reading and understanding of the Scriptures we come to know the mind and will of the Lord. As far as we know and understand His will and seek to incorporate it in our asking, so far will our prayers become effectual.

Through the Apostle Paul the Lord has revealed His will to us, which should and must govern and stimulate our praying. In a number of places in his epistles Paul records the earnest request which he made in behalf of the Church and Israel. We may call them Paul's prayers. However, they are more than that; for, since we believe that these writings are God's Word and "God-breathed," then they are God-given through the inspiration of the Holy Spirit. They are prayers in the power and intercession of the Holy Spirit. If we have this we have the highest and most effectual kind of prayer.

Do you wish this, child of God? If you do, make these requests recorded in God's Word your requests. Let them fill your prayers in behalf of the Church of Jesus Christ daily. If all God's children would do this, how different the Church of Christ would be. Yes, how different we should be if we caused ourselves to be such channels of blessing for the saints, for you will notice that the burden of these prayers is that which has to do with God's children. Much more is said in the Bible concerning prayer for saints than for other people; and rightly so, for if we who love Him were what we should be, the testimony and the effect made upon the world of unbelieving men would be far different.

Turn to your Bible and read these wonderful prayers for the Church: Eph. 1:15-23; Eph. 3:14-21; Phil. 1:9-11; Col. 1:9-12; Col. 2:1, 2; I Thes. 3:11-13; 2 Thes. 1:11, 12; Heb. 13:20, 21; and for Israel: Rom. 10:1. Notice the height and depth, the length and breadth of these requests. They are God's will and desire for each of His children, but how little, after all, we have entered into them. They do not compass the entire requests of the apostle, but they include the greatest desires uttered by the Lord the Spirit through His servant.

Let us, therefore, by His grace place ourselves in that blessed position of an effectual intercessor in behalf of His Church and Israel. It is God's will, clearly revealed in His Word, that He must have and does use the human channel to develop and complete His work. What a privilege and grace! We believe this to be the highest and most effectual ministry in behalf of mankind.

If we consider the prayers of Paul as a whole we find that they fall into four divisions: 1, What God desires us to know; 2, What God desires us to be; 3, What God desires us to do; 4, What God desires to do for us. Paul began by saying in Eph. 1:15-17: "Wherefore I also . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you . . ."

1. To know:

A spirit of wisdom and revelation in the knowledge of Him. Eph. 1:17; Phil. 3:8.

What is the hope of His calling. Eph. 1:18.
 What are the riches of the glory of His inheritance in the saints. Eph. 1:18.
 What is the exceeding greatness of his power to us-ward who believe. Eph. 1:19; 2 Cor. 4:7.
 What is the love of Christ which passeth knowledge. Eph. 3:19.
 What is the mystery of God, even Christ. Col. 2:2.

2. To be:
 Filled with the knowledge of His will, Col. 1:9.
 Strengthened with all power Col. 1:11; Eph. 3:16.
 Sincere and void of offense until the day of Christ. Phil. 1:10.
 Filled with the fruits of righteousness. Phil. 1:11.
 Filled with all the fulness of God. Eph. 3:19.
 Established in your hearts unblameable at His coming. 1 Thes. 3: 13.
 Knit together in love. Col. 2:2.
3. To do:
 Walk worthily of the Lord unto all pleasing. Col. 1:10.
 Bear fruit in every good work. Col. 1: 10.
 Increase and abound in love one toward another. 1 Thes. 3:12.
 Abound yet more and more in knowledge and all discernment. Phil. 1:9.
 Approve the things that are excellent. Phil. 1:10.
 Glorify the name of our Lord Jesus Christ. 2 Thes. 1:12.
 To give thanks unto the Father. Col. 1:12.
 To do it with all patience and long suffering with joy. Col. 1:11.
4. What God desires to do for us:
 Fulfill every desire of goodness and every work of faith with power. 2 Thes. 1:11.
 Make you perfect in every good work to do His will. Heb. 13:21.
 Work in you that which is well-pleasing in His sight. Heb. 13:21.

Such is the will of God and such is His desire, for "it is God who worketh in you both to will and to work His good pleasure." Child of God, will you not enter into this glorious sphere of blessing on behalf of others and that you also might be "filled with all the fulness of God"?—Tract.

CIVILIAN PUBLIC SERVICE NOTES

(Continued from page 122)

Junior Girls' Class, Garrett Sunday School	5.00
Union Grove Cong.	110.00
Madison Chapel Church	32.00
Iowa-So. Dak. District:	
Dallas Center Cong.	75.50
Junior Girl's Class, Dallas Center Sunday School	4.70
Des Moines Cong.	37.70
Iron Springs Mission Dist., Pa.	11.00
Juniata-Mifflin Dist.:	
Cedar Grove Cong.	78.50
Kentucky Mission Dist.:	
Fairview Cong.	5.00
Lykens Valley Dist., Pa.	
Free Grace Cong.	96.00
Manor-Pequea Dist., Pa.	62.00
Miami Dist., Ohio:	
Highland Cong.	35.45
Pleasant Hill Cong.	67.00
Michigan Dist.:	
Bethel Cong.	85.00
Carland-Zion Cong.	30.00
Mooretownship Center Cong.	15.00
Mount Carmel Cong.—Gladwin	23.89
Leonard Congregation	41.00
Morrison's Cove Dist., Pa.:	
Martinsburg Cong.	120.00
Spring Hope Cong.	55.00
Woodbury Cong.	40.00

General as to district—Offering at Martinsburg Service	61.21
Mowersville—Greensprings Dist., Pa.:	
Mowersville Cong.	23.92
Greensprings Cong.	21.50
New Guilford Dist., Pa.	5.00
North Franklin Dist., Pa.	
Air Hill Cong.	55.00
Chambersburg Cong.	68.00
Mt. Rock Cong.	51.50
North Dickinson Dist., Kans.:	
Abilene Cong.	9.29
Bethel Cong.	5.43
Zion Cong.	7.84
Clay County	10.10
Oklahoma Dist.:	
Bethany Cong.	290.00
Orlando Mission, Fla.	6.14
Philadelphia Mission Dist., Pa.	25.00
Rapho Dist., Pa.	45.00
Ringgold Dist., Pa.:	
Hallowell Cong.	66.00
San Francisco—Life Line Gospel Mission, Calif.	22.00
Saxton, Sherman's Valley, Riddlesburg Mission Dist., Pa.	28.00
Souderton—Silverdale Dist., Pa.	62.00
South Dickinson Dist., Kans.:	
Belle Springs Cong.	11.88
Rosebank Cong.	29.89
Stark County Dist., Ohio:	
Valley Chapel Cong.	134.30
Stowe Mission Dist., Pa.	69.80
Virginia Mission Dist.:	
Bethel Mission	18.00
Wayne County Dist., Ohio:	
Sippo Valley Cong.	21.50
United Zion's Children of Elizabeth-town, Pa.	41.17
Tri-County Young People's Society of Southern Ohio	35.00
	\$4,679.45
	\$9,577.69

DISBURSEMENTS

Mennonite Central Committee:	
For Relief Fund	\$1,200.00
For Civilian Public Service Camps Fund	2,613.00
E. V. Publishing House:	
For Supplies and Printing	82.90
For Subscription to "Visitor" for the Sec'y of M. C. C.	1.50

Itinerary expenses of Bro. Jesse Hoover	63.51
Members R. R. fare to Committee Meetings	64.98
Traveling and other expenses of Bish. O. B. Utery in connection with the R. & S. work. This item was donated in its entirety to the Relief and Service Fund by Bish. Utery and is included in the above receipts	236.00
Chicago Mission—For remuneration for entertainment of Comm. Members	20.00
	\$4,281.89
Balance on hand on March 13, 1942.....	\$5,295.80
The following known donations were made in addition to the above: These items were sent direct to the Mennonite Central Committee, Akron, Pa.	
From Miama District, Ohio, Pleasant Hill Congregation: Clothing and cash valued at	\$ 53.00
From Montgomery District, Pa. by the District Sewing Circle: New and used clothing and cash valued at	32.33
From Grantham & Mechanicsburg Sewing Circle: Clothing and transportation of same valued at	12.00
From Grantham, Pa. Congregation: New and Used Clothing and supplies and transportation of same valued at	112.50
From New Guilford District, Pa. by the New Guilford Sewing Circle: Clothing and supplies valued at	210.00
From Rapho District, Pa. by various individuals and congregations: New and Used Clothing and Supplies valued at	160.00
Yours in the Master's service J. H. Hoffman, Treas.	

The sun shall not smite thee by day, nor the moon by night.
 The Lord shall preserve thee from all evil: he shall preserve thy soul.
 Psalm 121:6, 7.

Gospel-Text Stationery Box

For distinctive personal letters or church correspondence, use this new value. Scriptural messages carry inspiration, and will prove a great blessing to those who love to follow Christ. There are many choice sayings that Jesus used in this box. The stationery is of high quality new vellum finish. The texts are printed in blue on the twenty-four folders 5 7/8 x 7 1/4-inch sheets. Twenty-four envelopes with embossed text. Ribbon-tie package.

Each box includes one of our beautiful new 4x5 prints of Sallman's picture of Christ in Gethsemane, suitable for framing. Beautiful box with blue top and Bible design. Makes a delightful gift. Price 60 cents



120 pieces of linen finish sheets and envelopes, plus colored 5x7 print of Sallman's Head of Christ.

"Big Value" Stationery Chest

This "Big Value" Stationery Chest contains 120 pieces plus a 5x7 colored print of Sallman's HEAD OF CHRIST. There are 40 sheets size 5 1/4 x 8 3/8 which have Scripture-text themes and quotations of Christ printed neatly in the upper left-hand corner of the sheet. There are 40 continuation sheets size 5 1/4 x 8 3/8 and 40 envelopes to match.

An Exclusive Feature. Our 40 linen finish envelopes have a unique feature that is desirable. We embossed such inspiring texts as "Prayer Changes Things" and "Keep Looking Up" on the back of each envelope.

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