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V.L. Stump

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EVANGELICAL VISITOR

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"Ho Ariel, Ye Turn
Things Upside Down"

C. R. Heisey



The Christian Sabbath



The Lay Member
in the Church

Paul Redcay



Must Jesus Bear the
Cross Alone?

Mrs. Fannie Erb



Foreign Missions



MAKING A LIFE

WHAT was Christ doing in the carpenter's shop? Practicing. Though perfect, we read that He learned obedience, and grew in wisdom and in favor with God.

Do not quarrel therefore with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with.

Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous.

Do not grudge the Hand that is molding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection.

Therefore keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles, and difficulties, and obstacles. You remember Goethe's words: "Talent develops itself in solitude; character in the stream of life."

—HENRY DRUMMOND

RELIEF AND SERVICE NEWS

Jesse W. Hoover

Dr. Herbert Schmidt Returns

ON April 19 Dr. Herbert Schmidt of Newton, Kansas, left for Paraguay by plane, arriving April 23. For the remainder of April and throughout May Dr. Schmidt, with his brother Dr. John Schmidt, performed necessary surgical operations for the Mennonites in the Chaco. In the beginning of June Dr. Herbert Schmidt returned by plane to the United States.

The following action was taken by Fernheim Colony Meeting at Philadelphia, Chaco, Paraguay on May 15, 1942:

"An expression of thanks to the Mennonite Central Committee and to Dr. Herbert Schmidt. The Oberschultz gave a brief report of the surgical work undertaken by Dr. Herbert Schmidt and carried through in the colony hospital. The colony assembly brings to Dr. Herbert Schmidt their most heart-felt thanks for this service and for the sacrifice that both he and his family made in his coming to Paraguay to help in this need. The colony also expresses its thanks again to the Mennonite Central Committee for sending Dr. Schmidt and for this help to our sick folks. The need of many in Fernheim was relieved."

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Two Nurses Going to England

Sister Elfrieda Klassen and Edna Hunsperger left Akron, Pennsylvania, for New York City on June 12. Their sailing for England was scheduled for about June 15.

Sister Klassen, of Winnipeg, Manitoba, is a graduate nurse of St. Boniface Hospital, St. Boniface, Manitoba, and Sister Hunsperger was graduated by the Kitchener-Waterloo General Hospital.

They will join the present Mennonite workers in England, Bro. John E. Coffman and Bro. Peter Dyck. It is hoped they can give their services at the evacuee homes for children and aged which our Mennonite workers have established at Wickhurst Manor and the Woodlands.

* * * * *

Bro. M. C. Lehman Appointed Assistant General Director

In the near future Bro. M. C. Lehman will assume direct responsibilities in the Mennonite C.P.S. program. He has been appointed as Assistant General Director of the Mennonite camps east of the Mississippi River just like Albert Gaeddert is assisting in camps west of the Mississippi. At present there are seven camps which will be within the scope of Bro. Lehman's proposed oversight. They are:

- Grottoes, Virginia
- Washington County (Maryland)
- Sideling Hill (Well Tannery, Pa.)
- Marietta, Ohio
- Medaryville, Indiana
- Henry, Illinois
- Howard, Pennsylvania

* * * * *

Changes in Camp Staffs

Fort Collins, Colorado

Bro. John F. Schmidt, former director of Camp Marietta in Ohio, has been selected as director of the Fort Collins, Colorado, camp; Bro. Emanuel Hertzler, former High School teacher in Pittsburgh, Pa., assistant director and educational director; Mrs. Emanuel Hertzler, (formerly Myrtle Sch-

mell, High School teacher in Orrville, Ohio), camp matron; Sister Ella Saner, Dietician, (Kingman, Kansas); Bro. Ray Ramseyer, assignee, business manager, (Normal, Illinois).

Marietta, Ohio

Bro. Quintus Leatherman, Souderton, Pennsylvania, (former High School teacher in Philadelphia, Pa.) will assume charge of Camp Marietta, July 1; Sister Leatherman will perform the duties of camp matron; Dale Young, acting director until the Leatherman's arrive; Howard Kauffman, assignee, business manager.

Dension, Iowa

The latest changes at the Dension, Iowa, camp were as follows:

Bro. Wilbur Nachtigal, campeer, succeeds Bro Albert Foote as assistant director and educational director. (Bro. Foote has completed his term of C.P.S. service).

Bro. Russell Massanari, assignee, Business manager.

* * * * *

Boys in Mennonite Camps

Latest figures on boys in Mennonite camps are as follows:

C.P.S. Camp #4, Grottoes, Virginia	145
C.P.S. Camp #5, Colorado Springs, Colorado	142
C.P.S. Camp #8, Marietta, Ohio	66
C.P.S. Camp #18, Denison, Iowa	94
C.P.S. Camp #20, Wells Tannery, Penna. (Sideling Hill)	132
C.P.S. Camp #22, Henry, Illinois	104
C.P.S. Camp #24, Washington County, Maryland, Units 1, 3, 4	94
C.P.S. Camp #25, Weeping Water, Nebraska	140
C.P.S. Camp #28, Medaryville, Indiana	110
C.P.S. Camp #31, Camino, California (Placerville)	106
C.P.S. Camp #35, North Fork, California	115
C.P.S. Camp #33, Fort Collins, Colorado	16)

The total number of boys in Mennonite-administered camps is 1248. The Cascade Locks Camp, Oregon, has 36 Mennonite boys; the San Dimas Camp, California, has 10 Mennonite boys.

Compiled by Grant M. Stoltzfus

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PEACE SECTION

Since last week's release of Secretary of the Treasury, Henry M. Morgenthau Jr.'s letter of June 2 to Paul French, naturally many inquiries have come to M.C.C. headquarters as to the necessary next steps in taking advantage of this announced provision for purchase of non-war Bonds. A committee representative of the several groups most interested in this has held a number of meetings and is in process of completing arrangements with the Provident Trust Company of Philadelphia to serve as intermediary in this matter. It is expected that the detailed plans to make the arrangement effective will be ready for submission to the responsible agencies in these several groups by June 24. It is hoped that fully detailed information will be available for any one interested in using this provision before the end of June. Naturally, all who are concerned in this problem are appreciative of the Treasury Department's attitude.

Orie O. Miller

Humbleness of Mind

HUMILITY is not to be gauged by plain and singular dress. It does not consist in speaking mean of ourselves or in being somewhat free and friendly with poor or unfortunate persons. This grace comes not with outward manifestation. These things are sometimes the effect of true humility; but they also may be without it.

Real Christian humility is a grace of the spirit and, consequently, has its seat in the heart. Scripture in one place refers to it as "humbleness of mind"; again, as "lowliness of mind"; and again, as "poor in spirit". The original word signifies having a low opinion or esteem of ourselves in comparison to others. Before God it shows itself in self-abasement on account of the deep depravity of our human nature in the presence of divine holiness. Before Christ Jesus the Lord it is revealed in a spirit of entire dependence upon His atoning grace and His abounding mercy which we so much need. Before the Holy Spirit it will display itself in a worshipful attitude and patient dependency on the great Illuminator.

It will manifest itself among men by a desire to esteem others better than we cherish ourselves, by submission to our superiors, friendship and patience toward our inferiors. There will be present also a readiness to forgive injuries, and all relationships will be moderated with forbearance. Pride and haughtiness will be despised and self-importance abhorred. Modesty and meekness in behavior characterize the humble life, as do a non-too-confident regard of our own strength, patience in suffering, and a disposition for contentment with our providential lot in life. The nettle grows high, while the violet grows low and is almost obscured by leaves, but the latter can be discovered by its fragrance. The former is the emblem of a proud person; the latter resembles the heart which will not think more highly of itself than it ought to think. Let this mind be in you, then, which was in Christ, for He humbled Himself and became obedient unto death, even the death of the Cross.

—The Watchman-Examiner.

Can You Take Criticism

CRITICISM, like any other medicine, is apt to cause one to make a wry face. Still, there may be much virtue in that which one finds so unpleasant. Others never see one in quite the same way as one thinks of himself. Instead of resenting another's point of view, one should at heart be grateful for it—particularly if it helps to overcome a fault. To be able to take criticism without getting all fussed up reveals a well-poised soul; also a soul that is striving to grow.—Publisher Unknown.

A Faithful Ministry

THE prophet Jeremiah has perhaps given us the greatest exposition on unfaithful prophets that can be found anywhere in the Word of God, and the New Testament letters and epistles take up the thread of thought and continue its emphasis. Jeremiah says, "He that hath my word, let him speak my word faithfully." Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We are living in a day when many people clamor for something different and with many churches there have been revisions, amendments, the adaptation of a so-called new Christology, etc., but there is no such thing as new discoveries on the revealed truth. The Bible is not a book that can be amended. It is a closed canon. It is true that the discoveries of archaeologists and others have thrown great light upon historic happenings and we have been able to discover better meanings of words used in the translations; but all that these have done has been to strengthen the fundamental truths already revealed in the Book and to emphasize certain points which may have been a bit lacking in clarity.

We may briefly sum up the Word of God as containing the great plan of salvation, evolving out of the plan of redemption. The Scriptures clearly teach the depravity of man, the vicarious atonement, the fact of life everlasting and damnation eternal. The doctrines of God's Word may seem a bit hard, but all that men may do to soften up the eternal edict of God's Word are only idle dreams. No one has ever been comforted by throwing doubt on the Word of God. When it comes to a question of soul peace, there is no need to cry "peace, peace" when there is none, for nothing can substitute genuine religion as revealed in the heart by the Holy Spirit. It is the Word of God that possesses an arresting power over men and when faithfully spoken, it quickens their consciences and shows them their true condition.

The minister of God is either a dreamer or else he is faithfully speaking the Word of the Lord. What people want today are the certainties of the Word. They want its sound values, they are not interested in a lot of relative ideas which only become secondary. Experience has taught us that people appreciate fundamental truths of the Word of God, faithfully declared. I think Paul's experience at Athens brought home to him a lesson for all time. It was here he indulged in a bit of argumentative rhetoric which failed to send deeply and pungently into the hearts of his hearers the convicting power of the Gospel which usually followed his preaching. When he came up to Corinth, he declared unto them, "I am determined to know nothing among



you, save Jesus Christ and him crucified."

It is therefore necessary that the faithful minister declare the Word of God Faithfully. Let us not rob our hearers of their rights to hear the truth and the truth alone. God can so fill the faithful minister's heart with His love that even when the Holy

No Time for God

Though intellect and memory fails,
And feebleness affects the mind,
But still I know down in my heart,
There dwells a care for all mankind.

We see the multitudes rush on
And live as if there were no God,
No God to love, or serve, or fear,
No time to read His holy word

No time for family worship now,
To thank Him for the mercies given,
No time before the throne to bow
To thank for homes prepared in heaven.

The precious Book is laid aside
They choose much lesser stuff to read
But still it is Almighty God
That gives us daily what we need.

They find much time for sport and games,
This seems the order of our day,
Forgetting of the better things
They too forget to watch and pray.

Oh that the world would waken up
To see their lost and dreadful fate
Confess their sins, and turn to God
Before eternally too late.

Christ Jesus may be coming soon
To gather in and claim His own
How sad then to be left behind
To share an everlasting doom.

He waits with living outstretched arm
To take in all that heed His call
He died for me, He died for you
Died for the world, yes, died for all.

Soon we must meet the final Judge
To give account of bad and good
And there will be no hiding place
It's face to face with Christ our Lord.

By Grandma McTaggart
in her 93rd year.

Greetings to Grandma McTaggart who
has been a contributor to the Visitor for
many years.

—THE VISITOR FAMILY.

Spirit leads to a message on the worth of God, he will be enabled so to temper that message with His love and with an exemplification of the mercy of God, that dying men will believe and feel it to be to their utmost advantage to take shelter under the cross.

THE idea of illustrating Scriptural truth which came into general use by the way of the chalk artist a number of years ago, has now been developed to cover a good many approaches of illustrated Scriptural truths. Its definite effort to teach truth through the eye-gate is a very valuable addition to Bible teaching, especially to the younger mind. The lighting effects by some of the artists have been taken over from the screen and used to a good purpose, although one must watch or they can become quite superficial in their religious emotions and are bound to do so unless they have learned to drink at a deeper fountain of spiritual illumination.

There are not many of these artists who are original. Nearly all of their reproductions are patterned after the original productions of some great artist, for there are not so many who are definitely gifted along this line and have used their talents thus to glorify God. Most of these artists reproduce their chosen subjects a good many times before they present them in public, and they naturally draw credit for an artistic ability which they really do not possess. However, no one can become proficient at that if they do not have some sense of proportion and a pretty good idea of how to blend colors.

Will you go with us a step further? Do you know that every born-again soul is a new creation and that the infinite God creates a pattern all His own and places within that newly created soul all the loveliness of the character and life of the Lord Jesus Christ. There are no two human beings exactly alike nor are there two Christians exactly alike. The progress our Heavenly Father has made in the creation of His new being depends almost entirely on the co-operation of our spirit with the Infinite Spirit of God. Furthermore, it is quite evident that God builds with the pieces of a broken heart, provided He can get the pieces. What the world sorely needs today is just a bit more of the visualized Christ in the life and walk of every believer!

TODAY there are a lot of pilgrims who have never found themselves at home in the world. They realize with David, as he wrote in one of his thanksgiving psalms toward the close of his life, "We are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, there is none abiding." Jesus said, "The foxes have holes, the birds of the air have nests, but the Son of Man has not where to lay his head."

Many of us see only the superficial meaning of Christ's words for it cannot mean that there was no place for Him to stay, for surely there were always homes open to Him. Its meaning goes far deeper than that. Jesus was never at home in the

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"HO ARIEL, YE TURN THINGS UPSIDE DOWN"

C. R. Heisey

(Isa. 29)

WHEN God speaks it is well for God's creation to pause and ponder. These are His words as recorded by Isaiah (29:1, 16) and rendered for us by the American Standard version, which translation was termed by Dr. Torrey as the best that ever came from the pen of men. Spoken by God, recorded by the prophet for the edification of His Chosen People and preserved for us. I repeat, they are words that merit serious contemplation and careful consideration lest a truth contained therein slip by us unnoticed. It is another of those marvels of the Book, that though written possibly 2700 years ago, shortly before the invasion of Sennecharib, it contains an exhortation pertinent to the problems of our day. The reason Isaiah gives (28:22) "I have heard from the Lord God of Hosts." O Jehovah of Hosts, help us Thy truth to discern today.

Ariel is another of those words so full of meaning it troubled the translators hence they left it in its original form. When translated it doesn't make good sense to the casual reader, but, "searching as for hid treasure" brings its gem to light. It might be termed God's pet name for Jerusalem. It suggests the thought of "Lion of God", but there is difficulty in carrying that thought throughout the verses unless there be some other meaning connected with it, for He says, "I will distress Ariel, and there shall be heaviness and sorrow, and it shall be unto me as Ariel."

Another thought suggested in the original is "altar-hearth" (pavement about the altar-floor of a fireplace-fireside) That Jerusalem was like that is suggested by Isa. 31:9—"... saith the Lord God, whose fire is in Zion and His furnace in Jerusalem." Now that wouldn't make good sense either if used alone for how would you make an "altar-hearth" like an "altar-hearth" by way of punishment? However, a combination of the two ideas unlocks the truth for us, which is:

"O Lion of God, place where the altar fire continually burns to God . . . because ye turn things upside down, I will bring distress and there shall be mourning and lamentation and ye shall be as the hearth of the altar . . . I will camp against thee round about . . . thou shalt be brot down . . . thy speech shall whisper out of the dust."

Plainly He is saying: "O conquering City, invincible: of cities the capital; of citadels the highest; the Gibraltar of the universe—made so by the presence of God; because you have turned things upside down I will turn you upside down . . . and

that right soon. Your walls will be surrounded by dead bodies as the hearth of the altar of sacrifice is surrounded daily by the bodies of victims slain. Your proud name will be humiliated until your voice will be as one that hath a familiar spirit. Instead of a "Jehovah of hosts hath spoken it," your word will be as one who chirps or twitters from the dust—of no more account to men than a sparrow. Whether we understand this figure or not, it was perfectly intelligible to them. It is a picture of horrible humiliation—a becoming of "the tail, instead of the head," and all because of their "turning of things upside down".

And how did this perversity manifest itself? They were still religious. As year added to year they kept the cycle of festivals going round, but—they were *lip near and heart far, worshippers*. "Forasmuch as this people draw nigh unto me, and with their mouth and their lips do honor me, but have removed their hearts far from me."

They had the vocabulary of worship but not the heart experience.

Their religion was memorized and not meant: "Their fear of me is a commandment of men which they have learned by rote." They were lisping litanies and chanting choruses of Psalms; they were mouthing meaningless magnificats. Beautiful, but dumb in so far as heart praise was concerned. They were magnifying the pleasure and person of men and minifying the pleasure, plan and purposes of Jehovah. There was nothing the matter with their form—it was perfected; but, the fire—it was abstracted. It is a picture of the formality of godliness minus the power thereof. They were truly turning things upside down.

And, with what result? They all went deaf and blind, though not dumb. They could still say a lot but it meant little. They lost the "voice of the Lord." Their moral authority became a whispering twitter. O, they did not discontinue working, but their works were "in the dark". The "wisdom of their wise men perished and the understanding of their prudent men was hid. "A marvelous work and a wonder" it is, but so God does when men refuse His counsel and pervert His plans and the provisions He has made for man's perfecting; persisting in personal pleasure in spite of the Lord's proclamation. All vision becomes as the "words of a sealed book". The learned say, "I can't understand the Book. It doesn't mean anything to me." The unlearned say, "I can't read

it; I'm no scholar. It is too deep for me." The Bible is but a foolish book if it is not the inspired word of Jehovah. The "voice of him that hath a familiar spirit" was present but it was not the inspiration of the Almighty. It was but a chirping and influenced their character towards the ground instead of toward the skies.

What a picture! Man designed in the image and likeness of God—only a little lower than the angels—groveling in the dust as a worm. 'Tis a terrible thing to turn God's plan for man upside down. When God was for them, who could be against them; what couldn't they do? When God was against them, who could be for them; what could they do? these turners—of things—upside down?

They were afflicted with blind staggers. They could "tarry and wonder and take their pleasure and be blind." They were "drunken but not with wine"; they did "stagger but not with strong drink". "For Jehovah hath poured out upon you the spirit of deep sleep." When God puts a man to sleep who will wake him up? They were somnambulists—walkers in their sleep. When fire goes out on the altars of God light departs from the eyes of men. They look but do not see. They read but do not understand. They study but do not learn. They hear but do not perceive. They sit down to eat, rise up to play while madly rushing on to their doom. Their "eyes": the prophets, the priests, the preachers, the pedagogues, become closed. Their "rulers were covered." Who can rule a government with a blanket over his head? Life becomes a game but it's "blind-man's-bluff". Blind leaders of the blind. Their world becomes a ditch, with everybody in it, and what a ditch it is—a miry cesspool where no living water flows.

It was the burden of the heart of the Lion of the Tribe of Judah as, beginning the descent of the Mt. of Olives, leading that procession of hosanna singers and palm branch wavers, he turned from their enthusiastic acclaim to weep over Ariel saying, "If thou hadst known in this day, even thou, the things which belong to thy peace; but now they are hid from thine eyes, for the days shall come when thine enemies shall cast up a bank about thee and compass thee round and keep thee in on every side and shall dash thee to the ground, and thy children within thee . . . because thou knowest not the time of thy visitation . . . My house is to be a house of prayer" a fireside where as the fire burns there is communion with the Divine Presence . . . "but ye have made it a den of thieves." Ye lisp with your lips and multiply words with your mouth but your heart is far from Me. Because you are blind cruel things will happen to you,

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THE CHRISTIAN SABBATH

The cycle of the seven day week is a reckoning of time that should never be disturbed, for it has a special relation to the setting apart of one day in seven for the worship of God. The keeping of the Sabbath as such a day is of very ancient origin. In fact, the record states that God originated it in connection with the creation. The Bible says: "And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

The transferring of the observance of the Sabbath from the seventh to the first day of the week is a fact of history. It was made in the early centuries of the Christian era and was so heartily honored and blessed of God in connection with Christian worship that the effort in later times to revive the keeping of the seventh day Sabbath soon goes into a legalism that hinders rather than helps the keeping of one day in seven for God. The facts as set forth in the Bible are that the early Christians began to meet on the first day of the week for Christian worship, and within a few centuries this observance was so widespread in countries under Christian influence that it came to be well nigh universal. We conclude that the seventh day was a memorial of creation, but the first day was a memorial of redemption in celebration of our Lord's victory of resurrection. "This is the day which the Lord hath made: we will rejoice and be glad in it."

Some years ago in the state of Tennessee in a case before the Supreme Court of the state, Noah W. Cooper, an attorney, included in his brief of a case that involved the question of the Christian Sabbath a number of citations from prominent men from which we quote. He said:

Chief Justice Neil said that Sunday is one of our most useful institutions. The prophets of God assure us in the Bible that Sabbath keeping is fruitful of all blessings; and Sabbath breaking fruitful of all evils. We beg to here insert the opinion of some great men as to value of the Christian Sabbath:

Daniel Webster: "The longer I live the more highly do I estimate the importance of the proper observance of the Christian Sabbath."

Humboldt: "It is as unreasonable as inhuman to work beyond six days weekly."

W. H. Steward: "Every days' observations and experience confirms the opinion that the ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty; for temporal blessings and spiritual hopes."

Andrew Jackson, dying on Sunday: "Always obey God and keep the Sabbath day."

John Randolph Tucker: "I wish to testify my belief that the institutional custom of our fathers in remembering the Sabbath Day to keep it holy, as the conservator of their Christian religion, is the foundation of our political system, and the only hope of American freedom, progress and glory."

Mark Hopkins: "God has joined liberty with the Sabbath."

John Calvin: "If the Lord's Day was abolished, the Church would be in imminent danger of convulsion and ruin."

Voltarie: "There is no hope of destroying the Christian religion so long as the Christian Sabbath is kept as a sacred day."

Gladstone: "The religious observance of Sunday is a main prop of the religious character of a country."

Blackstone: "The Sabbath is of admirable service to a state, considered merely as a civil institution. It imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens."

Adam Smith: "The Sabbath, as a political institution is of inestimable value, independently of its claim to divine authority."

Mr. Bagnal (Iron Producer): "We have made rather more iron since we stopped on Sundays than we did before."

Garfield: "This is the Lord's Day. I have a great reverence for it."

T. DeWitt Talmadge: "Let your Sabbath go and with it go your Bible, and after that your liberty. I would like to see the much-scoffed-at old Puritan Sabbath come back again."

Rev. John Roach Stratton (Baptist): "Above all, we need the old-fashioned Lord's Day, in which the plow rested in the furrow and the sweet Sabbath bells sounded across the silent fields and the quiet cities, calling the people from the feverish activities of the week and turning their thoughts to those divine and heavenly ideals which constitute at last the true life of man."

Bishop E. M. Marvin (Methodist): "We must stand like a rock against all invasions of our Sabbaths. Nothing can compensate us or our children for the expulsion of the hallowed day. The home and the Sabbath belong to each other."

Abraham Lincoln: "As we keep or break the Sabbath Day, we nobly save or meanly lose the last best hope by which man rises."

Rev. Peter Ainslee: "Around the observance of the Lord's Day centers the stability and character of a nation."

Maj. Gen. Casey, U. S. A.: "If our Sabbath in America is lost, it can never be restored and all is lost."

Benjamin D'Israeli (Jew), Lord Beaconsfield: "Of all divine institutions the most divine is that which secures the day of rest for men. I hold it the most valuable blessing ever conceded to man. It is the cornerstone of civilization."

Rabbi Julius H. Greenstone: "Had the Israelites observed the Sabbath in all its details no nation or tongue could ever have prevailed against them."

Frederick Sanders: "The Sabbath Day is the Saving Bank of humanity."

Henry Ward Beecher: "A world without a Sabbath would be like a man without a smile, like a summer without flowers, like a homestead without a garden."

Lord Eldon: "Christianity is part of the laws of England."

Cardinal Gibbons: "Sabbath-keeping aids

every virtue: Sabbath-breaking helps every vice."

Sec. 5 of Art. 427 of the Versailles Peace Treaty of June 28, 1919, signed by all the sixty warring nations, urged the adoption in every nation of Sunday as a rest day; to promote the peace, prosperity and happiness of all humanity.—Wesleyan Methodist.

The Lay Member in the Church

Paul Redcay

IS THE lay member in the church important? Yes, for were there no lay members, then there would be no need of a minister. If a stone mason were to build a house and he had nothing but corner stones, then it would be useless to build for he needs the other stones that make up the wall. The lay members make up the church and they fill an important place. The church is a big spiritual house with Christ the head of it. We as a church are many members yet one body.

I Peter 2:5, "Ye also as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Now if a stone falls out of place in the wall, it leaves a big hole and empty space. It is then noticed what a big place that stone was filling. Likewise a lay member fills a big place in the church. The duty of the lay member is to pray for his shepherd, to support him in any possible way. A lay member should be a personal evangelist in and outside of church. A Sunday School teacher should be a willing, stable, rooted and grounded Christian, open minded, filled with the Spirit and love of God. The lay member should be the minister's interest. The minister has a great responsibility to preach the true Word of God and he needs the lay members' prayers.

We should honor those who have the rule over us. Heb. 13:17, "Obey them that have the rule over you and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy and not with grief for that is unprofitable for you." In this verse we see the minister's interest in souls for it says "they watch for your souls." Also, we see that they must give an account of things. A faithful lay member is a great encouragement to the minister. There should be a warm and tender heart full of love and the Holy Ghost on both the minister and the lay member for we are laborers together. I Corinthians 3:9, "For we are laborers together with God. Ye are God's husbandry. Ye are God's building." We as lay members should look up to our ministers with fear and honor, knowing that they are called of God, at least they should be. We as lay members should know our Bible so that we may know of doctrine which is being preached. John 7:17, "If any man will to do his will he shall know

(Continued on page 280)

The Evangelical Visitor

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V. L. STUMP, Editor and Manager

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

Contributing Staff: Jesse R. Steckley, Joel E. Carlson, Titus M. Books, Edward Gilmore, William Hoke.

Contributors to Foreign Missionary Department: On Furlough: Mary Kreider, Effie Rohrer; For Africa: Esther Mann; For India: Leoda Buckwalter.

Publication Board: O. B. Ulerly, Laban Wingert, Ohmer U. Herr, L. H. Mann, Charles Clouse, Henry Ginder, George Sheffer.

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

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Bish. and Mrs. H. H. Brubaker, Grantham, Pa.

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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.

Elder & Mrs. D. B. Hall, Upland, Calif.

Elder and Mrs. G. E. Paulus, 1194 W. 14th St., Des Moines, Iowa.

HOME MISSIONS

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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.

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, Elinor Poley.
Home Address: 2033 Hazel St.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., Joel and Faith Carlson, Anna Wolgemuth, Anna Mary Royer. Phone: 26488.

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

Life Line Gospel Mission, 832 Kearney St., San Francisco, Calif., Supt. to be supplied. 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.

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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.

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Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible College, Fort Erie, North Ont.

A Triumphant Death

A CHRISTIAN lady during her last illness became so weak that when she spoke the nurse was obliged to bend down over her to catch the feeble utterance. When the end was very near the nurse noticed that the lady was endeavoring to speak. Bending to listen, she heard the word "Bring, bring."

The nurse thought she wished for water, and at once offered her some, but the lady shook her head. Some one suggested that it was grapes she desired, but when they were placed before her she again shook her head and still whispered the word "Bring."

Then it was supposed that she wished her friends brought into the room that she might bid them a last farewell. So all the friends in the house were called, and stood around the bed. But it was evident that her meaning had not been grasped.

At last the dying lady, summoning all her strength for the effort, said:

*"Bring forth the royal diadem,
And crown Him Lord of all."*

At this triumphant death-bed we recognize the same precious faith that filled the Apostle Paul, who, in view of death, and the grave, said, "O death, where is thy sting? O grave, where is thy victory? * * Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

—C. H., in Faithful Words.

Editorial

(Continued from page 267)

world. The world did not receive Him. It has not yet received Him. This world in its present status will not receive the Lord Jesus Christ. Therefore, the Christian who considers himself a stranger and a pilgrim, as he traces the onward march of events and notices how utterly hopeless and confused the affairs of the world seem to be getting, derives a certain consolation and assurance from the fact that "this world is not our home." There may be sorrow and anxiety, there may be great fear. Many terrors may stalk through the land; we may be "perplexed but not cast down." Nevertheless, there is a peace of God that holds amidst all of it and sustains the pilgrim on his way. Whenever one feels too much at home in the world, one had better check up on his spirituality.

Resting in the Lord

THE branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine; and at the right time, and in the right way is the right fruit found on it. Let us so abide in the Lord Jesus.—J. H. Taylor, in *The Missionary Worker*.

News of Church Activity

Love Feast Dates

Canada	
Bertie, meet 10:00 a.m.	Sept. 12, 13
Cheapside, meet 2:00 p. m.	Sept. 19, 20
Markham, meet 10:00 a.m.	Sept. 19, 20
Wainfleet, meet 1:30 p.m.	Sept. 26, 27
Howick, meet 2:00 p.m.	Sept. 26, 27
Waterloo, meet 2:00 p.m.	Oct. 3, 4
Welland, meet 2:00 p.m.	Oct. 4
Frogmore, meet 2:00 p.m.	Oct. 10, 11
Nottowa, meet 10:00 a.m.	Oct. 10, 11
Springvale, meet 2:00 p.m.	Oct. 17, 18
Clarence Center, meet 3:00 p.m.	Oct. 17, 18
Boyle, meet 2:00 p.m.	Oct. 24, 25

Ohio	
Fairview Communion Service	
Saturday evening	Sept. 12
Dayton Mission Communion Service	
Saturday evening	Sept. 26
Pleasant Hill—beginning at 1:00 p.m.	Oct. 17, 18
Beulah Chapel—beginning 10:00 a.m.	Oct. 31, Nov. 1
Chestnut Grove	Nov. 7, 8
Sippo Valley—Harvest Meeting and Communion Service	Nov. 22

Kentucky	
Fairview Church	Saturday, Oct. 10

CANADA JOINT COUNCIL

Ontario Joint Council will convene Sept. 9th, 1942 at 2 o'clock and Sept. 10th. An Educational and a Ministerial program will be rendered on the two evenings of the Council.

HARVEST MEETING

Harvest meeting Sept. 3, 7:30 p. m. at Mechanicsburg, Pa.

YOUNG PEOPLE'S CONFERENCE

Young People's Conference Aug. 30. All day session at Mechanicsburg, Pa. Bring your lunch and enjoy the day with us.
Lillie M. Heisey, Cor.

HARVEST HOME SERVICES AND BIBLE CONFERENCE

Saturday & Sunday, Aug. 22-23, '42

On the farm of Paul L. Wolgemuth, about four miles N. E. of Manheim, Pa.

Saturday, August 22, 1942	
1:30 P. M.—E. W. T.—Harvest Home Service.	
7:00 P. M.—Devotional.	
7:15 P. M.—What of the Night?.....	Bishop C. N. Hostetter, Jr.
	Message in Song.
8:00—Evangelistic Service.	
Sunday, August 23, 1942	
10:15 A. M.—Devotional.	
10:30 A. M.—Peace Amidst Strife & Chaos,	Elder Henry N. Hostetter
11:00 A. M.—Sermon	Bishop C. N. Hostetter, Jr.
	Devotional.
1:15 P. M.—Perils of the Home	Elder Elwood Flewelling
1:45 P. M.—Pearls of the Home	Elder Henry N. Hostetter
	Message in Song.
2:20 P. M.—Our call to Mission Work,	Brother and Sister Amos Ginder
3:00 P. M.—Forward	Bishop C. N. Hostetter, Jr.

There will also be a children's service at 2:30, in charge of Sisters Dorothy Wenger and Dorothy Wolfe.

Kentucky

REPORT FROM KENTUCKY—With grateful hearts for the Lord's blessings, and the victories of the past, and courage and determination to press the battle on in expectation of more victories for the Lord in the future, we present this report.

As set forth in the report from Home Evangel, tent meetings are now in progress. Getting started in this work occupied our attention right after our return from General Conference.

This report, being late, permits us to tell you that the tent meeting at Knifley closed with large crowds showing good interest and that it was a great blessing in many ways even though there was not such a large number of definite professions.

The tent was then moved to the Miller Fields with Bro. Rosenberry still serving as evangelist where the blessing of the Lord was soon greatly manifest in the salvation of souls. Many were the shouts as souls prayed through to definite victory. We solicit your prayers for the tent meetings as they continue.

A detailed report of our eight Vacation Bible Schools, written by Sr. Snider, appeared in our Quarterly Bulletin. As many of our readers know, our Vacation Bible School season closes before the beginning of our public schools, which, this year, was June 29.

The enrollment in our schools was 440, and the average attendance 336. Many of our people express great appreciation for our program of V.B.S. Our staff of teachers, numbering 18 in all, was composed of most of our regular mission workers, some local talent, and Sisters Ida Lou Hane and Ida Eckman who came down from Ohio. Nineteen children professed salvation in these schools. Some of the scenes were very evangelistic in character.

Some of our services are reduced in attendance because of the closing down of certain types of work here, and some of our people going elsewhere for employment and service. The pastor of a strong rural church recently told me that 50% of his people have left. We have not suffered that much but we do feel the effects of the present national emergency. God help us to do all we can to fight the spirit of indifference to spiritual things which is cursing the world.

Some of our workers with our delegate, J. C. Holcomb, attended General Conference and enjoyed the spiritual blessings as well as the business session. We are glad for the re-stationing of most of our workers. Sr. Hammond went to Harrisburg, Pa. for employment there. We appreciated the service she rendered while here and wish her the blessing of the Lord as she goes elsewhere.

Due to this delay in getting our report out, we can say that our two new workers, Sr. Mildred Hann, and Sr. Emma Rosenberger, both from Pa. have come, and give evidence of enjoying their work. We appreciate them and their help very much. Sr. Hann is stationed at Garlin and Sr. Rosenberger at Fairview.

In our Quarterly Bulletin, we reported the progress of the work at our new church building, Beulah Chapel, and the revival that was held there before General Conference with Bish. D. R. Eyster as evangelist. We were very glad for the victories

won at that time. Seventeen regular services are held in this church every four weeks. The largest attendance is at the Young People's Meeting when there are often over 100 present. The church is greatly appreciated for these services.

We are now trying to complete work on the basement and grounds and some new seats. We solicit your prayers for the finances yet needed and the work at this place. An announcement of the Dedication should appear in this issue of the Evangelical Visitor.

We appreciate the way our dear brethren and sisters and friends have responded to the needs of this work. We are thankful to the Lord for the way He thus fulfills His promise to supply our needs, and also blesses those who thus show themselves co-workers in this great work. Recognition of donations of produce by our friends appears in our Quarterly Bulletin. The Lord has blessed us with a good growing season. This is a great benefit to ourselves and our people. Pray for us and the work.

Financial Report for April, May, June

Receipts	
Pleasant Grove Congregation	\$21.09
Beulah Chapel Congregation	5.76
Bloomington Congregation	5.08
Grassy Springs Congregation	6.00
May Conover	5.00
Nettie Calhoun	5.00
Eula Stevenson	.50
Tina Holt	1.00
Pauline Bottoms	.75
Funeral services	2.00
Ruth Hammond	2.00
Imogene Snider	2.00
Albert and Margie Engle	4.00
Evangel Chapel Congregation	1.96
Dunbar Hill Congregation	3.34
Spout Springs Congregation	.60
W. R. Goodin	2.00
Ruby Clapper	2.00
Harold and Alice Wolgemuth	2.00
Fairview Congregation	1.55
Tartar Congregation	6.05
Loren and Eckel Shepherd	3.00
Hershey and Dalta Gramm	2.00
Sr. Sarah Wagner, Garrett, Ind.	5.00
Madison Union Church, Ind.	22.66
Chris and Katie Herr, Green, Kans.	2.00
Ida Lou Hane, Dayton, Ohio	6.00
David H. Engle, Detroit, Kans.	5.00
Maytown S. S., Penna.	59.66
A. C. Askew	4.00
Ethan Book, Grantham, Pa.	5.50
Mrs. Ed. Wenger, Mechanicsburg	5.00
Ida Eckman	5.00
Mrs. Martha Bowers, Upland, Calif.	1.00
Total receipts	\$205.50

Expenditures	
Garlin:	
Car account	\$46.85
Table account	29.30
Garden and orchard	3.00
Light, power and fuel	11.68
Miscellaneous	7.76
Total for Garlin	\$ 98.59
Home Evangel:	
Car account	\$27.02
Table account	22.88
Garden and orchard	4.76
Light, power and fuel	13.47
Miscellaneous	5.77
Total for Home Evangel	73.90
Fairview:	
Car account	\$23.29
Table account	21.45
Fuel and light	9.17
Garden and orchard	11.70
Total expenditures at Fairview	70.60
Quarterly Bulletin, partial cost of material and mailing	4.50

Total General Operating Expense.....\$247.59
Balance, January 1, 1942\$ 19.37
\$205.50 plus \$19.37 equals \$224.87; \$247.59 less \$224.87 equals \$22.72. Deficit, July 1, 1942 \$22.72
Will you pray about this deficit?

REPORT FROM HOME EVANGEL—by Harold Wolgemuth—As we returned from our General Conference this year, we felt anew our responsibility to our post of duty. The privilege to attend this conference was largely made possible by Sr. Ruby Clapper, our co-worker here, who stayed with the

work. She, however, is planning to attend a camp meeting at Roxbury, Pa., in a few weeks.

Our Sunday School at Evangel Chapel has increased in attendance but as yet it has not reached our goal.

The Vacation Bible Schools have been very encouraging as you can see in the Bible School Report in our Bulletin.

With Bro. John Rosenberry from Knoxville, Iowa, as evangelist, we are now in the midst of our tent meeting. The tent is located on a vacant lot in the little town of Knifley. Large crowds attend most every night. The town is blest with hearing the messages as the loud-speaker carries far. Good interest and good order prevail thus far for which we are thankful. A few have been saved but our faith is strong for many more.

It's true, we are in a terrifying struggle as a nation. This takes the attention of our people. But we need Salvation during these times of trouble. This gives us a vision into the future, through the smoke and uncertainty of the present conflict, that the world does not have and cannot understand.

Last week I was working in the garden. Suddenly, I heard some one burst out in prayer and I could tell the heart was broken up. Then more praying followed. I, like the "elder brother" went in to see what it was all about. A young mother got under conviction so heavy that she left her baby at a neighbor's house and came to our home for prayer and help. She struck victory with the ring of assurance. Yes, there was rejoicing here as the prodigal came home. Unlike the "elder brother", I was in the rejoicing, thanks to God.

Yesterday, we, with Bro. Rosenberry, were called to a home in another community to pray for a lady who was trusting God for healing. We had prayer and God gave definite results. She wants to come to the tent meeting.

This kind of pay is all we ask of the Lord. These pay envelopes carry us over the top.

REPORT FROM FAIRVIEW—In Titus 2:10 we read, "That they may adorn the doctrine of God our Saviour in all things." We believe that in the plan of God He intended that all things should be beautiful. But Satan has spoiled the plan and has marred it to a great degree. Now we see man trying to patch and fix up the effects of sin, and what a sorry mess he makes of it. Also we notice many trying to adorn themselves, and this is contrary to the standard of the Word. But there is one kind of adorning that Paul tells that we may safely indulge in and that it will not bring condemnation but rather blessing, and that is to adorn the doctrine of God. If every professed child of God would put forth as much effort to make the Christian life attractive to the world as they do to make themselves attractive to others we believe there would be more sinners attracted to our Saviour.

We are very grateful to our Heavenly Father for supplying our needs both temporal and spiritual for another quarter. We appreciate the increase in donations of produce over last quarter. May the Great Giver of all bless each one.

Illinois

REPORT OF CHICAGO MISSION—Dear friends—This finds us in mid-summer and enjoying our opportunities for gospel preaching in the open air. One night a man

who had stood through the entire service followed us and said "What you said tonight is true. I am just not satisfied." His statement revealed the condition of many. What a privilege to speak to him of the Lord whose saving grace we sought to extol that night. Another man whom we passed as we neared the Mission called and said "What can you do for the likes of a fellow like me?" How that question has rung in our ears ever since. How sad he was. What hunger and heart-sickness was behind that question as we told how our own heart hunger had been satisfied by Him who "satisfieth the longing soul and filleth the hungry soul with goodness." Blessed be God. I wish to say that it is not a cross but a joy to stand at our nearby corner Saturday nights from 9 to 10 p. m. C. W. Time, singing, testifying, passing tracts and gospels. On Sunday nights we have a 20-minute sing in front of the chapel before the evening service. A woman passerby told us of her Catholic lady friend who enjoyed sitting on her porch a half block away and listening to the hymns. Melancthon, Luther's friend, when discouraged passed below the open window where a young girl was singing and playing "A mighty Fortress is our God." As his heart was warmed he said "Sing on young one, little thou dost know whose heart thou art cheering." So we feel only God knows the lives that are touched by these open-air testimonies. Our work is to witness and preach: God's work to water the seed sown and bring forth life. A frequent listener to our Saturday night service is a lawyer whose office hours close at this time. He is our Representative from this district at our State Capital. He spoke encouraging words of the value of open-air preaching in the midst of the wickedness of our community.

During May, Bishops Swalm and Ulery of the Relief and Service Committee visited us. Bish. C. N. Hostetter Jr., spoke to our group on "Ten Reasons why we believe in non-resistance." It was also a joy on May 10th to have with us our brother Joel Carlson and family from Harrisburg. We had a happy reunion together and a joy in the little share the Lord has given both of us in His harvest field. On June 7th, Bro. Monroe Book of Kansas spoke at all services with blessing.

We had a full house of company attending the wedding of Ethan Book and Helen Collins. It was at the Mission altar Helen had been saved, later baptized and united with the church and where she came now to be united in marriage. It was a busy but blessed time for all to witness this happy scene. The Mission family is well and we thank all who have stood by us with their means and prayers. "Brethren, pray for us."

Financial Report for three months ending June 30, 1942

Contributions	
Balance carried forward	\$48.45
Fannie Bert, Cal.\$5; Lewis Steckley, Kans. \$1; In His Name \$3.25; Offering \$1.82; Sr. from Ont. \$1; Y. P. O. \$4.24; S. E. O. \$11.99; I. H. N. \$1; Sr. Rabausch \$5; P. McBeth \$1; I. H. Name, special for electricity \$10; W. Davidson, Garrett, Ind. \$3; F. Brechbill \$1; N. Woglemuth, Pa. \$1; P. McBeth \$2; R. Friesen, Okla. \$1; N. Rosenberger \$1; I. H. N. \$4.78; Offering \$9.51; Pauline Brumbaugh, Clayton, O. \$2; Ruth Moist, Ohio \$5; M. G. Engle, Kans. \$2; M. Book \$2; F. Brechbill, Ind. \$1; Ethan and Helen Book, Grantham, Pa. \$5; J. Hoffman, Maytown, Pa. \$2; Y. P. O. \$3.99; S. E. O. \$10.99.	\$101.67
Total	\$150.12
Balance	48.45

Expenditures	
Table supplies, etc. \$85.71; gas for cooking \$13.01; electricity \$31.59. Total	\$130.31
Balance	\$ 19.81
In His love and happy service, Carl J. Carlson.	

New York

BUFFALO MISSION GENERAL REPORT—A young man inherited a million dollars. When he prepared his will, every nickel the world called his, was given for the Kingdom of God. He not only gave what he possessed, but gave himself. During his preparation for the foreign field, the Lord called him home. We may not have a large sum of money to give, but each individual has one life to give. May we give it for the glory of God.

There are those living right at the mission doors who need our Saviour—the only one who can deliver from sin. The city work has gripped our hearts, as we see sin so prevalent, and souls taken captive "by the devil at his will".

During the month of April, Eld. John Hostetter, of Clarence Center, N. Y. was with us for a two weeks' revival. His messages were timely, delivered under the unction of the Spirit and were a challenge to the unsaved. A number knelt at the altar of prayer and gave testimony of acceptance with the Lord.

We are conducting a weekly Bible school and the attendance is gratifying. There were eleven Catholic children present at one meeting. There are children attending who are not registered in our S. S. We are praying that a number of these boys and girls will come to the S. S., also that the seed sown will bring forth a fruitful harvest in the salvation of souls.

We appreciate the cooperation of our group at the mission. Most of our girls working in the city have gone to summer homes and will return this fall. We miss their presence, testimony, and fellowship. May the Lord hasten the day when His children meet to part no more. Remember our work in prayer.

We express our deep appreciation and thankfulness to all who contributed to our work in a material way. The Lord has answered your prayers and the glory belongeth to Him.

Financial Report March 19-July 1, 1942
Receipts

Henry Trost	\$ 30.00
Wesley Hexemer	40.00
Mabel Sider	13.00
Bernice Henderson	5.00
Walter Max	10.00
Arthur Heise	5.00
Janet Jirard	7.00
Loretta Minor	3.00
Anna Johnson	12.00
Carl Patterson and wife	7.00
Susie Troyer	15.00
Sr. Carlson	1.00
Charles Monkelbaan	5.00
Eleanor Mater	10.00
Evelyn Mater	8.00
Anna Carver	5.00
Melba Martin	2.00
Lottie Martin	5.00
James Milne	10.00
Bessie Milne	1.50
Norman Winger and wife	13.00
Pearl Winger	10.00
John Moore	3.00
Henry Greiner and Dorthea	4.00
Dollie Stevenette	5.00
Doreen Hahn	3.00
Earl Bossert and wife	10.00
Lewis Steckley	1.00
Clarence Center S. S., N. Y.	25.00
Public offering	90.00
J. H. Wagaman	5.00
Paul McBeth	1.00
Nottawa District, Canada	10.16
Rial Stump	1.00
John Hensel	2.00
Waterloo Cong., Nottawa Dist., Can.	22.16
Bertie Congregation, Canada	41.40
E. J. Rohrer	5.00
Miriam Shank	2.00
Edna Comp	1.00
Sr. Kittering	1.00
Bro. Curry	1.25
O. U. Herr	2.00
Stella Heise	5.00
Friends of Buffalo Mission	81.00
Total	\$539.47

Expenses	
Table	\$ 80.01
Electricity	9.11
Phone	4.05
Gas	13.26
Water	1.26
Flour, milk, potatoes, sugar	23.25
House furnishings	63.59
Exchange on money	5.04
Laundry	3.54
Miscellaneous	42.54
Evangelist	55.00
Car numbers, tire, gas, federal stamp, repair, etc.	60.06
Total	\$360.71
Balance July 1, 1942	\$178.76
Ontario Bible School	14.00

In Christian fellowship,
Walter and Sadie Reighard

Pennsylvania

PHILADELPHIA MISSION GENERAL REPORT—We come to you with "How excellent is Thy loving kindness, O God! Therefore the children of men put their trust under the shadow of Thy wing. They shall be abundantly satisfied with the fatness of Thy House, and Thou shalt make them drink of the river of Thy pleasure. For with Thee is the fountain of life; in Thy light shall we see light." Ps. 36:7-9. In these verses God gives us a glimpse of His goodness and greatness. The devil can't harm us for God protects us under the shadow of His wings. And then they, the children of God, shall be abundantly satisfied with the fatness of God's great resources and to drink at the river of His pleasure. There is nothing stale or dry in life for a Christian. The other week I was speaking to a young lady about coming back to the Lord. She said, "If I do I can't have a good time, etc." It is a sad fact that many people have the same idea. Thank the Lord that I have found the greatest joy and true pleasure in the Lord's service.

There is nothing that brings greater joy to our hearts after a soul is saved than to see them grow spiritually. Since the special series of evangelistic services which closed Easter Sunday we have watched some of those who were saved go on and possess the land which is ahead of them. There are those who have been meeting some giants. Thank God by His grace they are conquering them. Then too we are happy to report that there were some who bowed at the altar during the regular services. One day when I was out calling one of our neighbors said, "Who was that praying Sunday night?" I told her that one of our girls was out to the altar and was saved. Then sometimes there are those who come into our home for prayer. We are always glad for the privilege of praying with souls anytime day or night. We are praying that God will send us an old fashioned revival. Will you join us in prayer?

We had another privilege of giving the Gospel through the Daily Vacation Bible School. It would have been great to have the members of the Visitor family to slip into the class rooms and see our children at work. For there were many happy faces who would greet us each afternoon ready to learn more of God and His Word, also to learn new songs and sing old ones. Many times their voices made the Chapel ring, and I'm sure the angels listened to their singing. The outstanding time in our Daily Vacation Bible School was Decision Day. As a rule the classes would come into the Chapel around 2:45 and have singing. But this day instead of singing Bro. Hoover gave a short talk to the children. And then the classes left quietly for their rooms. Each teacher prayed for those who wanted to be saved. I shall always remember that

day, for about half of my class wanted to be saved. As we had prayer God was there. I will say that the rest of the afternoon the atmosphere of our room was different. At the close of the two weeks of school the children gave a program consisting of the stories and memory work they learned during this time. The last day you would hear some of the children remark, "I wish the Bible School wasn't over", or "That the Bible School would last longer". The other day a little one said "I'm looking forward to Bible School next year."

There were many interesting experiences we had during our school. I'll mention only one of them. One of our first days as the children gathered for the closing exercise a man under the influence of drink came into the chapel and finally came up to the altar. The children were dismissed as soon as possible. Then we teachers gathered around the altar and prayed with him. He would pray a while, then get up and talk, then pray again. Finally he left for home promising to come to prayer meeting. Wednesday night we were happy to see him fulfil his promise by coming. He testified to having received help. His interest in the things of the Lord is manifested by his attendance at services. We ask you to remember him in prayer that he will walk in the light that God shines on his path.

A season of great spiritual refreshing was the first Saturday and Sunday of May during our annual Love Feast. This was a busy week for the workers and others preparing for this great occasion. The Lord gave us an unusual blessing in sending a number of His servants to bring to us living messages from God's Word. We were happy to have with us Bro. Graybill Wolgemuth and wife, Bro. John Climenhaga, Bro. Jesse Lady, and Bro. Abner Martin, our overseer on the Home Mission Board. Other friends came from Grantham, Souderton, Stowe, etc. The evening service was very sacred as we participated in the Communion Service. For some of our group it was the first time they took part in a service like this.

This is a special time when those who attend our services eat with us. Especially Sunday noon when our S. S. children remain for dinner. An unfortunate thing happened to one of our S. S. boys who came around 8 or more miles. He was crossing the street when a car hit him. He was quite serious for a few days. Thank God, He healed his little body.

In the evening of the same day Bro. Lady gave the last of a series of sermons on the "God Head." His subject was "God, The Holy Ghost". The message was given with power and inspired new faith in the third Person of the Trinity.

The following Sunday morning the Mens' Glee Club of M. B. C. rendered a program in the Mission Chapel, of Hymns and Gospel Songs. Our hearts were thrilled as the blessing fell on the saints of God.

There was another unique service in our chapel when parents brought their children to the altar and dedicated them to God. We pray that some day God will use them to lead souls to the Lord Jesus.

Sara Brubaker.

Financial Report	
Balance on hand	\$ 85.99
Chapel offerings	121.54
Eld. Henry Landis, Des Moines	1.00
Eld. W. P. Keely	2.00
Eld. Graybill Wolgemuth	12.00
Pleasant Hill Sunday School, Ohio	24.28
Mrs. Brady	2.50
Charles Brady	5.00
Mr. and Mrs. Earl Garis	5.00
Mr. and Mrs. B. F. Brubaker, Grantham	5.00
Eld. Abner Martin, Elizabethtown	2.00
Bish. and Mrs. S. G. Engle	1.00
Harold Engle	32.00
Rena Burkholder, Lancaster	2.00

Pauline Hess, Lancaster	2.00
Maurine Riley, Des Moines	2.00
Mr. and Mrs. E. B. Hoover, Ohio	3.00
Friends	30.00
Wm. Rosenberry	1.00
Phone Tolls	2.67
Special for Taxes	32.00
Balance from Church Treasury	37.45

Total receipts

Expenditures	
Kitchen supplies	\$ 83.78
Love feast supplies	25.85
Eld. Graybill Wolgemuth, evangelist	50.00
Coal	9.55
Taxes	43.13
Electricity	23.53
Gas	6.43
Telephone	29.50
Household Expenses	20.16
Car fare	1.00
Sundry Expenses	12.37
Repairs	26.28

Total expenditures

Balance on hand

We also acknowledge with gratitude the donation of provisions by the following: Mr. & Mrs. Charles Cassel, Mr. & Mrs. John Thompson, Mr. & Mrs. David Hoover, Mr. & Mrs. Matthew Brubaker, Mr. & Mrs. B. F. Brubaker, Mr. & Mrs. John Brubaker, Mr. & Mrs. Alfred Crider, Mr. & Mrs. Harold Jacoby and The Amercian Store.

Jesse W. Hoover and Workers.

SYLVA TUS, VA.—Dear Ones of the Visitor Family: Greetings in Jesus—We should have made a report long ago but have been very busy with general duties when able. Rheumatism has and does hinder much. We need the prayers of those who reach the Throne.

Our mission work continues much the same as usual. Our Sunday School is not so large because of another Sunday School at the same hour which takes some that are nearer it than here. Our young people are a very precious group and we long to see them launch out for the Master.

Bro. Amos Ginder and wife are at Radford, Va. where he is preparing for the work ahead of him here in Va. this winter. He will teach some distance from the mission but we are trusting some provision will be made that he and his companion may be with us in services here as well as have services in the community in which they are to be located. They have already won their way into the hearts of the Va. people they have associated with, and we feel they are going to be a great blessing to the Master's work. They expect to be with us over the week end of Aug. 15 and spend part of their time cleaning up a store building for their future home. We appreciate their willingness and joyfulness in starting in anywhere so as to be working for the Master.

Our Bible Schools were well attended this summer and the workers truly were faithful. The last two weeks they had three schools each day for two weeks. This meant much for them and we appreciate their untiring efforts and trust results will be had even in years to come, if Jesus tarries.

We have no financial report to make since Conference—only \$5.00 from Amos Sollenberger and wife. We have received a quilt from the Hebron Sewing Circle and books from Sr. Ruth Wingert and Ruth Heisey. All are much appreciated.

We expect some remuneration from the Home Mission Board for the use of our car through the four weeks of Bible School and that will be reported later. If we had means we would gladly have given it free of any help but with the family we have and the obligations we have to meet it looked impossible. As it is we receive many calls to go to the Dr., etc., that must be taken and tires and gas are a question.

We noticed recently that Muller held onto

God 38 years for one soul, so we feel encouraged to continue praying for those about us, many that are on our prayer list, and for the needs of every kind, KNOWING we have a God who hears and answers prayer. Those interested in us and the work here please continue with us in holding all these requests up to God.

Before closing we would like to inform the readers that a very touching marriage has recently taken place in this community. Our sister, Sr. Ella Cox is now married to Mr. Johnny Goad whose wife died sometime ago leaving him with a very precious family of four children. Yesterday Sr. Goad, her husband and all the children were here to Sunday School. We feel she needs the well wishes and prayers of many who knew her. She is proving a wonderful mother to these children and they are very attentive to her. The oldest are a boy about fourteen and a girl about thirteen and the two younger are girls six and nine years, or thereabout. She has a very kind and thoughtful companion.

In His glad service,
Denny and Marie Jennings

TO ALL THE VISITOR FAMILY

Greetings in the precious name of Jesus. This is a special request to the Visitor family for prayer in behalf of a father burdened for two daughters and two unsaved sons. Please announce this request at mission and tent meetings, and may every believer be moved to prayer on this account.

We pray that God may be pleased to answer, for His glory alone. Thanks to the Visitor family.

John M. Heisey

A Six Months' Report of the Free Literature Fund

Offerings and Cash Received
January 1, 1942 to June 30, 1942

Rev. T. J. Langenberg, Grundy Center, Pa. (Tract Rack)	\$ 1.80
Richard Lewis, Clemons, N. Y. (Tract Rack)	1.80
Grace & Hope Mission, Baltimore, Md.	2.00
Charles J. Chrimes, Washington, Pa.	1.40
New Guilford S. S., Pa.	5.00
Gospel Temple S. S., Des Moines, Ia.	5.00
Mrs. E. Wyld, Des Moines, Iowa	1.00
D. Paul Huffman, Elkhart, Ind.	1.00
Ralph Pressley, Balfour, N. Car.	1.00
Chester Averill, Battle Creek, Mich.	2.00
J. Bell, Mishawaka, Ind.	2.75
Charles Dunn, Los Angeles, Calif.	1.00
Glenn Blosser, St. Louis, Mich.	2.00
Martha Sentz, Mt. Joy, Pa.	1.00
John Heisey, Elizabethtown, Pa.	1.00
Francis Harmon, Brookston, Ind.	1.00
John J. Keller, Dallas Center, Iowa	3.50
Mrs. G. Gearhart, Duncansville, Pa.	1.00
Howard Stone, Rochester, N. Y.	1.00
H. H. Meckstroth, Vera Cruz, Ind.	1.00
Mary Gerber, Palmyra, Pa.	1.00
Tithers' League, Minneapolis, Minn.	1.00
Frank Thatcher, Holland, Mich.	1.00
Zion Sunday School, Abilene, Kans.	5.00
C. Marie LaChien, Sellersville, Pa.	1.00
Conoy Sunday School, Pa.	14.02
Gladys Reese, Flint, Mich. (Tract Rack)	2.00
Mary and Grace Stoner, Grantham, Pa.	10.00
Cedar Springs S. S., Pa.	9.24
Saxton S. S., Saxton, Pa.	7.71
Eva Funk, Lebanon, Pa.	2.00
Bethel S. S., Kans.	4.56
Beulah Chapel S. S., Ohio	10.33
Messiah Home S. S., Harrisburg, Pa.	5.00
Amos L. Brechbill, Chambersburg, Pa.	10.00
Victoria Garasi, Annville, Pa.	1.00
Rosebank S. S., Ramona, Kans.	8.67
Souderton S. S., Pa.	2.50
A Lover of Tracts	2.50
Howard Barrick, Newville, Pa.	1.00
Granville S. S., Pa.	10.00
Mrs. E. H. Hostetter, No. Lawrence, O.	1.00
Mrs. Gordon Winters, Eters, Pa.	1.00
Cora Kraybill, Elizabethtown, Pa.	1.00
A Friend	1.00
I. C. Engle	1.00
Manheim S. S., Manheim, Pa.	10.00

S. E. Weaver, Elkhart, Ind.	7.50
Cedar Grove S. S., Pa.	9.62
Martinsburg S. S., Pa.	25.18
Chino S. S., Calif.	2.50
Cheapside S. S., Nanticoke, Ont., Can.	6.50
George Spencer, Smith Mills, Pa.	1.00
Lancaster Young People's Society, Pa.	8.60
Pleasant Valley S. S., Pa.	3.00
Clifford Edmister, Chicago, Ill.	2.00
Mrs. L. Davidsmeyer, Sturgis, Mich.	1.00
John W. Bell, Gastonia, N. C.	1.00
Palmyra S. S., Pa.	5.00
Mrs. Paul E. Dick, Winchester, Va.	2.00
(Tract Rack)	2.00
Raymond Reich, Akron, Ohio (Tract Rack)	2.00
Fairview S. S., Ohio	13.65
Cross Roads S. S., Pa.	19.10
Richard Moore, Lincoln Park, Mich.	1.50
Mrs. Clara S. Fisher, Los Angeles, Calif.	1.50
Abilene Church, Abilene, Kans.	10.00
P. O. Borwn, Glasgow, Ky.	1.50
Mrs. Earle DeMille, Detroit, Mich.	1.00
Mary E. Young, Upland, Calif.	1.50
Grantham S. S., Pa.	17.93
Beulah Chapel S. S., Ohio	16.95
Henry Hage, Hudsonville, Mich.	1.00
Mt. Carmel S. S., Gladwin, Mich.	1.00
Conference Tract Offering	122.60
Miscellaneous Offerings	29.73

TOTAL	\$477.64
Due for printing tracts Jan. 1, 1942	\$429.38
Balance on hand	\$ 48.26

— MARRIAGES —

CHALMERS-RUDD—On Saturday evening, July 25, 1942 at 7:00 p. m. at the home of the bride's parents, Bro. and Sr. Grant Schuyler, Maple Ont., Miss Ruth Almina Rudd was united in marriage to Mr. Robert William Chalmers of Toronto, Ont. The ceremony was performed in the presence of near relatives and friends by Eld. Joseph Cober, Gormley, Ont. May they be kept under the protecting and guiding hand of our Heavenly Father as they journey life's pathway.

ELSNER-ROHRER—On Aug. 2, 1942 at 2:30 p. m. Evelyn M. Rohrer daughter of Rev. and Mrs. E. J. Rohrer of West Milton, O., was united in marriage to Kenneth E. Elsner of Dayton, Ohio. The ceremony was performed in the presence of many relatives and friends by the bride's father. They will be at home at 4445 North Main St., Dayton, Ohio.

ENGLE-EYSTER—On June 28, 1942 at Galveston, Texas, there occurred the marriage of Sr. Ernestine Engle, daughter of Bro. and Sr. L. P. Engle of Abilene, Kansas, and Bro. Ira M. Eyster, son of Bro. and Sr. Ray Eyster of Thomas, Okla. May the blessing of the Lord be upon this union.

FEATHER-BURNS—On Sunday, July 11, 1942 at 12:30 p. m., Bro. Virgil Eugene Feather, son of Eld. and Sr. R. I. Feather, Roaring Spring, Pa., was united in holy matrimony to Miss Betty Louise Burns, Martinsburg, Pa. The marriage was solemnized in the Cedar Springs Church, in the presence of a few of the immediate family by the pastor and uncle of the groom, Bish. Henry S. Miller.

GOOD-COX—On Saturday, July 18, 1942 Johnny Good of Hillsville, Va., was united in marriage to Sr. Ella Cox, daughter of Sr. Luanna Cox of Sylvanus, Va. Elder George Williams officiated at the ceremony. May God's blessing rest upon them throughout life's journey.

— OBITUARIES —

BYERS—William C. Byers of near Greencastle, Pa. was born Apr. 21, 1866 and departed this life July 8, 1942, aged 76 years and 2 months. He had been in ill health, and eight weeks prior to his death took ill in a service after which he was confined to his bed. He was converted 38 years ago and united with the Church. One year later he was elected as a deacon, which office he very faithfully filled. He was a very kind and devoted husband and father. He was united in marriage to Mamie Ausherman, who survives him, as do two daughters, Mrs. Raymond Myers of Landisville, Pa., and Helen at home. Two sons and a daughter preceded him in death.

Funeral services were held at the Antrim Church, July 11, conducted by Bish. Laban W. Wingert, and Elds. Amos Sollenberger and Chas. Rife. Text: Rev. 2:10. The body was laid to rest in the adjoining cemetery.

FROST—Geo. W. Frost, aged 73 years, and his wife, Sr. Maud J. (Wilson) Frost, aged 63, were instantly killed July 28, while walking on a railroad track. A passing train on the adjacent track prevented their noticing the train bearing down upon them. To this union fourteen children were born. Five of this number—three daughters and two sons—preceded them in death. Six sons and three daughters, with fourteen grandchildren and one great-grandchild survive.

Sister Frost was numbered among the first converts after the building of Beulah Chapel in Springfield, uniting with the Church in 1912. Her testimonies of praise and thanksgiving will long be remembered.

A double funeral service was held July 29 at the Chapel, conducted by Bish. O. B. Ulery. Interment in Fletcher Cemetery.

In 1924 two brothers of Sister Frost, with the wife and 8-year-old daughter of the elder brother, were instantly killed in an auto-train collision. At that time Bro. Ulery conducted a simultaneous funeral service for the four victims of the tragedy.

NYMAN—Susan Mann Nyman was born near Howard, Pa., Jan. 6, 1875, and quietly fell asleep in Jesus July 20, 1942, making her age at time of death 67 years, 6 months and 14 days.

Sr. Nyman was converted during a tent meeting at Marsh Creek in the summer of 1934. She united with the Brethren in Christ Church at that place, continuing faithful unto the end.

She is survived by her husband, James Nyman, four sons—Joseph and Laird both of Howard, R. D.; James, Lamar, Pa.; and Walter at home—and a number of grandchildren. One son, Frank, and her only daughter, Mrs. Floyd Womer, preceded her in death late in the year 1941.

Services were conducted by Bish. Henry S. Miller, assisted by Bish. R. I. Witter and Bro. Lloyd Buckwalter.

Found in Peace

I WAS summoned one morning to see a man who had been hurt, a recent member of my church, but little known to me. I entered the house just behind the doctor. We both sat down, one on each side of the wounded man as he lay in bed. His wife and daughters, with weeping eyes, stood in the background. I sat silent till the doctor had finished his examination. He tenderly examined the shattered arm, and those keen eyes of the sufferer searched that face every moment. "Doctor, is there any chance?" he asked. The doctor shook his head and told him he could only stand it a few hours.

It was my turn to speak. "My dear fellow," I said "can you stand it?" He waited a moment and then said, "Oh, yes, I got ready for this ten years ago." Then he told me how at a little revival meeting in Ohio, the minister who was pleading with the congregation, said, "You will be called some time to face an eternal world. Oh, what a comfort it will be to say when that time comes, 'I am ready.' Don't wait till it comes, but get ready to-night; and then if you live many years, you will have the joy of knowing that you are ready at all times." "And so," said the humble carpenter, "I gave my heart to God, and took Him to prepare me and keep me ready for this hour whenever it might come." He was "found * * in peace."

—A. B. Simpson.

"The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory."—Psa. 64:10.

MUST JESUS BEAR THE CROSS ALONE?

Mrs. Fannie Erb

JOHN BUNYAN was surely inspired by God when he wrote that wonderful vision "The Pilgrim's Progress", for it portrays the Christian life so vividly and unerringly, even down to the present time. Those who have read it should read it again, and those who have never read it, should by all means obtain a copy, and read it from cover to cover.

Those who have read it, will remember in the Interpreter's House, there were two children, both representing the professed children of God; one was willing to bear his cross down here in this world; was willing to wait for his good times, and reward up yonder; while the other one had to have all his good things now in this present world.

Jesus told us about such people in His day. He said, "The Pharisees love the upper-most rooms at feasts, and the chief seats in the synagogues, and greetings in the markets; and to be called of men, 'Rabbi, Rabbi', for they love to pray standing in the corners of the streets, that they may be seen of men," and Jesus said, "They have their reward", meaning they have their reward now in this world.

But have we any like these folks now? Let us see. One lady told us, she threw a certain book in the stove, because it spoke so much of suffering. We asked her what the title was, and found it was one of Fenelon's books, that are worth their weight in gold. But did this save her from suffering? No, no for she went through terrific suffering; but not having the submission to God, necessary to make her sufferings stepping stones to higher ground, it left her bitter, and far away from God.

Another case is that of a brother who said he "suffered all he was going to suffer, when he got sanctified." Is this consecration? Is this complete abandonment to all the will of God? We forfeit our experience of holiness just as soon as we take the reins into our own hands, and refuse to accept anything that it pleases God to put upon us, for He alone knows what is good for us, and what discipline we need, to make us what He wants us to be.

Then there is a kind of false preaching, that claims that if we get sanctified, every one will respect us, and look up to us. Jesus was the most gentle, kind, gracious person that ever lived, and they did not respect Him; and He told us that if they hated Him, they would hate us also. No, God knows very well, that a Christian life that would be too easy, would only make spiritual puppets instead of stalwart soldiers of the cross; pets instead of workers; spineless cowards, instead of men and women of indomitable faith and courage!

No, no! this holy war is a fight to the death! No room here for slackers, ease lovers, or softy folks; but plenty of room for those who love not their lives to the death, who count not their lives dear unto themselves; but who value their eternal salvation above anything this old world has to offer; who would rather die, than compromise with the Enemy.

Another brother wrote an article for the church paper in which he decried what he termed, "a suffering gospel," and called it heresy, even naming it a "dangerous heresy"! How far the old devil can get people from the written Word of God, which should settle all controversy! We read plainly, in John 16:33 Jesus speaking—"In the world YE SHALL HAVE TRIBULATION!" In 2 Tim. 3:12,—“Ye, and all that will live godly in Christ Jesus, SHALL SUFFER PERSECUTION!” 2 Tim. 2:12—"If we suffer we shall also reign with Him," Rom. 8:17,—“If so be that we suffer with Him, that we may be also glorified together.” Heb. 12:6, 8, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth, (notice it is a son that is chastised). But if ye are without chastisement, whereof all are partakers, then are ye bastards, (false professors), and not sons."

Some say we are chastised when we are sanctified, but God would not punish us for something for which we are not responsible. We were born with the carnal nature, and are not responsible for its being in our hearts when we are born; furthermore Jesus paid the full price for our sanctification, so we are not sanctified because we suffered to get it; although we may call it suffering when we die out to sin; but it is our own stubborn wills that don't want to yield, and not God laying on the whip in chastisement. It is after we are sanctified; when carnality is no longer a hindering force; that God puts the sanctified soul through a course of discipline for his own good and God's glory; for our faith, and love, is not potent until tried, and tested, even by the fiery trial that Peter tells about, in I Peter 4: 12,—“which is to try you, as though some strange thing happened unto you.”

Then again in I Peter 5:10,—we have the reward in this world of suffering, which makes us rejoice that God is so faithful and patient with us, namely, "But the God of all grace, who hath called us unto His eternal glory, by Christ Jesus, AFTER THAT YE HAVE SUFFERED A WHILE—(until our wills are conquered, subdued, pliable, bendable; yes completely lost in His will; Praise the Lord—until our faith has come through the fire, and is

solid, unwavering, unafraid; until our love is unchanged by circumstances; will be true at any cost; will kiss the Hand that holds the rod—Praise His matchless name forever!) make you perfect, stablish, strengthen, settle you." Glory be to God! Who would not be willing to go through the furnace fires if such a result would be the out-come? But those who try to climb up some other easier way, those who must have their ease and honor now; must have the praise of men now; must taste of the sweets of carnal leadership now; must bear rule over some little earthly kingdom, sometimes it is just a woman's housework, but oh! how she rules there, with a rod of iron! How everything else must bend to the idol of her heart! She can't go to prayer-meeting because she washed that day, and is too tired, but Oh! what will God say in the day when all our works will be tried with fire, and nothing will stand, but what put God first? Sometimes it is a Sunday School Superintendent, or a preacher, or some prominent church member who has been trusted with a place of authority, but failing to keep humble and low, and subject to God, they began to be exalted in their own minds; listened to the Flatterer, (the old devil that Christian met in Pilgrim's Progress,) have become self-important, self-sufficient, too big above ground; begin to beat their fellow servants that dare to stand for the truth, and show malice and hatred to those who do not bow to them! May God help us to be willing to be as the filth and off scouring of the world,—I Cor. 4:13, Be willing to take the way of the cross with all that it means; that some glad day, we may shine as the sun, and live with Him forever whom our soul loveth, and who is fairer than ten thousand to our souls, Hallelujah!

What a wonderful future with my Lord,
Doing His blessed will in sweet accord;
Trusting with all my soul in His word.

There's no more sadness for me nor pain,
But glory and gladness in His domain;
Now to share in the heavenly refrain.

To know the Lord is life forever more,
Far away and on a beautiful shore;
I'll praise and Thy wonderful name adore.

Sing and shout of His splendor and glory,
Listen all, to His wonderful story;
Come! ye people and behold His glory.

The light of day drives dark of doubt away,
So why delay? The night may come to
stay;

Accept and enjoy salvation while you may.
—Sam Perlberger

Their soul shall be as a watered garden;
and they shall not sorrow any more at all.
—Jer.31:12.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers. I Pet. 3:12.

The Family Circle

Black Lily

Kenneth Robinson

It seemed as though the long warm arms of the sun reached out to embrace the group of laughing children as they poured forth from the little Sunday School of Hampton. A passerby might have wondered how such a small building could hold so many children. There seemed to be hundreds of them, but in reality there was only about a hundred and fifty.

The little town of Hampton nestled between two large hills reaching up either side and trying to encompass them both. Down the banks of the Mill Creek squatted the Martin Broom Mill, Hampton's only industry and her hope and pride. There were four small stores, a postoffice, a filling station, a blacksmith shop and a pool-room. But most important of all there was the railroad station. True, it was very seldom a passenger train condescended to loiter, but three times a week the old freight shunted to and fro about the mill much to the delight of the young generation and the interest of the old.

The larger children soon trooped back into the ivy-covered church with their parents, while the smaller ones turned homeward or walked toward the mill in groups. As is natural on such occasions, the girls were tormented by the boys, long, carefully plaited braids being yanked with painful results accompanied by long drawn out shrieks. Now and then lanky boyish legs could be seen trying to make an escape from the flying wind-blown figure of a little girl, tearing in mad pursuit after her youthful tormentor.

All by herself a little figure danced in carefree happiness. A red gingham dress with a torn black sweater did their best to keep the thin little body protected from the raw March wind. High black shoes and stockings completed the outfit as the kinky black head boasted no cap.

She paused in her merry dance just a little in front of a small group of girls her own age, each having about eight or nine summers of experience. They watched her stoop over to tie a shoe lace that had already been repaired in about a dozen places. Jessie Carter tittered as Mabel Harmon made flourishing motions as if to upset the kneeling child.

"Pooh! I'm not afraid," said a very important voice. And Gertie Martin, with a spiteful push upset the little figure into the mud puddle in the middle of the road. A chorus of jeers went up, and no one offered to help the frightened child. Amid gales of laughter she rose to her feet and carefully tried to brush the mud from her dress. Tears smarted under her eyelids and splashed onto her cheeks. Her nice new dress. Whatever would Pappy say? She had been so proud of it as she had started off to Sunday School that morning, her father

standing in the doorway watching as she went to the place he had stubbornly refused to visit.

"Hah!" taunted Jessie, suddenly turning brave, "Isn't she the clean little girl." This sarcasm was greeted with a fresh chorus of jeers.

"What a pretty one she is. And just like her name."

Then from a dozen different lips came the cry:

"Black Lily. Black Lily. Isn't she a silly!"

And Lily, in order that they might not see her tears, rushed toward her home as fast as the small legs would carry her. Within, her heart seemed to be breaking. She dashed the tears away as she ran, while a steady stream of prayer fell from the lips of her bleeding heart. Poor black little girl. Why, oh why, had she been born black? It was not within her to complain but she had spent many a minute alone wondering why the Heavenly Father had not given her skin as fair as that of her tormentors.

* * * * *

Amos Ferney scraped large shoes nervously on the splintery floor and, pulling a corn cob pipe from his mouth, spat noisily on the piece of paper beside him. He wiped his mouth with the back of his gnarled black hand before replacing the odorous smoke-stack. Lily watched him from the corner of her eye and an uneasy sense of foreboding evil settled down upon her. Her father had been acting mighty strange the last week, and their home had been the rendezvous of many a nocturnal visitor. The girl was not overly bright, neither was she dull. Her sensitive nature had keenly felt that something unusual was in the air. Suddenly she heard heavy footsteps, and she hastened to answer the imperative pounding at the door. A huge figure in leather jacket pushed past her into the room, and old Amos rose quickly to his feet to greet him.

"H'ar yuh, Whaley? Sit down."

"I'm all right. Been over to the old man Martin's," he began without preliminaries and then, perking a thumb at Lily, "get that kid outa here."

Hastily Lily finished the last dish and hurried up the ladder into the one room she could call her own. It was "furnished" meagerly with an unpromising cot and two small boxes. Two or three threadbare dresses and a few articles of clothing hanging on a rusty spike completed her scanty wardrobe. On the wall at the foot of the bed, where it could be seen first thing in the morning, hung a picture of the Christ. The little girl looked tenderly at this for a moment and then, in great weariness, sank upon the low, rude cot, while tears raced in profusion down her dusky cheeks.

"Dear Jesus" she whispered in a choked voice, repeating the name over and over, "Dear Jesus, maybe I am only Black Lily, but please, please don't leave me." And in the heartbreak of the moment Lily was conscious of the comforting Hand soothing

the wound made but a few short hours before.

A rough word from the lips of the visitor roused her from the pain of her own sorrow.

"Sure, he'll come across . . ." and Lily could not hear the nature of the threat. She disliked Whaley since he had been hanging around with her father the last week. His coarse, black moustache, his shifty eye and hawklike nose were, to her, repulsive. He was a huge man and could have crushed the life from her father's body with a single blow. What did he want there, anyway?

She crept carefully to a crack in the floor and listened. Her father's voice she could distinguish in its low monotone. Whaley's was rougher and louder. Different words and phrases drifted up to Lily's ear and filled her heart with fear and anxiety. "Strike." "Martin's kid." And then Lily remembered the words of Mr. Martin whom she had overheard in conversation with one of his foremen down behind the old corn pile at the mill. He had said: "A strike now would ruin everything. We're just at a critical place in the whole business." And Lily was still in the dark as to the true import of his words. She did not understand what the word "strike" meant; and she tried to piece the two conversations together. Could it mean to strike Gertie Martin? She caught her breath at the thought. Gertie had gone out of the way to be mean to her ever since Lily had moved to the little town; she had been hurt terribly more than once, but, she decided, these bad men must not touch her. Suddenly her heart sank within her as she remembered her father was among these bad men. But why should her father want to hurt Gertie Martin?

Lily might well have feared had she realized what "strike" really meant. But her childish mind could not conceive the evil and misery that would result, should the two hundred men at Martin Mills be suddenly thrown into the jaws of the strike monster. Yet wider and wider its jaws yawned as the spirits of the men were stirred by the dogmatic strife-thirsty Whaley.

The next day was Monday and an atmosphere of tension pervaded the mill. Men's faces were stern as they carried great bundles of corn from the bales to the cutter. Others growled as they kicked at the treadle and pulled the wire in and out, making the broom ready for the sewer. Great iron arms crashed back and forth as the men stood sullen over the sewing machines, watching the red and green twine weave in and out through the corn. Young men carelessly dobbed the labels on handles and hurtled the broom on the untidy pile of finished product. All eyes straying to the huge steel door through which Whaley had gone ten minutes before.

Presently he returned and the men's faces showed signs of both slackened tension and disappointment as the word passed around: "Boss too busy to listen until after dinner."

When the whistle announced the noon hour the machinery had already ceased its mad race and the men were hurrying out into the open as if from a prison. Strange how an attitude can change a soul's outlook in such a short time. A month before this late

March day, the Martin mill hands had been as peaceable a group of men as could be found. Martin Mill, as it was known, was the means of bread and butter to several hundreds of mouths. The men knew this and appreciated the fact. Not long after Christmas, however, the arrival of Whaley with his agitating influence, began to breed discontent until the men grew restless and dissatisfied. From the oldest worker down to the latest, old Amos Ferney, the colored sweeper who came so recently from Chicago to where he could have the pure air of the country, all were discontented.

The men banded in little groups as they hurried homeward. All had a word for Lily as they passed her waiting at the steps for old Amos. They spoke, but Lily missed the spontaneous smiles that always greeted her. Then her father emerged from the dark hallway, and timidly she slipped her soft little hand into his calloused one.

"We have po'k, Pappy," she whispered loudly and hopefully. "An' co'n bread. An' jelly. An' apples," she finished grandly. The only reply she received was a weak squeeze of the hand. Silently they made their way homeward, Lily walking joyously by her father's side. She loved to prepare the simple meal for his dinner. It made her feel so grown up, and big, and needed. If only, if only her daddy were good. Lily sighed. Hurriedly the man ate his dinner, speaking only when the child spoke, and then only answering in monosyllables. When she returned thanks each time, it was always to bow her head alone. Their fare was humble but there was always lots of it. Amos pretended not to see the act of reverence in thanking God for the food. His heart was cold towards Lily's Heavenly Father, if there were such a person at all. He had been bitter ever since the little mother had slipped away two years before their coming to Hampton.

Finished with the meal, he rose and lit the old corn cob pipe. Lily curled her nose. She detested the smelly old thing and after her Father had gone, she opened wide the door to let the fresh March wind blow the stench from the place. Hurriedly she washed and wiped the few dishes, singing in a voice sweet in its sincerity. It was a song all her own and often the neighbors could hear it lilting down the street, borne on the wings of wind.

Happy am I, oh, happy am I,
Singin' all day, singin' all day;
Happy am I, my heart keeps singin'
Beautiful songs for Jesus.

The utter simplicity of the song and the beauty of the sweet voice would have brought tears to many an eye, had they heard her. Lily's heart felt as though it would almost burst as she bustled importantly about the little room. Her besetting fear gone for a moment, peace reigned within. She sang another verse.

Happy am I, oh happy am I,
Prayin' all day, prayin' all day;
De Lawd will hear an' sholy answer,
Praise His Name fo' ever.

Whaley heard her as he hurried by on the way to work. He frowned. That kid had too much religion. Her old man had been a tough nut to crack. Thought a strike

wasn't Christian. Pah! Soft nonsense! The truth of the matter was that Amos hadn't cared about the unchristian part of it. He feared the situation in which it would place him and Lily, because they were just beginning to get settled. Two more weeks would enable the girl to start to school with the dresses and other clothes that she so badly needed. And so he had fought the idea of a strike. Seeing the division he was creating, Whaley had concentrated on Amos, winning him to his fight for decrease in the already good hours and an increase to their ever good wages.

When the dishes were finished, black sweater in hand, Lily started down the road to the mill to explore once more the delightful mysteries of its many sheds and truck house which was strung along the banks of the stream. Many happy hours were spent as the child built imaginary castles in the lumber piles. The great piles of golden sawdust provided a very satisfactory bank from which to draw her money. Always her houses were associated with Bible stories and, as her childish mind planned, there was always the biggest and best room for Jesus. The simple faith she had in His loving care was manifested in the familiar way in which she talked to Him. Nothing however small was kept from the ears of her Lord. And thus Lily passed her days one by one dreaming of the time when she could start to school. Several attempts had been made by different people to make it possible for the child to enter school. But each one had been repulsed by the father. Lily, he asserted, would be in school right smart, soon's he saw fit.

On this particular Monday afternoon Mr. Martin stood by his office window and gazed stolidly on the scene where Lily was playing. He was accustomed to seeing the child there and now he was scarcely conscious of her presence. Weightier problems occupied his mind. The clock on the wall told the hour of three had come, and Martin's fists clenched behind his back. A half hour to go. He had stubbornly refused Whaley another conference and word had found its way to his ear that the walkout would come at three-thirty unless—. The man swallowed and the stoop of his shoulders seemed a little more accented than before. His secretary, Judith Barton, watched him uneasily. She had stood loyally by him through the climb of the mill to success for ten years. And now when it seemed as though the foundations were found to be crumbling, she was determined not to leave him. She was silent with the silence that is so much appreciated during a time of distress. She prayed. Her heart was sympathetic and, Martin feeling it, was grateful for her presence.

The owner of the mill was a Christian man. From his earliest youth he had followed in simple, honest ways. He had striven to pattern his life after the fashion of Christ. He felt he had done the very best he knew how for his men. Their demands at this time were unjust and unnecessary. He was sure of that. He had spent hours in prayer since the trouble began, and somehow he could not bring himself to comply with his employee's wishes.

Miss Barton had said at one time that he was a man among men, a servant among servants, loving all and taking their welfare to heart.

Suddenly Martin straightened his shoulders, and the girl at the typewriter heard a swift intake of breath and like a madman, her employer rushed from the office without coat or hat. Judith hurried to the window just in time to see a little bundle of life slip into the quicksand of Mill Creek. She stifled a scream with shaking hand and gasped audibly as a small figure shot down the bank of the stream like an arrow from a bow. It was Lily; and two black arms reached out to the grasping hands of a four-year-old boy—Teddy Whaley. With a low cry, Judith sped from the office toward the third floor.

Ted Whaley stood idle at his huge cutting table with his great bulk leaning against it. He was already dressed in coat and cap as if he would leave at any moment. He eyed the men silently, and watched like a cat watches its prey, the clock at the end of the room. Three-fifteen. And then the small door leading to the office stairway was flung open and a little figure came rushing to his side.

(To be Concluded)

Help a Little

THE parents of little Willie were not Christians; nor were they heathen. His mother taught him to say the Lord's prayer. She also taught him to say as he retired for the night: "Now I lay me down to sleep."

Then the boy repeated after his mother:

"God bless papa."

"God bless mamma."

"God bless Willie and make me a good little boy."

One evening as he was kissing his mother good night, he looked up into her face and said:

"Do you pray, mamma?"

"No, darling."

"Does papa pray?"

"I never heard him pray."

"Why do you make me pray?"

"That you may be good."

"Don't you want to be good?"

"Oh, yes, I want to be good."

"Then why don't you pray, and papa pray?"

"We've gotten out of the spirit of it, I guess," said his mother.

"Well, mamma, maybe God will hear my prayer. But don't you think you and papa are expecting too much from a little fellow like me? Do you believe God wants me to do all the praying for the whole family? Seems to me you and papa might help a little."

These words sank deeply into the mother's heart, and it was not long before that house was a house of prayer unto the living God.—Selected.

Foreign Missions

PRAY FOR INDIA MISSIONARIES NOW!

Political conditions in India have brought about a state of terrible unrest, riot, and bloodshed. We do not know how quickly our own missionaries' lives may be endangered, but we do know that we still have a God who hears and answers prayer.

May we as a people set aside a period of time each day to intercede definitely at the Throne of Grace in behalf of these dear ones who have so faithfully toiled for souls in India during the years.

April at Matopo

April 1, 1942

WEDNESDAY—Bro. and Sr. George, Paul Jr., and Carl left today for their three month short furlough to the coast. They are taking their holiday at the same place Bro. Wingers took theirs—at Phumula, about twenty miles from Durban. Bro. and Sr. Breneman have a visit to the dentist. Sr. Wengert has a visit to the doctor. She is not teaching these days for she has another attack of urticaria. Bro. Wingers passed through on their way to Bulawayo.

Thursday—Bro. Eshelman spoke tonight in our weekly prayer meeting.

Good Friday—A school holiday. Good services at mid-day. During these days we lost one of our school boys. Little Thomas first complained of a sore eye. In a very short time the trouble became so bad that we took him to Fort Usher, our government hospital ten miles away. The trouble became very serious and they took him to the Bulawayo hospital and in a very short time Thomas died from a clot of blood which lodged itself somewhere back of the eyes. It all happened so quickly that his people were unable to visit him. They were much disturbed, especially when they learned that Thomas was buried in the same grave at Bulawayo with two others. Africans do not like hospitals. We are very sorry about Thomas' death. This is the first school boy we have lost during the school term for more than five years.

Saturday—Rev. Edmunds and his wife and child have been visiting us this week. They left today for their last week-end in Bulawayo. Knowing them and having fellowship with them has been an inspiration to all of us.

Easter Sunday—A very quiet Easter Sunday. We all gathered together in the Mission living room for prayers. Little Grace cheered us by giving us Easter eggs (home made sweets) and told us in all

sincerity, "Your own!" We had good services.

April 7.

Tuesday—Lois went back to school after the Easter holiday. It is rather cold this week.

Wednesday—The government doctor paid us a visit and checked on our patients. Sr. Wengert started teaching again after being out for a week and a half.

Thursday—Bro. Hershey came through from a long trip on the veldt. American post!—All of us received a number of letters and we exchange news from "home." Always a happy time!

Friday and Saturday—We had a two day Bible Conference. Bro. and Sr. Winger, Sr. Frey and Bro. Hershey gave us good talks. We are glad for their help.

April 12.

Sunday—This afternoon after services, Bro. Eshelmans went kraal visiting by bicycle. Bro. Brenemans and Sr. Engle took the school girls out for kraal visiting. Cold! Our fires in the fireplaces are "comfy and cheery."

Monday—A new baby at the hospital!

Thursday—Naka Labo came to the Mission for food. She carried the eleven pounds of mealie meal home on her head. She is very old and walks slowly. Our neighbors, the Scotts, were over for our weekly prayer meeting. They are keeping little Ruth Mann since February. Ruth is looking very well—rosy and chubby.

Saturday—Another new baby at the hospital! The village men came in to pay their dip fees. They very much want food.

April 19.

Sunday—Bro. Eshelmans went village visiting after services. Sisters Engle and Wengert visited villages also.

Monday—We entertained the Native teachers this evening in the Mission dining room—sang, prayed, played simple games, and had tea and biscuits. They seemed to enjoy the evening—especially the Bible game.

April 26.

Sunday—Hannah, one of last year's teachers, visited us today. She completed Teacher Training in 1939. She taught at Matopo in 1941 and last January married one of our kraal school teachers. Both she and her husband are teaching in the same kraal school. She finds "keeping house" and "teaching" a busy life. She is a faithful, dependable Christian.

Wednesday—Bro. Winger returned from a short visit to Northern Rhodesia. We had a "motley" group visit us this evening—Dr. Truman, our government doctor, two air force men from England, a South African girl and a young Jewish boy. The young Jewish boy, about sixteen years of age, taught us some good lessons. Although a stranger to us, he was not afraid to be true to his convictions. He ate no meat and when we knelt for prayer during our evening devotions, he stood at attention with closed eyes. He stood back of his chair, his face towards the North. That we might be able to so thoroughly implant the doctrine of Jesus Christ into the hearts and minds of our African Christians that they will have courage to stand against heathen customs and beliefs as well as worldly practices is our desire and prayer.

April 30—Native and European prayer services!

We very much appreciate the "prayer cycle" and talk about it frequently. We need your prayers exceedingly much!

May—at Matopo Mission

THE first Friday of the month was Prayer Day. Four boys remained for confession of sin and for a faith in the Saviour. God met hungry hearts. Their testimonies later in the month were good to hear. Continue to pray for the boys in the Teacher Training and Boarding school that they may leave sin by the grace of God and give themselves wholly to the word for His service.

On May 2nd was a feast of good things. At the first service we were inspired anew by the message from God's Word. The second service was also inspiring and called forth much praise to God. The candidates for baptism were examined and accepted into the church. Seventeen (17) men, women, boys and girls were glad to follow their Lord in loving obedience to His holy will in baptism. The afternoon was ideal and amid the peaceful surroundings of Matopo the rite of baptism was administered by Mfundisi Winger.

May 3—Communion Service. God blessed as we gathered around the Table of the Lord. Ten missionaries and 95 native brethren and 70 native sisters participated in the service. We want to show forth His death until He comes. Thank God for His past work and for the Glorious Hope.

Beautiful autumn days are here such as

Rhodesia alone can provide. Nature is putting on her colored robes.

The Mission witnesses a wedding almost every week. Younger as well as older couples are giving themselves for Christian marriage. Will you pray that these Christian, rural homes may pour forth a light to those still sitting in darkness. Christian homes can be a powerful influence in presenting Christ to needy souls.

The last weeks of the month saw both teachers and pupils busy giving and taking tests and examinations. Reports would indicate that satisfactory work has been done in the school. The boys and girls in most cases seem keen on learning and the school is a great opportunity to help and guide our youth in Christian ways of thought and action. Will you join us in prayer that a mighty revival will come to the school when the boys and girls return in July for the second term through to December.

The Government Medical Officer of the District called at the Mission. We are thankful that he has shown a great interest in the sick. He gives great attention to the natives who do not have medical facilities in their homes. Nako Enoki, the wife of Dhlohlho our native overseer for Matopo district, came to the hospital for treatments under the Doctor's orders. She has been sick for over two years and unable to attend church services. She seems somewhat improved but she does need prayer for healing. Join with us that God through Christ will heal Nako Enoki for His glory.

The average Sunday attendance for the month of May was 302. Our church is too small to accommodate all who would come to hear the Gospel preached. Here is a pressing need that should be supplied—a much larger church. Put this need upon your prayer list. God bless you all and although we can not meet together we can join each other at the blood-bought mercy seat. Brethren, pray for us.

Your brother in Africa,
C. F. Eshelman

"In His Name"

Excerpt from a letter written by Ella Gayman on March 22, 1942. Isn't it precious?

WE wonder what we have done. On the surface we sometimes feel nothing has been accomplished, but then we get some testimony which spurs us on again.

When our boys' school was in Supaul, a number of Hindu boys from neighboring villages attended as day scholars. Among them was a boy named Jha. He was an interesting boy. About ten years ago when I announced promotions at the close of school, Jha had failed. He felt so badly about it that he cried right there and then. I had a talk with him afterwards and he promised to work harder the next year. As I remember, he made the grade.

Then the floods came and the school was

closed. Even before the floods, however, I had been transferred to Saharsa and lost trace of the boy.

About fifteen days ago our preachers were passing the government hospital in Supaul when they met the parents of the boy. The mother told them that Jha, now a young man, died in the hospital that morning. As he neared the end she told him to repeat the name of Ram. The boy said: "No, I have no faith in Ram but believe in Jesus." While repeating the name of Jesus, he passed out.

How our hearts rejoiced in this witness! There may be many more like this lad who will come forth with such a witness when pressed for it. This gives me more determination to tell the story, even when there is no response.

By courtesy of Mary A. Stoner.

Will I Pray?

Sometimes I have so much to do
I think it must be done.
I'll work so very, very hard
From morn till set of sun,
But here is something I have found;
This really doesn't pay.
I've always found I've weaker grown
If I have failed to pray.

Sometimes 'twas something for myself,
Sometimes it was for God,
Sometimes it was for other folks
That many steps I trod.
But 'tis no matter who 'twas for,
I truthfully must say,
My faith and trust had smaller grown
Because I failed to pray.

So I am trying hard to learn
That nothing's really great
If it must take my praying time,
So praying has to wait.
It's praying makes me fit to work;
It is my staff and stay,
And work will never be my best,
If I have failed to pray.

Author Unknown.

Dashammah, the Indian Girl

IN a Mission School in South India, an Indian girl, twelve years old, heard the story of a Saviour's love. When she returned to her home, she told her husband that the idols which they worshiped were false gods, and that she believed on the Lord Jesus Christ as her Saviour. This enraged him very much. He hindered her from going back to the Mission School, and sent her many miles away into the country. She managed to conceal a Bible in her cloth, which she often read. Soon after this her husband died, and his relatives blamed her for being the cause of his death, by being a Christian. They tied her

to a stake, and threatened to burn off her feet unless she would renounce Christ, and return to idols. Her only reply was, "I am a Christian." They applied a torch to her feet and burnt the flesh, until she fainted away. They carried her into a dark cell and left her there unconscious. In the night, she regained consciousness, and groped for the door which she found open. She made her escape, and went off toward the missionary's house, creeping part of the way on her hands and knees, and was welcomed there. Dashammah is now an earnest Bible-woman, spending her time in seeking to lead others to Christ, whom she loves and serves. Have you, with fewer hindrances and many more opportunities, received and confessed the Lord Jesus Christ as your Saviour?—*The Life Line*.

"Ho Ariel, Ye Turn Things Upside Down" (Isa. 29)

(Continued from page 268)

things you could have avoided had you only been able to comprehend.

Is there a lesson for us, O Church of Jesus Christ? There is. You are Ariel, beloved of the Lord, built on a rock, terrible as an army with banners, against whom even the gates of hell shall not prevail. Your altar, the hearth on which the fire of God's presence is to be ever present, convicting, convincing, converting the children of men. Your fireside, an "upper room" where with God His saints are to commune. Only those who have gone blind will make it a supper room. As individual members, we are each personally the temple of the Holy Ghost. If permitted, this heavenly Guest will enlighten our understanding that we may know what the will of the Lord is and be constantly walking in light instead of darkness.

O, 'tis a terrible thing when the place of the warmth of God's love becomes the object of the fire of God's wrath! That's a turning of things upside down. Man is designed to be a heavenly inhabitant and not a citizen of hell. It is purposed that man shall walk, run, soar and triumphantly shout, not that he should sink, seeped in sin, until from the dust his voice comes only in whispers. O, members of the Church of the Firstborn, don't turn things upside down! It is our job to help men turn rightside up and avoid the judgment of God. If He be for us, what can't we do? If He be against us, what can we do? In our power of choice lies the determining factor in our life and destiny. Will we by our perversity turn God's plan upside down and in so doing go down, down, down, till we can only creep in the dust; we who are to be "lion treaders and dragon trampers"—more than conquerors? God forbid that we should be found honoring with our mouth and our lips only! May we be both,

lip and mouth, and heart-near, serving with soul, body, mind and strength.

Hear the message of the Alpha and the Omega for our day (Rev. 3:1).

"I know thy works, thou hast a name that thou livest and thou art dead". There are to many lip-lispers and mouth honorers among you. "Be thou watchful and establish the things that remain, that are ready to die, for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent." Cease the turning of things upside down! Be as the potter's clay. Believe God. Say not His will is not worth understanding for, . . . "If thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee."

Thank God for those who are right side up before God: "Thou hast a few names who have not defiled their garments; and they shall walk with me in white; for they are worthy." There are such among us, but some, are dead; others are ready to die. It is not too late to do something about it if we hasten: "Remember therefore, how thou didst receive and hear and keep it!" We all want to walk with Him in white! But we must be overcomers! There is the promise of our names continuing in the Book of Life eternally. Let us turn the wrong things right side up and "hear what the Spirit saith."

Isaiah, those thousands of years ago, saw and warned: "Now therefore be ye not mockers, lest your bonds be made strong; for I have heard from the Lord God of Hosts a consumption even determined upon the whole earth—a decree of destruction, a sentence of doom complete and destructive, have I heard." Remember! Keep—and thou shalt be kept! Don't turn things upside down. (Isa. 28:22).

Upland, Calif.

The Lay Member in the Church

(Continued from page 269)

of the doctrine whether it be of God or whether I speak of myself."

The Word of God says in Matt. 24:12, "And because iniquity shall abound, the love of many shall wax cold." This is true of our day. We are conscious that many members are in a rut—cold, indifferent. Good, active lay members are not plentiful in the church. We should be alert, wide awake and pray much for our church and strengthen our brethren and encourage them. In Luke 22:32, the word of the Lord saith: "And when thou art converted strengthen thy brethren." We should be filled with the spirit. Ephesians 5:18: "And be not drunk with wine wherein is excess, but be filled with the spirit." Notice it says "be filled with the spirit," not a spirit, meaning with the Spirit of God.

We, as lay members, should be full of

faith and good works of labor in love. We should obey the voice of the Holy Spirit and grieve not our Guide and Comforter as the word of the Lord says in Ephesians 4:30: "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. And finally let us be of one mind." Romans 12:16, "Be of the same mind one toward another, mind not high things but condescend to men of low estate. Be not wise in your own conceits."

Last of all as in Ephesians 4:32, "And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you." Matt. 22:37-39. "Jesus answered and said unto him thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment and the second is like unto it. Thou shalt love thy neighbor as thy self."

Have You Found Inspiration—

--In Your Singing?

Spiritual Songs and Hymns

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