

8-16-1943

**Evangelical Visitor - August 16, 1943 Vol. LVI. No. 17.**

Jesse W. Hoover

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



Volume LVI

Nappanee, Indiana, August 16, 1943

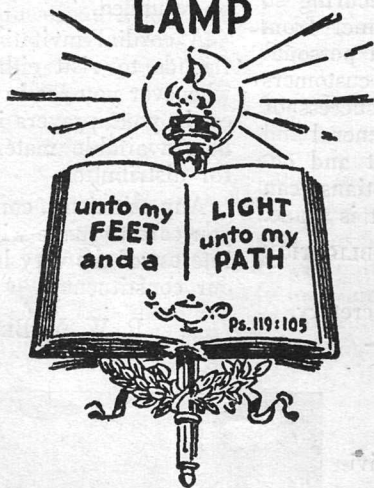
Number 17

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

*A Light That Shineth  
In A Dark Place*

II Peter 1:19

**Thy Word is a  
LAMP**



All, all seems dark about us, men's hearts are full of fear  
There is a sense of danger a sense of crisis near;  
The world is full of sorrow, so full of sin and care,  
There is no peace nor safety, but trouble everywhere.

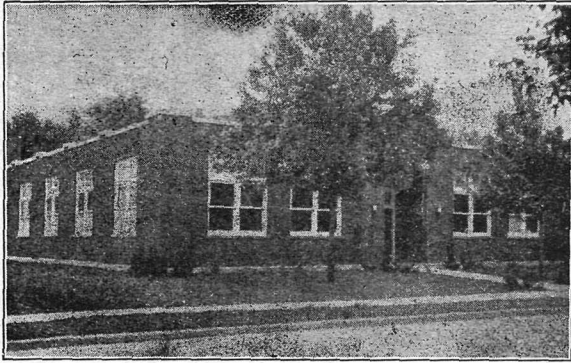
But there's a light that shineth for those who trust the Lord,  
And there is God's sweet promise for those who know His  
Word;  
A storm is surely coming, but earth's most radiant day,  
Lies just beyond the storm clouds, and is not far away.

Oh, prophecy most precious, illumining the night,  
And gilding with its radiance as with a rainbow bright;  
Our souls are calm and steadfast, not troubled nor dis-  
tressed,  
For God has told us all things, and in His Word we rest.

We'll ever heed the Scriptures, believing what they say,  
Knowing that He who spoke them, will them fulfil alway;  
He told us what was coming, it has been as He told;  
And every day His promise does more and more unfold.

The darker grows this earth scene, the nearer is the dawn,  
For us the Lord is coming when all seems most forlorn;  
For this sad world is judgment; for those who trust His  
grace,  
And glory everlasting, when they shall see His face.

— E. R., in Kingdom Tidings.



### THE CHRISTIAN LIGHT PRESS

301-5 N. Elm Street

Nappanee, Indiana

(at the same location as previously)

**T**HE Brethren in Christ Publication Board joyfully joins in introducing our reorganized Merchandise Department, as well as our new and enlarged storeroom at Elizabethtown, Pa. Following the decease of our Editor and General Manager last January, the Publication Board, with others, felt we should departmentize our activities, and divide responsibility among several department heads.

General Managership of our commercial enterprises has been retained among the personnel of the Publication Board, as shown on the Directory page. The Editorial Department is now headed by Eld. Jesse W. Hoover. In the Printing Department, Eld. David B. Hall has been given chief responsibility, since the discontinuation of our former shop superintendent. Separately from these, the Book or Merchandising Department has been designated "The Christian Light Press." Eld. P. W. McBeth has been named Manager, with headquarters at Elizabethtown, Pa. The merchandise division at Nappanee, is also a part of The Christian Light Press, and orders for books and merchandise sent to Nappanee, should also be addressed in that name as well as those sent to Elizabethtown. Subscriptions to our periodicals and orders for Sunday School Supplies should continue to be addressed to the E. V. Publishing House, Nappanee, Ind. as heretofore.

Believing that the blessing of the Lord has definitely attended the operation of our store at Elizabethtown, operating only since September 19, 1942, and sensing the appreciation of the Brotherhood and others in the East for the closer contact, we had obtained newly remodeled and more commodious quarters adjacent to and owned by the First National Bank and Trust Co. of Elizabethtown, under a favorable lease for five years. We are enlarging the sphere of activities, lines of merchandise handled, and services available at this eastern wing of our merchandise department.

We hope to serve our Eastern constituency with increased alacrity. Agents'

contracts and ensuing orders will also be handled from Elizabethtown. We feel we have been fortunate in obtaining our present Staff who serve in addition to the Manager, Rev. P. W. McBeth. At Elizabethtown, Dortha E. Dohner, Ethel H. Engle and Mrs. Emma Heisey will be on the floor to help you fill your needs or choose gifts for others.

At Nappanee, Rev. Chester Wingert bears chief responsibility in the sales department, and our Western constituency will find him and his assistants taking personal interest in supplying your requirements in person or by mail. Trade accounts with other Houses in similar business, will be handled from Nappanee.

After August 7, 1943, both enterprises will be ready to serve you personally or by mail, D.V. We lift our hearts in gratitude to our Heavenly Father for the opportunities and blessings which have come to us in working out our responsibilities as a Board, to the Church and those interested in Christian Literature. Especially are we thankful for the privilege of securing so large a portion of our personnel from those whom we feel will have a personal interest in the satisfaction our customers have a right to receive, in the success of our projects, and finally in the general and personal spiritual enlightenment and encouragement which true Christians can give to those with whom contact is made.

BRETHREN IN CHRIST PUBLICATION  
BOARD, INC.

OHMER U. HERR, Secretary.

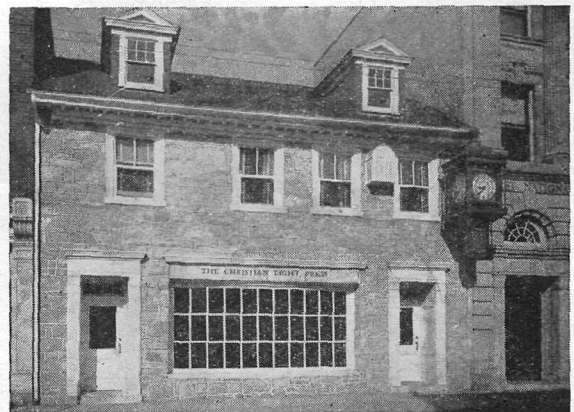
To Our Customers:

**W**E ARE afforded a happy privilege to be able to serve you from two distinctive locations. With the opening of our new location at Elizabethtown, we are able to

THE CHRISTIAN LIGHT PRESS

20 S. Market Street

Elizabethtown, Pa.



Announcing the

## NEW MERCHANDISING DEPARTMENT

of the

Brethren in Christ Publication Board, Inc.

UNDER THE NAME OF

## THE CHRISTIAN LIGHT PRESS

(formerly known as E. V. Publishing House Book Store)

NAPPANEE, INDIANA

ELIZABETHTOWN, PENNA.

offer retail and mail order service from Elizabethtown, Penna., and from Nappanee, Indiana.

Your business in the past has been appreciated, and we are very confident that you will continue to support your church institutions.

We all recognize that we are living in strenuous days, but the Staff assigned to care for the merchandising department at each place will endeavor to render prompt and efficient service.

At present we are all faced with the rationing program, and we regret that this has also entered the religious field. We therefore ask that you bear with us if it is necessary to make a substitution, or to hold your order until desired items are released by manufacturer. Regardless of the cause of delay, your orders will be promptly handled and word sent you immediately concerning any items that must be cancelled or are on back order. Any substituted items not entirely satisfactory to customer may be returned and money will be refunded.

A cordial invitation is extended to our friends to visit either one of our stores whenever you are in the vicinity. An interest in your prayers is solicited so that the best available materials may be secured for distribution.

Any criticisms, comments, or suggestions you care to make will be welcomed in the interest of the very best service possible to our constituency.

P. W. McBETH, Sales Manager.

## Christian Education

IN A PREVIOUS issue announcement was made by the Chairman of the General Education Board, of a drive which was planned for the raising of funds for the furtherance of the program of education in the Brethren in Christ Church. In this issue, a preliminary glimpse of the fuller plan of the Board is given us by the Assistant Chairman who is in charge of the publicity for the current drive. This project in its broadest sense is wholeheartedly and enthusiastically supported by your Editor.

Some of you who were at the last General Conference, when the resolution authorizing the present solicitation was approved, may recall that passing reference was made by your Editor to the rather sinister prospects for education in our Public High Schools. A little further elucidation of the issue should perhaps be given the Brotherhood.

Broad and far-reaching plans are under way for the establishment of a very thorough program of military training in every High School in the nation. This includes, not only marching and military drills, but also a rather complete preliminary preparation for military service immediately upon completion of High School. In other words, it is carefully designed as pre-induction military preparation.

Nor is that all. The subtle approach by means of the most powerful known appeals to adolescents, is designed to build a war-mindedness, a military psychosis. It is one of the most thoroughly organized and most fully prepared educational programs ever attempted. It bids fair to surpass the far-famed youth movements of the Old World. Its purpose is to change the attitude of American youth from its historic pacific leanings to a definitely military emphasis.

An attempt was launched after the World War, to continue an immense military machine. But the sentiments of the masses were strongly entrenched in their deeply-rooted love of peace. This time, the militarists are determined to gain their end. Their plans have been laid well, and in advance. Their approach is to the pliant mind of youth. Their methods strangely but strongly suggest the methods used with such sinister success in other nations.

It is not our concern nor responsibility to impede the plans of the powers that be. But we do have a most binding obligation in relation to the moral and spiritual implications of this development. How are we as a Church intending to protect and fortify our own young people against this encroachment? And in our concern for our own, have we a sufficiently enlarged vision and a clear consciousness of the challenge of our commission, to save others also?

There are many determining factors yet



unknown. There are still possibilities that public sentiment may rouse in time to prevent the greater prostitution of our educational program. But that is ominously uncertain. We dare not depend upon it.

It is far from fantastic to visualize the necessity for a program of education within the Church, which will be adequate for all our youth—plus. It is well within the realm of possibilities that we will need to establish a complete system of schooling for our young people if we hope to hold them for Christ and the Church. We have nearly been caught unawares. This is not fantasy, no mere bad dream. It is already a reality in many of the Public Schools throughout the land, that the curriculum has become secondary. The first business is to inculcate the new psychology.

The day is here that opportunity for education within the folds of the Church, should be equally available to every family, every son and every daughter. Failing this, we have not done our full duty. And we need not be surprised if, in the years immediately ahead, our losses not only continue but greatly accelerate.

It is already later than most of us realize. Our preparations should have anticipated such an emergency. But we have no time for idle and impotent regrets. We must act now if we would prevent another debacle—because our efforts were too little and too late.

Our General Education Board has caught a vision of greater possibilities for good to be derived from an enlarged and enriched educational program within our Church schools. May God grant to the Church a vision and an abiding concern for her youth, that will rally the remotest corners of the Brotherhood in a renewed consecration of life and a reinvestment of the talents that are entrusted to our stewardship. If we continue with increasing proportions to lose our youth, we have lost the Church of the future. An investment in Christian Education is an investment in the preservation of "the faith" till Jesus comes.

"The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore." Psalm 121:8.

**T**HE Lord preserve thy going out,  
The Lord preserve thy coming in;  
God send His angels round about  
To keep thy soul from every sin,  
And when thy going out is done,  
And when thy coming in is o'er—  
When in death's darkness all alone  
Thy feet shall come and go no more,  
The Lord preserve thy going out  
From this dark world of grief and sin,  
While angels standing round about sing  
"God preserve thy coming in."—Sel.

## Christian Love in Action

Henry G. Brubaker

THE great hymn of Christian love as presented to us by its author, the apostle Paul, gives us an idea of the premium and value which the early Christian church placed upon divine love. As Ralph Waldo Emerson so aptly stated it: "Love is our highest word and the synonym of God." Apparently he got this concept from I John 4:8: "God is love."

The early Christian leaders believed that love was surcharged with measureless might. As we look back over the history of the Christian church, we are constrained to notice that all the conquests of Christianity hinge here on this great reservoir of might and power.

The best spiritual gifts as listed and catalogued in the twelfth chapter of first Corinthians are good only if ministered in Christian love, I Cor. 12:31; 13:1, 2. Paul urges us to "covet earnestly the best gifts," but immediately he points in the direction of Christian love which he calls "a more excellent way." He places supreme value on love. In fact, the exercise of any spiritual gift which is not saturated with Christian love is valueless.

In I Cor. 14:1, the Apostle placed preaching at the top of the list in that it is the gift for the spreading of the Gospel of Christ. But the preacher is to chase after and is to be zealous for Christian love. The gift of language and of words is mere "sounding brass and a tinkling cymbal," if it is unaccompanied by love. The pattern of carefully chosen words, and the musical and euphonic phrases of the Grecian and Roman orators of his day could not "hold a candle" in the light of the great attribute of Christian love. The Rabbinical idea that the angels spoke and understood the Hebrew language *only*, fell flat here, for though one spoke the language of the angels, it would bring the preacher to "nothing" if his preaching were not seasoned with love.

The essence of meaning of the second verse as translated by a Bible scholar reads: "Had we the gift of prophecy, qualifying us to foretell all future events, or explain and apply all the predictions of the Old Testament; or had we the clearest insight into the sublime mysteries of the gospel or revelation, and the greatest compass of human knowledge that ever a mere creature attained; and had we the strongest faith of miracles that we could remove mountains at pleasure; yet, without this true Christian love to God, and to men for His sake, we could not exercise these gifts for His glory and their good; nay, could have no real grace, no true Christianity."

What is true relative to the gift of preaching is also true of all other spiritual gifts. All other spiritual gifts must as

well be accompanied by Christian love in action. The attributes of Christian love manifest themselves in certain behavior patterns. By these behavior patterns we know the saints who are in possession of an outpouring of Christian love. After all, the saints are the only laboratory specimens of Christianity which we have in this world.

Paul, in this thirteenth chapter of First Corinthians, verses 4 to 8, points out these positive attributes of Christian love. Christian love "suffereth long, is kind" and tolerant, and shows its spiritual supremacy by smiling through all the annoying and difficult experiences of life. It is not soft, easy-going, nor indulgent. It feels the iron in the soul, but in spite of that it is kind and tolerant. It endures injuries and misgivings without complaint. It is always courteous and affable and treats all classes alike. It "envieth not." It entertains no grudge, malice, jealousy, nor does it murmur at the prosperity, riches, honors, gifts, or graces of others. Rather, Christian love rejoices in his brother's and sister's successes and makes his own senses more acute in seeing good in others.

Love "vaunteth not itself, is not puffed up." It would not stoop to show off, nor be a braggart. It has nothing to do with an inflated ego. It never falls in love with itself, and never carries on a love affair with itself. But instead, it cultivates adult altruism by constantly being on the lookout to aid and assist others.

It is free from vulgar indecorum, v. 5. It does not seek private and personal advantages to the hurt and expense of others. Christian love, when it is mature and perfected, rises superior to all temptations to become exasperated or provoked. It is conscious that anger, wrath, and malice plunder the heart and are a waste of spiritual manhood. It writes off all personal wrongs, and "thinketh no evil."

It "rejoiceth not in iniquity," v. 6. It takes no pleasure in the sins and spiritual failures in itself or in others, but it rejoices when the truth of the Gospel flourishes in the lives of the people of a community and of a nation.

Christian love is aggressively affirmative in its action. It beareth, believeth, hopeth, endureth all things, v. 7. It covers the faults of others. It forgives "until seventy times seven." It endures wrongs, and takes the best and kindest views of all men and all circumstances.

Christian love "never faileth," vs. 8. It is never hissed off. It does not cowl, nor recoil. The person who is intoxicated with Christian love finds it of perpetual use in every circumstance of life. It makes him steadfast, and patient, and brave in all the vicissitudes of life, whether they be reverses or successes.

When you're thru trying you're thru.

# RELIEF AND SERVICE COMMITTEE

\* \* \* \*

**Relief and Service Committee  
Treasurer's Quarterly Report  
from Mar. 31, 1943 to June 30, 1943**

Balance on hand March 31, 1943 .....\$ 3,336.66

### Receipts

Altoona Mission .....	\$ 45.00
Janesville Branch .....	9.40
Ashland-Richland Dist., Ohio ..	25.00
Clarence Center Cong., N. Y. ..	184.06
Brown County District, Kans. ...	10.00
California Dist.:	
Upland Cong. ....	500.00
Canoe Creek Mission Dist. ....	69.81
Gainster Valley Cong. ....	25.49
Center, Clinton & Lycoming Co. Dist.:	
Cedar Springs Cong. ....	105.50
Colyer Cong. ....	15.13
Fox Hollow Cong. ....	11.35
Chicago Mission .....	29.58
Clark Co. Dist., Ohio .....	100.00
Clear Creek & Rayes Cove Miss. Dist. ....	16.00
Cumberland Dist.:	
Carlisle Cong. ....	236.93
Cross Roads Cong. ....	102.95
Dauphin-Lebanon Dist.:	
Palmyra Cong. ....	413.60
Fairland Cong. ....	146.50
Dayton Dist., Ohio:	
Dayton Mission .....	12.00
Fairview Cong. ....	35.00
Donegal Dist., Pa. ....	372.20
Franklin Corners Mission Dist., Ill. ....	20.00
Grantham Dist., Pa. ....	322.52
Indiana Dist.:	
Union Grove Cong. ....	10.00
Madison Chapel .....	83.89
Iowa-So. Dak. Dist.:	
Dallas Center Cong. ....	2.00
Des Moines Cong. ....	241.50
Knoxville Cong. ....	62.40
Freeman So. Dak. Cong. ....	31.20
Juniata-Mifflin Dist., Pa. ....	99.19
Kentucky Mission Dist. ....	21.00
Lykens Valley Dist., Pa. ....	45.00
Manor-Pequea Dist. ....	464.90
Miami Dist., Ohio:	
Highland Cong. ....	25.00
Pleasant Hill Cong. ....	90.00
Michigan Dist.:	
Bethel Cong. ....	80.03
Carland-Zion Cong. ....	62.25
Mooretownship Cen. Cong. ...	105.40
Mt. Carmel S. S. ....	4.24
Montgomery Dist., Pa. ....	110.00
Morrison's Cove Dist.:	
Martinsburg Cong. ....	125.00
Woodbury Cong. ....	35.00
Mowersville-Greensprings Dist.:	
Greensprings Cong. ....	58.70
Mowersville Cong. ....	30.00
North Franklin Dist.:	
Air Hill Cong. ....	170.00
Mt. Rock Cong. ....	153.12
Chambersburg Cong. ....	269.27
North Dickinson Dist.:	
Abilene Cong. ....	141.00
Bethel Cong. ....	242.12
Zion Cong. ....	116.16
Oklahoma Dist.:	
Bethany Cong. ....	50.00
Orlando Mission Dist. ....	53.45
Rapho Dist. ....	50.00
Saxton Mission Dist. ....	64.00
Souderton-Silverdale Dist. ...	198.30
S. Dickinson Dist.:	
Belle Springs Cong. ....	50.00
Rosebank Cong. ....	147.32
Stark County Dist., Ohio:	
Valley Chapel .....	130.00
Wayne Co. Dist., Ohio:	
Sippo Valley Cong. ....	10.00
Special:	
Dr. & Mrs. Paul G. Lenhert for Relief Fund .....	150.00
Dr. and Mrs. Lenhert for General Fund .....	50.00
Total .....	\$6,639.46
Total .....	\$9,976.12

### Disbursements

Mennonite Central Committee:	
War Sufferers' Relief Fund .....	\$1,350.00
Civilian Public Service Camp Fund .....	7,797.00
Traveling Expenses .....	105.93
Total .....	9,252.93
Balance on hand June 30, 1943 .....	\$ 723.19
J. H. Hoffman, Treas.	

### RELIEF

#### Miss Gunden Writes

From Brenners Park Hotel, Baden Baden, Germany, Lois Gunden has again gotten a letter through to her folks. The latter was considerate enough to send a copy to the Akron Headquarters. Sister Gunden, together with the Bullers, are patiently passing the weeks and months at their places of internment. There still exists no immediate prospect for the return of these workers.

Attempts are made to make profitable use of these days by engaging in rather intensive courses of study. Apparently a wide variety of talent and experience is represented among the internees.

#### CIVILIAN PUBLIC SERVICE Puerto Rico's Need

Correspondence from Justus Holsinger in Puerto Rico indicates that conditions of poverty and abjection arrest the attention of the newcomer. The natives are unbelievably poor and ignorant. Most marked of all, Holsinger relates, is the spiritual destitution.

#### Goshen Relief Training Unit

The training course at Goshen College for prospective relief workers will complete its work by mid-August. Plans are being undertaken to provide opportunities for the bulk of the participants to transfer to a project in which their value to relief effort will be further enhanced by both additional training and experience. Some of these men have elected to return to their former assignments, others will have opportunity to get into a beneficial hospital program. Of the remainder, a few will likely serve in Puerto Rico, while the group without earlier C. P. S. experience will move to one of the camps where it will be possible to maintain the group interests.

P. C. Hiebert and H. A. Fast are giving assistance in the closing weeks of the school.

#### PEACE SECTION NOTES

##### Dairy Testers

Three more dairy testers have been added to the number in Michigan. This brings the total in that state to sixteen. Approval has been given for the placement of five testers in Iowa. Those recommended for this work will report to the Iowa State Agriculture College, on August 16th for their training.

##### Down on the Farm

Two stories have drifted back from deepest New York State where the Brethren have several units of C.P.S. men working on individual dairy farms. Neither story has been completely documented.

In one case, a farmer and his C.P.S. aide were out building fence when it began to rain. The farmer suggested they go in.

"They don't quit in Tunisia when it rains," said the boy. They went on working.

Another C.P.S. man revealed that he was dissatisfied with the farm he was on and

wanted to transfer, although the cause of the trouble wasn't immediately apparent. He admitted he liked the people and had no quarrel with his accommodations.

After further probing, it developed that there was a dog involved, a semi-vicious dog that was kept chained to the back door.

But that was all right, too, he said. He could stand the dog. What he really didn't like was having to eat out of the same dishes the dog did.

\* \* \* \* \*

The N.S.B.R.O. now has records of more than 60 men in the army who have applied to their superior officers for a IV-E classification since the first of the year.

Most of these men, including both I-As and I-A-Os, first accepted the army and then changed their minds. A few didn't realize they were being inducted since the induction point is now a man's appearance at an induction station with an army classification, regardless of whether or not he refuses to take the army oath.

Best evidence of the fact that reclassification from the army is a slow and arduous proceeding is the record that only five men have so far this year accomplished it, some after two years of effort.

In addition, the N.S.B.R.O. has received since the first of the year about one hundred appeals from I-A-O men who say they have not been assigned to non-combatant duties.

Correcting this is a relatively simple matter, according to Mrs. Huldah Randell of the Advisory Section, who has found Colonel Russel B. Reynolds, Director of Military Personnel, very cooperative in this regard.

**Draft of Fathers**

We have received the following note out of Washington: "Selective Service has announced that fathers will not be drafted at least until October . . . . To Selective Service a father is a man living with and supporting a child or children born before September 15, 1942. Quotas are expected to be filled in the meantime with 50,000 of the 90,000 youths turning eighteen each month, by those already in line for induction, and by "recoveries" from the 2,976,000 in Class IV-F. Current refusal rate of those physically unqualified still runs around 40 per cent."

\* \* \* \* \*

A large and commodious brick structure, located in Ephrata, has been made available to the M. C. C. rent free for the purpose of storing relief clothing. This added facility will prove quite valuable since the building now used for receiving, sorting and packing of clothing was not adequate for storage purposes.

\* \* \* \* \*

**Cooking School Closes**

On Wednesday evening, July 21st, appropriate exercises were held at C. P. S. Camp No. 4, Grottoes, Virginia to mark the close of a cooking school which has been in progress there for the last three months.

Twenty-one assignees were permitted to attend this school, but two did not complete all of the prescribed work due to special assignments elsewhere. A Certificate of Recognition was awarded to all of those who completed the prescribed work. This certificate specifies the particular course completed as well as the special project which was undertaken by each student.

Mary Emma Showalter, dietician at the Grottoes Camp, was in charge of the school. She was capably assisted by Misses Ava

Rohrer, instructor in Home Economics at Eastern Mennonite School and Edna Ramseyer, instructor in the same field at Bluffton College.

A number of special speakers visited the School, most of whom were able to present the current needs for relief-feeding in war-stricken areas.

Most of the boys who received training in the School will return to the camps from which they came. We anticipate very worthwhile service in our camp kitchens as a result of this successful endeavor.

\* \* \* \* \*

**CAMP BRIEFS**

The Smoke-Jumper's Project at Seeley Lake, Montana has reported its first casualties. One broken leg, and a number of sprains and bruises were included in the first jumps. The Project, however, remains very popular with all those participating in it.

\* \* \* \* \*

Grant M. Stoltzfus formerly of the Publicity and Peace Section of the Mennonite Central Committee Headquarters, reported to C. P. S. Camp No. 24, Hagerstown, Maryland on July 26th. Brother Stoltzfus' work at the Akron office is, for the present, being cared for by other members of the staff.

**The Best Advice I Ever Received**

*Harriet Browning*

**T**HE glaring sun was nearing the western horizon. It was the closing of an October day on the wide Kansas plains. Mother lay in her bed chamber parched with fever. The longed-for rains had not come to freshen verdure and cool the atmosphere. Some one came from the sick room, stepping softly out to the farther end of the kitchen where we children lingered around the supper table.

"Your mother wants you all to come to her," the attendant announced.

Our group of six went immediately to mother's bedside.

"One never can tell when one's mind may fail," mother began, "and then one could not talk to others. I wanted you to come in here that I could tell you that I may not get well."

Our group burst into tears—the little ones weeping severely, in sympathy with the weeping from the older ones.

"Do not weep so," she said, "but hear; see to it that you get to heaven." Words were few and tears many in that sacred short space of time.

The great sun set, casting long shadows but a few more times over the window of that sick room until mother's spirit took its flight.

The weight of mother's last advice did not fall so heavily on my teen-age mind then. But as years multiplied for me, the thought of those last hours became more poignant. Looking across the smiling and irksome years of the past I can realize the value of that advice more fully.

One of the first positive recognitions of

the value of mother's words came to me while an evangelistic meeting was in progress in our town. The Spirit worked upon my heart. Alone, at home, as the sun was nearing the western horizon I retired to my bed chamber and fell on my knees in my anguished soul condition. "Lord, forgive me," I implored. Words were few—all I had—but God heard. The great burden fell off my heart and rolled into the unseen, seemingly down a great cliff, as it did for the Pilgrim in Bunyan's "Pilgrim's Progress."

Again, some months later, a renewed appreciation of mother's last advice came to me. Some one had a counterfeit dollar passed on him. He gave it to me with the suggestion as to where and how it could successfully be passed. I passed it. Mother's advice suggested to me the need of an upright honest life. I felt convicted of the sin of cheating—simple cheating. That dollar was to be restored if I should feel a clear conscience. The dollar was offered as restitution. The sin was forgiven. Then and there I resolved to keep a clear conscience throughout my Christian life. I was then sure the way to heaven was by doing right under all circumstances.

As years passed, more duties increased. Active public or private service called forth manifold labors. "Faith without works is dead" I perceived. "Not by might nor by power but by my spirit, saith the Lord of hosts," became my constant source of strength to secure my journey to heaven.

To feel the nearness of heaven one can profit by visiting the sick. A great assurance came to me in going about doing good in the quiet of life—to help the needy and sick in ways pertaining to secular, physical and spiritual matters. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." My daily prayer is in keeping with the best advice I ever received—"See to it that you get to heaven." Heaven gained, all will be gained. Heaven lost, all will be lost.

*A multitude of prison born  
Grove in a night that knows no morn.  
"For many," Lord Thy blood was shed,  
And shall these die uncomforted?  
Master, Thy servant here prepare  
Nought to withhold, no labor spare,  
Till jettors, fall, doors open free,  
And these, too, walk at liberty. —Anon.*

Faith knows these overwhelming truths  
Related to our precious Lord  
Stand forth as monumental peaks  
In God's own priceless, flawless Word.

Faith never turns its eye *within*,  
But ever, always, *up and out*;  
It lays its happy hand on truth,  
And simply trusts without a doubt.

Cobwebs spun around the offering box,  
are a sure sign of decaying Christianity.

# The Evangelical Visitor

## A Religious Journal

Official Organ of the

### Brethren in Christ Church

(Known as "Tunkers" in Canada)  
U. S. A., Canada and Foreign Countries

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

### JESSE W. HOOVER

Editor and Business Manager

To whom all business communications should be addressed.

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**Contributing Staff:** Carl J. Carlson, Paul Nigh, Luke Keefer, Edward Gilmore, William Hoke.

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Attention of General Conference Secretary

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**Buffalo Mission,** 25 Hawley St., Buffalo, N. Y., Elwood C. and Ethel Flewelling.

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

**Dayton Mission,** 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angelina Cox, Harold E. Paulus.

**"God's Love Mission,"** 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins.

Home Address: 2033 Hazel St.

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

**Philadelphia Mission,** 3423 N. 2nd St., Philadelphia, Pa., Wm. and Anna Rosenberry, 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., Tel. 3192, Edward and Emma Gilmore, Mary Sentz, Luella Heise.

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**Jabbok Bible School,** Thomas, Oklahoma.

**Messiah Bible College,** Grantham, Pa.

**Ontario Bible College,** Fort Erie North, Ont.

## Special Announcements

\* \* \*

### Love Feasts

#### ONTARIO

Ontario Joint Council will convene Wednesday afternoon, Sept. 8, 1943 at 2 p. m. and Thursday, Sept. 9th at the Sixth Line Church in Nottowa District.

#### Fall Love Feasts

Nottowa, meet at 10 a. m. Sept. 11-12.  
Markham, meet at 10 a. m. Sept. 18-19.  
Springvale, meet at 2 p. m. Sept. 18-19.  
Bertie, meet at 10 a. m. Sept. 25-26.  
Frogmore, meet at 2 p. m. Sept. 25-26.  
Boyle, meet at 2 p. m. Oct. 2-3.  
Waterloo, meet at 2 p. m. Oct. 2-3.  
Cheapside, meet at 2 p. m. Oct. 9-10.  
Clarence Center, meet at 2:30 p. m. Oct. 9-10.  
Wainfleet, meet at 1:30 p. m. Oct. 16-17.  
Howick, meet at 2:00 p. m. Oct. 16-17.  
Welland, meet at 2:00 p. m. Oct. 24.

#### United Zion's Children

Fellowship Meeting and Communion  
Ephrata United Zion's Church, 1:30 p.m. Sept. 12

## Announcement

To all who are giving offerings to India Special: a recent letter from Charles Engle states that at present it is impossible to answer all the offerings personally to each individual donor because of the shortage of workers.

We know you will join in praising God for His marvelous answers to prayer for our India workers. But please pray on. We must be more than conquerors in this conflict with Satan. We must have a revival in India. These workers do not have time for so much personal correspondence; but they should have letters and much prayer. The powers of darkness are broken only by prayer.

Your servant for Christ,  
Graybill Wolgemuth, Treas.

## Harvest Meeting

A Harvest Meeting at the Cedar Grove Church, Saturday, August 21 at 1:30 p.m., evening 7:15, followed by an all day meeting Sunday.

## Altitude

"It's safer flying high", declared the pilot. We climbed another thousand feet or so; "The higher up we are the better landing. Emergency airports ahead, below."

"It's safer flying high"—sometimes it echoes. When conscience indicates the need of care. When tempted to some base or fleshly interest. And sin presents itself in colors fair.

The sky way is the highway for the victor. For those who wish to live among the few. So evident in life as in air travel—The farther from the earth, the fuller view.

The hills of difficulty are no longer, The mountains of despair are ironed smooth; When high and looking down upon your problems, The deep and darker valley seems a groove.

No fogs will blur the lines of demarcation. And make the black of wrong a blended gray. When you are living in the open sunshine. Where altitude will brighten all your way.

"It's safer flying high," says the apostle. The world beneath, and God's own blue above. Remember Christ is seated in the heavenlies. And you are with Him there—climax of love.

How worthless then the world, how dull its glory, When you live high, and far enough away. To get a sense of values, wise and proper; Then why not live your altitude today?

—Will H. Houghton.

## News of Church Activity

### Ohio

**SIPPO, OHIO**—"O, give thanks unto the Lord; for he is good; for his mercy endureth forever." Psa. 136:1. Truly our hearts are full of gratitude to our Heavenly Father for all His blessings in our recent tent meeting. We pitched the tent in a vacant lot in the village of North Lawrence about 4 miles from the church. Meetings started Sunday eve, July 11 and continued until Sunday evening, August 1. The first four days our evangelist could not be with us. The pulpit was supplied by local ministers. On Thursday our evangelist Rev. John L. Rosenberry, Des Moines, Iowa and Dorothy Wingert, Edith Guthshall and Margaret Lenhart from Penna. (tent workers) arrived. We also conducted a 10 day vacation Bible school in the large tent with some small tents for class rooms.

The blessing of God was on the entire meeting. The attendance was good from the very beginning. Some nights the tent did not hold the people. Our altar (which was far too small) was lined with seekers nearly every night during the last two weeks. Groaning, weeping, crying, praying and shouting were a common sight around the altar, while many precious souls prayed through to complete victory. In all there were 72 different souls at the altar, some for the first time, some to be reclaimed, and others to be sanctified. Many of these seekers came to the altar two, three and four times until they had complete victory. Others prayed through at home. Many others testified that they received help through the meeting. The townspeople turned out well. Some came from curiosity at first, but later were drawn in. We had a wonderful outpouring of God's spirit on the camp, but we don't want to fail to give God all the glory. The Bible School also proved a blessing, with 60 children enrolled.

Praise God the day of revivals is not yet past. But this meeting did not just happen. We have been praying and fasting for this meeting for the last six months. We wish to express here our sincere appreciation to our workers, for the way they took the burden of prayer all the while they were here. They were very busy with the Bible School work, and yet they took time to pray for hours every day. We had two fast days while they were here. Dear ones it takes fasting and praying to have a revival. God is willing to give us a revival if we are willing to make the sacrifice.

May God's richest blessings rest upon our beloved brother and the three sister workers, as they go to other fields of labor in our prayer.

We humbly submit this report, not to bring any glory to ourselves (for we are not worthy) but that you might rejoice with us, and be encouraged to pray on that God will yet save many precious souls.

Yours in Christ for lost souls.—Eli Hostetler.

### Pennsylvania

**MESSIAH LIGHTHOUSE CHAPEL**—Harrisburg, Pa.—"O give thanks unto the Lord; call upon his name: make known his deeds among the people". Psalms 105:1.

A comparative survey of the records of attendance at Messiah Lighthouse Chapel

for the first six months of 1943, and the last six months of 1942 reveal the following increases which are encouraging. For Sunday School 260 more persons attended our Sunday School during the first half of 1943 than during the last half of 1942. In percentage this gives us an increase of 21% in average attendance in SS, for the past six months. For the morning preaching service we have had an increase in average attendance of 20%; for the evening preaching service, average attendance came up 19%; and attendance at prayer meeting during this same period increased 37%. We praise the Lord for His blessing in this direction.

Springtime brought the necessity of house-cleaning, with a number of our rooms being papered, and also other repairs instituted. This building, like any other, requires constant attention, and where possible, improvement. Hence the physical duties were unusually heavy during this time.

A number of visitors contacted our work during this quarter. Among these were Bishop and Mrs. W. H. Boyer, C. W. Boyer, Brother William Lewis, and Brother John Montgomery of Detroit, Homer G. Engle, Christian Nissley, H. G. Brubaker, Sister Roy Franklin from the West, Brother Sylvanus Landis from Des Moines, and Bishop M. L. Dohner. Some shared with us the public worship. All were appreciated. Also, our sister-in-law, Mrs. Leo Carlson from Chicago, whose short visit was much enjoyed.

A tent meeting was held on our own grounds from June 8th to June 27th. For this meeting we were privileged to have our own brother, and his wife, Carl J. and Avas Carlson of the Chicago Mission. My brother, being older in years and in the ministry of Christian service, has meant much to my life. There was blessing in his being able to contact our people in this way. Sr. Carlson's chalk talks drew the interest of young and old. Our Brother's preaching produced conviction and created hunger of heart. This warm fervent spirit and earnest efforts were deeply appreciated by the local group. Brother Luke Keefer served in the concluding week of this campaign and the final message was given by Brother John L. Minter. We appreciated the efforts of these brethren in sharing in the work of the last week of the meeting.

The warm weather brings opportunity of outdoor meetings which are held on Sunday evening preceding the regular preaching service. These have been held in our nearby community and have drawn good interest on the part of the residents of our street. A number who are Catholics, who never enter the Chapel, nevertheless give us a courteous and interested hearing. Others listening, vary from those making a formal religious profession to those making no profession whatsoever. Their deep need of the Lord and of His great salvation pierces the depths of our soul. To win them to our precious Lord is our consummate desire.

We have great joy in giving forth God's Word in song, testimony, and preached Word. We do believe it is the incorruptible seed. Thank the Lord for an unwavering confidence in the gospel we are privileged to proclaim. "It is the power of God unto salvation to everyone that believeth".

Again we acknowledge the thoughtful-

ness and love of those instrumental in God's hands, in the support of His work at this place. God bless you one and all.

Joel E. and Faithe Carlson  
Anna Wolgemuth  
Anna Mary Royer

Financial Report	
Messiah Lighthouse Chapel	
Disbursements—April, May, June, 1943	
Table .....	\$99.83
Milk .....	17.85
Pastor's Offerings .....	53.20
Coal .....	40.00
Phone .....	14.59
Electricity .....	33.50
Gas .....	12.25
Post. and Advt. ....	5.88
Repairs .....	68.10
Maint. & Service .....	9.34
Miscel. ....	10.10
Furniture & Equipment .....	5.78
Water .....	7.25
Car Expense .....	28.23
<b>Total .....</b>	<b>\$405.90</b>

Receipts—April, May, June, 1943	
Balance Carried Forward March 31, '43 ..	38.04
Chapel Offerings .....	241.45
Miriam Shelley .....	22.50
Regina Coup .....	32.00
Oscar and Rosa Raser .....	42.50
Edna Payne .....	5.00
Mrs. Martha Kuhns .....	5.00
Mildred Gulette .....	1.25
Annie Angeney .....	1.00
Mrs. Grace Fitzgerald .....	6.00
Naomi Wolgemuth .....	1.00
Lester Saltzman .....	1.00
Dorothy Myers .....	2.00
Ethan and Helen Book .....	5.00
Laban Wingert .....	1.50
Anna Kachel .....	1.00
H. G. Brubaker .....	1.00
Sylvanus Landis .....	3.00
Mrs. Ethel Eltherington .....	1.00
Ruth Funk .....	.50
<b>Total .....</b>	<b>411.74</b>
<b>Total Disbursements .....</b>	<b>405.90</b>

Balance, on Hand, June 30 .....	\$ 5.84
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**Other Contributions, Provisions, etc.:** Miriam Sheeley, Dortha Dohner, Mildred Gulette, C. J. Carlson, Mrs. Clair Hoffman, Guy Meyers, Dorothy Myers, Ruth Hammond, Pearl Crider, Earl Cutmans, Engle Shelley, Enock McCorkel, Rosa Raser, Florence Lehman, Howard Wolgemuth, Oscar B. Lehman, Sam Brehms, Mrs. Altland, Walter Heiseys, Elda Heister, Ruth Adams, Abner Martins, Thural Brehm, Guy Van Dykes.

## — OBITUARIES —

**BROWN**—Nora, daughter of William and Catherine Brown, was born near Donnelsville, O., Oct. 9th, 1869, and departed this life at the home of her son, Joseph, Tipp City, July 18, 1943, aged 73 years, 9 months, 9 days.

On Dec. 25th, 1895 she was united in marriage to Joseph O. Grisso. To this union was born seven children, three sons, LeRoy of Dayton, Daniel W. of Ottawa, O. J. P. of Tipp City; four daughters, Mrs. Virgie M. Wirth, Los Angeles, Cal., Mrs. Nellie M. Kimball of La Junta, Colo., Mrs. Dorthy E. Wilkinson, Ft. Wayne, Ind., and Mrs. Irene Carrier of Dayton, O., all surviving, with 17 grandchildren and one great-grandchild.

Three half sisters, Mrs. John Ralfston, Mrs. Charles Meeks, and Mrs. Ella Kibler, and one half brother, Jesse Brown, all of Springfield also mourn her departure.

She accepted Christ as her Saviour in Brethren in Christ in the year 1915, and was early life, later uniting in fellowship with the faithful in her attendance and devotions whenever possible. She suffered severely from her dread malady, cancer, during the last months of her life. But patience and praise seemed to increase with her sufferings, and she gave very bright and definite testimonies of her confidence and hope, until the end.

Funeral services were held July 21, at Beulah Chapel, conducted by the brethren, O. B. Ulery and Wm. H. Boyer. Text 11 Cor. 5:1. Interment in Vale Cemetery.

**ENGLE**—Funeral services were held at the Bethany Cemetery at 3:30 Sunday afternoon for the infant son of Mr. and Mrs. Homer Engle. The baby, who lived only an hour, died on Saturday. The baby's great-grandfather, Bish. D. E. Eyster conducted the service at the Grove. Arrangements were in charge of the R. L. Lockstone Funeral Home.



**SWITZER**—Funeral services were conducted at the Red Star Church on July 30, for John Switzer, aged 56 years, 6 months, and 21 days. His passing was sudden. He leaves to mourn his loss, his wife, 3 children, an aged mother, and five brothers.

Funeral services were in charge of Bish. D. R. Eyster, assisted by Eld. Hersney Gramm. Text Matt. 24:44.

**BURKHOLDER**—Eld. Aamuel Burkholder fell asleep in Jesus at his home Chambersburg, Pa., R. R. 3, 7:40 o'clock, July 14, 1943. Eld. Burkholder was a member of the Brethren in Christ church for 58 years. He was ordained to the ministry by the late Bish. Martin Oberholtzer in which office he faithfully served the church of the North Franklin Dist. for a period of 38 years.

Eld. Burkholder will be missed by the church and by his associates of the official board and especially by the Zion Mission congregation whom he most regularly served, rarely being absent from any of their services.

For 56 years he was a regular attendant at the Air Hill Love Feast. No wonder his absence was so keenly felt at our last Love Feast when his illness prevented him from attending.

Bish. Charlie Byers and Bish. Laban Wingert had charge of the services. Bish. Byers used as a text 2 Tim. 4-6, Job 5-26, chosen by the family. Bish. Byers exhorted the church to follow the example of Elder Burkholder and be faithful in all their services and pure in all their motives. The large attendance at the funeral services expressed the esteem and sympathy of the church to his wife and family.

Eld. Burkholder married Nancy J. Hoover Dec. 2, 1886 and for 56 years God granted them the gracious privilege of walking together. His wife with these children mourn their loss: Mrs. John B. Wenger, Chambersburg, R. R. 4, Aaron, Mechanicsburg, R. R. 1, Abram L. Marion, Eld. Daniel H., Chambersburg, R. R. 1, Henry, Chambersburg, R. R. 4, Sr. Ruth at home, Sr. Ida, wife of Bro. Merle Lehman, Chambersburg, R. R. 3, two brothers: Joseph, St. Thomas and Henry of Elizabethtown. Also 23 grandchildren, 6 great grandchildren.

The funeral was held July 17 at 9:30 o'clock from the home with services and burial at Air Hill Church and Cemetery.

### She Is Not Dead

**"She is not dead, but sleepeth,"  
The Master of men once said,  
Such words stirred the people,  
For they all believed her dead.**

**O Master of men and of ages!  
Is death nought but a sleep?  
Such a thought is priceless,  
Buried in the heart so deep.**

**O glorious hope of the future.  
Our dead are merely asleep!  
We'll not spend days in sorrow,  
Why should a Christian weep?**

**Sleep is followed by awaking;  
Dawns a new day for the soul.  
God, Heaven, and a new service,  
While aeons of eternity roll.**

**Move on, O soul so victorious!  
Thy spiritual heritage keep!  
Hear these words of the Master:  
"She is not dead, but asleep."**

—Unknown.

"I believe in work, hard work and long hours of work. Men do not break down from overwork, but from worry and dissipation."  
—Charles E. Hughes

"All men are endowed by their Creator with inalienable rights; among these are life, liberty and the pursuit of happiness."  
—Thomas Jefferson

## DEMONSTRATIONS OF PRINTED

O. B. Ulery

**T**HE Word of God has become the dearest treasure of my heart. You will find that it will challenge the keenest intellect, the most accomplished scholar or teacher that the world has today. I don't care whether your speciality is grammar, English, science, or any other subject, if you will apply the rules of grammar—every rule of grammar—you will find it will enrich the Word of God in your soul.

The Bible demands the most intensive study. I once heard of a young man who was blessedly and gloriously saved. He felt a call to preach, but could scarcely read. He went to his uncle, who was a book seller, and asked him what books a preacher ought to have. His uncle said, first of all he must have a Bible, then he ought to have a Concordance. So he started out with these two. He couldn't read the Bible and didn't know how to use the Concordance, but he went up and down the road, telling how God saved him. God blessed his testimony and many were saved.

In later years, as the church noticed how successful he was, they said that he must go to college and learn to be a preacher. They took him off the field and he spent seven years in a theological school. When he came out, he could read the Bible and know how to use the Concordance, but he couldn't bring a tear to the eye or conviction to the hearts of his listeners.

Another man, who told how God called him to the ministry, said, "I felt my weakness and dependence so completely that when I went into the pulpit, my knees would tremble. Then the spirit of God would come on me and I would feel like a giant. They told me I would have to go to college. I now have a library on three walls of my study. My knees do not tremble when I step into the pulpit—but I don't get blessed as I did before, and my hearers don't get blessed."

On the other hand, to establish men and women in truth, we need to know the Word. We need to use all of our talent, all of our time, if we want to be established in God against all the onslaughts of the enemy. To help those we meet, we need to know God's Word. You will do well to respond to every help, every line of illumination that you can bring to bear on it.

There are some things that have become really essential helps. However, do not get to the place where you depend on helps, without the inspiration of God in your soul. After you have done your best in study, in a few quiet moments of meditation with God, allow Him to illuminate what you have studied. It was not your study alone; but God helped it to unfold, and inspired you with truth.

Until you become acquainted with the Bible in every way, you will never be able

to fit together its homily. You will never become an efficient Bible student by reading a chapter here and there. First, read it as a whole, then begin your intensive study. You will begin to find that the Bible is no longer a dry book. You will see God's working, see what is back of it. You will be able to fit the parts together to see the harmony and truth therein.

When you get a vision of the harmony of God's Word and see the vastness back of it all, it will no longer be a book written by Matthew, Mark, Luke and John, etc. You will know it is definitely inspired by God Himself, who used these men to pen the truths he wants us to have. It is then we appreciate knowledge and truth.

You will never exhaust the possibilities of study of the Book itself, but there are a number of printed helps to aid you. First, I recommend Egermeier's Bible Story Book. Not only young people but many ministers could read it profitably. You can get a vision of the Bible, as a whole, given in story form; and you can grasp and absorb it more quickly than to try to get a general view from the Bible itself. However, repetition in the Bible has its place and value.

I attribute the foundation of my Bible knowledge, to the fact that when I was a boy though we had few books, my parents bought a book, "Foster's Story of the Bible." This was about the only book I could call my own. I read it time after time, until Bible characters and scenes became fixed in my mind. Ministers could read it repeatedly with profit, until they get it fixed in their minds. Then as you read from the Bible, everything falls into proper order.

A group was talking about Joseph, husband of Mary; I heard a man of sixty-five ask if that was the one who was sold by his brothers. I would advise parents, early in life, to give their children a good Bible Story Book. If you have never read the Bible story through, read it several times to fix characters and places in your mind in logical sequence.

I suggest that you should have a Bible, with a dictionary of proper names. Certain names carry significance, especially Hebrew names.

Alexander Cruden spent four years of his life, compiling Cruden's Concordance. Every word is listed, with its meanings. Then learn how to use marginal references and how to properly use them. When the translators were in a quandary, sometimes they put the translation in margin and one in text.

After you learn how to use a Concordance, the next thing you will probably want will be an Analytical Concordance. This has about 330,000 references given,

## HELPS IN BIBLE STUDY

grouped under certain headings. Anyone who has ever tried to translate from one language to another, finds it hard to put into words. It is just as hard when it comes to translation of Scriptures. If you want to see the real beauty of the Hebrew texts, you want to turn to a man who has been taught in Hebrew. How it will bring out the real beauty of the Scriptures through knowledge of the Hebrew terms, is a revelation. This is illustrated by the word "trust." There are four Hebrew terms that are translated by that word. They are quite separate and distinct. One means "flee unto for refuge," next "lean upon for support," third, "roll upon" and last "stay upon." This means we should "trust the Lord, lean upon Him, just roll upon Him and lastly, stay on Him."

Take the word "wicked"—"The wicked shall be turned into hell, with all nations that forget God." The word means terrible, gross, etc. The Hebrew commentary gives all these meanings. It is just the neglectful and indifferent folks who forget God.

If you want intensive study, nothing is more helpful than an Analytical Concordance. Some folks say they don't want anything but the Bible. The man who gets the most from the Bible, is the man who uses every angle, everything that will help him get light on its truth. Don't get away from the Bible. Study it with the thought of getting the truth of God's Word. You will reach the place where you can recognize whether anyone is in harmony with the Bible itself. We need all the help we can get to deepen our own convictions on the reality, truth and teaching of the Word of God.

The Sunday School Quarterly is simply a form of commentary on the lesson of the day, which gives light on the texts.

I am not advocating any particular commentary, although I have always appreciated Adam Clarke for he gives light on different texts, giving various expressions and everything that will shed light on it.

A good Bible dictionary is very essential, particularly in the study of the Old Testament. In fact, there is no end of helpful study books.

The earliest mode of writing was in the form of pictures, something that would convey the message. There is no better work on the study of the New Testament, than Robertson's Word Pictures of the New Testament. He was the greatest Greek scholar of the century and gave his entire life to a study of the Greek Testament. The work is in six volumes and is perhaps the most exhaustive, giving a complete and authentic picture.

The purpose of all language is to convey an idea, to enable one to actually see the things described. God has given us im-

agination—one of the greatest faculties with which we are endowed. Robertson's Word Pictures of the New Testament does all this; it is one of the most exhaustive works, yet one of the simplest, most easily understood. All his study—his work of a life time—has been condensed in these volumes which he left behind for us. It will remain a monument which will stand to his credit as long as time goes on.

"Knowing the Scriptures" by Parson is very fine for beginners. It contains a great variety of interpretations, ways of studying the scriptures, etc., particularly in arrangement.

After you begin intensive study, it will not be long until the spirit of God will glorify your heart, bless your research and study, and make the Book the dearest treasure of earth. You will want to know its revelations.

Even the legal mind will find that God has long since gone ahead to show the years of promise. The final end of abstract of title is when you get to government grant. God, nineteen hundred years ago, used that same term in giving this fact, that we have a grant from heaven. We are granted this thing, it is ours. No one can sue us out of it, or eject us from it. It's ours by government promise. We can "squat" on the promise in His Word.

Many of us did not have the privilege of schooling. We had to get it from God and by extensive study of our own. Charles Finney was trained as a lawyer but became the greatest evangelist the Presbyterian Church has ever known. He proved everything from the legal viewpoint.

The Word of God will challenge the keenest intellect the world has ever known, if that intellect is sanctified. God has promised "every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

May the Lord help us to get the beauty, reality and glorious harmony of the Word of God!

### Be Happy.

B. L. Byer

**Be happy — the world has its gloom,  
Sorrow breaks many a heart.**

**Be happy — men go to their doom,  
Happiness plays a good part.**

**Be happy — a smile wins its way,  
Joy will heal hearts that are broken.**

**Be happy — and on that glad day  
A good word to you will be spoken.**

## Self Control

"REMEMBER once," said the late Henry Ward Beecher, "that a man came to our house, red with wrath. He was boiling with rage. He had, or supposed he had a grievance to complain of. My father listened to him with attention and perfect quietness until he got it all out, and then said to him in a soft and low tone, 'Well, I suppose you only want what is just and right?' The man said, 'Yes,' but went on to state the case over again.

"Very gently father said to him, 'If you have been misinformed, I presume you would be perfectly willing to know what the truth is?' He said he would. Then the father very quietly and gently made a statement of the other side; and when he was through, the man got up and said, 'Forgive me, Doctor, forgive me!' Father had beaten him by his quiet, gentle way. I saw it and it gave me an insight into the power of self-control. It was a striking illustration of the passage of Scripture, 'He that ruleth his spirit is better than he that taketh a city.'" —Selected.

## No Sin in Heaven

WE ARE now becoming what we shall be throughout the great eternity. This is a most solemn thought. It brings into the every day choices of life the implications of eternal destiny. A turn of the wheel, a draft of the wrong liquid, an unknown exposure to disease germs and we are off over the line of worlds to become inhabitants of the great beyond.

Our fathers spoke much of the fact that "heaven is a prepared place for a prepared people." To be at home in heaven is more than to get to heaven. In fact, the sin loving soul would find heaven an intolerable prison if that soul could get there without the great change that is a part of being truly saved. Peter's testimony of what was done in the hearts of saints on the day of Pentecost is that God purified their hearts by faith. (Acts 15:8, 9.) The sincere Christian worker may at times be tempted to become discouraged in this great conflict with sin and in the methods by which it must be uprooted from the human heart, but let us be fully impressed with the supreme importance of time as the only period when we can be delivered from the thing that would keep us out of heaven. The Bible is a record of many tragedies, but there is no darker word picture in all the book than Christ's descriptions of the multitudes of professing Christians who are building on a false foundation, and who will be denied entrance to heaven because they do not know Christ as Saviour from sin and because they are workers of iniquity.

—The Wesleyan Methodist.

## THE MANIFESTATIONS OF THE SPIRIT

THE popular church has gotten so far away from spiritual things that it would not recognize a clear case of the wonderful manifestation of the Holy Spirit in the conversion of a soul. If a sinner should pray through in one of the services and really be changed by divine grace and become a new creature and shout the praises of God, he would be considered a fanatic if not a crazy person. The average church member is utterly unacquainted with the manifestations of the Spirit in conversion or sanctification. A striking case of this kind occurred some time ago when the wife and son of Rev. Dr. Straton, of New York City, really received a baptism from heaven. The following appeared in the *New York Press*:

New York, Dec. 8 (A. P.)—The wife and the son of the Rev. Dr. John Roach Straton, "testifying for the Lord," described last night how they had been "baptized by the Holy Spirit."

Warren, the nineteen-year-old son of the fundamentalist pastor of Calvary Baptist Church, and Mrs. Straton took the pulpit at Dr. Straton's request that they disprove allegations of "holy rollerism" and pentecostalism.

These allegations last January resulted in the resignation of five of the church's fifteen deacons.

The pastor's son said he had devoted more attention to his career as an artist than to the Bible until he felt the "lack of power in my life which showed me I was in need of Christ."

Referring to the experience his father had described as the power of God "striking Warren down as it struck Paul in Biblical days," the youth declared, "The power of God went through me in great waves. I started to sing, I guess, and pray, and the more I prayed the happier I became. It happened suddenly. The Lord took my voice and I magnified Him as loudly as I could. It wasn't until that evening that I realized what baptism by the Holy Spirit meant."

Mrs. Straton said her conversion came one evening at a service conducted by Miss Uldine Utley, girl evangelist. The pastor's wife said she fell to her knees and wept in gratitude and humility before the Lord.

Dr. G. W. Ridout, one of the corresponding editors of *The Methodist*, wrote an open letter to Dr. Straton, which was published in that paper recently, from which we take the following:

Now, Doctor, if what the *Press* reports is true I have only this to say, that what your wife and son received was exactly the same kind of blessing and power that the early Methodists experienced. Methodist history is rich with stories of conversions,

reclamations and sanctifications in which people went down under the power of God and they prayed and sang and shouted, "Glory, Hallelujah!" In a ministry of over thirty years I have seen scores, perhaps hundreds in revivals and camp meetings, get the shouting blessing.

Trouble with the Methodists now is they have become so formal, and so modernistic, and so worldly, and so unbelieving, that it is seldom they get blessed. What we need is the old-time power back again in our churches!"

What will become of the great mass of professing Christians when summoned to the bar of God? If the Bible is true that the Lord requires that sinners become converted and be new creatures in Christ Jesus, that they lead holy lives, that they separate themselves from sin and the world, as a condition of pleasing Him here and living with Him forever, what will become of them? It is sad to think about but God's Word is the standard by which we must judge ourselves and others. The words of Jesus to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God," convey the only terms of admission into His kingdom. There is no mistaking the import of these words. As no one can assume the possibilities of the natural life except by the natural birth, so no one can assume the possibilities of the spiritual life except by the spiritual birth. For "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—*Free Methodist*.

### Taken from John Wesley's, "Christian Perfection"

Page 88:

THE very desire of growing in grace, may sometimes be an inlet of fanaticism. As it leads us to seek new grace, it may lead us unawares to seek something else new, besides new degrees of love to God and man. So it has led some to seek and fancy they had received gifts of a new kind, after they had received a new heart.

One ground of many mistakes is, taking every fresh, strong application of Scripture to the heart, to be a gift of some kind, (like the gift of Tongues) not knowing and considering deeply, that love is the highest gift of God; humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and all gifts are either the same with, or infinitely inferior to it.

There is nothing higher in religion; there is in effect, nothing else; *if you look for*

*anything more but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, "Have you received this or that blessing," (after they are sanctified,) if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a wrong or false scent.*

Settle it then in your own heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth of Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

Page 87:

Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions or revelations to be from God. They may be from Him. They may be from nature. They may be from the devil. Therefore, "believe not every spirit, but try the spirits, whether they be of God." Try all things by the written Word, and let all bow before it. *You are in danger of fanaticism every hour, if you depart ever so little from Scripture; yea or from the plain, literal meaning of any text, taken in connection with the context.*

Page 86:

Be always ready to own any fault you have been in. If you have at any time thought, spoke or acted wrong, be not backward to acknowledge it, never dream that this will hurt the cause of God: no, it will farther it; do not seek either to evade or disguise it; but let it appear just as it is, and you will not hinder but adorn the Gospel.—*Sel. by Mrs. Fannie Erb.*

### Heart Purity

ONE time the Lord was talking to the scribes and the Pharisees. He told them many things that were of weight, and among them He told them, "That which cometh out of the man, that defileth the man" (Mark 7:20). There is nothing our Lord so scathingly rebuked as the hypocrisy of the scribes and the Pharisees. They were always cleansing the outside of the "platter" and leaving the inside unclean. What the Lord seeks is cleanness within, clean hearts. He wants the heart to be purified and then only can the life be clean. In His own words He says, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man" (Mark 7:21-23).

Should we take each one of these "evil things" and scrutinizingly analyze them in their hideousness it would be enough to shock the sensibilities of any sane man or woman, and yet they are all within the heart of man and need only be roused

## THE WAYS OF GOD

Paul R. Cobb

THE WAYS of God are perfect. The ways of man are imperfect. Imperfection is always where the ways of God are not held supreme. One of the outstanding themes of Christ's teachings was that the ways of men were not the ways of God. Isaiah recognized this when he said, "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Is. 55:8).

### SERVICE

In the eyes of men, to serve another, to satisfy the demands of a master with no regard to personal predilections, to labor incessantly for meager hire at the hands of an unscrupulous lord, and to serve those of lower estate, is considered lowly. Man would rather be served than to serve. He would rather receive than to give, and he would rather be honored than to give honor. Christ struck at the very root of this fact when he said, "Who-soever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

from their slumber to appear in full bloom. The purpose of the Lord's disciplinings are all to cleanse the heart. He wants the life clean from within out. The outside is easy to be cleansed, but the inside needs more than mere outward pruning and chastening in order to do a thorough work. James writes: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be" (James 3:10). It is evident that the wrong fountain is operating about that time. "This wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envying and strife is, there is confusion and every evil work."

The only way the heart can be cleansed is by taking heed to the Word of God. "Sanctify them through Thy Truth: Thy Word is truth," is what the Lord Jesus prayed for His own in that marvelous intercessory prayer just before His crucifixion (John 17). Oh, may the Word of God be given free course in your heart and life and thus cleanse you from within out. "If ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16, 17). "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).—R. in *Gospel Herald*.

The Samaritan who stopped to serve the bruised and beaten man while the priest and the Levite passed on, was the greatest of them all.

### SACRIFICE

Man has placed little or no value upon sacrifice. It is not the sacrifice that one has made that interests the creditor. It is not the privations one must endure to meet obligations and pay debts that interest the debtor. But it is the quantity or the amount of exchange that is of supreme value. The dollar of the poor man that has been earned by hard labor is of no more value in the eyes of men than the dollar of the millionaire. It is not the sacrifices we make that give us a name and prestige among men, but rather the amount of earthly wealth we have at our command. But, "Your ways are not my ways," saith the Lord. When Jesus saw the widow drop a farthing into the Temple treasury, He said she had given more than they all. The others cast in out of their abundance, but she gave all that she had. Her offering bore the marks of sacrifice.

We have not sacrificed until we have taken time that we would otherwise spend in our own pleasure and used it in service. We have not sacrificed until we have deprived ourselves of something actually needed and put the price into God's treasury. We have not sacrificed until we have felt the sting of want, so that the cause of Christ might advance. The true and eternal value of our labors and offerings lies in the sacrifices we make.

### CHASTISEMENTS

In the eyes of men chastisements are punishments for error. When crops fail and floods come, when sickness and death ensue and when business fails and reverses dominate, men say, "The judgments of God." But "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." The chastisements of God upon His sanctified followers are not manifestations of His wrath, but of His love that we might be made perfect. "My ways are not your ways," saith the Lord.

### RANK

Either consciously or unconsciously, men classify one another, such as rich or poor, small or great, saint or sinner. Men look upon some sincere lives and note their great achievements and think that surely they will rank among the greatest in the Kingdom of Heaven. Men also observe others who seem to be less fruitful and whose efforts seem to be futile, and have the feeling that they will rank among the least in the Kingdom of God. "But My thoughts are not your thoughts," saith the Lord. "But many that are first shall

be last; and the last shall be first."

It may be that many whom men count last will rank first in the Kingdom of Heaven because they have been willing to take a servant's place. It may be that their offerings and service will be marked with tremendous sacrifice. And it may be that they have used the reverses and trials of life as stepping stones rather than as millstones about their necks.

Oh, that God's ways might be our ways! Oh, that man might pull from his eyes the scales of false ratios and proportions! Oh, that man would cease to look through the smoked glasses of materialism and place to his eyes the telescope of truth and view things in the light of eternity! Oh, that we might lift our eyes unto the hills from whence cometh our strength, that we might build into our hearts and lives the ways of God!—Herald of Holiness.

## Love

Clyde Edwin Tuck

*Love is the greatest power, the greatest good;*

*Of all world forces it alone survives  
Time and its changes, teaching brother-*

*hood;  
All evil and all hate it has withstood—  
It is the impulse molding all our lives.*

*Love rules in palace and the humble home,  
It rocks the cradle and it lights the  
grave;*

*Love sends its message from cathedral  
dome,*

*Relief ships guides across the ocean foam,  
And nations without truth it comes to  
save.*

*Love finds the lost sheep in the wilderness,  
It smooths the pillow on the bed of pain;  
Wherever sorrow dwells, or lurks distress,  
Its watch it keeps to comfort and to bless—  
Love's bow of hope shines brightly  
through the rain.*

*I only ask for growth in love Divine,  
Self-love dismissing, let me others serve,  
That Christ's pure love may by reflection  
shine,  
The light that seeks to gladden and refine,  
The love that would our peace and calm  
preserve.*

*Love is the main possession I desire,  
Love that transforms all paltry, sordid  
things,  
And fills my soul with Pentecostal fire;  
With courage that can nevermore expire  
It comes to give the spirit buoyant wings.*

*Love is immortal, it can never die;  
Love is not of the earth, but from above,  
And brighter grows its flame as years go  
by,  
Our hearts to cheer, our souls to purify—  
It fills the universe, for God is Love!*

## Foreign Missions

### Njinji

Sadie Book

She was a small crippled African girl who came to Mtshabezi Mission to enter school with many other girls at the opening of the new term. But although small and lame she was very active and Njinji soon became a well-known individual on the Mission Compound.

During the early part of her life at the Mission she gave her heart to God and seldom gave any trouble as far as discipline was concerned. She became quite efficient in her work and was given a place to fill in the missionaries' kitchen. Here she sometimes liked to play little practical jokes. For instance, were she to hear you approaching the kitchen she might quickly dart under the table and when you finally discovered her there, she would give you the most solemn look out of her large black eyes.

While I was teaching at Mtshabezi Mission, I quite often noticed that Njinji would come into school after intermission with her dark face quite gray with dust around her mouth. It was finally discovered that she had been making a mid-day lunch of ant-hill ground which she said tasted quite sweet.

At different times Njinji was also nurse-girl for some of the missionaries' small children. Her fondness for them always drew their hearts to her and they would stretch out their little arms to be taken by her even before they could say her name plainly. She would sometimes tie one of them on her back as she would have done to carry her own small brother or sister.

Njinji was not as efficient in book-learning as in other lines of work so she did not care to go farther than Standard IV in school. About that time I needed a girl companion to accompany me on trips among the outschools as in the meantime some of that work had been relegated to me. Njinji was chosen to fill that place and was a very useful helper and pleasant companion for several years. But she became quite ill with a hard attack of malaria and scurvy and was finally taken from the Mission hospital to a hospital in Bulawayo for treatment.

She was very sick for a number of weeks and as I saw her lying in the hospital so weak and thin when giving her good-bye upon leaving for a short holiday, I did not expect to ever see Njinji again in this life. But God's time had not yet come to take her home. Subsequent letters came saying that she was improving and how happy I was to hear it. It was not until some time later that I learned that one of

the European doctors had given some of his blood for a transfusion that was so badly needed. This was a most commendable and unusual act for a doctor of his high standing to perform for an unknown crippled African girl. What a beautiful type of Christ who has given His very life that we might be saved from eternal death, unworthy though we are.

The last I heard of Njinji she was still faithfully following the Master and I hope to meet her in Heaven some day.

### That Man

She was old, possibly one hundred years—maybe more. It seems that no one knew her history except that she had lived near Johannesburg in a little mud hut ever since they could remember and went by the name of "Granny." She was a native of Africa and very black—a real heathen.

She could not read or write—indeed her mind was deficient. It is said that she never took a bath, never even washed her hands or face. Within her house was a medley of odors, and no one liked to enter. She had but one room and it had no windows or even openings in the wall. Her only door was a low one. Hence it was very dark in her house—a sort of dog kennel affair.

She had no furniture of any kind, so lay on the earth floor at night, covered by an old blanket so filthy it was stiff. She had no chairs, so sat on the floor. For want of a stove she made a small bonfire in the middle of the floor, and the smoke filled the room.

She often went hungry until Rev. Buchler, a very fine Christian gentleman from Johannesburg, supplied her with groceries. Occasionally he placed in the basket a little box of snuff. Although he never used tobacco himself and did not believe it was proper for a Christian to use, yet since "Granny" had had the habit for possibly ninety-five years and since she was mentally deficient and would not understand were she told of the evil effects of tobacco, he felt that it was only an act of kindness to supply it.

One day Granny caught fire and was terribly burned. She lay on her hard floor for weeks, suffering with little attention, until finally in spite of filth and neglect she recovered, but the burn had left her almost helpless. She could only creep about a little, and that on all fours; not on her face, but while lying on her back using her elbows and heels for propellers. She was merely a black mass of filthy humanity and so crisped by the fire one could hardly tell whether she was a human being or a wild animal.

Rev. Buchler had a young son named Johannes, a well educated but somewhat sophisticated young man, who wasted no time in making fun of the idea of Granny's becoming a Christian. It was not long after this, however, that Johannes himself was gloriously converted. The world seemed bright and beautiful to him, for his heart was bubbling over with his new found joy.

When Sunday came he wondered how he should spend the afternoon. Instead of going joy riding or visiting his friends, or strolling about town, he decided to take his sisters and walk out in the country to see poor old black Granny. They went. The sun was shining and when they arrived they sat down on the ground outside of the hut because the air was better there than inside. Granny sat and watched them.

They sang a beautiful hymn for her. Then Johannes thought he would read to her out of the Bible. He opened the Book at random, thinking that one place was as good as another for her since she could not understand very much. The portion he found was a description of the appearance of Jesus as John the Revelator saw him.

When he had read but a little way her old, dim eyes sparkled and she said, "Wait a minute! I know 'that man.' He is the One that comes to see me every night."

The young people were astonished. She repeated the statement, then began to describe Jesus. To the amazement of Johannes and his sisters her description agreed exactly with that of the Scripture which she had never heard read. Her visitors sat and marvelled at the language she used as she talked more of the beautiful appearance of Christ. They had gone to teach her, but now had found to their great astonishment that instead of that she was teaching them.

When Rev. Buchler carried her another basket of groceries she said, "You don't need to bring me any more snuff."

"Why?" asked the kind hearted gentleman.

"Because," she said, "'that man' who comes to see me every night told me that if I wanted to live with him, I must not use any more snuff"—and she never touched it again.—*Selected.*

### "Give Them To Me"

Mabel Stubbs

The Rev. James McKinnon sighed deeply. He was standing on a hillock away out in the Belgian Congo, watching a group of little African boys and girls at play. It was now over a year since he had come out from a busy parish in England, in order to bring the Good News of Salvation through the Lord Jesus Christ to the people of inland Africa. It had been a year of hard work, and sometimes the Rev. James, as his friends affectionately called him, felt distinctly discouraged.

Just now he was longing, oh, so ardently, that there was some sort of school to which he might invite these dear black boys and girls, where they would learn to know and love the Lord Jesus. He thought of his own boyhood; of happy times spent at Beach Services, and Scripture Union Meetings in his school. Oh, that these little boys and girls, who were as dear to the heart of the Saviour as the white children, might have the same chance of hearing about Him!

As he stood watching the children play, it seemed to him that the Lord Jesus Himself drew near, and whispered in his ear: "Ask, and it shall be given you." And the Rev. James turned to go back to his little African hut, which is called "home." Once inside its friendly shelter, he knelt down beside his bed, and prayed. This was his prayer that day, and every day for many months to follow: "O God, in the Name of Thy Son, Jesus Christ, send us £25 for a school building."

About seven thousand miles away from the little village in the Belgain Congo, in the southern part of the United States of America, there lived an elderly couple. Mr. and Mrs. Darby were both earnest Christians, but they were quite humble people. Mr. Darby worked in a store in the city, and his wife did all the cooking, washing and cleaning in their tiny home. Mr. Darby, however, was honored and trusted by his employer, who every now and then presented him with a gift of a few pieces of gold coin. Whenever this happened, the old man would proudly bring them home to his wife, and give them to her. She had put them away until the little pile of gold coins had grown to the sum of well over an hundred dollars!

Then for several years, God prospered His servants, making it possible for the old man to retire, and to give his wife some help in the home. Then came the depression, and before long their little hoard of savings began to look pitifully small. It was just at this time that the Spirit of God seemed one day to say to Mrs. Darby: "Have you not kept those gold coins long enough? Is it not time you were doing something with them?"

"Well, I don't know: I hadn't thought of that," she murmured aloud. "Maybe we will need them by and by for ourselves." Then, recovering herself, she prayed: "Well, Lord, what would *You* have me do with those gold coins?"

"Give them to Me," came the instant answer in her heart.

As we have said before, Mrs. Darby loved the Lord Jesus very dearly, and without a moment's delay, she said: "I will, Lord." When her husband came home later in the day, his wife met him with a glowing face. "Well, darling, I have done something today!" she greeted him. "What have you done?" he asked, as he bent to kiss her. "I have given all our gold away!" Mr. Darby was surprised, to say the least

of it. "To whom have you given it?" he inquired. "To the Lord Jesus," replied his wife. "Well, I am with you one hundred per cent!" cried her husband, joyfully.

So it was that these two dear saints of God gave their treasure to the Lord for His service, and it was not long after that He told them to send it to Africa for the building of a school for African boys and girls, that they might learn to read the Word of God for themselves, and have the advantage of hearing the story of His wondrous salvation while they were still young.

What joy their gift brought to the heart of the Rev. James McKinnon! It was the answer to his prayers, and amounted to exactly £25 in English money! When it arrived he was feeling more "blue" and discouraged than ever; but as he read the letter the two dear old people had written, telling of how the Lord had bidden them to send their gold coins for the boys and girls of Africa, his heart was cheered, and his faith received great encouragement.

It is now several years since Mr. and Mrs. Darby went to be with their Lord, but their testimony to the end of their lives was that they had always had every comfort they *needed*. God had asked of them their treasure, but it had been cheerfully given, and in return He met their every necessity in depression, sickness and death. And still, although they have gone on to the land of Everlasting Joy, their lives speak in the lives of boys and girls in Africa who are being educated in the school they helped to build, to go out and preach the unsearchable riches of Christ to those who have never yet heard.

—*Christian Life.*

### Our Missionaries' Needs

"Do you hear them pleading, pleading  
Not for money, comfort, power,  
But that you, O Christian worker,  
Will but set aside an hour  
Wherein they will be remembered  
Daily at the throne of grace.  
That the work which they are doing  
In your life may have a place?"

Do you know that they are longing  
For the sympathetic touch  
That is theirs when friends are praying  
In the homeland very much.  
That our God will bless the efforts  
They are making in His name.  
And that souls for whom they're working  
With His love may be aflame?

Do you see them seeking, seeking  
For the gift of priceless worth  
That they count of more importance  
Than all other gifts of earth?  
Not the gold from rich men's coffers.  
Nor relief from any care:—  
'Tis a gift that you can give them,—  
'Tis the Christian's daily prayer."

—*Selected.*

### The Devil's Old Man

"Dr. A. J. Gordon one day met an old man going up to the house of God, and he said to him: 'My aged friend, why should an old man be so merry and cheerful?'"

"'All are not,' said he.

"'Well, then, why should you be so merry?'"

"'Because I belong to the Lord.'

"'And are none others happy at your time of life?'"

"'No, not one,' said the old man; and his form straightened into the stature of his younger days, and something of inspiration glowed upon his countenance. 'Listen, please, to the truth from one who knows; then wing it around the world, and no man of threescore and ten will be found to gainsay it: The devil has no happy old men!'"

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ and asked her how she had found the Lord.

"'Reading that,' she replied, handing me a torn piece of paper.

"'I looked at it, and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons.

"'Where did you find this newspaper?' I asked.

"'It was wrapped around a parcel sent me from Australia.'

"Think of that! a sermon preached in London, conveyed to America then to Australia, part of it torn off for the parcel despatched to England, and after all its wanderings giving the message of salvation to that woman's soul!"

—H. W. Pope.

### A Prayer for Guidance

James R. Hean

O Father, give me guidance,  
Be Thou my beacon light;  
Lead on in paths of holiness  
And right.

Give ear to my entreaties,  
Forsake me not, I pray;  
But keep me trusting only Thee  
Each day.

So lead me, blessed Father,  
For I would holy be,  
And rest at last in Heaven my home  
With Thee!

## Bible School Department

Sponsored by the General Education Board

### "Why Church Schools"

THIRTY-FOUR years ago our fathers, directed by the Holy Spirit, felt it wise to open a Bible School where our youth could be given a Christian education. This venture, under God's blessing, has had far reaching results. The school idea grew in our minds and hearts. Different localities of our widely extended brotherhood desired a school easily accessible to their youth, so that today we as a church have four schools. Two of these institutions are giving academic and collegiate work and two are giving only secondary courses. But all four give the Bible a very important place in their curriculums.

Why should we as a church promote and foster schools of our own? Does not the State provide primary, secondary, college and post-graduate courses in a wide variety, and in well-built and magnificently equipped plants? Does not the State have highly trained and world renowned teachers? Do we not pay our taxes to support these institutions? "Yes," is the proper answer to the last three questions. It's folly to answer otherwise.

Our fathers know and we well know that we are a small group of Christ's followers here in this world who believe and practice fundamental teachings of the scripture which are largely "by gone" with many professing Christians today. Among these doctrines we mention: The New Birth, Holy Living, Separation in dress, Non-Resistance and Tithing. If these God honored doctrines are to be preserved, they must be taught, believed and practiced by our youth. The home and church are two primary agencies to indoctrinate our youth. But they are not enough. We need the third agency of this trinity, which is the church school.

Today we are at war. Most of our young men are being called into service. The attendance at our church schools will naturally be curtailed. A smaller enrollment will mean decrease in income. If our educational institutions are to continue in operation during these trying times we must come to their support. They need our prayers, our good will and a part of the tithe.

Our schools are so basic to so many of our activities that we cannot afford to let them lag. The workers for Home and Foreign mission activities, the leaders in our congregations, and many of our Sunday School teachers are prepared for their task in our schools. It may well be said, "as our schools go so goes the church." Now is the time to rise up in loyal support.

Our Education Board has sensed this situation, and General Conference has approved a plan whereby every member of the church can come forward in financial support this year.

In brief the plan is this:

1. The solicitation will be in charge of the General Education Board.

2. Every member of the church will be expected to give as the Lord prospers him or her.

3. You are urged to give under either one of the following plans.

(a) Designate to which one of our four schools you desire to have your offering go: Messiah Bible College, Beulah College, Jabbok Bible School, or Ontario Bible School.

(b) Give to a general fund. All money so given will be divided as following go; Messiah Bible College, College, three parts to Beulah College, two parts to Ontario Bible School and one part to Jabbok Bible School.

4. All money given for Messiah Bible College and Beulah College shall go into the respective endowment funds. All money given for Jabbok Bible School may be used to defray current debts, and all money given to Ontario Bible School may

be used to liquidate long term obligations.

5. All contributions shall be forwarded to the Education Board members in your respective Conference District—

California—C. R. Heisey, Upland, California.

Kansas, Oklahoma, Iowa and S. Dakota—H. G. Engle, Abilene, Kansas.

Ohio, Indiana, Illinois, Virginia and Florida—A. H. Engle, Garlin, Kentucky. New York, Michigan and Canada—J. N. Hostetter, Clarence Center, New York.

Pennsylvania—R. H. Wenger.

6. A report of the contributions will be made from time to time in the columns of this paper. *Who will respond first?*

7. There shall be no amount too large and none too small.

8. Church leaders are asked to indorse this project by public announcement and by an appropriate sermon; also a suitable article in the Evangelical Visitor indorsing the project.

9. Everyone is urged to pray that the cause of Christian Education may continue.

10. As opportunity permits the Board plans to visit every district of the brotherhood and present the need of Christian Education.

R. H. Wenger, Asst. Chairman,  
Education Board.

### Out of An Old Coffee Can

IN OUR office is an interesting young man, commonly known as "Pat." He is quiet and undemonstrative, somewhat sarcastic, and does not invite familiarity. I had labored under the misapprehension that he was a sort of temperamental Ishmael, "ag'in' the government," whatever that might be. Accordingly, I had inferred that he would naturally be critical of whatever the rest of us were doing, and probably particularly unfriendly to stewardship. What was my surprise, therefore, when we happened to be alone in the office one day, to have him say to me: "I am very much interested in Christian stewardship and in the work of your department. I have had some stewardship experiences of a quite intimate sort."

Concealing my surprise I said, "I am very glad to know that. Tell me of your experiences."

"One bleak December day in 1889," said Pat, "we laid my father to rest in a little cemetery in Central Ohio. My mother was left a widow with five little children. The oldest, Frank, was sixteen; I was three; and between us were two more boys and a little girl. The relatives gathered about, after the funeral, and wondered what poor Aunt Nan was going to do now to keep her little brood together and keep them from starvation. Why, I'm going to the farm, and bring my children up as a Christian family." (It appears that the

### Don't Read or Study the Bible —Unless!

John Wynne

Yes, the Bible is the finest literature.

Yes, the finest and most inspiring poetry and songs are to be found in the Bible.

Yes, the Bible contains the best moral and health precepts.

Yes, the Bible outlines the best methods for a sane and happy life.

Yes, the best advice on any subject—Advertising or business in general—and other phases of material life, is found in the Bible.

Yes, nothing was ever written that compares favorably with the Beatitudes.

But, of what value is knowledge unused?

So, do not stop with reading and studying the Bible. Put its precepts into practice.

Suppose you try to do at least one truly unselfish deed a day as a start. That may not be as easy as it sounds but it will be emulating the examples of Him who went about doing good.

father had been a Methodist preacher, who had somehow acquired a little farm, but unstocked and without money).

The relatives protested, but the mother stood firm, and three or four days after the funeral the little party sorrowfully took the train for the little farm. The neighbors came, with sympathy and condolences, and said to the mother: "Now let us help you. Frank's a husky boy; we'll take him and hire him out for \$16 or \$20 a month and his board, and you take care of the other children the best you can. But don't try to run the farm."

"No," said the mother again, "I must keep my children together, bring them up right, and educate them; and this winter Frank must go to College."

"Go to college!" Was the woman crazy?

So the neighbors went away, saying among themselves: "Of course, Mrs. Mac is a perfectly good Christian, but a plain fool. Anybody can see that."

The struggle began. In the winter term Frank went away to Ohio Wesleyan University. His mother helped him all she could, and he did all he could to help himself. Times were hard. There was little money to be had. The mother was obliged more than once to borrow money of her neighbors and at that time the interest rate was eight per cent, and often ten and twelve per cent.

"One day," continued Pat, "I went to carry the interest money to a good Methodist neighbor from whom mother had borrowed. When I got to his house, I discovered that he had figured compound interest instead of simple interest, and that I lacked fourteen cents of enough to pay in full. So back home I went, through the cold, barefooted, to get the fourteen cents before I could get the interest receipted. Talk about 'child labor!'" exclaimed Pat, "I know all about it. I lived it when I was seven and eight years old!"

The struggle went on. By and by another son was sent to college, and at last Pat himself. Three, at least, of the boys went to Ohio Wesleyan, and graduated and then to Boston University and graduated. It was there I first met Frank. Three sons became Methodist ministers, one a Christian business man, and the daughter a minister's wife. Some record for one family and a poor widow!

"That's a remarkable story," I said. "But what's all this got to do with stewardship? Of course, your mother actually practicing the very highest form of stewardship, but"

"Oh," said Pat, "of course mother always gave her tenth. And it wasn't any skimmed tenth either. It was a tenth of her gross receipts. You tell us that the tithe is a tenth of the net income and that's right; but mother took the first tenth out of all she raised—eggs, butter,

chickens, grain, apples, potatoes, without figuring the cost of production, and laid it up for the Lord—no lame ducks or dead calves for the Lord's portion. He always got the best."

"You know," Pat continued, with the glimmer of a reminiscent smile, "whenever I think of the tithe, I can smell coffee. Mother used to put her tithe money in an old coffee can, away up on the shelf, and our church and Sunday School money always smelt like coffee."

"Well, by and by, in that prosperous farming community, they had to build a new church, and here again Mother practiced her ten-per-cent habit—she furnished a tenth of the whole cost of that church. But it was a good investment. For out of that little country church have come seventeen ministers, including Mother's three, and even the stingy Methodist brother who collected the fourteen cents compound interest at last got grace enough to send his own sons to college for Christian service."

"But, of course," I hear some level-headed, practical "feet-on-the-ground" brother object, "all this was hardly rational, fit only for old-fashioned Christians, in a crude and bucolic period of history. This mother was doubtless a good, humble, simple-minded, country woman, and her lamblike sons probably grew up to be plodding, unprogressive obscure preachers!"

Well, maybe. Let's see.

It is no mark of genius to doubt or to sneer, nor are all humble, trustful disciples simpletons. This woman is still living, and keeping up with a progressive age. Her practical wisdom was so abundant that she became the oracle of her community, the Solomon to whom the neighbors came with their disputes and troubles, an unofficial judge, a Deborah in this present-day Israel. She became, in the best sense, the "leading member" of her church. She kept up with the times and with her college sons. She was recently elected and served as a member of the General Conference. Her name is Nancy J. McConnell, and this youngest son is the Rev. Charles McConnell, in charge of an important Home Mission department, and her eldest son is Bishop Francis J. McConnell, whose character and abilities would adorn the record of the church in any century, and whose career renders lustrous the healthy, sacrificial, and full-orbed stewardship of a noble mother.

In ten thousand homes to-day such stewardship is thriving and bearing fruit.

—The Pilot.

## The Sow in the Spring

ONE of our Exchanges refers to the educational situation by referring to the story of the sow in the spring.

Sam Jones told of a man trying to clear up a brook to get a drink when a neighbor told him that the best way to clear it would be to go up the stream a few rods and drive an old sow out of the spring.

Too many institutions of learning are emitting the waters of infidelity in the thinking of their graduates. The proportion of students is too large who come out in worse condition morally and spiritually than they went in. There must be something wrong at the source; there must be a sow in the spring. There are many in position to help put the sow out of the spring if they would. One way of bringing relief is to supply some springs in which there is no sow; springs that are fenced against her. Such are our Holiness Schools and Colleges. Thank God for schools that are fenced against the sow of Destructive Criticism and her litter of immoralities and worldly conformities, which contaminate the educational spring of modern times.

—Pilgrim Holiness Advocate.

## Rules for Daily Life

Howard Gillings

### BEGIN THE DAY WITH GOD;

*Kneel down to Him in prayer;  
Lift up thy heart to His abode,  
And seek His love to share.*

### OPEN THE BOOK OF GOD,

*And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.*

### GO THROUGH THE DAY WITH GOD,

*Whate'er thy work may be;  
Where'er thou art—at home, abroad,  
He still is near to thee.*

### CONVERSE IN MIND WITH GOD,

*Thy spirit heavenward raise:  
Acknowledge every good bestowed,  
And offer grateful praise.*

### CONCLUDE THE DAY WITH GOD,

*Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.*

### LIE DOWN AT NIGHT WITH GOD,

*Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.*





**Pause — Think**

Mrs. T. E. Stoppard

**Y**OU'VE time to build houses, and in them to dwell,  
Time to do business—to buy and to sell;  
Take time for repentance and deep earnest prayer  
To seek your salvation you've time, and to spare.

You've time for earth's pleasures, for frolic and fun,  
For her glittering treasures how quickly we run;  
Do you care to seek the fair mansions above,  
The favor of God or the Gift of His love?

You've time to take voyages over the sea  
And time to take in the gay world's jubilee;  
But your bright hopes will fade in the gathering gloom  
Of the river of Death and the dark of the tomb.

You've time to resort to woods, mountain, and glen,  
Time to gain knowledge from books and from men.

Take time to search for the wisdom of God;  
For what of your soul when you're under the sod?

For time will not linger when helpless you lie,  
Staring Death in the face—you will take time to die!  
Then what of the judgment? Pause, think, I implore!  
Will you be saved or lost on Eternity's shore?

**Is Your Soul Insured?**

"**P**A," said a little boy as he climbed to his father's knee, and looked into his face as earnestly as if he understood the importance of the subject, "pa, is your soul insured?"

"What are you thinking about, my son?" replied the agitated father. "Why do you ask that question?"

"Why, Pa, I heard Uncle George say that you had your house insured, and your life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it; won't you get it insured right away?"

The father leaned his head on his hand, and was silent. He owned broad acres of land that were covered with bountiful produce, his barns were even now filled with plenty, his buildings were all well covered by insurance; but, as if that would not suffice for the maintenance of his wife and

only child in case of his decease, he had, the day before, taken a life policy for a large amount; yet not one thought had he given to his own soul. On that which was to waste away, and become part and parcel of its native dust, he had spared no pains; but, for that which was to live on and on through the long ages of eternity, he had made no provision. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—H. B. Musselman.

*"However flowerless the ways  
Of grim November,  
However dull and drear her days,  
We should remember  
One happy time she sets apart  
For royal living;  
A gift to cheer and bless each heart—  
It is Thanksgiving.*

(Emma C. Down).

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