

10-11-1943

Evangelical Visitor - October 11, 1943 Vol. LVI. No. 21.

Jesse W. Hoover

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1362>

Recommended Citation

Hoover, Jesse W., "Evangelical Visitor - October 11, 1943 Vol. LVI. No. 21." (1943). *Evangelical Visitor (1887-1999)*. 1362.

<https://mosaic.messiah.edu/evanvisitor/1362>

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, October 11, 1943

Number 21

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

CONTENTS



- High School
- Victory Corps
- Will the Post-War
- World be a Paradise
- The Palm Tree
- Christian
- Pentecost and
- Possessions
- Christian Discipline
- I Can't Afford It
- Sunshine for the
- Congo
- News from India
- Special Sunday
- School Appeal

The Faith Which Is By Him

Acts 3:16.

Alice Purves Allan

*Peter spoke of the faith which is by Him:
Only by Christ the lame man was
healed!*

*Only because our Father in Heaven
Had unto Jesus great glory given:
Such was to Peter revealed.*

*Peter—who heard His voice on the waters;
Peter—who walked to Christ o'er the
wave;*

*Peter—who sank, with water prevailing
Whene'er that faith within him was fail-
ing;*

Peter—whom Jesus could save.

*Jesus once bore our sins in His body;
His death availed for sin—on the Tree;
Vanquished all sorrows accompanying:
Sickness, infirmity, all suffering
Past, and in future to be.*

*Peter spoke of the faith which is by Him—
Not of his faith—so weak and so vain.
Faith which had issued from Heaven above
Only begotten through God's changeless
love:*

Greater than all earthly gain.

*Lord, grant to me the faith which is by
Thee:*

*Let me not walk by sight, as of yore
Ofttimes I've walked. I wish now to please
Thee:*

*Grant me Thy faith, which never shall
grieve Thee—*

Grant it as never before!

RELIEF AND SERVICE COMMITTEE

* * * *

RELIEF

Orie Miller Visits Puerto Rico

At the time of this writing Orie O. Miller is enroute to Puerto Rico. He is scheduled to be gone for two weeks. Brother Miller plans to visit the C. P. S. Unit at La Plata and to study a proposal to extend the relief work there. He has asked that we pray for this work and especially that the Lord may lead in providing a return passage.

* * * *

"Please, let me help"

An interesting sidelight on motivation for relief work came to our notice recently. A CPS camper expressing his desire to do relief work, said on a questionnaire, "I once was fed by the Mennonite Central Committee. Please, let me help others in some vital need."

* * * *

School for Hospital Leaders

The Training School for the leaders of mental hospital units is in full swing here at Akron at the time of this writing. Besides receiving training for the directorship of the units, the men are also becoming acquainted with the interests and concerns of the Committee in their work. Dr. Lloyd Gilbert Little, Mennonite psychiatrist from Wichita, Kansas, is lecturing on "Causes and Treatment of Mental Illness." On Sept. 29 the group will leave for Washington for further study.

* * * *

Canned Food for C. P. S.

The food canned and dried by the many friends of C. P. S. will soon be reaching the camps. By October 15 all reports should be sent to the Mennonite Central Committee at Akron, and the food contribution should be at the various collection centers. Plans are being completed for the collection of the food and its shipment to the camps before the winter.

* * * *

Peace Section

We have the following note from Selective Service via the National Service Board:

"Selective Service advises that men who desire a IV-E classification but are put instead in 1-A (H) or I-A-O (H)—H is the designation for men over 38—should not appeal the classification since the H group may never be called, and the appeal may unnecessarily burden appeal procedure.

"To protect themselves, however, from possible later charges that the conscience claim was forgotten, such registrants are advised to notify their local boards that, while they are not appealing, they wish their conscientious objections to be continued, and that they intend to appeal if later placed in I-A or I-A-O."

* * * *

CIVILIAN PUBLIC SERVICE

Latest statistics from our C. P. S. camps reflect the following. There are 16 regular camps under the supervision of the Mennonite Central Committee, with nearly 1900 men. There are 14 hospital units with 489 men. On detached service in dairy counties there are 282 men. There are 46 dairy herd testers. On the experiment farm at Lincoln, Nebraska, we have 30 men.

One of the newest additions to the C.P.S. program is the hook-worm control project in Polk County, Florida. One of our Brethren in Christ men, Harold Martin is director. This is the first of the health projects to be

opened, with a view to direct relief training. Just a couple days ago I received a letter from Harold, excerpts of which follow:

The work here has been unusually interesting with what we feel is the most significant project in the whole C.P.S. program. We are engaged in sanitary control work similar to Crestview but on a much larger scale. We have power tools and have set up an assembly line system which should give us an output of about fifty units a week. Very shortly we will place four fellows on a survey of the county to determine the health situation. It will be a complete community survey. The public relations are excellent and the newspapers have given us several favorable articles in order to explain in detail the ravages of hookworm. The kind of fellows assigned here have been some of the best in Mennonite C. P. S. so I feel fortunate to be associated with this program.

The High School Victory Corps

AS WE enter into the new school year we may expect increased war pressures to be reflected in the emphasis of the high schools of the Nation. A well-planned program has been launched for the preparation of high school students for activities and responsibilities directly related to the nation's war effort. Specifically, the High School Victory Corps is organized with the candidly avowed purpose of preparing students for induction into the armed forces. In other words, it is direct pre-induction training.

The opening statement in the bill itself says: "A Bill to provide for the preparation of high school students for war-time service." It is further described as being enacted, "For the purpose of improving (1) the war service pre-induction training of high school students in mathematics, science and pre-flight aeronautics, (2) the selection of students to be prepared for war service, and (3) the physical training of such students." And again: "When the minimum draft age was 20 years, there was time for training following completion of high school. Now, with the minimum draft age approximately in correspondence with the age of completion of high school, pre-induction training between the ages of 16 and 18 is of paramount importance."

From the point of view of those who are chiefly concerned with the winning of the war, all this is undoubtedly justifiable. But when school authorities take the attitude reflected by a certain principal in Pennsylvania who said that the curriculum was to be scrapped for the duration, and the whole program was to be centered around the Victory Corps idea, it does create a most crucial problem for those who cannot support the war program.

Furthermore, many people who are nearest the development of this whole

plan, have expressed a grave concern that the continuing pattern of our educational institutions is being subtly changed. It now seems probable that conscription is to continue with us indefinitely. It follows logically that military training will probably be a continuing part of the school program. To us, that is one of the gravest issues that can confront us. There are indications that some of the smaller high schools, especially those in rural sections, may not feel this war emphasis so quickly nor to the same degree as the larger city schools. However, there is little doubt that pressures will increase with time. Already, "It has been estimated that better than one-half of the high schools of the Nation have adopted the High School Victory Corps as the basic pattern for the organization of their war-time programs," according to the report of John Lund, acting National Director of the High School Victory Corps. He says further, "In several states the number of schools in which students have been enrolled as members of the Victory Corps approximates 100 per cent."

All this gives us cause for serious thought. Are we launching into a pattern of militarism in America from which nations never seem able to extricate themselves when once fully established? Is this program of education being introduced into our public schools designed to subtly change the thinking of American youth into increasingly militaristic patterns? Are we running a close parallel to the tragic experience of other nations? Perhaps these questions cannot at present be fully answered. But if we are to preserve and perpetuate our basic and historic tenets of faith, it will require a renewed vigilance, a reconsecration of purpose and a redoubling of effort to stem the tide.

It is our purpose and function to give information, suggestion and guidance in relation to such issues. From all information at hand, we are convinced that there are more subtle and sinister implications in this Victory Corps than appear on the surface. We have attempted to keep currently informed concerning its development. But always one encounters the element of secretiveness which does not increase our confidence in the ulterior motives prompting the project.

Other concerned groups have been organizing alternate activities for high school young people who cannot participate in the military program. These activities are rather strongly inclined to a social emphasis with which we in turn cannot altogether co-operate. We are not yet certain of the need for a nation-wide alternate program for our own young people. Nor are we clear in our vision of how such an alternate program might function in our groups. However, we would like to urge the necessity for some one in each community to keep contacts with the school officials, informed of local developments in

(Continued on page 327)

Seventeen Million American Pagans

NO, WE aren't thinking about the original American natives who inhabited the shady forests of this great continent when the earliest European pioneers first set foot on its soil. Nor are we thinking about those vast numbers of savages who still inhabit the forests of Central and South America. The picture which we present is one that is much more sinister.

An article was recently released to the religious editors of America, by the President of the American Lutheran Publicity Bureau. In it he says in part, "A bewildering spectacle haunts the church of America. In a country oftentimes glibly spoken of as "Christian," where churches dot the landscape in every direction, we are told that 17,000,000 children have been denied even the advantages of a Sunday School training. Seventeen million children in the United States have never been to Sunday School. Seventeen million! Truly a staggering figure."

This writer goes on to more graphically suggest this truly staggering figure in terms of an army on the march—not for God and righteousness. He points out that this number represents 1/8 of our population. Then he asks this challenging question, "How much larger must that army grow before the church is aroused? To what degree must juvenile delinquency progress before we become concerned? How much beyond \$28,500 a minute must America's crime bill advance before we wake up?"

Elsewhere in this issue of the Visitor we have presented to us the challenge of an effectual Sunday School program. May God grant that a real burden may be laid upon the church for these 17,000,000 who are growing up as virtual pagans "neath the very shadows of our sacred spires." God grant that such concern and burden may grow until it crystallizes into a conviction and a passion to reach these unreached right at our very doorsteps.

Let us each ask ourselves the question, How many of these unreached children have I invited to Sunday School during the past year? How much real concern have I carried for these children who are born to perdition? How much time and prayer have I spent interceding with God for these lost souls? Until it becomes a matter of personal concern to every Christian to evangelize a needy and lost world, the Gospel of Jesus Christ will never reach to the ends of the earth as it was designed by Jesus to do. It is far more convenient for us to give a paltry share of our finances to take the Gospel to the heathen across the sea than it is for us to put forth definite personal efforts to bring these unreached souls into contact with the Gospel.

There is an immense amount of talk on the subject of post-war planning. The only plan that Jesus has for His church



Will the Post-War World Be a Paradise?

Henry G. Brubaker

THERE is a large amount of discussion about creating the new world of tomorrow. Much time is being spent in making a blueprint of the probable new world structure as it is to be after the present international global struggle is over. Statesmen, economists, social philosophers, and world-renowned authors of every description are found among those who have gone to press with their panaceas and utopian ideas for a better-world order. The features of their plans include proposals for the settling of many of the major problems of the human race which have to do with world peace, and the social and economic security of all peoples.

The age and time in which we live is no different than was any other era in the history of humanity, and of the world. Whenever there is a great world crisis staring people in the face, then they are likely to propose and attempt to work out a solution which will give them hope and security.

One of the first of these of which we have any record is the great world catastrophe of the flood which God sent to demonstrate His power and to curb and halt the evil proclivities in the affairs of men in general. In Genesis 6, verses 5 and 13 we have the following account: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only

after the war, during the war, or at any other time is expressed in the simple command, "Go ye." The Christian's first, basic and all-embracing concern should be to make known the love of Christ and the grace of God that lifts from sin.

Unless and until the church of America awakes to her obligation of evangelization there can be no alternative to the gradual progression of evil, lengthening shadows of darkness and the gradual and continual bogging down of our whole moral and spiritual program.

The above mentioned article concludes "Surely only a church so steeped in the same indifference that cursed the Church of Laodicea—a church that is not moved by the call of the unsaved, would remain unmoved by this challenge. It calls the church to arouse herself again to a great passion for souls. It calls the church of today to gather in those 17,000,000 for the greater church of tomorrow. It cries out aloud to the church, "Evangelize or perish."

evil continually." "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth."

As a result of this determination and judgment of God, a universal flood was sent upon the people of the world. The record of this great world judgment was recorded in our Bible, and written upon the rocks of the earth, and written upon the legends of ancient peoples. It is also written in the human heart where lurks the fear of the re-occurrence of another such judgment.

In order to relieve themselves of such a fear the post-flood people contrived a way out by building a tower whose top would rise above any flood. At the same time they felt that their ingenious structure would give them a fame which would persist throughout the ages of time. Gen. 11:1-4.

This scheme, like all the schemes since, was planned and formulated without taking God into consideration. In fact, it was a device to defy and frustrate the judgments of God. As a result, the whole program broke down. There was no unanimity in what was to be done. Some wanted one thing. Others wanted something else. Some said this is the way to do it. Others thought it could never be done that way. The inevitable result was a confusion of tongues, which God sent upon them.

This is typical of every enterprise which has been proposed since, where God has been sadly neglected. The Babel condition is still rampant in our day. This Babel spirit can readily be traced throughout the stream of history.

Nebuchadnezzar, the builder of Babylon, had the spirit of Babel in his heart as he planned without God. He defied the God of heaven. Success puffed him up. He began to feel that he was the wisest and most powerful of men. Finally he put himself in the place of God. Dan. 4:30.

God took up the challenge, and humbled the king in the dust of the earth. His intelligence was taken from him, and he lived with the beasts of the field until he was ready to admit that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:32.

All through human history men have thought and dreamed about a new and better world. Some of these ideas have been put into book form. The most popular ones are: (1) Plato's "Republic"; (2) Sir Thomas Moore's "Utopia"; (3) H. G. Wells' "A Modern Utopia"; (4) President Roosevelt's "Four Freedoms" in the Atlantic Charter; (5) Pope Pius XII's "Five Points of Peace for a New World Order"; (6) "Charter of Free Social Services" to all persons alike: (a) minimum requirements of food, (b) necessary medical services, (c) minimum fuel and housing needs; (7) National Services Planning Board's

(Continued on page 327)

THE PALM TREE CHRISTIAN

Alfred S. Rotz

WE WILL notice some of the splendid qualities of the palm tree and then make a few comparisons. In the first place it is attractive; and it grows very straight, and has green leaves the year round. In like manner the devout Christian will have powers of attraction that are not found in the ungodly. Folks full of faith and of the Holy Ghost, may not always be beautiful physically, but with the glory in their soul there will radiate from their being such a glow and such a loving personality that they will appear beautiful regardless of what their physical qualifications may be. Again, the palm tree grows straight because that is its nature. The Christian walks straight because there is nothing in all this world that he delights so much to do as to walk pleasing before God and man. The reason is obvious: the life that he now lives he lives by the faith of the Son of God. He simply lets the Lord Jesus Christ live in him; and that is the solution of the entire problem of a victorious life. It is not the nature of a palm tree to grow crooked; neither is it the nature of a Holy Ghost Christian to live crooked. In Psalms 1, we read: "His delight is in the law of the Lord and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water . . . and whatsoever he doeth shall prosper. The ungodly are not so but are like the chaff which the wind driveth away."

The palm tree is also a very useful tree. Natives can subsist almost entirely upon its fruit. From the wood and leaves various useful articles are made, and from the sap of the tree wine is made. In these qualities we see a beautiful significance to the Christian. As the fruit of the tree provides food for the hungry, so the loving kindness and sympathy of the Christian will find expression in a practical way by catering to human needs physically and spiritually.

Again, the palm tree occupies a distinguished place in God's service. Under the Jewish law palm leaves bear the significance of triumph and victory. In Revelation, it is said that the saints had palms in their hands. And so also, God's people are a distinguished class; they are precious in God's sight, "His servants shall serve Him," and they shall be kings and priests. The apostle John says "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Another significance of the palm tree is that its sap flows in the center of the tree, protected by its wood and bark; and thus it does not easily get hurt. The outside of the tree may be mutilated and yet the life of the tree remain intact. And so also, the vital element of the Christian's spiritual life is not on the outside surface but is hid-

den down deep in his heart, and is under the protection of the Lord God Almighty. He may suffer personal injuries but his heart is so full of love and of faith and of the Holy Ghost that nothing from the outside can enter. Persecutions may harm the body but they cannot touch the soul. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Christians who are filled to overflowing with love, peace and joy in the Holy Ghost are almost immune to insults and personal injuries. Instead of flaring up in anger and resentment they return good for evil. The flourishing Christian is like a tree laden with rich, delicious fruit—the more you shake the tree and handle it roughly, the more fruit you get from the tree. The spirit that prompts retaliation will not be found in the heart of the individual who is one hundred per cent full of love.

We are told that when the winds blow thru the palm trees, the leaves produce a soft sound; perhaps one reason for this is because the leaves are always green and pliable, and therefore, do not make an ugly rattling noise when the tempests blow upon them. This is very suggestive of God's meek and humble people; they are long suffering and kind and will not growl and complain when winds of adversity blow upon them, but on the other hand the grace of God within them will enable them to utter soft sounds, even songs of praises in stormy weather when things seem to go against them and skies are dark and dreary. Storms of wind will be sure to come as we go thru life; sometimes they blow harshly and sometimes softly; but to the humble child of God sweetly resting in the bosom of God's love, it matters not whether the winds blow boisterously or gently he has a melody of praise in his heart to the Lord.

Then again we notice that the secret of the prosperity of the palm tree lies in its generous supply of water. In the First Psalm we have these words: "Planted by the rivers of water." Without water the tree would soon wither and die. And even so, the flourishing righteous are entirely dependent upon the fountains of living water for the thirsty soul, which not only give life to the soul but also the more abundant life. Jesus said: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And again, "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The flourishing Christian may indeed and in truth sing with the poet "I am drinking at the fountain that never shall run dry."

Are We Beyond Hope?

Mrs. Fannie Erb

WHERE is the church of the living God? She used to be so hot, that when sin touched her, it was blistered and peeled. Her sword was so keen, that it never turned the edge, but cut its way thru to the very roots of sin. She was so bold, and so strong in the grace and power of God, that she never turned in the battle, but faced and routed the enemy on every battle field.

But today the world is rushing on at breakneck speed to everlasting agony and pain, and she sits idly by, impotent to stop the hell-ward rush. Oh! she is playing church! Her machinery is running, wheels within wheels night and day. She is so weary with her own human efforts that she has no time to wait upon God, no time to be holy! She is so sufficient in herself she doesn't need God, and she is so fed up on her earthly dainties, that she has no hunger and thirst after righteousness. The result is that with all the feverish labor of her churchly activities, she is turning out no wheat, only chaff and dust, that has been gone over again and again.

She says she is rich and has need of nothing, and doesn't know she is poor, naked and blind and on her way to hell! She hasn't heard the thunderings of Sinai for so long, she has forgotten all about an everlasting, burning, hell of fire and brimstone! She has taken so much soothing syrup administered by money loving, compromising preachers, that she is sound asleep, and the cries of heathendom, or war-torn and starving nations, fail to awaken her. Sinners pass her doors, but are not moved toward God. They meet her in the street, in the home, in the neighborhood, but there is nothing about her to point them to Jesus, nothing that would awaken them to their need of God!

She goes as far as she thinks she dares, in dressing like the world, in acting like the world, and talking like the world. She has forgotten that God will not take second place, that He requires a complete separation, that to be a friend of the world, is to be an enemy to God, James 4:4. She has lost her vision, consequently Heaven is no longer cheap at any price; but she is determined to enjoy as many of the pleasures of the world as she can, on what she thinks is her way to Heaven. But Oh! what an awakening when it is too late! How she will knock at Heaven's gate, and plead her good works! Haven't I sat up late hours, and hours to make my reports? Haven't I sacrificed time and strength to fill important offices in the church? But Jesus will say, "Depart, for I know you not!" May God help us to awaken before eternal night incloses a backslidden church forever, while mercy's door is yet open, and Heaven's gate is yet ajar! Amen!

I would rather be right than be President.—Henry Clay.

PENTECOST AND POSSESSIONS

Walter L. Lingle

PENTECOST was a great soul-winning period in the history of the early Church. There are also many other lessons connected with it that we need to learn. In this article I am thinking mainly of one aspect of Pentecost and that is the way in which it affected the thinking of those early Christians concerning their possessions.

Here is the record in Acts 4:32: "And the multitude of them that believed were of one heart and one soul: Neither said any of them that ought of the things which he possessed was his own; but they had all things in common." It seems that they began to realize that they did not own anything in fee simple, that everything they possessed belonged to God, that they were simply holding it in trust for Him to be used for His glory and the good of His children.

That was not any new doctrine. It is taught all through the New Testament, but it took a good case of real religion to enable the early Christians to realize it and put it into practice. After the Holy Spirit was poured out upon them at Pentecost, they saw it clearly and began at once to translate this doctrine into real life. Let us turn back to the Old Testament and see what it has to say about ownership and stewardship.

When we open our Bibles at the first chapter and first verse, we read this marvelous statement: "In the beginning God created the heaven and the earth."

Did you ever pause and try to take in the full significance of that simple statement? The more astronomers tell us about the vastness of the universe the more marvelous does it become. The Psalmist, in the twenty-fourth Psalm, enlarges and beautifies this statement just as you would expect an inspired poet to do when he says: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For He hath founded it upon the seas and established it upon the floods."

This is God's world and not ours. He made it, He redeemed it, and in His works of providence He preserves it. Thus He has a three-fold claim upon it. For fear that His people might not understand these comprehensive but abstract statements, God goes through our earthly possessions, lays His hand on each one of them, and reminds us that it belongs to Him. Let us look at a few of those specific passages.

Back in Leviticus He says: "The land is Mine." That embraces all the real estate and all the natural resources in the world. The Prophet Haggai brings this message from Him: "The silver is Mine and the gold is Mine, saith the Lord."

That includes all the coined and uncoined gold and silver in the world. In the fiftieth Psalm we have this message from the Lord: "Every beast of the forest is Mine and the cattle upon a thousand hills." Those words were spoken first to a shepherd nation whose chief possessions consisted in flocks and herds. When He laid His hand upon their cattle He laid it upon their capital.

It is interesting to note that the very word "capital" is derived from the Latin word "caput," which means a head, the reference being to the number of head of cattle which a man owned. In those days a capitalist was one who owned many head of cattle. But no matter how many he owned, God claimed them all, even if they grazed on a thousand hills.

Many other Old Testament passages might be cited to show that from the beginning God tried to impress upon His people the thought that they did not possess anything that they could call their own in fee simple, but that all belonged to Him by right of creation, redemption and providence. But somehow the eyes of His people were holden and they did not see, or at least did not realize the full significance of this teaching until the day of Pentecost came and the Holy Spirit was poured out upon them.

When the Holy Spirit came upon them, He did exactly what Jesus promised He would do. He took the things of the Christ and showed them unto His followers. He led them into the perception of truth that they never saw before. For the first time they realized that they did not possess aught that they could call their own. It all belonged to God, to be held in trust and used for His glory and His children.

Nineteen wide centuries have passed. We have something today which those Christians at the time of Pentecost did not have. We have the twenty-seven books of the New Testament. In them we have the mind of Christ. He and His inspired apostles have much to say about money and possessions.

That reminds me of a conversation which I had with Dr. Josiah Strong while I was still a very young minister. Men of my generation will recall that Dr. Strong was a distinguished speaker and writer on religious and social questions. Among other books, he wrote "Our Country," and "The New Era." College students of my generation drew much material from those two books for their debates and commencement orations.

As I was having the privilege of talking to Dr. Strong one day, he turned to me and said: "If I were a young minister going to a church as a pastor I would

preach every Sunday morning and every Sunday evening for three months on money and possessions, and then I would expect the greatest revival my church had ever known." After a pause, he added: "You know, Jesus has more to say directly or indirectly about money and possessions than He had to say on any other single subject."

At that time, I could hardly believe the latter statement, but as I have studied the teachings of Jesus I have become convinced that Dr. Strong's statement was correct. There is something about money and possessions in nearly every one of His parables. Besides, there are many other passages in which He talks with people directly upon the subject of money and possessions in nearly every one of and parables His teachings are in absolute line with the teachings of the Old Testament on this subject.

For example, take the parable of the talents. The master did not give the talents to his servants as their own to do as they pleased with them. They simply held them in trust, to be used for the master, and they were required to give a strict account of their stewardship upon his return. The same is true with the parable of the pounds.

The Christian Church today has the teachings of the Old Testament on this subject, the teachings of Jesus, and the teachings of His inspired apostles. These teachings are so clear that even the way-faring man need not err therein. Yet the great majority of professing Christians today do not seem to have any clearer realization of the great truth that God owns everything and that we have no possessions that we can call our own than those early Christians had prior to Pentecost. It took a soul-stirring spiritual revival to enable them to see and realize this teaching of the holy Scriptures and of Jesus.

We may be assured that it will take a real spiritual experience for any individual, or for the Church as a whole, to get a clear perception of the teachings of Christianity upon this point; and after we see the truth of these teachings we will need abounding grace to enable us to put them into practice.

With the coming of Pentecost there came a new sense of brotherhood in the Christian body. That sense of brotherhood crossed all national lines. There were present at Pentecost Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, Phrygia, Egypt, Libya about Cyrene, and strangers of Rome, both Jews and proselytes. It was a great medley. But Christian love did not pause at any of these national or racial barriers. It crossed them all.

Those early Christians were not con-
(Continued on page 329)

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

Published Bi-Weekly by

E. V. Publishing House

O. B. Ulery, General Manager
Ohmer U. Herr, Asst. Mgr.
(Brethren in Christ Publication Board, Inc.)
301-305 North Elm Street
Nappanee, Indiana

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.

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

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

Contributors to Foreign Missionary Department: On Furlough: Geo. Paulus, Sadie Book; For Africa: J. Elwood Hershey, Edna Lehman; For India: Mrs. Allen Buckwalter.
Publication Board: O. B. Ulery, Laban Wingert, Ohmer U. Herr, L. H. Mann, Charles Clouse, Henry Ginder, Elmer L. Steckley.

SUBSCRIPTIONS: \$2.00 per year payable in advance, \$1.00 for six months, sample copies free.

New Subscriptions \$1.50 per year; Gift Subscriptions \$1.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

THE MAILING LABEL INDICATES EXPIRATION DATE: The date printed on your mailing label indicates the date to which your subscription is paid. All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Church Directory

Permanent Church Headquarters

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

THE CHRISTIAN LIGHT PRESS

Nappanee, Indiana
Elizabethtown, Pa.
The merchandising department of Brethren in Christ Publication Board, Inc.
P. W. McBeth, Mgr.

Treasurers of the Different Boards

Executive Board: Harvey W. Hoke, West Milton, Ohio; Canadian Treas., O. L. Heise, Gormley, Ontario.

Foreign Mission Board: Eld. Graybill Wolgemuth, Mt. Joy, Pa.; Canadian Treas., Wm. Charlton, Stevensville, Ontario.

Home Mission: Abner Martin, Elizabethtown, Pa.; Canadian Treas., John Nigh, Hagersville, Ontario.

Beneficiary: Jacob H. Bowers, Collegeville, Pa.
Education: Homer G. Engle, Abilene, Kans.
Publication Board: Charles E. Clouse, Nappanee, Indiana.

Sunday School Board: C. W. Boyer, 2101 Windsor Rd., Dayton, Ohio

Free Literature and Tract Department: Chester Wingert, c/o E. V. Publishing House, Nappanee, Indiana.

Young People's Work: Arthur Climenhaga, c/o Beulah College, Upland, California.

FOREIGN MISSIONARIES

Africa

General Superintendent: Bish. and Mrs. H. H. Brubaker, P. O. Box 711, S. Rhodesia, Bulawayo, S. Africa.

Matopo Mission: Elder and Mrs. C. F. Eshelman, Elder and Mrs. Albert Brenaman, Miss Elizabeth Engle, Miss Kathryn Wengert, Matopo Mission, Bulawayo, S. Rhodesia, S. Africa.

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

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

Sikalongo Mission: Elder and Mrs. R. H. Mann, Miss Anna Eyster, Sikalongo Mission, Choma, Northern Rhodesia, S. Africa.

Wanezi Mission: Elder and Mrs. J. Paul George, Wanezi Mission, Filabusi, So. Rhodesia, S. Africa.

India

General Superintendent: Bishop and Mrs. A. D. M. Dick, Saharsa, O. & T. Ry., Dist. Bhagalpur, India.

Saharsa: Miss Anna M. Steckley, Miss Ella Gayman, Miss Leora Yoder, Saharsa, O. & T. Ry., Dist. Bhagalpur, India.

Madhipura: Eld. Charles Engle, Madhipura, O. & T. Ry., Dist. Bhagalpur, India.

Barjora: Eld. and Mrs. Allen Buckwalter, Barjora, P. O. Tribeniganj, O. & T. Ry., Dist. Bhagalpur, India.

Missionaries on Furlough

Miss Sadie Book, Grantham, Pa.
Esther Buckwalter, 1754 Locust St., Pasadena 4, Calif.

Elder and Mrs. Cecil I. Cullen, Gormley, Ont.
Mrs. Charles Engle, 660 East Arrow Highway, Upland, Calif.

Mrs. Emma Frey, 230 1/2 F. St., Upland, Calif.
Elder and Mrs. D. B. Hall, 455 No. Madison, Nappanee, Ind.

Verda Moyer, 41 Hillside Ave., Souderton, Pa.
Elder and Mrs. G. E. Paulus, Grantham, Pa.
Miss Effie Rohrer, Ludlow Falls, Ohio.

Elder and Mrs. L. B. Steckley, 105 N. W. St., Abilene, Kansas.

Anna M. Steckley, Gormley, Ontario, Canada.
Annie E. Winger, Delisle, Sask., Can.
Anna Wolgemuth, Lawn, Pa.

HOME MISSIONS

City Missions

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

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, Dorothy Wenger.

Dayton Mission, 601 Taylor St., Dayton, Ohio, W. H. and Susie Rover, Eva Dick, Angeline 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 Faithe 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, Mary Sentz, Luella Heise.

Rural Missions

Canoe Creek Mission, Hollidaysburg, Pa., R. 2, Arthur and Anna Grove.

Gladwin, Michigan:
Mt. Carmel, Charles and Myrtle Nye, Lucy Gibbons, Gladys Kraybill.

Houghton Mission, Tillsonburg, Ont., Can., R. D., Annie Winger.

Kentucky, Albert H. Engle, Supt.
Fairview, Ella, Ky., Warren and Anna Mae Sherman.

Garlin, Albert and Marjie Engle, Imogene Snider, Mildred Winger.

Home Evangel, Knifley, Ky., Harold and Alice Wolgemuth, Ruby Clapper.

North Star Mission, Meath Park Station, Sask., Can., Pearl Jones, Lewis and Gladys Sider.

Stowe Mission, Stowe, Pa., John A. and Emma L. Climenhaga, Rosa Eyster.

Institutions

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

Messiah Orphanage, Florin, Pa., Bro. Clarence W. Herr, Steward, and Sr. Susan Herr, Matron.

Mt. Carmel Orphanage, Coleta, Illinois, Supt. and Matron Bro. and Sr. Paul Book; Helper Sr. Amelia Brubaker.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible College, Fort Erie North, Ont.

Special Announcements

LOVE FEASTS

Grassy Springs: Kentucky
Communion Service, Saturday eve., Nov. 13

Michigan
Leonard Oct. 16, 17
Rust Oct. 23, 24
Mooretown Oct. 30, 31
Carland Nov. 27, 28

The Michigan District Council and a Ministerial Program will be held on Friday and Saturday in connection with the Mooretown love feast.

ONTARIO

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.

Ohio

Miami District:
Pleasant Hill—Sat. and Sun., Oct. 16 and 17

Clark District:
Beulah Chapel—Sat. and Sun., Oct. 30 and 31

Richland-Ashland District:
Chestnut Grove—Sat. and Sun., Nov. 6 and 7

Stark District:
Valley Chapel—Sat. and Sun., Nov. 13 and 14

Wayne District:
Sippe Valley—Harvest Meeting and Communion Service, Sun. Nov. 21.

Pennsylvania

Souderton, starting 2 p. m. Oct. 23, 24

EVANGELISTIC SLATE

ELD. JOHN MONTGOMERY, Detroit, Mich.
Rosebank, Ontario, October 3 to 24.

Chestnut Grove Church
Richland-Ashland Dist., Nov. 6 to 14
(Note the love feast on Saturday beginning this series).

CHARLES W. RIFE, Fayetteville, Pa.
Hollowell, Pa. Nov. 28
Mastersonville, Pa. Dec. 26
Mt. Rock, Pa. Jan. 23

ELD. GRAYBILL WOLGEMUTH, Mt. Joy, Pa.
Mechanicsburg, Pa. Nov. 21

HARVEST HOME SERVICES

Pennsylvania

A Harvest Home service will be held in the Free Grace Church, near Millersburg, Pa., on Saturday afternoon, October 23, at 2 o'clock, and a Communion service in the evening at 7 o'clock. Sunday School and preaching the following morning, beginning at 9:30. A hearty invitation is extended to all, and a special invitation to ministering brethren residing in other districts.

DEDICATION SERVICE

at the Manor Church, Sunday, October 24, 1943

Morning—9:00 A. M.
Sunday School Lesson Study

Sermon C. N. Hostetter

Afternoon—1:30 P. M.

Devotional
Music Ambassador Quartet
"The Wall was Finished" P. W. McBeth
Offering
Dedication Address H. K. Kreider
Music Ambassador Quartet
Dedicatory

Evening—7:30

A program of music and presentation of the songs in chalk, while sung, will be presented by the District Young People's Organization. The Ambassador Quartet and P. W. McBeth will present the program.

Appeal

General Conference of 1942 authorized a committee to investigate, select, and purchase a Mission Home in the city of Detroit.

After a prolonged investigation the committee have decided upon and are now purchasing the parsonage residence, 2033 Hazel Street for the sum of \$4,000.00.

Contributions of somewhat less than \$1,000 are available and we are now requesting friends of the Detroit Mission and all who are interested in spreading the gospel in our cities to make a contribution to this parsonage.

Send your offerings to Carl G. Stump, New Paris, Indiana, or William F. Lewis, 2033 Hazel Street, Detroit, Michigan, or to Abner Martin, Elizabethtown, Penna.

Thanking you for your prompt and generous assistance, we are, your brethren.

THE PURCHASING COMMITTEE

Carl G. Stump
C. N. Hostetter, Jr.

William F. Lewis
Walter Allie

News of Church Activity

Kansas Nuggets

Gleaned from services held in the Abilene Brethren in Christ Church.

Love has a good memory.
* * * * *

The promises of God, even though they are hundreds of years old, are for us today.
* * * * *

Faith is not so much a matter of what you know or believe as it is a matter of trust.
* * * * *

When man listens God speaks.
* * * * *

When men obey God works.
* * * * *

God's bequest is bestowed upon those who trust in Him.
* * * * *

Read God's Word and meditate thereon and you will bear fruit.
* * * * *

The secret of our peace and joy is a matter of our relationship with God our Father.
* * * * *

Every man is a kingdom within himself. How are you ruling that kingdom?
* * * * *

The one who has the greatest power back of him will win.
* * * * *

Great equipment and large numbers cannot take the place of the Spirit of Christ.
* * * * *

We should not only shout victory but we should live victory.
* * * * *

Witnessing for Jesus means more than just filling church pews, it means witnessing for Him in our daily walk.
* * * * *

Giving for God's cause never impoverishes any one.
* * * * *

God is our help at any time we need Him.
* * * * *

God always bears the heavy end of our problems.

—Submitted by J. A. K.

— M A R R I A G E S —

LEBIECK-WINGER—On Wednesday, Sept. 15, 1943, at 1:00 o'clock, at the home of the bride's parents, Helen Marjorie, daughter of Bish. and Mrs. Alvin L. Winger, Gormley, Ont., and Frederick R., son of the late Bro. and Sr. Henry Lebieck of Stayner, Ont., were united in holy wedlock. The ceremony was performed by Bish. Alvin Winger, father of the bride. We pray God's richest blessing on this union.

MUSSER-WENGER—On Thursday evening, Sept. 2, at 7 o'clock, Sr. Wilma Irene Wenger, daughter of Bro. and Sr. D. S. Wenger of Abilene, Kans., and Bro. Arthur L. Musser, son of Eld. and Sr. I. O. Musser of Harrisburg, Pa., were united in the bonds of holy wedlock. The ceremony which was performed in the Abilene Church was witnessed by a large group of relatives and friends, Eld. G. E. Whisler officiating.

WENGER-MEYERS—On Saturday, Sept. 11, 1943 at 11:00 o'clock at the home of Rev. Crist Meyers, Mary S. Meyers, daughter of Stella Meyers of 525 Reservoir Street, Chambersburg, Pa., became the bride of Melvin L. Wenger, son of the late Barbara E. Wenger of 454 N. Franklin St., Chambersburg, Penna. The ceremony was performed by Rev. Crist Meyers. May the Lord richly bless them through life.

— O B I T U A R I E S —

BRILLINGER—Nancy E. Brillinger, daughter of Elizabeth and Abraham Brillinger was born in Whitchurch township in Markham District on January 6, 1865 and departed this life June 16, 1943. Sr. Brillinger was converted at the age of nineteen and shortly afterward united with the Brethren in Christ Church living a loyal and faithful Christian life until the close. Early in her Christian life she was moved with a desire and urge to give her life in foreign mission work which ambition was never realized. Yet this phase of church work always laid the closest to her heart through her many years of service and her contributions were generous to this cause.

She lived a quiet, inoffensive life. She was an invalid the last three years of her life through a paralytic stroke and thus she was prevented from attending services which she loved to do when well.

She leaves to mourn their loss one niece, Mrs. Victor Appleton, Duntroon, Ont., with whom she lived and who with her husband tenderly cared for her in the closing days of her sojourn here. She passed peacefully to the beyond in the early hours of the morning and we believe is enjoying blessings in a painless land.

Funeral services were conducted at the Sixth Line Church, Nottawa District on Friday morning, June 18 by Bish. E. J. Swalm, assisted by Eld. E. A. Ditson. Text: Psalms 23:4.

The funeral party then proceeded to the Markham district which was her home congregation, arriving there at 2:30 where further services were conducted by Bish. E. J. Swalm, assisted by Bish. Alvin Winger. Text: Isa. 40:2. Her body was laid to rest in the family plot in the adjoining cemetery awaiting the glorious resurrection of the just.

LANDIS—Harry G. Landis, of 50 Penn Ave., Souderton, died at his home Saturday afternoon, August 21, aged 62 years and 14 days, following an illness of six weeks. He was bedfast for a month. Death was caused by a lymph glandular disease. He was born in Lower Salford township, the son of the late Garret and Mary (Groff) Landis.

He was converted early in life and united with the Brethren in Christ Church.

On Sept. 27, 1900 he was united in marriage to Bertha (Freed) Landis. To this union were born four children, Mabel, wife of Warren Zeigler, and Norman F. Landis, Souderton; Henry F. Landis, Wilmington, Del., and Emma wife of Kenneth Edwards, Malvern. He is survived by two brothers and a sister, Allen G. Landis, Philadelphia, Howard G. Landis and Mrs. Lewis Springer, Souderton, and seven grandchildren.

Funeral services were held Wednesday afternoon at the Brethren in Christ Church, Souderton. Interment was made in Hillside Cemetery.

Editorial

(Continued from page 323)

"A New Bill of Rights": (a) the right to work, (b) the right to fair play, (c) the right to adequate food, clothing, shelter, and medical care, (d) the right to security, with freedom from fear of old age, want, dependency, sickness, unemployment, and accident, (e) the right to live in a system of free enterprise, (f) the right to come and go, to speak and be silent, (g) the right to equality before the law, (h) the right to education, and (i) the right to rest, recreation, and adventure, the opportunity to enjoy life and take part in an advancing civilization; (8) Raoul de Roussy de Sales' "The Making of Tomorrow"; and (9) Herbert Agar's "A Time for Greatness."

Almost invariably the above assume that the abundance of material things will solve

the problems of the world. Little or no attention is paid to God. All planning without God will come to naught. The world will not become a paradise when Christ is left out. Establishing a brotherhood of production through a consumer economics will not eliminate the urge to war. Outlawing poverty through a legislative declaration of an economy of abundance, alone will not make the world a paradise. Any utopian world planning without God will not prosper. It must be unquestioningly understood that mankind unaided by divine power cannot hope to attain a world in which dwell righteousness, peace, and goodwill. Christ and the God of the Universe alone have it within their power to make a New World out of the old world.

The High School Victory Corps

(Continued from page 322)

programs and attitudes, and in a position to give counsel and assistance to our young people.

We would further like to urge all who feel pressures developing in their high schools, to contact the Secretary of the Peace Section, giving all possible information about the situation. This should include the name of the High School, the name and address of the Principal, and a brief account of the developing conditions. We will give all possible assistance in meeting the problem.

It should be borne in mind that up to the present the High School Victory Corps is a voluntary movement. But social pressures are more effective in the attitudes of this age group than almost any other factor, including law. It will doubtless be necessary to give youth something positive in place of the thing which we disallow. There are certain emphases of the program which are not particularly objectionable, for example the stressing of more practical courses of study, and physical fitness. But when the ultimate objective is preparation for war and the instilling of war-like attitudes we cannot agree with it. Our concerns are especially roused by our feeling that one who joins the Victory Corps will find it most difficult and embarrassing, if not impossible, to take a C. O. position when called in the draft. Local Boards may not be willing to grant the sincerity of conviction of one who has voluntarily become a part of this militaristic program.

Probably the most effective preventive measure in dealing with this issue is the fuller inculcation of our peace convictions in the minds and hearts of our youth. We need to put forth even greater effort to instill in even the tenderest years the right attitudes toward these cherished ideals. The hour is already late for high school students. But we have the responsibility for doing all within our power to buttress them against the current.

Jesse W. Hoover.

CHRISTIAN DISCIPLINE

Peter H. Pleune

If any man come to Me, and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be my disciple. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. Salt is good, but if the salt hath lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet the dunghill, but men cast it out. He that hath ears to hear let him hear.—Luke 14:26, 27; 33-35.

This Scripture is one of the so called "hard sayings" of Jesus. That does not mean, however, that we have to explain it away. We only have to take it in its common sense meaning as Jesus used it. Jesus is saying that to be a disciple means discipline. Jesus had just been telling the parable of the man who invited guests to his home for a banquet, and everybody had an excuse. They were all interested in their personal affairs. So the host sent out his servants to bring in others in their place. Then Jesus goes on to say, "If any man hate not all his loved ones he cannot be My disciple." We have to be willing and able to pay even that price. And said Jesus, neither a builder of a tower nor a general of an army goes ahead without preparation or plan or reason. Furthermore, if salt has no saltiness, the very thing that makes it salt, then it is no good—throw it away. Jesus is saying: Let a Christian be a Christian, not something else.

A disciple is a disciplined person. Being a disciple does make a difference. It could even make such a difference as a cleavage between the highest of one's earthly loves. And I think Jesus is putting it that way just because so often it seems to make no difference at all. So I want to speak of the kind of Christian life that does make a difference, or disciplined Christianity.

Many of us faced a disciplined Christianity in our youth. The church proposed to tell men pretty much what they ought to do. It imposed certain restrictions on its members. The social code among Christians was a limiting one. Certain things were not done among Christians—card playing, dancing, attendance at the theater. The Sabbath day was a day of restrictions. Ian MacLaren tells us that the Scot had his Sunday blacks, and I remember how Sunday clothes kept in the closet were brought out and at the end of the day put back again for another week. When I was a boy I could not go out of the home yard except to church. Only Sunday school library books might be read. There were no

amusements or games whatsoever. That was disciplined Christianity.

Well, nobody wants that back again, but it did something for some of us just because it was discipline. It did make distinctions. The weakness of it, however, and one of the reasons for its passing, was that it was a discipline from without. There is perhaps nothing that our world as a whole, and individuals in particular, could use right now with greater profit than discipline, but a discipline from within, choices that one makes for the highest and best, and which one decides to keep and to hold under any and all circumstances. Our fathers thought in terms of conflict; we think in terms of ease.

To be a true follower of the Lord Jesus Christ, that is, one of His disciples, is the most satisfying, strengthening, enriching experience any man can ever know. But that is not saying that it contains no denials, no struggles, no pain, no burdens, no weariness or toil and no choices of tears and heartache. It does hold those things too, and those are the very things, if accepted, that make life strong. Life does not just happen to anybody. We help to fashion it for ourselves. We can make a little thing of it if we handle only little things. If we have determined to carry no rudder, we have predetermined that we will only drift. Our hands become soft if our fingers never close about something hard. Our soul becomes flabby if we refuse every choice but a soft and easy one. The soul has its setting up exercise too. We call that Christian discipline. It is facing the fact of being a Christian in such a way that we become the better and stronger for that fact instead of worse and weaker, as is often the case.

The first question of the Catechism is, "What is the chief end of man?" Its answer: "To glorify God and enjoy Him forever." God is put first. Man is to live in the light of what God has revealed about Himself. Man does not choose his own way. God marks it out for him. Man's choice is whether he will or will not walk in the way God has marked out for him. A man's religion is not an extra something tacked onto his life. It is life. It is not a fringe on the edge of things, it is the warp and woof itself. The most important question a man ever faces is what he is going to do about God in his life. And when a man begins really to believe that, he begins to think about himself, his life, and where it falls short of what God demands.

So he is often troubled inwardly. He often has a sense of guilt. He stops thinking about sin in general and begins to think about sins—his own. He sees himself as Paul did: "The good that I would I do not, and the evil that I would not, that I do."

And like Paul he turns to God for the strength that is not in himself. He begins to regiment his life. He sees that there are things he ought not to want to do and things he ought not do, even if he does want to do them. He builds up convictions and standards. The word "No" begins to appear in his vocabulary instead of the ever present "Yes." Ideals and obligations become dominant in him. He does not become a prude or a bigot or a recluse. He is a real man. He knows joy and fun and laughter. But he does not organize all his life around pleasure. He has faith not only, but faithfulness. He has a code of conduct, no mere list of do's and don'ts. But with all his heart he believes that, because God is God, there can be no choice or any conviction or any value maintained without unalterably doing some things, and steadfastly refraining from some others. Therefore he believes with the Apostle James in letting his yea be yea, and his nay, nay.

That, however, is not an analysis of a theological theory. It is, I think, a statement of what the emphasis on the sovereignty of God does to a man's life when he takes God seriously and personally.

Over against that what do we have? You cannot tell the average Christian from a man of the world. For that matter, you cannot tell a man of the world from a Christian either. He approves and applauds the same things as the Christian does. And neither one does little more than just approve in principle. That is not enough for our kind of a world.

What I am talking about today is a return to the kind of Christianity that is not just a simple agreement and assent to the high principles of our faith, but a self-regimented life in conformance with those principles. We need to have done with saying one thing and living another. The word Puritanism is often used to denote an unlovely and unnatural restriction upon life. True, maybe we do not want everything about the Puritan, but we could use a lot more of his kind of conviction and the kind of firmness that conformed to it.

If you ask me what I mean for myself by Christian discipline, I mean just this: The development of a Christian strength in myself as an individual and in the Kingdom of God among men, through my acceptance of all the implications of my faith. Discipline! We know what that means in common life. It means training, drill, obedience, it means a system of rules, a method of practice. And of all the stupid things about our life the most tragic is to think that we can be Christians ourselves and maintain Christianity as a living thing in our world without drill and obedience and a method of practice.

Take for instance just one thing, the Sabbath day. I made reference to the Sabbath day in the full knowledge that the

“I CAN'T AFFORD IT”

E. E. Shelhamer

WE frequently hear this expression, but it generally pertains to money matters. Let us now apply it to spiritual values.

1. I can't afford to neglect secret prayer; for, here is where I take on strength and am fortified against sudden and subtle attacks from men and devils.

2. I can't afford to hear or speak evil; for, if I only realized it, I am stepping down to a lower plane and doing myself a greater injury than the other party.

3. I can't afford to write a cutting letter; for, the more I fight my own battles, the less God will defend me. If I want the job He will step aside and give it to me, but in the end I will be the loser.

4. I can't afford to lend my eyes or ears to an unseemly thing; for, years later Satan may take delight in recalling it by flaunting the thing before the soul's vision, even while in the attitude of prayer.

5. I can't afford to give less than I ought; for, though it eases the conscience my soul is shrivelled and I limit God in working miracles. "The liberal soul shall

be made fat; and he that watereth shall be watered also himself."

6. I can't afford to think an ignoble thought; for, though it be unknown, yet the harboring of the same may so weaken the power of resistance as to lead to something more serious. Rule thy thoughts lest they rule and ruin thee.

7. I can't afford to get out of Divine Order and go here or there at my own choosing; for, the unlikely place may be God's place, and the small crowd may be the crowd where a mighty minister, or missionary may be in the making.

8. I can't afford to waste precious time; for, idleness leads to lecherous living. This was what ruined Sodom. "Pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me; therefore I took them away as I saw good."

9. I can't afford to trifle with the first suggestion to do evil. There are four steps to the downfall of every man, viz: *Atten-*

tion, Consideration, Gratification and Degradation. I am as innocent as an angel, though my attention, (like Eve or Joseph) may be called to a thing. But if I dare to do as did David or Judas, consider it for a moment, then Sin lieth at the door. O, that man could see that a fleeting, earthly profit or pleasure is not worthy to be compared with a lasting peace of mind, where there is no reaction or remorse.

10. I can't afford to become distant, or pull off in spirit from any of my brethren, yea even from opposers, for, this may give place to pride and thus hinder us from being a blessing to each other. I must not, for a moment allow myself to think or speak of their faults as being greater than mine. If they feel it their duty to reprove, or contradict me and I take it well, this will only enlarge and enrich me so that in the end I will be the winner. What a pity then if on my deathbed I find that I defended my position to my own hurt.

Good Lord save me from an exalted opinion of myself!

Pentecost and Possessions

(Continued from page 325)

tent to express their love in word and tongue only. They expressed it in deed and in truth. Those who had possessions used those possessions to minister to those who had none. They ministered to their souls and bodies.

There was never a greater call to Christians to minister to the souls of men who were without God, without Christ, and without hope, than there is today. Nor was there ever a louder call to minister to the bodies of men, women and children in large areas of the world where they are wounded, bleeding and starving than there is today.

I wonder whether it is going to take something like another Pentecost to enable us to see the world's needs, to give us a love that will cross all national and racial barriers, and to enable us to see that we have no possessions that we can call our own, but that what we have we hold as a trust from God to be used for His glory and the good of His children.

—Adapted from *Christian Observer*.

It is said there is at a railroad station in Sweden a sign which says: "You will find good bread at Trocatea, if you take it with you." This is what Daniel did. He took the Deliverer with him into the lion's den, and the king knew it. Hence the assurance of deliverance for Daniel. What blessed security for the believer.

How thankful all should be for the mercies of God in granting unto us our daily food.

—Selected.

most rigid observance of it may still not be Christian, and also that it is only one form of the expressions of the reality of our personal faith. There are many other ways to manifest our faith. But I do think it is of utmost importance to use that day aright, and that we ought to discipline ourselves in regard to it. Through the years I am increasingly bewildered by the almost complete indifference to the day on the part of many who name the Name of Christ. I cannot fathom such complete indifference to the day, if they really believe in God at all. It seems to me that it would have to show somehow in some way in respect for the day of the Lord. And what happens when the Sabbath becomes a mere occasional gesture towards God? One of the most striking visible contrasts between England and France was their Sabbath. In England a somber thing, perhaps, in contrast to the gaiety of the day across the channel. But this very day the people that chose to regiment their religious life to keep the Sabbath are astounding the world with their stamina, while the other nation has equally amazed the world by its internal weakness.

I am sure that I do not know all of what is right and what is wrong for the Sabbath day, certainly not for somebody else. I know that I do not want for myself, nor would I suggest for another, a set of rules for the day like the Pharisees had. But I do know what I can do. I can discipline myself. I can say: "This is the day that the Lord hath made, I will be glad and re-

joice in it." I will remember to keep it holy. I will resist my trend to laziness and self-indulgence. I am a witness. I will bear testimony for the Lord this day. I will uphold His cause and His truth. I will be counted among those who are on His side. What if we Christians did just this one thing among many, disciplined our use of the Sabbath day? What place would our Christianity have in our world? Everybody is saying that Christianity is our greatest need in America. To keep on saying that will not help; only the discipline in this, and other ways, to make our Christianity an actual determining force in our lives will do it.

Jesus said that disciple and discipline meant the same thing, and He disciplined Himself. That is what His temptation meant. A hunger of forty days, and He had the power to make bread from the stones at His feet! "No," said He, "My power is not for My self-indulgence." "The wealth of the world," said Satan, "is yours and you only have to say 'yes' to one thing." "No," shouted Jesus. When Jesus said, "Yes," it was to every need of the souls and bodies of men. When He said "No," it was that nothing might stop Him from keeping His face set steadfastly to go to Jerusalem. And there He said, "No, No, No," to Herod and to Caiaphas and to Pilate, and all that they stood for. And then He said, "Yes," to His Cross. He disciplined Himself to the end. Is the disciple above his Lord?—Adapted from *Christian Monitor Observer*.

The Family Circle

Sunshine for the Congo

Theodore English

WHEN Vera May Rumberger was a little girl she wanted to be a doctor, and often "operated" on her dolls. But when her mother died, Vera had to give up the idea of medical school and keep house for her father. So she made a pledge to God: If He would let her be a trained nurse, she would serve Him as a missionary anywhere in the world—except Africa.

God kept His part of the contract, and Vera Rumberger has more than fulfilled hers. She has spent three and a half years in Africa as a medical missionary, working for the Unevangelized Tribes Mission, of Germantown, Pennsylvania. Her cases would challenge any doctor, and her adventures would satisfy any explorer, although she went for God and not for excitement. But working for God is exciting, and Miss Rumberger's experience begins with a surprise, like any good adventure story.

She was graduated as a registered nurse from the University of Pennsylvania in 1930. Then she worked a year toward the degree of Bachelor of Religious Education at the Biblical Seminary in New York and was accepted by the Grenfell Mission. But the position evaporated because of the depression, and, until April, 1934, she looked for another missionary assignment. On the 19th of April, half an hour after she had finished praying, the telephone rang.

"Miss Rumberger, this is Miss Mary Miller. My sister, Bertha, and I are going to the Belgian Congo in June to continue the missionary work we left two years ago. Our nurse is sick. Will you take her place?"

Miss Rumberger remembered her pledge to God.

The Miller sisters and Vera Rumberger left for Africa on June 6th. The spot picked for the mission was seven miles from the nearest settlement, Kahemba, and the 1,000-mile, circuitous trip inland took a month. The mission served thirty-three native villages in an area about the size of Pennsylvania, and the only white settlers nearby were a Belgian Government official and a Portuguese storekeeper.

While the Millers taught the Gospel, Miss Rumberger went right to work on the natives' health. The hospital was a two-bed grass hut adjoining a small dispensary, where about twenty-five natives came for treatment every day. Adventure followed in their tracks. While in the dispensary one morning, Miss Rumberger was attacked by a wild prairie dog. "I felt like Little Red Riding Hood," she says. "The dog came right for me. Luckily one

native had a gun handy; the dog dropped dead at my feet."

A week later, Miss Rumberger got another scare. It was a letter that took her breath away. The government forbade her to practice nursing because she had not gone to Belgium for the required four months' course in tropical medicine. Before she had time to answer, she had to deliver a baby. Two days later, when a government physician stopped at the mission and complimented her on the delivery, she asked if he could get her permission to continue nursing. Again there was a letter from the government. She could practice if she took a month's laboratory course in Leopoldville, several hundred miles away.

At Leopoldville, Miss Rumberger got a second shock. All the lectures were in French, and she couldn't understand a word of it. She prayed God for assistance and got it the next day when she met an American doctor who had come to take the same course. He knew French and agreed to translate for her. Miss Rumberger worked so hard that at the end of the month she became the first nurse ever to be admitted to Foreami, a medical society sponsored by the Queen of Belgium to control sleeping sickness. Membership entitled her to a small salary, medical supplies and instruments, and she went back to the mission with funds to establish baby and leper clinics.

When she got back, the Millers and the natives had finished building a bigger hospital. Miss Rumberger took charge and trained nine natives to assist her in the dispensary and maternity clinic. The statistics for the first year were impressive testimony for her ability. No women died of childbirth, and there were only two deaths in 5,854 hospital and dispensary cases.

The most prevalent diseases were leprosy, sleeping sickness, malaria, hookworm and tape worm. But in the native mind, a person never died from these or other diseases. Death was caused either by the spirits of other dead persons or by the witchcraft of some living person. When a native dies, his survivors ask the witch doctor to "smell out" the guilty person. The doctor assembles the natives and stands with his back to them. Gazing in a mirror, he picks a guilty person—at random. This unfortunate may pay with his life or a few possessions, depending upon the doctor's whim. In one village, when the chief's mother died, the doctor accused the spirits of dead slaves. Drums were beaten for two days while their bodies were exhumed, decapitated, and burned. "Now they are really dead," the natives said.

Miss Rumberger and the Millers constantly fought witchcraft with the Bible and

converted about 300 natives in one year—including one witch doctor. His colleagues killed one of his children as punishment. Another time, some witch doctors broke up a baptismal service with whips and knives, but Miss Rumberger frightened them away by taking their pictures.

* * * * *

In 1936 there were six lepers at the mission; in 1939 there were forty-five in a special colony. The government gave permission to start the colony, but Kitoko was really responsible for it.

"Kitoko" means "beautiful" in native dialect, but when he first came to the mission on rainy January morning he was anything but beautiful. Leprosy had distorted his ears and nose and made him a revolting mass of ulcers, sores, and blotches.

"Please, mamma, do something for me," he snivelled to Miss Rumberger, and pulled a crumpled piece of paper out of his loin cloth. It was a note from the Belgian district doctor, asking the hospital to treat Kitoko. The hospital was full, so Miss Rumberger took him to a hut at the edge of the forest.

"This hut will be for you alone," she told him. "I will bring you a blanket and a bath bowl, and the native medical boys will bring you food and water every day. You can't go to the river or mix with the others, but God will be with you, and, if it please Him, you may some day be well and strong again."

Kitoko improved slowly in mind and body. He attended the regular morning services, listening at a distance, and Miss Rumberger gave him medicines and injections until she became sick herself. Acute appendicitis and the nearest hospital was nearly 1,000 miles away! The trip took nine days, but she lived. Kitoko was one of the first people she asked about when she got back to the mission. They told her a fantastic story.

While she had been away, the doctor who had sent Kitoko, came to examine the patients. Kitoko was last in line.

"And who are you?" the doctor asked. "What's the matter with you? You don't look sick."

"Why, Doctor, I'm Kitoko, the leper. You sent me here."

"I never saw you before," the doctor insisted. "You say I sent you here?"

"Yes, Doctor."

The doctor called for the records. When he had seen his own signature on the request-for-admission slip, he said: "In twelve years in the Congo, I have never seen a leper recover so rapidly. I give the same treatment, and the disease lingers on for years. But look at you. Your spots are all gone!"

Then Kitoko spoke. During one of the morning services he had asked God to make him clean. "Jesus not only cleansed my heart," he said. "He has cleansed my body of leprosy as well."

That also expresses Miss Rumberger's own estimate of her work. She is in her early thirties, slender, shy, and modest. "I'm just an instrument in God's hands," she says, forgetting that in her devotion to God and work, she has become much more than a mere nurse. To meet the demands of her practice, she has spent hours over a microscope, studied tropical medicine, treated snake bites, set fractures, and written and filled prescriptions. Still she has had time for what might be called native social life, but even then she has remembered her responsibilities.

In the Congo, there is a nine-month rainy season. Just before it begins in September, the natives go hunting. They start a ring of controlled fires, and, when the animals trapped in this ring try to run through the fire, they are shot. One August afternoon, Miss Rumberger went on one of these hunting trips, and "got my face as black as a native's," she says. When the fires shrank into a small ring, one desperate animal rushed through and all the natives jumped on it. It bit one native's thumb nearly off, and Miss Rumberger took him back to the hospital. It was dark by the time the thumb was sewed back on, but none of the other natives had returned. Finally two of them staggered in, terrified, and apparently out of their minds, they couldn't recognize the mission, their homes, or their relatives, but when they saw the church, they exclaimed, "Oh, now we know where we are. This is the house of the great God. Go quickly and save the others. They are lost."

Miss Rumberger didn't know where to look and there was no one to go with her, so she ordered signal fires built. A drummer at the hospital got out of bed and drummed messages for four hours—until he was exhausted. Then Miss Rumberger beat the drum until the last native was accounted for.

Another hunting expedition had a more serious purpose, but a satisfactory ending. For four days and nights a leopard roamed the vicinity of the mission. It tore a dog in half, and the natives used the other half to bait a trap which they rigged with a gun. The leopard gnawed the bait, but instead of being killed, he was shot in the paw and went berserk. The natives' guns weren't dependable, so they were afraid to go out for water and wood. Miss Rumberger had a good rifle and started out for the leopard twice. Twice she was called back and believes God sent a birth and a storm to save her life.

Meanwhile, some natives had constructed a trap. It was a portable straw hut with a hole in the roof. Four men carried it around, thinking that when the leopard sprang on it, his forepaws would be caught in the hole; then he would be an easy target. But the whole wasn't big enough for both paws, and the leopard got away. The men in the hut were terrified. Finally one of them, Shamubabwa, volun-

teered to go out. Before he could raise his gun, the leopard ripped him from head to foot and tore his skull open from ear to ear. He put out a hand and the leopard crushed his thumb like a match. When he fell unconscious, the other men shot; the leopard fell dead with twenty bullets in him.

Miss Rumberger had no sutures or clamps, so she sterilized adhesive tape over a candle and patched Shamubabwa's wounds as best she could. She wanted to amputate the thumb while he was still unconscious and not in pain, but his family objected. Three days later the wounds were healing, but the thumb had started blood poisoning. It must be amputated, but there was no anesthetic.

"God will help you bear the pain," Shamubabwa," Miss Rumberger told him.

"Mamma, will the blood of Jesus cleanse my sins?"

"Yes, Shamubabwa."

"Mamma, I do believe. I want Jesus as my Saviour. I do believe. Go ahead!"

Shamubabwa lived. His wife and daughter accepted Christ, and Miss Rumberger brought home the leopard's skin. It is eight feet long, and she has refused \$1,000 for it. She has often told lecture audiences how she got it. And she has also told them that natives are far from aboriginal. "There's a soul under their ebony skins—a beautiful soul," she says.

—Adapted.

Have You Broken Your Pitcher?

A LITTLE girl was very fond of watering the garden in the blazing sun. Her mother told her she must not do it, and she explained how it was only spoiling the flowers. One evening, at bedtime, her mother said, "Has my little girl been good today, and done all her mother told her?" "No. I have not been good," said the child, "I have done something you told me not to do. I watered your flowers with my little pitcher in the heat of the sun."

Again her mother told her she was spoiling the flowers, and that she must not do it. The next evening, at bed-time, the same question was asked: "Have you been a good girl today, and done what I told you?" and again the same reply:

"No, I haven't been good. I yielded again to the tempter, and feel so unhappy. I watered the flowers with my little pitcher in the heat of the sun." "I shall be very vexed with you," said the mother, "if you do it again, and shall have to punish you. You are quite spoiling my garden, and by your disobedience you are grieving Jesus your Saviour."

The following evening the little girl came, and throwing her arms around her mother's neck, said, "I am never going to water your flowers again in the heat of the sun."

"How do you know," asked her mother, "that you are never going to do it again?" "Because," said the little girl, "I have broken my pitcher."

Let me ask, have you broken your pitcher? There is something in your life about which the Lord has a controversy. Something you know is grieving Him—some idol, it may be, which ought to be "broken." Some evil habit or doubtful practice, some form of pleasure which is "not of the Father but of the world" (I John 2:16), or even some so-called innocent amusement, harmless sin itself, perhaps, but which is eating away the strength out of your spiritual life. Will you, like the little girl, "break" it?

It must have cost her something, and it may cost you much to "break the pitcher." Are you willing? That is the question, for, as some one has said, "God never asks if we are able to give up, but only if we are willing," and the moment we indicate our willingness, that moment the answer comes, "I will; be thou clean" (Matt. 8:3).—Faithful Words.

Receiver Off

I HAVE in my home, of necessity, two telephones. I was on the second floor when the phone rang. No sooner had I answered it than I heard the doorbell. Being alone, I begged a few minutes' absence and hastened downstairs to answer the impatient intruder. "Nothing this evening," said I to a man, who stood offering his ware. I lifted the receiver on the first floor telephone and continued the interrupted conversation.

Several hours later a friend called to see me. "Where have you been? I have tried for two hours to phone you," said he. "This is strange," I said, "I have been here all evening." After a brief hesitation, it came to me. I had not returned to the second floor to replace the receiver on that telephone. "No wonder," I continued "that you could not call me. I left my receiver off."

Since this experience, I have been perplexed to know how many times God has tried to call me but found my receiver off. Perhaps some evening when I have been alone He has attempted to speak to me, but in my answering other voices I have neglected possible communications with Him.—Alfred L. Murray, in *Watchman-Examiner*.

Commissioned

Voices said, "Stay!"
But the Voice said, "Come!"
So I'm off and away
To my transient home;
Be it mountains green,
Or Alaskan snows,
Or under a tropic sky,
Who knows?

Foreign Missions

SAHARSA MISSION

(Excerpt from Postal Card)

WE HAVE been having an ideal rainy season so far. There are prospects for good crops this year. We need them too, for now there is shortage of all staple food stuffs. Rice, which the people have been accustomed to eat twice daily, is now so scarce and high in price that they can have it only once in a while. This is a very great hardship, for when people have no rice they think they have nothing. Their diet has been more or less of a oneness. We have been accustomed to variety and know how to substitute other foods.

Cloth too is very high priced, and all in the Christian community are having very hard times. The orphanage girls have complained a bit about the food they get. Sr. Gayman has told them she gets for them what she can and told them of the hard times and difficulties other people have, and how lots of people would be glad to have to eat what they get. That changed their outlook and now they say, "We'll gladly take whatever you give us."

In recent months a starved baby boy came here. He was put in the widows' home and a capable young widow is taking care of him. His name is Anund—meaning Happy. He is now nice and fat and happy.

Some of our young men have gone away for technical training. This they get free, with full keep, besides a much better wage than anything around here would offer. But they must sign up that they are willing to go anywhere at home or abroad wherever the Government or Army would send them. And after the war they would be prepared to fill positions bringing them decent wages. This is very alluring to boys—especially Christians—for their outlook for employment is not so good in this section. No one will quickly employ a Christian.

Dispensary work is rather heavy. During the first six months nearly 20,000 treatments have been dispensed. Some days there are so many that it is impossible to serve them all. May had the most, 4700 treatments. Several have been staving right here in order to get daily treatment. A man was brought—bitten by a snake. We did what we could but we didn't have proper medicine on hand. He died. An old woman in very bad condition was also brought, who died within a week.

In February we began more intensive work for treatment of Kala Azar, a disease becoming more and more prevalent. Treatment consists of 12 or 15 or more bi-weekly intravenous injections. A couple hundred blood tests, for diagnosis, have been

made. We have had the joy of seeing a number respond to treatment and they are on the road to good health. About 50 are on the treatment list now. Every injection day new ones are added to the list. There are many who stop after 3 or 4 injections. This is disappointing to us. For we know if a few injections have made them feel better, the entire course would make new persons of them. But by stopping after a few months, they will be in their former state again.

We are still enjoying Mrs. Christian's radio. We use it only 15 minutes a day for the news from London. For we have to use the battery sparingly. Recharging is difficult.

A few weeks ago we went for a picnic to Mrs. Christian's farm ten miles away. Her cook there prepared us good Indian food. We greatly enjoyed the day. It was our first picnic in five years, that we went together.

—Leora G. Yoder.

MISSIONARY MESSAGE

How the heart of God must rejoice and the angelic hosts share in the joy when Christians meet together to worship Him and to receive the sanctifying, indwelling, and ministry of the Holy Spirit! Such a gathering was held recently in Mehmabad, a short distance by rail from the great city of Ahmedabad. In a large Alliance church in M—, an Indian evangelist was holding special meetings on the occasion of the Annual Synod of the Alliance churches in Gujarat.

"Usually the greatest meeting of the mela is on Sunday morning. The church was crowded so that every available space on the floor and the platform was taken. Brother Garrison brought a powerful message on the Coming of the Lord in the light of present world events. After the message, the Lord's Supper was served to that large audience. With the aid of ten pastors and two elders, the service was conducted so that all were more conscious of the presence of the Lord than the mechanics of serving over a thousand people.

"The afternoon meeting began at three o'clock and people were still coming in crowds from the city by train. Brother Bakht Singh was to address both the afternoon and evening meetings. The church was filled to overflowing. The message, 'The Necessity of Being Born Again,' came to a remarkable climax at the appeal toward the close. People all over the church had arisen almost *en masse* in response. When Brother Bakht Singh prayed, the Spirit of God fell upon the audience which simultaneously began to pray in dead earnest. There was the expression of awful

fear and anguish on many faces. People prayed with out-stretched hands, or on their faces before the Lord. Each praying audibly without thinking of anything else. It sounded like a great Niagara of agony. No leader was needed, nor could anyone stop the mighty breaking up of the depths of human nature.

"People prayed until victory was assured. When the spirit of rejoicing broke upon us, the Presbyterian and Methodist pastors led us singing at the top of their voices in a Salvation Army hymn on the 'Cleansing by the Blood of Christ.' Time passed unheeded. No one moved. People wanted God. There they were—Methodist, Presbyterian, Episcopalian and Salvationist in an Alliance Camp Meeting—all drawing near to God. But no one thought of his earthly affiliation, it was Heaven that mattered—and it was Heavenly to behold it.

"People's suppers long since had turned to charcoal, if they were on the fire. But the meeting went on. Testimony must be given to the new-found experience with God. One at a time was permitted to speak briefly. Brother Bakht Singh would quote a Scripture text, with reference, immediately after a person had testified. So many remarked later how comforting and appropriate were the texts given them. The afternoon passed into the evening, and evening into night. It was one-thirty in the morning when the meeting finally closed.

"The rest of the night was spent in groups at prayer or discussing what God had done for them. It had been a new sight to many of them. Some had even doubted that such could or should happen in this age. Their doubts, however, were removed by those who, that evening, had a living experience of God in their lives.

"In the morning light the people dispersed, carrying with them the fire of God."—Union Gospel Press.

Somewhere we have heard this strange message and with all its audacious boldness, it rings true to the highest possibilities of God's Word. It is easier for God to do a difficult thing than an easy one. The very structure of His infinite nature is such that He lives in the realm of the supernatural, the omnipotent and the infinite. When we ask Him for some easy and trifling thing, there is always danger of our mingling with our faith a certain amount of human reasoning and looking quite as much to second causes as to God. But when we come out into the clear light and the high altitude of the impossible, then there is no place for anything but God, and He is untrammelled by our human reasonings and limiting unbeliefs.—A. B. Simpson.

The drying of a single tear has more Of honest fame, than shedding seas of gore.—Byron.

OUR SUNDAY SCHOOLS

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

Forward!

READERS will be interested in comparing the two accompanying articles, the one by T. M. Books, and the other by C. O. Wittlinger. The one article is by a member of the General S. S. Board, offering suggestions for improvement in our S. S. work. The other is by a superintendent, reproducing his address at a Workers's Conference of his School. Notice how closely the two articles parallel, and how the suggestions offered by Bro. Books were anticipated in the plans being considered by the Clarence Center School. The accompanying letter from Eld. J. N. Hostetter, gives further information regarding the Clarence Center worker's conference, Bro. Wittlinger's address, and Resolutions passed at the meeting.

We are glad for evidence, as shown by Bro. Hostetter's letter as well as the statement reprinted in the last issue which came from Bro. I. J. Zercher, superintendent of Grantham S. S., that our Sunday Schools are taking seriously the condition confronting us in a decline in S. S. attendance and are endeavoring to take steps to cope with the problem.

The serious aspect of the situation is not that our Sunday School had an average attendance of 75, for example, in 1941, and of 60 in 1942, and that therefore our report does not make as good a showing as it did the year before. To seek to gain numbers merely for numbers' sake or to try to make a "good showing" should never be the purpose of the Sunday School. The serious aspect is that in 1942 our Sunday School touched fewer minds and hearts with the truths of God's Word than it did the year before. What does this indicate as to the influence which our Sunday School is exerting in our community? What does it mean in the face of the "juvenile delinquency" problem which we are hearing so much about, and which has become a matter of national concern? And what may it possibly mean with reference to children from Brethren in Christ homes, who have lost interest and dropped out of our Sunday School, because as parents, as S. S. workers, and as pastors, we somehow failed to win them to Christ and to the Church while they were under our care and instruction? These are the questions which should stir our minds as we contemplate the fact that in 1942 our total average S. S. attendance showed a decline of 350 over 1941; the same Schools being compared for both years.

The last quarter of 1943, and the best quarter for S. S. work, is still before us. With a unanimous and united effort "all

along the line" during this last quarter, we believe it will be possible for our 1943 S. S. Campaign to show an advance, rather than a further retreat. We are confident that many of our Schools have been making a special effort this year to meet the challenge; and we hereby issue the call for every School to join in a great Sunday School "Rally" during the last quarter of 1943. The definition of "rally" is: "To reunite; to bring together for common action; to revive; to rouse; to unite in action; to collect one's vital powers or forces; revive; recover strength." Surely all of our Schools in California, in Canada, in Florida, in Illinois, in Indiana, in Iowa, in Kansas, in Kentucky, in Michigan, in New York, in Ohio, in Oklahoma, and in Virginia, can unite in such an effort!

But let us not forget that it is only work which is PLANNED IN PRAYER, that can END IN POWER.

GENERAL SUNDAY SCHOOL BOARD

C. W. Boyer, Secretary

"Increasing the Sunday School Attendance by Improving the Program"

T. M. Books

THE Christian Church has come to the end of a century and a half of Sunday School history. During that time the institution has undergone many changes. Obviously, the struggle for educational respectability has gained ground. Gradually the Church has come to a recognition of the strategic importance of religious education. During the last three decades, the work of the Sunday School has expanded to include the various activities throughout the week. Though the Christian Church has adopted a comprehensive teaching program in and through her Church School, the Sunday School, nevertheless, continues to hold a central place in the Church's expanding educational program.

It is generally accepted by Christian leaders that the Sunday Schools serve as a channel for the Church to reach the non-Christian world and to build up the Church spiritually and numerically. The Brethren in Christ Church is one denomination, and there are many other groups throughout the land, which fails to realize a normal increase in Sunday School attendance. It is serious enough to know that our attendance is not on the increase, but the issue becomes all the more alarming when we learn that the average attendance of our Sunday Schools is declining.

The problem of Sunday School attendance is more serious than many of us wish to acknowledge. The problem is a church problem. It is not his problem, her problem, their problem, but our problem. What will we do about it?

Immediately, upon facing the issue, we do as many are subject to do; rationalize it. The following are several of the wrong viewpoints and attitudes taken by the average Church member: (1) We are living in perilous times. Men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." If these conditions exist, we cannot expect to increase our Sunday School attendance. (2) If other churches show that they have a decline in their school attendance, we need not take our case too seriously. (3) We did our best, throughout the last year, to increase our attendance, and we failed to gain one member. This is a hard field to work. The people are not interested in religion.

Any Sunday School which thinks negatively and justifies itself in the face of a decline in attendance does not have a passion for souls, neither can it expect to increase its average attendance. There are Schools, however, that give noble effort to the improvement of the Sunday School Program. These are the ones that seek diligently for every weakness and need of the school and then plan to strengthen the school by doing something about it.

If we as a Church are eager to increase our attendance, we do well, in addition to what has been suggested in the Evangelical Visitor of August 2, under the titles: "Here Is Our Line for a 'Second Front' Offensive", "The S. S. Opens a Second Front", to have our Sunday Schools examine their own system in order to improve it.

Each Sunday School does well to stir up the interest of the members by a frank and even a critical look at the present program and then set forth a practical plan to correct the wrong. Here, for example, are questions that call our attention and demand an answer. Why should a boy of sixteen years of age leave our school? Does he have the wrong teacher? Does the school know his needs? Is he given all possible opportunity for worship in groups and in private devotion, for learning the Bible and Christian living, for fellowship with individuals and groups, for service in the community, for wider service in church and international goodwill projects, and for specialized needs as vocational guidance, library, and pastoral counseling? Did the school lose the boy at the age of sixteen or may he have been lost to the school when he was six, nine, or twelve? Many explanations as to why the boy discontinued coming to Sunday School may

be submitted. We are not at this point soliciting explanations, but we are deeply concerned about such a loss and other losses as well. However, every phase of Sunday School work should be examined critically by its leaders and improvements made whenever possible. For our consideration, I am submitting four basic questions in regard to our School Program.

Is the Church School curriculum life-centered? The curriculum includes not only the course of study, but also such things as the program of worship, service enterprises, participation in the life of the School and of the Church, social and recreational activities, through all of which pupils may learn to live the Christian life.

Does our Leadership show sufficient initiative and resourcefulness? There are certain qualities in the officer or teacher which may be recognized as very important to successful work in the Church School. A worker should be experienced in Christian living. He should have specific training and, where possible, successful experience under the supervision of a competent worker.

Is there weakness or strength in our organization and administration? The Church School is the educational agency of the church. This relation should be recognized both by the Church and the Church school. For best results the program must be integrated. Since the school is regarded as an opportunity for investment rather than as a source of revenue, the annual school budget should be prepared with care, well in advance. As to the staff of workers, the best and most competent should be chosen to fill the various positions in the school. It is consistent, if the school desires to improve its "status quo" to provide a constant supply of new teachers and officers as well as better to prepare each year for the training of its workers. This may include local church training classes, participation in community training schools, use of correspondence courses, and the sending of students to summer training schools and camps. Books and magazines for the use of workers should be made available by the school.

Have we the proper housing and equipment to operate effectively our Church School? The building in which the school is held is a silent teacher from which the child learns many lessons. The pupil's impressions of the place of worship and religious study should be the best possible. Many buildings in which the Church schools are held can be greatly improved in both exterior and interior appearance. The rooms in which the Church school is held must be suitable for their purpose. They must be adequate as to number and size, properly arranged, and made as neat and attractive as possible. They should make the pupils feel a sense of appreciation in ownership. The equipment should meet the needs of the school. No teacher or officer should be handicapped for lack

Announcement

At the meeting of the General Sunday School Board at last General Conference, a project was unanimously decided upon to offer our Sunday Schools, which the Board felt would help to stimulate Sunday School interest and attendance, as well as benefit other phases of the work.

This project has been in preparation for some time, and is now about ready to be released.

Material and instructions will soon be mailed to each superintendent, and an announcement of the plan should be made in your School within a few weeks.

The Sunday School Board is praying that this Rally Effort will be a means of real blessing to our Sunday Schools, and we trust that every School will participate.

GENERAL S. S. BOARD.

of working tools. Requirements will vary for different departments, but each department should have the proper equipment. Careful consideration must be given to provide a proper supply of literature and other working materials. One of the most severe tests of a Church school plant is its proper upkeep. The heating system should be adequate. Assembly rooms, class rooms, halls and vestibules should be well lighted. The air in all rooms should be kept fresh throughout each session. The building, including furniture and fixtures, should be kept clean and in good repair. The lawn and exterior of the building should be kept in good repair and as attractive as can be made.

A careful study should be made, by all school officers and teachers, as to what improvement can be made in the church school. This will make an excellent program for one or more meetings of your teachers and officers. Some of the chief values to be realized in rethinking and re-planning your Sunday School program are: (1) your workers will see their tasks in a bigger light; (2) definite plans will be formulated to improve your system; and (3) unconsciously it leads into enthusiastic and intelligent participation in the building of a Christian community.

—Cleona, Pa. (Assistant Secretary, General S. S. Board).

Sunday School Extension

Carlton O. Wittlinger

ONE advocate of a vigorous Sunday School program has estimated that some thirty-six million boys and girls in the United States are not receiving any form of religious education. We may doubt the accuracy of this figure, but we can hardly doubt that the number is large. Some of these unfortunate boys and girls are in our own community. They are our challenge.

Effective extension efforts will demand

the very best that we as a school can offer. Our planning must cover three great aspects of our task (1) getting the child into the school (2) holding the child's interest in the school (3) winning the child back if he slips away from the school.

If a portion of Isaiah 54:2 is lifted from its setting, we have a suggestive thought for this occasion. ". . . lengthen thy cords, and strengthen thy stakes." Weak stakes will not support lengthened cords. Consolidation and extension must go hand in hand.

Before investigating some of our weak stakes we may justifiably pause for a glance at some of the strong points of our school. We have a willing, capable, and harmonious staff. This is a great advantage as we look toward the future and its possibilities. We also have a fine nucleus of membership and a good average attendance. Neither, however, has resulted from planned effort on the part of our school. Our membership and our attendance result from the commendable tendency of Brethren in Christ homes to enter as family groups into the Sunday School. Finally, we have fair housing and equipment for educational purposes, though in common with many Protestant churches, our building seems to have been planned with the needs of adults in mind.

It now becomes our responsibility to look frankly at our weak stakes. One of the most fundamental of these is our lack of sufficient Sunday School vision. We need to become aware that the Sunday School is a major enterprise of the church, and as such its possibilities are almost unlimited. Herein is perhaps the greatest field of present-day evangelism. Statistics prove that most conversions occur relatively early in life. There is also reason to believe that converts from the ranks of children and young people, who are brought up through the Sunday School, tend to persevere more frequently than adult converts. When we come to appreciate the strategic position of the Sunday School for contacting and winning our youth, the logic of a "second front" in this area becomes clearly apparent.

Our lesson materials are another weak stake. Here there is room for a difference of opinion. But there are those of us who believe that Uniform Lessons are not, and cannot be, adapted to the younger age levels. We think that the Sunday School can learn much from a study of educational principles as practiced in the public school. If graded materials are accepted by the public school as a basic essential, we need to consider seriously the implications which this has for religious education. The Sunday School lesson must meet the age needs of the child or it cannot be depended upon to hold his interest.

We are weak in our teacher-training program. These are busy days, but somewhere we must find time to develop our teaching abilities to peak perfection. Nothing less

J. N. HOSTETTER, PASTOR
25 LONG STREET
CLARENCE CENTER, N. Y.

JOE D. MILLER, DEACON
301 MILL STREET
WILLIAMSVILLE, N. Y.

Brethren in Christ Church

CLARENCE CENTER, NEW YORK

September 7, 1943

Mr. C. W. Boyer
2101 Windsor Rd.
Dayton, Ohio

Dear Bro. Boyer:

As a part of our activity in response to the appeal through the columns of the Evangelical Visitor for special effort in Sunday School work the week of August 22nd to August 29th, the Clarence Center Sunday School held a Workers' Conference on Wednesday evening, August 25th.

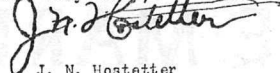
During the course of the evening, our Sunday School superintendent, Carlton O. Wittlinger, gave the enclosed address on "Sunday School Extension". By an action of the Workers' Conference he was requested to put it in written form. We considered it very good in relation to our own work and consider it has in it truth that our church as a whole should be awakened to. If you see fit to publish this address in part or whole, it should be made clear that our Workers' Conference requested the written form.

You will be interested to know that following a period of discussion we passed the following resolutions:

1. Resolved that each teacher be requested to make personal inquiry as to the reason for absence of a member of his or her class who is not in attendance at Sunday School.
2. To meet the need for a better qualified staff and more efficient teaching, a committee of three was appointed to investigate courses of study and recommend a course or system of courses that would be useful in preparing teachers to "strengthen our stakes" so that we can successfully "lengthen our cords".

Anything you may be able to use in the Sunday School Dep't of E. V. will be agreeable to us--if not any, that will be alright, too.

Yours very truly,



J. N. Hostetter

JNH:YLH
Enclosure

will satisfy the requirements of our high and serious calling as Sunday School teachers. An outside group which advertises a teacher-training program aims to train the Sunday School teacher as thoroughly as the public school teacher. Here is a high standard, but is it not entirely logical? Should not the best that modern pedagogy has to offer be brought to the task of meeting the religious needs of the child? Long-range planning will be necessary if we are to attain this goal. We should arrange for an adequate training program, covering several years if necessary, which will enable active teachers to improve their teaching abilities and which will qualify our maturing young people to take their places on our staff. The courses in this training program should be rotated in such a way that new teachers will be graduated at periodic intervals. These prepared teachers will be very useful as the school is enlarged by an aggressive extension program.

Finally, we are weak in community missionary vision. We are not sufficiently awake to the possibilities of using the Sunday school to reach the unsaved in our community. But God calls us to "lengthen our cords" beyond the circle of our church homes. The community is our parish!

How are we to reach un-churched of our community? Preliminary to any systematic steps in this direction is a religious survey of the surrounding area. Whom may we consider prospective members of our school? Securing these data is not a simple task. Canvassers must be trained and instructed. Survey materials must be secured. Long before the survey is undertaken it should be made a subject for prayer by the entire membership of the church. We may not be ready for so definite an extension step at this time, but we should be working toward that end.

Any extension program rests ultimately

upon personal contact. Have we explored the possibilities of correspondence, the telephone, and personal visitation? We cannot afford to neglect these obvious means of extension. Nor should we wait for a religious survey before we act. Some of us know people, perhaps they are neighbors or friends, who are not attending Sunday School. Let us invite them to our school.

We should not forget that printed literature and the press have possibilities for Sunday School extension. However, they will never substitute adequately for personal contact.

Whatever efforts we may put forth to enlarge our school, we need to remember that we can only enlarge our membership as we create a Sunday School which people will consider worth their while to attend. A good product does much to sell itself. The Sunday School that is alert and sponsors a stimulating program will be its own best advertisement.

A vital part of any extension program is a systematic means of following up absentees. When a scholar is not in his accustomed place, it should be some person's responsibility to contact him and find out why he was absent. No one is in a more strategic position to do this than the teacher, though if the teacher does not succeed in winning the absentee back, it might be helpful to have the superintendent or pastor follow up the teacher's contact.

In our discussion we have been dealing with the human side of Sunday School extension. But as always, "Except the Lord build the house, they labor in vain that build it. . . ." Any Sunday School must be undergirded with prayer if it is to be effective. God must sanction and bless our plans or they will be made in vain. Nor should we forget that spirituality, or the lack of it, on the part of the Sunday School staff will have a great influence for good or ill in the functioning of the school.

—Clarence Center, N. Y.

Life in prayer brings death to cares. Fretting never goes with faith. The more prayer, the less care, which carps, cankers, curses. Cease not to pray and hammer away. Faith, however firm, can not take the place of works. Trust in God will not keep the powder dry. Strength is better than length in prayer.

You can not wrestle with God, and wrangle with your neighbor. Empty your bucket before you draw from the well. God fills the empty. Most people are too full of self to get much from God.

The Pharisee prayed selfishly; the Publican for mercy on self.—Selected.

Habit is a cable; we weave a thread of it every day

And at last we cannot break it.

—Horace Mann.

Do We Teach the "All Things" of the Gospel of John?

Orrie D. Yoder

IN our recent S. S. Lessons we have been enjoying studies from the saintly writer, John the Apostle. When our lesson was taken from the thirteenth chapter, we were on very familiar ground, and why? Was it not because the ordinance of feet-washing is regularly brought before our people at least twice each year? Was it not because this Scripture is read regularly in connection with our Communion service? And also, are not about all of our people definitely instructed in the ordinance of chapter 13 when considered as applicants for church membership? In other words, is not the teaching and practice of the ordinance of feet-washing considered a requisite for church membership in our Conservative Churches, and rightly so?

But what about the teachings of chapters 14, 15, 16 and 17 of the gospel of John? Are they less important than the teaching of chapter 13 and other portions of the gospel? Do we teach them and emphasize them equally with the familiar practice of chapter 13? Are our people required to know and practice Christ's great teaching on prayer, on the mission and work of the Holy Spirit, on the matter of abiding in Christ and bearing fruit for Him, as they are required to know and practice the ordinance of feet-washing? How about the great principles of separation from the world as revealed in Christ's great prayer of chapter 17, do we believe and teach them equally with the ordinance of feet-washing found in Chapter 13?

In other words, in consideration of the Scriptures before us, do we really teach the "all things" as we profess, or are we guilty of emphasizing certain Scriptures above other Scriptures just as vital and important? Surely we must humbly confess to the latter! How different would be the history and influence of Conservative churches, if the great truths of chapters 14-17 were taught and emphasized equally with the teaching of chapter 13. How much more the Lord might be pleased to bless us, if we would humbly pray, Lord help us to teach the "all things" instead of saying with so much self-confidence, "we are among the few churches who teach the 'all things'!"

"Example" or "Substitute"?

AT the close of a service in Germantown, Pa. some time ago, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus the teacher and example." "Would

you then be willing to follow Him if I preach Christ, the Example?" replied Dr. Stearns. "I would," said the stranger, "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step. 'Who did no sin.' Can you take this step?" The stranger looked confused. "No," he said, "I do sin, and I acknowledge it." "Well, then," said Dr. Stearns, "your first need

of Christ is not as an example, but as a Saviour." And this is every man's need. (See Rom. 3:23-26.)

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isa. 53:6.)

"Let brotherly love continue."



Page Size Is 5 x 7 3/4 Inches

"World's Greatest Masterpiece as a Help to Bible Study"

PRINTED IN FIVE COLORS

THE MARKED BIBLE

King James or Authorized Version. The best system of Bible marking on all subjects connected with themes of Salvation, Holy Spirit, Temporal Blessings, Prophetic Subjects.

Enables one to tell at a glance the meaning of any marked passage; to turn immediately to verses on any marked subject; or to give Bible readings at a moment's notice on any marked subject in the Bible.

The text of the Bible has not been changed and no attempt made to influence the reader's opinion concerning the meaning of the verses or passages marked. It will be helpful and useful to Ministers, Evangelists, Sunday-School Teachers, and to the lay Bible reader. Self-Pronouncing.

Features

- ☆ A complete Summary of References on the subjects marked.
- ☆ Maps and Family Records in Color.
- ☆ Bible Encyclopedia and Complete Concordance under one alphabetical arrangement.
- ☆ 60,000 Center-Column References.
- ☆ Leinweber Illustrations in Color. The magnificent Bible scenes will be instructive and inspiring to everyone.
- ☆ Marked by J. Gilchrist Lawson, author of "Best Methods of Bible Marking," "Greatest Thoughts About God," etc.
- ☆ NEW—Prayers for All Occasions: a special feature seldom found in Bibles.

FULL ENCYCLOPEDIIC CONCORDANCE

- MC3—Cloth, round corners, red edges.....\$5.50
- MC7—Genuine Leather, divinity circuit (overlapping covers), round corners, red under gold edges, headband, and silk marker, linen lined.....\$8.95
- MC9—Genuine Imported Leather, divinity circuit (overlapping covers), round corners, red under gold edges, headband, and silk marker, leather lined.....\$11.95

CHRISTIAN LIGHT PRESS

301-305 N. Elm St., NAPPANEE, IND. - 20 S. Market St., ELIZABETHTOWN, PA.