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The Missionary Call

*My soul is not at rest. There comes a
strange*

*And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The
vows*

*Of God are on me, and I may not stop
To play with shadows or pluck earthly
flowers,*

*Till I my work have done and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the Eastern
world*

Comes on the night air and wakes my ear.

*And I will go, I may no longer doubt
To give up friends and home and idle
hopes*

*And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I
sure*

*Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in
ease,*

Or drink at pleasure's fountain.

Henceforth then,

*It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup.
I only pray, "God fit me for the work!
God make me holy, and my spirit nerve*

*For the stern hour of strife!" Let me but
know*

*There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wild-
erness.*

*And when I come to stretch me for the last,
In unattended agony, beneath
The coco's shade, or lift my dying eyes
From Afric's burning sands, it will be
sweet to know*

*That I have toiled for other worlds than
this;*

*I know I shall feel happier than to die
On softer bed. And if I should reach
Heaven—*

*If one that hath so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan has struggled as he hath for me
Should ever reach that blessed shore, oh,
how*

*This heart will glow with gratitude and
love!*

*And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine
below. —Selected*

RELIEF AND SERVICE COMMITTEE

* * * *

WASHINGTON NOTES

Voluntary draft of Nurses

All the nation's registered nurses have been tallied and classified in an availability ladder much similar to that of Selective Service.

The classifications range from Class I, those "available for military service" to Class V, those not available for either military or emergency civilian work because of physical disability, age, or other reasons." Each class has several sub-divisions such as married, unmarried, no children under 14, etc. The ladder also provides for nurses "available for relocation" and those "essential until a replacement can be secured."

In answer to NSBRO questions, the War Manpower Commission, under whose Procurement and Assignment Service the classification was set up, denied that there was any compulsion connected with the procedure and said that no legal machinery existed whereby the Commission could enforce its decisions.

Classification Notices

The notice of classification sent out to each nurse, however, does not stress the voluntary aspects. It reads:

"If classified as essential, stay in your present position until you can be replaced."

"If classified as available you should get in touch with the Secretary of your Red Cross Recruitment Committee at once, and make application for appointment to the Army or Navy Nurse Corps."

At least two C O nurses have been in doubt as to their status in the procedure and have written the NSBRO to discover what provisions have been made for conscientious objectors.

In reply, the War Manpower Commission stated:

"There will be no attempt to force anyone into the services who has conscientious scruples against it. The only compulsion is a nurse's desire to serve."—The Reporter.

After extended hearings on the IV-F draft proposals, the House Military Affairs Committee decided to recommend no legislative action. The Senate took up the proposal, however, with the introduction of a new bill to make every draft-deferred male between 18 and 45 liable for induction either into military or special service work if he: 1. Left an essential job on the farm or in industry, or 2. Failed to take a war job when called.

The bill would freeze in their jobs all those who are deferred for industrial, agricultural or physical reasons. IV-F's who are not in essential occupations could be directed into such activity under penalty of being drafted into army work units or special service units.

The NSBRO meanwhile, halted its plans to circularize all IV-F CO's, listing the "essential" jobs which a pacifist might be able to do, until the picture clarifies.

In line with the recommendations of the Senate Agricultural Committee, Selective Service has dropped the 16-unit guide

system in determining whether a farmer is essential and thereby eligible for a II-C deferment. The regulations now define "essential" as registrants who are necessary to an agricultural occupation, who are regularly engaged in such occupation, whose occupation is essential to the war effort, and for whom no suitable replacement can be found.

IV-F farmers, or those qualified for limited service only, may also be reclassified II-C, in which case they carry the designation II-C (F) or II-C (L).

Selective Service has made qualified exceptions in the case of students to the ban on giving occupational deferments to registrants in the 18 to 25 age group. State Selective Service directors may recommend exceptions to the general restrictions for students who meet the following requirements:

1. Registrants in recognized institutions studying full time the following—provided they will graduate before July 1, 1944. This type of deferment will not extend beyond that date. Agricultural sciences, bacteriology, chemistry, forestry, geology, geophysics, mathematics, meteorology, naval architecture, optometry, pharmacy, physics (including astronomy), and engineering courses in the following: aeronautical, automotive, chemical, civil, electrical, marine, mechanical, mining and metallurgical (including mineral technology), petroleum, radio and sanitation.

2. Full time students in recognized schools of medicine, dentistry, veterinary medicine, and osteopathy. They will receive student deferments until their graduation.

3. Full time students in recognized courses of pre-medicine, pre-dentistry, pre-veterinary-medicine, pre-osteopathy, and pre-theology, provided they have been accepted in recognized graduate schools in those studies and will start actual classroom work in the graduate schools on or before July 1, 1944.

4. Registrants who have completed their professional training as medical doctors, dentists or osteopaths and who are taking recognized internship courses. "Such internship shall not exceed nine months."

Selective Service advised that State Directorship might make individual recommendations according to the above requirements without regard to the endorsement by the National Roster or other federal government agency.

At what point is a man in the Army? This question has troubled many C. O.'s who have for various reasons not been granted their desired classification by the local board. The U. S. Supreme Court answered this question finally in an 8 to 1 decision. The court ruled that a C. O. could not be considered in the Army if he refused to take the oath and be finger printed.

This will be valuable information for those who are called for final-type physical examinations, and who scarcely know whether to report for such examinations or not. "The Supreme Court held that examination of men at induction centers and their acceptance or rejection are only parts of the continuous process of selection; that acceptance of the oath is the end of the process and that "prior to that time a selectee is still subject to the act and not yet a soldier."

In case, however, he refuses to take the oath the Court held that he violates the Selective Service Act "as clearly as one who refuses to report." The difference, of course, lies in the fact that he remains under the jurisdiction of the civil law and the process of civil courts instead of being subject to court-martial and military penal procedures.

Relief Notes

Relief Activities in England

The following items are taken from the monthly reports of Peter Dyck, relief worker in England:

January—"Continuing as warden of "Taxal Edge" Boys Convalescent Home. Some visits to evacuated Channel Island children whom we are helping with clothing and chocolate."

February—Glen Miller, John Coffman and myself visit evacuated Channel Island children in the North of England, distributing clothing and chocolate at the same time. Glen Miller visits us at Taxal Edge."

March—"Glen Miller relieves me for one week while I go to London to help John Coffman with the equipping of the Mennonite Centre. One visit to 'The Woodlands.' Meeting with Edna Hunsperger to talk over matters of her leaving the Woodlands and taking up duties in London."

Middle East Refugees

The refugees in the Middle East, among which our relief workers are working, are Yugoslavs—mostly women and children. They were evacuated from a port on the Dalmatian Coast by British ships during the months of January and February. It is estimated that at least 20,000 of these refugees are in Egypt at the present time. Besides Yugoslavs there are also an estimated 10,000 Polish and 10,000 Greek refugees in the Middle East. (Bulletin of the United Committee of South-Slavic Americans)

Garments for Greek Relief

Mennonite and Brethren in Christ women have accepted the invitation from the Greek War Relief Association to share in the making of children's garments for relief purposes in Greece. Thirty thousand yards of material have been sent to the three cutting rooms where it will be cut over standard patterns and then be sent out to the sewing circles to be made into garments. The work is to be completed and sent in sometime between June 1 and 15.

Experiences in a Refugee Camp

The following paragraph is taken from a letter written by Delvin Kirchofer, Mennonite relief worker at a Yugoslav refugee camp in Egypt:

"We are within fifteen minutes walking distance of the Canal (Suez) and occasionally I see our own flag which looks good indeed. We have had two severe sand storms since I have been here. Both times some tents have been blown down, but fortunately mine has stayed up so far, although the last time I barely managed to save it. At such times everything gets covered with sand, and it is impossible to keep anything clean anywhere. Our dress suits and white shirts are getting a much-needed rest for they are out of place in such a camp."

Food in France

One-third of the school children show signs of emaciation, it is stated. Teachers report intellectual apathy, loss of memory and attention, insufficient concentration and instability—all due to insufficient food. There is a great increase in tuberculosis, both in number of cases and in severity.

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The Sound of a Going

"And when David inquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines."

(II Sam. 5:23-24).

ISRAEL was sorely oppressed by the Philistine hosts. And David was eager to go out and put them to rout. But King David had the good sense to await God's time and not rely on his own strength.

The Church has been sorely oppressed by the hosts of evil. We have longed for a gracious outpouring of God's grace and power once again. We have waited so long that some are languishing, questioning whether God ever will again revive His people as in days gone by. The hour in which we now find ourselves is an especially evil one. The cause for which Christ died seems to be in full retreat. Evil forces are in the ascendancy everywhere. The great apostasy certainly appears to have set in. Those once having known God in a personal, intimate way have now gone back to a mere formalism, or perhaps have forsaken the worship of God altogether. Moral principles once cherished have been relegated to the contempt of millions. Once strong and clear convictions have been so far forgotten and thrown aside that they can actually be scorned by those who once held them. Lust, callousness, hatred, cynicism, unbelief, and viciousness are dominating the world.

But into the midst of this tragically dark picture, comes a ray of hope and encouragement. It seems like "the sound of a going in the tops of the mulberry trees." It appears like the signal of the Lord for aggressive action. The reports of some of the gracious manifestations of God in some of the revival meetings this winter is a rustling of the leaves. The most recent one coming to our attention is the unusual outpouring at Ontario Bible School.

Bish. E. J. Swalm was the instrument used of God in mighty demonstration of His grace. Elsewhere in the Visitor have been published brief reports of this meeting. Additional information comes to us just recently. Large numbers of the student body, from among people who are not familiar with the definite personal working of God in experiential salvation, sought God and were brought into the marvelous liberty of the children of God. Their glowing testimonies of salvation and the dealing of God with them, made the testimony service last for over an hour and a half on some occasions. The Spirit of God performed a truly remarkable work in this place. To Him be all the praise.



Over sixty students sought the Lord. Every student who had not previously known Christ as personal Saviour, accepted Him and was definitely saved in this meeting. Certainly that is a note-worthy work of God—a student body 100% for Him! Who can gainsay our conviction that this is "the sound of a going in the tops of the mulberry trees"? Who is so faithless as to refuse to bestir himself at this signal manifestation of God's willingness and readiness to send us, even in this dark hour, a gracious revival? Who will speak against the Holy One of Israel by discounting this signal witness of His presence and power?

There have been other stirrings throughout the Brotherhood as well—perhaps none more distinct in its witness of God's willingness and readiness. Taken together they constitute an unmistakable token of God's dispensation of compassionate grace.

Elsewhere in this issue as well as in the last issue of the Visitor have appeared challenging calls to a world-wide day of prayer for God's ministers and missionaries. Certainly this call for prayer is most urgently needed. In sending out their appeal, the Great Commission Prayer League made this observation: "God wills to use His ministers and missionaries in bringing about revival. . . . (They) are set apart by God for the ministry of His Word through which He will work in convicting of sin and in starting a real Scriptural revival."

The reason so many so-called revivals do not actually accomplish anything in the Kingdom of God is that they are not in line with the Word. The seed falls on shallow ground, springs up profusely but soon withers and is gone. We need Scriptural revivals, manifestations of God that come through His Word, that will endure as long as the Word itself. Such revivals are not emotionally worked up, but are effectually, fervently, perseveringly prayed down. It is true that God usually works through his ministers in the landing of the net. But if the minister is depended upon to bring results, the final end will be flat failure.

The call of God is unmistakable and urgent. "When thou hearest the sound . . . bestir thyself: for then shall the Lord go out before thee." Beloved, let us bestir ourselves! Let us set aside the suggested day for united and prevailing prayer. The tokens of His grace are upon us. We must not fail God, for He wants to make bare His arm in salvation. And in our prayers let us particularly remember His servants, the instruments in a special way of His operation among men, the ministers and missionaries. Let us pray!

Pray for Our Asylums

Julia A. Shelhamer

SOME of our insane asylums are needing our earnest prayers. If one-third of the reports that come to us from reliable sources are true it is time for America to awake to the situation.

It is alleged regarding more than one state hospital that some of the attendants are in the habit of choking the patients, sometimes calling to other patients to come and assist in this awful punishment which lasts until the victim is nearly if not quite dead.

It is alleged that because a sane inmate (put there by malicious intent) objected to the cruel and unreasonable treatment that he saw inflicted on a helpless patient, he was tied to a bed in a very cold room in the winter and made to stay there all night with nothing but a sheet over him.

A fine Christian lady told me that while visiting an asylum she saw a sweet little old lady being kicked to death by the attendant because the patient was too demented to undress herself for bed. She died the next day. The murder was reported but the superintendent refused to do anything about it.

It is alleged that one poor insane patient was put out into the terrific heat of the sun as punishment. In a few hours he was dead.

It is alleged that several young ladies who had been put into an asylum for some mental disorder were taken out of their room for "treatment." They returned later convulsed with weeping, for that "treatment" by two interns was too vile to put into print.

It is alleged by one who was a sane eyewitness, that in a certain insane asylum an inside court was periodically devoted to special social privileges for the patients of both sexes. As the hundreds of screaming, yelling demoniacs mingled, there was such indiscretion committed in public that as a result babies were later born in the asylum, and such babies, our eyewitness asserts were put into the furnace!

Many lovely sane people are placed in the asylum by relatives with malicious intent. These patients are perfectly helpless to escape unless someone takes them out. Many men thus get rid of their wives that they may marry others. One of our states has a law that compels men to pay board for their wives as long as they are left in the asylum. This is good.

Who will arise and do something to better the situation in our asylums? Let us unite in real earnest fasting and prayer that God will undertake and bless both patient and attendant, and heal the mentally oppressed as He used to do in the days gone by. Also that He will give us men

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DAY OF PRAYER

IT is the very life of prayer for revival when we realize that it is the desire of our Heavenly Father, the burden of the prayers of our Blessed Saviour and Intercessor, and the passion of the Holy Spirit who longs to see the sanctification of the Body of Christ.

Putting it in another way: if it were possible for you to meet Christ privately and ask Him to tell you in a word what He would most wish to have for His blood-bought church, He would turn you immediately to His own prayer in the 17th chapter of John and to the prayers of His faithful servant, Paul, in the 1st and 3rd chapters of Ephesians.

We know this to be so from His own messages to the Seven Churches in Asia, which are recorded in the early chapters of the Book of the Revelation. Therefore, you are positively in harmony with His will as regards prayer if you pray in the Spirit of these prayers for the spiritual awakening of the Church of the Living God. This being so, should you not, as taught of Him in the Scriptures, give yourself up to the business of praying for the Church?

As Jeremy Taylor says, "Lord, none are so unwilling to pray as they that pray seldom; for they that do pray often, and with zeal, and passion, and desire, feel no trouble so great as when they are forced to omit their holy offices and hours of prayers. It concerns the devil's interest to keep us from all the experience of the rewards of frequent and holy prayer; and so long as you will not try and "taste how good and gracious the Lord is" to the praying man, so long you cannot see the evil of your coldness and lukewarm state. But if you would but try, though it be but for curiosity's sake, and inform yourselves in the vanity of things, and the truth of pretences, and the certainty of theological propositions, you should find yourselves taken in a golden snare, which will tie you to nothing but felicity, and safety, and holiness, and pleasure."

In addition to the above Jeremy Taylor offered a prayer for the prosperity of the church which we will do well to offer for the people of God. His prayer is as follows: "O Blessed Jesus, Prince of the universal church, Thou art fairer than the children of men, Thy lips are full of grace, Thine armies mighty, Thy head is crowned with majesty, and clothed with worship and renown; have mercy upon Thy holy church; bless her for ever with righteousness, and let the oil of gladness refresh her amidst the multitude of her sorrows and afflictions. And because she is the daughter of a king, and Thou takest pleasure in her beauty, let her not always be clothed in

mourning garments, but let her be decked with exterior ornaments and secular advantages, such as may truly promote the interests of holy religion. Let kings and queens be nursing fathers and nursing mothers unto her; and so let the sound of Thy gospel go into all the earth, that her children may be princes in all lands, and ministers of Thy kingdom, advancing Thy honour, and furthering the salvation of all men, for whom Thou didst give Thy precious blood, that all people may worship Thee, and give Thee thanks for ever. Amen".

Will you not, dear fellow member of the household of faith, with the spirit of Daniel of old, set your face unto the Lord to seek by prayer the revival of God's church. If your heart beats as ours, may we hear from you that this is your desire and purpose. The Great Commission Prayer League will do its utmost to supply you with encouraging literature to help you in your personal prayer life and also to aid the "two or three" prayer group movement on every street of every city throughout the land. Please write us at your early convenience, and if you desire to do so, send us the names of your praying friends to whom you wish literature to be sent.

RULES FOR OBSERVANCE OF THE DAY OF PRAYER FOR MINISTERS AND MISSIONARIES

1. *Begin praying Saturday evening and go on through Sunday, May 28th, (Pentecost Sunday).*

Jesus

Give me Jesus, only Jesus, let the lights of earth grow dim;

I shall miss no other radiance, looking ever unto Him.

Put away my earthly idols; let them crumble, let them fall;

Give me Jesus, only Jesus; let me keep my all in all.

*While the changeful years are passing,
bearing from my heart away
Many treasured, loved and cherished—
only let my Saviour, stay.*

*Other joys no more may bless me; other
friends may leave my side;
Only let me hold His friendship; only let
Him still abide,*

*Let the chill mists fall about me; let the
lights of earth grow dim,
Give me Jesus, only Jesus, I am satisfied
with Him.*

—Selected by Mrs. Earle B. DeMille.

2. *Do this with a deep appreciation of what Paul had in mind when he said, "I must by all means keep this feast which cometh at Jerusalem at Pentecost," (Acts 20:16, I Cor. 16:8); have in mind what the Holy Spirit was thinking of when He inaugurated the Day of Pentecost.*
3. *Realize the purpose of Christ for His ministers and missionaries as indicated in the descent of the Spirit and His gifts to His servants at Pentecost. With this in mind, be praying not only for the ministers and missionaries, but with our Lord who "ever liveth to make intercession" for them, and have fellowship with the Spirit through whom spiritual gifts and graces have come unto the life of the Church.*
4. *Let the greatest possible number of praying people, be brought into fellowship of prayer for ministers and missionaries. To bring this about locally, we suggest that each League member go alone with God and ask Him to suggest names of those to whom literature should be sent. This can be sent direct to each League Member or from the League to the individuals. The necessity of praying for full provision for such extensive service to His people we would lay upon our readers.*
5. *Have a Saturday night meeting for a prayer. This means definite sacrifice, but herein lies divine blessing. Giving to the Lord what costs us something will have His smile. If possible, let the Saturday night meeting be held in the Church, for an hour or two. If attendance at a public service is impractical, family prayers and social prayers with a few choice Christian friends is practical. Get as many Christian people praying in unison as possible.*
6. *Remember the Reformation and the great awakening were all preceded with special days of prayer for the ministers of God. We appeal to you, dear Prayer Leaguer, to observe this Day of Prayer beginning with sun down Saturday night, May 27th, and throughout May 28th. Your personal ministry of prayer should be registered. The hour or hours God would have you observe in intercession should be registered. This information is needed that we may be with you in prayer at the time appointed. This applies also to your special hours of prayer in cottage meetings or Church. Kindly report this to the League.*
7. *We would earnestly lay upon your heart this special burden of prayer for ministers and missionaries. Take special note of this particular day of prayer and encourage participation for the glory of our Triune God, whose we are and whom we serve.*

Great Commission Prayer League.

A SOUND MIND

John A. Climenhaga



MANY times mind and heart are used synonymously in the Scriptures. At other times heart refers to the seat of emotions, while mind refers to the seat of the intellect. In this article I am thinking of both mind and heart as being the embodiment of a man's whole psychical being, including his reason and emotion, his knowledge and his feeling. I am thinking of either one as being the soul of man. For the sake of clearness I'll use the word "Mind" most of the time except when giving direct Scriptural quotations.

Since only manifestations of the mind (psychical heart) of a person can be seen, the only way it can be judged is by the fruit of the individual. The physical heart is an organism but the mind has its place of operation in the whole body but is not limited thereto. To state that a person's religion is twelve or fourteen inches too high is philosophically ridiculous. I believe that I do most of my thinking in my head and there is where my mind has its center and thus, mentally considered, my heart is in my head. The reason some people are not soundly converted and sanctified is due to the fact that their realm of reasoning is too physical and so the mind, which ought to control matter, has not been transformed. "Be ye transformed by the renewing of your mind" may mean make your mind to think higher things, more noble things, more Godly things, than reducing conversion to the change of the fleshly heart which shall not be changed until glorification. Figuratively speaking I desire something more than a head religion, which is but a theory of a fact. I want a heart religion, a renewed mind, a mind made sound because my thought centre has been changed and made to think heavenly things.

The psalmist said "Let my heart be sound in thy statues, that I be not ashamed." The wise man said "A sound heart is the life of the flesh: but envy the rottenness of the bones." Paul says "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." In none of these Scriptures is reference made to the pump of the circulatory system, my fleshly heart. On the contrary, reference is made to the total conscious state of an individual. The first meaning for mind as found in Funk-Wagnall's College Standard Dictionary is: "An abstract collective term for all forms of conscious intelligence, or for the subject of all conscious states: especially, the activity or faculty of knowing." Webster explains it psychologically as "One's capacity for mental activity."

Thus the psalmist says "Let my heart (my mind) be sound," and the wise man

says "A sound heart (mind) is the life of the flesh" as he compares it with envy, a condition of my conscious unconverted state, and Paul tells Timothy that God hath given us a sound mind (heart) the ability to think clearly and see accurately.

There are certain types of minds which cannot think soberly, i.e. straight, because the mind instead of being sound has weaknesses or flaws. "Unto the pure all things are pure: but unto them that are unbelieving is nothing pure; but even their mind and conscience (the medium between the mind and spirit) is defiled." This can be done in many ways. It can be done through each one of the five senses, "The five gates of the soul." The obscene pictures, the chief trashy literature, the sensual appeal are all means by which the mind can be defiled and should be guarded against. During this day of propaganda our minds must be kept sound if we would retain our equilibrium with God and man.

If there ever was a day in which we need "wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," it is today. This is the day in which there are many men who are "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings

'Twas A Sheep . . .

*'Twas a sheep, not a lamb that went astray
In the parable Jesus told;*

*'Twas a grown-up sheep that wandered
away*

From the ninety and nine in the fold.

And out on the hilltops and out in the cold,

*'Twas a sheep that the Good Shepherd
sought.*

And back to the flock and back to the fold,

*'Twas a sheep that the Good Shepherd
brought.*

*Now, why should the sheep be so carefully
fed*

And cared for still today?

Because there is danger if they go wrong

They will lead the lambs astray.

*For the lambs will follow the sheep, you
know,*

*Wherever they wander, wherever they
go.*

If the sheep go wrong, it will not be long

Till the lambs are as wrong as they;

*So, still with the sheep we must earnestly
plead,*

For the sake of the lambs today.

*If the lambs are lost, what a terrible cost
Some sheep will have to pay.—Selected.*

of men of corrupt minds, and destitute of the truth." Brother, let me tell you that a sanctified life is more than a theory. It is the result of our corrupt minds being transformed, being completely changed, being made whole, being made flawless i.e. Sound. When our minds are really changed our whole body is brought under control to "the law of the Spirit of life," not of corruption and rottenness. Corrupt minds are not sound minds.

In the third place the carnal mind is not a sound mind. It is not my desire to speculate about words and produce strife but I do desire to think clearly so that my mind is sound. Because of this I have done a little research concerning the word, carnal. It comes from the Latin word *carnis* meaning flesh. To be carnally minded is to be fleshly minded. It is to have a mind controlled by the flesh instead of the Spirit. The mind is not flesh nor is it Spirit. But by nature it is flesh controlled whereas by a supernatural work of grace it is made to become Spirit controlled. A mind controlled by the flesh is full of weaknesses and far from sound. It separates us from God. But a mind controlled by the Spirit is sound and gives us communion with God. This is what the apostle means when he states: "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

An individual whose mental activity is governed by the flesh, i.e. subject to sexual passion and lust, to the law of corruption and decay, to the law of immorality, cannot please God. From our birth to the grave we shall live in the body but instead of our minds being subject thereto, our body can be and should be subject to our minds, and our minds should be subject to and controlled by the Spirit of Christ. We are not God, nor is our mind God. We are human beings made in the image of God to be Christ controlled. "Now if any man have not the Spirit of Christ, he is none of his." People with depraved, defiled, corrupt, carnal minds have very unsound minds.

Having noticed some types of mind which are not sound let us now note some which are sound. That is let us search the Bible for traits of mind which are commended. In II Peter 3:1 Peter speaks of stirring up our pure minds by way of remembrance. A pure mind is one which ever remembers the promises of God's Word concerning the consummation of all things. It produces a holy and Godly conduct where we may be found of him in peace, without spot, and blameless.

Paul writes about "lowliness of mind." Lowliness of mind is a trait of a sound mind because it shows an attribute of a Christ controlled life. In Christ we find

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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

JESSE W. HOOVER, Editor
 To whom all business communications
 should be addressed.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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General Conference Minutes Still Needed

There was such a generous response to the call for General Conference Minutes and Handbooks of Missions, that the following only are needed to complete the library files as started.

General Conference Minutes still needed to finish out the library files:

1 copy for 1932	2 copies for 1912
1 copy for 1924	2 copies for 1911
1 copy for 1917	2 copies for 1909
1 copy for 1916	2 copies for 1908
1 copy for 1915	2 copies for 1907
1 copy for 1914	2 copies for 1906
1 copy for 1913	2 copies for 1905

Handbook of Missions needed to complete the library files:

1 copy for 1933	1 copy for 1925
2 copies for 1926	

Thanks so very much to each one who has so generously contributed to the General Conference Library. If you have any copies of the above designated years, will you please send them to

Henry G. Brubaker
 General Conference Secretary
 644 W. Arrow Highway
 Upland, California

Special Announcements

LOVE FEASTS

Canoe Creek, Pa. June 17
 Granville, Pa. June 3 and 4
 North Franklin District, Air Hill Church,
 Wednesday and Thursday, May 24, 25

MICHIGAN

Merrill May 27, 28
 Mooretown June 17, 18

OHIO

Highland Saturday & Sunday—May 27, 28
 Sippo Valley Saturday & Sunday—June 3, 4

Ontario Spring Love Feasts

Wainfleet, meet at 1:30 p. m. May 27, 28
 Nottowa, meet 10:00 a. m. May 27, 28
 Cheapside, meet at 2:00 p. m. June 3, 4
 Markham, meet at 10:00 a. m. June 3, 4
 Howick, meet at 2:00 p. m. June 17, 18
 Bertie, meet at 10:00 a. m. June 17, 18
 Clarence Center, meet at 3:00 p. m. June 24, 25
 Waterloo, meet at 2:00 p. m. June 24, 25
 Springvale, meet at 2:00 p. m. July 1, 2

Relief and Service Committee

(Continued from page 162)

C. P. S. NOTES

Hospital Men Transferred

Several C. P. S. men who have served in mental hospitals a year or more have been given the opportunity to return to base camps. Work in mental hospital is often of such a nature as to justify transfer after an extended period of service. There is no indication that it will be necessary to transfer any large number. Vacancies left by such men are filled by other C. P. S. men in the base camps who volunteer for such service.

C. P. S. Discharges

Statistics made available by the National Service Board for Religious Objectors reveal that as of January 1, 1944, there were 1,730 C. P. S. men listed as discharged. The

breakdown is as follows:

Physical disability	763
Military Service, I-A-O	346
Military Service, I-A	138
Military Service, I-C	40
Occupational	115
Walked out, refused to work, etc.	113
Over 38, C. P. S. Reserve	51
Dependency	50
Over 38, IV-H or IV-E-H	47
Parolees and Probationers	39
Deceased	13
Ministerial	10
Miscellaneous	5

PEACE SECTION NOTES

Draft Manual Supplement Prepared

The Peace Section has recently completed an up-to-date supplement of the Peace Section Handbook and Draft Manual. This was necessary because modifications have been made in draft regulations since the publication of the Handbook. Copies of the supplement will be sent out over the regular mailing lists. They may also be secured from the Headquarters Office at Akron.

Manpower Statistics

On March 1, 1944, the national military manpower pool of male registrants between the ages of 18 and 38 was as follows:

	Total	Fathers
Total living registrants	22,189,000	6,830,000
Class I-C (inducted and enlisted)	9,502,000	215,000
Class IV-F (rejected for military service)	3,623,000	369,000
Class I-A (not yet inducted)	1,871,000	1,226,000
Unclassified	96,000	
Classed III-A and III-B (men with dependents in process of reclassification)	1,432,000	1,403,000
Classes II-A and II-B (deferred in occupations other than agriculture)	3,677,000	2,695,000
Classes II-C and III-C (deferred in agriculture)	1,722,000	835,000
Class III-D (deferred as hardship cases)	108,000	53,000
All other classes	158,000	34,000
—Selective Service, March 1, 1944.		

Brethren Camp Destroyed by Storm

The storm that recently swept through a number of Midwestern states entirely destroyed the Brethren C. P. S. camp at Magnolia, Arkansas. Sixteen men were seriously injured and thirty-eight suffered minor injuries. The buildings were completely demolished; and Selective Service has decided to discontinue the camp and to reassign the men to other camps. The Brethren Service Committee is accepting gifts to take care of medical expenses and to replace personal losses of the campers.

Camp Paper from Hospital Unit

The C. P. S. unit at Western State Hospital, Stanton, Virginia, is the first Mennonite hospital unit to publish a camp paper. The first issue came out for the month of March and is called C. P. S. No. 44 Unifier. The state hospital at Staunton was the first hospital to receive M. C. C. - C. P. S. men, and has been in operation since August, 1942.

Discharges from C. P. S.

All men released from M. C. C. camps, for physical disability or other reasons, will receive upon their discharge a letter of farewell from the Mennonite Aid Section of M. C. C. The representative on the Council on Mennonite Aid for the camper's denomination will also receive a notice and a report of the discharge. This practice is a result of the interest of the churches in the rehabilitation of C. P. S. men.

Bond Subscriptions

Subscribed by Peace Churches and others in Canada in the form of non-interest bearing certificates and bond with stickers attached, as of Oct. 14, 1943—\$2,042,985.00.

Subscribed by Peace Churches and others in the United States in the form of civilian bonds, as of April 19, 1944—\$4,066,310.50.

"I can appreciate the feet washing Christ better than I can the Christ reigning in regal splendor."

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

News of Church Activity

Canada

CHEAPSIDE, ONT.—Our two week's revival, held in February, again provided an occasion when our congregation was led nearer the divine Presence, resulting in several children being saved and older members deepened in their experience. The plain, straight-forward and heart searching manner in which our evangelist, Bish. Jesse Oldham brought the messages to the people, made its appeal to both the church and the community. The Lord witnessed in giving conviction and joy. The day prayer-meetings were especially helpful to the church. Some who had become indifferent in their relation to God as well as to the Church, renewed their covenant with their Lord and fellowship with the church. For these the church had been praying and we do thank God for answering. So we are definitely encouraged to continue to pray for those in whose lives might exist outstanding needs. The contacts Bro. Oldham made in our visiting were appreciated by all. One lady attended service for the first time in response to a visit and invitation to the services. These contacts will also bear fruit in due time. We pray God's blessing on the messages and message bearer.

On Good Friday evening the 'Ladies' quartette from Messiah Bible College rendered a very fine musical program in the Cheapside Church. Their trained voices, supplemented with a warm lively spiritual touch, held the interest of a large audience. Our community has come to appreciate the church schools because of the musical programs rendered by our college singers. We hope to enjoy more such programs in the future.

On Easter Sunday we were favored in having Rev. and Sr. Montgomery from God's Love Mission as guest speakers. Sunday morning Sr. Montgomery gave to our Sunday School a very interesting account of the work among the boys and girls. Bro. Montgomery preached the Easter message of the living Christ, showing how His life is now made real and glorious in our lives, even today. In the evening service, Sr. Montgomery spoke further of their work in summer vacation school and visitations among that city's needy millions. Bro. Montgomery gave a brief sketch of his early life, conversion, call to the ministry and how he was led to the Brethren in Christ Church, following with a stirring evangelistic message. Our people enjoyed having them with us, and pray God's blessing to attend their labors.—E. M. Sider.

Iowa

Des Moines — Greetings from the Des Moines congregation. Surely we have great reasons to praise the Lord for the way he has been working in our midst. Easter Sunday the Lord met with us in a gracious way. We were made to realize anew the blessedness of serving a risen Saviour. The Sunrise service was well attended, and we feel many people were awakened by the songs "Christ Arose," "I Know That My Redeemer Liveth" and "He Lives." How willing and ready God's children ought to be to do these small things for him when Our Saviour paid His all for us. Several

were taken into the church and four Children dedicated to the Lord in the evening service. We give him all the praise. We are now enjoying a ten day Holiness convention which has stirred us to do more for the Lord since the time here is so short, and eternity is so long.—Cor.

Ohio

VALLEY CHAPEL MISSION PASTORATE—We want to praise God for His presence and help during the past year. We are glad to say, "The Lord is our strength and shield", and we are grateful for the health and strength He has given us to Labor for Him one more year at this place.

We have regular services every Sunday morning, Sunday night preaching services alternating with Young Peoples Services, and prayer meeting every Wednesday night.

Our fall lovefeast was November 10 and 11 with Bish. M. L. Dohner in charge. Sunday morning four of our young people were taken into the church and in the afternoon followed their Lord in baptism. Our two youngest boys were of the number and how our hearts were made to rejoice—not only because of our own but we love to see all the lambs safe within the fold.

Our revival meetings opened January 2 with Eld. Jesse Lady as our Evangelist. Our brother came filled with the Holy Ghost and preached the Word under inspiration of the Spirit. Good interest was shown and some came from the neighborhood who have not been accustomed to attending the services. A number responded to the Spirit, found their way to an altar of prayer and received definite help. Much visiting was done and spiritual help and encouragement given in the homes.

We are expecting to have a Daily Vacation Bible School and also a Tent Meeting this summer. Will you pray with us that thru these special efforts as well as thru our regular services, souls will be reached for God.

We wish to acknowledge with deep gratitude the faithful financial support of the dear brethren and sisters of Valley Chapel, and we know that God will bless and reward each one, for He has said, When ye have done it unto the least of these my brethren, ye have done it unto Me. We solicit your prayers.

In His service,
Henry P. and Lela Fern Heisey.

Oklahoma

THOMAS, OKLA.—On April 11, Eld. H. W. Landis from Des Moines, Iowa came to hold a revival meeting which closed April 23. The weather for the most part was favorable and the attendance quite good. We greatly appreciated the faithful ministry of our brother. Our souls were truly fed and inspired as the word was preached under the anointing of the blessed Holy Ghost. Bro. Landis stressed the fact that we should honour the Holy Spirit more in our lives.

Our hearts rejoiced and there were some shouts of victory as souls prayed through to definite experiences of salvation. We were especially glad for those of our young

people who were sanctified and filled with the Spirit. We feel that they have a sure foundation on which to stand. On the closing night there was outstanding conviction and about a dozen souls went forward seeking the Lord.

A Communion service was held on the first Sunday afternoon of the meeting. The second Saturday night was devoted to a Divine Healing Service. Several testified to definite healing.

Although the meetings are now past history the revival fires are still burning for which we praise God. One struck victory in our prayer-meeting last week. Others raised their hands for prayer after Elder P. B. Friesen's message on Sunday night. We covet your prayers that greater things will yet be accomplished for the Lord in our midst.—Cor.

Pennsylvania

MESSIAH LIGHTHOUSE CHAPEL, Harrisburg, Pa.—"My meat is to do the will of him that sent me, and to finish his work . . . Lift up your eyes, and look on the fields; for they are white already to harvest."

The regular meetings have continued with reasonably good interest. Our Sunday School averaged 70 in attendance for the first quarter. This makes an increase of 32% over the same period in 1943. A high attendance was reached on Easter Sunday (not counted, of course, in first quarter) when 95 persons attended our morning Easter Services. At that time we were especially pleased to have a number of fathers of our S. S. children present, who came for the first time.

Our Week Day Bible School which began on October 14th and convened every Thursday after school, closed March 30. The closing session was attended by 115 persons, with a few parents and friends visiting. This last session takes on something of the happy atmosphere of a graduation exercise with the granting of rewards. Recognition is given for faithful attendance and for good work in the best notebook of the class.

A splendid corps of teachers stood by us faithfully for this regular Week Day Bible School. Some of our church girls, working in the city, sacrificed their "half-days" to help us in teaching. The efforts of all in sharing and assisting in the work was appreciated by the mission staff.

Some of the children of this School attend Sunday School elsewhere. Many come from homes, where obviously there is little or nothing of religious training or instruction. Some come from homes, heavily darkened by sin and fierce temptation. The concluding exercises always bring a tinge of sorrow to us, as we think of the intervening months without the privilege of having some of these children, until Bible School opens again.

Not during the first quarter, but past at this time of writing, were the Passion Week Services. As we meditated on the significant events surrounding the death of our Lord, our hearts were blessed and profited. Truly, "there was no sorrow like unto his sorrow." He did it for us.

A very precious communion service was held on April 23rd, with over fifty participating in the sacred ordinances. The Spirit's presence was graciously realized and both shouts and tears were added to the quieter feelings of the souls of the worshippers. Truly "the hill of Zion yields, a thousand sacred sweets, before we reach the heavenly fields, or walk the golden streets."

In the financial section of this report,

recognition is given for special contributions received toward the debt incurred in the installation of a stoker in this building. We are truly thankful for the cooperation of those who responded to this appeal. There remains as yet, a balance of about \$150.00 in this indebtedness. In making comparisons we are gratified to observe a fuel economy for this winter, in the use of the stoker, of over \$115.00.

Permit us to mention in this report, on advice of our Home Mission Board representative, certain other needs also. This building, being somewhat old, requires constant repairs, and also certain changes are necessary in adaptation to mission usage. For a long time we have needed more cupboard space in the kitchen, and also more space for the large serving of our mission table. We are anticipating this project in the immediate future. Then certain plumbing items have accumulated; a bad roof needs resurfacing; leaking spouting should be replaced; fire-escape and fence, re-painted; and part of the lawn, re-seeded.

These involved items heavier than our regular maintenance receipts allow, perhaps totaling approximately \$300.00. Hence, we mention them in this report. Will you join us in prayer for the meeting of these needs, and for wisdom in maintaining the House of the Lord? As the Lord directs in giving, be assured of our appreciation and gratitude for your sympathetic interest.

Again we quote from Jesus' words in St. John 4 "One soweth and another reapeth . . . that both he that soweth and he that reapeth may rejoice together."

Yours, laboring for Eternity,
Joel E. Carlson and Workers.

STOWE MISSION REPORT—Mission work has its joys and its sorrows, its encouraging moments and its discouraging times, its days of spiritual prosperity and its seasons of religious adversity. The years through which we are passing are threatened by many foes. A certain writer has said, "Human agency must co-operate with Divine power in order to bring forth fruit unto perfection. "These are the days in which every effort is made to have church agencies, which ought to be spiritual, co-operate with human power in an effort to overthrow military dictatorship. As a result the work of Missions is made more difficult. At least this seems to be true in connection with the Stowe Mission program.

It is much easier to uphold a non-combatant military position in a well established church center than it is in a field where the nonresistant attitude is not known among the more populous denominations of the community. It is more difficult to maintain a philanthropic mission program during days when everyone, including mothers who ought to be at home, can get a job and money flows freely than it is during days of financial depression. Natural prosperity too often produces home neglect and spiritual dearth.

The fall, winter, and early spring Stowe Mission program has had its encouraging features but due to apostasy, which is settling on the country and world, it has had its problems. The faithful ones have been a source of inspiration. The maintaining of a balanced attendance at the Sunday School has been a problem. Be it far from us to say that church members who do not take their boys and girls under their care to Sunday School are not Christians; but it appeals to us that a spiritual duty is neglected when such is the case. Did not Christ say that Martha was cumbered about with

much serving? Also He said "Martha, Martha thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken from her."

It may be that our sphere of influence in teaching and preaching to the people has been numerically enlarged. This has not been due to an increased attendance at the Stowe Mission and Pine Forge areas but is the result of another field of labor being opened unto us. Every Sunday morning one of our number preaches and teaches at the Cedar Grove Chapel, a point about five miles from here. The pastor of this community church left this place to take up a full pastorate in another field of labor. By request we took oversight of the work, a work which is very encouraging as an inter-denominational center.

Our Sunday program is exceptionally full with three Sunday Schools to attend and three preaching services to look after the first, third, and fifth Sundays of each month and four preaching appointments the second and fourth Sundays of each month, two of them coming at the same time. Sister Climenhaga and Brother John Wander assist the pastor in taking care of the Cedar Grove preaching on Sundays when the pastor cannot be there.

Such is a partial description of the condition and activities of the Stowe Mission group. One and all will be able to better appreciate the nature and extent of the work, such as visitation, daily contacting the people, etc. by coming and seeing what we are doing. A cordial welcome is extended to all. Pray for us.

Ordination Service

"An impressive ordination service was held in the Mowersville church of the Mowersville-Greenspring district on Sunday afternoon April 23, 1944 at 2 p. m. when Bro. David H. Wenger, Jr., and his wife were ordained to the ministry before a crowded house. The devotional service was conducted by Rev. Harvey Musser of the Air Hill district and a brother of Sister Wenger. After prayer, Bishop Charlie Byers, the Overseer of the District preached a very impressive sermon, outlining the duties of a minister to his parishioners, and also the duties of the laity to their minister both as to their duty of spending time in prayer and also reminding the congregation as to their duties in supporting their ministers in a financial way. Bishop Byers was followed by Rev. Avery Musser also of the Air Hill district and a nephew of Sister Wenger who spoke of the necessity of co-operation between the minister and the laity for the future success of the church.

After Bro. Musser's short discourse there was the laying on of hands by Bishop Byers and Eld. Wm. M. Asper who led in prayer followed by Bishop Byers. After the usual greetings and well wishes of the church the congregation was dismissed.

The Mowersville-Greenspring district was badly in need of help in the ministry, since the home going of our dear young minister Elder Glenn Gutshall last September, and as our chairman Wm. M. Asper is getting up in years and has had almost 40 years of continued activity in the ministry. The work was heavy on him and his beloved Colaborer Eld. Ebbert Stayman. There are three preaching services on one Sunday and two the next and so on through the year and three prayer meetings each week. We are looking forward to greater activities

in the district since the ministry has been strengthened and also pray God's blessing on Bro. and Sr. Wenger as they go forward in the great work of preaching the Gospel.—Cor.

MARRIAGES

BUCKWALTER-SOLLENBERGER—On Saturday morning, April 8 at 11:00 o'clock Bro. Paul L. Buckwalter, son of Bro. and Sr. Harvey Buckwalter of Pottstown, Pa., and Sr. Catherine E. Sollenberger, daughter of Bro. and Sr. David Sollenberger of Chambersburg, Pa., were united in marriage at the home of the bride's parents in the presence of relatives and friends. The ceremony was performed by Bish. Charlie B. Byers. We wish heaven's best on this union.

CRIDER-SOLLENBERGER—On Saturday evening, April 22, at 6:00 o'clock, Bro. Paul D. Crider, son of the late Rev. Harry Crider and Sr. Crider of Detroit, Kansas, and Sr. Bertha Sollenberger, daughter of Bro. and Sr. Avery Sollenberger of Chambersburg, Pa., were united in marriage in the Chambersburg Brethren in Christ Church, in the presence of many friends and relatives. The ceremony was performed by Bish. Charlie B. Byers, assisted by Bish. C. N. Hostetter, Jr. May the blessing that maketh rich, without sorrow, attend their way.

WENGER-LEHMAN—On Sunday, May 7, 1944, at 2:30 p. m., Bro. Gerald L. Wenger, son of Rev. and Sr. E. H. Wenger of Mechanicsburg, Pa., was united in marriage to Sr. Anna Mae Lehman, daughter of Bro. and Sr. J. Henry Lehman, Mechanicsburg, R. 2. The ceremony was performed at the bride's home in the midst of a large number of relatives and friends. Rev. E. H. Wenger, father of the groom officiated. May God's rich blessings accompany them through life.

OBITUARIES

GISH—Lizzie L. Gish, daughter of Christ and Mary Lehman Gish, was born in Lancaster Co., Penna., January 7, 1862. She departed this life April 19, 1944 at the Messiah Home, where she lived since 1932.

Lizzie was a very industrious person. She enjoyed helping in the kitchen and willingly did her part as long as she was physically able. She disliked being waited upon, even when she was no longer able to care for herself. Many, many times during the past two years she would say, "I wish the Lord would take me home."

She lived to the age of 82 years, 3 months, and 12 days. She left behind her two sisters and two brothers: Mrs. Katie Shonk and Mrs. James Martin, Christ and Dan.

Funeral services at the Messiah Home Chapel were conducted by Bish. Henry Kreider, and Rev. Irvin O. Musser. Her body was laid to rest in the United Christian cemetery at Campbelltown, Penna.

MONTAGUE—Emily Jane Montague, widow of the late Wm. Montague of Willoughby Twp., Ont., died at Niagara Falls hospital on Monday, April 17, 1944, in her 86th year. She was a daughter of the late James and Esther Dell.

In her youth she became interested in her eternal welfare. She united with the Methodist Church of which she was a member to the end.

She is survived by two sons, James of Shillington, Ont., and Stanley with whom she resided in her latter years. Five children preceded her in death. She also leaves eighteen grandchildren and one great-grandchild; also one brother, Wm. Dell and two sisters, Mrs. J. J. Brown and Mrs. Asa Carl.

Funeral services were conducted on Wednesday, April 19, at the Stevensville funeral parlors by Bish. Bert Sherk. Text: Psa. 116:15. Interment in Dell's cemetery.

WHISLER—Dorcas was born in Buffalo, New York, April 18, 1908. When she was two months and twenty-one days old she graciously became the daughter of George E. and Effie Whisler. Her childhood, excepting three years while the family sojourned in Saskatchewan, Canada, was spent happily in the environment of the Buffalo Brethren in Christ Mission.

Dorcas came to Abilene with her parents in 1920. She was a graduate of the Abilene High School with the class of 1926 and was graduated from the College of Emporia with an A.B. degree in 1932. She spent a few years teaching

school—one year in the Missionary Training School at Tabor, Iowa.

In 1934 Dorcas accompanied her parents to Southern California, where, for seven years she was a co-worker with them in the Lincoln Acres Community Church. She returned to Abilene in failing health in 1941.

During all the time of her failing health, which covered a period of ten years, Dorcas bore her affliction with fortitude and Christian resignation.

The final call came suddenly Thursday evening, May 4th, 1944, while she was in the midst of a pleasant conversation with her mother.

She is survived by her parents, George E. and Effie Whisler and a number of relatives and friends.

Funeral services from the home and Abilene Church, May 7th. Bish. M. G. Engle in charge, assisted by Bish. R. I. Witter and Homer G. Engle.

Testimony

Romans 12:21—"Be not overcome of evil, but overcome evil with good."

Revelation 21:7—"He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

THE foregoing Word of God has been a great joy and help to me in these perilous days in which we are living. But I am so glad we can have the divine blessing of God on our souls in spite of it all. God has put within my soul a peaceful and keeping power. I have been very much stirred when I see so many folk who are drifting with the world yet they claim to be saved and sanctified. But it means a lot to know we have the real experience of holiness of heart which keeps us from drifting. I want to testify how God has so wonderfully delivered and guided me.

Ever since God saved me I have been opposed to any worldly outfits—lodges, unions, etc. I might say I'm glad I accepted the Word of God against those things when God saved me. But I am glad the Lord led me to the Brethren in Christ Church which takes her stand against those things. So many times people who love God and believe these Bible truths have to stand alone. But God has been good to me in leading me into this church which will back me up in the stand against all ungodliness. And God will lead others if they will obey His voice.

Some time ago I was employed in a factory here in this city—a very good job as far as money was concerned. But things began to happen in which I could not take part. I could not do as I was asked because I had already settled it in my heart to go through with God. My foreman came to me first and told me I must work Sundays or lose my job. I told him God would take care of me and I would not work Sundays. So there was no more said about that. Soon he again came and said you must invest 10 per cent of your earnings in War Bonds. I told him that I could not buy War Bonds but that I would buy Civilian Bonds. He and the superintendent of the factory tried to convince me I was wrong; but God gave me the greatest joy in testifying to the experience of being saved and separated from the world. They tried to deny the right of Civilian Bonds and they called the War Department Secretary here in the city. The Secretary said there was no such thing. So I took with me to the superintendent and foreman the copy of the *Visitor* which contained the information. (Permit me to say I thank God for this clean-cut work of the *Visitor*.) And as some may remember, there was an article in the same copy I believe called, "Miss Prayer Meeting Died." This also came in just at the right time.

They tried to defeat me in my stand for God and right. They asked me the following question: "What do you believe is the cause of this war? and also these wicked conditions?" Then the little message came in. I just pointed him to the little write-up in the *Visitor*. So for several days they studied my case. They wrote to Chicago and to Philadelphia and New York, to different departments of the government. And this is what they said. "We have a fellow here who is a conscientious objector. He won't work Sundays, he won't buy Bonds. But he said he would buy Civilian Bonds. If you can help us, let us know." In a few days I was called into the office of the personnel director of the plant, and was allowed to read the answer to their letter. I do not have a copy and can't tell you all that it contained, but I know they held the churches very highly because of their stand against the world's attitude on the question of war. So God did give me the blessed joy of being able to testify and stand in spite of all that was said or done. Bless His name, "He that overcometh shall inherit all things."

It wasn't long then until the plant was given to full war production, and God did not have to let some big thing happen to get me to leave the job. He just spoke in a gentle tone; I obeyed His voice. I can't see how any one can work in a war plant and claim to be a non-resistant Christian. I trust not one member of the Brethren in Christ Church will drift with the world, being deceived to believe it is all right to produce war material. You can no more make war material than you can make arms. But some one said, "What about my family?" or "I've worked on this job so long," and some ponder over finance. When I left my job and took a job that was not war work I did not have to question God. The Word says, "*The just shall live by faith.*"

I took a job that paid about 25 cents less per hour. But God has so blessed in our support we can hardly tell any difference from the larger paying job. I have talked to different ones who in their conversation show their guilty conscience. Brother or Sister, before I would drift into the spirit of the day, I would live in the rocks eating grass in the summer and dry leaves in the winter. And I believe God would take care of me; so I am going to trust him. Are you obeying His voice? If Jesus should come, He would not stop to get those walking back of light. Glory to God, He is coming for the overcomer. Have you overcome the war spirit? Have you victory over your job?

Also I want to say God has wonderfully undertaken in the Union question where I am now employed. Two young ladies, members of the church, who live in our home were employed at this meat plant and they needed some help in relation to the Union. Brother William Lewis who is on the Industrial Relations Committee of the Church went to the leader of the Union and arranged concerning their stand. They were not required to join the Union. God did wonderfully undertake. Then when I went to this plant it was already settled. So I had no trouble at all.

I thank God for people like Brother and Sister Lewis. My wife and I have learned to love them unreservedly. Brother Lewis stood by me in help and prayer and in every way he could. It is wonderful to know God gives us these dear ones to help us in this old world torn by sin. The devil never gave us any friends like that. I also thank God for the place in Detroit called "God's Love Mission."—Bro. Montgomery, Detroit.

Testimony

Rom. 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

The business man must know his standing in a business way to prosper financially. The farmer must know something about farming to become a good farmer. How much more important that we know where we stand spiritually, in relationship to God. How precious is the fact that we can know daily where we stand spiritually.

May I add my personal testimony to the fact that we can know our spiritual standing. Earlier in my Christian life God crucified the old man and gave me a clean heart and I knew what it was to enjoy the fullness of the blessing of the Lord. But later I failed to walk in all the will of God and the enemy injected sin into my heart. There was something within me that caused me lots of trouble but I still was not clear that old carnality was the trouble maker.

Many times while I labored in Home Mission work (sad to say) I would go to my room with a heavy heart; I would sometimes weep and pray and bitterly repent of the miserable failings and uprisings in my own heart. I would try to take it by heartfaith (as many do) and believe that all was settled only to find in a short while the same stirrings of old carnality in my heart. And how disappointed I was.

For a number of years I realized a need in my heart but still I hungered on. There were times that I enjoyed a certain amount of freedom but I was not in its fullness. While attending the 1943 Camp Meeting at Roxbury, Pa., definite light broke upon me. One evening while listening to a message where carnality was exposed, I was conscious there was a definite need. I went to my room that night longing for peace and satisfaction. No one but God knew my feelings. Oh! that soul hunger for full deliverance, where I would again know that I possessed a clean heart and freedom in the Holy Ghost and could live a holy life.

The next morning I awoke still hungering after God. I ate my breakfast. I then heard voices of prayer ascending from the woods as was customary for Roxbury Camp. I searched for the sisters who were praying. Soon I was calling on God from the depth of my heart. This is the prayer the Holy Ghost laid on my heart, "God show me that the old man is dead."

Soon God heard my cry and I definitely knew the work was done. Peace and the fullness of the Holy Ghost was mine, Praise the Lord!

I am still praising God for what he has done and will do as I continue to walk with him. But how important it is that we daily read his Word and commune with him. That is where many folks lose out spiritually, through failing to read his word and to take time to pray. May God help all those who are not definite with Him on the line of crucifixion to the old man as referred to in the Scripture.

—Martha Sentz.

Temptations do not come from God, but strength to meet them does.

THREE YEARS IN EUROPE

Henry P. Buller

(Brother Buller, who was associated with myself in France in 1941, returned recently from Europe aboard the Gripsholm. He with his wife and Lois Gunden were interned for over a year at Baden-Baden, Germany.—Editor.)

"Inasmuch as ye have done it unto one of the least of these my brethren, Ye have done it unto me." Matthew 25:40

"When you return to America and see your people, we want you to tell them how much we have appreciated what you are doing for us and for our dear little ones!" Many times have we, who were in the work in France, been thus asked to express the appreciation and gratitude of the people with whom and for whom we worked in the various projects of the SECOUR MENNONITE AUX ENFANTS. Not infrequently the feelings of the people had been deeply stirred and it was with tears in their eyes that they expressed their happiness to find that there were still those who felt for their sufferings and that there were those who cared enough to do something about it.

Among those whom we contacted in our work, and whose thanks we wish to convey to you who have supported Mennonite relief program with money contributions and prayer, I would like to mention many of the authorities with whom we had to arrange for the distributions of powdered milk and dried vegetables. This includes many of the school directors and directrices of the Lyon and St. Etienne areas and the local city and state officials. Further, I should like to mention the workers in our children's homes and the children themselves. Also the refugees who called at our office and who were most appreciative of the least little thing that we were able to do for them. Often it was nothing more than to listen to their problems and try to help them find a solution. I know that writing about these warm and sincere expressions of thanks does not and cannot bring the warmth that we felt at the moment but it is our desire, at least, that all of you should know how your efforts have been received.

When I landed at Pier F, at Jersey City on the 15th of March, 1944, from the Swedish motorship "Gripsholm" it was three years and a month since leaving for the field. Three years of varied experiences, including a little over a year in German internment at Baden-Baden, Germany. Three years during which time there were many occasions when I could say with the apostle Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and His ways past finding out!" (Romans 11:33) There were times when one did not know what the morrow would hold in store. Times when we could not communicate with the office or our families at home. But His ways led us all back to America and we are thankful that the Lord has brought us safely home. We ask nothing more than that we may continue to work and testify for Him.

Activities in France

When I arrived on the field of work late February, 1941, Dr. Henry Wiens was then the director of the Mennonite activities in France. Both Brother Wiens and I were at Lyon for the most part until July of that year when Brother Wiens returned to America. For three weeks in April, however, I had stayed at the Convalescent Home at Canet-Plage, helping Brother Jesse Hoover, who came to France one month after me,

and Sister Charlotte Gerber, from Switzerland, arrange and organize the opening of that Home. During the months of August, September, and October, 1941, the projects were under the direction of Brother Hoover. He remained in Marseilles at the American Friends Service Committee headquarters and during these three months I was alone at the Lyon office. Beginning with November, 1941, until November 6, 1942 all our activities were under the direction of Brother Joseph Byler, who stayed at Lyon, too.

I am sure that many of you have followed the progress and development of our work as it has been reported by the delegates returning before me, so I will not go into any details of what preceded November 8, 1942—the day of the Allied landing on North Africa. Brother Byler left France, at Cerbere, on November 6, 1942. His joy in going home was a great comfort to us in the days that followed. We were happy that he escaped the trying days following the breaking of diplomatic relations between the United States and France and the subsequent internment at Baden-Baden.

Preparing to Leave the Work

With the break in diplomatic relations on November 11, 1942, came changes that affected our work and made it necessary to change all the plans we had had up to that moment. In the first place, it meant that funds were completely stopped and all contact with the Mennonite Central Committee office were cut off. Also, it meant that there was a great possibility that we as Americans might not be allowed to continue our activities, regardless of the nature of our work. There was also the possibility that the German authorities, after the complete occupation of France beginning November 11, 1942, might ask that we be interned by the French or might intern us ourselves.

At the time of the break of diplomatic relations we were carrying on the following projects: the canteen for Spanish children at Cerbere; a bi-monthly distribution of food to Spanish families at Banyuls and nearby Port Vendres, the Convalescent Home at Canet-Plage for sick children from concentration camps, a Home for underfed boys near Lyon, and the central office at

Lyon. In the office, besides having our administration centered there, we were able to give some aid to refugees. With our funds cut off from America we immediately had to think in terms of liquidating our activities in such a manner so as not to bring difficulties to the people that we had been helping, in some cases, for almost three years.

Cerbere and Banyuls

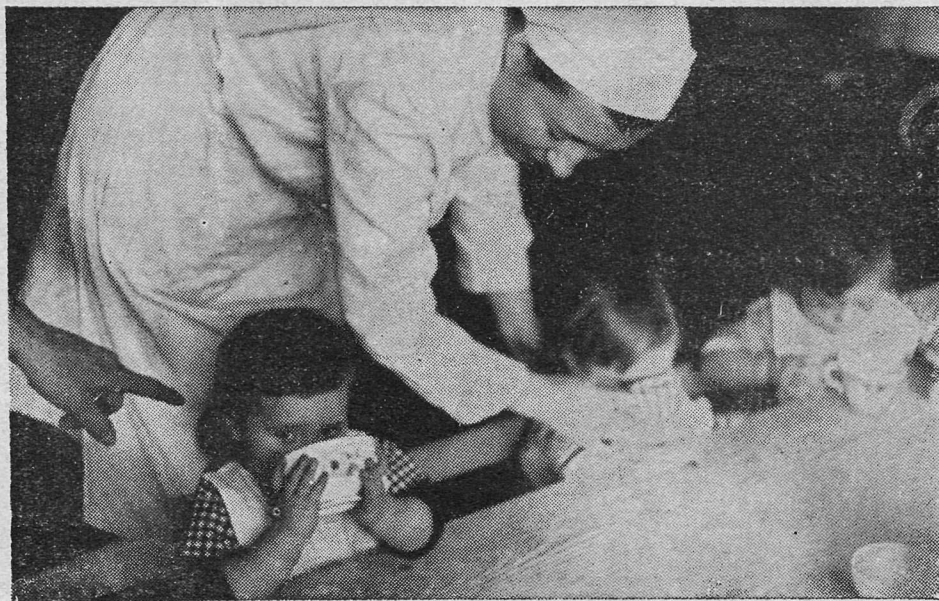
The canteen at Cerbere was closed at the end of January, 1943 when it became evident that the need for which it had been set up no longer existed. For the bi-monthly food distributions at Banyuls we set aside sufficient funds in the "liquidating budget" for them to continue for a period of nine months ending about October, 1943. In our budget we provided for a minimum of one year's support for the Convalescent Home of Canet-Plage and possibly for a year and a half, depending upon the amount needed meanwhile for unforeseen expenditures. The Home, i.e., the children and equipment, had to be moved into the interior of France when the Germans began to fortify the beach upon which it had been located before.

Work at Lyon

The Lyon Boys' Home we decided to terminate at the end of April, 1943 since that was the longest time the City of Lyon could assure us the use of their property. The Lyon office we tentatively decided to keep open until October, 1943. Plans to open a second Home, near Canet-Plage, for children on November 15, as well as another Home in the French Alps a few weeks later, we thought best to abandon. In place of these two Homes we supported for a period of nine months a project which had been organized by a French lady for needy French girls. This project was pointed out to us as worthy of our support by Mr. Samuel Ybargoyen, former Consul of Uruguay at Lyon, known to every Mennonite delegate who came to France. We have no definite news that all has continued as planned in January, 1943 but for the most part we believe it has.

Disposition of Funds

A problem in connection with our funds was that of where to deposit them. The American Friends Service Committee had acted as our bankers previously. However, when they turned their activities over to a French committee the French organization



did not care to take over the responsibility for keeping the Mennonite funds. We were able to find trustworthy persons who helped us without danger of having funds "frozen" through a general governmental regulation. A large part of the funds we deposited with the Swiss authorities who took over the American interests and the funds were later released for use in the projects which continued.

The possibility that we might not be allowed to continue to work came shortly after the complete occupation by the Germans. That is, we were not allowed to travel as we had before but were restricted to the Rhone Department. Since so many of the problems in connection with the Convalescent Home and the other projects had to be investigated and arranged for on the spot we had to find some one who could go and do this for us. Also, knowing that we probably would be interned, we had to have some one to take over the responsibility for all the work. Here again, Mr. Ybargoyen proved a great help to us by introducing us to a French person, Mr. Roger Georges. Mr. Georges was greatly interested in our work and had a deep concern for the needy children. It was to him that we left the responsibility of carrying on as long as possible and we have had word that he has carried on very well.

Interned in Baden-Baden

On the 13th of January we received word from the Swiss Consulate that we were admitted to the North American diplomatic group then at Lourdes, in southern France. Before we could join them the Germans had taken the entire group to Baden-Baden, Germany. We were asked on January 25, 1943, by the French authorities to go to Mont Dore, a skiing resort near Clermont-Ferrand, where the diplomatic groups of a number of South American republics were kept awaiting their turn to be taken to German. We arrived at Baden-Baden on February 16, 1943, and remained there until February 19, 1944 waiting for our repatriation. At Baden-Baden we were kept in a comfortable hotel and were given sufficient and good food. Especially with Red Cross parcels every fourteen days, we got along very nicely. For our own benefit and as a pastime we organized classes, under the auspices of our own "Badheim University", sharing any special knowledge of special training with our fellow internees.

In the way of sports we had the opportunity of using a nearby sportsfield for softball and football games, there were also some tennis courts available for those who had tennis equipment, and swimming was possible early in the mornings during the summer. We could also take walks in the surrounding region of the Black Forest. These walks as well as any activity which took us out of the small hotel garden, were under the supervision of one or two agents of the Gestapo (Geheime Staats Polizei—Secret State Police). They also accompanied us to dentists, doctors, and stores whenever we were fortunate enough to get permission to buy something that was on the rationed lists. The Gestapo's business was to see that we would return to our hotel but more important than that, to see that we did not make contacts with any of the German people.

The time spent at Baden-Baden was one filled with numerous activities but for the most part they were things that we did merely to be doing something. It was a very trying period inasmuch as contacts with our families were irregular and took long. Also the uncertainty of our stay—

many of us did not expect to get out until after the war would be over—made for all sorts of ups and downs in the general morale of the group. But the most difficult for many of us, and especially the younger members of the group, was the impossibility of doing anything constructive of a more permanent nature. No doubt it is sometimes good to learn to be patient and above all to trust in God that His way for one's future is the best. In the end we can say that we are very happy to be home again and above all thankful that God has kept us every step of the way.—Via M. C. C., Akron, Pa.

To the Americans

G. Montero

*Dear American people
I pay you this little compliment
In order to give to you with my hands
On the first day of the year.*

*I wish to show you my love
And that of my dear friends
We will always love you
As the master has taught us.*

*That which you are doing for us
We will never forget
And we will always be able to say
That you gave us to eat.*

*And inhabitants of New York
Who are all strong people
That which you have in your body
Is a charitable and pure heart.*

(A poem sent to Helen A. Penner, former relief worker in France, by the Canteen for refugee children at Cerbere the French border. It was translated by Mrs. Herbert Schmidt of Newton)

A Sound Mind

(Continued from page 165)

an altruistic nature, a forgiving spirit, and a life which makes the great kenosis possible. According to depraved nature we are selfish at heart, or in mind, but through an impartation of Christ's divine nature we become lowly and esteem others better than ourselves. Not long since I heard a certain bishop say: "That evangelist is jealous of any other evangelist near his own age." If that were true the evangelist did not have a sound mind, for a sound mind is lowly and altruistic.

In the Colossian letter we have these words: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." According to depraved nature we are proud. The illiterate pride themselves, or strut themselves in their ignorance. The learned strut themselves in their knowledge. It is but one attitude and in either case is unsound thinking. Some say: "I'm a self-made man." Others say

"I'm a God-made man," putting the emphasis on "I." Still others say: "I'm a learned man, I have gone to college and university, etc.," while the opposite say "what I have I got in the school of hard knocks through experience." But one trait of mind is manifested for in each case it is a stretching or exaltation of self and shows a degree of weakness. Paul says: "I am nothing. I am the chief of sinners. By the grace of God I am that I am." He had an humble mind.

A fervent mind is a mark of a sound mind. The Corinthian brethren were reminded of their fervent mind in Paul's second letter to them. Depraved nature lacks fervency. The reason some people lack spiritual warmth is due to their individualistic tendencies. A good Mission worker must remember others. Any efficient Christian worker must. A fervent mind is illustrated in the words of the Master as recorded in Matt. 5: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect. "Not long since I heard a certain Christian worker say words something as follows: "Well if they don't want to have anything to do with me I can let them alone." That is very unsound reasoning, marks of an unsound mind for it lacks fervency, a very necessary trait for a good Christian, for one who wants the mind of Christ.

Again marks of a sound mind are seen in the attitude of the Berean people as revealed in Acts 17:11. They received the word spoken by Paul "with all readiness of mind, and searched the Scriptures daily" to prove the authenticity of the word spoken. Preconceived ideas cloud vision and retard spiritual growth. Like the psalmist of old we need to pray: "Open thou mine eyes, that I may behold wondrous things out of thy law." That the psalmist is praying for the eyes of his understanding to be opened is evident.

May God give us spiritual vision. May He enable us to get our minds off of the transitory things of time and sense, away from the low and debased, and be centered in Him who is a Spirit. Then and then only can we have pure, lowly, humble, fervent, open, *sound minds* with our affections set on things Eternal.

At last there came to Job a happy deliverance. It came when he prayed for his friends, who had acted very unkind towards him. In interceding for them, he not only obtained pardon for them, but also deliverance for himself. Intercession for others, particularly for enemies, liberates our spirits from the galling bondage of hate and revenge.

Foreign Missions

Sikalongo Mission

Choma, N. Rhodesia

January 22, 1944

DEAR Ones in the Homeland:
Greetings from Africa.

Your letters help greatly and even though delayed, they arrive in time to cheer our hearts and lift our hands in the work. It is wonderful to realize that we are a part of a great enterprize that moves forward with its Leader, our Lord Jesus Christ.

We are asking God's help again as we start another new year. It is true none of us know what lies ahead. We are glad that we need not fear, for our Captain will lead us aright. We take courage in Him.

We enjoyed again the Christmas season this year. The Macha workers were over with us, not on Christmas Day as they had planned but they arrived the 26th. They had intended to have their service over there then come over here in the afternoon. They started out but only got about ten miles from home and could not go any farther as the river was too high to cross. They waited about five hours but still it was too high so they turned around and went home. They arrived the next day at midday. Of course we were looking for them but this time of the year rivers often hold people up and thus change plans. They then stayed with us for over a week so we enjoyed their fellowship. Very few gifts were exchanged this Christmas as such things are very scarce, especially up here, as we have to have permits for many things to enter Northern Rhodesia.

Our rains this year with us have been quite plentiful. They were a little late in starting but they continued along very well, in fact for awhile we almost thought we had too much for the mealies (corn) were getting rather yellow. We do pray for good crops this year.

Perhaps you have heard us tell about a former teacher here, Muchindu Mono, he had taken the second wife and had fallen into sin quite badly. In fact he was in jail for three months because of stealing. His heart was really evil. Just the other week he returned from Bulawayo where he had been working and said he wanted to repent. The Lord had been speaking to him very much, he was tired and sick of sin, he said. He made his confession to the church, returned his second wife to her people and seems to have gone to the bottom of things. We do need to pray much for him as we know Satan is trying his best to discourage him and to tempt him. But we know God is stronger than Satan. It will mean a continual walking close to the Lord.

The wife of Joshua, our former Evangelist, died about a month ago. She had been sick for almost a year, and it was a blessing in some ways that she could go. We were very glad for her testimony, just before she died. She said, "I am so tired, Father. My heart wants to go home." She also said "Tell the church members that I will be waiting for them." Joshua spoke how the Lord was with him and helped him since her death. He said that his wife was the Lord's and that he took her home. We believe that Joshua has received new strength and a deeper touch from above through all of these experiences.

This last Tuesday our boarders returned so now school is again in full swing. This is the second term of our school year so we have no new students. We are praying God's blessing upon the students and teachers. Oh! that they might feel that here at Sikalongo Mission we are vitally interested in their soul's welfare! We are not here only to bring civilization to them but we are here to give them the Gospel. By God's help let us not fail.

We ask God's blessing upon you as you labor for Him in your appointed place.

Yours for Christ and for souls,
Roy and Esther Mann.

A Letter

NOTE: Have you ever wondered what a preacher of the Gospel has to face in a heathen land? Here is a translation of a short account written by one of our village preachers, Isaac Paul, now stationed at Begu Sarai. Please remember to pray for these soldiers of the cross who go out daily carrying the Good news.

"IN MY work it happens that I often have to go far from my station. One group among whom I preach are Bhumihar Brahmins. They are one of the highest casts of the Hindus and are often so zealous for their own religion that they won't converse with us nor let us even stop in their villages. But sometimes there are villages where one meets with one or two men who have studied in mission schools or colleges. By contacting them first, one can through their influence later realize the opportunity of selling gospels or preaching to the whole village.

"Fourteen miles north of my home (Begu Sarai) is a place called Bariarpur. There we went for the whole day without finding one man who was willing to talk with us. At last we went to the Middle English school, and desiring to meet the Head-Master, waited in his office. After while the secretary of the school came. He had studied in a Mission school and through his efforts we were enabled to ac-

complish a lot for the Lord. He even requested the boys to buy gospels and read them! This same type of experience has been repeated in many places. Mission schools and Colleges in India are necessary to the work of Christ as is evangelism."

—Isaac Paul.

Without Christ . . . Having No Hope

Allen S. Buckwalter

THIS afternoon I was aroused from a brief rest period by a group of villagers who asked me to come to a nearby village to see a house that had just burned down, burning to death a small child. I shall never forget that scene: The charred ruins, the earthen vessels still on the open fire, the remains of the child where it had lain down to sleep a few minutes before; and nearby, the prostrate old woman. The poorest of the poor they are and had just raised the roof on their new home yesterday—and now all is gone. As I turned to go home the familiar words of a song came to my mind and have stayed with me—"O, to have no hope in Jesus, how dark this world must be." There you have a picture of what such a world is like. A stricken mother pitifully wailing for her child. No upward look, no consciousness of the blessed Comforter, no hope of the beyond—"Having no hope and without God in the world."

We often sing the above song and think of our small circle of acquaintances who have rejected Christ and are going out in darkness. We sometimes stretch our imagination to picture what the world would be like if Christ had not come. But here in India you have it in its cruel reality—no Christ no cross, no redemption from sin, no Holy Spirit as comforter in sorrow, no heaven to anticipate, no hope for the future. For Christ is not known. And how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? Herein lies the challenge to us.

You are living in enlightened America, for Christ has come to your fair homeland. When you thank God for Christ and the hope which you have in Him, when you realize the glow of the Holy Spirit and the comfort He gives; breathe a prayer for the large portion of the world which is without Christ, without hope, and without comfort. Any pray for the servants of the cross and the church who are doing what they can to make Him known.

"In distant lands they wondered how
Their slightest word had power;
At home, the Christians, two or three,
Had met and prayed an hour."

LOOK AT THY LUKEWARMNESS!

We Need to Be Shocked into Renewed Repentance and Fervor of Grace.

THE very thought of lukewarmness implies that the soul has previously been in a good, hot state of grace. Persons who have never known a good degree of fervor, will never have the malady of lukewarmness. It is like pestilential insects, which attack thrifty, living vegetables, and not dry, dead sticks. We never think of a dry, rainless desert as suffering from a drouth. The very thought of suffering from drouth implies that the ground has previously been well watered.

It often happens that those who have been the most richly blessed with divine grace, and who have been lifted into fervent love, will imperceptibly decline into lukewarmness. Very few Christians on earth entirely escape this miserable tepidity altogether. One of the worst features about lukewarmness is that it steals on the soul in such quiet, respectable ways. If the horrible thing had horns and hoofs, and a smack of criminality in it, it would alarm the soul; but, as a rule, lukewarmness of spirit is so decent, that it chloroforms its victim and kills him without a scream of terror. That is what makes it so awfully fatal. While open sin slaps its hundreds, nice, respectable lukewarmness slays its tens of thousands.

Could we get a vision of a soul that has been all aglow with sanctifying grace, as it was beginning to get lukewarm, we would see a heart seemingly spotless and empty, with the heavenly dove and the good angels just on the outside, but with their faces turned away from it, as if about to leave; and, on the other hand, we would see unclean beasts and birds on the outside of the heart, but with their faces turned toward it, as if about to enter. We would see the eyes half closed, as if about taking a nap, and a dull, expressionless mouth, reminding us of a winter fireplace where the fire burns low. Oh, could the soul but see the awfulness of such a condition.

CONSTANT GUARDING CONSERVATION

Lukewarmness is indicated by a negligence in acts of piety, and a carelessness in fixed habits of devotion; such as a daily reading God's Word, regular seasons of prayer, constant guarding of conversation, seasons of fasting, and habits of divine and heavenly meditation. There is not only a carelessness in the performing of these acts, but a dullness of spirit, a sloveness of mind, in the doing of them. As nearly all tightrope walkers and lion-tamers sooner or later get killed in their foolish game by a little carelessness, so many Christians

fall from elevated grace, and are devoured by lions, through a thoughtless and careless spirit in Christian duty.

TRUSTING IN FORMER GRACES

Another symptom of lukewarmness is a trusting to the magic of former grace. The soul has experienced, by regeneration, or Baptism of the Spirit, such floods of light and love as seem to sweep it out on an irresistible tide, and everything religious seems so easy, that everything works like a charm. But this very flood-tide of holy ease becomes a snare to the soul. It leans upon these instantaneous blessings to work by a sort of magic, and to take the place of patient, thoughtful perseverance. There are hundreds who are lazily expecting the Baptism of the Spirit to take them through, and do not perceive that the chilling frost is settling down in the edges of their souls. It is as if a captain of a fine ship, after getting her out to sea, with the sails all set, and fairly in the wind, should lash the helm, and tell the crew they might take a holiday, expecting the wind and the ship, the chart and the compass, to do the balance. There are more souls doing this thing than we dream of.

DANGEROUS CONTENTMENT

Another element in lukewarmness is a sort of indefinite contentment with the present level of the spiritual life. There is a quiet, unexpressed decision of the mind that the soul is getting on very well, and that it will settle down into its present thought and feelings. Most Christians have quietly decided to live the remainder of their days just about like they are now

Tomorrow

Dwight C. Marvin

*Tomorrow and tomorrow and tomorrow;
So the long caravan of days rolls by,
Now on the lonely road where fog-banks lie,
Now climbing arduous steeps of summits high.
Anon the caravan shall end its trail;
Its stores be weighed by truth, unerring scale.*

*Tomorrow and tomorrow and tomorrow;
Accept each burdened day with charity;
Beyond thy neighbor's faults his virtues see;
And look ahead to love's eternity.
O'er dale and hill the caravan moves fast,
And see! Some near tomorrow is the last. —Selected.*

doing. They expect no further great epochs in their experience.

A great many Christians are so afraid of what resembles a new thing that they expect no great widening deluges of the Spirit, but nestle down in the thought that if they can only keep a clean heart, they will never bother themselves about the ocean-depths of boundless, melting, fiery love. Such souls are already on the decline, and do not know it. Their spiritual life resembles a quiet, lazy, drowsy summer Sunday afternoon. They feel the Saturday night's work has been well done up; the Sabbath morn religion has been nicely attended to; and they can't bear the thought of the duties of Monday morning, and so spend the time napping. Even preachers settle down into this Sunday afternoon condition, with just enough spiritual fervor to brush the summer flies away.

It is amazing how few Christians are seriously determined to get beyond their present experience; and of course they do not get beyond. And this lukewarmness manifests itself by a disposition to criticize as heretics those who do push beyond. The legalist suspicions the man as being erratic who knows his sins are forgiven. The merely converted-man looks upon the fully sanctified with a good deal of suspicion, and even many who are sanctified regard any greater enlargements in the Holy Ghost life as bordering on heresy. And so it goes on. Will there ever be any end to the narrowness and the littleness of our minds and faith?

HOT WITH HOLY LOVE

Another element in lukewarmness is the secret fact in the mind that the soul has done so much for God, has fought so many battles, endured so many afflictions, had so many uplifts of grace, that it can put itself on the retired list and draw full pay. This is a very subtle disposition, and the soul hardly dares whisper it to itself, for the conscience feels that its meanness is like the gunpowder plot, which must not be breathed: and yet, where is the saint who has known much of God, into whose mind this low, sneaking thought has not crept? God only knows how many of His children, once hot with holly love, are living, like brown-down aristocracy, on the faded splendors of the past. Their experiences resemble faded photographs, or the withered flowers that were used at last week's funeral.

Another feature in lukewarmness is the hidden compliment which the soul takes to itself, that glowing fervor is only a juvenile thing which it has outgrown, and that it is now "serving God on principle." All states of toning down in spiritual life are accompanied by some sort of self-complacency. When the soul begins to think less

(Continued on page 175)

Bible School Department

Sponsored by the General Education Board

Education

P. J. Wiebe

"Wise men lay up knowledge" Prov. 10:14.

There was a time in the history of the Brethren in Christ Church when it was considered worldly to get an education. Our good meaning fathers had the idea that it was unnecessary to be educated; not only so, but some actually had an idea that it was wrong. I do not wish to criticize our fathers for what they believed; no doubt they had some reason to think as they did. One reason for their belief was, that in Europe their ancestors had been persecuted by the educated people, and they reasoned that if that is the way it works, they did not want it.

However, today we no longer think of education as *worldly*. We have come to the conclusion that it is an absolute necessity. In this article I would like to encourage the young people of our church to go to school, and to urge the parents to help their children get an education. Too many of us have had an idea that all that was needed was to work hard and lay up money, and to get an education was a waste of time. In this article I shall try to point out a few of the benefits of education.

In the first place education increases our capacity for enjoyment. Paul says, that God gives us richly all things to enjoy. I Tim. 6:17. It is true, worldly pleasures are detrimental to physical and spiritual growth, however, there are certain pleasures which God's people can enjoy, and to have a trained mind helps us to enjoy them more fully.

In the second place there is work to be done in the church which can be done only by trained minds. As our church grows, its problems are increased. If you are a careful observer, you will notice that there are problems in the church today which did not exist fifty years ago. And it is only the trained minds that can solve these problems. If you look around in the church today you will notice that a number of positions are filled by educated men. When I say this I don't mean to discourage those who have no education. God has a work for you too, but you will have to admit that there is a certain amount of work in the church which can be done only by educated people.

In the third place education will do one very important and necessary thing for us.—it will teach us to do things that we don't like to do. It is true that in life certain unpleasant duties confront us, and it is natural that we avoid them if we can. But in order to get an education it is nec-

essary that we do certain things that we don't like to do. And if education did nothing more for us than that one thing, it would be well worth while. While going to school some of us didn't like mathematics, some don't like history, some don't like foreign languages. But because they are in the course we take them, and by doing so we get a training the value of which is far above rubies.

Therefore, young people of the Brethren in Christ Church, go to school. I am sure you will never regret it. I have never heard anyone say he or she was sorry for having gotten an education, but many people have expressed their regret that they did not have an opportunity to go to school. If you think your way is closed,

Life's Pieces

Ruby C. Stiefel

God's thoughts are above human knowledge—

*He moves in mysterious ways
To work out eternity's purpose
Through Time's short procession of days.
While some lives seem favored by fortune,
With others misfortune increases,
Yet with every life plan that is broken,
God knows what to do with the pieces.*

*Fond hopes often bloom but to wither,
Ambition may glow and soon fade,
Joy frequently turns into sorrow,
And life makes us doubtful, afraid.
Then a rainbow appears on the storm cloud
And our doubting and questioning ceases
When we know that although life may
break us,
God knows what to do with the pieces.*

*God can make the four walls of a sick-room
Hold sunshine along with the pain,
And the spirit within broken bodies
Inspires us again and again.
Nature compensates for her shortcomings,
Making up for her lacks and decreases.
God can take a life—shattered, crushed,
broken,
And make heaven inhabit the pieces.*

*It takes faith, vision and will power
To determine the cast of a soul.
In spite of conviction and courage,
One sometimes comes short of the goal.
But no matter what have been our failures,
Our faith in the future increases
When we let God take over our troubles.
For He knows what to do with life's
pieces.*

have a little patience, and pray about it. There is some truth in the statement, "Where there is a will, there is a way." And if you feel your way is closed, and you want to go to school, write to me, perhaps I can help you.

I want to say a few words to those who are in school and who are thinking of quitting before they graduate. Don't do it. You will regret it as long as you live. You will always have the feeling that your training is not finished. Don't be a quitter. I know there are some disagreeable things in school. The lessons are difficult, some of the demands may seem unreasonable, but don't give up. Remember other people faced the same or at least similar difficulties, and they conquered, you can to.

My experience with young people in the last 34 years has taught me that they might be divided into four classes. Some don't want to go to school, some come to school, but don't apply themselves. Others come to school, but in a year or two they are discouraged and quit. Others come to school, they obey the rules, they study hard and they remain in school 'till they graduate. Then they go out and become a blessing to mankind. To which class do you belong?

Before I close I should like to give a few words of advice. Go to school and get all the education you can, then use it to the glory of God and the welfare of the church. Let not your education rob you of your faith in Jesus. God can keep even in school.

"In Him a Well"

Ruth Paxson

The fulness of the Holy Spirit is the only thing that will change a carnal Christian into a spiritual one. On the Day of Pentecost the Apostles were filled with the Holy Spirit, and casual comparison of their lives before and after Pentecost reveals a marvelous change. They had had daily companionship with Christ; He had taught them deep truths and shared His prayer-life with them; they had lived for three years under the spell of His matchless personality. Yet witness the failure, defeat and sin, jealousy, ambition, selfishness, pride, cowardice—all were there largely as before. But at Pentecost self was dethroned and Christ was enthroned and became the Life of their life. The result was sevenfold. They became men of perception, purity, passion, prayer, power, persecution and praise. Pentecost had changed them from carnal into spiritual Christians. "In Him a well." The Holy Spirit, a well of Living Water, a continuously upspringing fountain, is in every Christian. There is, then, no need of death. The promise is you "shall never thirst." The Spirit-filled life is one of satisfaction and sufficiency.

—Selected.

KEEPING A CHURCH SPIRITUAL

Raymond Simpson

IN MY JUDGMENT, many things are of importance and are necessary in keeping a church spiritual.

The pastor must be a spiritual man, ministering to the congregation messages that will feed the souls of his parishioners. The Apostle said, "Feed the flock of God." Well-fed sheep will grow wool, and they also make nice mutton. Sheep cannot feed on just anything—the right food is essential. In the spiritual sense the pastor must deal in that food, feeding himself while he feeds the "flock." Proper food is necessary in securing desired results. A pastor who spends his mornings in his study and the afternoons with his people, living so close to them that he is enabled to know the needs of his people, will be able to fruitfully minister to them from the pulpit.

Another great contribution to spirituality in the church is the proper guidance of the services. The people should be encouraged to take their liberty in testimony, in prayer, and in minding the Spirit generally. Often the congregation is in such bondage that there is not freedom to mind the Lord. This is sometimes produced by criticism of shouting and manifestations of joy. Liberty and freedom should obtain in the worship of the Lord so that the expression of joy may be manifested as the individual feels he desires. This will add much blessing and spirituality to the church.

Giving to the support of the Lord's cause is so important that a church without it cannot be blessed. We fear that real sacrifice is too little known among our people. Too often the people are really pressed and almost compelled to give when, instead, their giving should be voluntary and because of their love in supporting the work. Educating the people to this point is the work of the pastor and will yield value to the church as well as blessing to the giver. The matter of giving should be from the heart and because of the love in the heart for the Lord's work. Those who regularly pay their tithe and give offerings besides will enjoy blessings which others do not receive. Parents should teach their children to give, and have them grow up with that attitude toward the church. It is a wholesome thing to note how easily the needed money for revivals and other phases of the church work may be raised when the people are taught to give as the Lord has prospered them.

The church must have revivals—at least two a year. This is needful in maintaining the spiritual standard as well as in reaching the people of the community in which the church is operating. An evan-

gelist may, and does, preach much truth that a pastor should not have to preach. The general emphasis placed on spirituality during a real revival provides for the church a spiritual contribution without which the church cannot, and will not, survive. Evangelists who preach in a constructive as well as spiritual way will bring to the church a rising tide of spiritual life. It will help the pastor to maintain it after he is gone. No pastor or people should feel they are too poor to have a revival. That fear is a sure evidence of its need.

There should prevail in the church the desire to keep out the spirit of division, criticism, and evil-speaking. However spiritual a church may be, these things will kill its spirituality and ruin the church. The practice of love, forgiveness, and longsuffering toward one another should prevail. If this is practiced by the preacher and the leading officials, it will have a favorable influence over others. Trouble of any kind should be handled by the most spiritual members, and the same should be kept within the bounds of the church—sometimes between certain individuals. Spirituality can be killed as well as developed, and these perils will do it.

Spirituality among the young people should be carefully guarded. They can be easily discouraged and lost to the church. A church that saves and retains the spirituality of the young people will have a great force for good and for God that it cannot afford to be without. Let us follow these lines of endeavor and thereby reap the harvest which such sowing will yield.—Pilgrim Holiness Advocate.

Pray for Our Asylums

(Continued from page 163)

and women of conscience and of principle to look after our dear ones who are mentally sick and who need love, good cheer and tender care.

It is no disgrace to be insane but it is an awful disgrace for us to allow such patients to be mistreated while they are already melancholy and mentally depressed. "Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy." Prov. 31:8-9.

Chicago, Ill.

The best years of my life were spent in the arms of my mother.—Anon.

Virtue is innocence not yielded.

Look at Thy Lukewarmness!

(Continued from page 173)

of God, and of the precious blood, and of the Holy Ghost, it begins to think more of itself.

This thought of serving God on cold principle indicates a sad state: it may not be ruinous to one's life, but it is ruinous to deep spirituality. One of the worst things about it is its respectability. It keeps in the beaten path of decent religion; no one can lay any charge against it; it can pass in and out around any circle of Christians; it does nothing to call down severe rebukes; it is an old, sober, well-behaved thing, keeping on good terms with everybody and everything in general. If only something terrific would happen to it; if it could be hurled to the dust in humiliation and mortification; if it could only be set weeping and wailing, it would be an infinite advantage to it. But such a miserable state of soul is so pleasing to the devil that he will not even tempt it to commit any great sin, lest it should be shocked into renewed repentance and fervor of grace. The devil likes to bury a hot religious experience in a smooth shroud of cold virtue.

I WILL HEAL BACKSLIDINGS

There is one more symptom of lukewarmness, and that is a dull sense of inward breaking with God. The heart feels that something is not just right. The orthodoxy is all right; the outward life may be correct; the verbal testimony still kept up; and all Christian duties in a general way looked after; but the animating spirit is weakened. There is no conscious touch from God; no sense of fullness dilating the heart; no sweet vision of God's attributes; no bright, far-away fields open to it in secret prayer; no lowly feeling of kissing the Saviour's feet; no rapt adoration of His majesty; no sweet hymns vibrating in the mind during the sleep; no melting, yearning love for the saving of souls; no spells of divine laughter rippling through the mind; no bullet-like piercing of the words of the Scripture; no whispering of the Holy Ghost as of old; no conscious grasp on the throne through prayer.

The flash has left the eye; the smile from the lip; the divine throb from the heart; the promptness has left the will; the gentleness has left the voice; the third heavens, with its retinue, have gone off somewhere. Some unpleasant, undefinable, unexplorable something has settled on the inner spirit; it has ceased to feel toward Jesus as a real lover; it is getting offensive to the Holy Spirit; and unless something can be done to rekindle its fading fires, it will nauseate the Infinite heart, and Christ will spew it out of His mouth. This is an awful metaphor, and indicates the awfulness of lukewarmness.—Sel. by Mrs. D. R. Eyster.

ARE WE COOLING OFF?

E. E. Shelhamer

It is said that every church organization passes through three epochs:

First, The Experiential Stage. This is the period when the principal theme in preaching and publishing pertains to *personal experience*. The emphasis is not, how much do you *know*, but how much do you *feel*? Though Paul was a master in logic and argument, yet he was always testifying. Whether before kings, Ecclesiastics or a howling mob he could not refrain from reference to how he "met the Lord in a real way." He called it the "Revelation of Jesus Christ."

This early period in every *live* church stands out in bold relief, as the most important thing,—far above ecclesiasticism and scholasticism. And the main excuse for an existence today should be a *definite heart experience*. Wesley, though highly educated and very ritualistic declared that at a certain place and at a certain time he felt his heart "strangely warmed within him." It was then that he knew for himself and not for another that he was a "new creature in Christ Jesus." This personal contact with God will do today what it did back yonder—silence opposers and put an end to all controversy. God forbid that we should ever minimize or get away from it.

But the main thing that made John Wesley immortal, was not alone the clear witness to his acceptance with God. Many other men of his day received the same assurance, but their names are unknown. It was when Wesley had the conviction and courage to come out and champion and resurrect an old doctrine which he was pleased to term "The Second Blessing." It was *then* that he took second place beside Paul as an exponent of the "Central Truth of Christianity."

And now my dear Brethren, may we speak plainly? I fear many preachers and some entire churches have put on the "soft pedal" when it comes to being definite on the subject of Heart Purity. Why should we hesitate to come out boldly in favor of full salvation? This was what the Apostles and early fathers taught and experienced. History shows that when any movement side-stepped this glorious doctrine, it ceased to be dynamic for God.

Second, The Educational Stage. History also shows that the older a denomination becomes, the more emphasis it places upon knowledge of *books*, rather than "the fiery Baptism with the Holy Ghost." When looking for a man to fill high offices in the church, it is not the tendency to select brains, or wealth, rather than deep piety? Please do not misunderstand! We are not decrying high attainment or minimizing knowledge. No! Let us have them, but

please remember, nothing can equal or last as long as "Holiness of Heart and Life." Paul himself put "knowledge" far below holy, burning Love. Rev. B. T. Roberts, first Bishop of the Free Methodist Church, said, "No church has ever been organized that maintained its original Purity, Simplicity and Power longer than one generation." If this be true, there should be a general call on the part of the leaders of every church to prayer and fasting for another Pentecost.

We have become so nice and tame that we need no longer take Peter along to "Stand up" and give an explanation why we act thus and so. "This is that" which puzzles modernists and can be obtained, not in monasteries and universities, but alone in the "Upper Room."

Third, The Social Stage! Many of the "old-line" churches have already discarded experimental religion and are fully committed to every new thing, except the Supernatural. Old time revivals are out of date and instead we have "Decision Day," card singing and infant baptism. But, perhaps you ask, "Are we who are the Holiness faith in danger?" Look around a lit-

tle and see how our dear young people are going. How seldom do we see them sitting up in front and singing the old solid hymns. We send them off to college and when they return, if they profess religion at all, is it not too often a cheap, insipid type? Sometimes the elderly people are to blame in not setting better examples. If we had more Holy Joy and were more winsome, perhaps the young people would not be strongly tempted to pull off and become shallow.

These statements may lower this unpopular scribe in the estimation of those who prefer compromise methods, with as little reproach as possible. However, we have the satisfaction of being in harmony with such men as George Fox, Francis Asbury, General Wm. Booth and a host of others, to say nothing of a long line of Bible Characters, including Jeremiah. Hear him: "Thus saith the Lord, stand in the ways and see and ask for the old paths, where is the good Way and walk therein and ye shall find rest for your souls. But they said we will not walk therein. Also, I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken." (Jer. 6:16-17). Oh friends, shall we not humble ourselves before God and return to the "Old Paths" and receive that Holy Anointing that will again fill our churches with Glory and Power?
Chicago, Ill.

"Why Do We Sit Still?"

(Jeremiah 8:14)

Roy Judson Wilkins

*Why do we sit still?
Oh God! Do we not care
Enough for never dying souls
To lift them up in prayer?*

*Why do we sit still?
How can we be so cold
Towards those in sin abiding,
Weary wanderers from the fold?*

*Why do we sit still?
When "Go Ye" Christ has said?
Do we not realize that once
We too in sins were dead?*

*Why do we sit still?
Why turn our task to others?
Have we no yearning love for men,
To want them Christian brothers?*

*Why do we sit still?
There's so much to be done!
So many souls that have no hope
In Christ, God's precious Son!*

*Why do we sit still?
How can we idle be?
Oh God! Forgive! Awaken us!
Stir our hearts to work for Thee!*

Victory By Death

I had a bed of asters last summer that reached clear across my garden in the country. Oh, how gaily they bloomed! They were planted late. On the sides were yet fresh blossoming flowers, while the tops had gone to seed. Early frost came, and I found one day that that long line of radiant beauty was seared, and I said, "Ah! the season is too much for them; they have perished." I disliked to go and look at the bed, it looked so like a graveyard of flowers.

But, four or five weeks ago one of my men called my attention to the fact that along the whole line of that bed there were asters coming up in the greatest abundance; and I looked, and behold, for every plant that I thought the winter had destroyed there were fifty plants that it had planted.

What did those frosts and surly winds do? They caught my flowers, they slew them, they cast them to the ground, they trod with snowy feet upon them, and they said, leaving their work, "This is the end of you." And! the next spring there were for every root, fifty witnesses to rise up and say, "By death we live." And as it is in the floral tribe, so it is in God's kingdom. *By death came everlasting life.—Streams in the Desert.*