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Jesse W. Hoover

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Volume LIX

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God's Rest

*Made for Thyself, O God!
 Made for Thy love, thy service, thy de-
 light;
 Made to show forth thy wisdom, grace,
 and might;
 Made for thy praise, whom veiled arch-
 angels laud.
 Oh, strange and glorious thought, that we
 may be
 A joy to thee!*

*Yet the heart turns away
 From this grand destiny of bliss, and
 deems
 'Twas made for its poor self, for passing
 dreams;
 Chasing illusions melting day by day;
 Till for ourself we read on this world's
 best—
 This is not rest.*

*Nor can the vain toil cease
 Till in the shadowy maze of life we meet
 One who can guide our aching, wayward
 feet
 To find himself, our Way, our Life, our
 Peace.
 In him the long unrest is soothed and still-
 ed—
 Our hearts are filled.*

*O rest! so true, so sweet!
 (Would it were shared by all the weary
 world!)
 'Neath shadowing banner of his love un-
 furled
 We bend to kiss the Master's pierced feet,
 Then lean our head upon his loving breast
 And know God's rest.*

—King's Highway.

Relief and Service News

Sponsored by Relief and Service Committee

CONCERNING THE VICTORY CLOTHING COLLECTION

Nation-wide publicity is being given to the Victory Clothing Collection, a relief clothing campaign to be conducted January 7 to 31, 1946. This drive is similar to the United National Clothing Collection sponsored in April, 1945. Civic, religious, and other organizations are again being asked to promote the drive and assist in the collection of clothing. The goal is to collect 100,000,000 garments plus quantities of bedding and shoes. Donations received during this campaign will be processed and shipped by UNRRA and will enable the carrying out of its relief task. UNRRA provides relief and rehabilitation services to the liberated countries of the United Nations but does not send supplies to Germany and Japan, except to displaced persons from other nations in these countries.

The Mennonite Central Committee has a continuous relief clothing collection program organized to receive and process clothing received primarily from Mennonite and Brethren in Christ constituencies. Facilities to handle all the clothing our churches wish to give are in operation at the four collection centers: Akron, Pa.; Kitchener, Ont.; Newton, Kansas; and Winnipeg, Manitoba. Donations received at these centers have been sent, and will continue to be sent, to war sufferers in liberated countries and will also be sent to enemy countries, particularly Germany, as the way opens for the shipment of such materials.

Mennonite and Brethren in Christ churches have contributed liberally in the past and will want to continue in the future to do their part in providing clothing for war sufferers. During the month of January local churches and individuals will undoubtedly want to put forth an extra effort in matching the program being sponsored throughout the nation. In giving through our own agency our help is sent "In the name of Christ."

Flour for Europe

The interest in sending flour and wheat to Europe continues. To date 110 carloads of flour and wheat are either in port awaiting shipping or are in prospect. There are at shipside eleven cars of flour and wheat for shipment to France and thirty-two cars for shipment to Holland. There is promise of a boat loading in the near future. Two cars of flour have already left port for Holland.

More Food to Europe

A shipment of food valued at \$5,565.60 left New York on December 10 for distribution in France. The shipment consisted of 25,558 quarts of canned fruits and vegetables, 2,500 pounds of lard and 240 pounds of honey. On December 13 the S. S. Delfdyck sailed from New York for Rotterdam carrying 3,150 quarts of home-processed chicken valued at \$3,150.

News from China

In a newssheet from Chungking, China, dated November 23, 1945 and edited by S. F. Pannabecker, a brief review of the work in China is given. We quote from this sheet:

SPECIAL APPEAL!

Word has just reached us from the Treasurer of the Relief and Service Committee, that the funds are almost depleted. Apparently there has been a let-down on the part of some of our Districts. Let us urge one and all to rally to the support of the closing months of this program.

This process of demobilization has not been as fast as we had formerly expected that it would be. But at present men are being released at an accelerating rate. There is being realized a substantial reduction in the load. We hope by mid-summer to have at least reduced the load by one-half.

However, the world relief needs are more desperate than ever before. Our C.P.S. brethren who have spent years in unpaid service will need help to get started again. Certainly this is no time for us to let down. We have thus far so nobly advanced the cause of Christian peace. If we do not carry through with good grace the concluding phase of this work, we will well deserve the ridicule of a gain-saying world.

Our Treasurer needs your response without delay. We are certain that we can count on you. May God abundantly bless each who has so faithfully supported His work in the promulgation of the spirit of His peace. And may the benediction of His peace rest upon you.

The Relief and Service Committee,

Jesse W. Hoover,

Assistant Sec'y.

"Two Mennonite appointees, P. P. Baltzer and S. F. Pannabecker have been in China for close to two months. . . . Our present plans call for the two of us to leave for Honan at the first opportunity where we will be engaged in organizing the relief program of the American Advisory Committee and preparing for opening the Mennonite work. How soon the M.C.C. unit will start operation depends only on how soon the appointees in Calcutta can get the necessary permission to proceed. We hope for a few of them the next month."

"Plans for Mennonite work are based on three ideas: first, cooperation with other agencies now on the field; secondly, an immediate program of relief and rehabilitation for refugees on the fringe of formerly occupied areas; and thirdly, a longer term program of medical and public health work combined with industrial and agricultural rehabilitation—"

"China M.C.C. Unit members waiting in Calcutta for permission to proceed are Wilhelmina Kuvf, Titus Lehman, Lawrence Burkholder and Clayton Beyler; also the two nurses, Vera Yoder and Verna Zimmerman, who recently arrived."

Nurses Care for Fire Victims

The following excerpt, taken from a letter from Helen Moser R.N., relates to the disaster of the "British Empire Control" which was reported earlier. This ship, which was carrying about five hundred Greek refugees, caught fire about thirty

miles out from Port Said; most of the crew and passengers were rescued.

"Martha Eiman R.N., and I, along with a Canadian nurse, were sent to Port Said to help care for the victims of that accident. Of course all first aid had been given by the British Navy rescue crews, but we still found plenty to do in the big ward of the British Civilian Hospital where they had received the most serious cases. In that ward were women and children ranging in age from eight days to ninety years! Our real nursing job came when, a day later, we brought all the patients (except one who was too badly burned) back to El Shatt by train."

CPS Men in Material Aid Work

Most of the twenty-five C.P.S. men who have been approved to assist in the material aid aspect of relief have now been transferred. Among them is one of our Brethren in Christ boys, David Hoover, who is serving in the East Petersburg Warehouse.

Change in Warehouse Facilities

Due to the necessity of vacating the East Petersburg warehouse after December 31 a new warehouse, located on Route 340, Silver Springs, Pennsylvania, will accommodate the packing and warehousing of the foods, tools and utensils being processed for overseas shipment. Address all l.c.l. freight and express shipments for the food and tools programs to Mennonite Central Committee, Landisville, Pennsylvania.

Annual Meeting Held

The Mennonite Central Committee held its annual meeting on December 28 and 29 at the Mennonite Home Mission, Chicago, Illinois. Routine reports were made and plans laid for what is expected to be the "peak year" in Relief. An important item at the meeting was the report of C. F. Klassen, who recently returned from his eighteen weeks' trip as special commissioner to displaced Mennonites in Europe. In response to his report the meeting engaged in a special prayer service on behalf of our suffering and needy brethren in Europe, particularly those who are now homeless refugees.

Home Canning Program

Due to the lifting of rationing controls, increased food supplies and reduction of C.P.S. camp strength through demobilization, it was decided at the Annual Meeting of the M.C.C. to sponsor no C.P.S. canning program in 1946, but to encourage the greatest possible effort in home processing of foods for relief. More details on plans for the 1946 Relief Canning Program will be forthcoming later.

Relief Briefs

John and Eileen Coffman landed in Nova Scotia on December 27, 1945, on their return from England where John has served over five years.

Emma Loewen arrived in London, December 22, enroute to Switzerland.

Brother and Sister G. Irvin Lehman and Dr. Paul Conrad arrived in Cairo, Egypt, on December 23, and are awaiting passage to Ethiopia soon after January 8.

According to a cable received January 2, Wilhelmina Kuyf, Lawrence Burkholder and Clayton Beyler arrived in Chungking, January 1. They are proceeding to Hankow where they will minister to the needs of thousands of destitute refugees in that city.

Another Volume

THIS is the first issue of Volume fifty nine of the Evangelical Visitor. What the opening year may hold, none of us knows. Therefore, we cannot predict accurately the contents of all the future issues of this Volume of the Visitor. The contents of each issue are dependent to a great degree on the week by week developments within the Church.

However, we can forecast some of the general objectives which we would like to achieve in our publication. There are certain goals which we have set for this phase of the Lord's work. We trust to achieve, at least by certain degrees, improvements which we have seen possible for some time past, but which were not possible during war-time limitations.

One of the foremost among these improvements is the matter of church news reporting. We have written to the corresponding secretaries whose names have come to us from the several congregations of the Brotherhood. The purpose of this editorial is to appeal to the entire Church for fullest cooperation in the giving of interesting, up-to-date news items from the several parts of the Brotherhood. The correspondents alone cannot do what should be done to make our Church News column as significant as it should be. You must help.

How can you help? If there is any item of news which comes to your attention which you think is of general interest and benefit to the Church at large, suggest it to your reporter. If there is a wedding or death announcement be sure your local correspondent has a proper copy of the facts from which he or she can write a good report for the Visitor.

And we are also beginning a new feature in this connection. Wedding announcements and obituaries are vital statistics. But so are births. And they are perhaps more vital than the others. So we are asking our correspondents to report births within families of the Church.

But more significant than physical birth, in relation to the Kingdom of God is spiritual birth. This has from the earliest days of our Brotherhood been one of its most basic doctrines, the absolute necessity of the New Birth. But as evidence of that new life in its healthy development, is the matter of baptism and church accession. We believe it would be for the glory of God, the encouragement of new-born babes, and the edification of the body of Christ if these "vital statistics" in the spiritual realm were also published. We are, therefore, pressing our correspondents to give us this information.

Just one more word in relation to this important matter. We feel that the news of the Church is probably one of the most significant and vital features of our



Church publications. As a people we are widely scattered. The Visitor is the medium to a great degree of our bond of fellowship in separation. This is to a very considerable extent the tie that binds us together as a Brotherhood. We want to make this news service as significant and helpful as possible. There are several ways in which definite improvements can be made in our news reporting. One of the chief of these ways of betterment is the achievement of greater brevity. There is entirely too much in our news reports that is not news. We have hesitated to delete materials, but we must strive for brief, to-the-point news notes, rather than long, wordy dissertations. You will understand, we are certain, if not all is published in the Visitor which may be of only local interest. This is especially true in relation to obituaries and marriage notices. And in relation to the conventional revival meeting reports there has often been considerable excess verbiage. You may expect to see this eliminated in the future.

There has been considerable hesitancy on the part of our evangelists to report their slates. This is understandable, for we have always stressed modesty in this matter. Recently we have received a worth while suggestion for improvement in this. In future we will expect to receive advance notice from the correspondents, of any planned evangelistic meeting, just the same as they report Love Feasts. The Evangelistic Slate will be entirely different than before. And we trust that our evangelist brethren will feel more comfortable under the new arrangement, and consequently will give their full cooperation to the reporting of such schedules.

Finally, we are hoping through the measures suggested above as well as other plans which are being formulated, to make the Visitor the most significant organ of the Brethren in Christ Church that it is possible to make it. Among other things, our goal is to make the news articles brief not only for the sake of their increased interest and value as such, but also to provide more space and make possible the orderly planning of the doctrinal and inspirational articles and features. Our aim here is to encourage to the greatest possible extent the original writing of qualified persons within our own Brotherhood. This objective can only be achieved as one and all feels the sense of responsibility for writing for his or her Church paper. This is a part of your Church responsibility. Stir up the gift that is in thee!

J. W. H.

Meditations on the Love of God

Martha Resor

"Oh 'twas love, love, love that moved the mighty God." What wonderful Love God hath had for all! How precious His Love is to His children! "In this was manifested the Love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." (I John 4:9.)

Then we have this verse that is so precious, "Behold what manner of Love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." (I John 3:1.)

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." (John 3:16.)

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade.
To write the Love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Tho' stretched from sky to sky.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.)

"Love so amazing, so Divine, demands my life, my soul, my all."

"Thanks be unto God for His unspeakable gift." (II Cor. 9:15.) "But God, who is rich in mercy, for His great love where-with He loved us, Even when we were dead in sins hath quickened us together with Christ." (Eph. 2:4, 5.)

"Hereby perceive we the Love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren." (I John 3:16.)

We will notice that Christ's love was unchangeable. "—when Jesus knew that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." (John 13:1.)

His Love and Divine: "As the Father hath loved me so have I loved you: continue ye in my Love." (John 15:9.)

His love was Sacrificial: "—the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.)

"And we have known and believed the Love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (I John 4:16.)

—Wyatt, Indiana.

If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.—I John 1:9.

CONFESSION IN RELATION TO BIBLE HOLINESS

The Scriptural Basis—Our Guide and Authority

Joel E. Carlson

(Continued from last issue)

The definite instantaneous Baptism with the Holy Spirit compels us to declare the instantaneous nature of the completed moment of cleansing.

Leading up to this, however, is the process in which the soul is obedient, and submissive to all that God reveals and declares relative to one's own person, and the divine will of God. As revelation unfolds and confession and consecration is followed, it is essential to exercise faith that God is working, and certainly rewarding the one that is diligently seeking Him. It is hardly in keeping with a true aspect of faith, to merely conclude that until the fire falls, and the Holy Spirit comes in definitely, that nothing has transpired in the matter of cleansing. Nevertheless the reaction of any ground gained in the searching period is conditioned upon the final completion of the deliverance "in toto," from all sin.

TIME AND PLACE ELEMENTS

The question inevitably arises as to when and where this confession of our sinful nature should be made. We recognize that specific sins against individuals or a group of persons should be made to them, who are the harmed. But in confession of one's sinful nature, no one is particularly injured, is it not sufficient to confess to God alone, that which He and you alone know?

In part, yes; in part, no. It is certainly true that the cleansing comes not from any human source, hence it is not imperative that any human ears hear this confession. Then others are essentially out of the picture. It is in reality a transaction between God and the soul alone.

Nevertheless, it is imperative that the seeking soul take the right attitude toward the time and place element, in order not to be hindered by any great personal indisposition to this acknowledgement being heard by others. This confession is necessarily attached to a godly sorrow, which works repentance to salvation. With this healthy attitude of soul, through voluntary inner abhorrence and Spirit-wrought revulsion of one's depravity, the sincere seeker is not deterred by the fact of anyone, or no one hearing this heart cry. It is made in anguish and in voluntary obedience to Heaven's direction, irrespective of others. The soul is concerned only about God hearing this confession and cry of hunger. He is in dead earnestness and sincerity to get the ear of God, relative to the deep desires of his soul, and the presence of others is a secondary matter.

Therefore it is essentially immaterial, with this attitude of soul, as whether this confession is made under some apple tree in the orchard, or on the barn floor, or in the private bedroom, or at the family altar, or at the altar in the house of the Lord. The supreme willingness to confess under any circumstances, at any place the Lord opens up and bids us come to Him, is an indication, not only to confess, but also to forsake, in the certainty of which we are bound to "obtain mercy."

It is the complete surrender and conformity of our will to the will of God, and the resultant operation of grace within our soul, which sums up what sanctification is. The willingness not only to consecrate our assets but also to abhor, to confess and to forsake our liabilities, completes and proves the union of our will with that of the will of God. So along with a consideration of the nature of man's depravity, must go a consideration of the place and power of his will.

That places this phase of salvation, as is the case of justification, as being not a matter of chance, or of environment, or surrounding encouragements, or unfortunate discouragements, but of the individual's choice and will. Will he or will he not is the question. Is he willing to pay the price of this "second rest?" Will he take Christ's yoke upon him? God is willing, for "this is the will of God, even your sanctification." "The willing and obedient shall eat the good of the land," (Isaiah 1:19), yes, even of the Beulah Land, the land of corn and wine.

MAINTENANCE OF A HOLY WALK AND LIFE

The experience of sanctification does remove the probability of sinning, but does not remove absolutely the possibility of sinning. No reputable teacher of Holiness will declare that this experience makes one infallible. The Beloved Apostle John wrote to First Century saints: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

There is an unnatural stiffness about any person assuming the position or exerting the inference that he never needs to make a confession. A life of Bible Holiness is characterized by a sweet humility and a reasonableness of religion, rather than by a visible show of rigid righteousness. This latter is a false idea of perfection. It never attracts the young to holiness, but rather repels young and adults

who should be seeking this experience. Salvation is life-like, and in no sense hermetically seals one for heaven. Holiness as a doctrine springs from the Arminian school of theology, and holiness professors have no need, nor the right, to assume Calvinistic attitudes.

When in a moment of unguarded temptation, or otherwise unprepared crisis of attack by the enemy, we have departed from the standard of consistent Bible Holiness, and said something or done something unworthy in content, tone or spirit, it becomes us to acknowledge the same properly, to persons affected. Then, we pass under the Blood and remain clean, and are free in spirit again. This type of procedure generally makes the error into which we have fallen as unlikely to happen so soon again. Meanwhile the humility of our hearts, and the bending of our will to the will of the Master keeps us subject to His dictates, and helps to keep a sensitive conscience to the high requirements of a sinless life.

Another aspect of confession as related by James, gives place for growth in the holy life. He said: "Confess your faults one to another, and pray one for another, that ye may be healed." This fosters humility, prohibits anything artificial or strained in our thinking, and commends itself to the observation of others. The Apostle Paul, our example as a saint and worker said: "For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord." (I Cor. 4:4, R.V.) So that in the last analysis, we are not our own vindicators. Our knowledge may be short sighted.

Then that which the Spirit brings to our mind, perhaps through one of God's children, we ought to be willing to confess.

The submissive spirit and wholly resigned will makes this possible and easy. It is said that "the greatest mission is not foreign missions, or home missions, but submission." In following James, we submit ourselves one to another. Suggesting the likelihood of this happening among saints Paul admonished the Ephesians to "be ye kind, tenderhearted, *forgiving* one another, even as God for Christ's sake hath forgiven you." Thus the prayer of the Great High Priest is answered in behalf of His children, in keeping with the song which we sing:

"Let the beauty of Jesus be seen in me:
All His wonderful passion and purity;
O Thou Spirit Divine,
All my nature refine,
Till the beauty of Jesus be seen in me."

—Harrisburg, Penna.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—Col. 3:16.

Prayer Corner

The Prayer Life of Jesus

J. H. Byer

THE prayer life of Jesus should be a very interesting and profitable study for every true follower of His. Jesus said, "If any serve me let him follow me." In a song we repeat, "Follow me, Follow me, Follow me." There is nothing as important in any Christian's life as his prayer life. So we will do well to closely look into Jesus' prayer life and then follow in His steps.

Writing on this sacred subject almost makes the writer tremble. Why did Jesus the Son of God need to pray? Jesus had a human body that was subject to infirmity and trial just as our bodies are, yet He had no sin. While He was one with His heavenly Father, yet He many times was led to get alone and apart from all men and have communion with His Father in heaven. It ought to be exactly so with every true follower of Him. We sing, "Alone with God the world forbidden, to hold with Him communion sweet." The effect of holding this secret communion with Jesus will easily be noticeable in all who make a practice of engaging in it.

We will now notice a few of Jesus' own prayers. A notable one, that is seldom mentioned, is found in John 12:27, 28. This was made when Jesus saw the cross facing Him. "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by and heard it, said that it thundered: others said, An angel spake unto him. Jesus answered and said, This voice came not because of me, but for your sakes."

Next we will notice the High Priestly prayer of Jesus which is found in John 17. This prayer seems to have been offered immediately after ending His words to His disciples found in John 14 to 16. He not only prayed for His disciples who were there present but for all who should believe on Him through their word. So that reaches down to us today. Thank and praise God! And He also prays that His followers may be one even as the Father and Himself are one. What a unity this would mean for all God's children everywhere!

Next let us go with Jesus to the garden of Gethsemane. He took His select three: Peter, James and John—with Him a little farther than the rest. He told them His soul was exceeding sorrowful

even unto death, and said, "Tarry ye here, and watch with me." "And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Luke says, as He prayed more earnestly and being in an agony His sweat became as it were great drops of blood falling down to the ground. He prayed there three times the same prayer and each time as He returned to Peter, James and John He found them sleeping for their eyes were heavy. Then He said to them, "Sleep on now, and take your rest for the Son of man is betrayed into the hands of sinners." On the cross Jesus prayed for those who crucified Him saying, "Father, forgive them; for they know not what they do."

May we now have a glimpse of Jesus' prayers in secret. Jesus at different times withdrew Himself from the great throng of people who were pressing Him, to be alone with God sometimes continuing all night in prayer. No doubt there were no pillows or carpets in the mountains upon

which He might kneel as He prayed for hours in the cool, dark night. Jesus is our great example and we ought to walk as He walked and do as He did. If He needed to pray all night, being the Son of God, why can we get along with so little prayer?

We have heard it said short prayers are just as effective as longer ones. This might better apply to public prayers. It has been well said, a person who prays a good length of time in secret scarcely ever has long prayers in public. An editorial by our editor in a recent paper said we need seven times more prayer to carry on our work for God in an effectual way. We say Amen, especially if the prayers be in secret. David Brainerd, sometimes spoken of as the Apostle to the Indians on the Susquehanna, prayed on for two or more years while the Indians kept right on in their drunken orgies without showing any signs of conviction whatever. Day after day and night after night he prayed on till at last God's almighty power took hold of them and about three hundred fell down under the power of God just like a forest falling before a mighty tempest. God is just the same today. Praise his wonderful name!

—Upland, Calif.

The Power of Prayer

Praying begets power with God. Praying moves God. God acts when men pray. Jesus said, "Whatsoever ye shall ask in my name, that will I do" (John 14:13). When you start praying for anything, don't stop praying for that thing until God answers. Don't form the habit of failure in your prayer life. The great men of God never gave up. Moses fell down before God in behalf of his people, whom God would destroy because of their sin. He fasted and prayed forty days and nights and cried, "If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book," and the hand of God was stayed. Elijah prayed earnestly and the heavens were locked. He prayed again and they were opened. These men were giants, because they prayed perseveringly, without fainting, without ceasing, and they prevailed with God. Men are great only as they pray. The danger is not that men will fail to pray, but that they will fail to pray through.—Selected.

"God wants us to be friendly towards Him and to seek His companionship. He wants us to give Him first place in our lives in order that He might help us. Certainly we should give Him as much time as we give our earthly friends. He wants us to realize how great is His love and care for us. Let us resolve that we will try to get better acquainted with this greatest of all friends."

Rules for Daily Life

Henry Spence

Begin the day with God:

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

Open the Book of God,

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

Go through the day with God,

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

Converse in mind with God;

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

Conclude the day with God:

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

Lie down at night with God

*Who gives His beloved sleep;
And when thou treadst the vale of death
He will thee guard and keep.*

—Sel. by Martha Resor.

The Evangelical Visitor

A Religious Journal

Official Organ of the
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(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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Church Directory

Permanent Church Headquarters

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Attention of General Conference Secretary

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India: Eld. & Sr. George Paulus, Eld. & Sr. Wm. Hoke, and Sr. Shirley Bitner.

Missionaries on Furlough

Eld. & Sr. Charles Engle, 660 E. Arrow Highway, Upland, California.

Sr. Sadie Book, Ramona, Kansas.

Sr. Emma Frey, 256 F. St., Upland, Calif.

Sr. Anna R. Engle, Mt. Joy, Pa.

Sr. Annie E. Winger, Delisle, Sask.

Sr. Leora Yoder, Mechanicsburg, Pa., R. 2.

Sr. F. Mabel Frey, 256 F. St., Upland, Calif.

Eld. & Sr. Roy H. Mann.

Box 165, Mountville, Pa.

Sr. Elizabeth Engle, Bausman, Pa.

HOME MISSIONS

City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Penna. (Residence—1009 Rose Hill Drive) Herman G. and Laura Miller.

Buffalo Mission, 25 Hawley Street, Buffalo 13, N. Y. Arthur and Wilma Musser; Helen Bowers. Florence Hensel.

Chicago Mission, 6039 Halstead Ave., Chicago, Ill., Phone Wentworth 7122., Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor; Avis Carlson; Alice K. Albright; Erma Z. Hare. (Harriet Gough on leave of absence)

Dayton Mission, 601 Taylor Street, Dayton, Ohio., W. H. Boyer, Supt., William Engle, Asst. Supt.; Susie Boyer; Evelyn Engle; Eva Dick; Angeline Cox.

God's Love Mission, 1524 Third Ave., Detroit, 26, Michigan, Residence 2033 Hazel Street. Carl G. Stump, Supt.; Janna Goins Asst. Supt.; Edith Yoder; Martha Sents; Leora Kanode. Zone 8—Tel. Temple 1-8238.

Messiah Lighthouse Chapel, 1175 Bailey St., Harrisburg, Penna. Joel E. and Faithe Carlson; Anna Mary Royer; Anna E. Wolgemuth. Phone 26488.

Orlando Mission, 1712 Cook St., Orlando, Fla., Charles and Myrtle Nye; Docia Calhoun.

Philadelphia Mission, 3423 N. Second Street, Philadelphia, Penna. William and Anna Rosenberry; Sarah Brubaker; Anita Brechbill.

Life Line Gospel Mission, 224 Sixth St., San Francisco 3, Calif., Harry and Katie Buckwalter. 311 Scott St. Zone 17.

Welland, 36 Elizabeth Street, Welland, Ont., Glenn and Erma Diller. Phone 3192.

Rural Missions

Canoe Creek Mission, Hollidaysburg, Penna. Thomas Bouch and wife.

Farmington, New Mexico, Lynn and Elinor Nicholson.

Gladwin, Michigan, (To be supplied)

Houghton Mission, Tillsonburg, Ont., Elwood and Ethel Flewelling; Myrtle and Ruth Steckley.

Kentucky—Harold Wolgemuth, Supt. Fairview—Esther Ebersole; Esther Greenawalt.

Home Evangel—James and Bonnie Payne; Gladys Kraybill; Ida Lue Hane.

Garlin—Harold and Alice Wolgemuth; Imogene Snider; Elizabeth Hess.

North Star Mission, Meath Park Station, Saskatchewan, Earl and Ellen Brechbill, Pearl Jones.

Stowe Mission, Stowe, Pa., John A. and Emma L. Climenhaga; Ruth Keller.

Carroll and Pulaski County, Virginia, Leroy and Vida Yoder; Edith Davidson; Esther Buckwalter.

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

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

Mt. Carmel Orphanage, Coleta, Illionis, Supt. and Matron Bro. and Sr. Paul Book.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible College, Fort Erie North, Ont.

EVANGELISTIC SLATE

Canada

Cheapside, Ont. Feb. 17-Mar. 10
Evangelist, Charlie B. Byers

Illinois

Chicago Mission. Apr. 7-21
Evangelist, Ira J. Hoover

Indiana

Garrett. Feb. 3-17
Evangelist, Henry A. Ginder

Locke. Jan. 6-20
Evangelist, John L. Rosenberry

Iowa

Dallas Center. January
Evangelist, H. N. Hostetter

Gladbrook. Feb. 18-Mar. 3
Evangelist, Ira J. Hoover

Michigan

Carland. Jan. 13-
Evangelist, Charles W. Rife

Merrill. Feb. 17-
Evangelist, Charles W. Rife

New York

Buffalo Mission. Jan. 13-27
Evangelist, Isaac S. Kanode

North Dakota

Crystal. Jan. 27-Feb. 17
Evangelist, Ira J. Hoover

Pennsylvania

Altoona. February
Evangelist, Harry L. Brubaker

Colyer. Jan. 13-20

Granville. Jan. 21-Feb. 3

Green Grove. Feb. 4-24
Evangelist, Samuel F. Lady

Green Springs. Feb. 17-Mar. 3
Evangelist, R. I. Witter

Martinsburg. Dec. 30-Jan. 20
Evangelist, Charlie B. Byers

Manheim. Feb. 24-Mar. 10
Evangelist, Wesley Martin

Mount Pleasant. Jan. 6-
Evangelist, Henry Schneider

Mount Rock. Jan. 13-Feb. 3
Evangelist, R. I. Witter

Special Notice

We wish to call attention to the recommendations of the Examining Board in our last Conference Minutes, Page 53-54. The Examining Board in now working on the said questionnaire and are hoping to have it completed this month of January and in the hands of the printer.

No doubt the first question will be of this nature asking — Have you read and made a study of the Constitution and By Laws, and the Manual for Christian Youth? Most of the questions will be from these two books. Also we wish to call attention to the recommendations of the Indoctrination Committee on Page 26-27, Conference Minutes. This applies to all ministers ordained and licensed, newly elected and those desiring license, under 45 years.

(s) Henry Schneider, Sec'y.

But know that the Lord hath set apart him that is godly for himself; the Lord will hear when I call unto Him.—Ps. 4:3.

News of Church Activity

Canada

BLACK CREEK—"Oh magnify the Lord with me and let us exalt His name together." (Psa. 34:3.)

The Lord has indeed been very gracious unto us, having met with us and blessed in a revival. The meetings at Sherston conducted by Eld. Emanuel Rohrer closed Sunday evening, November 4, and the Black Creek meetings began Sunday morning, November 25, conducted by Eld. John Rosenberry. The revival spirit was in the community from the start and hearts were hungry for more of God. The first Monday evening Bro. Rosenberry gave up his time for preaching to hungry hearts to seek God and there was a ready response to the altar. Some received definite help that night while others were still hungry and came back later in the meetings to have the hunger of their hearts satisfied. Bro. Rosenberry came to us filled with the Spirit and with his heart in the work, and the messages which the Lord gave us through him made hearts hungry. The Lord blessed with the spirit and burden of prayer. The Holy Spirit spoke to hearts and nearly every night there were a number of seekers at the altar, some to be saved, some to be reclaimed, some to be sanctified and to go deeper in the things of God and some to be healed. The last Saturday evening was especially devoted to Divine healing when a number were anointed. A few were anointed in some of the other services. Also some visiting was done by our brother which proved a blessing.

The last Sunday, December 18, a Bible Conference was held in which the Lord again blessed and a number of souls sought the Lord. We thank the Lord for the definite help received and pray that each one who moved Godward will continue to follow the leadings of the Spirit until they come out on the victory side, and also that those who were wrought upon and did not yield will still come unto Him who is able to give rest to the soul.

May the Lord richly bless Bro. Rosenberry and keep him in the center of His will and use him to garner in many precious souls into the fold and lead believers on to higher ground.

New York

CLARENCE CENTER—Revival services were held at Clarence Center from November 18 to December 2 with Bro. William Lewis, from Upland, Calif., as evangelist. The Holy Spirit was present in convicting power and we were privileged to witness God's saving grace when boys and girls and young people gave their hearts to God, backsliders were reclaimed and believers sanctified.

About thirty bowed at an altar of prayer in the services. We are trusting God for those who did not answer the call of God for we know that His power is limitless.

During the first week of the services Bro. Lewis gave us the most interesting account of his life story.

The services were well attended by the community. We pray that the revival spirit may keep burning in our midst and the seed which has been sown will grow into an abundant harvest.

As a result of the meetings a reception service was held Sunday morning, December 30, when two young men were received into Church fellowship.

Sunday evening, December 30, seven young people representing the Missionary Circle of Messiah Bible College rendered a program here. Five of these young people are from our own congregation. We are happy to see our young people interested in this type of work.

Michigan

It will no doubt be of interest to our Church to learn that on the 10th of November, at the close of our District meeting, the solemn and touching ordination of Eld. and Sr. Lewis Thomas and Eld. and Sr. Clinton Starr to the ministry took place at the Butman Church, Gladwin, Mich. Bish. Henry Schneider, assisted by Eld. Joseph VanderVeer officiated.

Eld. Lewis Thomas is now pastor of the Merrill congregation, where the writer has resigned as pastor. Eld. Clinton Starr is continuing being pastor of the Carland congregation, and Eld. Kenneth Starr has taken the work at Gladwin and is pastor there. (s) Henry Schneider.

Oklahoma

BETHANY—It is with grateful hearts for all the Lord has done for us recently that we come again by way of report. Our revival started on November 18, and continued until December 9, with Eld. Samuel Lady from Sandusky, Michigan, as our evangelist.

Before the meetings began a day of fasting and prayer was held at the church in behalf of a revival at this place.

Communion services were observed on November 17, the day before the meeting began. Bro. Lady remarked that he liked to see revival meetings begin in this manner.

We felt like the nice weather we enjoyed during the meetings was a special gift from our loving Heavenly Father. The attendance and interest were good. We were privileged to hear some wonderful heaven-sent messages of inspiration and warning from God's Word. The Holy Spirit was faithful in sending conviction to hearts and quite a number bowed at the altar seeking for the various needs of their hearts.

Bro. Lady spoke in Chapel at the school almost every morning. Some of the students sought the Lord in these services. In fact, all the unsaved students sought the Lord during the revival. This was an unusual record in the school's history. Sad to say, not all of them have been willing to pay the price to obtain full victory. Will you dear readers help us to pray for these precious young people?

Our annual Bible Conference which was held on Thanksgiving and the following day proved to be a time of spiritual feasting and Christian fellowship. Bro. Lady was the principal speaker with many others from the home congregation also bringing us topics of inspiration on various subjects.

May the blessing of the Lord attend our evangelist as he labors so faithfully in the Master's great harvest field.

Ohio

DAYTON—We now submit the last report for the old year, 1945. We can hardly realize that we have been brought one more year nearer our eternal home. The brief passing of this year bespeaks how swift the years are winging us on to the close of our earthly career, when our work here upon earth will be done. Then how grand and glorious it will be, if we are faithful, to lay down the armour to receive our beautiful crown in yonder glory.

Our experiences during the quarter in some instances brought great joy, while others brought tears. As we are asked in the scriptures (Rom. 12:15) to "rejoice with them that do rejoice and weep with them that weep." How true was this our experience in the recent past as we shared just a little with our dear ones as they laid away their loved ones. On the other hand we were made to rejoice with those who were made so happy, who found the Lord so precious to their souls in our revival that was conducted by Eld. John Rosenberry, from November 4 to 18. Our dear brother was true and faithful to God and His word, also to precious souls. The result was that a number came to the altar of prayer for various needs. On the Lord's day P.M. of the 11th, the Tri-county Young People's Society rendered a quarterly program here at the Mission. Our evangelist gave a very impressive message to a nice congregation of young people. We all felt it was good to be there.

On Thanksgiving afternoon we had a Thanksgiving service, which resulted in not only a thankful service, but also in a praise, rejoicing and shouting service. In all the years since here in the Mission we never enjoyed such a glorious meeting like that in a Thanksgiving service. Surely the dear Lord was pleased to open the windows of heaven upon us that day. Bro. Rosenberry went to the pulpit to preach, but he had to wait until the shower was over. How much we ought to appreciate our dear Lord when He comes into our midst with such a wonderful out-pouring of His Holy Spirit, especially in these awful days of wickedness and sorrow.

O dear and beloved ones let us be true to our God and precious souls at whatever it may cost.

We had a very nice and interesting Christmas program with our Sunday School Children on Saturday P. M. following Christmas day, after which the children were given their treat. The dear children and all of us enjoyed the afternoon very much.

In closing we wish to add that all our needs have been faithfully supplied by our dear brethren and sisters and kind friends. May the dear Lord abundantly bless and reward each one is our prayer.

Pennsylvania

FAIRLAND—Revival services opened at the Fairland Church on December 2, continuing for two weeks. Eld. John H. Martin of Lancaster was our evangelist, and we greatly appreciated his messages from God's Word. Our souls were revived and we thank God for His presence in our midst.

The Sunday afternoon prayer service proved a blessing to all who were able to attend. There was also an anointing service, in which one sister desired prayer for the healing of her body.

We were glad for several who manifest-

ed their need of a Saviour. We trust that they will yield themselves wholly to the Lord and will follow the leadings of the Spirit. May the Lord abundantly bless Bro. Martin as he continues to point souls to the Lamb of God, which taketh away the sin of the world.

MASTERTONVILLE — A two weeks' meeting was held at Mastertonville, Rapho Dist., Pa., opening October 28, with Eld. Christ Moyer from Elizabethtown, as evangelist.

Bro. Moyer carried a burden for the church, that she might be sanctified. The theme of his messages was "Holiness with out which no man shall see the Lord." He had two special meetings for the young people in which he held up high ideals. This was much appreciated.

The attendance in general was good. The future will reveal the results of this meeting. May God bless Bro. Moyer in his future fields of labor.

On December 9, there was a dedication service for Sr. Florence Faus to Home Mission work. She presented her call which was very definite and in a spirit of humility and resignation going forth with the promise to Moses in Ex. 4:12, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Her desire is that as she enters mission work she may bring souls to Christ be her time long or short. She will be stationed at North Star Mission, Meath Park, Sask., Can. Our prayers are back of her as she goes forth. We are sure God will be with her as she follows Him.

Testimony

North Star Mission
Meath Park Sta., Sask. Can.

Dear Readers of the Visitor;

We have felt it our duty for some time to share with the brotherhood two instances when God's promises were fulfilled in our behalf. We have previously enjoyed many answers to our prayers, and thus we have been able to exercise a certain amount of faith, and our prayer daily is that of the disciples—"Lord, increase our faith." This past summer we experienced two outstanding instances of God's promise proving true; we desire to share them with the readers of the Visitor to the glory of God.

"Again I say unto you, that if two of you shall agree on earth as touching any thing that they ask, it shall be done for them of my Father which is in heaven." (Matt. 18:19.)

Having been assigned to the North Star Mission district by our last General Conference, we began at once to make preparations for the move. Many problems were met and solved, and our arrangements were slowly being made.

Our automobile, a 1933 Chevrolet, had given us good service and had seen very hard use, both in our business and also in the work of the church, and after considerable prayer and consultation, we decided to rebuild it. The writer found a machine shop in Carlisle, Pennsylvania that would rebore the cylinders and install and fit new main bearings at the lowest cost and which promised to do the work at once. We therefore tore the engine down, and while it was in the hands of the rebuilders, we proceeded to recondition the rest of the car thoroughly, and the result was new car condition except for the body. Then the great problem turned up. The machine shop had done all they could, but could not se-

cure the needed main bearings. With the help of a close friend and brother, who as well was a neighbor of ours, we finally secured a set of bearings, but they turned out to be a standard and not an undersize bearing as was required.

Sr. Brechbill and I began praying. We asked a select few to also join us in prayer that God would undertake. After nearly three weeks' delay, the before mentioned person and I went once more to Carlisle. There we were informed that the last three places they had hoped to get the bearings had none; two had answered definitely, while the third, an Indiana firm, had not shipped all the merchandise ordered, but they were certain that no bearings could be secured from them either. The only thing to do, the rebuilders said, was to ship the old bearing shells to Philadelphia and have them rebuilt, which would be any-time from ten days to three weeks, if we were fortunate.

Well, we had been praying, others had been praying, and time was drawing near when we should leave. Nearly all arrangements had been made, and we knew we were in the will of God. Our sale was to be held the following day, and indeed one might have thought we would have had reasons to give up. But as we were about to walk out of the machine shop, I suddenly knew God was going to come to our help and I said, "I am certain the bearings will be here by tomorrow."

"Not a chance," the operator said, "the Indiana place won't have them if the others didn't." But I felt sure they would be, and on arriving home I told my wife about it, and we both felt God had already answered prayer.

The next afternoon we were getting ready for the sale. Bro. Ginder, Treasurer of the Home Mission Board, with Sr. Brechbill's Uncle, came to see me, and while we were discussing the situation, the telephone rang, and a voice from Carlisle said, "Mr. Brechbill, your engine is ready."

I replied, "I knew yesterday it would be." He asked, "How did you know?" "God told me," I replied, and that evening the engine was brought down to our garage.

We were also bothered with the problem of tires. The Office of Price Administration turned down our request for three new tires on the ground we were leaving their jurisdiction, and all appeals were unheeded. Naturally we had been trusting God, and finally we were all ready to leave if we had one more tire. None could be found in any dealer's shop, as all 18 inch used tires are in great demand. My friend and I stopped at a junk yard in Shippensburg; the operator said he had no used tires of the required size fit for sale, but told us we could look over the scrap pile if we wished. In a couple minutes we found a used 18 inch tire in perfect condition and just ready to be recapped, and my friend found two of his size that could be repaired at small expense. These tires cost us a dollar apiece. We took them to a reliable tire shop, and the tire I needed was recapped. At this writing it has travelled over five thousand miles, has never been flat, and shows no signs of wear.

I only give these two incidents to honor and glorify God, and trust that every one who reads this may be encouraged to trust God more. The above mentioned facts are familiar to our friends and neighbors at Grantham, Pennsylvania, and also to the Secretary and Treasurer of the Home Mission Board.

(s) Earl D. Brechbill.

Relief and Service Committee

Treasurer's quarterly report

for the quarter ending, December 31, 1945

Balance on hand at
September 29, 1945\$ 2,780.10

Receipts

Ashland-Richland District:	
Chestnut Grove	\$ 96.00
Clarence Center Con., N. Y.	359.21
Brown County District, Kans.:	
Pleasant Hill	45.15
Buffalo Mission	46.50
California District:	
Chino Cong.	150.00
Upland Con.	400.00
Pasadena Cong.	136.68
Tulare Cong.	16.69
Center, Clinton & Lyc Co. District:	
Colyer & Greengrove Congs.	77.49
Chicago Mission	63.05
Clark County District:	
Beulah Chapel Cong.	121.50
Cumberland District:	
Carlisle Cong.	264.98
Mechanicsburg Cong.	345.00
Pleasant Valley Cong.	25.00
Cross Roads Cong.	109.98
Dauphin-Lebanon District:	
Messiah Home Cong.	102.40
Hummelstown Cong.	70.02
Palmyra Cong.	390.00
Fairland Cong.	155.00
Dayton District:	
Dayton Mission Cong.	152.62
Fairview Cong.	85.00
do for W S R only	100.00
Donegal District:	1,091.00
Franklin Corners Miss Dist.	128.00
Grantham Dist.	335.00
Grant's Pass Miss Dist., Oregon	35.04
Graterford Dist.	96.66
Indiana District:	
Locke Cong.	51.00
Union Grove Cong.	50.00
Iowa-So. Dak. District:	
Des Moines Cong.	85.71
Iron Spring Miss Dist.	10.00
Juniata-Mifflin-Lykens Dist.:	
Cedar Grove Cong.	42.00
Free Grace Cong.	185.00
do for W S R only	20.00
Granville Cong.	37.25
Manor-Pequea District	400.00
Miami District:	
Highland Cong.	90.00
Pleasant Hill Cong.	210.00
Michigan District:	
Bethel Cong.	20.00
Mooretownship Center Cong.	42.50
Gladwin	50.00
Leonard Cong.	30.00
Montgomery District:	230.01
Morrison's Cove District:	
Spring Hope Cong.	30.00
Woodburg Cong.	64.28
Mowersville-Greensprings District:	
Greensprings Cong.	95.00
Mowersville Cong.	103.50
New Guilford District	997.00
North Franklin District:	
Chambersburg Cong.	111.76
Air Hill Cong.	131.90
Mt. Rock Cong.	80.00
North Dickinson District:	
Abilene Cong.	130.00
Bethel Cong.	100.00
Orlando Fla. Mission Dist. Special for WSR	15.00
Philadelphia Mission District	15.00
do Milton Grove DVBS for WSR....	14.60
Rapho District	3,510.00
Ringgold District	305.00
Souderton-Silverdale District	70.00
South Dickinson District:	
Rosebank Cong.	196.00
do for WSR only	50.00
Stark County District:	
Valley Chapel Cong.	205.00
Wayne County District:	
Sippo Valley Cong.	95.01
Others:	
A Friend, Los Angeles	10.00
Mr. & Mrs. Henry Hodel, Clay Center, Kansas, WSR	150.00
Sarah L. Ball, Rochester, N. Y. for WSR	20.00
Christmas Club check for State Bank of Indiana (No name)	5.50
Kansas Bible Conference offering for WSR	394.15
"Interested" special for CPS	15.00
Special Offerings Received for "Foods for Relief"	
Chestnut Grove Cong., Ohio	105.00
Beulah Chapel Cong., Ohio	1,538.50
Total Receipts	\$15,108.64
Total Balance and Receipts	\$17,888.74

Disbursements

Mennonite Central Committee:	
War Sufferers' Relief Fund	\$ 1,320.00
Civilian Public Service Camp Fund	7,689.00
Plus-Dependency Fund	300.00
Individual Dependency Allowances	
paid	2,383.50
Pastoral Visitation costs paid	136.26
Committee Member's Travel	63.46
Printing	8.12
Messiah Home for Committee's Meals	5.00
Special Offerings paid to MCC for	
"Food for Relief" Program	1,605.00
Total Disbursements	\$13,510.34
Balance on hand,	
December 31, 1945	\$ 4,378.40
The Rehabilitation Fund Balance	
December 31, 1945 is	\$ 335.00
The following Special Contribution of	
"Gifts in Kind" have been reported:	
By Buffalo Mission Brethren in Christ Sewing	
Circle: Children's New Sweaters and Garments	
valued at \$50.00.	
By United Workers of Maytown Sunday	
School: Babies' New Clothing valued at \$42.64.	
By Kansas Brethren in Christ Churches:	
1,802 quarts of Fruit and Vegetables.	
Respectfully submitted,	
(s) J. H. Hoffman, Treas.	

— MARRIAGES —

ALVIS-ARMSTRONG—On Sunday, December 23, 1945, at 9:00 o'clock at the home of the bride's parents, Evelynne, daughter of Mr. and Mrs. M. G. Armstrong, Hydro, Okla., became the bride of Arthur Alvis, son of Rev. and Mrs. G. O. Alvis, Geary, Okla.

The couple were united in marriage by the bridegroom's father in the presence of the immediate family and close friends. May God's blessing rest on them.

BURTCH-WINGER — Webster Burtch of Wainfleet, Ont., and Mary June Winger of Stevensville, Ont., were united in holy matrimony at the home of the officiating Bishop, L. Shoalts, on December 22, 1945.

May God bless them as they journey on in life.

— OBITUARIES —

BRECHBILL—Beulah E. Brechbill, daughter of C. O. and Amanda H. Musser, was born in Dickinson county June 11, 1887.

In 1889, while Beulah was still a child, the family moved from original place of residence ten miles southeast of Abilene into the city of Abilene, where she grew to young womanhood and received her schooling for life's work.

At the early age of about 12, Beulah accepted Christ as her personal Savior, confessed her faith by baptism and membership in the Brethren in Christ church in which fellowship she served faithfully to the end.

At the age of eighteen she answered the call for full time Christian work by going to Chicago where for 14 years she served in the mission of her church. Immediately following this term of service she labored for eight years as a missionary in South Africa.

In 1931 Beulah was married to Abram E. Brechbill of Abilene where they have continued residence, living in a home also, occupied by Beulah's parents to whom she was most truly devoted.

Beulah's life was filled with active and self-sacrificing service for the Lord and others. Even after her return from the mission field, her interests, sympathies and heart were ever with the missionaries, whether active on the field, or returned, after having given years of their lives in the Lord's harvest field.

Giving of herself in the work of the Sunday School and the church, she labored to the last with the strength she had, and passed on while doing what she could in active service.

The final call came unexpectedly while at home at the close of just another day, Wednesday evening, November 26, 1945.

Mrs. Brechbill is survived by her husband, her aged parents, a sister, Mrs. Ray Etherington, a nephew, G. C. Etherington and many relatives and friends.

Services were held at the Brethren in Christ church with Eld. G. E. Whisler and Bishop R. I. Witter in charge. Interment was in the Abilene cemetery.

FAUS—Sr. Annie Gibble Faus, wife of Bro. Albert Faus of near Manheim, Pa., was born, April 29, 1878, and departed this life, October 2, 1945, at the age of 67 years, 5 months, and 4 days. After eighteen months' illness of complications she peacefully fell asleep.

Sr. Faus was saved and united with the church early in life. She lived an humble, exemplary life, and carried a deep concern for her family.

She leaves to feel the sorrow of severed family ties: a faithful companion; three sons, Henry of Manheim, David of Palmyra, Abram of Manheim; and nine daughters: Anna and Nora at home, Minnie wife of Wayne Peters, Mt. Joy; Bertha, wife of Charles Myers, Elm; Sadie, wife of Rev. Henry Becker, Mt. Joy; Esther of Fairfield, Kentucky (wife of Harry Greenawalt deceased); Florence, Meath Park Station, Saskatchewan, Canada; Ruth wife of Paul Wolgemuth of Manheim; Verna, Matshabezi Mission, Africa (wife of Rev. Amos Ginder, deceased.) Two sisters: Mrs. David Shonk, Mt. Joy; and Mrs. Herman Ginder, Landisville. One brother, Phares B. Gibble, Palmyra, twelve grandchildren, and two great-grand-children.

Funeral services were conducted at the late home and at the Mastersonville church, October 6. Bishop J. T. Ginder officiating, assisted by Eld. C. H. Moyer. She was laid to rest in the adjoining cemetery.

HAHN—Sr. Sarah Brubaker Hahn, daughter of the late Samuel and Elizabeth Acker Brubaker, was born in Lancaster County, July 15, 1866, and departed this life, November 28, 1945, aged 79 years, 4 months, and 13 days.

She is survived by several step children and a number of nieces and nephews.

She entered the Messiah Home, July 2, 1942, and was later admitted to a local hospital where she died.

Funeral services were held at the Messiah Home, Saturday afternoon, December 1. Further services at Cross Roads Church were conducted by Eld. John H. Martin and Eld. Irvin O. Musser. Interment in adjoining cemetery.

HERR—Mary T. Herr, daughter of the late Bro. and Sr. John and Kathryn Spickler, was born in Rapho Township near Mastersonville, May 12, 1868. She departed this life at her home near Manheim, Pa., December 1, 1945, having lived 77 years, 6 months, and 19 days.

She was converted at the age of 18. She was baptized by Bishop Benjamin Shelly, united with the Brethren in Christ Church at Mastersonville and remained a consistent example of church piety until her death.

She was married to Jacob P. Herr of Mastersonville, Pa., on October 13, 1889, and this union was blessed with one child, John of Manheim.

For about the last two years she was in ill health but was in bed only one week. She was most patient in suffering and demonstrated the sustaining grace of God.

She leaves to feel the sorrow: a faithful companion; one son and wife, Mr. and Mrs. John S. Herr of Manheim. Surviving grandchildren are Styron, serving in U. S. Army in Luzon, Mrs. Lloyd Knight, Mary, Miriam, Verna Mae and Elmer, all of Manheim; four great-grand-children; and one brother, Benjamin Spickler of Elizabethtown.

Funeral services were held at 1:30 at her late home and 2:00 at the Manheim Brethren in Christ Church, Tuesday, December 4. Rev. Graybill Wolgemuth and Rev. Henry Musser officiating. Interment was made in Mastersonville cemetery.

Text Mark 14:8.

KELLEY—Ruth Ann, infant daughter, of Herb and Florence Kelley of Ridgeway, Ont., and grand-daughter of the late Sr. Jennie Teal, was born, March 11, 1941, and went to be with Jesus, November 24, 1945, aged 4 years, 8 months, and 13 days. Thus another little lamb has been taken safely Home to the Fold above in the Good Shepherd's care. She is survived by her parents; five brothers: Joseph, Bruce, Charlie, Billy and Samuel Kelley; and four sisters, Ruby Wells, Dorothy Baker, Mary Lou and Betty Jean Kelley; besides other relatives and friends.

Funeral services were conducted on Monday, November 26, at the Dell funeral home at Ridgeway, by Eld. Warren Winger. Interment in the cemetery adjoining the Black Creek Church.

WILDFONG—Eld. Nathaniel Wildfong, son of the late Bish. and Sr. John Wildfong, was born near Hespeler, Ont., March 21, 1865, and departed this life, December 15, 1945, aged 80 years, 8 months, and 24 days.

In 1883 he was married to Sophia Fricky who predeceased him in 1909. To this union were born 3 sons and 2 daughters: Nathaniel, Jr., and Weseley of Hespeler, Earl and Kate (Mrs. Humphrey) of Montreal, and Ida (Mrs. Flatt) who passed away in 1915.

In 1915 he was married to Nancy Shantz who passed away just four months ago.

In 1910 Bro. Wildfong was converted and united with the Brethren in Christ Church remaining faithful to his church to the end. In 1913 he was ordained to the Christian ministry and served at the union church at Puslinch for 10 years at which time services were discontinued at that place. In the following years he served various pulpits in Hespeler and his ministry was appreciated.

Following the death of his wife four months ago he made his home with his son, Nathaniel, Jr., at whose home he passed away quietly following a brief illness.

Funeral services were held, December 18, from the Stager funeral home, Hespeler, in charge of Eld. P. W. Cassel, assisted by Eld. P. J. Wiebe. Burial in the Wanner Mennonite cemetery.

WINGER — Bro. Ellis Winger of Stevensville, Ont., was born September 16, 1864, and passed away, Sunday, December 23, 1945, aged 81 years, 3 months, and 7 days. He was a son and the only remaining child of the late Bro. Peter Winger and wife and a great grandson of the founder of the Tunker Church in Canada, Bish. John Winger. He was converted and united with the Brethren in Christ (Tunker) Church in the year 1881 to which he remained a member to the end. During his last illness he saw a Dove come down to him on his bed which told him it came for him and when the ministering brethren went to see him he asked them not to pray for his recovery but to pray that he could go.

He was united in marriage to Sr. Mary Sider who still survives. He also leaves one son Norman who lived on the old homestead with his parents and one daughter, Wilma House. Also three grandchildren and three great-grandchildren survive, besides other relatives and friends.

Funeral services were conducted on Wednesday, December 26. A short service was held at the home conducted by Eld. Warren Winger followed by a service at the Black Creek church conducted by Bish. Bert Sherk and Eld. Edward Nigh. Interment in the adjoining cemetery.

C.P.S. NOTES

Health Project Survey in South

Erwin C. Goering, Eastern States Regional Director, recently made a trip through the South to visit the Mulberry, Florida, and Gulfport, Mississippi units and with Harold Martin, Director of the Gulfport Unit, investigated the possibility of opening additional health projects. They report that "State and District Health Officials are well pleased with present C.P.S. services and greatly desire additional service units."

The men in the present units are making a very valuable contribution to their surrounding communities, not only in their hookworm control projects, but also in off-time activities such as the improvement of sanitation and recreational facilities in nearby schools and the fostering of community religious and recreational activities.

C.P.S. Leadership Conference

One result of the demobilization of C.P.S. is the rising need for leaders to replace discharged men. In order to fill this need a group of ten new Unit Leaders and Educational Directors was called to Akron for a short conference from December 9-11. Six of the men were from hospital units and four from base camps; they were given instructions in record-keeping, counseling, educational work and testing.

A BIT OF EXPERIENCE

Julia A. Shelhamer

God's frown brings great suffering to the soul. On the other hand, Satan can give one great distress of mind. Either condition is bad enough but is it possible for God and the devil both to be against one at the same time?

Certainly! We have proven this by sad experience and the suffering is intense. For instance: There have been times when the Lord gave us great plans for soul-winning. We were so delighted, that we told them to our friends. Satan began at once to work against those plans and against us, causing great suffering.

On the other hand, the Lord was also against us for He was displeased. He had given us those secrets as something too sacred to make public. As during the late war, our Government constantly warned us not to talk, lest it might cause defeat, so God has warned us to guard our tongues. He says, "Hast thou faith, have it to thyself before God." Repeatedly in the Scriptures, He enjoins us to "dwell deep." We should keep covered with the blood, say little of ourselves and be much in prevailing prayer.

Rev. Charles G. Finney says on this subject that the surest way to kill a revival is to report it. On the occasions above mentioned, when I had told of my beautiful plans I lost a degree of the inspiration that I had possessed regarding them. Added to this, there was roof for "self" to creep in or at least a chance for temptation to spiritual pride. Of course, I reasoned that my object was to glorify God and to inspire others and yet, I was the human instrument.

When thus reproved by the Lord, I suffered greatly because He and the devil both were against me. Then I had a double task ahead, before I could start anew to plan for the work of soul-winning, viz: First, I must seek forgiveness of my grieved Saviour, and second, I must pray through the power of demons until the Holy Spirit would negate all that they had gained by my mistake.

On other occasions we have invoked the displeasure of God and of the devil at the same time. For instance: We have reproved sinners for open and bold defiance of heaven's law. For this Satan brought pressure against us. But added to this, was the inward chiding of the Holy Spirit for He was grieved because of the harsh or unwise manner in which I had reproved.

Again, I have prayed for finances or for the healing of a friend. The assurance of an answer was given. But after I had told it, that assurance became dimmed, and the work was never done. Then the Lord reproved me for not keeping that which was a precious secret between Him

and me, and Satan tantalized because my prayer was not answered.

It is hard enough to suffer either one way or another but to be a target for God and the devil both at the same time is the cause of that strange inward, suffering which few fully comprehend.

—Cincinnati, Ohio.

The Sealing of the Holy Spirit

L. J. Reckard

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

READING in Hebrews chapter three we find there are three attitudes one may have towards God, which result in a condition of heart, described as the hardened heart, the unbelieving heart and the erring heart. The hardened heart tempts God. The unbelieving heart departs from God and the erring heart grieves God. Our text commands us to "grieve not the Holy Spirit of God." He is a person and can be grieved by our slowness of apprehending, our stupidity in learning the lessons that He as a teacher tries to teach us. The context is speaking of our conversation and other conduct. Perhaps He wants us to improve along those lines and we are so slow to understand His corrections. It does not take a wicked person to grieve Him; a good Christian but with erring ways can do it.

This same Holy Spirit is or acts as a seal. This sealing comes only after we have believed unto salvation (Eph. 1:13).

This sealing of the Holy Spirit indicates ownership carrying out the thought of I Cor. 6:19, 20. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." As the cattle and horses and sheep of the western plains are branded with the mark or brand of their owner, so every soul that has been saved and gloriously sanctified carry the mark or seal that they belong to God.

This seal indicates approbation. At the time of Christ's baptism "He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven saying, "This is my beloved Son in whom I am well pleased." God used a type of the Holy Spirit to show His approval of His Son. Many companies to show that their product is first class use a certain seal for that purpose. The Sun-kist Orange Corporation places the Sun-

kist trademark on all oranges of a certain size, color, and weight. The quality is approved. Only the very best of manufactured products are permitted to bear the seal of approval of the "Good Housekeeping Institute," because it stands for first quality in merchandise. When you are baptized with the Holy Ghost your dross is burned so that everything that is left can be approved by, and can carry the seal of the Holy Spirit.

This seal is a mark or brand of the Maker. We are created in God's own likeness but through and because of the fall we lost that likeness. Through conversion and sanctification we are partly brought back into that likeness. And if we have been saved from all sin, and died out to the carnal man we can carry the seal of our Maker. One company puts out such a good product that they stamp right on their goods the letters O. V. B. which stand for "Our Very Best". Are your motives so pure, your conduct so clean and your walk with God here on earth true that the Trinity can trust you with the Holy Spirit and in so doing say "this is our very best in quality. This man walks before Me and is perfect". His seal doesn't come on a person until he is cleansed from all sin.

This seal is a mark of security and protection. A seal is used to keep people from buying cheap, second grade and unsafe merchandise. Sometimes you see a sign on a store window "This store protected by the Burn's Detective Agency". The best protection you can have against backsliding, temptations and false doctrine is to have your heart sealed by the Holy Spirit.

This thought can be carried farther but space forbids. A seal is a mark of authority, a mark of value, we seal canned fruit to preserve its freshness and high quality, to keep the outside out and the inside in. All of these illustrate the work of God in your life if you have been sanctified wholly. But when the Holy Spirit is gone the seal is also gone for He is the seal of redemption.

My text says we may be sealed unto the day of redemption. That is long enough for me. I don't believe in eternal security as taught by some, or once in grace always in grace. But I do believe sanctification to be an establishing grace. Amen. And if we have the Holy Spirit and keep Him He will seal us unto the day of redemption. Praise Him!

—Good Tidings.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed—Isa. 53:4-5.

Post-War Readjustments

ASSIGNMENT: Home

Wendell E. Harmon

Editor's Note: In these columns for the next few issues we intend to feature a symposium on the readjustments necessary because of the displacements caused by the war. These displacements are not only among the one group of our young brethren who were physically, bodily uprooted for a longer or shorter period of service. There are economic, social, moral and spiritual effects beyond what most of us are aware. The task of rehabilitation is doubtless greater than we suppose.

THE CPS man is no oddity. He neither considers himself one nor expects to be treated as such. He is simply a church member who hasn't been around home much lately.

But now you'll be seeing him a little oftener. You may notice little change in his outward appearance, but it may be a matter of looks being deceptive. He will be an individual emerging from a unique experience, and whether it is perceptible or not, he may be a different person from the one you knew in pre-CPS days. One assignee we know arrived in camp as a nominal member of a peach church and proceeded to establish a record of disappointingly bad camp conduct. Within a year, however, he was one of the camp's most exemplary assignees because after coming to camp he found the Lord in one of the most definite conversions I have ever seen. Another campee went into CPS an earnest Christian. Today he is notorious for his rough language and tobacco consumption.

The CPS experience has not affected all men the same. Some it has influenced very little; others have had their whole lives changed by it. Men who were well started on a farming career have now decided to become ministers, storekeepers are going into relief work, and truck drivers are going back to school to become teachers. It is impossible to generalize the results of CPS—they must be evaluated individually.

And yet there are certain reactions which have been shared by a large number of CPS men. These men who have slept in adjacent cots, bumped elbows at the same table, and pulled the saw together for three or four years are going to return home with many similar impressions, and whether they are fully understood by others, they will have a mutual understanding and in many cases a common goal toward which to direct their future work.

Perhaps the most general and significant product of CPS will be the earnest conviction that the Christian testimony, and particularly the testimony of the peace churches, must be carried more and more into the field of social and relief work, wherever the need may be. The movement in this direction is inevitable if these churches are to maintain a sound practical basis for their high spiritual idealism.

The field of relief and rehabilitation is

a relatively new one for us. Before the recent world crisis we carried on little activity in this area, but the war brought us to the realization that a world was crying for help and that if we were to remain true to our faith it was imperative that we answer. This movement did not originate with CPS, but CPS has from the beginning been inextricably bound up with it. And what could hold more promise? It means that the youth of the churches have had a hand in inaugurating a program which in the future will hold infinite possibilities for Christian service. It will also mean that where as in the past our field of full-time Christian vocations has been limited strictly to church and missionary work, we now have opening before us an area in which Christian vocations are almost limitless.

This is the vision with which many CPS men will return to their homes. They will meet some opposition, due mainly to a traditional de-emphasis on the church's participation in social problems. But the disagreement, we feel, will come more from misunderstanding than from divergence of basic viewpoint. It will be a matter of keeping in mind "that individual regeneration is the *root* of the Gospel, while service and testimony to others is the *fruit* of the Gospel," as Don Smucker writes. "It will not be either-or, but rather both-and maintained in proper relationship and perspective." It will not be a highly idealistic movement started by over-zealous young men, but rather a sincere desire to carry on and expand the program already started by our Relief and Service Committee.

It is this stimulated interest that the home church should be prepared to nurture and encourage. It would seem fitting to display in a prominent place in the church a Christian service flag similar to the military service flags hung in many churches during the war. Perhaps for each young person going out into a full-time Christian vocation a small cross should be placed on the banner. Thus incentive as well as recognition would be given for service for Christ and church. This would include individuals entering pastoral work, city and foreign missionaries, relief and rehabilitation volunteers, social workers, and all those engaged in any type of Christian education. While every vocation or profession may be made an avenue for Christian witness, special recognition should be given those willing to devote full time to tasks directly pertaining to the work of the Lord.

Not all returning CPS men will participate in a program of this type. Many factors may make it even less likely that they will immediately plunge into full-

time Christian service than those who have not been away from job and family during these years. But within the group of CPS alumni will be a healthy interest and a strong desire to see the work of the Kingdom of God expand and prosper.

The adjustment necessary for the CPS man returning from camp or unit should not be difficult. In most cases his extreme gratitude for once again being home will tend to minimize any conflicts which may arise. But for some, the adjustment with the home church may be unpleasant and painful. There will be misunderstanding and thoughtless criticism on the part of both. These problems of understanding will not be solved until each recognizes that the other has just come through some rather unpleasant experiences and is once again striving for a steady balance and poise.

It will be necessary for the ex-campee to realize that the church at home has had very real problems to face during the war years. Unlike the campee, the church and its members have been in the very midst of the war hysteria and have had the difficult problem of maintaining cordial relations with their community while at the same time upholding standards which were inharmonious to the prevailing trend of thought. If principle and practice have not always corresponded, the incongruity must be considered in the light of the problems involved.

The home church, on the other hand, must attempt to appreciate the experience of her returning men. Some of them may at first exhibit slight impatience with some practices and traditions which they have come to feel as superficial. In their mingling with men of many faiths, they have discovered that essential Christianity is not restricted by denominational lines and that adherence to denominational custom and convention, while important, should not be confused with fidelity to the basic doctrines of Christianity.

These misunderstandings will inevitably lead to questions both from the church and from the CPS men. These should be faced squarely and honestly with no attempt to pass them off as improper and out of place. Only in complete understanding lies the hope for complete and easy adjustment between the church and these men who will be back in its pews very shortly.—*Three Rivers, Calif.*

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If earthly parents know how to give good gifts unto their children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11:9-13.

Foreign Missions

India

Saharsa, India
October 29, 1945

Dear Ones in America,

The party of seventy missionaries stranded in Cairo secured passage to India on three ships. We happened to get on the last one, a British transport carrying around three thousand soldiers from Liverpool, England to Bombay, India. Our ship might be called the "Good Samaritan," for it is the "Samaria" which used to run between Liverpool and New York.

Our stay in Egypt proved to be exciting, educational, and exceedingly expensive. Every day for over three weeks we walked about three blocks to Thomas Cook's Travel Office to see if they had passage for us. The answer we received became very routine, "Nothing in sight, but we'll let you know when we get something." With nothing in sight the day was free for sight-seeing. It was our privilege to visit the Great Pyramids of Giza twice. The first trip took us out across the Nile, which was very muddy. From thence we passed through the modern city of Giza, native villages, and on to the Great Pyramid. There we mounted camels at the foot of the hill and enjoyed a slow camel ride around the west side of the Great Pyramid and on down to the Sphinx and the tombs of the Priests. Upon our return to the Cheops Pyramid we climbed the two-hundred and twenty-five feet, through a narrow low passage, to the King's chamber at the very center of the Pyramid. The gigantic pieces of granite were really wonderful, and the skillful manner of dovetailing and placing them caused one to marvel. Upon our descent the moon had come up over the Nile valley and the stars were beginning to appear. The beauty of the scene will long be remembered. On the second visit I climbed the outside of Cheops Pyramid. The unusual view of the desert and the Nile and other Pyramids from this vantage point was worth all the energy it took to make the climb.

On other days we visited Mohammedan Mosques and were thrilled with their beauty, but saddened by their beliefs. A trip to Old Cairo took us past a spot along the Nile where tradition says Pharaoh's daughter found the baby Moses. In Old Cairo we were shown the Church where the Holy Family was supposed to have worshiped during their flight into Egypt, and a cave below the Church in which they lived. All of this added interest to our stay in Cairo.

They have a modern Zoo in Giza and one afternoon we took the children to see the animals and enjoy a more pleasant atmosphere than down town Cairo.

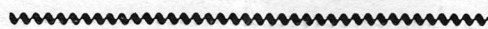
The bazar was very different than anything witnessed in America. Hundreds of shops were massed closely together and almost everything imaginable offered for sale. We soon learned that it was customary to not pay the price asked for items in the bazars. The making of the articles interested us even more than the buying. Workers in wood, ivory, brass, silver, leather, all of them and others were at work and were glad to have us watch them.

We observed that most everything was four times more expensive in Cairo than in America. There were a few exceptions such as leather goods and hair-cuts, but that was about all. Transportation and Customs on luggage passing through the country were exceedingly great. The high prices affected our necessary expenses very realistically.

You are probably tired of this by now and I do not need tell you that we were really happy and full of praise to God when we first learned of a ship that could take the twenty-five of us who were yet in the city. I think we all said, "Praise the Lord."

It took us five hours to travel from Cairo to Port Said. We saw large fields of tall corn. Joseph could have filled his grainaries again by the appearance of the fields. On the other hand there were hundreds of acres of sand which generously gave its grains to the winds which carried them into our compartment on the train. Going north we travelled for many miles along the Suez Canal. Realizing that the next day we would be sailing south through the canal made our hearts glad.

After Customs formalities at Port Said we were taken to our ship the "Samaria"



The Power of Prayer

"Ye also helping together by prayer for us." I Cor. 1:11.

*The weary ones had rest, the sad had joy
That day, and wondered "how?"
A ploughman singing at his work had
prayed,
"Lord, help them now!"*

*Away in foreign lands, they wondered
"how"
Their simple word had power?
At home, the gleaners, two or three, had
met
To pray an hour.*

*Yes, we are always wondering "how"
Because we do not see
Some one, unknown perhaps and far away,
On bended knee.—Exchange.*

in a yacht. Our lips expressed praise to our Heavenly Father as we walked up the ladder and into the ship which would take us to the land of our calling.

Passing through the Gulf of Suez we entered the Red Sea. There were many expressions among the missionaries about the miraculous crossing of this Sea by the children of Israel. Several of us tried to see Mt. Siani but the sun went down before we arrived at the position from which it could have been viewed. Nevertheless, we talked of those wonderful Biblical experiences and thanked God for His Word which told us about them.

The Indian ocean was very calm and our voyage to Bombay exceedingly pleasant.

In Christian service,
William, Mary & Anita Fay Hoke.

A Royal Welcome

Sweeter than the song of the morning stars over the birth of the world; and sweeter than the song of the seraphim and cherubim over the birth of the Saviour of the world; and sweeter than all the bugles of salvation, summoning his elect to take their stations in shining garments, and in the sight of the assembled universe, on the right of his throne; and sweeter even than his own sweet voice, the touched with sorrow, when he said to his disciples, in the night of his agony, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world:" aye, sweeter than the sweetest of all previous salutations will be the long looked for welcome, from the lips of the King, "Come, ye blessed of my Father! inherit the kingdom prepared for you from the foundation of the world."—Selected.

A Great Truth Revived

When Constantine was converted and the Roman empire became, nominally, Christian, it appeared to many that the Millennium had come, and that they had the Kingdom on earth. The Church, hand in hand with the world, plunged into the dark ages, until awakened by the great reformers of the sixteenth century, who again began to proclaim the comforting hope and blessed promise of the coming of Christ; and since that time the subject so long neglected has been studied and preached with increasing interest. Indeed, in the last two centuries, it seems to have risen (with the doctrine of salvation by simple faith in a crucified Savior) into somewhat the same prominence which it occupied in the early church. God be praised for it.—From "Jesus is Coming."

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

CAN A CHRISTIAN JOIN A LABOR UNION?

D. W. Matter

HERE is a question that is in the minds of many Christians these days, when great numbers of laboring people are being compelled to join a labor union.

Let us see what God's Word teaches on this subject. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (II Cor. 6:14, 15, also II Cor. 6:17.) Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Now the question that is before us is, What does the labor union stand for? The scripture warns us that "Ye shall know them by their fruit." (Matt. 7:16).

Can a Christian sanction or take part in the act of compelling another to do that which they think to be wrong? Can a Christian refuse to work for a man or company, and then prevent anyone else from doing so by means of threat or force? Can you be a Christian and then prevent some other Christian from obeying God? and if he or she is determined to obey God, could you be a part in taking away the livelihood of that one to force them under the rule of a group of ungodly men? Can you be a Christian and cause your brother or sister in the Lord that you claim to love to be put out of employment, because they did not choose to pay money into an organization that would take away their freedom of worshipping God according to the dictates of their own conscience?

Can you be a Christian and turn over your rights of speaking to a group that have no respect for God or His Word, and have that group to represent you to your employer? You may say that "they have respect for God and the Bible"; then why try to force those that wish to worship God the Bible way to do that which they feel to be wrong?

Can you be a Christian and be a member or even support an organization that will operate slot machines, which is unlawful, sell liquor, permit card games, punch boards, and dances, etc.?

Is it not true that at times the members are assessed a certain amount to support a strike at other plants, mines, etc., who are refusing to work and not permitting anyone else to work?

In many strikes throughout the country there have been people seriously hurt and property damaged by those that are striking. May we ask, Is that becoming to a

Christian? Sometimes we read in the news that this strike or that strike was unofficial. Whether this be true or not it is the members of that organization that did the striking.

As a member of the labor organization, could you go to a brother in Christ and tell him that unless he goes against his conscience and does that which he feels is not pleasing in the eyes of Almighty God by joining your labor organization you will refuse to work with him and will sanction his being put out of his job? This is what a Christian (?) does either in words or in action by membership when an employee is forced out because of a closed shop.

Many times the non-union worker is called a scab, hitch-hiker, or some other

My Prayer

Horatius Bonar

Oh! turn me, mould me, mellow me for use.

*Pervade my being with Thy vital force,
That this else unexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength divine.
Put the bright torch of heaven into my hand*

*That I may carry it aloft
And win the eye of weary wanderers here below,
To guide their feet into the paths of peace.*

*I cannot raise the dead,
Nor from this soil pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm,
Nor bend the lightning back,
Nor muffle up the thunder,
Nor bid the chains fall
From off creation's long enfeathered limbs.*

*But I can live a life that tells on other lives,
And makes this world less full of anguish and of pain;
A life that, like the pebble dropped upon the sea,
Sends its wide circle to a hundred shores.
May such a life be mine!*

*Creator of true life, Thyself the life Thou givest,
Give Thyself that Thou mayest dwell in me,
And I in Thee.*

—Selected.

sarcastic name. May we ask, Can a Christian sanction that or support on organization that will permit it? The writer has seen badges that have been given to the members of labor organizations with these words on, "I'm no hitch-hiker," that were worn in the plants to make non-members ashamed, and many a poor workman is a member to-day not because he wants to be but because he is forced in.

Then there are those plants that are not closed shops, but the union has demanded that anyone who is a member cannot withdraw without being discharged. If the organization is a good thing it would not be necessary to compel you to continue against your wishes. Why not say, "Friend, come in for one month and if you think it's not worthy of your support you have the privilege to withdraw?"

We hear the argument many times that they receive the benefits of the union but pay nothing to support it. This is true; but this also is true: The Christian pays into the Church far more money to support the Church than the union dues amount to each year, and many of the members of these labor organizations never enter a church, nor pay one cent toward the support of it, yet they reap the good influence that the church has on the community. Many of them would not want to live in a community that had no church, but they never help to support it. Some are members of the churches of America, but still they never go, nor do they support the work the Church does.

Can a Christian belong to any organization that will hold up production either by strike or slow up at any time when the nation is in need of vital materials to support our country, and in some cases go so far that they defy the Government? Is that Christianity? Can you be a Christian and have any part in it?

Some say they just give in to this fund an oath, and at the time you become a member you are sworn in. Does not the Bible teach, "ABOVE ALL THINGS, my brethren, SWEAR NOT, neither by heaven, neither by the earth, NEITHER BY ANY OTHER OATH." (James 5:12.)

Some day they just give in to this fund or that fund and they have no part in nor any voice, but they will still support it with their finance. Can a Christian have any part in a labor organization and be a Christian? These questions are placed before you to think about, and, above all, to pray about.

Pray until God tells you what is correct, but REMEMBER that God NEVER tells anyone to do that which is contrary to His Word.—Selected.

For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

Our Sunday Schools

This Department, conducted by the General S. S. Board, appears in the first issue of each month. All material for this Dept. should be sent to C. W. Boyer, Sec'y. 2223 N. Main St., Dayton 5, O.

Releasing Hidden Powers

THERE are artesian flows of power in the Sunday school which have never been tapped. Stored in the mountains are possibilities of achievement for God among our children and young people which can be utilized if only touched. Half of the sails, to change the figure, of the average Bible school are not unfurled. Only a few of the engines of this great ship are working. These resources, this power can be employed if the workers will pay the price. While there may be no royal roads to Sunday school success, still certain things will assist in attaining the goal.

I. Be Open Minded

The first method by which we can tap these hidden resources is to be open minded. There are no closed doors on new plans. The best is not always the old. Most ruts into which the Sunday school falls are due to constant traveling and use of the same old plan. That a method of conducting the school was good for our fathers is not to imply that it is the best or the ideal for us. One outstanding danger is that our workers will close their minds to new methods of attaining the objectives.

We are prone to believe that because "it has always been done this way" we should not change. "Let good enough alone" should never be the motto of superintendent or teacher.

"Good enough can always be bettered" and "Only the best will do," should be painted over the doors of the Sunday school, and put into practice in every service. The old is not always wrong and the new is not always right. There must be careful discrimination in the light of the objective. This open mindedness is not openness to everything but open to truth and to that which is right and best, a search for which will most effectively accomplish the objective.

Sunday school workers, be open minded to new plans, better tasks, more ideal methods and more workable schemes of "putting over" your school. The point of greatest failure in more schools than any other is the "opening exercise." This seems to be an appendage whose service is no other than the spending of a few moments until the rest of the officers, teachers and scholars arrive.

Make it a habit of your life to open your mind to a new plan of beginning the service. For instance put the psychological value of suspense into action. Advertise an extraordinary program for the opening, with the doors closed until just before the beginning. Promise to give a token or re-

membrance to all present. Plan a surprise for that opening which will not let down the expectations of the scholars.

Suppose it is a missionary program which you have planned. During the week build a foreign scene—an Indian hut, or an African grass home, mud floors, etc. Dress a few of the children as natives. The program can be based upon the coming of a missionary with the "glad tidings," for which part some grey haired mother or older person can be employed. Into the fabric of the story weave some thrilling missionary incident.

Or you can plan a flower opening. During the week have a boy, who is interested in manual training, build a cross, which is covered with wire netting. Through the meshes of the wire fasten flowers until the entire cross is covered. As the doors open have little flower girls give a flower to every person as they come. One or two classes may be interested in raising these flowers weeks before.

Open by singing such a song as "The

Greetings and Best Wishes for

A HAPPY NEW YEAR

May this be a good year for YOUR SUNDAY SCHOOL. May it be a year of growth—a year of active interest—a year that will yield a rich harvest of spiritual results.

GENERAL SUNDAY SCHOOL BOARD

Lily of the Valley." "The Rose of Sharon" sung as a solo produces a beautiful effect. A quartet singing "The Beautiful Garden of Prayer" can well be used. Some one can tell of the flowers mentioned in the Bible. This part of the service can well be climaxed with a message on the Cross, and by singing some cross-song, as "In the Cross of Christ I Glory."

By properly advertising these programs at the opening of the school the interest can easily be increased. The scholars will be inspired to be present on time, and new contacts with the outsiders will be made. Each program should help to teach the lesson for the day. What stands in the way of changing our various types of programs? Is the old so excellent that no other plans can be used? Usually some member of the working force, superintendent, officer, teacher, has closed his mind, and with a derrick you cannot budge him.

Open your mind to new workers. Nobody, for the sake of the young people enrolled, should look upon his office in the Sunday school as a "life time" job. There

should be no inherited workers. Whenever a better worker is found, his talent should be employed. In your school you could doubtlessly find some young person with a little training who could conduct a kindergarten department with success.

But Aunt Mary, who has taught the beginners for twenty years, is afraid of new methods, kindergarten plans, sand tables, hand work, such as paper cutting, illustrated and object talks, etc. Sometimes you will discover that to put over the enlarged and enriched program for the children the older workers will stand in your way.

What is the reason for this? A closed mind—that is all. Many close their minds to anything different from the old procedure, and block progress. You can afford to be absolutely open minded to anything of a progressive nature, except where conscience and principle are concerned.

II. Be Innovators

In the Sunday school be innovators. Try out new methods of teaching. If you have always lectured, or talked the lesson through yourself, why not plan a discussion lesson for once? If you have slavishly followed the questions in the Journal, work out a few problems from the lesson which shall serve as centers for your class discussion. If you have always read a verse and talked about it, rambling here and there, systematize the teaching of the entire passage, and instruct in a new way. Innovate your methods of instruction whenever it is possible to better them.

Try an innovation in the matter of separate class rooms. Do not tie yourself down to six classes in one room, when with a little money and effort six divisions can be made in the one room. Even with a little curtain material. Movable partitions can be made by any handy carpenter out of beaverboard placed in a frame, and fastened on wheels. This can be rolled anywhere to divide your auditorium as needed.

Innovate your order of service. Put the prayer in a different place. Instead of always reading the lesson in unison, why not have some person memorize it, and recite the passage? Why not add a solo to the Sunday school program?

Innovate your ownself. Arouse new enthusiasms. Plan new approaches to old problems of teaching. Have you ever tried changing teachers about among the classes for a Sunday? Have you ever sent out visitors to the nearby schools, that they might come back to report the things which they learned about different methods of conducting the programs, publicity, teaching, etc.?

Innovate your advertising program. Someone remarks, "Advertising program? I didn't know the Sunday school had one." This is one of our shortcomings. Build an advertising program for your school which

will do justice to it. Sign making and poster forming with letter printing can now be done by anybody. Art stores carry letter, border, and picture stencils which are easily used. A newspaper publicity program can be outlined to good advantage.

All you need to do is to appoint a reporter, whose duty shall be submitting interesting items to the papers about the personnel and the work of the school. Editors are always glad to receive copy which contains the names and activities of people in their territory. A little innovation in that school of yours, Mr. Executive, will tap some hidden resources of power.

III. *Be Adapters*

After you have opened your mind to aggressive methods and plans, you will often find that the materials used in other schools, and schemes for conducting programs, contests and surveys will not always fit your school. There will be suggestions which might offend your constituency. Because of this there is no reason why we should throw away the entire plan or method. Adapt it to your own needs, beliefs and policies.

Some of the high-powered rallies conducted by our Sunday school specialists cannot be carried out in detail in the smaller schools. But there are adaptations of these which any school can employ to advantage. You may discover a contest idea or plan in some magazine or book, but there are undesirable or unsuited elements in it as far as your circumstances are concerned. Take the idea, eliminate what parts are not quite in tune with your thinking, and use that which you like.

You will also find that it will be necessary for your thinking to be adapted to that of others. You may want to go too fast in your aggressive program, and others may hold back and object. What then shall you do? Never force the issue on any matter, for by so doing you will lose the good-will of the objectors. Adapt yourself and policies to that which will be permissible in the entire school, and gradually move toward your goal.

The magazines of other churches carry suggestions which are valuable for your school, provided you have the capacity of adapting them to your needs. Put whatever material you discover through your own grist mill, put into it your peculiar "slant," the swing of your thinking, and it will come out suitable to your needs.

Never fear the process of the adaptation of yourself, your thinking, methods and policies to others as long as you keep the glow of your own personality in doing so.

—Adapted from *S. S. Digest*.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.—Ps. 9:9.

Gleanings

For Sunday School Workers

C. W. Boyer

"Great teaching is inspired by spiritual contacts with God through meditation and Bible study."

"Character changes in others are motivated only when they come in contact with some person whose life portrays these changes."

"Spiritual preparation for teaching is as essential as mental. Study your lesson by all means, but study it with the idea of making it come to life in the pupils you teach."

"Sunday School growth is determined by the worth of a teacher. Are you a growing teacher? Growing teachers assure us of growing schools."

Wall Street Journal reports that a survey shows that Sunday has ceased to be the day of rest of other years, and has become the one day for entertainment.

"No man can be saved who does not come. No man can stay saved long who does not go."

"Can you afford it?" was asked of a noble woman as she promised a costly offering for the Lord's work. "No," was her noble reply, "but I can sacrifice it."

"When you are so devoted to doing what is right that you press straight on and

How About You?

*"Some go to church just for a walk, some to stare and some to talk
Some go there to meet a friend, some their leisure time to spend;
Some for general observations, some for private speculations;
Some to show their own smart dress, some their neighbor's to assess;
Some to scan a robe or bonnet, some to price the trimming on it;
Some to learn the latest news, that friends at home they may amuse;
Some to gossip false and true, safe within the sheltering pew;
Some because it's thought genteel, some to vaunt their pious zeal;
Some to show how sweet they sing, some how loud their voices ring;
Some the pastor go to hear, his style of voice to praise or jeer;
Some to sit and doze and nod, and some, at least, to worship God."*

—Selected.

disregard what men are saying about you, there is the triumph of moral courage."

"The largest room in the world is the room for improvement."

"Sunday School Beatitudes: Blessed the staff member who can sell the Sunday School to the community—who can bait the hook for the adolescent—who can get the school out of the rut—who can break the "as usual" program with new variety—who can reach more people while still holding God's standard high."

Needed—Men and Women of Prayer

WE are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency to lose sight of the man, or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method; God is looking for better men.

What the Church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men.

It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being—prayer which is born of vital oneness with Christ and the fulness of the Holy Ghost, which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good, a consuming zeal for the glory of God, a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help.

It is prayer force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more true saints.

More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More

(Continued on last page)

FIVE EVIDENCES OF A GROWING TEACHER

A. S. London

GROWTH FROM WITHIN

HE grows from within. Christian experience is received in a moment of time. Christ forgives the very moment conditions are met by the sinner. But Christian character is by a process of growth and development. Paul often reprimanded Christians for remaining in their babyhood state. He says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe."

Are you a growing teacher from within? Are you more patient than in the yesterdays? Are you able to see through the worst in your pupils and discover the best? Do you pray more than you did in earlier years of your Christian experience? Do you read your Bible more than you did in former years? Are you growing in grace and in the knowledge of our Lord and Saviour Jesus Christ?

FAITH IN YOUR PUPILS

Have you more faith in wobbling, growing, wandering youth than you had in other years? When a teacher begins to lose faith in his pupils, he is headed for the rocks as a growing teacher. For one to grow he must believe in people. I heard the late William Jennings Bryan say that when one begins to lose faith in people, it is an evident fact that he is losing faith in God. And when one loses faith in God and the people, he has lost faith in himself. And this spells doom to growth.

It was said of Jesus that He increased in wisdom and stature, and in favor with God and man. Do you love people more in view of their shortcomings? Have you lost heart in common human beings? Better check up and see if you have stopped growing. A lack of growth kills a Sunday school class. Honestly, have you become a stagnant pool? Are you like a wasp, bigger when born than you are afterward?

ARE YOU INTERESTED IN NEW IDEAS?

One great evidence of a growing teacher is a heart-hunger to get new ideas, and try out new plans, and work on different methods. Senility begins when one loses a keen interest in finding out new ways to carry on his work. When a teacher loses interest in the cause of Jesus Christ, carries but little burden for the church, has no interest in the activities of the church, it is an evident fact that somewhere back in the yesterdays he ceased growing.

A little boy said, "Papa, will you bring me some candy when you come back from town?" The father said, "Surely." And along with the candy he brought a very ill-smelling article that makes one think of death. When the boy ran to get the candy he got a whiff of this awful smelling substance. He ran to the house crying and when asked what was the trouble, he said, "My Papa is coming down the road dead, and don't know it."

DO YOU HOLD AN ILL-WILL?

It is little to hold a grudge. It is suicide to harbor an ill-will. Booker T. Washington once said that he would permit no one to drag him down by causing him to hate him. A grudge, ill-will, revenge, and such like, kills happiness, robs one of inspiration and sends a gloom over all those with whom the person comes in contact.

Life begins to wane with the teacher who has something against another person and will not have it blotted out of the life. Are you growing? Or, are you a little, shriveled-up, peanut type of a person? Just how big are you anyhow? If your pupils knew your little thoughts, your grudges, your ill-will, your spirit of revenge, would they want to come to your class next Sunday? Think it over. Just how big are you anyway?

ARE YOU COURAGEOUS FOR A GREAT CAUSE?

The growing soul is active. Are you dead? You may know your own state. There is no need of being deceived in this matter. Do you have courage? Are you a pigmy? Do you back down in the face of a great issue? How do you stand when out away from your crowd relative to vital

The Teacher's Reward

*I never knew, my Lord,
The beauty of Thy Word;
Its rich and hidden deeps;
The wonders that it keeps
Within the seeker's reach—
Until I came to teach.
Thy Word anew I sought;
In teaching, I am taught!*

*I never knew, my Lord
Thy grace so freely poured
Upon the prayerful heart,
As, striving to impart
From Thee some message sweet
To guide young pilgrim feet.
My cry Thou answerest;
In blessing, I am blessed!*

—Selected.

issues at stake? Do you have a holy boldness because of a courageous Christian heart within?

Do you smile in the face of adversity? Are you cowed in the presence of those who do not see and believe as you do? Are you a little man? A little woman? Would you want your pupils to have the same courage as you have in matters of right living? Can you look disaster in the face and stand as a stalwart Christian? Are you whipped, beaten, and downcast, in the fight against evil?

Are you confident of tomorrow? Are you sure of your ground? Do you know where you are headed and why you are teaching? Do you have an objective? Are your pupils learning? If not, it is because you are not teaching.

Do you have a faint heart? Have you found the panacea for feeble knees? Are you a confirmed pessimist? Do you believe that God is more than a match for Satan?

Do you take the right attitude toward things and life? An old Latin poet said that he who mixes the sweet with the bitter has learned to carry all points. Character is made on the anvil of adversity, hard knocks, and proper attitudes. Are you a giant or a dwarf?

Do you have the courage to build your class in spite of every obstacle with which you are confronted? Are you a growing teacher? Are you dead or dying?

—Selected.

Needed—Men and Women of Prayer

(Continued from page fifteen)

time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried.

To pray is the greatest thing we can do, and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying the least. We cannot do too much of real praying, we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer. — Selections from "Preacher and Prayer."

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.—Hosea 14:4-7,