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V.L. Stump

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Thelma Bender 1-31-42
R 4 Chambersburg, Pa.

EVANGELICAL VISITOR

Volume LIV.

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Number 20

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The Present Day Mes-
sage of Habakkuk
Part II

J. A. Climenhaga

Our Lord's Teaching
About Money

Arthur T. Pierson

The Lord's Pay Day

Nellie L. Harrington

Foreign Missions

Sunday Schools

I Am Praying for You

S. O'MALEY CLUFF

*I have a Savior, He's pleading in Glory,
A dear, loving Savior, tho' earth-friends be few;
And now He is watching in tenderness o'er me,
And oh, that my Savior were your Savior too!*

*I have a Father; to me He has given
A hope for eternity, blessed and true;
And soon will He call me to meet Him in Heaven,
But oh, that He'd let me bring you with me too!*

*I have a robe; 'tis resplendent in whiteness,
Awaiting in Glory my wondering view;
Oh, when I receive it all shining in brightness,
Dear friends, could I see you receiving one too!*

*I have a peace; it is calm as a river—
A peace that the friends of this world never
knew;
My Savior alone is its Author and Giver,
And oh, could I know it was given to you!*

*When Jesus has found you, tell others the story,
That my loving Savior is your Savior too;
Then pray that your Savior may bring them to
Glory,
And pray'r will be answered—'twas answered
for you!*

Why Every Family Should Read the Church Paper

No matter where you are today, you are constantly confronted with the printed page and there are tons and tons of reading matter being produced by the presses of America which really does not contribute to anyone's good. Much of this gets into the American home through newspapers, magazines and novels. Every false cult and every society that opposes the religion of the Lord Jesus Christ is freely spending money to circularize the American home and to spread their false doctrines. We recognize that the newspaper has a place because it informs of world affairs. We recognize, too, that the farm paper has a place because it gives the farmer much information regarding various agricultural problems. However, it is much more important that every family should read the church paper because it constantly tells them of the progress and plans of the church for the spreading of the Gospel of the grace of God. It tells of our work in home and foreign fields and is the only way in which you can come into a sympathetic understanding of the problems of the church and can be awakened to each member's personal responsibility to share in promulgating the work of the church which we firmly believe is the work of God.

Many magazines get into the home which are positively hurtful to boys and girls. Nothing of this kind ever appears on the pages of the church paper, and the young people who thirty or forty years ago read the pages of our church periodical are today

active in the church. Here is a vital responsibility for every parent.

We have never in our life been more deeply in earnest about getting five hundred new subscribers in this present drive than we are at present. Practically every organized church has a special week in the year in which a subscription drive is made for their church paper. Could we not make the week of October 19 to 25 a special subscription week to do this job up right? How many of you have talked to your pastor or bishop about it? How many of you have tried to find out whether all the folks who attend the same place of worship you do receive the paper? You need not hesitate to ask them to subscribe. The special new subscription price is \$1.00. Feel that it is an honor to bring to that home the blessings that are sure to follow the bi-weekly visits of our EVANGELICAL VISITOR. There is no better way to guard the young people of your home against skepticism and all sorts of religious indifference than by training them to read the church paper.

If we were to take an actual check-up, I am sure we would find that the congregations that are growing in numbers and deepening in spirituality and contributing most to the various activities of the church, are those in which the church paper is extensively read.

Please plan now for a church paper week October 19 to 25. Make plans to persuade every family to subscribe for the EVANGELICAL VISITOR.

Are You Going Up or Down?

SUPPOSE I STAND at the top of some stairs, and I am going down, and there is a poor wretch that stands at the bottom of the stairs, and he is coming up. Now, I am twenty steps, perhaps, above him. He comes up and I go down. Which stands at the bottom by and by, and which stands at the top? God sees the pharisee at the top of the stairs going down; God sees the publican at the bottom of the stairs going up; and God sees those two men, not as they are when they are going up, but as they will be when they get through.

Life is an inclined plane. The poor penitent sinner at the bottom cannot so much as lift his eyes to heaven, but sees his guilt and owns his sin, and knows his hell-desert, and cries to God to meet him at the mercy-seat; he is on the way up. The Pharisee, hypocrite, stands at the top in the social level, and in knowledge and apparent morality and outward good works, but he is going to the bottom; and in the eyes of Him to whom the whole future is unveiled the man that is at the bottom of the stairs now stands on the top, and the man that is near the top of the stairs stands at the bottom.

—Arthur T. Pierson.

"Look Unto Me"

NO ONE REALLY finds salvation until he gets into touch with the Lord Jesus Himself. It is not only a matter of believing in His work, or in the efficacy of His precious blood, which is the ground of blessing to men, but souls must come to Him. You may ask, How can I get into touch with the Lord Jesus, seeing that He is not here? You can call upon Him.

In Romans 10 we get the three steps—

hearing, believing, calling. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" The calling upon Him is coming to Him. In this way you can get into touch with the Lord although you do not see Him.

Nothing could be more simple. You may retire to your room alone, get down on your knees, and call upon the Lord, saying, "Lord, save me." You will not call in vain, because He is able and willing to save all who call upon Him.

"Him that cometh to Me I will in no wise cast out." When the repentant jailer cried out (Acts 16), "What must I do to be saved?" the Apostle directed him not to certain facts, not to a text of Scripture, but to a Living Person, the Lord Jesus Christ, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Faith is looking away from ourselves to Christ Himself.—Scattered Seed.

Notice

As the Civilian Public Service are increasing the number of camps for Conscientious Objectors operated by the M. C. C., there is an increasing need for Camp personnel, consisting of Camp directors, business managers and Camp Cooks.

For a Camp Director, it is desirable that he be capable of directing the religious and educational program of the camp as well as being the executive head of the Camp.

The Business Manager has charge of camp purchases and should have had practical experience in business methods and accounting.

The Camp Cook should be a woman of mature mind, able to plan menus and oversee the kitchen and dining activities of groups of 75 to 125 men.

We hope there may be those in our brotherhood who may feel a call and responsi-

bility toward this work. Any one who may feel a call toward this need or who may be able to give their service now or in the near future should correspond with either H. G. Brubaker, Upland, Calif., or O. B. Ulery, Springfield, Ohio.

Have You?

It is certainly encouraging to hear from a number of our people who are responding to the special appeal for new and gift subscriptions to the Visitor at this time. We also appreciate those who have promptly sent in their renewals. If you have not as yet given this matter your attention, will you kindly give it your earnest consideration now. If your way is not open to respond, will you kindly pray that God will put it on the hearts of those who can to respond generously to this special drive?

"Songs in the Valley"

Our readers will be glad to know that one of our members, Miss Fannie E. Davidson of Garrett, Indiana, recently completed a book of poems containing sixty-one pages. These were printed for her at the Publishing House and no doubt many of you will want a copy. A prepaid copy can be obtained by sending 35c to Sr. Davidson at the above address.

"Our Bible"

We recently completed the third printing of a 40 page booklet, entitled "Our Bible" compiled by one of our people Mrs. Martha Resor. This booklet contains many worthwhile selections from authors such as James M. Gray, J. R. Miller, Robert Middleton, and others. It is beautifully printed with an excellent cover and makes a fine pamphlet to pass out to those you would encourage to Bible reading. The price charged is intended only to cover the cost of printing and postage. Single copies, 10c; 5 or more copies, postpaid to any address 5c each. Order from E. V. Publishing House.

O Israel, trust thou in the Lord (Ps. 115:9).

Much Better than They

IN THIS PORTION of Christ's Sermon on the Mount He gives His disciples and those who were hearing Him a comparison of values. He refers to the sparrow and stated that His Heavenly Father cared for this insignificant and by many of us considered an utterly valueless being. In contrast Jesus said that a human being was much better than a sparrow. If we will reflect a moment on the teachings of our Lord, we must conclude that all He taught had to do with human conduct. "The Son of Man," He said, "came to seek and to save that which was lost." During the days of Christ's earthly ministry, the Roman Empire was thriving. It lived on slavery. If it wanted anything, it took it by force. The Roman citizens who had slaves could kill them and nothing was done about it. Only twice in the ministry of our Lord did He refer to this materialistic and militaristic government. The entire passion and emphasis of His life and ministry went out to the individual. Our Lord was broad enough and farsighted enough to see that if the human soul could be redeemed and brought to God, every other human problem could be solved.

What a problem we humans are to each other and what a problem we must be to God. Do you wonder that the Saviour picked out twelve men, whose minds and hearts were not calloused with the vain philosophies of this world, a group of men who could be converted to Christ's way of thinking and upon whom He could implement His teachings. His way of life, and through them communicate it to the world? It must be remembered that Jesus never laid out any plan for any sort of human government, either theocracy, monarchy, or republic. He gave the simplest form of government for the church, contained in the eighteenth chapter of Matthew, and here again all of His teaching was based on human conduct and its relation one to the other.

In America today, we hear much of the cry, "America Back to God." "Back to the Bible." The people back of this movement undoubtedly accomplish a great amount of good, but they will never get very far until it changes its attitude of personal responsibility. It is much like our safety campaigns. We are too much inclined to think that the other fellow ought to obey all the regulations, drive slowly and carefully, while we speed. We want the other fellows in America to get back to God but us. The teachings of our Lord, made this thing an individual matter. When people awaken to this fact, men will begin to refuse certain things. For instance, a certain group in America has made over \$200,000,000 selling war stuff to Japan to help kill the Chinese; and yet, ostensibly the



sympathies of the American government have been with China.

There are, however, some things worse than war. For instance here in America one of our greatest curses today is drink. In most villages and towns the liquor interests are allowed to carry on with a single remonstrance. The people of the United States smoke upward of a 175,000,000 cigarettes in a year, the cost of which is more than the combined cost of our public schools and churches. All of our jails, prisons, reformatories, and insane asylums are overcrowded with an increasing number of young people. The fact is that America is breeding a race of tobacco degenerates.

THANK YOU, CALIFORNIA

Our Subscription Campaign received a dandy boost a few days ago when we received a list and remittances for thirty-four new subscribers, with a number of renewals added. We certainly want to thank the California Church for this splendid response on their part.

We are constantly receiving new subscriptions and renewals from individuals scattered all over the United States and Canada, and we thank every one of them. Would it not be fine, however, if every church made a definite drive during our church paper week for new subscribers? Don't fail to read the various appeals in this paper.

laws made by the Chinese have been revoked. Millions in China who had never tasted opium, are now confirmed slaves. This is what we do. We look at the staggering sums of these great statistics and feel that it is too bad but we cannot do anything about it. The fact remains that we lose

Much has been said about Japan's undeclared war on China and bloody as it is, it is still not as terrible as the fact that Japan has forced upon China vast quantities of opium. All the prohibition sight of the tremendous value of our own individual personalities. We lose sight of the words of our Lord Jesus when he put such tremendous value upon a little child as to say that if any offended one of these little ones, he'd better have a mill stone hanged about his neck and be drowned in the sea.

Within each one of us there is a possibility of influence and example for either the misery and welfare of multitudes; or the unhappiness and misery of others. Once and for all we must settle the problem so far as we are individually concerned, with ourselves and God. There must be within each of us the creation of an inner life

that lives the conduct of our Lord Jesus. When this becomes settled, we will realize that the world will never be better, until we have better people, and that better people are only made as we go out in today's world empires with the same message that the early apostles had. They were not afraid to lift up the Lord Jesus Christ as a Risen and Glorified Saviour, sufficient for the redemptive need of every human soul.

Will America Unite on War?

TODAY THIS REPUBLIC is once more faced with the imminent possibility of war and we are again reminded of those fateful days preceding the last World War when our country was confused, churches divided, and people hardly knew which way to turn. It was then that the propagandist got in his work. England saw to it that this country was influenced by all sorts of stories that were printed in the daily press, by cartoons and placards of one kind and another. The majority of churches were not long in yielding to this subtle influence, and on every hand the cry for war was heard.

During the years that followed, many were the resolutions that were passed against war and true the spirit and sentiment against this hellish business has grown. Again today we stand at this moral crossroads. Thousands are confused and don't know which way to turn; propagandists are again at work; the President has taken matters into his own hands and unconstitutionally opened the way for an undeclared war. Many are saying, "Just for this once, just for this time only we will unite and will fight to save democracy." However, we need to remember that the Scripture states that he that uses the sword, shall perish by the sword. Churchill and Roosevelt have primarily the same aims as has Hitler. They want to use the same sort of weapons, only better ones. They feel that they are righteous and that when once they have put an end to Naziism, they will police the world and make it to be peaceful and still. Whether we wish to believe it or not, if England and America use Hitler's means, they will come out at Hitler's end.

There are plenty of people in Germany today who do not like Hitler or his program, but they feel they must stick to him through thick and thin for if they are defeated, they believe they will be destroyed. An Anglo-Saxon dominated world will never solve the problem. There must be a recognition of the equality of all races, and all nations must be given an opportunity commensurate with that enjoyed by the Anglo-Saxon people. America will never be united in this present war. There are too many who will not give up the ideals for which they have labored and prayed. They believe America has a Christian message for the world.

The Present Day Message of Habakkuk

ARTICLE II

J. A. Climenhaga

(Continued from last issue)

HABBAKKUK's next question is found in ch. 1:12-17. He, like us, does not understand God's ways. However, we are more fortunate than Habakkuk for we have his questions and his answers. Let us read his second series of questions: "Art thou not from everlasting, O LORD, my God, mine Holy One? We shall not die, thou hast ordained them for judgment; and O mighty God, thou hast established them for correction, Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devour the more righteous than he? And makest men as the fishes of the sea, as the creeping things. That have no ruler over them? They take up all of them with the angle, they catch them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net and burn incense unto their drag: because by them their portion is fat and their meat plenteous. Shall they therefore empty their net and not spare continually to slay the nations?"

In commenting upon the above portion of Scripture. Dr. H. A. Ironside in his book entitled, "Notes on the Minor Prophets," very uniquely states, "In Habakkuk's case, he was amazed that God should so deal with the sheep of his pasture as to give them into the power of the wild beast of the nations. Discipline and chastening he knew were deserved but he is astounded who the agent of their punishment is to be. But at once he turns again unto the Lord, pouring out his prayer into His ear; 'Art thou not from everlasting, O Lord, my God, my Holy One? We shall not die, O Lord, Thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.' His faith is very simple, and very beautiful. They were in covenant relation with the everlasting one, who 'will not call back His words.' Therefore, however sorely they might be afflicted, it could never be that they should utterly be cut off. Corrected in measure they must be, but cast off forever they could never be without violating the sure mercies of David.

"But that so evil a nation should be the instrument in the Lord's hand for the punishment of His wayward people, passes the prophet's comprehension. 'Thou art of pure eyes than to behold evil, and canst not look on iniquity,' he rightly declares; but then asks in perplexity, 'Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked de-

voureth the man that is more righteous than he?' He goes on to recite the cruelties and iniquities practiced by the Chaldeans; their inhuman, and their gross idolatry; for of the latter Babylon was the mother. If permitted to take Judah in their net will they not give the glory to their own prowess, and to their false and revengeful dieties. How can so perverse a people be Jehovah's agency? It is what perplexed more than Habakkuk—the toleration and use of the wicked to further the counsels of God. The chapter closes without an answer; but in the next a reply is given that is altogether worthy of God, far transcending the prophet's highest thoughts and leading to abasement of soul in His Holy presence."

Just as today: It is hard for us to understand why God uses the apostate Hitler or another to purge the Nations, God's riddle is not answered according to reason. "Known unto God are all His ways from the beginning." What shall we do about it? The book of Habakkuk teaches us what he did. It is written for our encouragement, our enlightenment. We can do no better. Questions which we cannot answer Habakkuk teaches us to commit. Let us note his attitude. He declares, "I will stand upon my watch and set me upon the tower and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, write the vision and make it plain upon the tables that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him; but the just shall live by his faith."

In my mind these are some of the greatest words of the Bible. It has been said that "The Jews in the Talmud have the saying, 'The whole law was given to Moses at Sinai in six hundred and thirteen precepts.'" David in the fifteenth Psalm brings them all within the compass of eleven. Isaiah brings them to six, (Isaiah 56); Micah to three (Mi. 6:8); Isaiah again to two (Isaiah 33:5) Habakkuk to this one, "The just shall live by his faith."

Dr. J. W. Stoner in his book, "The Major Messages of the Minor Prophets," published by the Broadman Press, Nashville, Tennessee and copyrighted during 1940 states among other things concerning Habakkuk the following: "Having seen the righteous swallowed up by the wicked, perplexed by it, his faith almost but not quite destroyed by it, what does he do? This is what he

did: 'I will stand upon my watch and set me upon my tower and will watch to see what he will say unto me and what I shall answer when I am reproved!'"

There you have it, "What will God say." You see our offense and our mistake is we do not take it to the Lord in prayer. We call up a friend and complain: we write an anonymous letter to the preacher and complain: we tell our troubles to the radio, but God is the last One to whom we go.

Not so Habakkuk; he believed God would have an answer and he waited in the right place for that answer. He said: "I will stand upon the watch and set me upon the fortress." How marvelous is the similarity of Ps. 90:1-2, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

I have said the Book of Habakkuk may be summed up as a question, an answer, and a song. This is Habakkuk's question: "Why do the righteous suffer and the evil prosper?" And this is God's answer: First: the seeming contradictions involved in a God who could not look on perverseness, holding his peace when the wicked prospered at the expense of the righteous are only temporary. "Evil hasteth to its end." Literally, the word is "panteth" and that is the verdict, the unerring verdict of history. Wrong is but for a season, sorrow and suffering, too, are but temporary when time is thought of as God thinks of it."

Second: Habakkuk is answered, faith will leave it with God. The problem raised by the question, "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" is a problem of faith, for only faith would have prompted the question. If the just lives by his faith, as God declares in chapter two, then the problems raised by such faith are to be left with God for faith proceeds in scorn of consequences and in spite of evidence.

It is a striking thing that the first preacher of truth of justification by faith was not Luther, he simply saw the light which before Paul came by the oracle of God, Habakkuk. The seed of scorn of the Word he sowed has been gleaned by many a faithful preacher from that day to this. Whatever life's problems may be for the Christian, he will take God at His Word and rest upon His promises, for Christian faith is an attitude of life which honors God. When temptation would lead us to doubt, when because of the bludgeoning of circumstances, the Christian is tempted to ask: "Yea, hath God said?" faith will straighten out the question mark and exultantly exclaim. "Yea, God hath said! Faith will triumph because it is trust in God who

never fails and who maketh even the wrath of men to praise Him."

The day in which we are living is filled with many problems as discussed in Habakkuk 2:5-20. Briefly let us note verses 5-8 and take up verses 9-19 and conclude this first part with the twentieth verse. Again permit me in the reading to change a word or two making the words very applicable to present day conditions when applied to any self made dictator. "Yea, also, because he transgresseth by thirst for power, he is a proud man neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied but gathereth unto him all nations and heapeth unto him all people: Shall not all these take up a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations all the remnant of the people shall spoil thee: because of men's blood and for the violence of the land, of the city, and of all that dwell therein."

It may be too early to predict all that the quarrel between Petan and Laval in France may have meant. We may not be able to state what the result of Selassie's return to Ethiopia will bring forth but of this one thing we are certain: Habakkuk shows us that such men as Nebuchadnezzar must sooner or later fail because of their high headiness. No man can put himself before God and continue. It may be Hitler and God now: it may be that the Duce Mussolini has no time for God now, it may be that Stalin may put down all things religious now but remember Habakkuk's words, "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee." What can spoil a nation more than depriving them of religious liberty? Why is the United States of America and the British Empire as great as they are? Because of religious liberty. The words of the wise man are still true: "Righteousness exalteth a nation, but sin is a reproach to any people." I know that there are only too many people who scorn the president of the United States and the Prime Minister of Great Britain but we ought to appreciate that both men are still God fearing men.

This does not mean that I think that the two nations I have just mentioned are perfect. Far from it. The sins mentioned in Habakkuk 2:9-19 are only too prevalent here and in Great Britain. I deprecate very much the sins of people whom I love so much. I wish I could show both small and great Habakkuk's words: "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to

thy house by cutting off many people and hast sinned against thy soul. For the stone shall cry out of the wall and the beam out of the timber shall answer it."

In this second woe the prophet depicted not only the sin of his own day but graphically shows us the sin of the present day interest in the warnings of Father Coglin and the prophetic utterance of those who advocate "the share the wealth plan." I sometimes fear that prophetic study and comment have been followed for self-aggrandizement and individual gain. When I learn about slum mission workers flying self owned aeroplanes, I sometimes wonder if Habakkuk would not say that that is covetousness?

"Woe to him that buildeth a town with blood and stablisheth a city by iniquity! Behold it is not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Concerning this woe I would quote a small part of an article in the February issue of the Pulpit Digest written by C. H. Banning of Columbus, Ohio, on "Will God Bless America?" He writes, "I firmly believe after watching various forms of collectivism now in operation in Europe that capitalism is the best social and industrial order for America, but if ye are to preserve it, if we are to seek and expect God to bless it, it must be chastened, humbled, transformed. What do I mean by that? Here is what I mean. In one of our cities a group of laborers threatened to strike for the right of organizing a union for collective bargaining. The employer a wealthy man, refused to talk to them but sent them word, 'I will close my factory. I can live without working. Can you?' That is what is wrong with capitalism, that spirit must be changed. A group of men had been carried along through a slack time by a conscientious employer. Then when the factory received a large order and was rushing against time to fill the order, the men called a strike knowing that the employer would be forced to submit or face ruin. That's what is wrong with industry. Unless that spirit is transformed God should not bless America. I do not see how He can unless we repent, unless we are willing to mend our ways to curb our selfishness, to discipline our desires, to revise our scale of values. If we will not then we are head-ad straight for collectivism. It is useless for us to sing, 'God Bless America' unless we are willing to do our part. God is ready when we are." To this I may add, it is God's will that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" according to the teaching of Habakkuk.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also that thou mayest

look on their nakedness! Thou art filled with shame for glory: drink thou also and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned to thee, and shameful spewing shall be thy glory. For the violence of Lebanon shall cover thee and the spoil of the beasts which made them afraid because of men's blood and for the violence of the land, of the city, and of all that dwell therein."

If this is not a dirge against the sin of drunkenness and violence of the present time, what is it? States C. H. Banning: "A recent Gallup poll taken in 7,600 average middle class homes, showed that 40% do not even possess a Bible. Every 3½ minutes a check is forged somewhere in America. Every 22 seconds a major crime is committed. Four million of our people are enlisted in the great army of crime. 70% of the arrests made are due to liquor. In the past ten years America has cut her religious contributions 30% while increasing her drinking, tobacco, movie and gambling bills." Would to God that our beloved nation could hear this fourth woe of Habakkuk and repent.

Lastly Habakkuk, in the first division of his book writes. "What profiteth the graven image that the makers thereof hath graven it; the molten image, and a teacher of lies that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake, to the dumb stone, arise, it shall teach! Behold it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple: let all the earth keep silence before him."

When I stop to think of the time and monies spent in the tapestries, the window paintings, the chancel decorations, and the other furniture of the Cathedrals and other church buildings of today and when I remember that the gold studded crosses, the candles, the altar and other furnishings are more adored than the great God whom we ought to worship I am not surprised that the dictators have said, "Away with all religions, it is but a sham."

Habakkuk is giving us a call to Him who fills the earth, his temple, with His presence. "But the LORD is in his holy temple; let all the earth keep silence before him." He is in His holy temple, and what a temple it is! States a certain writer: "The Universe is the temple of God. Men practically ignore this fact. To some the world is only a great farm to produce food; to others a great market in which commodities are to be exchanged in order to amass wealth; to others a great chest containing ores which are to be reached by labour, unlocked and brought into the market; to others a great ball-room in which to dance and play and revel in sensuous enjoyment. Only a few regard it as a temple. But few tread its soil with reverent steps, feeling that all is holy

(Continued on page 310)

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

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Special Announcements, Evangelistic Slate, Etc.

LOVE FEASTS

Canada

Cheapside, meet at 2:00 p. m. Oct. 11-12
Howich, meet at 2:00 p. m. Oct. 11-12
Wainfleet, meet at 1:30 p. m. Oct. 18-19
Frogmore, meet at 2:00 p. m. Oct. 18-19

Michigan

Mooretown Oct. 11-12
Rust Oct. 18-19
Carland Nov. 8-9
Michigan District Meeting preceding the Carland Love Feast.

Pennsylvania

Graterford, Pa. Oct. 18, 19
Antrim Oct. 25-26
Souderton Oct. 25, 26
Communion Services will be held at the Fairland Church, Cleona, Pa., on Sunday evening, October 12, 1941.

Ohio

Valley Chapel, Canton, O. Oct. 11, 12
Pleasant Hill Oct. 18, 19
Beulah Chapel Oct. 25, 26
Chestnut Grove Nov. 1, 2

Kentucky

Fairview Church Sat., Oct. 11

HARVEST MEETING

A Harvest Meeting will be held in the Cedar Grove Church, near Mexico, Juniata Co., on October 25 at 1:30 p. m., also Communion services at 7:00 p. m. An invitation is extended to all.

DEDICATION SERVICE

On October 5, at 2:30 p.m. there will be a dedication service for the new church at Leonard, Michigan. Bishop Henry Schneider will be the speaker. In the evening we expect to begin Revival meetings with Rev. Flewelling of Pennsylvania as our evangelist. Pray for us. We welcome all who can to come to our services.

The Present Day Message of Habakkuk

(Continued from page 309)

ground. What a temple it is! how vast in extent! how magnificent in architecture! how stirring are its national appeals!"
To Habakkuk it is a Holy Temple. In this day when the Nations are torn by greed, when distress is found, when starvation faces the millions of war stricken Europe, when the hearts of men are failing, when apostacy is found on every hand, when lawlessness and disorders are found within the gates and our souls cry out, "Oh God help us to remember that thou art not only upon thy throne but in this Earth thy holy temple; and, Dear Lord, help us to be silent before Thee! When we do not understand enable us to remember that it is not reason, but faith which will give us the victory, the peace of mind which we all so much need, through Jesus Christ our Lord. Amen."

NEWS OF CHURCH ACTIVITIES

Pennsylvania

REPORT OF TENT MEETING AT MANN'S SCHOOL HOUSE, HOWARD, PENNA.—The tent meeting at Mann's school house started on the evening of June 14 and continued till July 3, with Eld. Harry Brubaker from Cross Roads, Pa., as evangelist. The people of the surrounding community showed very good interest throughout the meetings and the Lord witnessed with mighty conviction from the very beginning, while Bro. Brubaker brought forth heart-searching messages with much power.

We praise the Lord that twenty souls felt their need and yielded to the Voice of the Lord; some were never saved before and some backsliders were reclaimed and others sought for a deeper work of Grace.

Daily Vacation Bible School was held thirteen days of the three weeks during the meetings. The children responded very nicely, the average attendance being about thirty-two. At the program rendered by the Bible School the second last night, the parents showed their appreciation with their presence; the tent was filled to capacity with quite a few outside.

We were very happy to have the privilege of entertaining various visitors, including Eld. and Sr. H. G. Brubaker, of Upland, Calif., Bro. and Sr. Harvey Buckwalter and family from Pottstown, Pa., Bro. and Sr. Warren Price from Hatfield, Pa., and Bro. and Sr. Israel Ruth from Silverdale, Pa. These visits have all been an encouragement to us and we trust that they too have received a blessing.

The presence of Bro. Brubaker in our midst was appreciated, and we pray that God will richly bless him for his labors of love as he continues to spread the Gospel.

May we solicit your prayers as we continue to labor for Him in this part of His vineyard.

Yours for souls,
Lloyd and Cora Buckwalter.

California

AT BEULAH COLLEGE—With the singing of "Oh, Worship the King" the 22nd year of activity at Beulah College was formally launched at 9:30 a.m. on September 4. Approximately 150 students and friends were assembled for the first chapel. There was one individual present who has been in the opening chapel of Beulah College ever since its beginning in 1919. Several others had missed only one or two of these opening chapel periods.

The group was led in prayer by Brothers Thomas Franklin and J. R. Eyster. Miss Witter, piano instructor, played a piano solo. Professor and Mrs. Niesley sang a vocal duet. President Climenhaga introduced Miss Pauline Peatling as a new member of the teaching staff.

Messages of welcome to the new students were given by Bishop J. H. Wagaman, bishop of the California district, and Rev. C. R. Heisey, pastor of the Upland Brethren in Christ Church.

President Arthur M. Climenhaga brought the chapel message, basing his remarks on Genesis 50:25, 26. The truth was emphasized that in our progress and anticipation for the future the standards and values of the

past should not be discarded. We should carry with us into future effort and achievement a sense of personal responsibility; a sense of convictions; an abiding faith in goodness and moral standards; a deep reverence for things holy; and a sense of present and ultimate victory.

The total enrollment of regular students at Beulah College numbers 88. This number falls only slightly below the highest previous enrollment in the opening weeks of any school year.

The number enrolled in the College is 46 which is the largest college enrollment in the history of Beulah College. There are 42 enrolled in the Academy which exceeds the number of last year. The largest single class ever enrolled in Beulah College is this year's College Freshmen Class numbering 26 members.

A survey of the student body reveals that there are 10 states and one foreign country represented: California, Kansas, Ohio, Oklahoma, Pennsylvania, Indiana, Iowa, Illinois, Kentucky, Oregon and Canada. Kansas and Ohio have the largest out-of-state representation with ten students each. We find also five different denominations represented. The members of the Brethren in Christ predominate with 62 students. Other denominations represented are Church of the Brethren, Church of the Nazarene, Mennonite Church, and Holiness Church.

The Beulah College Unit, the central student organization of the school, has been organized with the following officers: President, Frances Musser; Vice-President, Fannie Thuma; Secretary, Pauline Alderfer; Chorister, Paul Witter; Pianist, Owen Alderfer; and Representative to the Student Holiness Rally, James Gramm.

Chapel speakers have been Rev. C. R. Heisey, Dr. H. G. Brubaker, Prof. Benj. G. Lenhart, and Pres. Climenhaga who is giving some heart-searching pre-revival messages. During one chapel service a "Sing-spuration" was enjoyed, led by Prof. Raymond G. Niesley.

Bish. C. N. Hostetter, Jr., Pres. of Messiah Bible College is expected to hold the fall revival beginning September 24.

MARRIAGES

DILLER-SIMMONS—On Wednesday evening, at 6:30, Sept. 10, 1941, Sr. Dessa Mildred Simmons, daughter of Bro. and Sr. Reuben Simmons of Mechanicsburg, Pa., R. D. 3, became the bride of Paul Albertus Diller, son of Harry Diller, Camp Hill, R. D. 1. The ceremony took place at the home of the bride's parents with a group of guests present. Eld. E. H. Wenger officiated.

WINGER-CLINE—Donald, son of Bro. and Sr. Norman Winger, of Buffalo, N. Y., and Sr. Leoda Cline, daughter of Bro. and Sr. Roy Cline of Stevensville, Ont., were united in marriage on Sat., Aug. 23, 1941, at the home of the bride's parents, Bish. Bert Sherk officiating. May the Lord bless this union for His glory.

WINGER-WINGER—On Saturday, Aug. 30, at 2 o'clock, Miss Grace Winger, daughter of Bro. and Sr. Melvin Winger, Stevensville, Ont., and Bro. Roy Winger, son of Bro. and Sr. Lawrence Winger, Stevensville, Ont., were united in bonds of sacred matrimony. The ceremony was performed at the home of the bride's parents in the presence of a large group of relatives and friends. Elder Edward Nigh officiated. May God's blessing follow them through life.

OBITUARIES

HOFFMAN—George Hoffman, son of the late Jacob and Harriet Hoffman was born 1869 in Lancaster Co., Pa., died at the Messiah Home, Harrisburg, Pa., Sept. 1, 1941 aged 72 years.

He came to Messiah Home July 5th, 1935.

He is survived by one sister, Mrs. Norman Bankes of Harrisburg, Pa., also one brother, William Hoffman of Lancaster City, and nieces and nephews.

Funeral services were held in the Home Chapel with Bish. H. K. Kreider and Rev. Irvin Musser officiating. Burial in Mt. Tunnel Cemetery, Elizabethtown, Pa.

ON THE LONELIEST ISLAND

The loneliest island in the world is said to be Tristan da Cunha in the South Atlantic. Once a year it is visited by a steamer bringing supplies and taking off letters. The island belongs to Great Britain, and has but a few inhabitants. Last February a ship, the first in eleven months, stopped there to leave one missionary and take off another. The retiring missionary described the loneliness as "incredible and unimaginable." He said, too, that no more Bibles or Epsom salts were wanted by the dwellers there. This was apparently not because the islanders had any dislike to the Book or the medicine. But a few years ago in response to requests from the residents their wants in these lines were liberally supplied. There is said to be now about one hundred fifty pounds of Epsom salts and five Bibles to every person there.—*Youth's World*.

SEPARATED FROM THE WORLD

The telegraph wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Coeur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said, "It was not the sword that did these things; it was the arm of Richard." We should be instruments that the Lord can use, and when He has used us, the glory should all be His—Rev. George F. Pentecost, D. D. *Publisher Unknown*.

THE LOOM OF LIFE

Herbert J. Bryce

*Life is a loom on which we weave,
Day by day through the passing years.
And oft as the shuttles fly we grieve
And our fabric is wet with tears,
For into the warp of His great design
There must enter some threads of sorrow.
The joy of today He must oft entwine
With the pain of a sad tomorrow.*

*The somber threads we could cast away
And use but the fair and shining,
But the Man of the loom, He knows the way.
Let us trust to His wise designing,
And then when the sun shall sink to rest,
And the shuttles of life are still,
The finished web will prove 'twas best
That we bowed to the Master's will.
—The Canadian White Ribbon Tidings.*

Our Lord's Teaching About Money

Arthur T. Pierson

OUR LORD'S TEACHING as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance, that, although perfectly explicit, they seem more like a dead language that has passed out of use than a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation, and use. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable. Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in II Corinthians 8 and 9.

The basis of Christ's teaching about money is the fundamental conception of *stewardship* (Luke 12:42; 16:1-8). Not only money, but every gift of God is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one inalienable owner of all. The two things required of stewards are that they be "faithful and wise", that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's entrustments be not perverted to self-indulgences; sagacity, so that they may be converted into as large gains as possible.

This is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do with as they will. There is little or no sense of stewardship or of its implied obligation. If they give, it is an act not of duty, but of generosity; it ranks not under law, but under grace. Hence there is no felt inconsistency in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. Such methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one Master for having wasted His goods. The great day of account will bring an awful reckoning, not only to wasters, but to hoarders; for even the unfaithful servants brought back to their lord the talent

and the pound at last, but without profit. The condemnation was for not having used so as to increase the entrusted goods.

The Principle of Investment

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers" (Matt. 25:27). Money-changing and investing is an old business. The "exchangers", as Luke renders, are the *bankers*, the ancient *Trapezitae*, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse, but a pretext. If it was true that he dared not risk trading on his own account, why not, without such risk, get a moderate interest for his Master by lending to professional traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the Kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.

James Watt, in 1773, formed a partnership with Matthew Boulton, of Soho, for the manufacture of steam engines—Watt, to furnish brains, and Boulton, hard cash. This illustrates our Lord's teaching. The steward has money, or it may be, other gifts that can be made of use, but he lacks faith and foresight, practical energy and wisdom. The Lord's "exchangers" can show him how to get gain for the Master.

Another most important principle is the subordination of money, as emphatically taught and illustrated in the rich young ruler (Matt. 19:16-26). This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol. When He dealt a blow at his money the idolatry became apparent and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions had the man; they possessed him and controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held

in bonds by love of money. But covetousness is idolatry, and no idolater can enter the Kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood, and the masterhood of the Lord!

We ascend a step higher, and consider our Lord's teaching as to the *law of recompense*. "Give, and it shall be given unto you" (Luke 6:38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

It can scarcely be said by any careful student of the New Testament that our Lord encourages His disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. Instance George Muller, conducting for over sixty years enterprises requiring at least some hundred and twenty-five thousand dollars a year, and William Quarrier and Hudson Taylor, and D. L. Moody and Dr. Barnado. Such servants of God, holding all as God's, spending little or nothing for self, were permitted to receive and use millions for God, and in some cases, like Muller's without any appeal to men, solely looking to God. This great saint of Bristol found, in a life that nearly rounded out a century, that it was safe to give up to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

Kindred to this law of recompense is the law of *superior blessedness*. "It is more blessed to give than to receive" (Acts 20:35), which quotes the words of our Lord, though they are not found in either of the Gospel narratives. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefitted; but what I may give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which fill the spring itself.

Computation by Comparison

We rise a step higher in considering God's *law of computation*. How does He reckon gifts. Our Lord teaches us that it is by *comparison*. No one narrative is more

telling on this theme than that of the poor widow who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than any of the rest, because, while they gave out of a superfluity she gave out of a deficiency— they out of their abundance, she out of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing? The two mites "make a farthing". He Who, as the superintending Providence of Nature, watches the fall of a sparrow so that "one of them is not forgotten before God," also, as the overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mites are not forgotten.

He tells us here how He estimates money gifts—not by what we *give*, but by what we *keep*—not by the amount of our contributions, but by their *cost* in self-denial. This widow's whole offering counted financially for but a farthing—a quadrant, equal to four mills, or two-fifths of a cent, as three-fourths of an English farthing. What could be more insignificant? But the two mites constituted *her whole means of subsistence*.

The others reserved what they needed or wanted for themselves, and then gave out of their super abundance. The contrast is emphatic: she "out of her *deficiency*", they "out of their *supersufficiency*".

Not all *giving, so-called*, has rich reward. In many cases the keeping hides, with God, the giving. Self-indulgent hoarding and spending spread a banquet; the crumbs fall from table, to be gathered up and labelled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in Heaven.

We ascend still higher to the law of unselfishness in giving. "Do good and lend, hoping for nothing again" (Luke 6:35). Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to his table those who will invite him again, is simply as if a kindness were done to a business for boldness in asking a simple favor when needed. This is reciprocity and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded,

perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

Sanctified Giving

Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—*association gives dignity to an offering* (Matt. 23:19). If the cause to which we contribute is exalted, it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity. A discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with his worship, and the whole calendar of fasts and of feasts moved round it. This gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them. Giving becomes an act of worship when it has to do with the altar.

Another law of true giving is that of transmutation. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9).

Mammon here stands for the equivalent for money, practically worshipped. It reminds us of the golden calf that was cast out of the earrings and jewels of the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and coined into Bibles, churches, books, tracts, and even *souls of men*. Thus what was material and temporal becomes immaterial and spiritual, and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite—that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he had made immortal friends, who, when he fails, receive him to everlasting habitations. May this not be what is meant by the true riches—the treasure laid up in Heaven in imperishable good?

What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, "in righteousness", will be seen as transfigured—not only the Magi's gold, frankincense, and myrrh; and the alabaster box of ointment of spikenard, very

precious; and the houses and lands of such as Barnabas; but fishermen's boats and nets; the abandoned "seat of custom"; the widow's mites; and the cup of cold water—yes, when we had nothing else to give, the word of counsel; the tear of pity; the prayer of intercession. Then shall be seen both the limitless possibilities and the "transcendent riches" of consecrated poverty.

Never will the work of missions, or any other form of service to God and man, get the help it ought until there is a new conscience and a new consecration in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation and devises flimsy pretexts for diverting the Lord's money to carnal ends. The few who learn to give on Scriptural principles learn also to love to give. These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually—there is no period of drought.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough" and to "restrain them from bringing" (Ex. 36:6). So far as known, this is the solitary historic instance of such excess generosity. But should it not always be so? Is it not a shame and a disgrace that there ever should be a lack of "meat in God's house"? When His work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely His unspeakable gift should make all giving to Him a spontaneous offering of love like that, like Mary's, should bring its precious flask of spikenard and lavish its treasures on His feet, and fill the house with the odor of self-sacrifice!—From Revelation.

Holy Ghost Power

IT COSTS MUCH to obtain the power of the Spirit. It costs self-surrender and humiliation and the yielding up of the most precious things to God. It costs the perseverance of long waiting and the faith of strong trust. But when we are really in that power we shall find this difference, that whereas before it was hard for us to do the easiest things, now it is easy for us to do the hardest things. James Hervey, the friend of the Wesleys at Oxford, describes the change which took place in him through his anointing by the Spirit: that while his preaching was once like the firing of an arrow, all the speed and force thereof depending on the strength of his arm in bending the bow, now it was like firing a rifle ball, the whole force depending upon the powder back of the ball, and needing only a finger touch to let it off.

—A. J. Gordon.

Foreign Missions

How They Feel About It

THE FOLLOWING letters, received while in Africa, may help you to understand our young teachers and to pray for them better.—M. C. K.

FROM A YOUNG GIRL WHO HAD JUST FINISHED TEACHER TRAINING AT MATOPO:
(The letter is beautifully printed).

Matopo Mission, Bulawayo,
December 8, 1938

My dear Teacher,

Our school days have come to an end, we shall no more be called student but teacher. O how I wish to return to school as a student. When I think of the step I am going to take next year, I am sure I do not know what I will do. The hardest thing for me is this: there will be nobody to help or encourage me to be strong, there will be no library where I can get books to guide me. I will face teaching and leading the children and the old people to walk in good ways and to be better Christians, yet I myself need to be taught how to live a good life in the presence of God.

Our motto was "In God we trust," although I find everything very hard for me, but I trust in God to lighten my burden. And I would like you to pray for me as I go out to teach.

Your student,
Rhoda Mlilo

FROM ONE WHO HAS BEEN TEACHING FOR SOME MONTHS:

Mtshabezi Mission, P. B. 103
Bulawayo, S. Rhodesia
September 9, 1940

Dear Nkosazana,

I received your letter a few months ago, that pleased me very much indeed for I like to hear from old friends and teachers, for it does show that they are living.

This year the weather seems very funny down here. One day comes up with a wonderful heat and the next day one has to put on more blankets because of cold, one cannot understand but God knows.

The days seem to be passing more quickly than those of the last term, and we are drawing near the close of our school again, but my Std. three seem to get nothing of their arithmetic.

There are times when I say that my work is of no use in this earth, but there quickly flashes in my mind this verse, Know that your labour is not in vain in

the Lord. So I still have a wish of carrying on indeed, Nkosazana.

With Love,
Rachel Mpofo

Witnesses in the Brethren in Christ Church in India

K. Lucille Engle

AFTER MORE than twenty-five years of Mission work in North Bihar, India, you must expect there are some staunch members of the church. Greater than this, you are hopeful there are some genuine Christians. You need not be disappointed, for God has redeemed some of the Indian people and they are His own.

We missionaries mingle with our Indian brothers and sisters and thereby see their lives and hear their testimonies. Many of you have longed to visit the Mission field, but distance divides and thus your longings are unfulfilled. Knowing that you desire to be closer to your brothers and sisters in India, we have asked some of them who are engaged in different phases of work to witness for you. Were this the only testimony that these souls had ever given, we might question the sincerity of it, but we have heard some of them many times when they clearly gave forth the gospel message.

The first witness to come before you is Bro. Samuel Rai. Bro. Rai is a spiritual member—yes, a man whose life rings true to his testimony. Several months ago Bro. Rai and his family were stationed at Begu Sarai. There he is pastor of a small group of Christians and he and his wife have daily opportunities to work for their Christ.

While translating Bro. Rai's short article, there was real inspiration and warmth which came to my spirit and I hope that your spirit too may be warmed as you read his heart-given testimony. It follows:

1. WHY I AM A CHRISTIAN

I Tim 1:12-16

"This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:15.

I am very happy that I accepted Christ and became His disciple. Jesus Christ was very merciful to me when I was a sinner and freed me from sin, Satan's kingdom, and all his powers. At first I was in Satan's slavery and was full of every kind of sin. My mind was unpeaceful and I was not happy. I had wandered far away

from God and did not wish to hear or read the Word of God. I thank Jesus Christ that He did not leave me, but troubled my heart more and more and made me restless. Because of this I came to Christ, put my trust in Him, and earnestly implored and asked forgiveness for all my committed sins.

Jesus has shown great mercy to me. He has forgiven all my sins and iniquities. Through His precious blood, He has blotted out all my sins and uncleanness which I had committed against Him. He has given me abundant joy, happiness and peace. He has restored my soul. He has given me a new life. Now I can extol Him, now I can testify for Him. He has brought me into His marvelous light so that now I can recognize Him and commune with Him. I can recognize His voice. He has given me a new hope and a great faith so that I believe all his promises. Now I am immersed in His love.

The work which even a sage, holy man, medicant or saint could not do, Jesus Christ did for me. Now I experience Christian joy in this life, because I found Jesus and He found me. Now I am one of His

Ever since I became a Christian He has constantly protected and helped me. He upholds me in every condition. He feeds me spiritual food and goes with me.

Formerly I loved sin, was steeped in sin, but now He makes sin appear very horrible; the very personification of death, and abominable to me. I bless God very much that He has delivered me from all these sins. He has appointed me an heir with Him in His heavenly kingdom.

Finally, in being a Christian, I am highly blessed. Although countless times there are sorrows and troubles, also temptations; nevertheless, through Jesus Christ I am victorious over all obstacles. Jesus Christ is everything to me. May His exaltation, honor and glory continue forever. Amen.

Samuel Rai, A servant of Jesus Christ.

Christ Died for Me

IT IS SAID that the late Bishop of Durham, who was one of the wisest and greatest men that the English Church has known, who wrote so learnedly and preached so magnificently, during his latter days was afflicted with a long and serious illness, and so retired a great deal into quiet. His friends thought that he must be studying up some great theological theme such as he had given his life to defending and expounding. When they asked him what he was thinking of, he said: "There are three or four great truths that I keep thinking about and praying over all the time." The great man came back, from all his wanderings in philosophy and theology and science, to just two or three of these great truths having to do with our salvation, and this is one of them—Christ died for me!

—Arthur T. Pierson.

Autumn's Impressive Season

WE ALL APPRECIATE the opportunity to enjoy the works of nature. The broad canopy of the heavens above us and the beauty and majesty of the mountains in the distance, ever reminds us of the great Creator of the heavens and the earth, whose wisdom we adore. The beauty of earth and sky forms a picture gallery of God's own making.

From nature we turn to nature's God, and the Psalmist was moved to say, "What is man that thou art mindful of him?"

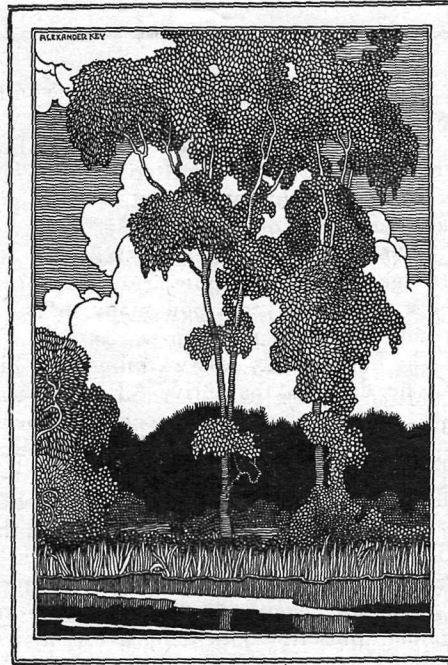
Whatever has a tendency to teach us how little we are and to quell the spirit of pride within us brings us a step nearer to God. The harmony and order of God's creation are beyond our comprehension. In the Garden of Eden there was perfect harmony and accord. The Lord blessed the earth and there was no need to till the soil nor to sow the seed. In God's order nature produced and sowed the seed without man's labor. Man's disobedience broke the harmony, and the entrance of sin brought the curse which has caused thorns and thistles to cumber the ground. Hence man must earn his bread by the sweat of his face.

The ground was cursed for man's sake, necessitating him to be watchful and diligent that the good and useful plants be not choked and destroyed. In mercy the Lord promised that seedtime and harvest should continue, and His promises do not fail. The ground must be broken, the soil cultivated and the seed sown in the proper season; this is man's work. All growth, however, depends upon the blessings of dew, rain and sunshine. Man may plant and water but God alone giveth the increase.

In God's providence the time is now here to sow the seed for another year's fruiting, since the earth is not fruitful of itself to bring forth good fruit as God had designed from the beginning. The trees and vines so fruitful in their season now show the marvelous coloring of crimson and gold, the crowning glory of the passing year. The migration of the birds and the shortening of the days remind us of the changing seasons and we note the wisdom of God's providence. "O Lord, how manifold are thy works, in wisdom thou hast made them all. The earth is full of thy riches."

The same order is observed in the spiritual, as in the natural life. The good seed is sown in every heart and, "The grace of God that bringeth salvation hath appeared unto all men."

It is God's order that this seed should be fruitful. But since the enemy has succeeded in sowing tares, the tender growth of the Spirit needs care that the good seed is not choked. If God's spirit is rooted



in a penitent heart the enemy cannot destroy the life.

Even in the year of drought the fruit will not fail, because faith lays hold of the promises. The dews which fell upon the mountains of Jerusalem caused them to be fruitful in rich pasture. They were typical of the blessings of the Holy Spirit descending upon humble prayerful hearts. "The dew of Hermon and as the dews that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forever more."

Autumn Thoughts

A feeling of sadness steals upon us when we view the gradual decline of the glorious summer, and see the evidence of decay in the gorgeous beauty of Nature's face. The luxuriant foliage of the trees and shrubs have turned to the "sear and yellow leaf" and they fall to the earth to decay. The beautiful flowers which adorned the landscape are blighted by the frost and they fade and die. These pensive autumn days impress us, as we grow older, that we, too, are rapidly approaching the winter of human life and are nearing the great harvest at the end of the world.—Selected by Menno Light, Palmyra, Pa.

The House of Friendship

A FEW MONTHS ago a Ukrainian Catholic was searching for a Bible. He went to the Golden Rule Book Store and asked for a Bible in his own language. The clerk told him to go to the House of Friendship and there he may receive one. On his

arrival there he was surprised to learn that the superintendent could speak to him in his own language. After this interview he went home and gave the Bible to his wife. She was happy and read it until the morning hours. When we visited her the following week we had a Bible reading together. Pointing her to Romans 3:23 and John 3:16 she threw up her hands and said, "This means me." She acknowledged Christ as her Saviour that afternoon and has been growing in grace ever since. She with her husband and their little girl of nine have visited the Mission and attended several services since.

A Reformed Jewish woman phoned the Mission for domestic help. This gave Bro. Cramer an opportunity to give her the gospel. She became interested and asked many questions. She is a seeker now and is burdened for her husband. When visiting her again we found her very happy in having learned a scripture verse—Psa. 40:6. She phoned since and repeated it over several times. Then she said, "It is so soothing." Please pray for this woman.

A deaf and dumb Jewish patient when approached about the promised Messiah said, "I know Jesus is the Messiah. Tell me, how do you pray to Him?"

A transient who had hitch-hiked all the way from Vancouver, B. C., came to the Mission and asked for a meal. He was on his way to his uncle's home near Sarnia to be employed on his dairy farm. He had spinal meningitis a few years ago which left him deaf and dumb. Here is what he wrote for us: "I have always believed in the Lord since I became twenty-one years old. I had no trouble at all from Vancouver to North Bay. When I reached North Bay I had my pack stolen, and all the clothes I had with me were in it; also my Bible. I only hope the fellow that took it will read it. It may change his ways. I am a Baptist in religion. My father was killed in France in 1916. Mother was remarried and divorced. I am alone to paddle my own canoe. I meant to pay you a little for this meal. I wasn't asking for relief. I do thank you for all good wishes and for your kindness. May your good work be known far and wide, and may the Lord always take care of you."—Selected.

It was not enough that Christ should deliver us from the condemnation and penalty of sin; He has also redeemed us to Himself, to be a people for His own possession, so that we should become his bond servants and slaves. Ah, what a claim is this, that He should be able to put His hand on each of our members and say, "This is Mine; I purchased it for Myself and to use it at any prompting but Mine is sacrilege."—F. B. Meyer.

Our Young People

The Lord's Pay-Day

Nellie L. Harrington

THE MORNING was cold. Not one of those bright, snappy, tingling cold days that sends the blood coursing swiftly through the veins. Instead it was a sodden, soggy, freezing chill that penetrated to the very marrow of the bones.

The furnace fire was almost out. The kitchen stove smoked when it was lighted. "What else?" wondered the Rev. Clark Dobson.

He was not long in finding out. A faint call from the bedroom brought him into his wife's presence.

"I'm sorry, Clark," she said weakly, "but I'm afraid you'll have to get your own breakfast this morning. My head aches so I can't hold it up. I've tried a couple of times and I get so dizzy. Maybe—after a while—" and she closed her eyes.

"You lie right still," her husband urged sympathetically. "I'll make you a cup of tea and you'll feel better."

"Hot water will be all right," faintly.

He glanced at her and knew without asking that the tea was all gone. They had almost forgotten the taste of coffee. Hot water might be stimulating, but it was pretty thin.

Well, if she did not get up she would not know how chilly the house was. Perhaps that headache was a blessing in disguise after all.

Scarcely had he finished his meager breakfast when a neighbor boy entered.

"Mr. Dobson, here's a telephone message for you. Ma wrote it down cause she thought I couldn't remember it. But I do. They's a man over to Leland that's bad sick and you are to come right away."

"Right, so far. And what is the name of the man?" the minister asked with his eyes on the note.

The boy opened his mouth—closed it. Looked down at his toes and then out of the window. "Didn't Ma write it down?" he finally blurted.

"Yes, she wrote it down," smiled Mr. Dobson. "I wondered if you remembered it all. I thank you for coming over, and please thank your mother for taking the message." And the boy was gone.

"What is it, Clark?" called his wife.

"Good old Brother Shaw, over at Leland, is worse and has sent for me."

"At Leland! Twenty miles in this snow! It would be. Are the roads open? They weren't last week."

"Yes, I think I can get through all right.

I hate to leave you alone when you're sick."

"I'll be all right, I think. I feel better already. I'll get up after a while."

"Well, don't hurry about it." He might have added, "You'll be warmer in bed." But she knew without his saying it. Strange, when two people share their lives for a period of years how many things it is unnecessary to put into words.

The house really was warming up a bit, but he dreaded that drive. His car was old. He had bought it second hand. It had served him well, but it was getting older all of the time and he could not afford all the repairs it needed. It had never been equipped with a heater and the cold found plenty of crevices. At this, it was warmer—and faster—than the buggy that his preacher-father had used, he reminded himself. But—defensively, his father had not covered the distances that he himself did every week.

If he could only afford a new car. But there was no use thinking of that when they couldn't even buy tea and coffee, for the table. And he sighed.

Once on the road Rev. Dobson was conscious that his light-weight overcoat was scant protection from the weather, and as his teeth began to chatter he hoped he would not take pneumonia from the trip. Why was he going anyway?

The question startled him and he realized that he was as poor a messenger as the little lad had been. He was supposed to carry hope and spiritual consolation to a dying man and it looked as though he too, had forgotten the important Name—the Name of his Lord. All of the morning his eyes had been literally glued upon himself—his discomforts, and the material things that marred the pleasant side of his life. What did these petty things matter? They hadn't really suffered for necessities. Twice the coal bin had been empty, but each time before the fire had gone out he had either received coal or money with which to buy it. So they had kept warm. And while the food supplies had been low, yet they had never entirely missed a meal. He did need a heavier coat, but perhaps the Lord would so bless his heart that it would warm his body!

This life was hard on Martha, though. He could see that. But she never complained. She was loyal through and through. She loved the promises, and believed them, too. And she willing shared the privations of "hard-scrabble" circuits.

This was their third year at this place, and while the improvement had not been

at all spectacular, he had been able to report a gain each year.

This Leland place, where he was going, had been added to his charge during his stay. This good Brother Shaw had held on in prayer and faith and work, together with what cash he could spare, until a class had been formed and a church house started. The basement was finished and roofed, so they held services in it. The Lord had signally blessed. But how could these people give very much to the preacher? The same dollar would not buy lumber and pay the minister's salary! And the lumber must be bought.

But what would they do now without Brother Shaw? He had been such a standby. Of course, heaven would be richer, and perhaps—just perhaps—his mantle would fall upon another. It was to be fervently hoped that such might be the case.

Thus musing the minister reached Leland and Brother Shaw's home. He had forgotten the cold, nevertheless he was chilled.

"His coat is altogether too thin for this weather," said the sick man's son, Thomas, to his wife, after the preacher had been ushered into the sick room. "Why not give him Dad's?"

"What would your mother say?"

"We'll see. Mother, what would you say to giving Dad's coat to Brother Dobson? See how light this is. It is only a top coat. He was almost frozen when he got here. His old car is so cold, too."

"Why, yes. It will be all right with me. Father will never need it again, and I know he'll be glad for the minister to have it. I believe the gloves would fit him, too."

"See if the galoshes are his size. I am sure he didn't wear any," suggested the son's wife. So they planned for the minister's comfort.

That individual spent a precious hour with the dying saint and his own soul was uplifted. He felt as if he had caught a glimpse of the pearly gates swinging ajar. He remembered a verse of a hymn that had been sung at his grandfather's funeral years ago. It was:

"My latest sun is sinking fast,

My race is nearly run

My strongest trials now are past.

My triumph is begun.

Oh, Come, angel band! Come and around me stand.

Oh, bear me away on your snowy wings

To my immortal home."

The veil between the mortal and the immortality seemed very thin and he was very conscious of the presence of the Comforter in this hour. The cares and afflictions that had weighed down his spirits seemed very remote. With Paul they seemed "but for a moment."

In this exalted mood he stepped from the sick room. He picked up the worn topcoat, but Mrs Shaw was at his side with a warm fur coat over her arm.

"Here, Brother Dobson, try this on."

"This?" he recognized the garment instantly.

"Yes, this," she insisted. "Father will never need it again. And you do. The Lord's servant should be protected in this wintry weather."

Tears started to the minister's eyes as he slipped into the warm overcoat. It was a perfect fit.

"The gloves are in the pockets," she said simply.

"Those, too?" For the life of him he could not have added another word—then. His voice was husky and there was a lump in his throat. She nodded.

Then came Thomas Shaw. "Brother Dobson, what size shoe do you wear? I wonder if these galoshes would fit you. Snow and slush are so cold on the feet."

Clark Dobson could bear up courageously under privations. They seemed to challenge the strength of his spiritual manhood. But—somehow—material blessings caused him to crumple.

"I don't know—why you are all so good to me," he stammered. He blew his nose hard and tried desperately, to swallow those troublesome tears.

"Because you are good to us. It was a long cold drive to come over here to see father. It is little enough any of us can do, but we would rather you would use these things than any one else we know," said the son.

"May the Lord richly bless you all," said Clark Dobson fervently, and went on his way, warmed and cheered. This gift would mean so much in his service for the Lord.

Later Martha saw a fur clad figure entering her kitchen door and she recognized her husband.

"Clark! Where did you get those?" she asked in amazement.

"It is the Lord's payday. That's all I know," he answered. And then he explained.

"Thank the Lord! Maybe He knows the only way to keep us faithful is to hold us down to absolute dependence upon Him. If we once became prosperous and allowed to live on Easy Street we might forget Him like a good many do. He's promised to supply our 'need,' and you surely needed these things."

"Yes, I did. I wish I might have a new car, but I suppose He knows there are still several hundred miles in the old machine. I can't honestly say I need one yet."

Privately his wife disagreed, but she said nothing.

Presently he went on, "Martha, you know how anxious Brother Shaw has been

to have his son come into our church?"

"Yes, and he hasn't been at all interested, so far as I can see."

"It looks to me as though this is going to help in winning him. Both he and his wife were quite concerned over my comfort. Oh, I forgot, he handed me an envelope as I came out of the door. Said I wasn't to open it until I got home. Probably some facts about his father's life from which to write up the obituary. Where did I put that? Oh, yes. In this outside pocket here," and he settled down to read it.

Martha was tenderly stroking the soft fur on the new coat and lifting her heart in gratitude to the Heavenly Father who had so graciously supplied it just when it was most needed.

A low exclamation from her husband caught her attention. He sat staring at a paper he held in one hand and in the other was money!

"Clark! What is it?" she cried breathlessly.

"You—see!" he said with an effort. And she did see that the bill had "20 Dollars" on it. She sat down weakly, and the tears dimmed her sight, but quickly she recovered herself and reached for the letter. Money must be accounted for! "What does it say?" she demanded.

It was brief: "Dear Brother Dobson: For some time I have known that my father wanted me to come into the new church organization with him, but I was not willing to meet the conditions. But this morning I promised the Lord and my father that I would take the narrow way, and all that it involves. And I promise you that I will catch the torch that is falling from my father's grasp and in Jesus' Name I will carry on. The enclosed is a token of my good faith.

"In Christian love,

"Thomas Shaw."

"The mantle of Elijah . . ." quoted Martha softly.

Her husband nodded. "It is the Lord's doing and it is marvelous in our eyes. Let us thank Him." And they did.

Although the weather was just as cold, and sodden and soggy and the skies as gray, there seemed a veritable flood of warmth and sunshine in that home.

They restocked the larder and at supper time he said, "Oh, but this tea is good!"

"And there is sugar in it, too," said Martha in a tone of satisfaction. "The Wise Man said 'To Him that soweth righteousness shall be a sure reward.' You've been sowing and sowing, and isn't this the reward?"

"I think we might call it that."

"I believe I enjoy the Lord's pay days," she said happily.—S. S. Banner.

"Give ear to my words, O Lord, consider my meditation." Psalms 5:1.

Something to Think About

(Continued from page 319)

good or will it be bad? Will it be Christward or will it be, God only knows where? We have uttered nothing new, nothing profound, but simple everyday facts, so simple indeed that we often forget them.

May God bless our Sunday school scholars, especially each little learner, with unshaken convictions and then give you, my friends, the glorious privilege of guiding these little feet into paths of Life.

After reading the following item "Commandments in Jail" taken from a current news weekly, we believe the truths so effectively presented by Bro. Patfield will take on added significance.

COMMANDMENTS IN JAIL

In Chicago's Cook County jail young men are becoming acquainted with religious truths for the first time in their lives. Here, where every inmate has broken at least one of the Ten Commandments, are youths who actually did not know such a code for conduct had ever been drawn up. So Warden Frank Sain and Chaplain Ernest Kaufhold discovered when classes were inaugurated in the jail several weeks ago.

The inspiration for starting this course was supplied indirectly last month by Bernard Sawicki, a 19-year-old who had just confessed to the slaying of four men. When he confessed also, "I never had a prayer-book in my hands," the warden promptly ordered religious classes to be held along with the required school curriculum for boys under 21. "You'd be surprised how it has improved the morale," he said. "There are about 130 boys getting the religious education—for most of them the power of religion is touching their lives for the first time."

Questionable Syntax

EVEN GREAT preachers of the past sometimes used bad grammar, and with little or no impairment of the effectiveness of their preaching. Spurgeon sometimes violated good syntax, as when he wrote of a certain minister: "Being sent on the circuit plan to a certain house on Saturday night, to be in readiness for preaching on the Sunday, the good woman, who did not like the looks of him, sent him round to the kitchen." He meant, of course, that the minister was "sent on the circuit plan," etc.; but his syntax says the woman was. Such errors are frequent in the speech of preachers. Excusable in Spurgeon's day. Sometimes now. But today bad diction both marks the man and mars his message.

—The Christian Thinker.

OUR SUNDAY SCHOOLS

OUR MOTTO FOR 1941: Every member of the School in his place, on time, striving toward the ideals of a 100% Sunday School.

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

Relative Merits of the Uniform and Graded Sunday School Lessons

J. H. Martin

THE UNIFORM LESSONS have been used in almost all of the Sunday schools until recent years when a number of them have adopted the graded lessons. Each series has its merits and we want to give them proper recognition.

Some advantages of the international uniform lessons:

1. Because the entire Sunday school uses the same lesson, the opening and closing exercises can be adapted to fit in with the lesson and thereby emphasize the truths of that lesson. Especially is this an advantage in a small school where all meet for the same opening worship period.

2. When all classes in the School are studying the same lesson, the problem of supplying teachers and filling vacancies is much less difficult than in a case where four or more different lessons are being studied by the various classes.

3. The practice of studying the lessons together as a family in the home is more likely and more effective when all are interested in the same lesson.

4. Because all schools and all ages of pupils using the uniform series have the same lesson a certain Sunday, a visitor can drop in at any time and be prepared to help discuss the lesson.

5. Frequently during the week reference is made to the lesson of the previous Sunday. Those who are in touch with the uniform lessons can better appreciate and help discuss the thoughts involved.

6. The lesson material of the international series is edited by qualified persons who are careful to avoid any teaching which is contrary to the doctrines of the church.

On the other hand, the all Bible graded lessons have benefits which are not found in the uniform series:

1. They furnish more Bible knowledge to the pupils. The uniform lessons cover about 35% of the Bible in a period of six to eight years and then repeat themselves. The graded lessons cover nearly the entire Bible in a course extending over a period of fifteen years. A pupil attentively studying the uniform lessons for the first fifteen years in Sunday school with the help of a teacher who is capable of adapting the lesson, will obtain a fair knowledge of the Bible. With graded series, if the same in-

terest is manifested in the 780 lessons which are provided for the same number of years, the pupil will have a better knowledge of the Bible than can be obtained anywhere today outside of a Bible Institute.

2. The subjects of the lessons of the primary children are better fitted to the ability of the children to be taught. Teachers of children of six years of age are not expected to adapt to them the same lesson other teachers are teaching to individuals six years and older.

3. More emphasis is put on expression on the part of the child. Interesting work is given for the children to do which aids much in their retaining the lesson.

4. The graded lesson series meets the needs of the teen age pupil by furnishing new lessons especially fitted to him. By selecting material from the unexplored portions of the Bible, these lessons sustain interest during this critical period when 65% of the girls and 75% of the boys drop out of Sunday school.

5. At the period of life when young people are pliable and awakening to the need of personal acceptance of Christ, the lessons center upon the theme of the new birth and seek to lead youth to make this wise choice.

(The foregoing is a summary prepared by Bro. Martin on the topic discussed by him on the S. S. Program at last General Conference.)

What is the Matter With Our Sunday Schools?

P. J. Wiebe

JUST AS SOON as some people see this heading, they will wonder what is wrong with the writer of this subject. Because according to the idea of some people, our Sunday schools are all right, there is nothing the matter with them. The purpose of this article is not to find fault or to criticize, but rather to stir up our pure minds by way of remembrance and to point out a few places where we could make some improvements. I realize that we have an army of noble young men and women who every Sunday stand before their classes and do the very best that they know how to instruct the rising generation in the precious Truths of God's Word. And God forbid that I should criticize them. However, as we look at our Sunday schools in the light of eternity, I believe we shall come to the conclusion that certain improvements could be made.

Before we discuss the improvements, let us explain the purposes of the Sunday school. Deut. 6:6, 7 says as follows: "And these words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children." That is one of the purposes, to teach the Word of God to the children. The next purpose is to lead them to Christ. As Paul says to Timothy, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." II Tim. 2:15. The Scriptures, properly applied, will lead people to Jesus Christ. The third purpose is that our young people may be trained as workers for the church.

If our Sunday schools are 100 per cent efficient on these lines, then we can truly say there is nothing the matter with them. However, if they are not 100 per cent efficient, then there is room for improvement.

I do not wish to be harsh. I do not want to criticize unjustly, neither do I want to discourage any Sunday school worker, but from my personal observation I know that a number of our young people who have attended Sunday school for years, know very little about the Word of God. If you doubt my statement you make a test. Ask the following questions and see how many young people will get 100 per cent:

1. Quote the first verse of the Bible?
2. Who was Seth? Enoch? Noah?
3. Name Abraham's two sons.
4. Name the twelve sons of Jacob.
5. How long did Israel wander in the wilderness?
6. Who was Joshua? Caleb? Samson?
7. Where was Christ born? Who were His parents?
8. What was His first miracle?
9. Who wrote the four Gospels? Who wrote the Acts of the Apostles?
10. Name five of the Pauline Epistles?

Pupils between the ages of twelve to twenty years should be able to answer these questions. If they cannot do that the teaching has not been 100 per cent proficient. If you do not care to use these questions use ten other questions with the same degree of difficulty.

It is a sad fact that so many of our young people who have attended our Sun-

day school for years are still unsaved. And saddest of all, some have gone so far into sin that there is very little hope of their salvation. I do not wish to criticize the teachers nor the Sunday schools, but as long as this condition exists, we must admit there is something the matter with our Sunday schools.

How about the third purpose of the Sunday school, is that 100 per cent efficient? I am afraid not. Right now the church is badly in need of workers and no one is available to fill the needy places. I wish to state, however, that I am glad for what the Sunday school has done along this line, but we need many more workers. Within the last thirty years the church has launched out on an intensive program of mission work, carrying the gospel to foreign fields, the slums of the cities and the neglected rural sections. I am glad for this program of spreading the gospel. However, if we want to carry on the work that we have started, we will need many more workers, and the Sunday school is a good place to prepare them.

If you are a Sunday school teacher ask yourself the following questions: Do my pupils know the Word of God? Are they saved? If so, are they working for the church? If you have to answer these questions in the negative, do not be discouraged. But ask the Lord to help you to lead your pupils to Christ and to make them workers in His service.

Before I close this article I want to mention a few other items where our Sunday schools could be improved. It would be a great help if we had better equipment. An ideal place for a Sunday school is a church that has a separate room for every class. Very few of our churches are thus equipped, and we have to do the best we can under the circumstances.

Second, there is a lack of cooperation between the parents and the Sunday school. Some parents assume an attitude of indifference toward the Sunday school, while some take an attitude which almost borders on hostility. That makes it hard for the teachers, and works untold harm on the pupils. I know of instances where parents openly opposed the teachers and it proved no blessing for the children. If any of the readers of this article are guilty of such offenses, remember you make it unpleasant for the teacher and sin against your own children.

Third, there are so many things discussed in some Sunday schools that do not pertain to the lesson at all. How do you expect your pupils to learn the Word of God when both teacher and pupils talk about almost everything else except the lesson? The teacher should not allow it, but should stick to the lesson.

Fourth, I think there could be some improvement in the preparation of teachers. However, this is a very delicate subject. I do not wish to discourage anyone,

who has not had an opportunity to get an education. If you are one of those, do the best you can, prepare your lesson carefully every Sunday, ask God for wisdom and guidance, and you may accomplish more for God than some who have a higher education than you have. Hence be encouraged.—Petersburg, Ont.

Something to Think About

H. J. Patfield

THERE ARE 1,362 teachers of various talents in the Brethren in Christ Sunday Schools. On these 1,362 individuals rests a tremendous responsibility. Taking for granted that of this number 681 are engaged in the teaching of adults, whose minds are framed and whose opinions can be changed or varied but little if any. It is toward the remainder that we would endeavor to offer a few words.

We have, no doubt, all seen the maxim:

"Life is just before you,
Like the driven snow;
Be careful how you tread it.
For every step will show."

With humble apologies to the author one can safely say:

"A child is just before you,
Its heart and mind aglow;
Be careful what you teach it.
For every mark will show."

It is because of this tremendous fact that your task is so important and we would endeavor (not because of learning or any claims to any gift) to set forth a few things for our consideration. First, let us notice that we are dealing with a mind at its most delicate stage. There is a religious organization in the world who have said, "Give me a child until it is seven years old, and we care not what you teach it afterwards." They have capitalized on this to such an extent, well, just try and convince one of its devotees and find out. The tragic fact is, the Protestant church has just awakened, only to find thousands of people, bowing at Rome's altars, because of a cleverly applied teaching in youth.

But we have still a greater example in modern life. It has been said that in 1933 Adolf Hitler, Dr. Goebbels, and others were seated together discussing their future plans. Hitler had just spoken of his dream of world domination. Goebbels, perhaps not quite sure of its accomplishment, said he doubted if it could be done, to which Hitler hastily replied, "Give me the youth of Germany and I will have all Europe at my feet in ten years." Do we need to say more? This is 1941. Poland, Denmark, Holland, Belgium, Norway,

France, Yugoslavia, Lithuania, Estonia, Latvia, and Greece, all bear striking testimony to that proud boast, and pregnant statement, "Give me the youth of Germany."

Yes, beloved, did not our Lord say, "The children of this world are wiser in their generation, than the children of light." These two systems, one religious, the other political have stood at the gateway of life and piped a tune acceptable to youth, leading thousands down the road to ruin. May God grant us the grace to see this point and then with every legitimate means, use it to the utmost advantage.

Secondly, let us notice that the function of memory is here, alert and keen. There are scenes of childhood that one wishes could be erased. It was the writer's misfortune to absorb the damning influences of the movies, while in these formative years. What scenes of corrupted love, what murders, stealing, lying, and knavery, can be recalled from memory's archives. Yes, my friend, early memories cling, and early impressions are vital. Among the treasury of the memory of our boys and girls we would desire nothing better than the face of a chaste, discreet holy woman, adorned in the attire of a Brethren in Christ, crowned with the glory of a prayer veiling. Or, perhaps a man, sober, just, temperate, attired as becometh holiness, whose life and action are a benediction and whose memory is a rebuke, should they wander into error. Since memory is so active, forget not to use it, to the highest benefit of these little ones. The story is told of a little girl in a Western Canadian Vacation Bible School, who memorized 275 verses of Scripture in three weeks. Shortly after, this same little girl was operated on for appendicitis, and when recovering from the effect of ether was heard to pour forth a torrent of Scriptures for doctors and nurses and all to listen to. Beloved, consider this and may God give us wisdom to preserve the memory of childhood for Christ and the church.

Thirdly, let us remember this is the great age of imitation. Many a good soul having won the respect of a scholar, has been so unwise as, by a single action afterwards, to blight and disappoint one who tried to imitate. Have you ever noticed some little chap proudly boasting that he is some favorite of the screen or radio, trying his best to imitate their voice or actions? Somebody will be the hero or heroine of every child, and it might just as well be you.

Now, let us sum up. The 681 Brethren in Christ Sunday School teachers have placed in their hands, week after week, year after year, these little plastic pieces of humanity. Their homes will leave its mark on them. So will their associations at school, and so will you. But, beloved, the question is, will that indention be

(Continued on page 317)

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