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# EVANGELICAL VISITOR

Volume LVI

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Number 3

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*Vernon L. Stump  
Memorial*



Relief and Service  
Notes



The Indwelling of the  
Holy Spirit

J. L. Brasher



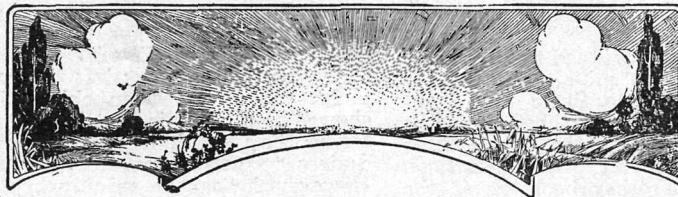
Where Were the 380?  
Albert H. Engle



Foreign Missions



Sunday School Dept.



*Life is Not Finished*

My day's work is finished,  
But life is not done;  
I've passed through the shadow  
Beyond the bright sun.  
To you I am dead, yet,  
My life's just begun  
In God's bright tomorrow.

I've passed through the valley  
Of the shadow of death,  
Exchanging this life,  
For immortal breath;  
Obeying His Word,  
As my Lord hath said,  
"Dispose of your sorrow."

Now building my portion  
To far greater heights;  
Receiving bright day,  
In exchange for dark nights;  
Still laboring on, that  
Yon Heavenly sights  
And joys you might borrow.

Yes, day's work is done  
But life is not finished.  
This more full, new life  
Shall ne'er be diminished.  
To you I am dead, yet,  
My life's just begun  
In God's bright tomorrow.



## RELIEF AND SERVICE COMMITTEE

\* \* \* \*

### Camp Aids in Flood Emergency

During the recent severe floods in the east and in the Ohio River Valley it was the privilege of the Marietta Ohio camp to render aid in Marietta and the surrounding community. Around fifty of the boys gave their services to the evacuation work.

\* \* \* \*

### Assistant General Director Appointed

At the annual meeting of the Mennonite Central Committee Bro. Joseph N. Byler was appointed as Assistant General Director to Brother Henry A. Fast. Bro. Byler will assist in the oversight of hospital units in this expanding phase of C. P. S.

\* \* \* \*

### Camp Briefs

Four boys from the Denison, Iowa camp have recently been transferred to the University of Illinois, Urbana, Illinois, for experimental purposes in a dietary and temperature project. . . .

174 boys are so far assigned to Mennonite camps during January. . . .

**Christian Relations to State and Community** by Bro. Guy F. Hershberger is the new booklet to appear on the Core Course Series on **Mennonites and Their Heritage**. Copies of this and other booklets of the series can be secured from the Mennonite Central Committee, Akron, Pa. for 20c per copy. . . .

A mental hospital at Greystone Park, N. J. will soon receive a unit of 40 Mennonite boys on its staff. Boys from Hagerstown, Md. and Luray, Va. will be chosen. The hospital accommodates 5,000 patients.

Terry, Montana will be the site of a new camp to be opened by the Mennonite Central Committee on January 15. Three carloads of 39 boys each, two from midwestern camps and one from the three Virginia camps will comprise the personnel. The Farm Security Administration is in charge of the work project.

\* \* \* \*

### Mental Hospital Units Functioning Smoothly

After visiting the four mental hospitals (Staunton, Va.; Farnhurst, Delaware; Marlboro, N. J.; Norristown, Pa.) Bro. John H. Rosemann reports that the units appear to be serving satisfactorily.

The boys find the work challenging and worthy of their best efforts. Though the work hours are usually long, the boys seem to appreciate a type of work which permits them to be of service to unfortunate people.

Without exception the hospital superintendents speak well of the quality of service the boys are performing. Public relations are favorable.

Religious life committees organized among the boys are arranging for the spiritual life needs of the assignee group.

\* \* \* \*

### As Others See Us

It is quite common for newspapers to carry stories and pictures which feature C. P. S. camps. Many of the country's leading papers have in some way or other given publicity to the Conscientious Objector.

A newspaper from a large mid-western city recently carried a most interesting story of a Mennonite camp. Throughout its paragraphs it emphasized repeatedly the willingness on the part of the boys to sacrifice and run risks if necessary for the welfare but not the destruction of their fellow-men. It lauded the boys for volunteering to serve as subjects for dietary and temperature experiments. Some of these scientific

experiments are hazardous, it pointed out, but that does not deter the boys. "No call has yet been ignored because of the personal risk often involved."

The fact that the boys even give money for War Sufferers' Relief when they are not earning wages seemed to impress the reporter quite favorably. One Sunday offering in camp amounted to \$38.00. He also referred to the fact that the Church and not the Government stands the costs of camp operations.

Nor did the story overlook some of the deeper meanings of C. P. S. Because of their convictions against supporting war the boys could not assist in the scrap metal drive because the scrap was to be used for munitions. Another point of accuracy was the mention of Mennonite good-will. "The Mennonite objection to serving in wars or armies comes from a conviction that good will and love are the only ways to meet the problems of human conflicts."

All in all, this story left the reader with a favorable impression chiefly because it showed to the public that in a world of suffering the Christian Conscientious Objector desires to serve even at risk or danger. However, he can do so only in a Christian and constructive manner.

This story calls to mind a remark by a college professor regarding the C. O. in Great Britain: "It has been reported that, owing to the tremendous peril connected with mine sweeping in the waters adjacent to Great Britain, such work is never assigned on command but is performed by men who specifically volunteer for the task. Conspicuous among such volunteers have been the British conscientious objectors—adverse to destroying life, yet risking their lives to save life—true heroes and patriots. Similarly, those whom our own nation has, out of regard for religious scruples, exempted from military service may yet come to rank among our bravest and most loyal citizens."

\* \* \* \*

### IS THIS WORK OF NATIONAL IMPORTANCE

The Christian conscientious objector faces a two-fold problem when called to serve the state. (1) He must find a service which his non-resistance conscience can approve. (2) This service must be one which the state needs and desires. So long as he gives his services to Soil Conservation or Forestry Service or to any other agency which is not attached to the military wing of the government his first problem is solved. There remains then the other problem: **Is this work of national importance?**

Government publications point out that fourteen per cent of our land has been ruined by erosion and more than half the land in the United States has been affected in some degree. 740 million tons of soil are dumped annually into the Gulf of Mexico. Enough soil each year is lost from our farms to fill a train of freight cars that would encircle the globe eighteen times at the equator. The Chief of Soil Conservation Service points out that this tremendous loss is not due to any natural catastrophe but rather is due to carelessness and selfish exploitation of land. No nation or race in all history has wasted its precious top soil (as well as other resources) as fast as the United States.

Nor is soil the only gift of the Creator which we have wasted. Our great forests are so abused that the Forest Service esti-

mates that only twenty per cent of them are being managed wisely. What of the eighty per cent?

Still another phase of the waste of our resources can be seen in the decrease of wild-life population. Wild-life depends upon soil and where soil is eroded wild-life must go. It is also pointed out that poverty, farm tenancy, abandoned farm buildings, and tax delinquency result from soil erosion. "Soil erosion brings on human erosion."

In late years our national leaders have recognized the great need for reversing these wasteful trends. Even the masses of our population became alarmed a few years ago when the sky was darkened by dust particles that were blown across the continent and scattered on the decks of ships 200 miles at sea.

What shall be the answer to this problem? Gullies must be checked by dams . . . woodlands must be fenced . . . hills must be contour-furrowed . . . forests must be replanted . . . pens must be constructed. Such undertaking calls for labor and it is at this point that the Civilian Public Service camps enter the picture. The Civilian Conservation Corps camps which have been furnishing labor for much of the conservation work are discontinued, and their camps are being offered to Selective Service for use by Civilian Public Service.

Let the camper who is in a Civilian Public Service camp, as well as those who make possible his being there, realize that this work is something nonresistant Christians can conscientiously do. Also, let it not be forgotten that this work, considered so essential to our country's welfare and security by our government itself, is truly work of national importance.

\* \* \* \*

### BRANCHES OF CIVILIAN PUBLIC SERVICE

Boys in the Mennonite Civilian Public Service camps spend over forty hours each week in some kind of work for one of the Government Bureaus or Services. Here is a list of the different Government branches in which Mennonite boys are now serving:

- Soil Conservation Service
- No. 4, Grottoes, Virginia
- No. 5, Colorado Springs, Colorado
- No. 18, Denison, Iowa
- No. 20, (Sideling Hill), Wells Tannery, Pennsylvania.
- No. 22, Henry, Illinois
- No. 24, Hagerstown, Maryland
- No. 25, Weeping Water, Nebraska
- No. 33, Fort Collins, Colorado
- No. 40, Howard, Pennsylvania
- Forestry Service
- No. 8, Marietta, Ohio
- No. 28, Medaryville, Indiana
- No. 31, (Placerville) Camino, California
- No. 35, North Fork, California
- National Park Service
- No. 39, Galax, Virginia
- No. 45, Luray, Virginia
- No. 55, Belton, Montana
- Bureau of Reclamation
- No. 57, Hill City, South Dakota
- Mental Hospitals
- No. 44, Western State Hospital, Staunton, Va.
- No. 58, Delaware State Hospital, Farnhurst, Delaware
- No. 63, New Jersey State Hospital, Marlboro, N. J.
- No. 66, Norristown Mental Hospital, Norristown, Pa.

\* \* \* \*

### CAN WE FOLLOW CHRIST IN A TOTAL WAR?

As the totality of war continues to press closer and closer, we are almost overwhelmed by the problems of following the

(Continued on page 43)



FOR OUR meditation we shall note several short portions of God's Word. Rom. 5:12, Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all had sinned. Heb. 2:14-15, Forasmuch then as the children are partakers of flesh and blood, he likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. I Cor. 15:54-57, Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.

In this short reading we are told some very important facts that concern us all. We are told that death is universal, inevitable, and inexorable. Some have termed it the "grim monster" since it respects no station in life, has no pity for the loss, sorrow and suffering it causes, by robbing us of our most cherished loved ones; taking without remorse the one who seems most needed for the comfort and help of others. Even God's Word terms it an enemy, the "last enemy." While men are expending all their resources of strength and effort, with uncounted billions of their financial means to overcome their potential enemies of earth, yet through it all this universal enemy continues to wield his unchallenged rule, and takes his cruel toll, the life of every man. Often death triumphs in the very moment when men have gained what they term victory, as in the instance of history, when General Wolfe, the English warrior died in the very moment when his armies had gained the victory in the Battle of Quebec. Thus we see all the strength and skill of man, either with the developments of science to save life, or with all the deadly weapons to resist the advance of mortal enemies, are alike futile against the approach and attack of death, the last enemy.

It is evident that the wisdom, skill and power of man can never find a way of escape or deliverance from the power of death. The wisest, the greatest, and the strongest have all bowed their heads in submission to his call. We may erect great monuments to the memory and recognition of their greatness, but the very monument only reminds us that death has conquered. Knowing all this to be true, where shall we turn for a refuge and defense against this enemy? Is there any one who is invincible, who can deliver from the power and give us victory over such a dread foe? Yes, thank God, we have such an One revealed in our scripture lesson. It is Christ the Conqueror, the Captain of our salvation.

The patriotic fervor of the nation was once deeply stirred by the terse message of



Commodore Perry, "We have met the enemy and they are ours." But, the message that should quicken our souls into eternal praise is the word of Him who said, "I am he that liveth and was dead, and behold I am alive forevermore and have the keys of hell and of death" and "Because I live ye shall live also." It is because Christ died and rose again that Paul was able to write the joyful pean of victory we find recorded in the 15th chapter of 1 Corinthians. Here he reviews the results of the conflict that Christ had with sin, death, and the grave, the victory he gained, and the results attained, so great, so complete, so glorious, that every true believer in Christ is privileged to rejoice with the apostle, that even death is swallowed up in victory.

As the apostle summarizes the spoils of this victory, he gives seven contrasts which reveal that which we can anticipate as our portion in the spoils of his victory. He shows first that which death claims as its due, and the state in which we are consigned to the grave by its power. He then contrasts the power of the resurrection life of Christ and its effect on those who are raised from the grave at His glorious appearing.

First he says we are "sown a natural body, we shall be raised a spiritual body. The natural body, just dust, earth, ashes, subject to chemical laws of change and dissolution. Subject to the changes which time and the environments of this earth inflict. Man long has aspired to leave this "mundane sphere" by mechanical means and has dreamed of rocket ships which might carry him to some distant planet; but he soon discovers that mechanical means are not sufficient, for they all fail, and he only proves that natural laws have a claim upon his natural body that brings him back to its elements with an irresistible power. But it shall be raised a spiritual body, in harmony with, and responsive to, the spiritual or higher laws that govern God's great universe. God long since said, "As the heavens are high above the earth, so are my ways higher than your ways." A change so great that even the conjecture of our minds could never adequately picture its liberty and freedom!

Second; it is sown an earthly, raised an heavenly. That the first is true cannot be questioned, for chemistry will demonstrate that we are made of just nine elements of common dust. "Dust thou art, and unto dust shalt thou return" is just as true today as it was when spoken to Adam, our first parent as the judgment upon his sin. But the word "As we have borne the image of the earthly, so shall we also bear the

image of the heavenly" should stir our hearts with anticipation and desire that the image of Christ might now begin to be seen in us, that some day "our vile bodies might be fashioned like unto his glorious body."

We recognize that our earthly bodies are perfectly adapted to secure their nourishment and life from the earthly elements around us, though many of the processes through which this is accomplished are so complex that the most advanced medical research has not been able to comprehend them; so we also believe our heavenly bodies shall be fitted to perfectly harmonize with the heavenly elements.

Again "there are bodies terrestrial, and there are also bodies celestial." This may represent scope of activity. We may desire to travel and explore, but with all our means of travel we can only go so high, or so deep, or so far. A short range above or below sea level determines our sphere of living and though we may go to the farthest corner of the globe, if we keep on traveling we shall soon return to the place of starting. We are limited because we are terrestrial. But we shall have a celestial body. Students of light and sight tell us that the human eye unaided can only see in proportion as one is to 63 million. Did not the prophet say, "Eye hath not seen, ear hath not heard, neither have entered the heart of man the things that God hath prepared for them that love him"? Again the apostle says, "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." A celestial body, as unlimited in scope of activity as the heavens—as the celestial realms themselves.

Fourth, it is sown in corruption, it is raised in incorruption. However unpleasing the thought, we must admit it to be true. All the embalmers' art, whether ancient or modern, cannot but prove its truth, though all their skill and frenzied efforts be exercised to prevent it. We must confess that the Egyptian art of preserving the human form as mummies has not produced an attractive exhibit. They only speak of death, dissolution and dust at their best. The effort of the Florida scientist to preserve the body of the young woman of whom he had been enamoured, as reported in the press a few months ago, was no more successful, for when the remains were discovered in his studio by the authorities, they took him to jail and promptly consigned the remains of the young woman to the cemetery. This seems to be conclusive proof that the police decided the body was corruptible in spite of all his efforts to prevent it. But the comforting contrast. It shall be raised incorruptible. Never again shall any taint or seed of decay manifest itself.

Sown a mortal body, raised in immortal  
(Continued on page 37)



## THE INDWELLING OF THE HOLY SPIRIT

Rev. J. L. Brasher, D.D.

WITH regard to cleansing, there are two extreme views: one, that we may have the baptism with the Holy Spirit for power, but not for cleansing. The other, that we may have a clean heart months or years before we receive the baptism with the Spirit, both of which are erroneous. Paul said in Rom. 8:7-9, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you."

It will be observed that Paul is not speaking of the body in the word flesh, but of the carnal nature, for he is not preaching to a graveyard; nobody but Ezekiel ever did that; but he is speaking to a living Church whose faith was "spoken of throughout the whole world." Just as Jesus, in His coming, will destroy Antichrist with the "brightness of His coming," so the Holy Spirit will destroy the carnal mind, the only begotten son of the devil, by the brightness of His coming. When He comes in, carnality goes out. The Holy Spirit may dwell with those who have the carnal mind, but He will not dwell within them, in the fulness of His dispensational glory, who have the carnal mind. They are immediately given rest from inbred sin. Glorious deliverance!

It may be inquired. What is Carnality? I am aware that it is easier to call names than to give definitions. It is quite difficult to define carnality. It is easier to describe how it behaves. It is something in the nature that makes us sing "Prone to wander, Lord, I feel it," and oh, how we have felt it. That something in the human breast that disputes our full and perfect loyalty to Christ; that something that flings a somber shade upon the windows of our souls, even in the days of the "midsummer sun," but when it is gone, "December's as pleasant as May." It is truly a great salvation that saves us to the uttermost from so serious and sinward a handicap. A gospel that an angel would rejoice to preach.

### *The Holy Spirit Becomes Our Teacher*

John says, "The anointing which is within you teaches you all things." That is, makes your spiritual perceptions trustworthy and guards you against delusions. "When he is come . . . He will guide you into all truth. He will teach you all things. He will show you things to come." He becomes our teacher. He will not teach us astronomy nor the ordinary branches of education,—though He will enable you to learn faster, very much faster, than you could if you were not filled with the Spirit—but He will teach you the things that pertain to salvation, and the way home. He will not teach contrary to the holy Scrip-

tures, but in harmony therewith.

Some people are over sensitive to impressions. They may be good, they may lead to confusion. They may come from three sources: from one's own heated imagination, or subconscious mind; from Satan, or they may come from God. Beware of being wise above what is written. Be careful how you say "God told me." It were better to say, "It seemed that the Lord led me." That leaves room to get out of an absurdity without scandalizing God. What can one do with a person who has a "private wire?" Bishop Fowler used to say that, "Some think they have a private wire that reaches to the throne, when it only reaches to the top of their egotism, and that is so high that the message gets hot on the way down."

Satan's impressions are of a driving nature. They come with force. "Do this quick!" "Be in a hurry! You will lose your soul if you do not." That is the voice of Pharaoh. You may hear the crack of the slave-driver's whip. God's Spirit does not drive, but leads. He gently draws one on, opens to them the Scripture, illumines their minds, and opens the door before them so that they do not run against obstructions. Even the good and great Bishop Ashbury was duped once by an impression to turn from the highway on which he was riding to preach to the people whom he supposed resided in a dwelling a mile from the road. He went out of his way to find that the house was not occupied. He did not yield to such a seductive voice again. One may know by the threefold evidence of impression, illumination and providential arrangement, exactly what God's plan of life is beyond question.

### *The Spirit Opens to Us the Word*

He indicated it, and He alone can fully interpret it. No one can understand the Scriptures, no matter what their scholarship, so well as those who are filled with the Spirit. The man with a meager education, filled with the Spirit, has a far deeper insight into the Scriptures than the one of large scholarship who is not taught of the Spirit. The modernist and higher critic are able to dismiss a whole book as if it contained but one idea, when, as a matter of fact, it is a gold mine of wealth, a treasure-store for all time. "He will take the things of Christ and show them unto you."

### *He Is the Comforter*

By the word *Comforter* some people have a vision of blankets on a cold night, of a power to make them cozy. There is richest comfort and joy in His indwelling, but the thought of the Comforter has a deeper and more comprehensive meaning. Mark Guy Pearse says, "Some people's idea

of the Comforter is of a cozy room on a winter evening; bright fire burning on the hearth; supper is over, a book in hand. The wind sighs about the house, the rain patters against the window panes; a good book completes the comfort of the evening." "But," said he, "it is rather out in the storm where that poor, tired woman trudges home in the darkness with a heavy basket on her arm. The rain pelts her, the wind pushes her. Her temples ache and her heart is lonely. A man walks up beside her. He has a noble face. He says, 'I am going your way. I know where you live. Let me carry your burden.' His face is so honest she cannot but trust him. She hands her burden to him and he engages her in conversation so wholesome and helpful that she forgets her weariness, and loneliness and heartache—she forgets that it rains and that the wind is rough, until he says 'Good night! That is your cottage.'"

That is like the Holy Spirit. Our temples and hearts often ache; our burdens are heavy; the winds of adversity beat against us; the rains of temptation come sore upon us; but the Comforter comes and says, "I am going your way. Let Me carry your burden." We yield to Him. He talks to us like Jesus did to the disciples who walked in Emmaus, and our hearts burn within us. We forget our burdens and our hardships in His hallowed company and one day He will guide us through the gates of pearl.

That is the meaning of the word, *co-* and *forte*—comforter, power in company with, *Para-klete*—para, along with, and *kletos*, the called. The one along with the called, our Advocate, Attorney, Strengthener, Comforter. When we are ignorant, He teaches us; when we are dispirited, He inspires us; when the clouds lower, He assures us the sun still shines; when the battle rages, He assures of certain and final victory. Our precious, present, abiding Paraclete, Comforter, Companion forevermore. That is something of the meaning of the Comforter. If you have not let Him in, gentle reader, do it now, and He will make your heart His holy residence and abide within you forever. (Abridged.)

—*The Pentecostal Herald.*

We are the custodians of holy things, and pearls of great price. We are not to give these holy things to dogs, or cast these pearls before swine.

We are giving holy things to dogs, and casting pearls before swine, when we admit those who are openly hostile to Christ, to service for Christ. I cannot agree with any who say that if they put a man to work for Christ, they will gain him to the side of Christ. . . . Whenever the spiritual powers of the church are yielded to the mastery of the forces of the world in any way, the result is that these forces turn again, and rend the church.—*Selected from G. Campbell Morgan.*



## WHERE WERE THE 380?

Albert H. Engle

IN I Corinthians 15:6 we read that at least five hundred brethren saw Jesus after His resurrection. In a number of places we have record of how Jesus commanded His disciples to tarry till they be endued with power from on high. Among the thousands of promises in the Bible, one was singled out as THE promise of the Father (Acts 1:4). This promise assured that the power-giving Holy Spirit was to be poured out on every believer who should ask for Him. In Acts 1:15 we are told that one hundred and twenty responded to this last command of Jesus.

One hundred and twenty—less than one-fourth the number mentioned in I Cor. 15:6. What a culling out! A great promise had been extended to them; it should have challenged every one of them. Theirs was a tremendous task. They were to preach Christ to every creature, and how weak and incapable they had found themselves to be. In the hour of test they had all fled. How they had quarrelled, and lusted for position. Even after the resurrection they had hid behind closed doors for fear (John 20:19). They were not qualified for their gigantic task.

But Jesus had instructed them to tarry in Jerusalem till they *should* be qualified by the coming of the Holy Spirit—that same Spirit by which He triumphed, and which was assured the believer when John said, "He shall baptize you with the Holy Ghost and fire." Joel had long ago foretold this mighty outpouring. And now they were at the very threshold of this epoch-making event. How eager they should have been; how careful lest they should be missed in the fulfillment of this greatest promise God ever gave to man!

But less than one-fourth put in their claim. It was a testing time. Jewish propaganda had done everything possible to refute the evidences of the witnesses of Jesus' resurrection. They had a blood-thirsty hatred for Jesus, and He had foretold that His followers would be hated. Learning and wealth were against the witnesses. They were given a stupendous commission, and failure to succeed would expose them to contemptuous shame. The great majority were so indifferent that they did not even meet at the appointed place for empowerment. The discouragements were almost overwhelming.

And when that comparative handful met, they had to reckon with some humiliating obstacles within their own selves. We have no reason to believe that their hearts were purified without a revelation of their own plague which had frequently embarrassed them in the very presence of the Master. Paul later described this heart condition as the "carnal mind," "the old man," "the flesh," indwelling sin (Romans 7:20).

Even as there was no deliverance outlined in the Pauline Epistles apart from a revelation and a confession of depravity and acknowledgment of need as a step toward that appropriating faith by which the Divine cure should become effective, so they must have become conscious of the abominable nature of their inward depravity. They, no doubt, prayed for power to carry out Jesus' commission "to be witnesses," and how humiliating to awake fully to the obstacle in their own nature. How they must have loathed it! And thank God they did experience the longed for deliverance (Acts 15:9).

And how they were rewarded! The Holy Ghost fell. They held spellbound, men of many nationalities as they spoke understandingly in tongues theretofore unknown to themselves. Conviction fell. Three thousand believed and were baptized the first day and from then on substantial members were added daily. The fellowship, the power, the triumphant victory must have been glorious.

But where were the three hundred and eighty? They faded out of the picture. If they were ever incorporated in the picture, there is no evidence but that they were included among those who believed after the initial Pentecost. They may have never met the conditions. The price may have been too great. They may have lacked the backbone. The self-denial, the reproach, the will to obey may have made heavier demands on them than they were willing to meet.

Many people today could be considered orthodox for they will say they know Jesus and that He rose from the dead—that is they might say it behind closed doors or under favorable conditions. But when it comes to know Jesus as the indwelling Spirit of Pentecost, making them torch-bearers on the front lines, trail-blazers, heroes behind the lines really sacrificing and ready to pay the price to qualify for the task of cutting a real swathe for the Master, they fade out. They never experienced the purifying of the upper room. Paul's testimony, "I am crucified," is foreign to their experience. They never trembled with Holy Ghost power; consequently, they are unable to make sinners tremble with conviction.

We need representatives of the one hundred and twenty today. There are plenty of the three hundred and eighty group who either drift with the world or clannish, selfish, religious groups. They represent the "foolish virgin" class, the "buried talent" class. God give us more of the 120 class, who will go ANYWHERE, EVERYWHERE, witnessing, praying and preaching. It is such who "turn the world (the community or church "unside down." TO WHICH CLASS DO YOU BELONG?

## Editorial

(Continued from page 35)

tality. Mortality has to do with death. Because we are mortal we are subject to decline, old age, sickness with all its attendant pain and suffering. Medical science has done much to relieve, check, and restore to health, accomplished much in preventive means in combating disease, but even the most skilled physician comes to the place where he must acknowledge, "I have done all I can do," and in helplessness must stand back and see mortality take its toll. "It is appointed unto man once to die." But we shall be raised in immortality—that state of deathlessness where never again shall there be pain or suffering—to dwell in that land where "its inhabitants never grow old, where none shall ever say I am sick."

Sixth, it shall be sown in weakness, it shall be raised in power. Who has not had the sad experience of watching by the bedside of some loved one and seen this demonstrated in reality? To see those once strong, now so weak, and to hear that plaintive whisper, "I am so weak"; or when questioned as to the welfare of that same loved one, to be forced to say "they are much weaker this morning," and then at last be forced to see death exert its claim through sheer weakness. But it shall be raised in power. Commentators tell us that the Greeks had a number of words by which they expressed power, but that the one Paul uses here is the superlative of them all. It is the supreme power, the power of God himself.

The seventh contrast and last of all—it is sown in dishonor, it is raised in glory. Again how true this first part, no matter how much we may honor the memory of the departed, no matter how high we may heap the floral tributes of esteem, no matter how we may linger for the last look at the form of the one we have loved, there comes that moment when we must commit "earth to earth, dust to dust, ashes to ashes—the final confirmation of God's judgment upon sin and transgression. Sown in dishonor, how wonderful the declaration, "It shall be raised in Glory"—and this word expresses a glory that is above the glory and majesty of earthly kings, it is the glory of the Father eternal.

Can we not sense the exultant joy of the great apostle, as he reaches the end of this summary of truth, "Then shall be brought to pass the saying that is written, Death is swallowed up in Victory. Thanks be to God which giveth us the victory through our Lord Jesus Christ." Hallelujah! Amen and Amen.

—O. B. U.

The Lord hath been mindful of us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

He will bless them that fear the Lord, both small and great. Psalm. 115:12, 13.



# The Evangelical Visitor

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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.

O. B. ULERY, Manager, and Editor pro tem  
OHMER U. HERR, Asst. Mgr.

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

Contributing Staff: Jesse R. Steckley, Joel E. Carlson, Titus M. Books, Edward Gilmore, William Hoke.

Contributors to Foreign Missionary Department: On Furlough: Mary Kreider, Effie Rohrer; For Africa: Esther Mann; For India: Leoda Buckwalter.

Publication Board: O. B. Ulery, Laban Wingert, Ohmer U. Herr, L. H. Mann, Charles Clouse, Henry Ginder, George Sheffer.

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## Church Directory

### Permanent Church Headquarters

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

E. V. Publishing House Book Dept.  
P. W. McBeth, Manager  
24 E. High St., Elizabethtown, Pa.

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

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

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

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

### India

**General Superintendent:** Bishop and Mrs. A. D. M. Dick, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

**Saharsa:** Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Ella Gayman, Miss Leora Yoder, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

**Supaul:** (Temporarily closed), Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

**Madhipura:** Eld. Charles Engle, Madhipura, Dist. Bhagalpur, B. N. W. Ry., India.

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### Missionaries on Furlough

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Bisn. and Mrs. H. H. Brubaker, Grantham, Pa.

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Mrs. Emma Frey, 2501 Bartlett St., San Gabriel, Calif.  
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Miss Martha Kauffman, Grantham, Pa.  
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Anna Wolgemuth, Lawn, Pa.

## HOME MISSIONS

### City Missions

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

**Buffalo Mission,** 25 Hawley St., Buffalo, N. Y., Walter and Sadie Reighard.

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

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

**"God's Love Mission,"** 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Elinor Poley.  
Home Address: 2033 Hazel St.

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

**Philadelphia Mission,** 3423 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Crider, Sarah Brubaker.

**Life Line Gospel Mission,** 832 Kearney St., San Francisco, Calif., Supt. to be supplied. Grace Plum, Ruth Bowers.  
Home Address: 311 Scott St.

**Welland Mission:** 36 Elizabeth Street, Welland, Ont., Can., Edward and Emma Gilmore, Mary Sentz, Luella Heise.

### Rural Missions

**Canoe Creek Mission,** Hollidaysburg, Pa., R. 2, Elwood C. and Ethel Flewelling, Elizabeth Brubaker.

**Gladwin, Michigan:**  
Mt. Carmel, Charles and Myrtle Nye, Lucy Gibbony.

**Oak Grove,** Melvin Stauffer.

**Houghton Mission,** Tillsonburg, Ont., Can., R. D., Chester F. and Ruth E. Wingert, Idellus Sider and Annie Winger, Glen Meyer, Ont., Can. R. 1.

**Kentucky,** Albert H. Engle, Supt.  
Fairview, Ella, Ky., Hershey and Dalta Gramm, Emma Rosenberger.

**Garlin,** Albert and Marjorie Engle, Imogene Snider, Mildred Hann.

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

**North Star Mission,** Meath Park Station, Sask., Can., Albert and Geneva Cober, Lewis and Gladys Sider.

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

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

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

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

**Beulah College,** Upland, California.  
**Jabbok Bible School,** Thomas, Oklahoma.

**Messiah Bible College,** Grantham, Pa.  
**Ontario Bible College,** Fort Erie North, Ont.

## Evangelistic Slate and Special Announcements

**Charlie B. Byers, R. 2, Chambersburg, Pa.**  
S. S. Bible School, Freeman, S. Dak, Feb. 14-28  
Locke, Nappanee, Ind., March 2-14

**E. C. Flewelling, Hollidaysburg, Pa.**  
Merrill, Michigan, February 7-23, 1943  
Martinsburg, Pa., March 7, 1943

**Eld. Joel Carlson, Harrisburg, Pa.**  
Antrim, Pa., Feb. 28th-Mar. 14th.

**Henry A. Ginder, R. 2, Manheim, Pa.**  
Chambersburg, Pa., Jan. 24-Feb. 14, 1943.  
M. B. C. Grantham, Pa., Feb. 18-28, 1943.  
Markham, Ont., Feb. 29-Mar. 24, 1943.

**Eld. Abner Martin, R. 1, Elizabethtown, Pa.**  
Cross Roads, York Co., Pa., Feb. 7, 1943

**J. L. Myers, R. 2, Greencastle, Pa.**  
Mt. Pleasant, Pennsylvania, February 7, 1943  
Marsh Creek, Pennsylvania, March 7, 1943

**M. A. Winger, St. Anns, Ont., Can.**  
Roaring Spring, Pa., Jan. 31, to Feb. 14, 1943.  
Souderton, Pa., Feb. 16 to March 7, 1943.  
Green Springs, Pa., March 14 to 28, 1943.

## Important Notice

To all Overseers, Pastors and all those interested in the successful continuance of the Relief and C. P. S. Camp program.

We seriously regret that for the first time in the operation of the work of our Committee, our Treasurer, Bro. John Hoffman does not have a sufficient balance to meet our monthly payments to Relief and C. P. S. In our Nov. 9th appeal we called attention to the increased financial need caused by the increased number of assignees sent to camps.

The needed quota is 50c per member per month for C. P. S. This means an increase of \$2.00 per member for the year above the anticipated quota of \$5.40 as adopted at last General Conference. We now have 53 Brethren in Christ boys in Camp with a number of others awaiting assignment.

Our Committee would desire that it be clearly understood that this quota was not set up as a tax or assessment on individual members, but a quota to be met by each district according to membership. This contribution should be considered an investment in the spiritual and moral welfare of our boys and be liberally supported, (one brother recently sent a check of \$250.00 for this work—worthy example). The boys are giving their time and the Church should match their sacrifice, by giving our means for their support.

We urgently request each congregation to make immediate effort to meet this quota, and we feel the program will be amply supported for this conference year.

Relief and Service Committee  
Chairman, Orville B. Ulery  
Asst. Sec'y, Jesse W. Hoover

Extra copies of this memorial number can be secured at 10c postpaid.



# News of Church Activity

## FOREIGN MISSION QUARTERLY FINANCIAL REPORT

October, November, December, 1942

### General Fund

#### Pennsylvania

Juniata and Mifflin County Dist.	\$ 22.78
Snecks Union Sunday School, Deodate	35.00
Hummelstown Harvest meeting	18.00
Interest of Missions	8.00
Rox Hollow S. S.	7.48
Rox Hollow Congregation	8.36
Granville S. S.	12.50
Birthday Offering, Cedar Springs S. S.	12.86
Cedar Springs Cong.	103.63
Fairland S. S.	106.53
Altoona Mission Cong.	44.03
Mission at Janesville	7.15
Herman G. Miller, Altoona	10.00
Canoe Creek Cong.	28.00
Sr. Jos. Wolgemuth, Lawn	10.00
Bro. and Sr. Richard Custer, Deodate	2.00
Free Grace Church, Millersburg	25.00
Messiah Lighthouse Chapel S. S.	13.15
A Friend, Lancaster	5.00
Manns School House	11.30
New Guilford Dist.	207.18
Leoda Climenhaga, Stowe	4.15
Kathryn Climenhaga, Stowe	3.05
Morrison Cove Dist.	18.85
North Franklin Dist.	106.13
Souderton Cong.	65.50
Rays Cove Church	8.41
Clear Creek Cong.	14.21
Saxton Cong.	33.08
Riddlesburg Mission Cong.	7.50
Waynesboro Church	30.00
Graterford Cong.	55.86
A Bro. and Sr., Rapho	35.00
A Bro. and Sr., Rapho	15.00
Elizabethtown S. S.	191.02
Messiah Home S. S.	75.42
Fairland Church	45.61
Mary Stamm, U. Z. Home, Lititz	2.50
Morrison Cove Dist.	60.00
Grantham Dist.	10.00
Bro. and Sr., Palmyra	114.53
Pequea Cong.	64.77
Newtown Cong.	54.51
Lancaster Cong.	25.00
A Brother, Souderton	25.00
Philadelphia Mission	48.95
Cedar Springs S. S.	30.00
A Sister, Harrisburg Cong.	8.00
Stowe Mission Cong.	46.44
Airhill Dist.	363.00
Rapho Dist.	25.00
Abram and Mary Lehman, Carlisle	50.00
Souderton-Silverdale	25.00
A Bro., Montgomery Dist.	110.36
Palmyra S. S.	10.00
Wm. Confer, Renovo	88.81
Conoy S. S. and Individual	15.00
North Franklin Dist.	38.01
Fairland S. S.	25.12
Juniata-Mifflin Co. Dist.	20.08
Messiah Home Cong.	81.01
Grantham S. S.	142.70
Rapho Dist.	1.15
A Sister	12.25
Mowersville S. S.	5.00
Bro. and Sr. Raymond Ginder	25.00
William and Flora Asper	17.46
Collier Cong.	166.98
Graterford S. S.	25.00
Gift from a right hand	203.00
New Guilford S. S.	25.00
Grace M. Stoner, Grantham	40.00
Mary A. Stoner, Grantham	11.42
Mann's School House S. S.	87.26
Berean S. S. Class, Grantham	15.00
Harry D. Wiles	40.00
Manor-Pequea Dist.	60.00
Grantham Dist.	35.00
Hummelstown S. S.	

#### Ohio

Birthday Offering, Highland S. S.	16.23
Floyd Sweet, Springfield	30.00
Valley Chapel Cong.	34.00
A Bro. and Sr., Fairview Cong.	50.00
Beulah Chapel S. S.	10.00
Beginner's Class, Dayton Mission S. S.	8.00
A Brother in His Name	7.00
Sippo Church S. S.	17.51

#### Michigan

Carland Zion S. S.	14.10
Vernon A. Lyons, Ithaca	10.00
Carland Zion S. S.	36.79

#### Indiana

Christian Union S. S.	100.00
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#### Illinois

Mrs. Jennie Stevenson, Chicago	10.00
D. H. Kreider, Shannon	10.00

#### Iowa

Dallas Center Cong.	45.00
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#### Kansas

Lizzie Hodel, Woodbine	65.00
Abilene Cong.	91.70
Rosebank Cong.	9.91
Zion Cong.	123.19
Pleasant Hill S. S.	53.92
Abilene Cong.	30.00
Rosebank Cong.	7.29
Paul Witter, Navarre	10.00
Belle Springs Cong.	130.00
Dorothy Witter, Navarre	5.00
Annual Bible Conference	117.00
Abilene Cong.	22.61
Phillip Heer, Green	50.00
A Friend of Missions, Navarre	26.00
C. L. and Katie Shank, Navarre	10.00
Rosebank Cong.	15.35
A Friend of Missions	25.00

#### Oklahoma

Bro. and Sr. A. W. Bailey, Putman	10.00
Bro. and Sr. Fred K. Bailey, Putman	33.08
Bro. and Sr. Basil Green, Thomas	5.00
A Brother "For Others"	50.00

#### California

Birthday Offering, Pasadena S. S.	39.76
Upland Cong.	319.21
J. R. Eyster, Upland	25.00
Dr. and Mrs. F. Fricker, Upland	5.00
Miss Mabel Breneman, Upland	5.00
Pasadena Missionary Prayer Band	10.00
Ana Noel, Pasadena	25.00

#### Florida

Orlando S. S.	5.60
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#### New York

Clarence Center Cong.	10.00
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#### Idaho

Mattie Graybill, Filer	10.00
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#### Nevada

Florence R. Hensel, Reno	10.00
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Total	\$5528.40
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#### Expenditures

Allowance to Africa	\$3380.00
To India (Bro. Paulus refunded on returning to America)	1200.00
Paid annuity interest	172.00
Allowance to Missionaries on furlough	325.00
Forwarded to outgoing Missionaries	
Brubakers, Kreider, Kauffman	800.00
Inoculations, car fare, etc. for outgoing Missionaries	79.59
Cables, Tel., Postage, Printing, Envelopes for Sec. and Treas.	41.50
Bank Charges	1.10
Total	\$5999.19

#### Specials to Africa

Friend of Missions, Pa. (Personal)	5.00
Abilene Cong., Kans. (Nat. Worker)	8.30
Mr. and Mrs. Leslie Unruh, Cal. (Personal)	1.50
Willing Workers Class, Green Grove S. S., Pa. (Medical)	5.00
Junior Boys and Girls of Highland, Ohio, (Boys and Girls in Africa)	10.00
A. H. and Margie Engle, Garlin, Ky. (Personal)	4.00
J. R. Eyster, Upland, Calif. (Near Kin)	25.00
Verda Moyer, Souderton, Pa. (New Well at Mat.)	30.00
A Sister, Cleveland, Ohio	10.00
	\$ 98.80

#### Specials to India for last six months

Grantham Vacation Bible School, Pa.	\$ 13.00
Sunshine Band of Cross Roads S. S., Pa. (Orphan)	36.15
Messiah Lighthouse Chapel S. S., Pa. (Nat. Worker)	1.33
Beulah Chapel S. S., Ohio (Evacuation of Miss.)	165.50
Manor S. S., Pa. (Madhipura)	99.35
Sr. Esther Winger, Pasadena, Calif. (Special Need)	10.00
Souderton S. S., Pa. (Widow or Orphan)	32.84
Myrtle Miller, Columbia, Pa. (Medical)	10.00
The King's Daughters S. S. Class, Harrisburg, Pa. (Premi)	35.00
Bro. and Sr. Albert Strong, Phila., Pa. (Medical)	25.00
Elizabethtown S. S., Pa. (Orphan Girl)	35.00
Christian Workers S. S. Class of Christian Union Church, Ind. (Phillip)	9.00
Christ's Missionary Class, Grantham, Pa. (Orphan Fund)	25.00
Kathryn M. Yoder, Mechanicsburg, Pa. (Medical)	15.00
Broadcaster's, 2001 Paxton St., Harrisburg, Pa. (Birbal)	35.00
Women's Missionary Prayer Circle, Calif. (Saharsa Girls Orphanage)	10.00
S. M. Buckwalter, Upland, Calif. (Near Kin)	25.00
Silverdale S. S., Pa. (Widow or Orphan)	9.00
In His Name, Des Moines, Iowa (Evangelist)	18.00

Hebron Cong., Green, Kans.	22.00
Hebron Sewing Circle, Kans. (Bible Woman)	42.00
Granville S. S., Pa. (Orphan)	17.50
Souderton S. S. Classes, Pa. (Widow or Orphan)	35.73
Carland Zion S. S., Mich. (Widow)	30.00
Volunteers S. S. Class of Carlisle, (James Biswas)	125.00
Messiah Lighthouse S. S., Pa. (Nat. Worker)	3.39
Young Girls S. S. Class, Gratersford Church, Pa. (Widow)	25.00
Refund on Sisters Engle and Buck-walter's return from India	310.34
Martinsburg S. S., Pa. (Nat. Worker)	32.00
Mount Pleasant S. S., Pa. (Orphan)	35.00
Woodbury S. S., Pa. (Orphan Susan)	17.50
Albert and Margie Engle, Ky. (Worker)	1.00
Refund by Bro. Paulus	68.25
Abilene S. S., Kans. (Nat. Worker)	12.39
Airhill S. S., Pa. (Widow)	35.00
Mowersville S. S., Pa.	35.00
Sunshine Band of Cross Roads S. S., Pa. (Orphan)	36.00
Young Ladies' Bible Class of Graterford, Pa. (Widow)	50.00
Mary Shenk's S. S. Class of Lancaster, Pa. (Orphan)	65.00
Silverdale S. S., Pa. (Widow or Orphan)	9.00
Kathryn Yoder, Mechanicsburg, Pa. (Missionary)	5.00
Senior Sisters S. S. Class of Cross Roads, Pa. (Orphan)	17.50
Junior Girls' and Boys' S. S. Class of Mechanicsburg, Pa. (Orphan)	35.00
Beulah Chapel S. S. and Cong. Birthday and Self Denial Birthday Offering, Ohio, (New Dorm.)	79.50
In His Name, Des Moines, Iowa, (Nat. Evang.)	18.00
Souderton S. S., Pa. (Widow or Orphan)	22.40
Ardys L. Engle, Upland, Calif. (Dear Daddy)	1.00
Hummelstown S. S., Pa. (Orphan)	35.00
	\$1829.67
Forwarded to Bro. Chas. Engle, India	\$1829.67
To Bro. R. H. Mann, Africa	98.80
GRAYBILL WOLGEMUTH, Treas.	

#### CANADIAN CONTRIBUTIONS TO THE FOREIGN MISSION BOARD

October, November, December, 1942

<b>October</b>	
A Friend of Missions, Black Creek Cong.	\$ 20.00
Markham Cong.	92.84
Cheapside S. S., (Native Evangelist Africa)	22.82
Black Creek Cong.	35.00
Maple Grove S. S., Howick	21.00
<b>November</b>	
Stella Heise	5.50
Wainfleet S. S.	284.69
Jesse Sider, Wainfleet	50.00
Welland Mission, including \$25.00 special for Walter Winger	67.71
<b>December</b>	
Black Creek Cong.	60.00
Rosebank S. S.	57.28
A Friend of Missions, Black Creek	5.00
Black Creek S. S. Children's Class, for Orphan in India	119.56
Black Creek S. S. for Bro. Elmer Eyer, Africa	41.23
<b>Disbursements</b>	
Elder R. H. Mann, Africa	\$620.00
Specials to Africa	89.05
Elder Chas. Engle, India, Specials from last quarter	188.25
Special for Orphan, India	119.56
WM. CHARLTON, Treas.	

#### HOME MISSION TREASURER'S REPORT

October, November, December, 1942

Balance Oct. 1, 1942	\$707.17
Five Forks S. S.	80.54
Rose Bank S. S., Kans.	24.59
Abilene Church	10.00
Grantham S. S.	47.85
Locke S. S.	29.18
Hummelstown Harvest Meeting	18.00
Fox Hollow S. S.	10.44
A Friend of Missions	5.00
Bro. and Sr. Fred K. Bailey	20.00
Richard Hilpot	8.00
Cedar Grove S. S.	21.00
Christian Union S. S., Ind.	100.00
Beulah Chapel, O.	96.00
Palmyra S. S.	57.73
Pequea S. S.	41.51
Lancaster S. S.	54.37
Refton S. S.	20.12
God's Love Mis., Detroit Bible School	4.00
God's Love Mission, Detroit S. S.	11.00
Bro. Steinbrecher	15.00
Upland S. S.	69.55
Sippo S. S., O.	19.62
Maytown S. S.	75.71
Fairland S. S.	101.67
Gospel Temple, Iowa	10.59
Messiah Home S. S.	54.65
For Others, Okla.	50.00



Dallas Center S. S. ....	12.31
Chestnut Grove S. S., Ohio .....	29.50
Mary Stemm .....	2.50
Clarence Center S. S. ....	52.90
Harry Wiles .....	15.00
Zion S. S., Kans. ....	70.38
Grantham Dist. ....	55.00
Bro. and Sr. Basil Green .....	5.00
Bethel S. S., Kans. ....	8.67
Pleasant Hill S. S., O. ....	46.05
Clarence Center Cong. ....	10.00
A Bro. and Sr., Fairview, O. ....	50.00
Antrim S. S. ....	49.12
Orlando S. S., Fla. ....	4.64
Bro. and Sr. Jacob Schock .....	5.00
Chestnut Grove Cong., O. ....	30.50
Palmyra S. S. ....	255.00
Air Hill S. S. ....	20.58
Messiah Home S. S. ....	62.28
D. H. Kreider .....	10.00
Bro. and Sr. H. G. Miller .....	20.00
A Sister, Abilene .....	25.00
Altoona Mission birthday offering .....	11.80
Mt. Carmel S. S., Mich. ....	2.94
Rose Bank S. S., Kans. ....	15.97
Waynesboro S. S. ....	25.00
Grantham Dist. ....	60.00
Miriam Oberholtzer's class of boys and girls .....	12.00
A lover of Missions, Lancaster Co. ....	25.00
A Mission Worker, Saxton, Pa. ....	5.00
A Junior Class .....	3.00
A Primary Class .....	3.00
Mary Stoner .....	40.00
Grace Stoner .....	20.00

Total Receipts .....\$2070.60

<b>Expenditures</b>	
Home Owners Loan Corp. ....	\$ 17.40
Percy Foot, rent 3 mo. ....	24.00
Cyrus Landis, 3 mo. rent .....	60.00
Transportation of chairs .....	10.00
Purchase of chairs .....	10.00
Home Owners Loan Corp. ....	17.40
Repairs at Stowe Mission Chapel .....	20.00
Edna Booser, Annuity Int. ....	7.50
Katie Musser, Annuity Int. ....	8.75
Amos Ginder, 3 mo. rent .....	33.34
Carl Carlson, fare .....	18.00
Home Owners Loan Corp. ....	17.40
Workers' allowance .....	1680.00

Total Expenditures .....\$1923.79  
Balance and Total Receipts .....\$2826.43  
Balance January 1, 1943 .....\$ 902.64

Humbly submitted,  
ABNER MARTIN, Treas.

**Canada**

**HOUGHTON MISSION** — Greetings in Jesus' name.—Another year is in the past and we withhold not our hand. Seed has been sown in many places which will ripen in due time to the honor and glory of God. However the harvest is not all in the future and we are glad for the opportunity which has been ours to help in the field for the Master during a part of 1942.

Our fall Love-feast on the 11th & 12th of October was well attended, and proved to be a time of encouragement and refreshing to all. Bro. John Nigh, Bro. Paul Nigh and Bro. Edward Gilmore were with us for this season of fellowship.

A new worker arrived on Nov. 17th in the person of Lowell Eugene Wingert. Both mother and son are well.

Sr. Anna Taylor was here for approximately 2 months in the fall. Mother Taylor also visited us in December. We appreciated the visit of both very much.

On Jan. 3rd our Winter revival opens with Bro. Geo. Sheffer of Stayner, Ont. as evangelist.

We earnestly solicit your continued prayers and support in the work at Houghton. We appreciate and thank all who have so nobly done so in the past.

Your Co-workers,  
Ruth & Chester Wingert  
Idellus Sider, Annie Winger

The following local people have contributed fruit, vegetables or meat to the Mission Home during the past 6 months.

Edw. Moore, Lee Williams, Mildred Hall, John Hall, Mailon Mitts, Dan Underhill, Alex Chapman, Lloyd Williams, Earnest

Fick, Geo. Williams, Mamie Moore. We THANK you.—C. F. W.

**Financial Report for Oct., Nov., Dec.**  
Balance on hand October 1 .....\$186.57

<b>Receipts</b>	
Frogmore Offerings .....	\$ 29.82
Guysboro Offerings .....	3.49
Houghton Centre Offerings .....	10.82
Clarence Legree .....	2.00
Wilton Vannatter .....	5.00
Sr. Angus .....	1.00
George Mitts .....	15.00
Manheim Sunday School .....	5.00
Ruth and Chester Wingert .....	1.33
Interest .....	.....

Total receipts and balance .....\$265.03

<b>Expenditures—Mission Home</b>	
Table account .....	\$ 27.29
Potatoes .....	12.45
Car Expense .....	27.60
Car Repair .....	5.00
Chicken Feed .....	5.19
Electric bill .....	7.13
Miscellaneous .....	9.60

Total .....\$ 94.26

<b>Expenditures—Sider-Winger Home</b>	
Table account .....	\$ 18.91
Car expense .....	9.85
Car repair .....	2.15
License .....	2.50
Rent .....	12.00
Miscellaneous .....	2.50

Total .....\$ 47.91  
Cash balance Dec. 31st, 1942 .....\$122.86

**Kentucky**

**REPORT FROM KENTUCKY**—By A. H. Engle—In a time of crisis for the service of the Master, Paul said, "Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known." Then he says how he "was delivered out of the mouth of the lion, and the Lord will deliver me from every evil work." What this "lion" was we are not told, but it was some form of opposition. We are glad that Paul's God lives today and strengthens us in time of need and assures us of deliverance from every evil work. Praise the Lord!

This quarter has been characterized by a number of revival meetings reported somewhat in detail in our Quarterly Bulletin. These revivals were at Evangel Chapel, Fairview, and Beulah Chapel. Bish. Henry N. Hostetter served as evangelist in the first two revivals and Bish. O. B. Ulery in the last one. The first two are referred to in the accompanying reports from the other stations. The evangelist at Beulah Chapel brought light and inspiration to believer's hearts by his messages on "Light" and others especially directed to believers. Two professed definite help at the altar aside from a number of others who were helped.

Most of the regular schedule of services has been carried out as usual, allowing for a few changes in the preaching services. Unusually bad weather has hindered attendance considerably, and some are still leaving for service or work elsewhere because of the national emergency. But we are glad for the faithful ones who can be depended on wherever they are. They encourage our hearts, glorify God, render a valuable service to others, and will be ready when Jesus comes.

Only through the faithful and dependable services of Sr. Engle and the other sister workers at Garlin is it possible for the writer to get away for revival work elsewhere.

We were privileged to engage in revival work at Grantham, Pa., and in Oklahoma during this quarter. It was a blessing to us and we appreciate the interest shown in the Kentucky work. We plan to engage in revival work in Canada and Michigan in January and appreciate some help by our ministering brethren for the preaching serv-

ices here this time. Thus most of the public services go on as usual.

The gas and tire situation together with the unusually bad roads this winter is necessitating more walking than usual to care for the work. It is not uncommon to walk 5 miles in a day to care for the work, sometimes more.

We are happy to report that we were able to install a furnace in Beulah Chapel as suggested in our last report. A more detailed report appears in our Quarterly Bulletin. We are very thankful to the Lord and our dear friends that this improvement is so nearly paid for. We are very thankful that we are now well equipped to warm the building physically; we are praying for a real revival to raise the spiritual temperature. Will you remember us in our fasting and prayer service each Friday at one o'clock.

You will notice a special announcement of "A New Kentucky Project to Pray About."

We appreciate the liberality of all those who have given for the financial needs of the work, enabling us to close our quarter's account with a balance.

In addition to the "Donations of Produce" locally given, and reported in our Quarterly Bulletin, we want to appreciatingly recognize the following donations by our friends in the church-at-large. Clothing by Sewing Circles of Zion (Kansas), Mowersville and Green Springs, Mechanicsburg, Garrett, and two from unidentified congregations in Lancaster Co., Pa. (one in Donegal Dist.) We appreciate all these very much and use them for advantage to the work. God bless the givers.

**Financial Report for Oct., Nov., Dec.**

<b>Receipts</b>	
Pleasant Grove Congregation .....	\$20.00
"A friend" .....	5.00
Grassy Springs Congregation .....	5.00
James Burton .....	6.00
May Conover .....	1.00
Bloomington Congregation .....	3.10
Beulah Chapel Congregation .....	3.50
Albert and Margie Engle .....	4.00
Imogene Snider .....	2.00
Evangel Chapel Congregation .....	1.30
W. R. Goodin .....	6.00
Harvey Lewis .....	1.00
Beckie Barnett .....	.80
Spout Spring Congregation .....	.90
Dunbar Hill Congregation .....	1.75
Harold and Alice Wolgemuth .....	2.00
Ruby Clapper .....	2.00
J. C. Holcomb .....	3.08
Fairview Congregation .....	3.20
James Pyles .....	1.00
Loran and Eckel Shepherd .....	2.25
Tartar Congregation .....	5.00
Emma Rosenberger .....	2.00
Hershey and Dalta Gramm .....	4.00
Rev. Roy H. Wenger, Carlisle, Pa. ....	25.00
Laura Burns, Dayton, Ohio .....	5.00
David H. Engle, Detroit, Kansas .....	10.00
Madison Union S. S., Wakarusa, Ind. ....	19.67
Daniel Wenger, Grantham, Pa. ....	5.00
John Asper, Grantham, Pa. ....	1.00
Ida Lou Hane, Dayton, Ohio .....	1.00
Boys' Senior Class, Mowersville, Pa. ....	5.00
Wm. Steinbrecker, Green, Kansas .....	10.00
D. H. Kreider, Shannon, Ill. ....	3.00
"A Friend of Missions" .....	3.00
"A Friend," Pa. ....	5.00
Phoebe Noel, Upland, Calif. ....	15.00
P. B. Friesen and wife, Thomas, Okla. ....	5.00
Basil Green and wife, Thomas, Okla. ....	5.00
Harold Paulus, Brookville, Ohio .....	25.00
Mrs. Ed. Wenger, Mechanicsburg, Pa. ....	1.50
Souderton Sewing Circle .....	10.00
"In His Name", Souderton, Pa. ....	10.00

Total Receipts .....\$250.05  
Balance on Hand Oct. 1, 1942 .....\$ 18.67  
Total receipts plus balance .....\$268.72

<b>Expenditures</b>	
<b>Garlin:</b>	
Car account .....	\$34.55
Table account .....	33.51
Fuel and light .....	15.73
Miscellaneous account .....	8.14

Total expenses for Garlin .....\$91.93  
**Home Evangel:**  
Table account ..... 24.10 || Car (including tire, \$12.60) ..... | \$37.40 |

# *In Memoriam*



ELDER VERNON LOUIS STUMP  
1885-1943

## *Amazing Grace*

John Newton

Amazing grace! how sweet the sound,  
That sav'd a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears reliev'd;  
How precious did that grace appear  
The hour I first believ'd.

Thro' many dangers, toils, and snares,  
I have already come;  
'Tis grace hath bro't me safe thus far,  
And grace will lead me home.

When we've been there ten thousand years,  
Bright, shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun.



**Extract from an Editorial on "Home"**  
**—May 23, 1921—**

By Eld. V. L. Stump

**T**HE home is the place of our affections, our treasures, our joys and sorrows.

The weary sailor who has been tossed and beaten by an angry sea has only one yearning and this is, to get home; the shop keeper as the day comes to a close, bars his windows and locks his doors with an eagerness that bespeaks the fact that he is anxious to get home; the mother who has stepped out a moment says "I must go home," when she thinks of baby she has left in the cradle; the school boy tosses his cap in the air and shouts "Hurrah! I'll soon be home," where he pours into his mother's ear all the happenings of the day, and incidentally asks for something to eat before he gets through; the bright eyed girl cries, "Don't stop me, I'm going home," as she skips along.

"Almost Home," says the dying Christian, "then no more sorrow or sighing forever"—"Almost Home—"

**Editorial by Eld. Stump — January 2, 1933**

Truth is timeless and eternal. This is evidenced as you read this message by our departed brother. A decade passed by only proves that truth endures—never decays.—O. B. U.

**"Y**ET WE HAVE NOT PASSED THIS WAY HITHERTO." By the time this paper reaches our readers the shadows of the passing year will have lengthened into night and the record of 1932 closed beyond recall. Our plans, purposes, thoughts, ambitions, motives, words, and deeds of the past year will be written on the record never to be erased. No matter how hard we may try we shall never be able to unwrite a single page. It is possible, thank God, that its sin may be blotted out and perhaps many of its infirmities divinely overruled. We may profit by its mistakes and divine wisdom may enable us to prevent their recurrence in the future, but whether good or evil—*what is written is written*, either for good or evil to ourselves and others the influence of that record will perpetuate itself forever.

What a tremendous responsibility to have lived a year in the twentieth century! What great possibilities are ours. The opportunities for personal witnessing for Christ were never greater. The mediums, through which the Gospel story is sent out to millions, were never so multiplied as they are today; and truly, if we have been mindful of the golden opportunities for hearing the truth and acquainting ourselves with the Word of God, it has been a profitable year. We have grown in the grace and in the knowledge of the truth.

At this season of the year men who are in business take stock (inventory) and ascertain their profit or loss for the year's operations. Then there are those who operate what is called a perpetual inventory, and at the close of any day's business the stock man can tell the quantity on hand, but notwithstanding this, at given periods there is a definite checkup made to learn if the records are correct according to the stock on hand. It is well to recognize the same necessity in matters pertaining to the spiritual life. If care and diligence are necessary to business success, surely it is equally necessary to know where we stand in relation to God and eternity. Our salvation is not primarily dependent on works, it is by faith, but works of righteousness are the normal outgrowth of the life that has been redeemed.

The new year opens with a new, clean, blank page for the daily record which must be written. No doubt the volume will never be completed for some of our readers. Perhaps the sickle is even now laid nearby and the decree signed, "This year thou shalt die." Who can tell? The one who pens these lines may not live to complete the record of the year. Perhaps some of us will finish the volume in another sphere or perhaps the Lord will come for His waiting bride and the living church be caught away.

Nevertheless we thank God that we may drink so deeply of the



*At Work for Christ and the Church*

To The Dear Ones Bereft, Greetings in Jesus' Name:

How lonesome it must be there in the Publishing House—Bro. Stump's familiar smiling face no longer at the Editor's desk, where I have so often seen him.

May God undertake for everyone and may the work proceed, though suffering such a loss. The eternal God is thy refuge and underneath are the everlasting arms.

Sincerely,  
 (s) J. H. Byer

.....  
 spirit of Jesus Christ and be so completely controlled by Him that with Paul we can say, "Christ shall be magnified in my body, whether it be by life or by death. For me to live is Christ."

From the depths of our heart we wish every reader of this paper A HAPPY NEW YEAR with the precious salutation of the sainted apostle, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." This is not merely to wish you the compliments of the season, but a heart-burning desire that every reader may receive a new revelation of Christ; that the sweet, tender influence of the personal presence and power of the Holy Spirit may reveal to your soul new possibilities of grace, a clearer conception of life's responsibilities, a larger hope for the evangelization of those in the regions yet beyond, a richer anointing for the glorious and holy service and heavenly calling which is the hope of every saint, and finally that you may be kept by the power of God unto salvation ready to be revealed at His coming. We are persuaded that if these things be in you, no matter what the circumstances are that surround you, there will be in your heart a melody of peace that passeth all understanding.

That there are possibilities for spiritual growth, for increase of spiritual knowledge, and constant spiritual victory, and that there are deeper and richer experiences of grace is amply proved by God's Word. Living as we are in a world torn by conflicting forces that contend for a prominent place in our life's program, we will do well this year if we attend strictly to the businesses of growing saints. Thank God this is not an impossibility. If in Paul's day there were those whom he called saints, some who even lived in Nero's household, and nearly all of whom were slaves and were in constant jeopardy of their lives, but yet triumphed notwithstanding all and lived such lives that Paul, who constantly held the highest standard of grace, called them saints, surely there are possibilities for us.

We should be content with nothing less than God's best. The milestone of another year has just been passed and the great clock of eternity went right on without missing a single tick and we, without even stopping to catch our breath, have passed into the new year. Before us lies the path hitherto untrodden. We cannot tarry to rest. We must go on, and we thank God that with Jesus Christ as the captain of our salvation we shall go from strength to strength, from grace to grace, and from grace to glory—forever. Amen.



# Funeral Service for Eld. Vernon L. Stump

## At the Home

Wednesday afternoon, January 20, 1943 at 1:15 p. m., at the V. L. Stump residence, a short service was held in charge of Bishop O. B. Ulery. He introduced Bishop C. N. Hostetter, Jr., who spoke for a few minutes.

In the hour of sorrow and loss when those we love pass away, we can lean upon our Lord, and for the comfort of the family, relatives, and friends, I read the 46th Psalm.

The message in the Psalm portrays the thought of having confidence, but to have confidence we must have faith in God.

In the life of Job, Job had learned the lesson that "The Lord hath given, the Lord hath taken away," and how significant this is today.

Bro. Hostetter mentioned that about thirty-five years ago the Lord gave to the Church a minister, but today He had taken him away; the Lord gave to the family and the children a father, but the Lord hath taken him away; He gave to the wife a husband, but the Lord hath taken away.

In the message of Job we see that he triumphed, and in the like relationship with Christ we may do so as we face these trying experiences. I can recommend Christ to this sorrowing family. The Lord may take away our friends, but not the memory, for the memory lingers.

Closing Prayer by Bro. C. J. Carlson.

## At the Union Center Church of the Brethren, Northeast of Nappanee, Indiana—2 p. m., January 20, 1943

A mixed octette rendered the following songs during the church service: The Eastern Gate, Abide With Me, Zion's Hill, and Under His Wings. Service in charge of Bishop O. B. Ulery.

My heart is deeply touched this afternoon. I could most easily find myself gathered with the mourners, with the family. Perhaps there never has been an individual with whose life I have been so closely associated as that of our departed brother.

Many years ago, I was kneeling at his side at the altar of the Highland Church when he consecrated his life to God and His service. Never shall I forget the hour, and the struggle, and the blessed results of yielding. During these years of service we have been closely associated. The first tent service in which I ever engaged, I shared with him at his pastorate at the Mooretown Center station. That was our first effort in religious service together. Many have been the happy seasons since when, either as a rapt listener to his sermons, or sharing with him in the service, we have worshipped and fellowshiped together. It is only as we bow in submission to the will of God that we can consent to think of his early demise, while he was yet in the strength of mental vigor and power, a man whose life still promised years of usefulness, who manifested such versatile talents, always ready, always able to carry forward to completion the thing that he undertook.

Much could be said. My heart is too full to utter that which I feel, but I share with the family, with the church, with the neighborhood, with the neighbors and friends in your bereavement and sorrow this afternoon; and only as we turn from this finite viewpoint to comprehend the Infinite God, can our hearts find solace and comfort, so we turn to the word of God. Just a few verses from the 90th Psalm—very familiar, but they speak a marvelous message—similar to the language of the Apostle Paul who declares that here we have no certain dwelling place, that we are only creatures of the earth for the day, for the moment; and then quickly we pass, we fade away.

These are the words penned by Moses many centuries ago . . . but they are eternal, they can be a message of comfort this afternoon. Psalm 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."

Moses had known what it was to live in a king's palace, enjoying all the riches and honor as an heir apparent to the throne of Egypt. He knew what it was to suffer privation in the desert. He had led his own people forth from the land of bondage with the promise of an inheritance in the land that flowed with milk and honey, but that had all become a memory because of God's judgment. God tells him that he cannot even share, cannot set his foot in the promised land. It was a keen disappointment because that was his most cherished wish, but he accepted the judgment of God, and then this eternal truth dawned on his soul. It wasn't Egypt, it wasn't the promised land that was his habitation—the only eternal dwelling place was in God Himself. It is only as we find that eternal habitation in God that we have comfort and assurance in the hour of sorrow and death, and as He Himself declared, "If ye abide in me and my words abide in you"—then we have His fellowship, then we have His eternal presence as our solace and help—the One who can touch the anguished heart, the One who can wipe away the falling tear, who can lift our eyes from the finite and help us to see the eternal realities themselves, that we may have a hope in Him that will endure forever.

Many years ago I passed through the experience these dear children are passing through this afternoon. I had the privilege of enjoying the fellowship of my father until he was of an advanced age, but the time of parting came! It was hard and I remember how I took my last leave alone—the tears dropped—but I knew the hardest was yet to come by the open grave, the chance of again viewing even the earthly form forever denied, and I felt that would be the hardest experience of all.

As the casket started down into the open grave my tears dropped unbidden, but at that moment I felt a loving touch under my chin that raised my head and said, "He is not here, he is here" (pointing up). Then a touch across my eyes, like the soft brushing of a silk handkerchief, that dried my tears. Comfort came to my heart and I have never been able to weep over that broken fellowship again. In this moment we want to look to Him, to invoke His presence upon us in this hour of sorrow and bereavement.

## Prayer by Bishop O. B. Ulery

Our precious Father, thou eternal God who art from everlasting to everlasting, we come to Thee in this moment. We thank Thee we know Thou art here. And whilst Thou hast taken from us, Thou art faithful to give comfort and solace. Thou dost remember our frame and know that we are dust, and hast long considered every change of life. Thou hast said that Thou wouldst be a Guide, a Comforter, a husband to the widow and a father to the fatherless, One whose eyes should never fail, whose eternal years are unchanging.

Wilt Thou draw very near to us in this moment. Bless these sorrowing friends, this widow, these precious children. We believe Thou wilt speak to each heart as only Thou canst speak, and that amidst their sorrow and tears they may catch a vision of God, eternal and faithful; and as they turn their hearts to Thee and cast themselves upon Thy promises they will find themselves strengthened, upheld and comforted in the joys of Thy presence and salvation. In a special way let Thy love be knit about their hearts. While they are so tender at this moment, may

they know that Thy heart has long been reaching out to help their need.

Bless this assembled congregation—those who long have worshipped here (and other places), those who shared the hospitality of the home, who shared the table of our departed brother—remember us together as we mourn the loss of that willing spirit, that sacrificing heart that was willing to give and not to spare, even beyond his own strength. May we be moved to a like service for God and men. May we carry on that work till Jesus comes. Do Thou especially inspire Thy messenger of truth. We pray in Jesus' name. Amen.

On behalf of the Publication Board, we offer this expression of our appreciation, of our sympathy.

"In recognition of the irreparable loss sustained to the Brethren in Christ Church in general, and to its publishing interest in particular, through the sudden passing of Eld. V. L. Stump who served us as Editor of our publications and Manager of the Publishing House for almost twenty-five years:

"We hereby wish to express and record our grateful appreciation for his arduous labors, unstinted service, and friendly cooperation during this long period of association,

"And we ask his bereaved wife and family to accept our heartfelt sympathy in this their hour of sore trial and loss.

**BRETHREN IN CHRIST PUBLICATION BOARD, Inc.**

Orville B. Ulery	Charles E. Clouse
Laban W. Wingert	Henry A. Ginder
Ohmer U. Herr	George Sheffer
Leighton H. Mann	Carl J. Carlson

The next number is one which our brother requested, about a year ago when he thought that he should soon pass away. He asked that it should be sung at the time of his funeral by the sister who will give it to us. A special request of our brother, "Amazing Grace." (Sung by Frieda Clouse).

**Remarks and Reading of Obituary by  
Rev. Riall Stump**

As a representative of the district in which our brother served as a minister of the Gospel, and also as a co-worker with him, I want to say that the district will deeply feel his loss. They will miss his counsel and his help. And only these few words and paragraphs cannot tell how full those years were that he spent.

I know that the community surrounding will miss him. There are many friends who called him to the hospital, to their bedside for words of comfort, and anointing services. And he went cheerfully even though he himself may have been very much fatigued. I am sure that most of you have listened to him as he officiated at funerals in this place and other places. His circle of friends and admirers was great; and I personally want to say that I think his energy and determination to accomplish the purpose that he set out to do, was the thing that kept him going long after he should have retired to a complete rest. And I would say that he gave himself for his family, for the church, and for the surrounding communities. There are many folks who have been won to Christ through his ministry. I well remember the year of my own conversion. I almost remember the very words he used when he spoke to me about my own soul, and I am trusting that the seed of the Gospel which he has sown may bear much fruit in later years.

**OBITUARY**

Rev. Vernon Louis Stump passed away at his home, 558 West Centennial St., Nappanee, Indiana, January 16, 1943, at 6:10 a. m. He had been ill for some time of heart and lung complications and seriously ill for the past week. He was born December 18, 1885, in Union Township, the son of John A. and Leah (Bechtel) Stump.

He was converted in 1894 and baptized on Easter Sunday of that same year. In 1908 he and his wife presented their call for

Evangelism to the Church. They were accepted and ordained to the ministry. The Home Mission Board assigned them to the Chicago Mission where they spent three years. Following this term of service they were sent to Mooretown, Michigan, another mission pastorate, and remained there for three years. In the following years until 1918, he was engaged in evangelistic service.

In 1917, he was made Secretary of the Home Mission Board of the Brethren in Christ Church. At the General Conference of 1918 held at the Union Grove Church, Indiana, Bro. Stump was elected to the Editorship of the EVANGELICAL VISITOR. God only knows what that call meant to him in changing the course of his life. Hereafter Evangelism would be possible primarily through the printed page. During his first years in the publication work of the Church Bro. Stump's resources of courage, vision and faith, which had been developed through years of service, were tested to the limit. The necessity of dealing in a long-distance fashion with the publishers in Pennsylvania, made the burden heavy. However, in a short time the printing of the paper was transferred to Nappanee. Bro. Stump felt that the Church needed a plant of its own and in 1920 this dream was realized when the Church was able to lease a building owned by the Nappanee News. Later, in 1925, largely due to his efforts, the Church erected its own building and equipped the present plant at Nappanee, which he managed.

Besides his strenuous duties in these positions, Bro. Stump served as Chairman of the Hymnal Committee and acted on numerous other committees of the Church. Also, for many years he served as pastor of the Locke Church two miles north of Nappanee.

On July 21, 1907, he was married to Charlotte Newcomer of Dayton, Ohio. He was preceded in death by his wife on February 7, 1921, and two sons Hugh and John. Surviving this union are the following children: Paul W. of Detroit, Michigan; James H., U. S. Army Air Force, Miami, Florida; V. Alfred, Nappanee; Mrs. William Charles, Walkerton, Indiana; M. Philip, Hutchinson, Kansas; David S., Nappanee; and Mrs. Lloyd Freed, Hershey, Pa.

On April 22, 1922, he was married to Dorothy Belle Whitehead of New Paris, Indiana, who survives him along with three children, Robert, Heleyn and Charles, all at home. One son, Theodore, born to this union, preceded him in death.

Also surviving are a stepmother, Mrs. John A. Stump of New Paris, Indiana; five brothers: Charles of Marion, Indiana; Oscar of Garrett, Indiana; Milton of Elkhart, Indiana; Clayton of North Hollywood, Calif.; and Carl of New Paris, Indiana; and three sisters: Mrs. Henry Myers of Goshen, Indiana; Mrs. Harry Felgar of Oak Park, Illinois; and Mrs. Paul Carroll of Mechanicsburg, Penna.

The family wishes to thank the many friends of their father, who have shown their kindness and thoughtfulness through the many floral tributes and expressions of sympathy.

**Sermon — Bishop E. J. Swalm**

My respected friends: We have come today to express our feelings of sympathy and to mingle our tears with those who feel this loss most keenly, and in that respect the occasion is not uncommon. But there is a sense in which this is a rare occasion because of the principal of this occasion whom God has removed and whose form only is with us. The memories of his work and of his associations make this an unusual occasion. I appreciate, may I say, sincerely the privilege of serving you this afternoon, and I am deeply conscious of this privilege when I think that he often stood where I stand today; and when I remember how creditably he always graced those occasions, and with what poise he conducted such services, I humbly solicit your prayers.

Just as Bro. Ulery, I should like to find myself in the pews of the friends, for he was my friend; and if I were lying where he lies today and he were living it would please me very much that



he should occupy the place that I am called upon to occupy and it would please my family as well.

For the remarks that I shall make in the short while that I shall speak to you, we shall find the basis in the 7th chapter in Ecclesiastes and the first verse, in these words, "And the day of death than the day of one's birth," but I must read the whole verse to get the sense: "A good name is better than precious ointment; and the day of death than the day of one's birth."

The text says that the day of one's death is better than the day of one's birth. It may be hard for us to understand that this afternoon with our limited vision, and I want to say that these words are not to be considered unconditionally. That text is not true universally and cannot always be said, and there is a condition of text that must be remembered. The day of death is not better than the day of birth unless the person has a good name. What do I mean by a good name? What do the scriptures mean? What does the writer mean by a good name?

I think we are well aware of the fact today that we are all born in sin and shapen in iniquity, and the Bible says there is none righteous—no not one, and that we all need a transformation, known as the new birth; and we are also told there is such a thing as having a new relationship, a new birth, and having a consciousness of our names being written in the Lamb's Book of Life—yea, written on the very heart of Jesus Christ our Saviour. For the Bible speaks about God engraving us in the palm of His hand, and so only those, in the strictest sense of the term—(and I hope I shall not be interpreted as being insulting when I say it) only those who have accepted Christ and know Him in an experimental knowledge have in the truest sense and the highest sense a good name; and for those it is always true, whether we can always feel it or not, that the day of death is better than the day of birth.

I admit this afternoon that it brings cheer to our hearts when a little child is born, it brings cheer to a home, it brings cheer to a community and we say, "Welcome, little stranger to our world," but sometimes we fail to stop and say, "But what do we welcome that stranger to?" In many cases that little child is welcomed to epidemics of infantile diseases. Sometimes that little stranger is admitted to homes of abject poverty and suffering, sometimes to all the shame of an ungodly home and the suffering of a sinful world. Yes, these are conditions many times a little one is invited to. But the child of God on the death day is admitted to a world without sin, admitted to a world where "the sun, it shall never go down," admitted to a world where there is no sickness or sorrow or poverty. So it is easy to believe that is a better day.

Our birth is the beginning of a journey but death is the end of that journey, of the weary march to our Father's home. You will admit with me today there is much of uncertainty hovers around a birth day because we say we cannot know the future. We do not know what life holds for the darling little babe but, my friends, on the death day of the child of God the curtain of mystery is lifted and we know there are certainties—the career is ended, the destiny is fixed, the dangers are past. They have passed beyond the gunshot of the devil's power. Thank God for the certainty of the death day of the child of God.

I want to go farther in saying that the believer's death day is better than all the happy days, for we know that we have our joyful days as well as the days of sorrow, the days of sunshine as well as the clouded days, and I should like to say today (and I say this in my effort to comfort sore hearts because, as Brother Ulery said, I happen to know how they feel today), even though 14 years have rolled around, I still recall with fresh memory the day of parting with my own father.

My first purpose is to comfort these hearts today even though sorrow may make it hard to understand. And my second purpose is to comfort and strengthen the faith of all. The believer's death day is better than all his happy days. May I take a moment or two of your time and suggest a few of these occasions.

Think of a young man or young woman—the young man reaching what we call his majority, when he comes into his inheritance.

He enters into certain privileges, enters upon his right of franchise, receives a title to valuable properties which belong to an inheritance held in reserve for him, etc., and to him that is a joyful day because he feels a sense of independence which he has never had. But that is feeble when compared to the day when the child of God reaches his celestial majority, if I may call it such, and enters upon his heavenly estate and can reap his reward and wipe the weeping eye. What a moment! Our brother now knows the moment.

Think with me of the day of marriage. I speak with solemnity when I say to you married people that you recall those happy hours when encircled by your friends and loved ones you entered into that marriage relationship and were showered with the felicitations of your friends, and you with your bride or husband entered out into life. How joyful! It still brings pleasure to you as you think of it. Indeed it does! Let me remind you today, strange as it may seem, the child of God on the day of his death goes more fully into his joy—yea, the joy of the Lord—than he has ever known in any great moment in this life. And I should like to say he has the privilege of moving into the guest chamber where he waits for the day of the coming of the Bridegroom. That is a great day! A great moment awaiting the Marriage Supper of the Lamb!

Again there may be some great days in the lives of some people when they have enlarged their capital or multiplied their profits. They may have what is known as some windfall which they didn't expect. There can be no profits comparable to the gain that comes to the soul when it takes its departure from a world of trouble to a world of triumph.

Think of the day of honor. I like to think of young people returning from their graduation exercises, when they have finally triumphed and reached their goal. It is a great moment for them to descend from the platform and meet their friends, but I can only faintly imagine that such a moment and such a joy is little compared to the moment of the transfer of the child of God to the higher sphere. It must be an honor to be carried by angels to Abraham's bosom, to be ushered into the presence of Christ, and to know that you have arrived at the consummation of the promise of being an heir with Christ, and to receive from his hands the diploma of life, and to know there is more joy in Heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance.

Think of Stephen, that first martyr of the Christian Church, who because of his faith, was ushered into eternity as a martyr. Notice him as he enters his death day and as he enters into his promotion; and as he receives the approbation of Heaven the Son of God arises to give him an ovation—so great was the vision that Saul of Tarsus observed that his face shone like the face of an angel.

Again think of the hour of regained health. You may not be able to appreciate this thought today—probably I can't appreciate it as some can. There are people who have languished in hospitals for months and years, and have longed to associate with their family, and finally the day arrived when the doctor said that "Tomorrow you may go home." A few years ago a young lady, a member of my congregation who was in a Sanitarium at Muskoka, Ont. for a couple years had recovered to the point where her doctor said she could go home. They wired me asking if I would come to get her. I shall never forget that beautiful scene, as we pulled out of that crescent drive flanked by the large semi-circular gallery of windows where from every direction ladies waved their handkerchiefs and said, "Good-bye, Dorothy. We're glad you are going home." My friends, can we imagine that picture! Words are feeble at this point. We may not stand on this side of the river today and wave our handkerchiefs as cheerfully as we ought. Our love for him and our humanity may prevent us from giving him the "send-off" that he deserved, but I assure you that his friends on the other side are giving him the support on his arrival that we ought to give him on leaving us.



And friends, it isn't hard to believe that for such a brother the day of one's death is better than the day of his birth.

May I pause for a moment to speak of reunions. As families we have gathered in some park; we have met the cousins, the uncles and aunts, and all our friends; we have spent a pleasant day; we have had a program and we have enjoyed it very much. We have renewed associations and fellowships and we went home at the close of the day feeling it was very fine. But there is no reunion on earth like the grand reunion in Heaven which our friends enter on the death day when they pass over, and as we too shall know

"When we meet our Christ and loved ones  
Over on the other shore."

I can only faintly imagine the joy and delight when over on the hill-sides of glory the saints of God hold that celestial reunion. We used to sing,

"Looking this way, yes, looking this way  
Dear ones in glory, looking this way  
Fair as the morning, bright as the day  
Dear ones in glory looking this way."

I think those sentiments are very true and I do feel this afternoon that when you try to contrast reunions down here and up there, you will be made to long for the latter. The Christian's death day admits him to the fellowship and association of relatives of those who have been born of the same Spirit and washed in the same blood. Praise the Lord!

I shall say very little of rewards because that should only enter into it as a lesser consideration. However the rewards for faithful service, for a man like our brother who has laid down the pen, who has laid down the tasks to enjoy a well-earned rest, not for a moment, a week or a year, but for one eternal vacation with those who loved him and whom he loved, will be entirely adequate.

There are a few what might be termed "holy days" in the life of a Christian. It is not strange if I say to you people today that the day of our conversion is a great day. It is a wonderful thing to be born again. It is a wonderful thing to have a definite consciousness that you have been translated from the kingdom of darkness to the Kingdom of God's dear Son. It is a wonderful joy to lose the sense of your guilt and to be possessed with the sense of the Divine presence and favor. It is no wonder we sing,

"O happy day that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

I expect there are witnesses throughout the country side and throughout the church today who would say that was a wonderful day. Tears come to our eyes when we recall the altar of prayer or secret closet, etc., where we found pardon. But would you agree with me if I say the day of one's death will be still better if we are true to God? What will it be to

"... see Him face to face  
And tell the story saved by grace?"

The poet caught it when he said,

"Face to face, Oh blissful moment; . . .  
Face to face, how can it be  
When with rapture I behold Him  
Jesus Christ who died for me?"

Again I say the day of a man's anointing of the Spirit of God is a wonderful day. To put it in plain terms, the day when the child of God is sanctified wholly is a wonderful day. May I say that Brother Stump was a man who had a very definite and conscious anointing of the Spirit of God in the yesterday of his life which made him a flaming evangel of truth and gave him a great ministry. And that is a great day, my friends, when folks have given themselves to God and offered themselves on the altar of sacrifice and God sanctified the gift and anointed them with

the Holy Ghost. That is a great hour! He comes to abide with them. But friends, to live with God the Father, God the Son, and God the Holy Spirit in their immediate presence is still greater. A wonderful opportunity!

Think of the Lord's Day. Before me are gathered people who are regular worshippers, and to you the Lord's day is a great day. Oh, how you have enjoyed wending your way to this house of God, and in other places of this kind you have mingled your voices together and have heard the preacher declare the unsearchable riches of Christ; you have sat in the Sunday School class;—and now you recall all those gracious hours. But let me tell you, friends, on your death day you will leave the church militant and will join the Church Triumphant and there you will sing anew and shall have songs that transcend all you have ever heard; and you'll mingle your voice with angels and archangels and shall sing without a discord.

"When we've been there ten thousand years  
Bright shining as the sun,"

as we heard in that lovely message of song,

"We'll have no less days to sing God's praise  
Than when we first begun."

A wonderful introduction on the death day!

And finally there is a great day in the life of Christians when they gather around the communion table where we have often gathered to commemorate the death of our Saviour. For those who have approached this occasion seriously and thoughtfully, having examined themselves, who of us have not gone out blessed and refreshed, and we said it was a great service and our hearts were stimulated and our Christian life inspired. But, friends, I would remind you that it is only a symbol after all of what a believer enjoys when he leaves a land of symbols and enters a land of actuality. It is a great occasion!

A few years ago I was invited to a private communion service where a dear old lady, a mother in Israel, was at death's door due to cancer of the stomach. Even the doctor suggested that the service was not advisable, as the little morsel of bread she would take would give her unnecessary distress, but she desired to take of it and we gave it to her. Friends, we enjoyed something that day that I never enjoyed before. As we broke the bread, and ere she had taken that little morsel as an emblem of the broken body of Jesus Christ, she looked up, and her little emaciated face that showed signs of suffering and strain seemed to take on a heavenly glow as she said, "This will be the last time I eat it until I see Him face to face." She looked like it was joyful to think of it. A few minutes later before she took of the cup, the emblem of the Lord's shed blood, she held it up in her hand and said, "This is the last time I shall drink of it until I drink it anew in His kingdom." Dear friends, I had always enjoyed the communion service more from the memorial standpoint, but that afternoon somehow our attention was diverted from the commemorative aspect to the anticipatory aspect, for this woman was almost in the vestibule of Heaven, and was already inhaling the beautiful aroma of the other world, and she anticipated that in a few days "I won't need symbols or emblems, I'll see him face to face." And that fact this afternoon, dear friends, brings me joy when I think of my beloved brother, my friend. Could he speak to us with the unusual eloquence he had and which now is so infinitely enhanced, he would tell us of some of the things he used to anticipate and which he now enjoys. Yes, my friend, the believer's death day is better than the birth day, so let us prepare our hearts that every one of us may not fear the death day, and may enter into the joys of our Lord.

And now I address you in your sorrow, dear family, for a brief moment with reference to our departed brother. It has been my privilege to associate with him in Church life for at least 15 years, being his associate editor, serving with him on numerous committees. Our relations have always been friendly. I have a letter in my hand here dated January 2 in which he informed me that he couldn't meet with me on a committee on which both of

us were serving, and in that letter he expressed his thanks for some kind words I had given in my last communication to him, and as I read this letter it makes me feel very, very good that at the close of our long associations our last communication should be so pleasant and so kind. This letter is going into my files where I keep my most cherished documents as a little token of our association.

Brother Stump was one of God's able men. I think my brethren who are at my side will say he was our spokesman. When were we together in a large audience like this and he was with us that he did not speak for us? He was our spokesman, but he shall not speak for us again.

You dear boys and girls had a fond father, a loyal father. He loved you all and you all know he did. You all appreciated it. I say to you today, in so far as your dear father followed Christ, emulate his example and be permitted at your death day to enter with him into everlasting felicity. This was his dominant desire while in life for you.

And Sister Stump, we pray God's blessing on you, and pray that your heart will be strengthened and upheld by the Spirit of God in this hour of trial.

Finally, this family have lost a good husband, a loyal father. It has already been said the Church has lost a leader, an editor, a faithful worker; the cause of God has lost a champion and we all realize it this day. The extremities of our brotherhood are being affected by the event we have come here today to honour. And so we have had a great man, a faithful friend in this brother. My personal relations with him were always affected by his kindness, his friendly way in which he met me, the courteous manner in which he would associate with us have drawn me to him, and I sincerely delight in paying this tribute of respect to him this afternoon.

The Church has lost a champion in our esteemed brother, Vernon Louis Stump.

### **Closing Remarks and Prayer— Bishop C. N. Hostetter, Jr.**

In concluding this service my mind carries back across the years and I remember the first time I heard our departed brother preach—twenty-four years ago in a church in Pennsylvania, and I remember the deep impressions that stayed with me as I listened to that message. And then I remembered two years later when I again heard him bring a Gospel message on this text, "What shall I do then with Jesus which is called Christ," and as he exalted the Christ and held Him up in all his sufficiency, held Him up as the Saviour who would forgive, and the Deliverer from the power of sin, I was made to catch the secret of the text that our brother used on this occasion. Only as we know Jesus Christ as our personal Lord and Saviour—then and only then can the day of our death be better than the day of our birth.

I remember with appreciation our contacts throughout the years. About four weeks ago—perhaps a little longer than that—it was my privilege to have our last visit together and at that time he said a few personal words that I too shall never forget. As you and I face life, if the future is to be what it ought to be in this life and in the life to come, then may we make our Lord not only our Saviour, but the one who takes complete control of living. Let us pray.

Oh, God our Father, from everlasting to everlasting Thou art God. Thou knowest the end from the beginning; Thy ways are higher than our ways and Thy thoughts than our thoughts. We pause and pray that Thou shouldst bring comfort in this hour of bereavement and sorrow. We rejoice to know that Thine eye is over Thy children with a tender, compassionate care and Thou dost never inflict loss and sorrow but that Thou dost see it is for our good and for Thy glory. And we pray at this hour that Thou wouldst draw all our hearts in a ready submission to Thy will. May we be enabled to know and to feel that what Thou dost permit, what Thou dost allow is well done. And we ask Thee

that Thou wouldst especially comfort those who mourn this day.

We ask that Thou wouldst especially bless the members of this bereaved family, bless this dear wife, this widow who will miss the compassionate companionship of a devoted husband; sustain her and support her in the days that are ahead.

Bless these sons and daughters who have bade farewell to an affectionate father. We pray that father's devotion to Christ may challenge everyone of them to make that full and complete surrender and we pray that they may find comfort and hope in a realization of the fact that for father to leave this stage of action is to live triumphantly with his Lord.

We pray Thy blessing upon the brothers and the sisters. Remember each one of them. We pray Thy blessing upon the Church in this community who misses one of her leaders. We pray Thy blessing upon this community which loses a friend. May the messages that he preached over this and other pulpits live and bear fruit for Thy glory.

Bless the interest of the Publishing House to which he gave so liberally of his strength and service. We pray that the ministry of spreading the Word of God through that channel may go on for the glory of Thy Name.

Bless this loss to our every good. "Teach us to number our days that we may apply our hearts to wisdom." Enable us to live for Thee so that death can be gain. Enable us to give and spend our lives in service for the glory of Thy Name, and for the good of others.

We pray that Thy blessing may rest upon all. Bless the truths from Thy Word and impress them deeply on all our hearts so that we may live that we may know Thee in a way that, when life's short race is won, we can look for a great reunion in Thy Kingdom. These blessings we pray in the name of our Lord and Saviour. Amen.

### **In Memory of Brother Vernon**

Dear one, thou art from us gone.  
But how strangely sound the words,  
As if spoken of someone other than you.  
Too dazed are we to realize them true.  
'Twas but only a few short weeks ago  
Your kind letter came with words to overflow,—  
Such is the uncertainty here below.  
Now hushed is your voice, silent and still;  
The pen that flowed so eagerly at your will  
Is resting silently, and alone.  
You are from us—gone!

Life held rich measure for you, dear,—  
Clouds today, but tomorrow would the sun appear;  
From God's joyous chalice drank your lips;  
Childhood, friendship, the joy of comradeships;  
The challenge of youth, of sterner manhood,  
The love of family and home, and neighborhood;  
God's great out-of-doors and all earth  
Shared with you their gladness since birth,  
These, and the infinite hosts above  
All a part of God's world, his care and love.

These, and more—the Larger Life to live—  
To walk humbly with fellowmen, freely to give,—  
Eternal verities and goodness with others share;  
Like the Master, a servant be and gladly bear  
The burdens of others, unselfishly living  
That greater joy to others you could be giving.  
These, and the joy of declaring God's word  
Were the gifts of life from Him, as was your breath.  
Now a far richer gift has He given to you in death:  
Opening wide Eternity's mysterious door,—  
You slipped away to be with loved ones gone on before.

In loving remembrance,  
Charles R. Stump



## TRIBUTES AND MEMORIALS

### PUBLICATION BOARD

My first acquaintance with our departed Brother Stump, was during a revival service at the Highland Church, Miami County, O. in the winter of 1906-7.

I was privileged to be kneeling at his side at an old fashioned altar, when he faced God's will for his life, and consecrated his all for service. I was also a sharer in the fulness of joy that came to his heart at that moment of surrender, and the witness of God's acceptance of the gift he offered.

From that day our lives have been closely associated in fellowship and service. Many have been the hours we spent together, in communion, in service and labor. He was a man of such versatile talents, so quick in thought and action that he accomplished prodigious tasks.

It seemed he was always able to assume any requested service for others, and find a way to render same.

An aching pang grips my heart as I must realize this precious earthly fellowship is forever broken.

(s) Orville B. Ulery, President

The memories of my pleasant association with our departed Brother have been indelibly registered on my mind and heart, and I trust God may help, each of us to accept the challenge of his life.

(s) Laban W. Wingert, Vice President

Ever since we have had a Publishing House at Nappanee, we have been journeying thither and sharing an increasing interest in its enriching task; but now, alas! "Brother Stump," our ardent "yoke-fellow," has fallen in the harness.

In him we found surprising vision, undaunting faith, a captivating spokesman and a tireless worker. We have prayed and pulled together, worshipped and waited together, counselled and ventured together, struggled and succeeded together—but now our "yoke-fellow" has found a time and place to lay aside his mantle and enjoy a well-earned rest with his Master.

The task remains with us. Who will help us bear it? It can only be light, as HE beareth the other end of the yoke. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth Salvation; that saith unto Zion, Thy God reigneth."

(s) Ohmer U. Herr, Secretary

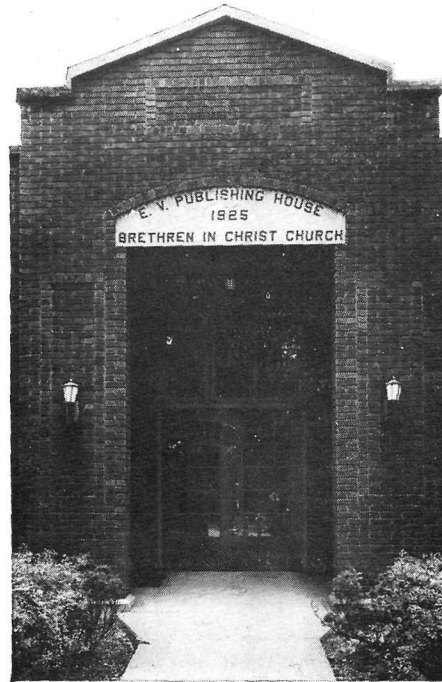
It is with mingled feelings that I pay this tribute of respect to the memory of our dear Brother who so recently left us to be with our Lord. I often marveled at his ability to dispose of the multiplied duties which were placed upon him. Truly a great man has gone from our midst.

(s) L. H. Mann, Asst. Secretary

Words fail in an hour of deep sorrow, feelings congest with the breaking of earthly friendship; but thank God, we need not sorrow as those who have no hope.

Bro. Stump was a personal friend, and in all personal relations, a loving Brother. Especially through Publication Board activities, has his religious zeal and Christian service been appreciated and challenging.

(s) Geo. C. Sheffer



*An Enduring Memorial*

### Church Activities of Eld. Vernon L. Stump

- |            |   |
|------------|---|
| 1908       | Called to evangelism and ordained to the ministry   |
| 1908-1911  | Served as pastor of Chicago Mission   |
| 1911-1914  | Served in Mission Pastorate, Mooretown, Michigan  |
| 1915-1918  | Served the church as evangelist   |
| 1917-1920  | Served as Secretary of Home Mission Board   |
| ( )-1922   | Served on Tract Committee   |
| 1918-1943  | Served as Editor of the <b>Evang-<br/>elical Visitor.</b>   |
| 1920-1943  | Served as Manager of the E. V. Publishing House   |
|            | 1920—Printing plant purchased at Nappanee, Ind.   |
|            | 1925—New printing plant erected at Nappanee, Ind.   |
| 1920-1943  | Served as Chairman of the Hymnal Committee  |
| 1921, 1931 | Served on the Nominating Committee  |
| 1933, 1937 | Served as Chairman on a committee to print Young People's Topic books.  |
| 1939-1943  | Served as Chairman on a committee for Relief and Old Age Pension, to have final action at General Conference, 1943. |
| 1940       | Delivered an inspiring and much appreciated Conference Sermon   |

In times like these when filled with grief  
There comes a sense of glad relief,  
To know that God in wisdom moves  
For good to those whom He most loves.

Now since the departure of our dear Brother  
Let's pledge ourselves to one another,  
And to God above the rest  
Giving Him our very best.

(s) Henry A. Ginder

A man of eloquence, possessing a gift of preaching that seemed to come by instinct and force of nature, was delivering a sermon under the unction and power of the Spirit of God—That is my early recollection of Vernon L. Stump.

Being associated with him over twenty years in local church work, as well as a number of years as a member of the Publication Board, brings many memories of his vision, faith and courage.

Public service had become a second nature to him. Calls to minister to the sick and dying were many. To these he gladly responded. The demands for his ministry at funerals were many.

Although not possessed with the gift of song, he was a lover of gospel music, and a source of encouragement to many singers.

His last attendance at church service was on Sunday, January 3. The weather was very inclement and we expressed our surprise to see him out in such weather. He remarked "For many years I have been attending church on the Lord's day, and if I am able, I still think I must attend."

(s) C. E. Clouse

### ASSOCIATE EDITORS AND CO-WORKERS

Ever since Bro. Vernon L. Stump was Pastor of Chicago Mission in my boyhood, there has been a warm friendship between us. He and his father, Bish. John A. Stump, ordained me to the ministry. He has been a trustee of the Mission property since its purchase.

He has not missed a love feast here at Thanksgiving for many years, except the last two when unable to come. An announcement of his coming always brought a crowd and his sermons on these occasions are still mentioned and appreciated. On his last visit to Chicago, on learning of Sr. Carlson's illness, and while not well himself, he came out from downtown and prayed for her. Bro. Stump will be greatly missed by his many friends at Chicago Mission.

(s) Carl J. Carlson

The tomb is a monument between two worlds and upon it can be engraved epitaphs of the past, present, and future. My memory treats me kindly at this time of mourning by his own household.

I had the privilege of being associated with Bro. Stump during the most critical period of the E. V. Publishing House. His rare Christian character, to me was a revelation. His charity carried him beyond the second mile; his decisions were firm, while he was seeking a better way; his religious fervor was the outgrowth of a deep experience which carried him beyond many of his associates; his messages were most appreciated by those who knew him best.

Though he has left us, his messages will live on. I, his friend and close acquaintance, surely will call the day blessed when he ceased from his labors to face the works of his life. He is not lost to us; he will continue to live in our lives, more real because he is not here.

My personal laudations of him are not withered flowers. He received my expression of appreciation while in life. His life is a challenge to his sons and daughters.

(s) S. G. Engle

## TRIBUTES AND MEMORIALS

'Tis hard to take the burden up  
When those who laid it down  
Have brightened all the joy of life  
And softened every frown.  
But oh, 'tis good to think of them  
When we are troubled sore!  
Thanks be to God that such have been,  
Although they are no more.

These words, slightly paraphrased from Chadwick, in part express my feelings as I attempt to write a personal tribute to the life and work of the late Elder Vernon L. Stump.

I am possessed with a strange sense of loneliness when I write this my first article without him, who for sixteen years led us in editorial work with the finest cooperation and Christian courtesy any staff could enjoy.

Bro. Stump had a desire for good journalism and kept that ideal before us rather than make the columns of the Visitor a medium of controversy on theological subjects which seldom edify and usually destroy.

Truly our brother gave all he had to this ministry. Perhaps his unselfish service caused him to overwork his body which was for a number of years somewhat impaired in health. His inability to say "no" to increasing demands made upon him from many avenues of activity, no doubt hastened the day of his departure.

While talking to one of the family who was telling us of his last hours and his suffering because of a weakened heart, we thought of all his generosity and we said, "If his heart would have been as strong as it was big, he would have lived a long time." In this case as in many others, we oftentimes learn the size of the load some men are carrying unostentatiously when we are forced to find a successor.

Thus it has pleased our Heavenly Father, who never errs, to remove from our body the Editor of our Publications. This loss will be felt in the remotest corners of the brotherhood. Let us bow in submission to an all-wise Providence. He was not only an editor of sterling worth, but he had an attractive ministry, and was sought after, because of his care, platform ability and passion for lost humanity. As well, he was a legislator and a useful conference executive, the responsibilities of which must now fall to new shoulders.

Farewell, dear Editor. We hope to meet you in the morning. The morning without clouds after the last page of life's volume has been written and we turn to God's library where the books will be opened.

(s) E. J. Swalm  
Associate Editor

True worth must be contacted in order to be appreciated fully. The lives of some men grow sweeter and nobler in friendship and association. Such was the life of the late editor of the Brethren in Christ periodicals, the late Elder V. L. Stump. My contacts with him were most congenial. His was a friendship which went beyond the average. As long as you agree with some men they will love you. But Brother Stump could love, honor, and appreciate those who disagreed with him as much as those who shared his individual convictions or views. Such was the magnanimity of his character.

Brother Stump's life was a very busy life but he was never so busy that he could not take the time to remember his associates.

Words fail to express the gratitude of my heart for his remembrance of me. So deep in his humility, so altruistic in his vision, so considerate in his benevolence, so loving in his attitude to those who were associated with him in editorial work. As an Associate Editor of the Evangelical Visitor, as a contributor to the same periodical, as the person responsible for the editing of the Constitution, Doctrine, By Laws and Rituals of the Church, as well as of the Manual for Ministers, I found him to be most considerate and helpful. No language can express the appreciation of my inmost being for the privilege of having been associated with a character so outstanding and ennobling as that possessed by our late beloved Editor and Brother, V. L. Stump.

(s) John A. Climenhaga  
Associate Editor

There is a sense of satisfaction in having been more or less intimately associated with one of the truly great. Through the few years in which I have been active in the interests of the Church, and even during the few previous years, my path often crossed that of V. L. Stump. The intimacy of family ties only enhanced my estimate of one who has become a man for the ages, gracing the eternal galleries of God's heroes of faith.

My life touched intimately, although unofficially at various points in his great life's work. During the year past, as Associate Editor in charge of Relief and Civilian Public Service items, I have found him always most cooperative in the things undertaken for the furtherance of the cause. No personal sacrifice was too great if it was for the promotion of the work of God. He was always big enough to observe small things and to be friendly with small people. That attitude, like a benediction, has contributed enlargement to the lives of multitudes, of whom I am only one.

The workman is gone, but his work goes on. As one of his associates I would give, in the words of Lincoln "increased devotion to that cause for which he gave the last full measure of devotion." May God help each of us to do our task a little better for having worked with him.

(s) Jesse W. Hoover  
Relief & Service Editor

As a former associate with our departed brother in the work of the E. V. Publishing House at Nappanee, I feel that my expression can be found in one of his favorite chapters of the Bible, from which he often spoke, Heb. 11:4—"He being dead yet speaketh."

One cannot help but pause as you enter the door of the plant, and realize that many toiling hours have been spent here for the interest of the church. Within the walls of this institution many worthwhile projects were inaugurated, and the Brethren in Christ Church is now the recipient and enjoying them. His keen insight, friendliness and kindness were great factors in his success.

We feel confident that the church of tomorrow will honor his faith and courage, and esteem his unflinching enthusiasm for his forward steps in the interest of "good reading."

(s) P. W. McBeth  
General Sales Manager

I will remember the evening in August, 1920, when I first set foot in Nappanee. I was met at the depot by Bro. Stump, and to-

gether we walked the short distance to the Publishing House.

During the next seven years it was my privilege to be his co-laborer in this newly launched enterprise. During these years of close association I saw the expression of his unusual and diversified abilities, and the evidence of his rare vision, his vigorous initiative, his indomitable courage, and his simple yet profound faith.

If "every institution is the lengthened shadow of one man," the E. V. Publishing House is, without doubt, the lengthened shadow of Vernon L. Stump, and stands today as a tribute to his memory and a monument to his unstinted and self-sacrificing labors. As this institution continues to be, under divine blessing and direction, an active agency in the further dissemination of Gospel truth, may Bro. Stump's life and ministry thus continue to bear fruit, and his works to follow him.

(s) C. W. Boyer

The close association of the workman with his employer can develop a fine friendship and mutual respect. In addition to the many blessings of our companionship as father and son it has been my privilege to work with him and for him in the great work for which he gave his very life. I have had intimate knowledge of his problems, his burdens and trials; his successes and accomplishments. His utter devotion to the Christ of Galilee carried him triumphantly over what would otherwise have been insurmountable obstacles.

I never knew father to turn a deaf ear to the problems of his co-workers and employees. His keen perception of individual ability and kind compassion for the frailties of human hands endeared him to all. When we realize the many hundreds of things he was called upon to do we cannot help but marvel at the exceptional scope of his business and mechanical ability.

Father's inherent integrity and Christian principles have been reflected in the fine quality and increasingly large volume of business conducted by the House. In my remembrance of him I cannot help but parody the words of Abraham Lincoln: "The world will little note, nor long remember what we say here, but can never forget what he did here."

(s) Alfred Stump  
Shop Foreman

Certainly we were surprised and grieved to learn of the sudden passing of Bro. Stump. Why he was called away from his earthly duties at this time, only God understands. We must bend to His will.

I believe he was filling a large place in God's vineyard and I am sure his sacrificial labors will not go unrewarded in Heaven.

(s) John L. Minter

As I had been in the employ of Mr. Stump since the E. V. Publishing House started in Nappanee, I miss him very much, but it is God's own sweet will that we turn away from our sorrow, and go on with reverent earnestness to the new duties that await us.

"When all our hopes are gone,  
'Tis well our hands must still keep toiling on  
For other's sake;  
For strength to bear is found in duty done,  
And he is blest indeed who learns to make  
The joy of others cure his own heartache."

(s) Mrs. Ferne B. Burnham



## TRIBUTES AND MEMORIALS

### FAMILY

So long as I have life, I shall remember father's prayers—both of supplication and of praise. I shall remember how, in family worship, he prayed for each of us apart, that we might follow God's way; also I shall remember his great prayers for God's work everywhere and for His people. Nor shall I ever forget how thankful he was constantly for the smallest expression of God's beneficence. He spoke of his Lord so intimately, as of a tried and trusted, infinitely personal friend.

Although the religious life of my father impresses me most, for he had little time for pleasure, there are precious memories of those times when he relaxed and shared joy and laughter with his family.

My father—as completely human and apt to err as any other, yet warm and sympathetic as a father could be. He was not perfect, but I loved him. What his life meant to me and to my brothers and sisters cannot be told in a certain amount of space nor in a specific number of words. Our heritage is priceless; the influence of a Christian father, a Christian home, is not measurable by the impotency of human expression.

My father—counsellor, critic, pastor, confidante, friend—all these and more was he to all. Tireless, perseverant, undaunted, he never despaired in his work which consumed him. Faithful to his family, his creed, his church, which was so important to him, resolute and steadfast, he trusted in God to the end. An instrument of God, he died as he wished—having never given up.

—Ruth S. Charles

I, like so many other people, will miss my father beyond what a conscious human mind is able to discern, for with his death has come the full impact of the realization that I can no longer depend upon him for the teachings and judgments of basic Christian living. It is for that fundamental knowledge of Christian principles which he has imparted to me—and to each of my brothers and sisters—that I do appreciate and will revere my father most.

It is with a full memory that my mind races back to the times when father has taken each one of us and led us into seclusion for a moment of intimate discussion and for a transition from our physical environment to one which seemingly has far more important truths than do the battles for food and drink. With the sincerest understanding of a broad man, father would comprehend our problems and yet in the same breath, his solutions, with their fundamental thoroughness of good living, would show us the way along his path of Christian design.

Life has many disabling factors. One of them is death. I can appreciate that statement, but thank our God that I can appreciate the life of a man far more; a man who was "father" in the very essence of the meaning of a father. He taught, provided and comforted with the aid of his Christ, in a measure which did credit both to him and to the cause of Christ. What love can be more abundant than the mutual love of child and parent?

—Robert Stump

A tribute to our loved and loving Brother Vernon who so suddenly passed on to his eternal home.—We knew for some time his health was failing, but did not expect it would be necessary to give him up so soon.



In our mind he had not passed, on life's highway, the stone that marks the highest point but, being weary for a moment, he laid down by the wayside and, using his many burdens for a pillow, fell asleep in Jesus.

The Indiana Church is greatly indebted to his ministry, in leading us into the deeper experiences of Divine Grace. His keen foresight and timely counsel have been of immeasurable value.

His kindness and affection, added to the sum of human and spiritual joys, won for him a large place in the hearts of Christian friends and the family of brothers and sisters.

We keenly feel and mourn the loss of our brother but believe it to be his eternal gain, as he so confidently expressed his readiness to depart and be with the Lord. May the sweetness of his memory inspire and challenge us to a more consecrated effort for our Master.

(s) Bish. Carl G. Stump

### GENERAL CHURCH BOARDS AND COMMITTEES

In memory of our departed brother who so nobly and willingly gave his strength and ability for the welfare and success of the duties conferred upon him by the church he loved and served:

My personal contact with him in relation to the multiplied duties enjoined upon him, and his sincere desire to meet these problems with the most healthy solution, calls forth my highest admiration and unflinching esteem. Animated by a grand and ennobling impulse, he spent himself, I fear without restraint, unsparingly for the success of the cause which lay so near to his heart.

Through all the years of his ministry as Editor of Church periodicals, and Business Manager of the E. V. Publishing House, the most cordial relation existed between himself and the Foreign Mission Board. In matter of importance for publication and dissemination, it seems to me, he would put himself out of the way for our accommodation and convenience.

I shall ever cherish memories of his association.

(s) C. N. Hostetter, Sr.  
Chairman, Foreign Mission Board

In his ministry among us as an evangelist he impressed us as a spiritual and efficient preacher whose ministry was appreciated by our people.

We were associated with him on the Home Mission Board from 1917-1920. At the time of his appointment he was made secretary of the board, in which position he proved himself a strong factor. He declined to serve longer because of his position as editor of the *Evangelical Visitor*. His decision was accepted with reluctance.

In his introductory remarks to General Conference in 1918 in his first secretarial

report it is revealed that he did not seek position, but keenly felt the responsibility of the same; it was manifest also that he endeavored to discharge his duties to the best of his ability.

Our association with him was very congenial.

(s) M. G. Engle  
Chairman, Home Mission Board

With difficulty we attempt to recover sufficiently from the shock of the sudden passing of our dearly beloved brother, Eld. V. L. Stump, to pen a few lines of tribute—perhaps prematurely written because the degree of the loss sustained by the church has not yet been fully realized.

The first reaction after hearing of his departure was, of course, relative to his association with the Publishing House and *Evangelical Visitor*. Then we began to think of the bereaved family circle, of personal relationships, and other ties.

Our personal contacts, our contacts in the ministry, and his co-operative relationship with the Educational Board, in editorial capacity and otherwise, have been most congenial.

A bereaved family circle may rest assured of the sympathy of the church, and that they are not alone in realizing that a heavy loss has been sustained—on the earth side.

(s) Albert H. Engle  
Chairman, Education Board

The Grim Reaper, as death is frequently known, has made entrance into our ministerial staff and has called from its ranks our much esteemed brother and editor, Eld. V. L. Stump. During the years of our personal associations with Bro. Stump, we have found him ever a friend. Many memories will linger with us as we think of the manner in which he gave himself to the ministry of the Word.

Throughout the many years of his church activities he served, and served faithfully on many committees, in addition to his association with the E. V. Publishing House. The co-operative spirit which he manifested in all his activities proved that he was interested in the spreading of Christianity. One had to become really acquainted with Bro. Stump in order to appreciate fully, and understand his fervent desire for the progress of the church of his choice and for the success of the Publishing House, in all of which he manifested a keen interest. Now that he is departed from us, we cannot lift the veil that hides "the beyond" from our view and see him in his new surroundings; but, since he is in the keeping of the infinitely wise and just and merciful Father, we are confident he is filling the place most conducive to his happiness and will be given every good he is prepared to receive and enjoy. Comforting our hearts with this assurance, we should resignedly bow to the dispensation that has taken him from us.

How dear to the hearts of his many friends  
Our brother's memory shall be!  
His name brings a thought both refreshing  
and sweet,  
His smile was a pleasure to see.

"The mighty are fallen"! his labor is done;  
His voice, sweet to hear, is at rest;  
But ever abiding are the fruits of his life  
Whose effort the Father has blessed.

(s) J. H. Martin,  
Sec'y., General Executive Board

## TRIBUTES AND MEMORIALS

It is with mingled feelings that we speak of the untimely passing of our beloved Bro. Stump. To have known him, and to have listened with appreciation to the profound truths which emanated from the Spirit-directed messages which were delivered with force and conviction, is to acknowledge the loss of a champion for the cause of Christ and the Church.

In our contacts on the church board and in committee, we came to realize the far-reaching vision he had of church problems. Although tolerant, he would carry through with unbounding energy and zeal a cause for which he had settled convictions. It was this will to complete a task that carried him on, even after the physical had weakened.

He was one whom God had endowed with unusual and versatile abilities, humbly consecrated to the furtherance of the Gospel, and we recognize a great loss to the Church militant, but an eternal gain to the Church triumphant.

(s) Carl J. Ulery,  
Treas., Beneficiary Board

It is in humble submission we bow to our dear heavenly Father in the passing away of our beloved brother and editor, Eld. V. L. Stump.

We feel that we have had a great loss in many ways. His ministry was forceful, deep, rich in spiritual truths, which we shall never forget. Heaven only can reveal the good that it has accomplished and the souls it has brought to our Saviour.

I wish to express for the Examining Board our appreciation of his ministry which will be greatly missed. Also his un-failing courtesy and ability in his work as Editor and Manager of the E. V. Publishing House was greatly appreciated.

We wish to extend our heartfelt sympathy to the bereaved companion and family.

(s) Henry Schneider  
Sec. of Examining Board

It was at General Conference in the year of 1931 that the church took definite steps in behalf of her youth by appointing a committee of three to give special attention to their interests and welfare. Bro. Stump was chairman of this committee during its first year of service.

Frequently since then, his counsel, words of encouragement, and constructive criticism have been of definite value to the Board for Young People's Work. His cooperation in improvement of form and place of publication of topics and other material for the welfare of youth has made possible present achievements.

A man who labored courageously in behalf of youth and diligently tried to help youth find themselves is fallen, and will be missed. To the writer it is a great privilege to have enjoyed the warmth and fervor of his soul as revealed in personal contacts and correspondence. I shall be happy to have it live on as cherished memories and as an undying challenge.

(s) Henry N. Hostetter  
Sec., Board for Young People's Work

Another great church leader has fallen all too soon. He had not passed the highest point of usefulness in the work of the church. Bro. V. L. Stump did, however, work hard and long hours which often caused him to become weary in body. Every now and again he received a signal to lighten the load. He was reluctant to let go, conscious of the fact that duties pressed hard.

One morning, a little over a year ago, I called at his home with Bish. O. B. Ulery. Bro. Stump was sick in bed, recuperating from one of those warnings. From his sick bed he managed the Publishing House by telephone, and also wrote his editorials. This merely gives a glimpse of his devotion to the work which the church placed upon him. His spiritual fervor, his diligence, his tenacity, and his sense of responsibility have lured him on to lay down his life before its shadows fell toward the west because of age.

In all of his activities, he was most genial and co-operative. As a member of the General Sunday School Board, I have admired his thorough understanding of Sunday School problems, especially as they related to the production of Sunday School literature and the distribution of the various types of Sunday School helps. The least we can say is that there was and there is no more understanding, reasonable, forward-looking, gentle, loved and loving laborer in the Lord's vineyard than was our friend and brother.

(s) Henry G. Brubaker  
Asst. Chairman, Gen. S. S. Board  
Assoc. Editor, Evangelical Visitor

"Know ye not that there is a prince and a great man fallen this day in Israel?"

How true these words, and so very applicable to a hero who has meant so much to the onward march of the Brethren in Christ Church, and who was called to fold the drapery of immortality about him when yet he was needed so much in the cause of righteousness here among men. But by Divine order the last threads of life were unraveled, and now for him, like the weavers across the sea, the rug of life that was woven on the wrong side is turned and the beauty of the right side is clearly seen.

So magnetic was his life, so lifting his cheery smile, so kind and yet so invincible his voice, that he cannot be forgotten. His keen wit, his verve approaches challenge us to, like he, attain to the rarest, a complete full orb'd life.

He being dead yet speaketh, for the foot-prints of so rare a man cannot be washed from the sands of time.

Monroe Dourte  
Sec., Gen. Conf. Program Com.

### MISSION REPRESENTATIVES

In the passing of V. L. Stump the Foreign Mission Work of the church lost a sincere friend and whole-hearted supporter. As Editor of the *Evangelical Visitor* he always welcomed contributions from the overseas work of the church. We had in him a Christian with a sense of the world need. This sense enabled him to see across geographical, racial and denominational barriers and discover good in man which could be made better by the touch of his Master's hand.

Brother Stump usually added a personal note to his letters to the field which we much appreciated. We shall miss this personal touch. Personally I have lost a friend whose fellowship I valued.

He who has faithfully served his fellowmen and God, needs no monument erected to remind succeeding generations of his worth. He lives in the lives he has brightened; in the work he has done. Brother Stump served well. He shall thus live long and well in the coming days. We thank God for his life.

(s) H. H. Brubaker

The news that our Editor has passed away came as a shock indeed. And when this news reaches the Mission Fields, there it will be said, "How are the mighty fallen, alas, how shall we do now?" For by virtue of his position Bro. Stump had the responsibility of being the channel, through the printed word, by which the Church was kept informed about her Foreign Missionary activity. This important service Bro. Stump performed with conscientious care.

It was Bro. Stump we believe who introduced the Foreign Missions' Department in the *Visitor*. This move has proved out to be a very substantial advance over the previous method. We know that most of the Church folks look for the news and messages which this department is supposed to contain. If at times there would not be much for this department on file to include, Bro. Stump would manage by borrowing from some other source. This fact reflects his concern and interest in Foreign Missions; although it stands to admonish the Field correspondents!

If it were possible, all the workers would rise to thank Bro. Stump for the part he played in the progress of the Lord's work in the fields. But we believe he is now reaping a better reward in a fairer land.

George E. Paulus

### "Early contacts with Chicago Mission"

Early in 1908, Bro. and Sr. Vernon L. Stump came to Chicago Mission. In 1909, we moved to our present location on Halsted Street. There were many heavy duties incident to moving, alteration of present building and Chapel, and we remember his excellent help in this capacity.

The Lord made them a great blessing in the spiritual part of the work. How fervently he prayed and faithfully preached the word of God. Permanent results from his labours remain to this day, both within and outside of our ranks.

Their two eldest children, Paul and James, were both born in the Mission. They were all with us until the summer of 1911, when Sr. Stump's health made it necessary for them to return to the country. Their leaving left a great vacancy in the work. I feel the Mission has lost a real friend in his passing, one whose interest remained to the present day. May his memory be blessed.

Sarah H. Bert.

### LOCAL PASTORS

For the past several years it was my privilege to become quite well acquainted with Brother Stump. In my business dealings with him, I came to appreciate his honesty, sincerity, and business ability.

I always enjoyed having printing done at the E. V. Publishing House, because I felt that Bro. Stump's spiritual mindedness would be a great factor in giving us the kind of finished product we desired.

There were times when we met in his office for business, but before parting would find ourselves reveling in conversation concerning things spiritual and eternal.

His life has been a great blessing and benediction to many, and he will be greatly missed. But it is now in our place to carry on the work of Christ and "Occupy till He comes."

(s) Rev. Quinton J. Everest



## TRIBUTES AND MEMORIALS

In church work Bro. V. L. Stump was a very willing helper, and quite often when I had problems difficult to solve, I called on him for consultation. As a rule when I met him in his office, he would shut the door and exclaim that he was so glad I called as he could forget his work for a while, and we always had a very pleasant visit concerning spiritual matters.

For his pulpit work he was classed as one of the best. He will be missed very much in all activities of life, but we feel sure that our loss is his eternal gain.

To his dear family and all concerned, sorrow always seems so lonely that one quite forgets what a company walks with us in tears. He who has comforted the multitudes of mourning hearts through all the years has a balm for you. "Lo, I am with you always," is the Master's assurance.

(s) Eld. David Miller

Union Center Church of the Brethren

In the passing of our esteemed brother, V. L. Stump, we feel that we have lost one who has made a definite contribution to our life. Especially is this true since the Brethren in Christ and the Mennonite church have so much in common in their faith and practice of the Word of God. For the last fifteen years it has been our privilege to make occasional contacts with Bro. Stump, and when coming into his office, the usual words to us were, "sit down," and that would mean a few minutes spent together in Christian fellowship and talking about the desires and concerns that lay upon the heart of a true minister of the Word. Out of these contacts we received a number of things we shall continue to cherish.

As a fellow pastor, we have learned to know him as sympathetic, energetic and always willing to throw himself wholeheartedly into every work that would exalt Christ and promote the Kingdom of God. As a fellow pastor with him, we can say "very pleasant hast thou been unto me." In his passing we feel that our loss is his eternal gain.

Homer F. North, Pastor,  
North Main St. Mennonite Church

### BUSINESS ASSOCIATES

Brother Stump will be greatly missed by all of us. We are glad for the privilege of having known and dealt with this Christian business man. It was always a pleasure to call on him at his office, and we were often favored by his visits here at our Warner Press plant. Mr. Stump very capably pulled his publishing house through the depression years. He was a man of faith and courage who took hold of the job that was before him with the belief that it could be done, and he did it. His foresight prompted him to train young men for responsible positions, and thus the E. V. Publishing House will continue to benefit through his faithful labors.

F. M. Bates, Wholesale Mgr.  
THE WARNER PRESS

We would like to take this opportunity to express our sympathy to the immediate family, the board of directors of the E. V. Publishing House, and to the entire staff and friends in the loss of Mr. V. L. Stump who passed away last week. We were shocked when the news reached us. As we look back over the period of time during which we had business relationships with Mr. Stump we realize that we have had the

privilege to deal with one who was a real executive and a true friend. We have learned to appreciate Mr. Stump's willing cooperation, his kindly spirit, his true integrity and his Christian convictions. It has been a real pleasure and a real help to us to have had the privilege of making Mr. Stump's acquaintance and to have had the privilege of business associations with him. However, we are happy that "Our loss is his gain" since we know that even now he is enjoying the rich blessedness of Heaven itself.

Bernard D. Zondervan  
ZONDERVAN PUBLISHING  
HOUSE

My acquaintance and fellowship with Brother Stump during the past seven years has been as a fellow publisher. This relationship, of course, gave us many common interests. This made possible learning to know him in a somewhat different light than most of his friends. Naturally our contacts led us to those things in which we were both interested. One was immediately impressed with his deep concern and driving passion for the work to which he had dedicated his life. His being a comparatively small publishing concern, it necessitated an intelligent, sympathetic grasp of the details of every phase of the work. It was always stimulating to enter into a discussion of any angle of the publishing work with him.

The fellowship we enjoyed in those visits went beyond the purely business relationship. It was even more than the congenial fellowship of those who were about their "Father's business." It was that warm friendship and fellowship enjoyed only by those who are one in Christ.

We have not only lost a warm friend. The cause of good literature has lost one of its enthusiastic supporters. We know our loss is his gain, and further, that the work is the Lord's and He has others to carry it.

Mennonite Publishing House  
By A. J. Metzler, Gen. Mgr.

Let nothing disturb thee;  
Let nothing terrify thee;  
All will pass.  
God does not change,  
Patience wins everything.  
He who has God,  
Lacks nothing.  
God alone is sufficient.

—Mrs. A. E. Sourbeer  
National Rating Asso.

It is a great privilege to pay this tribute of respect to a man I have known for many years, Rev. Vernon L. Stump.

As manager of the E. V. Publishing House he came in contact with the business men of our community many times.

His fine Christian spirit made him outstanding, and his keen insight and fair judgment were honored and respected.

Many sought his advise, and although his was a busy life, yet he was never too busy to take time for counsel, nor to speak an encouraging word. His concern for the sick and needy won for him many friends.

His was a full, active life and he lived more in fifty-eight years than many men would live in eighty years.

I am sure every business man in our city would say with me that—"A good man has been taken from our midst. Our community is better for his having lived among us."

(s) U. J. Shively, Pres.  
Shively's Dept. Store

### SCHOOLS AND COLLEGES

Some men there are who have no conviction and no ambition in life. Others have plenty of conviction and ambition but lack common sense. They are so strong-minded as to fail in the supreme task of guiding people. But there are a fortunate few who have the ability to believe what they believe and yet to appreciate the other man in his viewpoint. Take this quality, charge it with the power of the Holy Ghost and you have a man I remember as a spiritual brother and friend, Editor V. L. Stump.

In all his dealings with the Beulah College administration Brother Stump evidenced a sincerity of Christian purpose which makes us feel that the gap is great with his going home to glory. He continually gave place in his editorial capacity to the encouragement of Christian education in the Brethren in Christ Church. "The earthly life of a spiritual man has gone but his influence lingers on."

(s) Arthur M. Climenhaga  
President, Beulah College

My first meeting with V. L. Stump was at the General Conference convened at the Antrim Church, near Greencastle, Pa., in 1919, where he deeply impressed me by his public address.

Since then our paths have frequently crossed. I observed at close range his arduous and strenuous labors in interest of the *Evangelical Visitor* and the E. V. Publishing House. On the Hymnal Committee, compiling and editing *Spiritual Songs and Hymns*, and *New Spiritual Songs*, I had an opportunity to observe his remarkable versatility, ability and capacity for work.

For a number of years he counselled in the preparation, and supervised the publication of the Messiah Bible College annuals, catalogues and bulletins. His interest in the College was manifest in various ways.

An able preacher, a warm friend, a faithful worker has gone to his reward. May God comfort his bereaved family and sustain those called to carry on his labors.

(s) C. N. Hostetter, Jr.  
President, Messiah Bible College

The passing of our dearly beloved Brother V. L. Stump has brought a depth of sadness to our group at Ontario Bible School. We truly recognize that a great and a useful man in the publishing work of the church has been taken from us. Undoubtedly, the loss sustained in the sudden death of our brother will be keenly felt throughout the entire brotherhood. The great life of service which he has rendered to the church in connection with the Publishing House and the Christian ministry is immeasurable.

During the past fifteen years our work with three of the Brethren in Christ Church Schools has brought us into close contact with Brother Stump and the work of the Publishing House many times. These occasions of business dealing and brotherly association have been most pleasant and have often solicited our deep appreciation for the great service which he has so unselfishly given to the church.

The administration of Ontario Bible School join in extending our heartfelt sympathy to the bereaved family.

Elmer L. Steckley  
President, Ontario Bible School



Fuel and light (including plant repair, \$12.35)	25.25
Miscellaneous account	4.24
<b>Total for Home Evangel</b>	<b>\$90.99</b>
<b>Fairview:</b>	
Car account	\$26.59
Table account	24.02
Light and fuel	14.75
Miscellaneous account	6.65
<b>Total for Fairview</b>	<b>\$72.01</b>
Quarterly Bulletin, partial cost of material and mailing	4.50
<b>Total Operating Expenses</b>	<b>\$259.43</b>
Balance on hand Jan. 1, 1943	\$ 9.29

**Report from Home Evangel**—by Harold Wolgemuth—"Call unto Me and I will answer thee and show thee great things, difficult things and things thou knowest not." Jer. 33:3.

Oh, that men would see the vast store of power reached only by prayer!

One man was heard make the following statement, "In answer to prayer, I was rescued off New Orleans—". "After the prayer meeting at sea a huge sea-gull perched on my shoulder. This kept us alive," said another man recently who was drifting on the ocean for many days. I'm so glad the Lord promised to do great things for us. "Prayer changes things," and prayer will change people.

Bishop Henry Hostetter served here in the three weeks' revival. Much good was accomplished both visible and invisible. Eighteen people, including both adults and young folks, sought the Lord at the altar of prayer. Our hearts rejoiced as we witnessed them pray through to victory. We were made sad as some for whom we were praying failed to find Christ. We are praying for more recruits in the Master's service.

We surely appreciated having Bro. Hostetter in our home, only his time with us was much too short. During the revival, we had a one-day Bible Conference in which Bishops O. B. Ulery and Henry Hostetter brought inspirational messages and explained Bible truths to us. This meeting was much enjoyed by all who attended.

One young lady applied for membership in the Brethren in Christ church. A reception service was held on December 26th. A nice spirit prevailed as the right hand of fellowship was given.

Due to early winter weather and much rain, our Sunday School attendance has dropped slightly. It now stands at about fifty average attendance. On Rally Day, about a month ago, there were 113 present. This was made possible only by a neighboring Sunday School which visited us.

There was much sickness in our community the past quarter. Many had colds and there were a few cases of pneumonia. We hope this will improve.

A special notice appears elsewhere in this Visitor under the title "A New Kentucky Project to Pray About", in which attention is called to the purchase of some property. Ever since the tent meeting in Knifley which was attended with unusual interest, we have prayed for the Lord to open the way to buy this property. The tent was pitched beside this building. Finally, we presented it to the community and they responded well in money, lumber, and time. Many have promised more help later. This will be much appreciated and needed to remodel this building into a place of worship which was formerly used as a garage and at present a pool room. Knifley is a center of communities and we are sure God will bless the undertaking.

**Report from Fairview** — by Hershey Gramm — Again the Christmas bells are ringing out the joyful news of the Saviour's birth. Even though it was over nineteen

hundred years ago, it has not lost its message to mankind of joy and peace. Joy, because there is a way of escape made from the awful rewards of sin. Peace, because man can be at peace with God, his Creator, and also with one another. Even the peace has seemingly taken its flight from the earth. The BOOK tells us that He is coming again and that the Devil who is the author of all war and destruction will be bound for a thousand years and men will beat their swords into plowshares or in other words, their instruments of destruction into implements of production.

During the quarter which is just past we were privileged to have with us for our Fall revival in the Fairview church, Bishop Henry Hostetter. He was well liked and he did not fail to preach the truth which brought conviction to many. Even though there were many who did not heed the call of the Spirit, we are glad for the four who sought the Lord and received definite help. We believe there would have been many more but during the last week the rain, snow and cold weather hindered the attendance greatly. Our prayers and concern are for those who received light that they may walk in it and not be found wanting at the last.

#### A New Kentucky Project to Pray About

Reference is made in Bro. Wolgemuth's report of a new project being opened at Knifley. As a result of the tent meeting in which Bro. John Rosenberry preached to very large crowds, a movement was initiated for the purchase of a large building which had been used at different times as a machine shop, garage, and finally as a "Pool Hall," and a joint for selling liquor, we were told. We plan to remodel it and use it for religious services.

The owner has given us the best of consideration and granted a deduction of \$100 from the original price of \$1000. Unusual interest has been manifest in the project resulting in generous local subscriptions. Bro. Wolgemuth, Bro. J. C. Holcomb, our steward in that territory, and others have secured subscriptions amounting to over \$300, with promise of more later.

Some friends outside our county have already sent in money stating that they want a share in this project.

Knifley has always been an excellent center for securing large crowds. Under the blessing of the Lord we consider this an excellent means of ministering to the spiritual needs of many people.

We solicit your prayers for both the spiritual and financial needs of this project. Pray for Bro. Wolgemuth and all who share in the responsibilities of this work.

Albert H. Engle

#### New York

**CLARENCE CENTER, N. Y.**—Our meetings started Nov. 29, closing Dec. 20. Elder Edward Gilmore from Low Banks, Ont., Can., our evangelist, labored with us faithfully preaching the blessed old time Gospel without compromise. He gave us some very inspiring sermons on the second coming of Christ reminding us of the great disappointment if not ready to meet Him, and the great joy and happiness to welcome His appearing if ready. We appreciated Bro. Gilmore's encouraging sermons while in our midst. The attendance was fairly good considering the weather. A number knelt at the altar of prayer. On the last Sunday morning, Bro. Gilmore talked to the children. He then gave the altar call. The children

responded very readily. We enjoyed hearing them pour out their little hearts to God. It is a step they will never regret. We wish God's richest blessing upon Bro. Gilmore as he labors in the service of the Lord.

Cor. L. J. L.

#### Oklahoma

**BETHANY CHURCH, THOMAS, OKLA.**—On Nov. 26 and 27 a two-day Bible Conference was held at the Bethany Church which was the opening of a series of evangelistic services. Albert H. Engle of Garlin, Kentucky was the evangelist and spoke twice each day in the Bible Conference. Although the crowds were not as large as some years we had a very good conference and our souls were fed as we listened to the different topics discussed. It was two days of spiritual feast to our souls.

During our evangelistic meetings we were made to realize anew that God does hear and answer prayer. Bro. Engle brought forth the truth night after night as well as in the chapel at the Bible School in the forenoons and God honored His Word and the prayers of the saints and sent conviction home to hearts. Several different services were outstanding in the way the Spirit of God was manifest in convicting power. More than fifty souls knelt at the altar of prayer to be saved, reclaimed, sanctified or to receive a fresh anointing from the Lord. The saints were revived and encouraged to press the battle forward. Will you help pray for the lambs of the flock that they may press forward in His service? We surely appreciated Bro. Engle's faithful ministry to us and pray that God may continue to bless him and make him a blessing.

#### Pennsylvania

**CANOE CREEK GENERAL REPORT, HOLLIDAYSBURG, PA.**—To the Readers of the Visitor—Who that belongs to Christ does not want a revival? How many are there who will pay the price for one? These and many other questions could be asked along this line, and to gather the answers would be another interesting feature. But let us turn to II Chron. 7:14 and see what the author has to say. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn away from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land, herein lies the possibility of a real revival; it is imperative that we meet the foregoing conditions of this verse in order to receive the promise of the Father. Revivals do not start with the world, but with the people of God. Peter's great revival started in the upper room; Paul's, at the river in Macedonia; every other revival was the result of those who humbled themselves, prayed, and sincerely sought God. As co-workers with God it is our earnest desire to do the things that would result in a real spiritual awakening. We are thankful to God for what he has wrought in our midst this past year, and are anticipating the time to come when we shall see many in our community giving their hearts to Christ. On December 12, Bish. Henry Schneider came to serve as our winter evangelist and for three weeks brought heart searching and Holy Ghost filled messages. His ministry to us and many in the community will not soon be forgotten. There were some at the altar, however not as many as we were expecting. The gasoline and tire rationing had an effect on the attendance. Our Sunday School register is showing a pleasing increase over last year despite the many changes that



have been made in the vicinity. Through the generosity and help of the congregation here, we were able to redecorate the chapel which gives it a neat appearance. Following is a list of those which gave toward the support of the work. Bro. and Sr. Oldham, front quarter of beef and a duck. Sr. Dalls, bread. Bro. and Sr. Grove, two chickens. King's Daughters Sunday School class, gifts for the Sunday School. Sr. Rhodes, a duck.

#### Financial Report for Oct., Nov., Dec.

Receipts	
Balance Oct. 1, 1942	\$ 5.24
Bro. and Sr. G. Gray	30.00
Hall offering	22.16
Bro. W. Miller	6.10
Bro. and Sr. W. Robinson	25.00
Sr. Bowser	20.00
Bro. and Sr. H. Walls	15.00
Bro. and Sr. H. Ginder	1.00
Bro. and Sr. E. C. Flewelling	34.00
Bro. and Sr. Grove	8.00
Sr. Deeters	1.00
Sr. Evans	1.00
Mastersonville S. S.	10.00
Bro. and Sr. L. Patterson	3.00
A Lover of Missions	5.00
Bish. Henry Schneider	9.50
A Sister	1.00
Mount Pleasant S. S.	10.00
Canoe Creek S. S.	12.00
Manheim S. S.	15.00
Bro. and Sr. Long	5.00

Total receipts and balance.....\$239.00

Expenditures	
Coal	\$ 6.60
Pig feed	8.80
Groceries	47.07
Coal oil stove repairs and oil	6.63
Household effects	6.15
Milk	12.24
Gas for stove	21.00
Car overhauled	35.45
Car inspection and license	2.00
Lights	5.53
Miscellaneous	2.41
Lumber	2.00
Gasoline for car and grease	19.65

Total expenditures.....\$175.53  
Balance January 1, 1943.....\$ 63.47

We as a mission family sincerely thank all who have made this report possible, and may our blessed Lord add His blessing to ever donor.

Elwood and Ethel Flewelling  
Elizabeth Brubaker

**COLYER, CENTRE CO., PA.**—A revival service was started at Colyer on Sunday evening Jan. 3 and continued 2 weeks. Bro. Monroe Dourte was our evangelist. He brought us soul inspiring and heart searching messages. Although conviction struck home to hearts only two raised their hands for prayer. Bro. Dourte also spoke to the children and gave us some instruction in the rudiments of music. The rationing did not affect the service very much, as the people from the community walked to service. The first week the roads were very icy, which made walking and driving dangerous.

The parable of the sower that sowed the seed, applies very much to our revival services, as some fell on all kinds of hearts, and eternity will tell where it fell and brought forth its fruit.

During the services two of our young men left for C. O. camps, and they are missed by our small group.

Remember this community in your prayers, as there are many who do not go to Sunday School or church. God is still on the throne hearing and answering our prayers. May God bless Bro. Dourte as he goes forth preaching the gospel.

Cor. R. F. F.

**LOCUST GROVE** — On Sunday evening Dec. 6, 1942 a series of revival meetings opened which lasted till Dec. 20th at the Locust Grove church, with Bro. Allen Brubaker of Granville, as evangelist.

The brother came filled with the Spirit and gave heart-searching messages. The attendance and interest were fair.

Conviction was manifest, and a few souls knelt at an altar of prayer.

May the Lord bless Bro. Brubaker in his labors as he goes forth in the Lord's service. Pray for this part of God's vineyard.

Cor. Sarah E. Lehman

**MARSH CREEK REVIVAL**—The revival services at Marsh Creek began Dec. 8 and continued to Dec. 23, with Eld. C. H. Moyer as evangelist.

The meetings were held in the Mann's schoolhouse, in which the Sunday School and Church work is also carried on.

The second night of the meetings it was decided to pray through definitely for the remainder of the services. The spirit of prayer fell on those present and the Lord witnessed in a mighty way and gave the promise for victory.

From that night on the spirit of conviction rested heavy on each service. Folks who had not been to the meetings at all, were deeply moved.

There was another night that proved to be very outstanding. There were about twenty persons present, of which five were unsaved. The power of the Lord was strongly felt from the beginning of the service and before it was over, all unsaved had bowed at the altar of prayer and were saved. These were indeed rich seasons with the Lord, for which we praise His holy name.

The number of seekers reached tent till the close of the meetings. We ask the prayers of all believers for these babes in Christ and for those who sought and received the sanctifying power of Christ.

Surely we can say the Lord has made Himself manifest to us, once again, in a wonderful way.

We sincerely pray that God's richest blessing may follow Bro. Moyer as he labors elsewhere in God's vineyard.

—Cora Buckwalter, Cor.

**MILLERSBURG, PA.**—A season of bountiful blessing and real refreshing was enjoyed at the Free Grace Church revival, beginning on November 29, and continuing two weeks. Bro. Henry A. Ginder, of Manheim, was the evangelist. Bro. Ginder came into our midst with a heart full of love and a fervent passion for the unsaved. He preached the old-fashioned gospel message in its simplicity, purity and power.

On account of the unfavorable traveling conditions and rather unpleasant weather the attendance was not as large as usual. However, the interest was good, and the local church was edified, and encouraged to press the battle a little harder against the forces of evil. Several boys and a few older persons were at the altar of prayer, the former for salvation, and the latter for a deeper work of grace. May the Lord keep them true and faithful until He comes for His own.

We sincerely pray God's abiding blessing upon Bro. Ginder for his faithfulness in the service of the Master.

Jacob W. Keefer, Cor.

**PLEASANT VALLEY, PENNA. (PERRY COUNTY)**—Greetings in Jesus' precious name. Truly the Lord has had his hand on us for good in the year 1942. We feel encouraged when we look back at the strides we have made in His service. We had an average S. S. attendance of 59 which is an increase of 11 over the previous year.

Our S. S. treasurer reported very good offerings during the year. After all bills have been paid we have sufficient funds to purchase a fine blackboard for our S. S. and still have a nice balance in our treasury.

Our greatest stride in 1942 was the liquidation of the indebtedness on the church building which was only in use two years on October 1st. Truly we would say it was nothing good that we have done to merit these blessings but "it is the gift of God".

Bro. Paul Goodling, of Mifflintown, Pa. was with us for two weeks of revival effort in October. He brought heart searching messages, the results of which will only be realized in eternity.

Again we say we are thankful for the unmerited blessings of God on our efforts in this part of His moral vineyard and we solicit your continued prayers that Jesus may be lifted up to a dying world in these the latter days.

Ray L. Smee, Cor.

#### A TESTIMONY OF PRAISE

Bless the Lord, oh my soul, and all that is within me bless His holy name.

I rejoice to know what a wonderful God we have; how He has so wonderfully provided for His creation, again giving us sunshine and rain and fruitful seasons, filling our hearts with joy and gladness. But more than that, He gave His beloved Son to die on Calvary's cross to redeem you and me from the bondage of sin, that we could be born again by the sacrifice of His precious blood on the cross; and that He has gone to prepare a place for His faithful ones where the curse of sin will be removed, where there will be no more sin and suffering, for all that will be passed away, and we will sing and shout and praise the Lord.

I do praise Him for all that He has done for me. When I see so much suffering all around daily, I think, "Oh Lord, what can I do to help someone to cheer them up and help bear their burdens!" But what can such a poor weak mortal as I do! But Jesus knows our weakness, and if we do the little we can in His name He will be pleased. I want to be true to my Lord. I believe Jesus will soon come for His own.

"There are lonely hearts to cherish  
While the days are going by;  
There are weary souls that perish  
While the days are going by.  
If a smile we can renew  
As our journey we pursue,  
Oh, the good we all may do  
While the days are going by."

Ida A. Cauffman, Messiah Home  
2001 Paxton St., Harrisburg, Pa.

#### Virginia

**BETHEL MISSION** — Dear Ones: Greetings in Jesus—I was thinking this morning HOW MUCH it means to us and to the Gospel work as the dear ones give added help. We try to make our living and God is good to help us. We have received some extra help of late and it does mean so much to us too. It means so much that I want to relate a little incident that happened recently that will cause different ones to know that as we work and do our best and as they give and help when God speaks it all goes to spread the Gospel and to help others in their needs. We love to be a channel.

I was working, as usual, seemingly no place to stop when the telephone call came for me to go with a little neighbor girl of five years to the hospital. I quickly got ready and left everything in the hands of our co-worker, Evalie Parker who willingly assumed the extra duties with those of her own.



The little child was suffering from a bad case of mastoid and also an abscess on the vein going from the brain to the heart. The trip to hospital was made as quickly as possible, the little one getting very sick but patient, not crying, only asking for a drink of cold water; then again a little call would come for ice cream. She had terrible internal fever. Upon arrival at the hospital she was kindly carried by a colored man into the ward. Here I again found her in a nice room with four white little beds, one already occupied by a little boy having tried to start fire with gasoline and oil, the result a badly burned face and hands and yet a very cheerful little man.

After she rested a little, Bro. Jennings came into the ward, stooped over the little sufferer, and as her mother said, "what was it you wanted to tell Denny?" he heard a sweet, faint but precious little message, "Pray for me." It was touching, in fact so much so Bro. Jennings could hardly pray. He knelt by the little white bed and the precious little one was quiet and patient while prayer was had. At last the day came, she was operated on. In a few days she began to get better, and she told her mother she was going to live and she wanted to come "home." She now is gaining slowly but surely, we praise God and thank Him that He has undertaken, and thank Him that there were those who have helped that we might GO and answer the plea "Pray for me", and may God bountifully bless each and every one who are helping here and other places to carry the Gospel to young and old. Oh, that we might hear the cry of many "Pray for me."

We expect a new convict camp very near us soon and it will give another opportunity to spread the Gospel Message. They will be working on the "Coal to Cotton Highway" which comes very near us.

At Christmas time our young people helped us in having a good program. We especially appreciated the help from Bro. Morris Stauffer for the Sunday School treat.

We received an offering from Bethany S. S., Thomas, Okla. (am sorry I don't have this amount set down, don't know how it happened that it wasn't.) Sr. Iva Hickerson, \$5.00, Bro. and Sr. C. Herr, \$1.00, Sr. Barbara Lutz for the S. S. \$2.00, Bro. and Sr. Gordon Schneider \$12.00, Bro. and Sr. Ralph Hoke, \$2.00, Mrs. Jacob Strickler and class of Sisters, Mt. Joy, Pa. \$6.50, Manheim S. S. \$15.00, Graterford S. S. \$41.82, S. S. at Fox Hollow, Pa. \$10.87, E. J. Rohrer \$13.32, Beginner's Class Fairland S. S. \$5.00 and supplies from Sr. J. A. Knepper.

May God wonderfully and bountifully bless all who have given and continue to hold up the work and workers in Va. before the throne of God.

Appreciating all, Humbly His,  
Marie Jennings

## — OBITUARIES —

**BRILLINGER**—Elizabeth Brillinger, born September 9, 1856, departed this life to be with her Lord, January 16, 1943, aged 86 years, 4 months, and 7 days.

Mrs. Brillinger was converted at the age of 19 years, in the early part of 1876 and united with the Brethren in Christ Church that same year, which was one year before the Markham Meeting House was built. She, with Mrs. Sarah Steckley, who was converted and united with the church at the same time, have been members of the Markham District for a longer period of time than any member now living. Sister Brillinger was preceded in death by her husband, the late Brother Alfred Brillinger, 10 years ago. She has been a staunch Christian and at times has had wonderful and marvelous experiences of Divine healing. She will be greatly missed in the Church, the community and in the home.

She leaves to mourn their loss, one daughter

(Mrs. Annie Hilts), and her husband (Brother David Hilts), and one granddaughter (Miss Hilda Hilts), all members of Markham Dist.

The funeral was held on Tuesday afternoon, January 19, meeting at the house at 1:00 o'clock. The ministers, Elders C. I. Cullen, and J. R. Steckley with assistance of Bishop Alvin Winger and Elder Joseph Cober, had charge of the services. Interment made in the adjoining cemetery.

**FRANKLIN**—John C. Franklin was born Sept. 4th, 1862 in Rappaburg, O., and died in the McClellan Hospital, Xenia, O., Jan. 8th, 1943, aged 80 years, 4 months, and 4 days.

On Jan. 29th, 1891 he was united in marriage to Claire Effie Brezan, who with three sons, Clarence, Robert and Bernard, and two daughters, Mrs. Martha Lindley and Mrs. Geraldine Shannon survive him. A brother Elder Thomas Franklin and a half sister Mrs. Sarah Singer, both of Upland, Calif., remain to mourn his passing.

About 20 years ago, in a tent meeting in Jamestown, O., he renewed his covenant with the Lord, and united in fellowship with the Brethren in Christ. For a number of years he resided near the Chapel in Springfield, and was faithful in attendance.

Funeral services were conducted in Jamestown, O., Sunday afternoon by Bishop O. B. Ulery. Interment in the Woodland Cemetery in Xenia, O.

**HESS**—Elizabeth Cassel Hess, daughter of the late John and Sara Ann Cassel, was born April 8, 1873 in Ohio and departed this life January 12, 1943 at the Messiah Home, Harrisburg, Pa., at the age of 69 years, 9 months, and 4 days.

At an early age, Sr. Hess joined the Brethren in Christ Church. In 1915 she was married to Bro. Enos H. Hess who preceded her in death two years ago this month. In filling her place as the help-mate of Bro. Hess, who was active in church and school work, she faithfully sacrificed and supported him in his efforts. Often her voice was heard among the first when opportunity for public prayer and testimony was given. Fifteen years ago, Sr. Hess with two other sisters, sharing mutual burden and concern for the unsaved, started a Wednesday afternoon Sisters' Prayer Band which at the present continues to be a source of blessing and power in the Grantham District.

Services were held at the Messiah Home, Harrisburg, Pa., and at the Cross Roads Church, Lancaster Co., Pa. Elder Jesse Lady officiated with Elder Irvin Musser and Elder John Minter assisting. Text: Romans 8:18. Interment in Cross Roads Cemetery.

The fellowship between sister and myself from our very early childhood has been very sweet. Sister being a bit older than myself, as far as I can remember, her devotion to her Lord has always been supreme in her life. After her marriage to Elder Enos H. Hess, our ways parted; she going East and I, West. In the more than twenty-seven years intervening, her letters always revealed an increasing devotion to Christ and a greater concern for those who are unsaved. God has been good to her and given her many friends, not only in Ohio, but also in Pennsylvania, who have been blessed by her kindness and her unwavering testimony for Christ.

L. P. Cassel.

P. S. Evidently one of the last things Sister did before she went to be with the Lord was to send me a subscription to the Evangelical Visitor because she knew that I enjoyed its pages.

**HOFFMAN**—Wilson S. Hoffman departed this life January 6, 1943, at the home of Rev. Alvin C. Burkholder, Upland, Calif., aged 83 years. The nearest surviving relatives are nieces and nephews living in Pennsylvania. Wilson Hoffman grew to manhood in York County, Pa., then came westward to Kansas and in 1903, to California where he lived at the house of the late Bishop C. C. Burkholder. Here he remained until two years ago when he moved to the home of Rev. A. C. Burkholder.

For the last forty years he attended the Brethren in Christ Church in Upland. He died suddenly due to a heart attack.

Funeral services were held at the Upland Brethren in Christ Church, January 8, at 2:00 p. m., the Rev. Arthur M. Climenhaga, president of Beulah College, in charge, assisted by the pastor, Rev. C. R. Heisey. Interment was in the Bellevue Cemetery, Ontario, Calif.

**HOSTETTER**—Elder Harrison M. Hostetter of Campbelltown, Pennsylvania very suddenly departed this life to be with the Lord, on Sunday morning, January 3, 1943, at his home, of an acute heart attack, at the age of 73 years, 2 months, 3 days. He had been in declining health for a number of months, although he was able to go to the house of the Lord and attend to his various duties until the very end.

His wife preceded him in death eleven years

ago. He is survived by an older brother, Elder John M. Hostetter of the Brethren Church, Lawn, Pennsylvania, and one sister, Mrs. Morris Long of Campbelltown, Pa.

In 1915 he was chosen to the ministry and served in that capacity in the Dauphin and Lebanon District unto the end. He also served as a member of the Board of Trustees of the Messiah Orphanage at Florin, Pa.

Services were conducted in the United Christian Church by Elder Clayton Engle, Harvey Ebersole, and Henry Kreider, and burial took place in the adjoining cemetery. Text: II Tim. 4:6-8.

**JOHNSON**—Albert L. Johnson was born April 28, 1865, and departed this life Jan. 2nd, at the age of 77 years, 8 months, and 3 days.

On March 14th, 1899, he was united in marriage to Sr. Amanda Tyree who with five daughters, Mrs. LeRoy Grisso, Mrs. Peter Bohland, Mrs. Wilbur Rinker, Mrs. Frank Trapp, and Miss Mary Johnson; also three sons, Robert L., Albert J. and Walter L. survive him.

Funeral services were conducted at Beulah Chapel, Monday afternoon by Bish. O. B. Ulery, with interment in the Enon Cemetery.

## Relief and Service Committee

(Continued from page 34)

way of love given by our Christ. But to these problems we must find an answer, for never before have we had such an opportunity to really put into practice the things Jesus taught. If we are ever again to proclaim Christ to the nations we can not now reject His way of living.

It has been said that we too hope and pray for a United Nation's victory, but God forbid that we pray for anything but a cessation of hostilities! How could we pray for the destruction of those to whom we must bring Christ? How could we pray God to use our evil to overcome evil when He has commanded us to overcome evil with good?

They say that our corn and wheat—the clothing we produce—the taxes we pay—the natural resources we preserve,—all contribute to the war effort. If that is true we are sorry, but how could we deny food to anyone? Are we to let the soldiers starve? Would not that be a denial of the very thing in which we believe? And are we to let the little children and their mothers suffer? Is it not they who would be the first to hunger if there were no food? Would not they starve before soldiers lacked food?

There are those who have struggled with this problem only to accept the medical corps as an answer. But this we must reject, for we can not give a life consecrated to Christ to any army whose very existence is a denial of the way of life Christ taught. And when we say we enter the medical corps to save lives we fool ourselves; actually we keep another soldier from saving lives. We send him to the front where he can take lives which we will never save.

We have been told that by being conscientious objectors we are confused. They say that refusing to take part in war does not mean that we do not take sides, but that this very refusal constitutes giving positive aid to the enemy. It sounds a bit queer. We had always supposed that the "aid" we give the Axis when we do not participate in the war waged by the United Nations is completely offset by the "aid" we give the United Nations when we do not take part in the war waged by the Axis.

We not only can follow Christ in a total war, but there is no other time when truly following Him will mean as much as it does now. Let us not hide our light under a bushel.

—Editorial in Peace Sentinel by one of our C. P. S. campees.

Men are never so likely to settle a question rightly as when they discuss it freely.

—Macaulay.



## Foreign Missions

### A Letter from Sr. Engle Upon Her Return from the India Field

Dear Ones in Christ—"But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice." Psa. 68:3. As I begin the new year 1943, I can rejoice because Jesus is by my side and walks with me.

During the year that has passed some new and bitter experiences came to us in India. Internal trouble had been stirring for some time. An invasion of India on the east seemed probable and the American Consul gave repeated warning to American women and children to leave the country. Therefore it seemed advisable for me and our two daughters, Mary Lou and Phyllis to return to the homeland. The decision to leave India was not made without seeking God's will and guidance in the matter. Humanly speaking, it was not the path one would have chosen for our own interests but we believed that we could do it for the safety of the children and for God's glory. God definitely directed us as we made our preparations for leaving.

Bro. Engle accompanied Sr. Esther Buckwalter who left on furlough, Mary Lou, Phyllis and me to the port of embarkation. As the boat left port, our hearts were broken and bleeding. I was leaving my dear husband and companion, many Christian friends, and the land to which God had clearly called me some years ago.

The voyage was pleasant in many respects, although traveling through submarine-infested waters with partial blackout and by troop class cannot be counted as desirable.

Many passengers were uneasy and were afraid to retire in their staterooms at night because of the uncertainty, but God gave our party calmness and courage so that we were able to trust Him night and day. We experienced extremes of temperature, rough seas, and smooth seas on the voyage. Several times when the ship pitched up and down, or rolled from side to side we preferred to keep in our beds rather than walk about or climb the stairs to reach the promenade deck.

In exactly thirty days from sailing date, we arrived in port on the Atlantic coast. The passengers were disappointed when told that we could not disembark at once. We had to appear before the Federal Bureau of Investigation and be examined individually and be released by order from Washington, D. C. Two days later we were released, and walked down the gangplank with thankfulness to God for a safe arrival.

The next day, Bishop Irvin Musser met us at New York and took us to Pennsylvania by train. We spent two weeks among the brotherhood there and would have stayed longer but it was time for schools. We hurried on toward California. We enjoyed one night and day at Chicago Mission. We appreciated the kindness and help given us by the workers there.

We arrived in Ontario, California on September the twenty-ninth. It was inexpressible joy to be united again with our daughter, Ardys, whom we left in the homeland in February 1939 when we returned to India. We were extremely happy too that our long trip was finished. We marvel even

yet when we consider how wonderfully God protected us on that perilous voyage of more than twelve thousand miles and then brought us safely across the continent.

For the present God has led us to make a home here in Upland. Mary Lou and Phyllis are attending school. We expect to keep busy for the Master for that is the only life which gives real satisfaction.

A few weeks after we left India, our missionaries went through trying experiences. Through it all God manifested his protecting hand and again we marvel at His care. During those four months when they lived together in Monghyr in the old Fort, they were tried and tested. They were eager to return to their work. God answered prayer and permitted them to return.

Dear ones pray for our eight missionaries in India that God will cause the Light to shine more brightly than ever through them. A revival may be just ahead. Our Indian Christians need your prayers also.

In closing, I want to express my appreciation for gifts and prayers which you have so lovingly and thoughtfully given me.

In the service of the King,  
Lucille Engle  
Upland, Calif.

### Under Arab Tents

Elizabeth M. Hey

THE FAMOUS missionary, Robert Moffat, had come back to England on furlough. One warm summer night in August 1874, he was lecturing in the town of Salisbury. Among the listeners was a small boy, eight years old, who was all agog with wonder and admiration. The young lad was Archibald Forder, and the words of Moffat sank deep into his heart; and then and there he formed the resolution that when he was grown, he too would become a foreign missionary.

The years sped by, and the little boy had become a man. He married in the year 1888. About that time he picked up a magazine that gave an urgent call for a young married man to engage in missionary work in Kerak, beyond the River Jordan, among the Arabs. The work would be of a pioneer nature, and called for one willing to undergo hardship and self-denial. To Forder's mind the summons was clear; so in September 1891, he and his wife sailed for the Holy Land.

Upon embarking, they went to Jerusalem. From there it was a four days' journey by camel to Kerak. But four short days can hold many thrilling experiences. Forder and his wife were attacked by brigands three times between Jerusalem and Kerak.

For five years they labored there, and then the "Macedonian call" seemed to beckon on to another field, one never penetrated by missionaries—that of central Arabia. But first Mr. Forder went to America to secure help in his enterprise,

and in the year 1900 he was ready to go, leaving his wife and three children in Jerusalem.

The parting was not easy, for as Mr. Forder well knew, many perils awaited him. Not only were the people wild and lawless, but they were most hostile to anything Christian; and their religion gave them license to kill the "infidels," as they most scornfully called any who were not Moslems.

As Mr. Forder rode out from Jerusalem, he was dressed as an Arab. He set his face toward Jericho, where he stayed the first night. The second night he shared the hut of a Circassian family, in the mountains of Gilead. The father and mother, with four children, lived in most wretched filth and poverty; their one room affording space, not only for the family, but also for two horses, two donkeys, a mule, a yoke of oxen, some sheep and goats, a flock of chickens, and most naturally, innumerable fleas.

But the hospitality of these humble people was very real, and the wife willingly prepared supper for the guest. After they had eaten, Forder took from his saddle bags a copy of the New Testament in Arabic—a Book they had never seen before—and from it read to them about the Son of God who came to this world to save men from sin. Very early in the morning he bade them farewell, but not before the kind-hearted wife had given him a batch of bread, freshly baked for him in the morning hours while the rest of the household had slept.

Before the brave man lay the trackless desert—mile after mile of golden sand, the monotony of which was broken only occasionally by an oasis. After six days, Forder saw on the distant horizon the walls of the city of Bosra. As he entered the town, a man approached him, whom from his garb Forder recognized as an official of the Turkish government.

"Who are you?" the official demanded. "Tell me where you came from, and also your destination."

Forder told him, and the official promised to give him shelter at the home of the governor. It was raining, and the missionary was thankful for a place to stay. When they arrived at the Governor's house, the official said rather insolently, "I must examine all your baggage."

"No sir," said Mr. Forder. "This is not a custom house, I think, and it is not necessary that I unpack my belongings for your inspection."

The official decided to take up the matter with the headman of Bosra, who came himself to talk with Forder. After a discussion, he said, "I am ordered not to permit any Europeans to stay here; indeed, they are not to proceed further into our country. But you seem to be almost an Arab, so I will let you go on your way. And may Allah give you peace."



Then Forder drew out his Testament, and for several hours he and the head man of Bosra talked of Jesus. And when they parted, Forder left with him a copy of the Book in which he had shown so great an interest.

Early next morning Forder started on again, his face turned ever toward the East. But the fog and mist of the day before continued, and he suddenly found himself off the trail and in the midst of a small village of perhaps thirty huts. Knocking at a door, he entered it and was greeted by several Arabs. They were bending over a smoky fire, which in a few moments made Forder's eyes fill with tears. He removed his wet clothing and was given other garments while his own were hung up to dry. Arabs from the other huts soon came in to chat with the stranger, and again Forder took out his Arabic Testament. Some of these Arabs could read and wanted to buy his Book, for which they paid him in eggs, flour and dried figs.

The next morning the storm had subsided, and Forder made his way back toward the beaten trail that he had lost the day before. After he had been traveling several hours, ahead of him loomed the Castle Sulkhund. It was well guarded by Turks, who Forder knew would turn him back if they could find any reasonable excuse for so doing. Around the castle there was a wall, upon which a sentry constantly walked.

But God's eye was upon His servant, and the man whom He had commissioned to pierce the Arabian deserts with the Book of God was not to be turned back. The sentry saw a traveler approaching; but just as Forder drew near the wall, a dense mist settled down, concealing each from a clear view of the other. The sentry hailed him from the wall; and Forder answered in Arabic that he was a friend, and journeyed on in the mist, out toward the open desert. Strange to say, when Forder was quite a distance from the castle the mist lifted, and he pursued his way in the bright sunshine.

The next town was Orman, where Forder stayed for a few weeks, and from which he sent his horses back to Jerusalem; for from now on he would find only the scattered tents of roving Arabs, who moved whenever they needed pasturage for their camels.

The chief was very kind, so Forder asked for his assistance in getting to a large oasis town, Kaf by name, across the desert.

"Oh," the chief said, "I beg of you not to go there. The Arabs who live there are very treacherous."

"But I trust in God," was Forder's calm reply. "He will take care of me."

After much persuasion, the chief ordered one of his men to load Forder's belongings on a camel and take him to the next Bedouin tent, where possibly he could obtain help in continuing his journey. After two days they came upon a small group of

Arabs, who gave Forder permission to spend the night with them.

But much to his surprise, in the early morning he awoke, finding the tent covering him, and flat on the ground. Crawling out, he asked the reason for so strange a procedure, and was answered thus by one of the women:

"Our men are afraid to shelter a Christian, and they have commanded us to move on immediately. You are unclean, and will doubtless give us trouble." So Forder, his guide and his camel were left alone in the vast desert.

In the afternoon they reached another tent, the occupant of which informed them that a caravan journeying to Kaf was soon

of Kaf will kill you because you are a Christian." But Forder had come to bring the Word of God to Kaf, so the long train of two thousand camels swung off, leaving him there—the only Christian in the city.

He decided to go first to the chief's house, where he asked that he might be aided in going to the Jowf. The Jowf is the most important town in northern Arabia, and from there Forder could distribute his Testaments, to be carried to all points in the country.

"The Jowf is a long journey of eleven days by camel," said the chief. "And if you go there, they will kill me for permitting you to go. No Christian ever lives long at the Jowf. But I will see tomorrow."

Forder sat down by the fire, surrounded by a group of Arabs, and opened his Testament to the third chapter of the gospel of John.

"Can any of you read?" he queried.

Several were able to do so, so Forder handed the Book to one of the little group, asking him to read aloud. When he reached the words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," Forder explained the meaning to a most attentive audience. Eight or nine of them wanted to purchase copies which they paid for in dates.

The next day the chief consented to let two of his men take Forder as far as Ithera, four hours' drive away. When the chief of Ithera heard that a Christian had come to his encampment, he commanded Forder to sit among the cattle. But fearful lest the stranger should make the cattle ill by his influence, the old man soon led him out to the palm gardens. Then, afraid lest the date harvest should suffer, he led him outside the village to share the hut of a diseased old man who had been left alone to die.

The chief himself was going to the Jowf at the end of the week, and Forder was given permission to join his caravan. But it was only after such encouragement as this: "We will use our daggers on you and leave your dead body in the sand, if you do not become a follower of Mohammed."

As the caravan proceeded on its way, they were attacked by a band of robbers; but the bandits were soon successfully repulsed.

"How brave you are!" exclaimed Forder. This compliment so pleased the Arabs that they forgot they had intended to kill the missionary, and became very friendly.

When the Jowf was reached, Forder found it to be a very large place indeed, consisting of forty thousand people. As the caravan approached, men, women and children came to the edge of the town to greet the newcomers.

When they heard that a Christian was in the group, they muttered angrily to one another. (Continued on page 48)

### Pray — Give — Go

*Annie Johnson Flint*

*Three things the Master hath to do,  
When we who serve Him here below  
And long to see His Kingdom come  
May Pray and Give or Go.*

*He needs them all, the Open Hand  
The Willing Feet, the Praying Heart—  
To work together and to weave  
A threefold cord that shall not part.*

*Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voice the need.*

*Not all can Go; not all can Give  
To speed the message on its way,  
But young or old, or rich or poor,  
Or strong or weak—we all can Pray;*

*Pray that the gold filled hands may give  
To arm the others for the fray;  
That those who hear the call may Go,  
And pray—that other hearts may Pray.*

to pass that way, and he could probably join them. And that evening, as they sat in the tent door, under the desert skies, the tinkling of camel bells was heard in the distance. Forder and his guide loaded their camel and hurried off toward the caravan. Permission was given them to join, and off they went over the desert sands, making only one stop in forty hours.

When they reached the delightful oasis town of Kaf, Forder ran into a palm garden and sang joyfully, "Praise God from whom all blessings flow." After washing in a hot sulphur spring, he was directed to a small hut. Utterly exhausted, he threw himself down on the floor and slept uninterruptedly for about eight hours.

At sunset the caravan, loaded with salt, started on its return journey. "Come back with us," the Arabs pleaded. "The people



## OUR SUNDAY SCHOOLS

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

### SUNDAY SCHOOL EVANGELISM

C. W. Boyer

Since this is the season for special revival efforts, we feel it is fitting that in this issue special emphasis should be placed on the theme of S. S. evangelism.

In the S. S. reports for the year of 1941, thirteen of our Sunday Schools reported conversions during Sunday School sessions, with the total number of professions as ninety-four.

The accompanying letter from Bro. Alvin Myers is in response to a letter from the secretary to the superintendents of the Sunday Schools reporting conversions, inquiring as to the methods used, and as to the genuineness and permanency of the results. The article by Eld. E. M. Sider is a brief summary of the topic on this subject, which was so effectively dealt with by him on the S. S. program at last General Conference. The testimony of Ronald Lofthouse is from one of the number who found the Lord in the special opportunity given in the Cheapside S. S.

In this connection we wish to call attention to the S. S. Standard, Sec. II EVANGELISM, Part 1, which reads as follows: "Soul Winning

"Do you give at least two opportunities annually, within the general or class sessions of the S. S., for scholars definitely to accept Christ?"

Along with this, the interpretation of this part of the Standard should also be given, with special attention being called to the last sentence:

"Soul Winning

"This is the Sunday School's highest objective and greatest responsibility. The desire to accomplish it should permeate the entire atmosphere and teaching program of the school.

"In order to meet this requirement of the Standard, at least two opportunities should be given during the year either in class or general sessions of the school, for scholars publicly and definitely to accept Christ as their personal Saviour. Such opportunities shall be so conducted that any who respond may be led into a definite experience of salvation."

We recognize it is true that some of the ninety-four mentioned above who "professed conversion during S. S. sessions" may not have really attained an experience of genuine conversion, and also that some who were really converted may not stand true. But is there any other evangelistic occasion where the same conditions might not be true; and is there anyone who would condemn all or any evangelistic efforts, merely because some who seek the Lord do not go through, and because some who profess to find Him, do not stand true?

To the young brother whose testimony appears herewith, as well as to all others who have given their hearts to God in re-

sponse to an opportunity given in the S. S., we extend a word of greeting and encouragement. We are sure you will never regret having found the Lord early in life, and it is our prayer that you may stand true to Him.

You recall, there was an occasion in the ministry of Jesus when the children, in particular, were brought to him, in order "that he should put his hands on them and pray." The disciples did not approve this procedure. Perhaps they thought the children were too young to comprehend, or that this was not the proper time or place. But Jesus said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." What better occasion could be found to invite the children to "come" than in the general sessions, or class sessions, of the Sunday School? Why, for instance, would it not be proper, if a teacher senses that the moment has come that the truth and call of God have touched the heart of a pupil, to turn the class session into an altar service? Can anyone suggest a reason why such a result of spirit-directed teaching might not be expected, or why such a procedure would be out of place?

We believe that occasions "for scholars definitely to accept Christ" will be considered entirely in order and that definite results in the salvation of boys and girls will be expected, by the Sunday School which is guided by the spirit of the Master and which senses this golden opportunity for evangelism.

### METHODS AND RESULTS IN SUNDAY SCHOOL EVANGELISM

E. M. Sider

The church has no more fruitful field for evangelism than in her Sunday Schools—among the children and youth. Their minds are still quite unprejudiced and plastic and their hearts and consciences tender, not yet hardened by continued sinning. Surely no one can look into the face of a child, from which beams all the latent possibilities of a soul, without getting a thrill.

As to methods of evangelism in the Sunday School we know they must vary—being adapted to age as well as circumstances. A few days ago a fisherman was seen making a fish net, the meshes of which were only a quarter of an inch wide. When asked what kind of a fish he would catch with so fine a net, he replied that it was made to catch winnows, a very slender fish about two inches long. In the great commission of evangelism Jesus said, "Go—teach—baptize." So it is the church's duty to "Go" among our boys and girls, bring them into the Sunday School, and use methods best suited to the needs at hand.

In fulfilling the first phase of this commission in our Sunday Schools, we "Go". We take the initiative in making a personal contact, a contact which reaches the mind

and heart of the child. This might be done by a friendly visit in the child's home by the teacher, by a bit of friendly attention, by a word of sympathy, concern or appreciation, and by ways occasioned by circumstances peculiar to the moment. A certain boy once timidly ventured into a community Sunday School. He was met inside the door by the superintendent who gently laid his hand on the boy's shoulder and said, "We are glad to have you come to our Sunday School today." That boy continued attending that School, was led to Christ, and when grown became a minister of the Gospel. If we want to fulfill the whole of the great commission—get our boys and girls saved and baptized, we must first go and make a vital contact, drawing them into the Gospel net.

Not the least important in the methods of evangelism is that of teaching. The teaching ministry is a most effective one, more especially with the young mind and heart. God knew if the children of Israel taught their children when they "Sit in the house, walk by the way, lie down, and rise up," it would result in the salvation of their families. So in the Sunday School, the sower (the teacher) soweth the Word, and that living Word, falling upon the receptive and readily broken heart of the young, awakens to a sense of sin and a desire for God, which, if prayerfully directed, will lead to a day soon when God can create within a new and spiritual life, for which purpose Christ came.

The Sunday School being a means through which God in the closing days of this dispensation is bringing the saving knowledge of Jesus Christ to boys and girls, we should see well to it that these young minds and hearts become conscious of their need of Jesus and are given opportunities to seek Christ as their personal Saviour. Opportune times will present themselves in every evangelistic Sunday School. No doubt there is no time more opportune than during a revival service. On a Sunday morning at the close of a Sunday School session, with the evangelist in charge, let the boys and girls know that this is their time to find Jesus as their Saviour.

During a recent revival meeting at Cheapside we had a touching and fruitful altar service at the close of the Sunday School, when the evangelist, after speaking to the boys and girls, asked those to kneel at the altar who wanted to give their heart to Jesus. More than a dozen responded, some shedding tears of repentance and confessing their sins to God. Some of this group were too young to fully comprehend what they were doing, but it is always a step in the right direction for any child to kneel at the altar, especially when properly directed. From that group a number have been baptized. Two or three have since fallen by the way, but by the grace of God most of them are standing true.

These are the results chiefly of evangelism in the Sunday School. So when, in the church's spirit of evangelism, the regular revivals are held, it is only in keeping with her commission to devote a definite period to this branch and most fruitful phase of the church's activities.

We have asked one of our boys who was saved at the time mentioned, also to write



**A TESTIMONY**

**Ronald Lofthouse**

I would like to thank the Lord for saving me when I was eight years old. My parents took me to Sunday School as far back as I can remember.

Bro. Abner Martin came and held meetings one winter and gave the children a talk in Sunday School one Sunday morning and asked us if we would like to be saved and he told us we should think about it until next Sunday morning. That morning he gave an invitation at the close of the Sunday School. I with a number of others knelt at the altar to get saved and the Lord saved me, and in the summer a number of others and myself were baptized.

I am glad for what the Lord has done for me and for helping me ever since.

—Nanticoke, Ontario

**A SUPERINTENDENT'S LETTER**

**Concerning S. S. Evangelism**

Mechanicsburg, Penna.

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

Dear Secretary:

In answer to your recent letter in regards to S. S. evangelism.

We give our scholars, once a year, a chance to accept Christ. This chance is given during our evangelistic campaign. The evangelist generally attracts the students with a chart talk, etc. He then sums his talk up in an invitation to come to the altar. Invitation hymns are sung, etc.

Those who accept the invitation are prayed with at an altar of prayer. After they realize Christ has forgiven them of their sins they give a testimony to that effect.

I have reasons to believe all five are standing true to their conversion. So far it is rather indefinite as to church accessions but I believe some will follow later.

I believe evangelism in S. S. work is most essential. If our Sunday Schools don't promote evangelism, we might just as well close our doors. Thorough and lasting results can be produced. I with other Sunday Schools would encourage more and more stress on this phase of work.

Shallow work can and is so easily done along this line that I oftentimes wonder if I'm doing my part as I should.

I believe the teachers play a very important part in this program. The superintendent must first arouse the teachers to consciousness of this matter, and then an evangelist who loves children and young people, filled with the power of God, can do wonders.

Sincerely yours,  
Alvin M. Myers  
Supt. Mechanicsburg S. S.

a note. He can tell you how he feels about evangelism in the Sunday School.

—Nanticoke, Ont.

The foregoing is a brief summary of topic discussed by Bro. Sider at the S. S. Program at General Conference of 1942.

P. H. Mwetwa

Bible Examination std V

1942

September 21

1. Matayo
- 2 In Jerusalem
- 3 He told him to make stones food or bread.
- 4 Johane baptized Jesus.
- 5 It was on Sunday.
- 6 Because they brought the sick person
- 7 Peter, Andrew, Johane, Bathrewmayu.
- 8 To the small children.
- 10 Because he stopped the wind which was blowing
- 12 Buzuba kwasanu bwakupanga.

- 1 Johane.
- 2 \* This is my beloved son in whom I am pleased.
- 3 He took him in the wilderness He took him to the holy city, and to the high mountain.
- 4 Jesus meant the <sup>to fish not fish</sup> people, that is what Jesus told Peter
- 5 He held him, and he told him to go.
- 6 Peter

The above is reproduction of one of the examination papers received from Sr. Anna Eyster, as mentioned in last issue. Question 12 of List 1 is answered in the native language, you will notice. The answer to Question 4 of List 2 is interesting.

**HOW TO HELP YOUR SUNDAY SCHOOL**

1. Come every Sunday.
2. Come on time.
3. Come rain or shine, hot or cold.
4. Come unless sickness hinders.
5. Take your Bible and quarterly to S. S.
6. Study your lesson.
7. Be helpful, be a worker.
8. Encourage the officers and teachers.
9. If criticism is necessary, tell to the individual needing it in a constructive manner.
10. Be friendly and sociable to EVERYBODY.

—Selected from Kentucky Mission Bulletin.

**NUGGETS GLEANED FROM SERVICES HELD IN THE ABILENE BROTHERS IN CHRIST CHURCH, C. N. HOSTETTER, JR., EVANGELIST**

Sin brings to death and to a Christless eternity.

No man has resource enough in himself to stand against the devil.

Sin is cruel and it slays, and slays the best.

If sin can pull us out of God's program for our life it will do it.

Before we can get salvation we must have a sense of our guilt.

The Lord Jesus is a helper of the helpless.

Jesus has a balm for every broken heart and a restoration for every broken home.

There are no happy people in this age unless they know the Man who hung on the middle cross.

Too much familiarity with sin makes us fail to recognize sin.

The Christian can walk with the neighborhood so long as the neighborhood walks with God.

The Lord can get along without us but we cannot get along without Him.

You do not have to do God's will until you know it is God's will.

Men who are used of God must recognize their own weakness.

God speaks to us from His wonderful book, the Bible.

If you want to be used of God you must do what God wants you to do.

God does great things for you because you obey Him.

If we want our lives to be worthwhile we must live so God can use us.

What does life amount to if we go through it without leaving God use us.

There is nothing in the world worth so much as to live so God can use us.

We forsake God, God never forsakes us.

Before God can use us we must return to Him.

Somewhere there must be an altar where we meet God.

If we don't have God in the center of our life something else will come in.

It is always a sad thing when one misses the great opportunity in life.

You never know where your testimony is going to count for God. Don't be afraid to give it.



### Under Arab Tents

(Continued from page 45)

other, "The enemy of Allah and Mohammed. Curse him."

The chief summoned Forder into his presence and subjected him to a rigorous examination.

"Did you come alone?"

"Yes."

"Are you not afraid?"

"I fear only God and the devil."

"Are you not afraid of me?"

"No."

"But I can kill you."

"I know you would not do that to a guest," was Forder's reply.

"But you must become a follower of Mohammed," said the chief. "Just repeat after me, 'There is no God but God, and Mohammed is His prophet,' and you shall have many wives, camels, a house and date palms."

Forder's heart was uplifted to God in prayer, for he knew that doubtless his life hung on the answer to this command.

"Chief," he finally said, "if you were in a Christian land, the guest of a king, and he asked you to adopt his religion, would you do so?"

"Never," was the answer. "I would let my head be taken off first."

"Should one obey God or man?" was Forder's second question.

"A man should always obey God," said the chief.

"Then," said Forder, "I cannot change my religion, even if I lose my head, for I must obey God rather than man."

The old chief left the room without saying a word. Forder pursued his way unmolested, distributing his Arabic gospels wherever he could.

The chief was one day sitting in a mud tower, which suddenly fell in, covering the old man with dirt.

"The Christian did it," someone exclaimed. "He bewitched the tower, so that it fell in." The words spread from one to another, and before Forder realized what had happened, he was approached by an angry mob, evidently intent on murder.

He stood there calmly, expecting death, when to his amazement three men rushed between him and his would-be assailants exclaiming, "You shall not touch the Christian."

The crowd melted away, and Forder turned to his protectors. "Why did you do that?" was his query.

"We have been in India," they answered, "and we have seen the effects of the Christian religion there. We have also been in Egypt, and we know what the Christians have done there. We always help Christians, for the Christian religion is better by far than the faith of Mohammed."

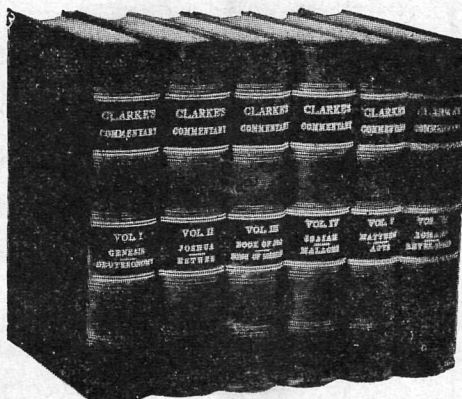
Forder finally returned to Jerusalem to take his family to live in Arabia. He be-

came known as the friend of the Arabs, and labored long and arduously to bring them the good news that Jesus alone can save from sin.—*The Burning Bush.*

Never use your ears to hear anything that is unclean. Every time you listen to bad language, smutty stories, gossip, etc., you

are sinning against your sense of hearing. Someone may try to tell you that it doesn't matter to hear such things—that they go in one ear and out the other. But that is not true. What goes in your ears never comes out. You may forget it, but later on it will come out to trouble you. Jesus said, "Take heed what you hear."—*Selected.*

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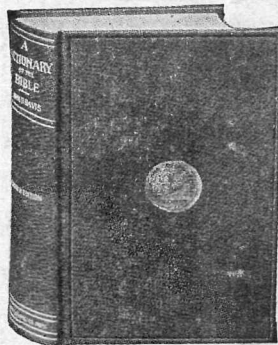
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