

3-1-1943

## Evangelical Visitor - March 01, 1943 Vol. LVI. No. 5.

O.B. Ulery

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



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

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1346>

---

### Recommended Citation

Ulery, O.B., "Evangelical Visitor - March 01, 1943 Vol. LVI. No. 5." (1943). *Evangelical Visitor (1887-1999)*. 1346.

<https://mosaic.messiah.edu/evanvisitor/1346>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



# EVANGELICAL VISITOR

Thelma Bender 1-31-44  
R 4 Chambersburg, Pa.

Volume LVI

Nappanee, Indiana, March 1, 1943

Number 5

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

I Am Not a Pacifist  
Wendell E. Harmon

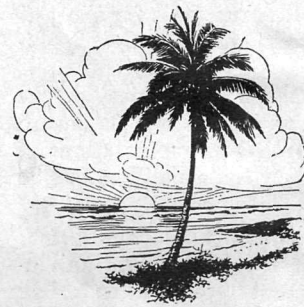
To the Preachers of  
"the Social Gospel"  
William R. Newell

Foreign Missions

Our Sunday Schools

"Cleansed and Made  
Holy"

C. R. Heisey



## HANDICAPS AND GRACE

W. M. Czamanske

If snow drops, frail and delicate,  
Can thrust a passageway  
Through barren ledge and bedded rock  
To greet the light of day;

If fairest lilies grow among  
A cesspool's mud and mire—  
And keep their petals virgin-pure,  
As gold tried in the fire;

If honeysuckles have been seen  
To climb on icicles,  
And roses in December snows  
Surmount these obstacles;

Then there is no environment,  
That men can ever face,  
With handicaps that are too large  
For God's sufficient grace.

### A PRESENT SUFFICIENCY

God says: II Cor. 12:9  
"My grace is sufficient for thee"

### MORE IS COMING

Peter says: I Pet. 1:13  
"Set your hope perfectly on the grace that is to be  
brought unto you at the revelation of Jesus Christ"

### IT TAKES AGES TO UNFOLD IT

Paul says: Eph. 2:7  
"That in ages to come he might show the  
exceeding riches of his grace . . ."



## RELIEF AND SERVICE COMMITTEE

\* \* \* \*

### I Am Not a Pacifist

Wendell E. Harmon

THE curt, dogmatic, and unqualified statement that "I am not a pacifist" would not ordinarily be expected from one who, during a time of war and intense patriotic fervor, has taken a stand against violence as the antidote for the world's headache. Generally speaking, the term "pacifist" is applied to any individual who abhors war to the degree that he refuses to have any part in its prosecution and would substitute for it a non-violent technique, but when correctly defined, the term falls far short of covering the entire field of anti-war philosophy.

I, therefore, make no apologies for the curtness and dogmatism of the statement, but due to the oft-mistaken connotations of words, it is necessary that qualifications be offered.

The word "pacifist" connotes different meanings to different groups of individuals. To the militarist, especially in a time of actual war, its synonyms fall into the category of "slacker," "yellow dog," "traitor," and include anyone who refuses to fight for his country or to aid the war effort. To the pacifist himself, a "pacifist" is one who is advocating world peace on the basis of justice to all, racial tolerance, freedom for the oppressed, world brotherhood, clean politics, and equal social rights. To the Christian whose steadfast faith is in Him who is the Prince of Peace, "pacifism" is only a man-made attempt to restore to this world a condition which can never be achieved without the direct intervention of the One of whom the angel sang, "Peace on earth, good will toward men."

Tracing the Word to its root meaning, we find that "pacifism" is defined as "peacemaker," the Latin word *paci* meaning peace and *facere*, to make. The term, therefore, in both its generally accepted connotation and in its root derivation is a direct denial of the Christian teaching that there is no peace outside of the "peace of God which passeth all understanding." In the third chapter of his second letter to the Thessalonians, Paul asks that "the Lord of Peace himself give you peace," and in his first letter to the Corinthians, chapter fourteen, he definitely acknowledges God as the author of peace when he says, "For God is not the author of confusion, but of peace." The term "pacifism" leaves no place for the supernatural or the absolute, but it is bound to the language of the earthly and the relative.

According to Webster, the verb "to pacify" which stems from the same origin as its noun, means to appease or to calm.

This clearly signifies the temporary, superficial results obtained by one who attempts to solve the evil of violence with any weapon short of the sword of the Spirit. The situation is very clearly pointed out in I Thess. 5:3, "For when they shall say, Peace and safety; then sudden destruction cometh upon them." The tactics of appeasement may prove temporarily successful but sooner or later they are destined to be shattered by the eruption of the seething inferno underneath.

Pacifists of our day have devised ingenious political, social, and *faux pas* religious schemes through which the nations of the world are to live peaceably together. The abolition of nationalism, the establishment of a world government under the protection of a world police force, the tearing down of racial and economic barriers, free trade in all the harbors of the world, and equal social opportunities for all people are a few of the planks from which they build their platform. One plank, often the one used the least, may even recommend Jesus Christ as the great Example, as one, among many of the world's greatest teachers, who taught and practiced the way of non-resistance. The Christ will be admitted into the fantastic systems only when He comes garbed in His academic robes; He is shunted back onto the closet shelf as being "old-fashioned" when He makes His appearance in the blood-stained raiment of the Lamb of God who died that sin-stained man might have perfect peace with God.

Certainly Christ the Exemplary cannot be minimized. Regarding Him as the perfect pattern, we may well note that He declined to use political power for the preaching of the kingdom of His Father. A word would have placed Him on the imperial throne, but He chose rather to deal directly with the dying souls of harlots, adulterers, lepers, blind men, poor men, rich men. His one purpose ever gleamed brightly before Him: at this time He was not to set up an earthly kingdom, but rather to implant within human hearts a heavenly kingdom, which could not be destroyed by arms or might. "Ye must be born again," was His message. That was basic. He knew that the cleansed, satisfied, regenerate heart would manifest itself in social, political, and moral good works.

Pacifists make their most serious mistake when they work on the assumption that a peaceful world is something which will come about through legislation and political manipulations. They fail to realize that the basic causes of war are not fundamentally social, economic, moral, or ethical, but are rather man's carnal heart, man's unconfessed sin, both personal and national, and man's rejection of the Prince

### Toward Spiritual Growth in Camp

As one lives with fellows in camp day after day, the real self shows up. Frequently one hears comments such as, "He's a real fellow," "He's willing to admit his mistakes," or "He's always willing to learn." We like to associate with a fellow because he has a humble, unselfish spirit. Unfortunately such comments would not hold true for all of us. But such a spirit is essential to peaceful living.

Such a spirit is a product of our Christian thinking and belief. We must not merely appear humble but be humble. Those things we know, can talk about, can do, the good ideas we have are not of ourselves. "By the grace of God I am what I am." Our rich Christian background, the good books we can read, the inspirational teachers we can have, the privilege of having such good friends—are not things of our doing. But, "by the grace of God" we can avail ourselves of them. And if they are God-given then we must act in a spirit of holy obedience. We use our knowledge and opportunities in a spirit of deep humility lest someone reject that which is good because of our arrogance and selfish desire for recognition.

We are members of a Christian minority. We hope that our witness will be acceptable and fruitful. So we must "watch and pray" lest we as a group are tempted to commit the sin of the "inner spirit." It is a danger of a group such as ours. We are very conscious of refusing to kill in order that we sin not outwardly. Do we think more highly of ourselves than we ought, that we are better than others?

As the publican we must sincerely and continually pray, "God be merciful to me a sinner." Let us repent as sinners in that we have conflict and bitterness within our own "peace-loving" groups. Humbly we must admit we have much to learn in working together positively as a Christian brotherhood in all areas of our life. Often in our personal lives we allow the self-defending spirit "return an eye for an eye." If we are selfish "Hitlers" in our small spheres, how can we deserve more opportunities from God for making our "peace" witness?

We are interested in living more peaceably with other people in camp and in our home community. We are interested that the message of our group will be more widely accepted and lived. Often there are some things about us which detract from the truth of our gospel. So let us cleanse ourselves of selfishness and become lowly in spirit trying to learn from others. Then, in the power that comes with such continual repentance and humility, let us train ourselves to give the spirit of Christ full sway. Through Christ and His redeeming love radiating every detail of our life, even "the heart of stone can be melted."—Editorial in *Pike View Place News*. (Camp paper of C.P.S. Camp #5, Colorado Springs). Selected by Jesse W. Hoover.

of Peace. These are not conditions to be remedied simply by statutes, schemes, peace conferences, or pretty words. Only the sacrifices of God, which are a broken and a contrite heart and faith in the Lamb slain, will provide the cure.

Several years ago a large Philadelphia newspaper sponsored a contest to select

(Continued on page 80)



"SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." II Pet. 1:1-8.

An old proverb has said, "Knowledge is power," but we believe it is just as important to know how to apply and use power. We are living in a power-conscious age. We hear of horse power as applied to the engines that drive our industry and transportation; electrical power, water power, man power, air power, naval power and so on almost without limit, but the sad fact remains that we hear too little of divine power. Indeed there is a lamentable ignorance of things divine, and this evidently is because of a sad lack of knowledge of the Bible, God's Word.

Since divine power is appropriated only by faith, and Rom. 10:17 tells us that "faith cometh by hearing, and hearing by the word of God," a knowledge of God's Word is imperative if we are to be recipients of the results wrought by the exercise of God's power in our behalf.

This need of knowledge is clearly emphasized in our scripture reading, for we find knowledge mentioned five times. We believe the Bible to be a divine revelation of God's will, plan and purpose for man—the plan revealing how sinful man may be redeemed from his lost estate, and restored to favor and fellowship with God.

Since sin is universal, "for all have sinned and come short of the glory of God," we feel every man ought to have a definite interest in the Word of God, and ought to manifest that interest by a diligent study of the same. Because of sin, "death reigned over all" and the only remedy provided is through the Son of God, Jesus Christ, as is so beautifully set forth in the language of Christ himself, in what is sometimes termed the "minature Gospel," John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here



again we see that faith is the operating agency; and that faith is the only avenue of approach to God is abundantly confirmed by many scriptures. Note Heb. 11:6, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." That this saving faith is based on the written Word is clearly declared in John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." And Paul well raises the question, "How can they believe in him of whom they have not heard?"

We also judge that the knowledge needed for this initial believing, is a very small part of the knowledge that is our privilege to acquire. We have read in our lesson, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." First Peter mentioned Him as our Saviour, but now speaks of Him as our Lord. This continuing revelation of our Christ in His glorious personality and ministry will increase more and more, until again Peter declares, "Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Five times in our short reading Peter mentions "knowledge," the knowledge that his divine power has given us all things that pertain to life and godliness. Since the result of sin is spiritual death, for we read, "ye who were dead in trespasses and sins," and again in II Cor. 5:14 "because we thus judge that if one died for all then were all dead," we thus see the necessity of the new birth, the imparting of a new life, "being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Mankind dead in sin, is not responsive to spiritual laws or influences, and this fact is clearly evidenced by the great mass of mankind who do not show any concern or interest in the things of God or of His Word. Jesus said "I am come that they might have life, and that they might have it more abundantly," and we wish to assert that our scripture says "his divine power hath given us all things that pertain to life," every thing that could possibly be needed to give us this divine life. Since the natural or physical birth is the only way of entrance into, and fellowship with the

realities of this material world, so the new birth is the only way of access and entrance to the realities of the spiritual realm. To Nicodemus, the Jewish ruler, Jesus said, "Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nothing but the power of God is able to give life to that which is dead. But thank God He is able to quicken us by His mighty power that we might live unto Him.

But our text also tells us He has also given all things that pertain to godliness or God-like-ness. We are told that by nature we are the children of wrath that we are enemies in our "minds by wicked works" that the "heart is deceitful above all things and desperately wicked;" and as to our own helplessness to change our state, the prophet declared, "if the leopard could change his spots, or the Ethiopian his skin, then may ye do well that are accustomed to do evil." But we are assured that the "exceeding great and precious promises" are able through the power of God to effect this change, to make us partakers of the divine nature, a nature responsive to, and in harmony with the law and will of God. It is the lack of the knowledge of this provision of God's power and grace, of putting off the dominion of sin by the crucifixion of the old nature and the imparting of the new, that accounts for the common admission of failure and lack of real enjoyment in the service of God. The conflict of our own will against the revealed will of God brings defeat even to our highest aspirations. Sadder still is the fact that many are content to remain in the place of defeat, and conclude that since this is the best they have known it is also the highest that can be attained in the Christian life. A certain man, when questioned about his spiritual activities, said, "When it comes to religion I'm as weak as a kitten,"—an honest confession no doubt, but far from the will of God who "according to his divine power hath given us all things that pertain to life and godliness." Paul in Eph. 6:10 says, "Finally, my brethren, be strong in the Lord and in the power of his might; put on the whole armor of God that ye may be able to stand."

We note that Peter says the promises given us are "exceeding great and precious" not only great but exceeding great. This is not a comparative term for it is speaking of the divine power of God as provided for our need. Jesus says, speaking of Himself, "Greater is he that is in you than he that is in the world" and these promises reveal that greatness as manifested in our behalf. Power is measured only by its ability to perform, and Jesus says "all power is given unto me, both in heaven and in earth." The prophet tells "that the eyes of the Lord run to and fro throughout the earth, to show himself

(Continued on page 79)



# TO THE PREACHERS OF "THE SOCIAL GOSPEL"

William R. Newell

**T**HIS is the doctrine that Jesus Christ came to reform society (whatever "society" may be!); that He came to abate the evils of selfishness, give a larger "vision" to mankind; and, through His example and precepts, bring about such a change in human affairs, social, political, economic and domestic, as would realize all man's deep longings for a peaceful, happy existence upon earth, ushering in what these teachers are pleased to call, "the Kingdom of God."

1. Now, in the first place, Jesus Christ came to save sinners, not "society." He said, "The Son of Man hath authority on earth to forgive sins." Now, sins are individual transgressions against a personal God: there is no such thing in Scripture as these "social-gospellers" dream of,—a condition of "society" to be "changed" or "ameliorated." All that really exists is the guilt of a vast number of really guilty sinners. "Society" does not exist before God at all; and it is a vain delusion of the devil that sins are dealt with *en masse*.

2. Sinners, having been pardoned, find themselves in a blessed fellowship, a really heavenly thing, constituted by the Holy Spirit, who indwells each of them. But to confuse this fellowship with what these social-gospellers call "society," is to forget that "except a man be born again he cannot see the kingdom of God."

3. It flatters men's vanity, of course, and shelters them from conviction, to be dealt with as "society," and not as guilty souls needing personal pardon through the shed blood of Christ. Therefore this gospel (which is not a gospel, but a lie, a delusion of Satan), draws together vast concourses of unconverted men and women, "church-members" and "non-church-members." Its preachers are plausible and popular, for if "society" is going to be saved in a mass-individual repentance need not be mentioned. The Jesus of these men \* \* \* the whole host of drifters and on-the-fencers.—is not the Lamb of God taking away the sin of the world by an atoning sacrifice, not the One despised, forsaken, smitten of God, of the fifty-third of Isaiah! He is not at all the substitutionary Sacrifice drinking the cup of wrath for man's guilt! But He is "the Christ of the Indian Road"—or the American road, the Canadian road, the English road, as you please; walking by the way-side, teaching the multitudes, as in the Four Gospels. BEFORE HE WAS REJECTED AND DIED. He is not the RISEN CHRIST, with all power in heaven and earth given unto Him, pouring forth the Holy Spirit and doing mighty works, as in the early church days.

I affirm that the present day popular preachers DO NOT KNOW what, before God, human guilt is! DO NOT KNOW that Christ really bore wrath under God's hand for the sin of the world! DO NOT KNOW that He was forsaken of God, as the whole race, otherwise, must have been! I affirm that they are preaching as if an unrejected, uncrucified Christ were still being offered to the world! They preach the

\*\*\*\*\*

## The Challenge

*The world's great heart is aching, aching  
fiercely in the night,  
And God alone can heal it, and God alone  
give light;  
And the men to hear that message, and to  
speak the living Word,  
Are you and I, my brothers, and all others  
who have heard.*

*Can we close our eyes to duty? Can we  
fold our hands at ease,  
While the gates of night stand open to the  
pathway of the seas?  
Can we shut up our compassion, can we  
leave one prayer unsaid,  
Till the lands which hell has blasted have  
been quickened from the dead?*

*We grovel among trifles, and our spirits  
fret and toss,  
While above us burns the vision of the  
Christ upon the Cross,  
And the blood of Christ is streaming from  
His wounded hands and side;  
And the lips of Christ are saying, "Tell  
poor sinners I have died."*

*O voice of God, we hear Thee, above the  
wrecks of time,  
Thine echoes roll around us, and the mes-  
sage is sublime;  
No power of man shall thwart us, no  
stronghold shall dismay,  
For God commands obedience, and love  
has led the way.—Selected.*

\*\*\*\*\*

"character" of Jesus, saying "nice things" of Him, and telling people to "follow His example": while the truly awful fact that Christ "bare our sins in His own body on the tree," that He was "wounded for our transgressions," that He was "forsaken of His God;" that "God spared not His own Son, but delivered Him up,"—and that "for our trespasses,"—*is never told* to the poor, wretched people! Nor are they

warned of that literal lake of fire and brimstone into which "every one not found written in the book of life" will be cast, and that *forever*.

One look into the lost eternity to which these last-days "preachers" are leading those who follow them, renders even the briefest consideration of these men who dare to call themselves "preachers of the gospel," beyond all enduring. \* \* \*

And Paul saith: "Though we, or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema." "For I delivered unto you first of all that . . . Christ died for our sins, according to the Scriptures, . . . that He was buried; and that He hath been raised on the third day according to the Scriptures." This very declaration of the gospel after Christ died, is that atoning death of His. When you leave that out, and prate about the "beautiful life" of Jesus, you are deceived by the devil and are a deceiver of other souls.

4. We know that this "social gospel," the false news that humanity is to be reached in the mass, and not by individual conviction, individual faith, individual new birth by the Holy Spirit, is a *lie*, because Scripture *directly contradicts* any such notion:

Hear Paul: "In the last days, grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: *from these also turn away*" (II Tim. 3:2b-4).

Paul again: "Evil men and imposters shall wax WORSE AND WORSE, deceiving and being deceived" (II Tim. 3:13). And our Lord plainly says: "In the day that Lot went out from Sodom, it rained fire and brimstone from heaven, and destroyed them all: *after the same manner shall it be in the day that the Son of Man is revealed*" (Luke 17:29, 30).

Peter also: "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? (II Pet. 3:3, 4).

How dare you call yourself a believer of Scripture, while you deny such plain words as these, and preach a fool's dream, that the world, with the devil still here, its prince and god; and man still unregenerate—that the world will by some "social gospel" gradually change in character? It is a lie! and those that preach it, preach a lie. The words of God shall be fulfilled, and not the mouthings of a McConnell or the fumings of a Fosdick.

And, O social gospeller, if you are looking for a changed state of "society," *who is going to help you bring it in?* The



# CHECK AND DOUBLE CHECK

\* \* \* \*

A Presbyterian church sent out the following questionnaire concerning a candidate for its pulpit:

1. How old is he, and is he married or single?
2. How many children has he, and what are their ages?
3. Are any of his children unruly or uncontrollable?
4. Does wife take active part in church work?
5. How long has he been preaching?
6. What churches has he served, and where?
7. Give name of clerk of session or some prominent member in each church served.
8. Where was he educated? Is he a D. D.?
9. Is he orthodox?
10. Has he any oratorical ability?
11. Does he speak fluently or does he hesitate? Has he any impediment in his speech?
12. Does he read his sermons or confine himself closely to his manuscript?
13. What is height, weight, build? Portly or slender?
14. Has he a strong personality, and is he a graceful speaker?
15. How is he socially? Does he make friends?
16. Is he a good pastor?
17. Is he studious or of the opinion little preparation is necessary for his people?
18. Is he deeply spiritual?
19. Is he a good Sunday school man?
20. Is he level-headed, cautious, and tactful?

HOLY GHOST will not, for He has inspired men to write that the *very opposite* will occur! that men shall *hate* one another, and that the world will grow worse, to the very return of Christ. And we know that enlightened *Christians* will not go about to bring in what they know from God's Word is not coming in! And ignorant Christians cannot help you,—for they know not how. And we know that this selfish world will not go about to bring in your social dream for you and we know they are set on their own interests,—and *will remain so*. And Satan cannot do it, if he would!

So, O social gospeller, who would go about to bring in a "new social order"? You are left to do it yourself, without that regeneration by the Holy Spirit which alone truly saves men; without any message of pardon for guilty souls through the shed blood of a Redeemer (for you do not preach that!) without the help and prayers of true believers: for, these pray, "Thy Kingdom come;" but they know that Christ must return to earth to bring in that Kingdom; and they know that all other promises are *false and lying hopes!*

—Selected by Robert Ganger.

21. Any musical talent in family?
22. Is he wide awake, aggressive, and progressive?
23. How long has he served present charge and what salary does he receive?
24. Are there any invalids in family?
25. Why does he desire a change?
26. Has he any deformity or physical defect?

### A Minister Replied

I have answered your enclosed questionnaire as best I could and return herewith. If I can serve you further in this matter, please feel free to call on me. I would suggest, however, that I would be in a better position to advise you as to this brother's adaptability to your needs if I had information on the following points covered by the questionnaire found below; or if you prefer, you may fill out same and enclose to the brother in question as it may assist him in arriving at his duty in the matter:

1. Why did your last pastor leave?
2. Has there ever been any dissension in your church?
3. What salary do you pay, and is it paid promptly?
4. Are your members faithful in attending public worship as a whole?
5. If not, what per cent are "absent spirits"?
6. How is the midweek prayer service attended?
7. What per cent of your elders and deacons lead in prayer?
8. Is the congregation responsive to the pastor's leadership?
9. How many tithers in your church?
10. Do the people enjoy strong sermons on stewardship and missions?
11. Are the members cautious and tactful in dealing with the pastor?
12. What is the average height and build of the congregation?
13. Are they generally of pleasing personality?
14. Will the people as a whole throw themselves zealously into soul winning with the pastor?
15. How many pastors have you had, and the length of each pastorate?
16. Are there any chronic kickers in the church?
17. Does the congregation ever discipline members for drunkenness, gossip, dishonesty, or the neglect of such Christian duties as church attendance, family altars, etc.?
18. What proportion of your church offerings goes to missions, and what do you spend on your own church?
19. Would you recommend your church as an attractive and inviting field for a pastor?
20. Are the people willing to follow their pastor, or are they inclined to let him go alone?
21. Do the parents accompany their children to Sunday school, or do they send them?
22. Do your people have family pews in

(Continued on page 73)

## The Great Concordance-Maker

WHO EVER has happened to think, within the last hundred years, that since there is a "Cruden's Complete Concordance" there must sometime have been a Cruden, or to wonder what sort of man it was who produced that laborious work? He was a queer little Scotchman who lived most of his life in London (1699-1770), and earned his living for fifty years as a proof-reader.

Three times he was confined for lunacy—maliciously, it seems—but even his friends were forced to admit that he was "not quite right in his head." His eccentricities may have bordered on insanity, but it does not appear that he ever crossed the line. He was sociable, gentle, generous and always competent in handling his finances. What made him peculiar was his extraordinary combination of piety . . . naivete, human sympathy, meddlesomeness, courage and unwearied persistence.

Persistence is too weak a word. He had the irrepressible and impertinent pertinacity of an insect plus the simplicity of a child. He was a pure and gentle lamb who was determined to be a watch dog of the morals of the British nation. This, of course, was after he had acquired a certain fame from his Concordance—the compilation of which took him only about a year. . . .

As he went on correcting proofs by night and trotting around London by day, fussily trying to censor and purify the manners and morals of the metropolis, he began to call himself "Alexander the Corrector," in whimsical allusion to his two occupations. Then he conceived the fantastic notion of getting such an office created by act of parliament and receiving from the king a roving commission to detect and arraign the immoral wherever he found it. He asked no salary. I suppose he conceived of himself as a sort of privateer, bearing letters of marque and reprisal against the profane and ungodly. Failing to secure royal or parliamentary sanction, he took the road on his own responsibility as a one-man Watch and Ward society, an eighteenth century Anthony Comstock. . . .

And the funny thing about it was that people liked him. Even the most sinful of the Sabbath-breakers, who often tried to play practical jokes on him and always found that he turned the trick on them, could not help liking him. . . .

But the heroic quality of his eccentricity was shown in his successful effort to save the life of a young sailor who had been condemned to be hung at Newgate for some trifling offense. He had never heard of the boy until two days before the date set for his execution, and every sensible person told him it was impossible to do anything in that short time. They all said it was too bad; the crazy little Corrector said it must

(Continued on page 75)



# The Evangelical Visitor

A Religious Journal

Official Organ of the

Brethren in Christ Church

(Known as "Tunkers" in Canada)

U. S. A., Canada and Foreign Countries

Published Bi-Weekly by

**E. V. Publishing House**

(Brethren in Christ Publication Board, Inc.)

301-305 North Elm Street

Nappanee, Indiana

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

**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.

**SUBSCRIPTIONS:** \$1.50 per year payable in advance, 75 cents for six months, sample copies free.

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

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

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

## Church Directory

### Permanent Church Headquarters

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

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

### Treasurers of the Different Boards

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

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

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

**Benevolent and Poor:** Carl J. Ulery, 1332 Maiden Lane, Springfield, Ohio.

**Publication Board:** Charles E. Clouse, Nappanee, Indiana.

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

**Traveling Library and Free Literature Departments:** P. W. McBeth, E. V. Publishing House, Elizabethtown, Pa.

**The Board for Young People's Work:** Arthur Climenhaga, c. o. Beulah College, Upland, California.

## FOREIGN MISSIONARIES

### Africa

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

**Mtshabezi Mission:** Elder and Mrs. W. O. Winger, Elder and Mrs. J. Elwood Hershey, Mrs. Naomi Lady, Miss Mary H. Brenaman, Miss 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, O. & T. Ry., Dist. Bhagalpur, India.

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

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

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

## Missionaries on Furlough

Miss Sadie Book, Grantham, Pa.  
Bish. and Mrs. H. H. Brubaker, Grantham, Pa.

Elder and Mrs. Cecil I. Cullen, Gormley, Ont.  
Mrs. Charles Engle, c/o Beulah College, Upland, Calif.

Mrs. Emma Frey, 2501 Bartlett St., San Gabriel, Calif.

Elder & Mrs. D. B. Hall, Upland, Calif.  
Miss Martha Kauffman, Grantham, Pa.  
Mary Kreider, Campbelltown, Pa.

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

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

Annie E. Winger, Delisle, Sask., Can.  
Anna Wolgemuth, Lawn, Pa.

## HOME MISSIONS

### City Missions

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

**Buffalo Mission,** 25 Hawley St., Buffalo, N. Y., 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, Angeline Cox.

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

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

**Philadelphia Mission,** 3423 N. 2nd St., Philadelphia, Pa., 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., Tel. 3192, 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., Idellus Sider and Annie Winger.

**Kentucky,** Albert H. Engle, Supt.  
**Fairview,** Ella, Ky., Emma Rosenberger.

**Garlin,** Albert and Marjie 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.

### Institutions

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

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

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

**Beulah College,** Upland, California.

**Jabbok Bible School,** Thomas, Oklahoma.

**Messiah Bible College,** Grantham, Pa.

**Ontario Bible College,** Fort Erie North, Ont.

## Evangelistic Slate and Special Announcements

**Charlie B. Byers, R. 2, Chambersburg, Pa.**  
Locke, Nappanee, Ind., March 2-14

**E. C. Flewelling, Hollidaysburg, Pa.**  
Martinsburg, Pa., March 7, 1943

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

**Henry A. Ginder, R. 2, Manheim, Pa.**  
Markham, Ont., Feb. 29-Mar. 24, 1943.

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

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

## Notice

For the convenience of those coming to Pennsylvania State Council to be held at Martinsburg, Pennsylvania, by train or bus, we give the following schedule:

Blue and White Line Buses leave the P. R. R. Depot in Altoona for Martinsburg at 6 a. m., 9 a. m., 12 noon, 3:30 p. m., 5:35 p. m., 8:15 p. m., 11:30 p. m.

—J. S. Oldham.

## Can A Christian Fight?

This Booklet by Bishop O. B. Ulery, giving a scriptural approach to this controversial and all important question, has been reprinted by action of the Relief and Service Committee of the Brethren in Christ Church.

It presents an answer from the Non-resistance Viewpoint to those who would use the Bible to defend their participation in the horrifying destruction of carnal warfare.

May be secured from the  
**E. V. PUBLISHING HOUSE**  
Nappanee, Indiana

or  
**THE E. V. BOOK STORE**  
Elizabethtown, Penna.

5c single copy; 30c doz.; \$2.50 per 100  
postpaid.

## Well Answered

NOT long ago a Brother T., of my acquaintance, who is an oil pumper, and who made it a practice to carry a little pocket Testament with him, to read when he had a few spare moments, was reading from it when he laid it down to attend to something about this work.

Two of his fellow workmen happened to come in, and one of them, seeing the Testament lying open called to his companion in a spirit of ridicule: "Ho! Look here, will you? I've found his pocket-book."

Brother T. heard him make the remark, and turned and answered, "Yes boys, that is my pocketbook. I have carried it for years, and it has never yet been empty. Boys, that Book contains riches of far more value than silver, or gold, or anything else in the world."

His fellow workmen went about their business, completely silenced, and it is to be hoped better men.—*Publisher Unknown.*



# News of Church Activity

## Canada

**CHEAPSIDE, ONT.**—Our revival services opened on Feb. 12 and continued nearly three weeks with Bish. Henry N. Hostetter in charge. During these services we were made to realize anew our debt to God, and the glorious opportunities opened to us in redemption. The Holy Spirit directed the messages, producing conviction of sin and a consciousness of deeper needs in lives of those already saved. We thank God for those who renewed their covenant with the Lord and some who consecrated their lives to Christ for service. To these seekers God graciously witnessed. The talks given to the children received a hearty response, and impressions were made which we trust will mould their lives for Christ.

During the first week of services a Bible Conference was held. We were favored with several of our American Brethren for speakers, Bishops M. L. Dohner, R. I. Witter, H. N. Hostetter, and Eld. Albert Engle. These brethren gave full gospel messages, enriched by the presence and blessing of the Holy Spirit. —E. M. S.

## Illinois

**CHICAGO MISSION**—I Cor. 3:13. "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." These words come to us as we think of the past quarter that has passed so quickly. We have been busy, but how our work will check up on God's scales is another thing. We pray that our work shall stand the test in that day and not have to suffer loss.

**Homecoming Day** on Oct. 11th brought Bro. and Sr. Irwin Thomas of Garret, Ind., as special speakers. Sr. Thomas grew up in our Sunday School. Sr. Grace Stoner of Nappanee gave several readings. Their ministry was appreciated.

**Prophetic Messages** were given the first week of November by a friend of ours, Rev. Edmont Haines of Winona Lake, Ind.

**Revival Meetings** were held the last two weeks of November when Bro. Wm. Lewis of Detroit labored with us. The Lord used our brother whose earnestness and love for souls was appreciated by all. He was a blessing to our young people, a number of whom sought the Lord. We remember after a message during the Sunday School hour, eleven young men came to the prayer room (because preaching service followed). We spent an hour with them in prayer and instruction. Most of them now face the draft and we are sure that some real work was done in their lives. In only a few instances do we have the parents interested in their spiritual welfare.

Sr. William Lewis joined her husband the last few days of the meetings on a special errand. Several weeks before they came we buried a young mother who left a baby boy eleven days old. The story is a long one but ends with the statement that the Lewis' left here having adopted Wm. Frederick Lewis, Jr., with a load of baby gifts showered on them by our people the night before. It is interesting that the grandmother of this baby on the father's side, was saved from Catholicism here at the Mission many

years ago. She was a beautiful Christian and a faithful member of the church until she passed away gloriously some years ago. Surely her prayers follow this young life, for the lips that utter prayer may die, but true prayer never dies. Needless to say we are interested in this new member of the Detroit Mission family. May God's blessing attend the Lewis' as they train this little life for God and the church.

**Love Feast** services were held on Thanksgiving Day, when Bro. Lewis was the only outside speaker. We missed our usual visit from country friends, unable to come because of gas rationing.

**Conditions of employment, night and Sunday work, caused by the emergency have affected our worship service and Sunday School attendance, but we appreciate the young people and others who stand by in this trying period. Each Wednesday brings the children's Bible classes, and while sickness and weather have lowered our attendance, we feel it a privilege to minister to those who come for spiritual instruction. Bro. Lewis' message to this group brought a number to the altar of prayer. It is not infrequent for us to hear of young people who found the Lord at the Wednesday classes.**

**Visitors included Bro. and Sr. Ralph Hoke who spent a Sunday with us. On Dec. 1 Bro. Marshall Winger and Henry Landis called. On Dec. 28, Bro. Jesse Hoover, C. W. Boyer and O. B. Ulery stopped. Bro. Hoover gave a sobering message that night on conditions in France. On Dec. 31 we had an interesting watch night service.**

**Transients continue to call at our door for help almost daily. Our efforts to clothe and feed always include a personal message of salvation. While we do not see many again, they can never say "no man cared for my soul."**

**Fuel oil is used here for heating the Mission building. We were cut almost one third, but so far we have not had to curtail any activity and feel with care and conservation we will get through.**

I cannot close this report without tender mention of appreciation of the life and service of Eld. Vernon L. Stump. He was a former pastor here during my boyhood, and a trustee of the Mission property since its purchase. He was always interested and warm in his feeling for the work here. I shall never forget when as a boy he took me to the country for the first time in my life. I do not forget either the amusement I caused him by my many questions, and I have a sense of personal loss, as well as the Mission, but that loss is his eternal gain. "To be with Christ is VERY FAR BETTER" Rv. Phil 1:23. The Lord comfort Sr. Stump and the family.

It is with a real sense of gratitude to God and thanks to the channels He uses in supplying the many material needs of the work that we submit this report. He loveth a cheerful giver and will in that great day reward each one as we cannot. Above all we covet and prize your prayers for us, as we seek to remember in prayer each one of you.

In His love and service,  
Carl J. Carlson and workers.

### Three Months' Financial Report, ending Dec. 31, 1942 Receipts

**October**—H. G. Brubaker, Cal., \$1; Chas. Collins, \$2; E. Steckley, \$1; Grace Stoner, Nappanee, Ind., \$5; Elmer Richter, Oregon, \$25; In His Name, \$10.

**November**—Ethan Book, Pa., \$5; Locke, Ind. S. S., \$26.52; Pleasant Hill S. S., Brown Co., Kans., \$24.46; Laural Haines, Ind., \$10; Cora Albright, Ill., \$5; Esther Bert, Pa., \$10; Frances Graybill, Ind., \$1; Carl Stump, Ind., \$2.

**December**—Bethel S. S., Kansas, \$4.07; Sarah Herr, Grantham, Pa., \$5; O. B. Ulery, Ohio, \$1; J. Hoover, Phila., Pa., \$2; Sunday evening offerings, \$45.59. Total \$185.64. Balance carried over \$11.46. Total and balance, \$197.10.

### Expenditures

Household expenses, \$87.14; electricity, \$35.24; gas, \$10.35. Total \$132.73. Balance on hand, \$64.37.

### Relief Fund

Balance on hand, \$27.53; Mrs. A. T. Miller, Encino, Cal., \$2; Mrs. Eva Hickerson, Sedgwick, Kans., \$5; Iva Gingrass, Sedgwick, Kans., \$5. Total \$39.53. Expenditures \$16.68. Balance \$22.85.

### Fuel and Repair Account

Balance on hand last report, \$104.25; Home Coming Day offering, \$30.81; Mrs. Waters, Chicago, \$5; In His Name, \$10; In His Name, \$10; Primary Dept., \$10; Mrs. Stevenson, \$10; Offering Box, \$10; Sr. F. Bucher, New Paris, Ind., \$10; Sr. Sade Wagner, Garrett, Ind., \$5; Tuning, \$88.01. Total \$293.07.

Paid for fuel to Dec. 31, \$132.09; Repairs, plumbing and painting, etc., \$73.01. Total \$205.10. Balance \$87.97.

**Donations of Provisions**—We wish to thank the friends of Garrett, New Paris and Nappanee, Ind., also the friends at Mt. Carmel, Franklin Corners, Illinois for provisions, vegetables that were kindly sent us in the fall. We also acknowledge one sack of beans from Bish. H. Schneider, Merrill, Mich.; a box of clothing and bedding sent in from Ladies' Aid and Sewing Circle of the Church at Garrett, Ind.

For some time we have wished for a public address system enabling us to carry the music and message from the chapel to those who pass by, since we cannot be in the open air in the winter. We wish to acknowledge the following two offerings, Beulah Chapel S. S., Springfield, O., \$79.80, and Pequea, Lancaster and Refton, Pa. Sunday Schools, \$30.34, which money will be set aside until we can purchase same. To these friends we express our thanks and appreciation. The Lord bless each one of you. Sarah Bert.

## Michigan

**SANDUSKY, MICHIGAN**—On Sunday, November 29, we launched a revival campaign against the world, the flesh and the devil, and for the Trinity of Heaven with Elder Henry Landis of Des Moines, Iowa, as the evangelist.

These special services opened at the same time that an old-fashioned Michigan winter began, and at the same time as gas rationing went into effect. But we know that God's power and grace are neither rationed, nor limited to nice weather. Old-fashioned, full salvation Gospel preaching was heard every night, associated with prayer and fasting. The powers of Satan were driven back. The Lord came to our rescue, and precious souls found mercy at the foot of the Cross, while new fire was kindled in believers' hearts.

I do not believe that the writer ever experienced a more sacred sense of the presence of the Lord and sweet fellowship of the saints than that manifest in the last night of the revival. The Holy Ghost's presence was manifest in the opening prayer, and continued throughout the entire service including a victorious altar service.

Bro. Landis won a place in the hearts of our people that shall not soon be forgotten. His presence in our home for those three weeks meant much to us as a family.

Yours for a Holy Church,  
Samuel Lady.

## Oklahoma

**REVIVAL AT RED STAR**—We were greatly blessed in our recent revival at the Red Star Church near Leedey, Okla., which Bro. John Rosenberry conducted. The meeting began on Tuesday evening, January 5th. On Sunday, January 10th, there was a Bible Conference which was an inspiration for all who attended, and God's presence was felt



There were several speakers from the Thomas Church and we always appreciate their help.

On Sunday night there were 19 souls at the altar and most of them testified to saving faith or to sanctification. During the rest of the meeting souls were at the altar nearly every night. Conviction was heavy but as always, our hearts were saddened to see some going back before the meetings closed, and many others never willing to accept the Saviour. There were some who had never made a start before who came, and especially one whole family, father, mother and two sons were rejoicing in the Lord the last night of the meeting.

Attendance was good all during the meeting in spite of heavy farm duties when the weather was good, and severe cold during part of the meeting. Services continued through Sunday the 24th. We praise God for the good that was done and ask your prayers that revival fires will keep burning and converts will be strengthened. We pray God's blessings on Bro. Rosenberry as he goes to his next meeting.

The Thomas brethren have been very good to us in sending pastors to preach for us since we have no resident pastor. We do appreciate their help. Bro. Hershey Gramm has accepted a call to the Red Star Church and we are looking forward eagerly to having him and his family in our community, and I am sure they will receive a hearty welcome from the church. Remember us in prayer that the work may prosper to the glory of God.

—Mrs. Sylvia Green, Cor.

## Pennsylvania

**REVIVAL AT CROSS ROADS, Mount Joy, Pa.**—Our revival services commenced on January 3 and continued until January 24, with Bish. Henry Schneider from Merrill, Mich. in charge. Our brother faithfully preached the Word of God and brought us very helpful messages. We are glad to report several souls felt the need and knelt at an altar of prayer, some for deeper things and a few for the first time. The meetings were quite well attended throughout the three weeks. The Lord was very good to us and we thank Him for this season of revival during these days. May God bless Bro. Schneider for his faithfulness in sowing the seed. We trust it fell on good ground and will bring forth more fruit.

—B. Irene Wolgemuth, Cor.

**FIVE FORKS REVIVAL**—A series of meetings were held at the Five Forks Church, continuing for two weeks. Eld. Jesse Hoover was the evangelist, and very faithfully preached the soul saving gospel. His messages were inspiring, and interesting. The church was edified and built up in the most holy faith. Bro. Hoover gave some pre-sermon talks of his experiences in France.

There were visible results in the services, when folks went to an altar of prayer and God, who never fails, blessed with a satisfying portion. One young man was saved in his home.

May God bless the seed and the sower and may we all be faithful until our home call.

**MESSIAH LIGHTHOUSE CHAPEL, 1175 Bailey Street, Harrisburg, Pa.**—"When thou makest a dinner or a supper, call not . . . but call . . ." Thanksgiving season at Messiah Lighthouse Chapel afforded the time for a bountiful dinner served to the children of the Sunday Evening Live Wires

group. Given as a reward for faithful attendance to this service, we make it, also, to include some children whose homes are not so bountiful in these physical comforts. This year this typical holiday meal of delicious creamed chicken, mashed potatoes, and other usual accessories, was served in the basement of our mission home.

Forty-two children gave ample evidence of enjoying this dinner. They ate to the full, and carried small packages home with them, for later consumption. Not least of all, was the common relish of fresh buns, and plenty of good country milk. Adults of the mission congregation assisted in the labor. Contributions of provisions and money were made by various friends of the work, and these are acknowledged with the financial report.

"Peace on earth, good will to men." Distribution of Christmas baskets was at a minimum this year because of ample employment. But a few of our families, where old age, or sickness or widowhood obtained, were remembered with special holiday cheer. Generous minded brethren of the Cross Roads (Lancaster County) congregation largely made possible these Christmas tokens of our interest in human happiness by supplying us with some poultry, nicely dressed, cookies, and some canned goods. We city mission workers greatly appreciate this valued cooperation on the part of our country brethren, in the accomplishing of this, and similar tasks of our work.

"What, could ye not watch with me one hour?" (Jesus). A watch night service enabled our people to weigh seriously the passing of time, and to meditate on the Lord's message to His children in the approach of the New Year. A number of brethren shared in the giving of appropriate talks,—Elder Clayton Engle, Brother Oscar Raser, Elder W. P. Keeley, Bishop S. G. Engle. As time changed from 1942 to 1943, we were engaged in prayer, acknowledging God's goodness and seeking to know Him in guidance and blessing for the future.

"Wilt thou not revive us again: that thy people may rejoice in thee?" Our winter revival meeting was held from January 17 to 31, with Elder Abner Martin as the evangelist. We especially appreciated having Brother Martin with us, as he is our Mission Board supervisor. The earnest messages of our brother were well received. He ably illustrated the truth of the Word from his many experiences, out of a full and active service, which made his preaching real and practical.

A number knelt at the altar for varying needs. Especially touching was the altar scene on the last Sunday morning, when eight of our Sunday School children, and one adult, deeply moved by conviction, sought the Lord. There was an excellent spirit of fellowship among the saints.

We praise the Lord for His presence with us, and for many manifestations of His goodness to us. We enjoy the service of the King, and are determined to keep holding high the matchless Banner of our Captain and Lord. Again, we are grateful to God's children for their support during this period. We invite you to visit our mission home, whenever it is convenient to do so.

Joel and Faihthe Carlson  
Anna E. Wolgemuth  
Anna Mary Royer

### Financial Report for Oct., Nov., Dec., 1942

Receipts	
Balance on Hand, Oct. 1, 1942	\$ 14.13
Chapel Offerings	163.37
Oscar and Rosa Raser	58.75
Wilma Wenger	30.00
Regina Coup	10.00
Manheim Sunday School	15.00
In His Name	1.00
Gordon Schneider	12.00
Mildred Gulette	.25
Elizabeth Powell	2.00

Paul and Ethel Bigham	5.00
Kathleen Powell	2.00
Friend of Missions	1.50
Ray and Sylvia Smee	1.00
Friends of Missions	1.60
Manor-Pequea Young People's Society	50.00
Mr. and Mrs. Paul Hess	3.00
Friend of Missions	1.00
Lester S. Saltzman	10.00
In His Name	2.38
Mrs. Ethel Elthrington	1.00
Mrs. Phares Wolgemuth	2.00
Mrs. Andrew Slagenweit	1.00
Daughters of the King S. S. Class	10.00
Mastersonville Sunday School	10.00
Local Congregation—Missionary	6.29
Dorothy Myers	2.00
Martin E. Baldwin	3.00

Total	\$419.27
Disbursements	399.24

Balance on hand Dec. 30, 1942 \$ 20.03

Disbursements	
Table	\$ 95.65
Milk	5.75
Service and Maintenance	6.87
Laundry Supplies	2.73
Repairs	47.93
Gas	10.10
Electricity	37.75
Phone	14.27
Plumbing	52.26
Coal	60.50
Water Tax	7.00
Missions—Fred Abel	6.29
Advertising and Postage (Bulletins)	6.66
Miscellaneous	3.41
Pastor's Offerings	42.07

Total \$399.24

**Other contributions, provisions, etc.,** by the following: Herbert Kreider, Joe Kratz, Walter Heiseys, H. O. Musser, Howard Wolgemuth, Harriet Gough, Ralph Engles, Sr. Wissler, Ruth Hammond, Wilma Wenger, Pearl Crider, Edna Payne, Ruth Adams, Mildred Gulette, Sam Brehms, Ruth Smee, Carl J. Carlson, Oscar Raser, Lois Ferne Haas, Earl Cutmans, Guy Van Dykes, Thural Brehm (venison), Abner Martin, Enoch McCorkles, Martin Baldwin, Daughters of the King S. S., Zinn Coal Company.

Parties sharing in the special dinner for the children, in money or provisions: Lester and Irma Saltzman, Mr. and Mrs. Neiss, Mrs. Phares Wolgemuth, Mrs. Sam Brehm, Clara and Clara Brehm, Howard Wolgemuth, United Workers' S. S. Class (Maytown), D. H. Martin, John Kreider, Joseph Wolgemuth, Ruth Adams, Oscar Raser, Sr. Wissler, Earl Cutmans.

We also acknowledge the following contributions to the completing of the fund for the Chapel Repairs: Dr. and Mrs. Paul G. Lenhart, \$10.00; Mr. and Mrs. Clara Brehm, \$3.00.

### REVIVAL SERVICE AT PALMYRA, PA.

—Our hearts were gladdened by the coming into our midst of Bro. Ohmer Herr, on Jan. 6 to conduct an 18-day revival. Each night our brother brought new and old things of God out of the Great Storehouse for our consideration.

On Jan. 16 the news of the passing away of our beloved Editor Stump necessitated our evangelist's leave for the funeral and Publication Board meetings. God amply supplied our needs the last week through Bro. Graybill Wolgemuth.

In all there were about 15 different ones knelt at an altar of prayer and found peace and pardon, many for the first time. Practically all, if not all of those who started are members of our Sunday School. Incidentally the last Sunday of Bro. Herr's stay, we participated in "Decision Day" in the Sunday School. Five of our scholars came to the altar when the invitation was given and a blessed altar service followed;—no preaching service this Sunday morning, but what that Sunday morning altar service can accomplish only eternity will reveal.

Help us pray for these new-born souls that they may "desire" the sincere milk of the Word, and develop into stalwart soldiers of the Cross.

### NEWS NOTES FROM PALMYRA, PA.

Samuel Ensminger, one of our members here who has been in C.P.S. Camp #40 and later at Sideling Hill, has been home a few days while on his way from the latter camp to the Rhode Island State Hospital at Provi-



dence, R. I. For those interested in writing him, the new address is Howard, R. I. in care of above hospital.

Srs. Dorthy Risser and Esther Ebersole visited Bro. Alvin Ebersole at Marietta, Ohio over Saturday and Sunday, Feb. 6 and 7. Bro. Ebersole is in C.P.S. Camp #8 at the above place. We miss these boys from our group and pray they may soon return to us.  
—Simon Bohlen, Temp. Cor.

**SOUDERTON**—The Souderton and Silverdale Young People's Society had their Annual Y. P. Conference February 6 and 7. The Conference was very well attended during the four sessions.

Speakers were Bish. C. N. Hostetter, Jr., John Leatherman, and Rev. Norman Frederick. Bro. Hostetter spoke on "The Christian in His Home," "Christian Priority," and "The Christian in His Church;" Bro. Leatherman on "The Christian in His Community" and Rev. Frederick on "The Christian and His Friends."

The messages were inspiring and challenging. The Messiah Bible College male quartet was also present and all enjoyed their services in song.

**PROGRAM**

**FIFTH ANNUAL FELLOWSHIP MEETING AT 10:00 A. M., MARCH 6, 1943 UNITED ZION'S CHILDREN'S CHURCH ELIZABETHTOWN, PENNA.**

**Morning Session**

Opening Scripture and Prayer  
Frederick Frey, Conestoga, R. 2  
Address of Welcome.....John S. Brinser  
Elizabethtown  
Preparation that Precedes Blessing.....  
Wesley P. Martin, Akron  
The Life that Lives.....Asa W. Climenhaga  
Grantham  
Remarks  
Closing Prayer  
11:45 Noon

**Afternoon Session**

1:15 Song Service and Prayer  
Business Session  
Reading of Minutes  
Place and time for meeting of 1944  
Social Worship  
The Power and Benefit of Unity as spoken in John 17:21 to 24.....C. N. Hostetter, Sr.  
Washington Boro  
Closing Song and Prayer  
All the members of both bodies are cordially invited to attend these services.  
Committee.

— **OBITUARIES** —

**KARNS**—Asa Karns, son of the late Freeman and Dorthy Whitfield Karns was born in Gapsville, Pa., May 13, 1871, and died at his home near Bedford, Pa., Feb. 2, 1943, aged 71 years.

On Dec. 5, 1895 he was united in marriage to Mary Jane Leasure, who survives him. To this union five sons were born: Andrew Curtin, Tolbert, Robert Asa, Simon Oakley, and one son Charley, who died in 1921. Seven grandchildren and one great-granddaughter also mourn his departure.

Funeral services were conducted at the home by Eld. Ross Morningstar, assisted by Elders Harry Fink and R. K. Ebersole. Interment in Friends' Cove Cemetery.

**STARR**—Mary Carrine Anderson Starr, daughter of Bro. and Sr. John M. Anderson, was born on March 25, 1911, in Dayton, O., and passed away at the home of her parents on January 23, 1943, at the age of 31 years, 10 months and 28 days. She was united in marriage to Edoma Starr at Washington C. H., Ohio, on Nov. 2, 1934.

Those who remain to mourn her departure

are her husband, father and mother, three sisters and four brothers, and many other relatives and friends.

Funeral services were conducted on Tuesday, Jan. 26, 1943, at 2:00 p. m. in the home of her sister, Catherine Grimsley, Springfield, O., by Bish. W. H. Boyer, assisted by Carl J. Ulery. The text, Job 16:22, "When a few years are come, then I shall go the way whence I shall not return." Interment in the Glen Haven Cemetery.

**Real Humility**

*Mrs. Fannie Erb*

**H**UMILITY! What a desirable commodity, and yet how rare! The hardest to attain to, and yet the easiest to imitate and counterfeit! We believe it was the saintly John Fletcher, who, when accosted with the question, "What is the greatest Christian virtue," replied, "Humility"! "What next?" "Humility." But the man was not to be put off, and pressed the question the third time, only to be answered as before, "Humility!" because where humility is, there are also all the other Christian graces, and humility crowns them all.

But God does not give us a big bank account of humility, so we can draw on it any time we feel like it, or have occasion for it; but like patience, it must have its perfect work, and can only be forged on the anvil of suffering. The human self-life must go thru the crucible; faith must go thru the fiery trial which Peter talks about in II Peter 4:12, and the chastisement Paul tells about in Heb. 12:5-11, until the soul is melted, refined and subdued.

Many people think this was accomplished in sanctification, but if they will walk on with God, keeping their all on the altar, they will find out differently. God did not make us machines when He sanctified us, He left the human self, (not carnality, which came from the devil; that is destroyed root and branch in sanctification, but the human self that came from God, but was greatly warped and crippled in the fall), for Him to work on, so if we supply the will power. (He will do nothing against our will). He will supply the grace. Praise His name!

False people try to impress others with their put-on humility, but the very fact it is put on for show, proves the pride behind it. No! true humbleness cannot be put on as a garment; self is too big, and would show thru the cracks, but humility must be put on from within, as a tree puts on a covering of leaves.

We once saw a photograph of three preachers standing in a row. Two stood erect, shoulders back, with a frank, forward look; the third stood there, with stooped shoulders, hands folded, and a hang-dog look on his face. Many folks looking at the picture would say, "Look at those two preachers, don't they think they are somebody! But see how humble the other one is!" If we had not known, we too might have judged the same. But humility is not an attitude. It is a stern reality born out of deep, crushing, crucifying experi-

ences, that leave the soul without a single trace of bitterness, retaliation, or rebellion; on one hand making it bendable, teachable, leadable, submissive, and passive in God's hands; on the other hand making it unbendable, uncompromising, solid, established and fixed for God and true holiness.

No. When the humble man has come thru the wringer, limp with all stiffness and starchiness gone, he has nothing to boast of. All self-esteem vanished, all props removed, he is left weak and helpless with only God to lean on. But he soon learns that he can do all things thru Christ, who strengthens him; having lost all confidence in himself, he now has all kinds of confidence in God, giving all glory to Him, who alone is worthy.

Now the devil can't do anything with the humble man. If he tries to discourage him, by telling him he is no account, he already knows that, and he only leans the harder on God. But God can do everything with him. He can put him where others would get the big head, and spoil everything. He can put him where others would complain, thinking they are ill-treated, and abused. And the strange thing about it is if you should speak to the truly humble man about his humility, he would look at you in surprise, never considering himself to be humble at all.

No, the humble man has only one concern, and that is to mind God. He, or the humble woman will not spend God's time before the looking glass, or put on or wear what His Word forbids. Grateful for the least of God's favors, his heart is filled with loving adoration and praise to God. Not living for self any longer, he has nothing to lose, and everything to gain. Just keeping his eyes on Jesus, no matter where He leads or what path He may choose for him, he is satisfied with God's order, no matter what it is. This is true humility!

Hubbard, Oregon.

**Check and Double Check**

(Continued from page 69)

- church or do the children go home after Sunday school?
- 23. Do your people criticize their pastor before their children, or do they pray for him with them?
- 24. What constructive work has your church ever done in your community?
- 25. How many souls has your membership led to Christ since your church has been without a pastor?
- 26. What special opportunities does your church offer for the investment of a minister's life above that of other churches?

—Selected.

"Unto you that fear my name shall the Sun of righteousness rise with healing in his wings." Mal. 4:2.



## Foreign Missions

### "There May Never Be Another Generation to Do the Work of Evangelizing"

**H**AS this thought ever occurred to you? This cataclysmal age through which we are passing is winding off the last reels of its drama. It may be five minutes before midnight hour and the dispensation of grace will expire. The opportunity which has for nineteen hundred years, been given to the Church to preach the Gospel will terminate. And . . . and . . . multitudes, multitudes, still lie in the valley of decision. Heathen still waiting in the dark. Do these considerations suggest that we should wait the termination of the war until we act—it may be too late.

These are days of real testing of missionary fibre. Those who have a real vision and a call, and those who work for the mere profession. These of the real stuff are prepared to hazard all for the sake of the Gospel. The weak hearted and faint are retreating into the zone of safety and precaution.

Missionaries! Did our Lord retreat when HE STEADFASTLY SET HIS FACE TO GO TO JERUSALEM . . . TO CALVARY? He is our Advancing Captain now. Remember His "he that putteth his hand to the plough and looketh back is not worthy of the kingdom." Jesus said "I send you forth as sheep amongst wolves." They may show their teeth but our life insurance is in heaven. They cannot hurt one hair of our heads.

What is the challenge of to-day? It is a challenge for Labourers. A company of 'eleventh hour' labourers, to go into the harvest field. Where are they to come from? that is not for us to answer—the Lord of the Harvest will supply. But we do know *how* they are to come. In response to the PRAYER OF FAITH. Every missionary on the field to-day is there because his predecessors prayed for him or her. That is God's way of working. That is what Jesus means when He said to His disciples "PRAY YE." He put the onus on them for the supply of workers. So if the Mission field lacks labourers, who is to blame? Mr. Norman Grubb when praying for fifteen new workers within a certain time limit says in one of his books, "By the eye of faith we ALREADY HAD fifteen new workers, and busied ourselves in daily thanksgiving."

A large missionary body once met in conference. Every one was asked to mark on the map before them where new missionaries were urgently required. On counting up the marks, they discovered to their amazement that one hundred workers were

needed. The enormity of it almost made them abandon the scheme as impossible. No funds. No prospect of recruits. But the burning faith of one young man kindled the entire company, and they fell on their knees. Before the conference was over they were thanking God for the hundred new Missionaries. The end of the subsequent year found one hundred new missionaries working at the places indicated on the map.

The Lord of the Harvest WILL SUPPLY. PRAY DISCIPLES! "PRAY YE."

—Taken from *African Silent Messenger*.

\*\*\*\*\*

### "Here Am I"

Mary E. Kendrew

If Thou dost need a hand to-day,  
To clasp another hand on life's rough way  
Take mine, dear Lord, take mine.

If Thou art needing feet to tread  
In paths where sin to woe is wed,  
Use mine, dear Lord, use mine.

If Thou art needing lips to-day,  
For words that help and heal, to say,  
Fill mine, dear Lord, fill mine.

If Thou art needing eyes to see  
When souls begin to stray from Thee,  
Fit mine, dear Lord, fit mine.

But cleanse, dear Lord, and purify,  
And then each talent sanctify,  
Of mine, dear Lord, of mine.

\*\*\*\*\*

### Soldiers of Christ, Arise!

**T**HE nations of the world are engaged in the most titanic struggle of the ages. The earth resounds with the tramping feet of marching men, millions of them arrayed on battlefields that spell death and destruction. What is to be the attitude in these days of stress and strain? We believe that it is God's will for us to go forward. A famous French general has left it on record that the best defence is to attack. We dare not sit still when the hosts of Satan are busy enslaving the bodies and souls of men in the dark places of the earth. Our Great Commander calls us to go forward. We are to seek first the kingdom of God, to wage a holy war against entrenched evil, and are assured that He will give us the victory.

The policies of the Mission remain unchanged. We go forward, we believe, with

the Divine approval. We make appeal to every friend of the Mission for a redoubled effort at this time. The strongholds of Satan are yielding. Let us press on to victory.

Let us be clear on the present situation. The days are evil and the times are late. The supreme work we have to do is to evangelize the world. We want, with your help, to rush that task to completion.

The needs of the Mission were never greater than they are now. But they only represent a great opportunity to our covenant-keeping God. The battle is His. It is ours to hold the ropes, and to be willing to do what He would have us do. You will not fail Him now. For forty years He has seen us through. Our expectation is still from Him. Onward then, till the work is done. We wait for the dawning and 'tis almost cockcrow now.

\* \* \*

*Forward! be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a look behind;  
Burns the fiery pillar  
At our army's head;  
Who shall dream of shrinking  
By Jehovah led.*

*Forward, flock of Jesus,  
Salt of all the earth,  
Till each yearning purpose  
Springs to glorious birth;  
Sick, they ask for healing,  
Blind they grope for day,  
Pour upon the nations  
Wisdom's loving ray.*

\* \* \*

*Forward out of error, leave behind the night;  
Forward through the darkness, forward into light.*

—Sel.

### Nuggets

Gleaned from Services held in the Abilene Brethren in Christ Church, C. N. Hostetter, Jr., Evangelist

If our life takes the way with Christ, it pulls us toward heaven.

You cannot keep your life for yourself, because the devil has a mortgage on it.

An impression without expression, causes depression.

No young man or woman is safe, unless they say yes to God.

Back of a troubled conscience is some bad conduct.

God cannot lie, and God cannot authorize us to do what he cannot do Himself.

Happy is the man who comes down in surrender and humility.

Every man's sins will catch up with him. Though God forgives, the wasted years cannot be regained.

We do not make ourselves strong by following our impulses, but we make ourselves strong by restraining our impulses.

Everything we do in life in our leisure hours, counts for or against us.

It is a fine thing to so live that you need not fear what any one may find out about you.

One can take the path of revolt but what will he do at the end thereof? J. A. K.



## A Soliloquy The Lord is Good to Me

B. M. Books

**T**HIS spoken from a sincere heart is a mighty weapon against our foe. The lowering clouds may darken my path with fear and woe, yet I say, "The Lord is good to me."

*Whether my lot is ill health, few friends, and a sealed future I know it can only be meant as an earthly measure. Praise the Lord—He is good to me.*

*No bitterness, no sorrow, no hatred nor malice, no cynical spirit or tongue can long abide where praise arises. For the Lord is good to me.*

*Perchance discouragement robbed my smile, doubt paralyzed my zeal, creeping laziness clogged the channels to charity. Then I will praise Him; He has aroused me and now sets the captive free. For the Lord is good to me.*

*His discipline, His chastening, His un-mindfulness of my prayers is to humbly remind me to praise Him. The Lord is good to me.*

*I so well remember that every temptation, opposition, hindrance, obstacle and reverse to the noble, heavenly and divine ends here. Therefore I will praise Him forevermore. For the Lord is good to me.*

*Have I not more comforts than I deserve, more privileges, more happiness, more friendships, more enjoyments of mind and spirit? Then why not praise Him? The Lord is good to me.*

*To see the Lord's mercies, kindnesses and benedictions thru this film of tears is not a human creation. To see His unfolding majesty and providences is more than sense perception and shrewd calculation.*

*To overflow with praise when the rest moan a minor is that anchor of the soul that is sure and steadfast. Praise Him evermore! The Lord is good to me. And again I say, "The Lord is good to me."*

## Unreserved Committal

**I**F one has a faith that will venture all, he will find that the Christ whose love was sufficient to transform his life will go to sufficient lengths to help him develop it for noble living and noble service. He expected unreserved committal. He still does. Those who say, "Excuse me, please," when difficulties arise, or when the problem of personal convenience enters, cannot serve their Lord with joyous abandon. But one who has made the surrender of all he is and of all he may by God's help become, is willing to go anywhere at any time for any service, with unwavering faith that He who calls will qualify him for the tasks ahead. Such a one will dwell in the high company of God's great, for he who knows no limitations himself measures greatness by humble service lovingly rendered in His Name.—*The Better Home.*

## A Powerful Plea for Prayer for Revival

Dr. R. A. Torrey

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Psa. 85:6).  
"It is time for thee, Lord, to work: for they have made void thy law" (Psa. 119:126).

**O**NE of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world today, is the cry of the Psalmist of old, "Wilt thou not revive us again: that thy people may rejoice in thee?" The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God Himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our own land and other lands to-day would be appalling if we did not believe in a God who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real Church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the Church, my heart would be sick, yes nigh unto despair, if I did not know God and did not know that He answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fulness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches today, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening and overwhelming if one did not believe in a God who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliber-

ately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our high schools and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go, East or West, North or South.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are today or worse, God has heard prayer, and he is just the same today. I know that God answers prayer for revival—deep, through, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, AND GOD HEARD. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe he will do like things, or far greater things again.

Pray, pray, **PRAY!** Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and **BE SURE YOU PRAY THROUGH.** *Pray for Revival!*

—Great Commission Prayer League.

## The Great Concordance-Maker

(Continued from page 69)

be stopped. And he got it stopped—got him a reprieve at the last moment, got a commutation of his sentence, fed him and clothed him from his own scanty resources, nursed him and other prisoners in the foul Newgate prison through a period of infectious disease which drove every doctor and attendant out of the place, and covered London knee-deep with tracts and pamphlets denouncing the prison conditions—as well as profanity and Sabbath-breaking.

He had a courage greater than that of a lion. He dared to do the dangerous thing, to attempt the impossible. . . .

And that's the forgotten Cruden who compiled Cruden's Complete Concordance.

—The Christian Century.



## 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.

### HOW CAN WE BUILD A BRETHREN IN CHRIST CHURCH OF TOMORROW FROM THE SUNDAY SCHOOL OF TODAY?

J. N. Hostetter

This theme suggests to us an interest in the future of the Brethren in Christ Church. It vitally relates itself to the difficult task of leading the youth of our homes and Sunday Schools across the "bridge" and safely landing them within the precincts of a live, loyal church membership. It calls to mind the sober fact that the past of our own church has a long shadow attached thereto when we consider the great number of our own boys and girls who were a part of the Sunday School of yesterday but never became a part of the Church of today.

To build a church of tomorrow from the Sunday School of today, let me suggest:

1. An intimate relationship between the Brethren in Christ Church of today and the Sunday School of today. A certain deacon in a Baptist church who had served as Sunday School superintendent for 39 years gave these observations. "When we had a pastor who was interested in the Sunday School not only did the Sunday School prosper but the Church grew as well. When we had a pastor who neglected the Sunday School not only did the Sunday School decline but the Church did not prosper." A pastor or minister in charge should consider himself leader of the whole. What goes on in the Sunday School is of primary interest to the Church. The program of the Sunday School is of primary interest to the Church. The program of the Sunday School should be detailed in every way so as to fit into the greater structure—the Church.

In spiritual emphasis the Church and Sunday School should be united. For example, the Sunday School should teach the fact of sin, the provisions of the atonement, the need of the new birth and the importance of sanctified spirit-filled, consecrated living. The seed thus sown in the Sunday School becomes a potential harvest for the Church to concentrate upon.

In project interests Church and Sunday School should agree. The Sunday School is a splendid medium for dispensing information on our various activities. Foreign missions, home missions, Church schools, etc., together with local Church projects, such as building, remodeling or redecorating a local church, should be introduced so definitely to the Sunday School as to make the boy or girl feel they are already an important part of the whole organization.

II. Build a bigger and better Sunday School. Two questions at once present themselves. First, do we want a bigger Sunday School? Second, do we want a better Sunday School? Why a bigger Sunday School? The greatest potentialities for building a church of tomorrow lie in the Sunday

School. The "un-sunday-schooled" around us challenge us to do something about it. Let us remember that a percentage of the thirty-seven million in the U.S.A. who receive no religious instruction are around us, some of them likely within a stone's throw of our churches. We have become and rightly so, statistic conscious. The fact, we have a minus of 305 in our Sunday School attendance in 1941 in comparison to 1940 should greatly exercise us to know the reason why. Superintendents, are we asleep? Teachers, do we go to our class rooms Sunday and not even wonder where the one is who may be ab-

### A DOZEN WAYS OF TEACHING THE LESSON

It is so easy to get into a rut in the teaching of the lesson to adult Bible classes. The following ways of teaching may be suggestive of many other methods. Combinations of several of these may also be used.

1. The old way—teaching verse by verse. This may be used when the lesson is from the Psalms, Proverbs, Beatitudes, etc.
2. The sermon method—finding the central truth of the lesson and using it as a text.
3. The topical method—assigning several topics to certain members of the class for two-minute talks the following week.
4. The blackboard method—with outline and illustrations.
5. The doctrinal method—teaching the fundamental doctrines of Christianity.
6. Teaching by parables as Christ did—finding an illustration that grips you and using it to illustrate the truth.
7. Teaching by handwork, map drawing, etc.
8. The question method—each one in the class bringing questions on the lesson, or the teacher can ask the questions.
9. The story method, for a narrative lesson. Make the story more real by supplying details.
10. The unusual or spectacular way—curios for a missionary lesson, experiments for a temperance lesson, etc.
11. The biographical method.
12. The debate—dividing the class and allowing an equal amount of time to each side for discussion.—Selected.

sent? Church leaders, are we content to have given to us a "going work" and after a leadership of ours for a generation or more, simply have a number equivalent to the point of beginning. Remember, Jesus pronounced a blessing upon the gain that was evident in the parable of the talents. Someone says, we want quality not quantity—we interpret Jesus to say—we want a greater quantity with quality.

What do we mean by a better Sunday School? We live in an age when competition is very keen. Unless the Sunday School is

interesting and the first impression made on a new attendant is favorable, we are in danger they will not return. We need leadership with a vision, a superintendent who is thrilled with the possibilities of the School, who sees the need of a varied program of worship and diligently works to enlarge the School. Give us teachers who have a vision of their responsibility! May it never be said of us we were caught like "Pearl Harbor" on a certain Sunday morning entirely unprepared—and the enemy made a successful raid.

We can make better Sunday Schools by more careful adaptation of leadership and teachers to particular groups. A fine Christian lad of fifteen years returned from Sunday School one day when a new teacher had met the class for the first time. He said to his father, "Why that pansy, he looks too pious for me." Adapted leadership will challenge youth to follow. The boy and girl have need of someone to "talk things over." It is needful for them to find that person in the Sunday School or Church.

III. Maintain a proper spiritual emphasis. We do not want the Church of tomorrow to be only another society, club or get-together. We want a Church—a live vitalizing force of spirituality. To have this we must emphasize the need of a new life in Christ. Mental knowledge and memory work is splendid as far as it goes and provides a moral atmosphere that protects. In addition to this let us lay stress on the importance of Bible knowledge that lives may be lived according to the pattern of the Book. Let us keep our organizations spiritual, with officers and teachers who are living consistent Christian lives, and maintain a warm devotional Christian experience.

The task is not easy—the road is not smooth—but remember it is said, "Be not weary in well doing, for in due season we shall reap if we faint not."

Clarence Center, N. Y.

(The foregoing is a brief summary of the challenging closing address given by Bro. Hostetter on the S. S. Program at last General Conference).

### TO OUR YOUNG PEOPLE

Vera Clouse Beachy

What has your Sunday School class accomplished during the past year? Has it been an active unit throughout each week or has it functioned merely on Sunday morning? Certainly a Sunday School class should contribute more than simply attendance and offerings to its church. Should it not reach out and serve in every possible way its community and friends as well as various organizations in the church? Any class member will receive much more than he puts into the class, and well-planned activities will work wonders to create and maintain interest and enthusiasm within your group.

For your consideration we suggest a few activities and projects which you may be able to adapt to your particular class:

#### 1. Good organization.

Draw up a constitution or by-laws, select a motto, and individualize your class with a name. Provide for a capable president to lead the class, a secretary to keep a detailed record of all activities, and a treasurer to handle the finances of an active organization.



**2. Class meetings.**

It is well to have a general meeting of the class preferably monthly. This time should be planned for the greatest benefit of the group. Instead of the usual program and social hour, the class may desire to attend an outstanding lecture or musical program.

**3. Class visitation.**

Perhaps your Sunday School has a weak home department or else none at all. Your class will be a great blessing in taking the Sunday School hour occasionally to the home of an invalid or ill friend. This activity also serves to strengthen the bonds between your church and community.

**4. Class room.**

If your church is small you may not have the privilege of a private class session, which tends to make the group at ease with informal discussions of the lesson. Each member feels a keener interest in coming to Sunday School if he has a definite place which he has helped to provide for the class. If you can, select a corner of the church which may be screened or curtained off. Better yet, if you can have a separate class room to redecorate and call your own. If there is ample space in the basement you may be able to partition off a corner. A cozy nook of your own making will add much to your lesson period.

**5. Visitors' day.**

You will be interested in increasing your class membership, and one plan is to set aside a Sunday for visitors' day. Perhaps you will wish to divide your class into two teams to make a contest of inviting new scholars. A special program may be prepared for the class session, and you can be almost sure to gain a number of interested people who desire to belong to such an active group.

**6. Conducting outside services.**

Now that you have your class well built up and interested, it is time to project energies to surrounding fields. Nearby mission halls or jails present excellent opportunities for services. If there is a trailer camp within a reasonable distance of your church, why not begin an afternoon Sunday School for the children?

**7. Trip to city missions.**

Your class will need to stimulate interest in some of our mission projects. An excellent approach is to go as a class for a week-end visit to one of our city missions. Personal observation of the work will form a strong bond of interest for the class, and the programs which you can give at the mission will also add much interest to their work.

**8. Distribution of Bibles, Testaments, tracts, etc.**

As you contact the various city missions, you will find that they often need Bibles and tracts to give to needy persons. You can help them by supplying this need. You might imprint in the Bible the name of your class and Sunday School as a reference to the recipient. Your group also can distribute tracts personally as you make class trips elsewhere.

**9. Support of missionaries.**

Your class might desire to support a certain missionary or native teacher on the field. Correspondence and pictures could be exchanged frequently between the class and

missionary, thus maintaining a keen interest and responsibility.

**10. Remembrances to the drafted boys.**

No doubt some of the boys in your class have been taken by the draft. It should be your duty to share in bringing cheer to them. Your class can send them the Sunday School paper and the Evangelical Visitor as well as a personal gift each month. Have the members of the class take turns in writing a monthly letter to each of the boys. Encourage all to write as often as possible and pray for their safety and salvation.

**11. Special programs.**

New interest can be promoted by sponsoring young people's services occasionally or special day programs, such as Easter, Christmas, Mother's day, etc. It has been found beneficial to have the Sunday School devotional period in charge of various Sunday school classes.

**12. Project of church needs.**

As you survey the work of your church you will no doubt discover the need of facilities to make results more effective. Perhaps bulletin boards are needed for announcements. Perhaps you could place a sign by the roadside to welcome passersby to your service. Why can't your Sunday School class place large signs with scripture verses by the highways to lead men upward? The devil has plenty of his signs in view to promote his work.

**13. Baskets for the needy.**

At Christmas time many organizations distribute goods to the poor. You will be perhaps a greater blessing by bestowing your basket of provisions at any time in the year when you particularly discover a home in need.

**14. Bible study course.**

The Sunday School period is so very short to accomplish a lot of learning. If there is a sufficient number of class members interested in a more complete and organized study of the Bible, it will be well to have special sessions, perhaps weekly, to fulfil this desire.

There are, of course, many other activities in which your class might profitably engage, but these are a good start for anyone who is interested in building up the work of his class. May God bless your labors in the church.

**NEW STATE BOARD APPOINTED**

The General S. S. Board have been pleased to learn of the appointment of a State S. S. Board for Michigan, at the Michigan State Council, which convened last November.

The personnel of the new Board are as follows:

- Clinton Starr.....Snover, Mich.
- Alta Downey .....Carland, Mich.
- Vernon Lyons .....Wheeler, Mich.

The formation of the Michigan Board brings to a total of six the number of State, Joint, or Provincial Boards now functioning, and almost 90% of our Sunday Schools are now in territories served by such Boards.

It is the feeling of the General Board that State Boards serve a very useful and important role in our S. S. program and organization set-up. This will be readily seen from the various recommendations of the General Board to General Conference dur-

ing the past few years, in which the formation of State Boards and an increase in the responsibility and functions of such Boards, have been definitely encouraged. In this connection it might be profitable for all State Board members (which term also includes Joint and Provincial Boards), as well as of general interest to others, to review the suggested "Outline of Duties" for State Boards approved by General Conference of 1940. (See Art. XLIII, page 67, 1940 Minutes).

Some of the advantages of State Boards were recently mentioned in a letter written by the general Secretary, and from this we quote:

"In general, there are two advantages in State S. S. Boards. The first is that in a territory of sufficient scope, with a sufficient number of Schools in that territory, we feel that a State Board can serve a very useful function in looking after, encouraging, and promoting the S. S. work within the State. The State Board is in the Field—that is the important thing—and they are therefore in position to keep in closer personal contact with the Sunday Schools of the State than is the General Board. If a new work is being opened, or a new Sunday School started, the State Board can lend an encouraging hand in the launching of the work, etc.

"The second advantage of the State Board is the fact that it gives the General Board a point of contact with the Sunday School work of that territory which it is not possible to have otherwise. In this way we can keep up with any important changes which may occur in the Sunday School work within the State. For instance, in the case of a new Sunday School being started, there would be no way by which we could be sure of this information reaching us, but where a State Board is functioning, the facts would automatically reach us through this channel. Also in a territory where there is a State Board, this Board now collects the annual reports from the Schools in that territory, instead of this being done by the General Board. The State Board takes what information it desires from these reports, then sends them on to the General Board for our use. In this way the same report serves for both Boards. Also, there is now a joint meeting being held at each General Conference between the General Board and State Board representatives. This gives the opportunity for the State Boards to confer with the General Board regarding their work, and again helps to keep the General Board enlightened concerning, and helps to strengthen its contact with, the Sunday School work within the State."

Yes, the State Boards fill an important function in their close personal contact with the Schools, and as a vital intermediate link between the Schools and the General Board.

To the new Board in Michigan, we extend greetings, on behalf of the General Board and of the other State Boards. May you have divine wisdom and direction in your work, and may the Lord abundantly bless your efforts to the good of the Sunday School work of your State.

Make it a point to observe God's goodness to you and others. It is a source of real strength to recall specific cases of God's favor to His children.—Selected.



# "CLEANSED AND MADE HOLY"

C. R. Heisey

SAMUEL CHADWICK of Sheffield, England says, "There are many who have not because they ask not, there are others who ask and have not because they ask amiss. There are many who miss the blessing because they do not seek it, but there are these who seek and do not find. There are believers who are deeply concerned about the failure and disappointment of their religious experience and their lack of effectiveness and divine power. They yearn for a fulness of Life in Christ which never comes. They pray and nothing happens. They seek and somehow always miss the way. They cry unto the Lord in secret, and that which seems to come so easily to others does not come to them. They confess their need, and seek prayer and counsel of others. They obey injunctions, repeat avowals of faith, and claim according to instructions, but the emotion passes and all is as before with the added disappointment, and another dart has been added to the quiver of the enemy. It may be as real and easy to others, as they affirm, but to them there is no answering reality to their faith, and they lose heart. They miss the blessing, but they cannot give it up. It must be there for others have it; and it must be for them, for with God there is no respect of persons. So periodically there come a *deep sense of hunger* and a *deep want of soul*, and again the quest begins, and again the way is missed."

But—"Blessed are they who hunger and thirst after righteousness (until) they shall be filled."

Our hope of Sanctification is expressed in the High Priestly Prayer of our Lord: "Sanctify them through Thy Truth, Thy Word is Truth." The truth then must be in the Word of Truth. The secret can be found if search is made as for "hid treasures." That sentence is centered in the thought that it is an experience for saints in this world, and glistens with a holy glow as a royal gem set in a circle of earth-pesant surroundings. (Jno. 17:14-21).

Said one, "The way was not easy to find, for I was seeking an explanation rather than an experience. There were no clear definitions, no explanations, and no interpretations of processes. My search was for a practical solution of a work wherein I had failed. I had energy and lacked power. I had ideas, and I had words of my own and other people's, but there came no convicting, converting results. The blessing I sought was power. The blessing God had for me began farther in and deeper down. Power was conditioned. The Truth that sanctifies begins with cleansing of heart and motive, a life surrendered to the Divine Will, and a personality possessed by and

filled with the Holy Spirit, and I very nearly missed the way."

It is a cleansing through and through. (I Thes. 5:23).

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I Jno. 1:9).  
"If we walk in the light as He is in the light . . . the blood of Jesus Christ cleanseth us from ALL sin." (I Jno. 1:7).

Christ gave Himself . . . that He might sanctify and cleanse . . . with the washing of water by the Word." (Eph. 5:25-26).

"How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" (Heb. 9:14).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1; Rom. 6:6; 13:14; 8:13; Gal. 5:24; I Pet. 2:11).

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11).

It is a "life surrendered to the Divine Will":

"Thy will be done in (and through and with me)."

"Be it unto me according to Thy Word."

"For me to live is Christ. . ."

"Neither yield ye your members as instruments of unrighteousness . . . but yield yourselves unto God. . ." (Rom. 6:13).

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (I Pet. 4:2).

(Rom. 12:1; Gal. 2:20; Acts 21:14; Eph. 6:6; Jas. 4:15).

It is a Personality possessed by and filled with the Holy Spirit":

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. 3:19).

"That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." (Col. 1:9).

(Acts 2:4; 4:8, 31; 7:55; 11:24; 13:9, 52).

It is a Crisis and a Process—an instantaneous act and a progress.

There are believers in the New Testament who had received the gift of the Holy Ghost and there are those who had not. There were those who were born again and yet carnal and there were those who were sanctified. Some were addressed as Perfect, and there were others who had not yet been made Perfect. There is a personal Perfection that is as definite, decisive, and determinate as it was at Pentecost. The Holy Spirit "fell" on them before they could be spoken of as "being full of the Holy Ghost." It was "after that ye believed," that "ye were sealed with that Holy Spirit of promise." (Eph. 1:13). "The love of God shed abroad in the human heart by the Holy Ghost" is another definite act—"ye were washed, ye were sanctified."

But there is a Perfection that is progressive and follows the crisis.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13).

" . . . increase the fruits of your righteousness . . ." (II Cor. 9:10).

"And the Lord made you to increase and abound in love one toward another, and toward all men: . . ." (I Thes. 3:12).

"And besides this, giving all diligence, add to . . ." (II Pet. 1:5).

(I Pet. 22:2; II Pet. 3:18).

SIN IS DONE AWAY—

It is an experience of grace in which the nature is cleansed from all sin—the carnal mind, the "old man, corrupt according to deceitful lusts," filthiness of all kinds, both of "flesh and of spirit" is "put off" and the new man "put on." Let this disposition be in you which was also in Christ Jesus." The fulness of the indwelling Spirit sanctifies and quickens every natural faculty and bestows gifts that are peculiarly His own. Love is made perfect and the sanctified will is energized by divine power. It is a death to self and an energizing with newness of life. "The Spirit quickens."

IT IS BY FAITH—

Salvation from first to last is of grace through faith. We are justified by faith, sanctified by faith—Spirit-filled by faith. There are those who think we are saved by faith and made perfect by philosophy; and those who imagine we are justified by faith and sanctified by works. Herein, so many miss the way. This experience of grace is the gift of God through faith unto faith. The Word of God must be received in faith.

Consider the commands of God that we be holy. Search out the promises of God that we shall be holy. Pray through the prayers in the New Testament which set forth the Spirit-inspired pleadings for holiness. Have faith in God, in His Word, and in His Spirit.

"Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." (II Cor. 1:21-22).

"For all the promises of God in him are yea and in him Amen, unto the glory of God by us." (II Cor. 1:20).

Believe that He is the Sanctifier, and that He rewards them that *diligently seek Him*. Where there is no faith, it is useless to either ask, or seek; but where faith is prayer will prevail. Everything depends upon what you believe about God, about Jesus the Saviour, and about the Holy Spirit. God meets every seeker for the experience with the challenge of faith: "Believest thou that I am able to do this?"

To every man is given according to his faith. Many stumble at the question of believing. It is simple enough to those who will leave aside all disputing about faith, and substitute honest obedience for subtle definitions. Faith is an attitude of mind and heart and an act of obedience to what is believed to be the truth. An honest heart never gets lost on a straight road; and the Spirit of Truth makes straight paths for the feet of every honest seeker who desires to know the truth that he may obey it. The Holy Spirit leads by the Holy Word. Obedience is the way of faith.

The children of Light walk in the light, and in obedience to light there is conscious fellowship with the God of life, light, and love, "and the blood of Jesus Christ His Son cleanseth us from all sin."

"Cleansed and made holy  
Humble and lowly,  
Right in the light of God."



*What is Wrong With These Things?*

The test of obedience is often a trial to sense and reason, and still more to freedom and pride. The decisive battle is nearly always over some apparently trivial issue. You have often heard folks seeking for holiness of heart ask, "Why must I give that up?" The story of the fall is true to the experience of life, when it makes the destiny of the race turn upon the eating of a bit of fruit. The occasion may be trivial, but the issues are momentous.

It is no business of ours to go scenting idols for burning, but the Spirit searches every honest seeker and convicts, condemns, and commands; and *there is generally a bonfire when the fire of God falls*—a bonfire of little things. They are not things wrong in themselves necessarily, for this blessing is for believers, and *they that are born of God do not keep sinful things in their lives*. The condemnation of these "little things" does not turn upon the law of right and wrong, but upon the ethical and spiritual claims of a surrendered life. So it is wide of the mark to ask, "What wrong is there in these things?" They are judged by the standard of consecration and the Law of the Spirit of Life, and they must go, however profitable, however pleasant and however right, just because God says so. It is for the severing of our affections that they may be set on "things above where Christ sitteth at the right hand of the Father."

Seeking soul, would you be "cleansed and made holy"? Go where you will get hungry for holiness, get cleansed, "spirit, soul and body," by faith in the stream that flows from Calvary's mountain by confessing the depravity of the heart and life to God; loathe it; let God perform the "operation of the Spirit" that severs completely from carnal bondage and sin's dominion. Do not fear the death to self however painful it may appear. Present a disposition to give attention to the minutest detail of Christian walk revealed by the light of God. Believe, receive the fullness of the Spirit—continue seeking until it comes, then cherish the Spirit's promptings always.

### "Contradictions" and "Mistakes" in the Bible

"**B**UT there are so many contradictions in the Bible," said the (profane) street car conductor to me. "Yes!" I replied, "I know there are;" (looks at me with some surprise.) "The Bible," I continued, "says, Thou shalt not take the name of the Lord thy God in vain, and *you do*; that's *one place* the Bible contradicts, it contradicts you;" at which reply the railroad (rear-end) financier gave ye humble tract distributor (C. E. D.) a side-squint, muttered something or other, and walked away.

Another man who also had some "intel-

lectual difficulties" with the Bible, once asked Mr. Moody the fossilized question as to "where Cain got his wife?" The evangelist happened to be familiar with some rather intimate details of his questioner's "domestic" affairs, and quietly replied, "where did you get your wife?" The man made no reply, (a guilty conscience needeth no accuser), but walked away. Within a year he and the woman were found dead, (by their own hands) in a room of a Boston hotel. His real "difficulty" apparently, was in *obeying*, not in *understanding* the seventh commandment, that "thou shalt not commit adultery."

And here is still another man who was "too intelligent" to believe the Bible; had discarded its authority altogether, and at the time this incident opens was a Trader in Africa, where incidentally, the seventh commandment isn't very popular with the Traders anyway. Passing through a territory which before the advent of the missionary had been occupied by cannibal tribes he saw a native reading a book, and said to him, "what are you reading?" "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the Trader. "If it had been out of date here," said the African to the European, "you would have been eaten long ago."

(Pagan tribes "turned to God from idols to serve the living and true God;" while educated white men "professing themselves to be wise, they became fools." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." (Rom. 1:22, 28.)

And now, if some skeptical reader of these lines will SHUT HIS MOUTH, and pray—"Lord, open Thou mine eyes, that I may behold wondrous things out of Thy Law," he will make rapid progress towards finding the truth for himself. Jesus said, "If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself." (John 7:17.)

Does it work? Yes! "I came to Jesus as I was, weary, and worn, and sad: I found in Him a resting place, and He has made me glad." Left home at seventeen, and seventeen years later, in a Gospel Mission (Peniel) in San Francisco I found myself facing the eternal verities at last. I knelt at the altar, and realizing that I was lost. I did not need to be urged to pray, for "prayer is the soul's sincere desire, utter'd or unexpress'd; the motion of a hidden fire that trembles in the breast."

Nor did I need to be told *how* to pray, a rebel has but *one* plea.—for pardon; and the classic prayer of the Publican of old, ("God be merciful to me a sinner") is still a model for the penitent of today, and was for me in that hour. I may not have used that precise formula: it is not necessary to, but I met the conditions. "Jesus said, . . . all that the Father giveth Me shall come to Me; and him that cometh to

Me I will in no wise cast out." (John 6:37). I came, believed His promise and He took me in.

"Sinners, Jesus will receive,  
Sound this word of grace to all;  
Who the heavenly pathway leave,  
All who linger, all who fall."

—C. E. Dunn, Los Angeles.

### Christ Our Hope

**P**AUL's Christianity gathered round two facts and moments; one in the past—Christ has come; one in the future—Christ will come. For memory, the coming by the cradle and the cross; for hope, the coming on His throne in glory; and between these two moments, like the solid piers of a suspension bridge, the frail structure of the present hangs swinging.

In this day men have lost their expectation of the one, and, to a large extent, their faith in the other. But we shall not understand Scripture unless we seek to make as prominent in our thoughts as on its pages, that second coming as the complement and necessary issue of the first. It colors all the New Testament view of life. It is used as a motive for every duty, and as a magnet to draw men to Jesus Christ by salutary dread.—*Alexander Maclaren*.

### Editorial

(Continued from page 67)

strong in behalf of those whose hearts are perfect toward him" and the definite exercise of this power towards us is revealed in the many promises which are given to meet our every need. Of course we can only know the value of these promises as we search and study God's Word and then apply them to our needs. In this manner we obtain the knowledge of which Peter speaks. And when we have proven in our own personal experience the results of believing God's promises, we will be ready to bear testimony that they are indeed precious.

This application of truth is confirmed in the closing verse of our reading. "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The result and effect of the application of the divine power is to "make you" fruitful in the knowledge you have obtained and possess.

This should be the common experience of all Christians. The promises have assured us of abundant power. Faith provides the means of application, and we should have the evidence of its working, by the manifestation of a fruitful life. Then we shall never need to apologize for our lack, as did one man when asked if he was a Christian. He replied hesitantly, "Yes, but I'm not working at it now;" another, to the same question, made this reply,



"Yes, but I don't weigh very much." The one confessed the lack of appropriation of power, and the other no results because of the same lack.

The Apostle Paul bears testimony of this truth, when he speaks in Eph. 3:7 "Of the gift of the grace of God given unto me by the effectual working of his power," and again "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth," and "I can do all things through Christ which strengtheneth me." Among the last promises that Jesus made to His disciples before His ascension was this, "And ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me" \* \* \* and of this fulfillment we read in Acts 4:33, "And with great power gave the Apostles witness of the resurrection of the Lord Jesus." —O. B. U.

### I Am Not a Pacifist

(Continued from page 66)

the most workable plan for world peace to be submitted by its readers. The entries poured in. Many of them were lengthy theses, couched in the intricate, technical language of political science, ethics, and philosophy. One entry contained only two words, but had I been the contest judge, it would have won first prize without serious competition. The peace proposal: "Try Jesus." There is the cure for your nausea, old world! Your answer is not in battleships or bombers, nor is it in peace conferences or laws, but the only solution lies in Him who has power to change the human heart which is at enmity with God, into a heart which is fused into the very heart of its Maker Himself.

We should hasten to add that Christian people today cannot simply pray that peace be restored to the world and then withdraw entirely from the problems at hand. The world needs its "salt" now as never before; it is famished for the lack of it, but it cannot use weak, worn-out seasoning. The crying need today is for salt which has been flavored by a definite, revivifying contact with Him who is the Rose of Sharon, whose fragrance today is being lost among the acrid odors of the battlefield.

It is the duty of Christian people today to aid in the alleviation of human suffering and to do everything within their power to lessen the distress of their fellowmen. But first of all, it is their duty to be Christian people, worthy of bearing the name of Christ. Their first act should not be to repair blasted buildings but to fall to their knees in earnest prayer. Their primary message should not be one of "Clean out the slums" but of "Believe on the Lord Jesus Christ and thou shalt be saved." Christian people must turn their eyes from man's relativeness to God's absolutism in order to gain the true perspective.

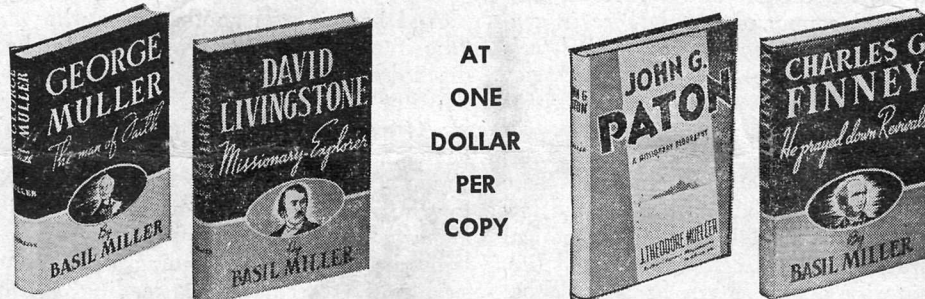
I have declared myself as a conscientious

objector to participation in war. This I have done on the grounds that an individual who has been saved by grace and filled with the love of Christ cannot work for the destruction of his fellowmen. If it ever became necessary, I could not hesitate to declare myself also as a conscientious objector to pacifism. If I did not do so, I would be supporting a man-made program which excludes from at least its basic pro-

gram Him who is the Source of all peace.  
—Eldorado Camp, Al Tahoe, Calif.

**Editor's Note:** The author of this timely and challenging article is one of our own Brethren in Christ C.P.S. Campees. Some months ago in answer to one point in a questionnaire from the Relief and Service Committee, Brother Harmon wrote: "Do I favor continuing to give my time to C. P. S.? Time is a very small matter. You should have used the word 'life.' My answer would still be the same." I would to God each of us and all of us together would catch the spirit of joyful service and exuberant giving which radiate from those words!  
—J. W. H.

## STIRRING AND OUTSTANDING BIOGRAPHIES



### DAVID LIVINGSTONE

By Basil Miller

This is an intensely interesting biography of a truly great character. Dr. Miller has graphically presented the work and career of this courageous Scot, revealing him as adventurer, explorer and man of God. The frequent reference and quotations from Livingstone's writings and personal diary give the reader a remarkable insight into African customs as well as the African heart. A thrilling biography told in a graphic manner. **Price, \$1.00.**

### CHARLES G. FINNEY

By Basil Miller

An entrancing biography of this great man of God. Dr. Miller has made this biography entertaining, yet most helpful and inspirational. After reading this biography one is inspired to go on to greater things with God. "This is a grand book, free from objectionable words. It will bring a general revival as it is generally read by ministers."—Charles Elmo Robinson. **Price, \$1.00.**

### GEORGE MULLER

By Basil Miller

"A truly exemplary man of faith of the past century is the beloved George Muller. Dr. Basil Miller has caught the essence of George Muller's life and is careful to ascribe the credit for this wonderful life, as Muller himself would, to God. We have in this biography a most remarkable testimony to God's faithfulness in answering the prayers and simple faith of Mr. Muller. This well-written biography covers every phase of his life from his early pre-conversion days to the rich, fruitful last days on earth."—Evangelical Christian. **Price, \$1.00.**

### MARTIN NIEMOELLER

By Basil Miller

An unusually graphic biography of this great German preacher now being held in a Concentration Camp. Dr. Miller has gained up-to-the-minute material in regard to this preacher so sorely abused by Hitler and his Nazi agents. A complete biography which really represents this man of God who is taking his place as a living martyr. **Price, \$1.00.**

### MARTIN LUTHER

By Basil Miller

A splendid biography and resume of the Reformer's life, with a particular emphasis on this striving by works what he finally came to believe was by faith. The theme running throughout the major portion of the book is "The just shall live by faith." Foreword by Dr. Theodore Graebner of the Concordia Theological Seminary, St. Louis. **Price, \$1.00.**

### GREAT MISSIONARIES TO AFRICA

By J. Theodore Mueller

Dr. Mueller writes of the following outstanding missionaries to Africa: Moffat; Livingstone; Stewart; Grenfell; Laws; Mackay; Slessor; Crawford. This engagingly written volume tells in a graphic and stirring manner of these missionaries—of their "toils and labors, their victories and successes, and their call to us to serve as they have served." 176 pages. **Price, \$1.00.**

### JOHN G. PATON

By J. Theodore Mueller

The reader of this stirring life-story is brought face to face with a truly great life, a life wholly yielded to the cause of winning lost men to Christ. Each chapter of this unusually well-written book is packed with the exciting tenseness of perilous adventure, as well as with the mighty fearlessness of a God-inspired missionary to the savage, darkened tribes of the South Sea Islands. 129 pages. **Price, \$1.00.**

### GOD'S GREAT SOUL WINNERS

By Basil Miller

From century to century great personalities have assumed leadership in bringing the Gospel to the multitudes. The author, in this book of short biographies, summons from the mists of the past some of these great laborers in the kingdom of God. The following highlights from the lives are given—D. L. Moody, John Inskip, John Vassar, Gipsy Smith, George Whitefield, Jonathan Edwards, Peter Cartwright, William Bramwell, Charles Finney, E. Stanley Jones, Jacob Knapp, Amanda Smith. 125 pages. **Price, \$1.00.**

### THE PACIFIC GARDEN MISSION, A DOOR-WAY TO HEAVEN

By Carl F. H. Henry

This is the first book ever written about this great historic lighthouse where literally hundreds of derelicts have come into contact with Christ and have been gloriously "born again." The author is a former newspaper man and has written this in a pungent, graphic style. Each page is alive with experiences from the heart of this great center on Chicago's wicked South State Street. The story of Harry Monroe, Billy Sunday and Mel Trotter, among dozens of other P. G. converts, is excellently woven into this story. There is not a dull moment in the entire book. **Price, \$1.00.**

E. V. PUBLISHING HOUSE, 301-5 N. Elm St., Nappanee, Indiana