

1-1-1945

Evangelical Visitor - January 01, 1945 Vol. LVIII. No. 1.

Jesse W. Hoover

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/1394>

Recommended CitationHoover, Jesse W., "Evangelical Visitor - January 01, 1945 Vol. LVIII. No. 1." (1945). *Evangelical Visitor (1887-1999)*. 1394.<https://mosaic.messiah.edu/evanvisitor/1394>**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.



Volume LVIII

Nappanee, Indiana, January 1, 1945

Number 1

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.

THE CREATOR

Agnes Hisey Olsen

Acts of the Apostles, 17

*O! seek the Lord, creator, glorious,
He made the worlds and all that is
therein, .*

*Not far is He from any one of us,
By natural ties, man to his brother,
kin.*

*In Him we have our being, live and move,
And breathe secure in His similitude,
The offspring of peculiar, divine love,
So children in His presence may in-
trude.*

*Near to His heart of sympathy are we,
He knoweth every scruple that we feel,
Our members wrought in God-like har-
mony,
Show forth sublime intelligence made
real.*

*Ye cannot find Him in the mountains wild,
Nor search Him out in wonders of the
sea;*

*Except you shall become a little child,
The beauty of a lily baffles thee.*

*The learning of the ancients may not
grant*

*A syllable of peace unto the soul;
But from the hill of Athens, jubilant,
Orations of the gospel onward roll!*

*It is the Lord, incarnate in the Word,
The Lord who fashioned man to worship
Him,*

*In spirit and in truth's infinitude;
It gleams like sunshine on the morning's
rim.*

*O! seek the Lord, for He alone endures,
Without Him, unilluminated thou shalt go,
The sun and every star of heaven as-
sures,*

*His strength upholds all nature here be-
low!*

—Detroit, Mich.



RELIEF AND SERVICE COMMITTEE

* * * *

Relief Notes

China Appointee Arrives in Egypt for Tentative Service

P. P. Baltzer, who sailed for the Middle East the latter part of October, informed Akron Headquarters of his arrival in Cairo. He will give assistance to the Middle East relief program until such time as China is open for appointees to enter.

Camp in Egypt for Convalescent Children

Dr. Richard Yoder describes the proportions of the Tolumat camp, set up for children who are victims of malnutrition, hunger, and disease where he is acting as medical administrator:

"As a camp ours is small, with only about 2250 refugees. It has been formed, however, primarily as a convalescent children's camp. So we have over 1200 children thirteen years and under, about 434 of which are under three years of age. All but a handful are Yugoslavs, the remaining few are Italian and Greek. Most of these children have been sent here so as to receive special medical attention and special feeding. Our aim is therefore twofold, namely, curative and preventive."

Christian Workers' School Begins

With A. J. Metzler, Scottdale, Pennsylvania, present to conduct a Christian Life Conference the Christian Workers' School at the Clearspring unit of the Hagerstown camp began on November 25. J. Robert Kreider, who has been ordained to the ministry since in C.P.S., is serving as director of the school. Besides the men in the camp, approximately twenty-five men from other camps have had the opportunity to transfer in to attend this special school. A similar school is scheduled to open December 9 at the Harrisburg, Pennsylvania, State Hospital.

Nurses Aids Class Started in Puerto Rico Unit

The November 1944 issue of the *Rio La Plata* describes the method of instruction offered to several community girls so as to prepare them to assume responsibility in the new Mennonite hospital at La Plata:

"On October ninth our first class of nurses aids started their training at the hospital. This class is composed of three selected Puerto Rican girls who live within walking distance of the hospital.

Their training period lasts three months during which time they will have an hour of class and four hours of practice daily. During this time they will receive one meal per day at the hospital as well as their blue and white striped uniforms.

After this three-month training period is completed, if their work has been satisfactory, they will be employed by the hospital as full time workers thus leaving the nurses free for other more difficult tasks.

The course is being taught by Miss Grace Kauffman, Superintendent of Nurses. It is a somewhat more advanced course than that being used by the Red Cross Nurses Aid classes in the states."

Health and Physical Fitness for La Plata Area

With the arrival of a fifth nurse in Puerto Rico, Miss Salomo Fast, R. N., has been relinquished from the hospital to direct a new health service program inaugu-

rated in the schools within the radius of influence of the La Plata Unit. Five CPS men are each assigned two or more schools wherein each carries on a full time physical fitness and health education program. They give special emphasis to safety consciousness, proper habits of disease prevention, personal and community hygiene. Dr. and Mrs. Amstutz gives several days a week to examination of school children and general supervision of the health service. Dr. Amstutz is also opening a child clinic at the La Plata Hospital, where he will care for children referred to him.

Three MCC Relief Workers Arrive in India

F. J. Isaac informed Akron Headquarters that Lawrence Burkholder, Clayton Beyler, and R. C. Kaufman arrived in India. These additional workers will relieve Brother Isaac and other missionaries of the rice distribution, work camp, and hospital responsibilities as well as begin to convert the changing relief program into a rehabilitation program.

Women Appointees for Middle East Reach Lisbon

The four women appointees traveling via neutral ship—Bertha Fast, Esther Detweiler, Marie Brunk, and Barbara Zuercher—are believed to have arrived in Lisbon, Portugal, according to a cable sent by fellow missionary travelers, December 9. Passage to points beyond Lisbon was still a prayer concern at the time of wiring.

MCC Clothing Released from Customs and Distributed

Due to customs delays the MCC clothing shipment which arrived in Egypt in late September or early October was found still undistributed when J. N. Byler returned from the Palestine-Syria trip. But, a letter written December 2, has more heartening information from Brother Byler:

"During the past week Dr. Pannabecker and I have been at the Tolumat refugee camp where we spent two days with the three M.C.C. workers there (Dr. Richard Yoder, Nancy Hornley, and Mary Emma Showalter). While there we made plans for the distribution of the shipment of clothing which had just arrived at camp. We had many and varied experiences getting this shipment cleared, the final one that of being accused of trying to bring in food concealed in the bales. . . ."

Additional Clothing for France Shipped from England

The staff of the Mennonite relief center in London was given the opportunity to ship five tons of clothing to France. November 14, through the *Entr'Aide Francaise*, the identical organization through which the Akron Office shipped six and one-half tons in September. The clothing was selected from a reserve stock which is accumulating at the Center for such opportunities.

Women Appointees Leave for Middle East

Four girls—Bertha Fast, Esther Detweiler, Marie Brunk, and Barbara Zuercher left Akron Headquarters to do relief work in the Middle East area, following a farewell service on November 23. They were booked to sail on the Portuguese neutral liner, the *Serpa Pinto*, along with

many missionaries returning to their areas of service.

India-Bound Workers Report Progress of Trip

Upon reaching a port about midway in their voyage to India, R. C. Kaufman, traveling with Lawrence Burkholder and Clayton Beyler, reported on the progress of their trip. Sometime in early November they were passing ports near our Middle East relief area.

Worker Arrives in Egypt via Air

Akron Headquarters was informed that Ervin Hooley arrived in Cairo, Egypt on November 24. He had been delayed in Monrovia, Liberia, for some time, but because he was an assigned relief worker the progress of his trip was given helpful consideration.

Robot Bombing Accelerated Relief Work in England

In a summary of the May, June, and July relief work that our Mennonite organization carried on in England, our representative reports that the hazards of the flying bombs brought increased demands for clothing, and particularly, bedding. Forty quilts were distributed in the Children's Hostel at Yorkshire. This hostel gave accommodations to cases of 'difficult' evacuated children. Nineteen quilts, clothing, and financial assistance has been given to an organization to aid its welfare work in the very poor and much bombed sections of London, Liverpool, and Manchester.

New Director for England-Europe Relief

Sam Goering is on the high seas enroute for England. After his arrival and period of orientation in assuming directorship of the MCC relief work for England and Europe, Glen Miller will return to his teaching position at Goshen College.

Woman Appointee for England-Holland Unit

Elma Esau, who has been assisting the Kitchener, Ephrata, and Newton clothing centers, directing the work at the Newton center since its opening in September, has been appointed to the England-Holland unit. Mrs. Selma Linscheid is designated as the new director of the Newton center.

Peace Section Notes

Peacetime Conscription

Legislation on peacetime conscription has been temporarily postponed. Senator Reynolds, Chairman of the Military Affairs Committee, had announced that his committee would begin hearings on conscription on November 14. An increasing amount of opposition against permanent conscription may be one reason for delayed action. It will probably be introduced when the new Congress convenes in January.

On November 17, President Roosevelt declared that sometime this winter he would press for Congressional adoption of compulsory universal service for the country's youth. How much of this training would be military is still indefinite.

Civilian Bond Report

Subscriptions to civilian bonds have now gone by the five-million-dollar mark. As of November 22, 1944 the cumulative total was \$5,009,059.50. Of this amount \$3,629,456.00 was subscribed by Mennonites.

(Continued on page 8)

The New Year

"Behold I make all things new." Rev. 21:5.

WITH a queer little catch at my heart, I recall the dew-bright mornings when bare footed I walked through the rolling pasturelands in search of our herd of cows. Just after dawn, during the hottest time of summer, before the sun had risen to melt and dissolve the dew-drops that glistened like pearls on every stalk and shone like bright love-tears in the exquisite face of every flower, when the delicate pastel shades of the eastern horizon were changing so softly, yet swiftly, that one could scarcely believe his eyes and the whole world seemed to have awakened fresh and clean from the night's repose,—truly it looked like a new world.

In the zero dawn of the coldest mornings of the winter, with what childish delight we would press fingers and faces against the window-panes! For during the night the frost had performed its marvelous artistry in myriad original patterns all over the erstwhile plain and unlovely glass, transforming it into an art-work which no human artisan could match. Looking beyond those mystically painted windows, we beheld a vast world of fantastic beauty. Every twig was covered with the crystalline jewels of hoar-frost, which caught the first indirect glow of light that streaked with brilliant lines the snow covered horizon and reflected in the millions of perfect prisms that blanketed everything within the radius of our view, diffused the first light of winter's dawn in exquisite pastel shades that have never been duplicated by men. Truly on a winter's dawn it appears that the world has been made new.

After the cruel blasts of winter have dropped the last dead leaf and all the world looks seared and forlorn, when it appears that all life and light has fled, and the bitter, icy breath of the north wester has at last given place to the melancholy tearful dripping of the chilling fog and showers, suddenly one morning the sun rises clear and bright in a cloudless sky and with surprise we see the beauty of the fresh green grass that carpets the fields, and the delicate pink buds that are ready to burst into leaves and blossoms on the trees. In the dawn of a morning of spring, when life which lay dormant during the dreary months of winter bursts forth again, the world certainly appears new.

It is one of the strangest, most marvelous things in our whole range of experience how God is continually making things new. A body that only yesterday was wracked with pain and seemingly could scarcely longer continue living, today by the ever-present miracle of creation is re-



newed almost as though disease had never touched it. A friendship that had been blighted by infidelity and inconstancy suddenly expands into a more lovely and mature soul-communion by the mystic touch of love. And a character and personality that has been marred and wrecked by sin is transformed into a thing of charm and lovelines by the touch of the Master's hand.

Our heavenly Father has wisely and graciously provided that we should not need to live all at once. We live one day at a time, and each day He makes new. No matter what the failures and frustrations, the defects and disappointments of yesterday, they can be buried at the mercy-seat in the evening and by the grace of God the dawn can mark the beginning of a truly new day. Each day is like a separate page in the great volume of life. Each page is a part of the whole but each is distinct and new in itself.

And the opening of each New Year also marks an epoch in life. It is a milestone to mark out for our mortal limitations the progressing pathway. When we know as we are known, and are like Him when we shall see Him as He is, we will have no further need for these artificial human measures. But we should thank God for a fresh new year each twelve-month. We should be grateful for its new prospects, its new opportunities, its new hopes, its new aspirations, its new joys, its new disciplines, its new means of greater development, and its new accomplishments.

The year we are entering has never been ours before. In fact it has never been lived and worked in before by anyone. It is new. It comes fresh to each of us from the hand of a Father who is most benevolently disposed toward us. How we should cherish the New Year, like a slowly unfolding portal that admits us into another of the vast unused rooms of life! How eagerly we should tread its threshold, with only a backward glance to take inventory of the past that we may profit by it for the future! If we waste precious time in this opening year by pining over the waste of the past, we will only have added to that waste when we take inventory at the year's end. With new vision, new courage and new consecration, let each step out into the veiled unknown of the New Year with perfect confidence, if we have placed our hand in His.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter, and the more you get into the Spirit of it, the more you will get into the spirit of Christ.—*Romaine*.

Overcoming Defeats

E. E. Shelhamer

"SO TEACH us to number our days that we may apply our hearts unto wisdom." Psa. 90:12. Once again we have come to the beginning of a *new year*—the time when men take an invoice, both of their financial and spiritual standing; when bad habits are renounced and new resolutions are made. Most of us can readily see where we could improve, but it requires real courage to acknowledge a fault, then rise up and determine that it shall be overcome.

The backward glance may not be very inspiring in view of humiliating defeats, and yet as one has said, we can so "capitalize our failures," that they will become profitable. Our stumbling stones may become our stepping stones to higher heights and an enlarged vision. If such can become a fact, may we not rejoice, not because of certain infirmities and failures, but in *spite* of them; may we not become strong and helpful where we were formerly weak?

Most of us can remember what our parents and teachers drilled into our stupid minds: "If at first you don't succeed, Try, Try again." It does not require much effort to fall, but it does take real courage to declare that we will not *stay down*. Of course, some things may be overcome by mere human determination, while others may require Divine assistance from on high.

As a nation we shall shortly do honor to a humble, but great man by making his birthday a legal holiday. Only a few know how he struggled to come to the top. For many years he was considered a failure and was ridiculed by his opponents. But now his immortal sayings are almost as sacred as Holy Writ. Where can we find one like him today—*The Ideal American*?

"In 1832, he was defeated for the Legislature of his state.

"In 1833, he failed in business; lost everything and had to scrape and save for eleven years to pay the debts he accumulated during his period of failure.

"In 1838, he was defeated as a candidate for speaker of the State Legislature.

"In 1840, he was defeated as candidate for representative.

"In 1843, he was defeated as the candidate for Commissioner of the General Land Office; and also defeated as candidate for congressional re-election.

"In 1848, he was defeated for re-election to Congress.

"In 1855, he was defeated in his race for the Vice Presidency of the United States.

(Continued on page 15)

NEW YEAR HEDGES

Deborah Helper

THE first Sunday of the New Year dawned bright and clear with a crisp, bracing atmosphere. Already the early church bells sounded on the frosty air. But none of this atmosphere ever entered the Fullerton home which was always stuffy and foul with tobacco smoke. Though outwardly a neat residence on Main Street, it belied the unpleasant interior and the unhappy lives it sheltered.

Martha Fullerton sighed as she arose and dragged herself to the kitchen to prepare an unsavory breakfast which consisted of the usual kettle of oatmeal. This would be eaten at various intervals as the four members of her family should arise and wend their way to the kitchen, drawn there by the heat and not by the aroma of coffee and sizzling bacon.

The two boys, Merrith, twelve, and Jerry, ten, would be sprawled on the floor lost in the "funny paper" world, and Mr. Fullerton seated in mute silence by the stove having his morning smoke. Little Nellie alone seemed to have any purpose or joy in the day. She dressed herself, got her dish of cereal and also placed the boys' on the table, urging them to eat while it was warm. She chattered away to her mother about the church service they were to attend, and about her plans for coasting in the afternoon.

Oh, yes, Mrs. Fullerton was a Christian woman, but months of continued illness and enforced idleness was unwittingly robbing her of much. At present she felt none of the enthusiasm and victory that had been hers. No, indeed, the challenging atmosphere of this New Year's Sunday did not penetrate the cloak of self-pity and utter indifference with which she had clad herself of late.

The news of the passing of her father (a boon companion) had been the last dregs to be drunk from the cup of sorrow and disappointment of her self, which to her frayed nerves took on huge proportions. Her life had been a misfit, she reasoned. And again she rehearsed it all, in memory this time, for there were no sympathetic ears,—the desire to be a teacher, a nurse, a missionary, and each in turn frustrated by her parents until finally she married, feeling as most young folks do, that she was deeply in love. But their marriage had not proved congenial. He was not a Christian man and their ways diverged, more and more as the years slipped by. To add to their grief, he was none too industrious and spent his small earnings for club dues, tobacco, and drinks. She had to take the burden of responsibility which he failed to carry. By taking in washings and hiring out she managed to pay house

rent and doctor bills. However, by so doing she ruined her health and lost her influence in the home. The house became the very acme of disorder and confusion. The family tie and family joy had vanished—her husband, indifferent, lazy; her children, thoughtless, disobedient; and she in the midst of strife, poverty, and dirt, without strength or courage.

"Surely I am hedged in," she thought as, with a start, she aroused herself to make ready to attend the place of worship. "Yes," she mused as she stepped dazedly into the fresh January air and walked slowly to church, "Yes, surely my way has been hedged up." Her spirits were low and her thoughts centered entirely on self as she entered the house of God.

But what was that the pastor was saying! "Reckon it nothing but joy * * whenever you find yourselves hedged in by various trials. Be assured that the testing of your faith leads to power of endurance" (*Weymouth*). She sat up, all attention. "All joy when you are hedged

A Year Untried

*A year untried before me lies,
What it shall bring of strange surprise,
Or joy, or grief, I cannot tell;
But God, my Father, knoweth well.
I make it no concern of mine,
But leave it all with Love Divine.*

*Be sickness mine, or rugged health,
Come penury to me, or wealth;
Though lonesome I must pass along,
Or loving friends my way may throng;
Upon my Father's Word I rest,
Whatever shall He will be best.*

*No ill can come but He can cure,
His Word doth all of good insure;
He'll see me through the journey's length,
For daily need give daily strength.
'Tis thus I fortify my heart,
And thus do fear and dread depart.*

*The sun may shed no light by day,
Nor stars at night illumine my way,
My soul shall still know no affright,
Since God is all my life and light.
Though all the earthly lamps grow dim,
He walks in light who walks with Him.*

*O Year untried!—thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or gain,
Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him whose name to me is Love.*

—Selected.

in?" Well, she must hear this. Perhaps God had a message just for her this morning.

She drank in the words of comfort, hope, and inspiration, as brought by the Spirit-filled messenger. His kindly eyes seemed to rest on her as he said, "God hedges in His own that He may preserve them for use in His way, but oftentimes we only see the wrong side. If God hedges us up one way He opens another," continued the speaker. Martha didn't hear much more, for she began to think. But by the time the minister closed with the challenge to forget the hedges and make the most of the open doors of opportunity and service for the new year, she had seen clearly God's will for her. With a new courage and a resolution to do His will she faced the new year with anticipation. She even enjoyed the bright sunshine and inhaled deeply the invigorating air as she stepped out of the church.

She could hardly wait till dinner was over and she could have time for quiet meditation and prayer as she laid her plans for the new year.

The holiday vacation had not closed yet. The children were at home Monday and husband had no work that day so she gathered them together, carefully and prayerfully presenting her plan, for she must have their cooperation. She determined, however, to be the leader and make a splendid example.

Merrith, who was a Scout and familiar with council meetings, thought it a great idea and not only sanctioned his mother's ideas but contributed some of his own. They all laughed and planned together until they were actually startled when the big clock announced that the noon hour had arrived.

"Oh, this is fun," cried Nellie, "Can't we meet every day?"

"No, councils meet only once in a while," rejoined Merrith. "Let's meet every Tuesday night." And they did.

Pleased with the reception her plan had received, Mrs. Fullerton caught herself singing. She lifted her heart in prayer as she consulted again and again the organized plan of resolutions which had emerged from the morning's effort.

She was really surprised how well it worked out in the following weeks—easier for the children, she admitted, than for herself. She just couldn't seem to find the proper places for all her things and keep them there. And how hard it was to break the old habit of just taking off her coat and throwing it over a chair. But she persisted in setting the example and helping and encouraging the others to establish this new, orderly, and happy home life.

The children's rising hour was set at 7 o'clock. Each made his bed, washed, dressed, and combed his hair before com-

ing to the kitchen, where breakfast was to be served at a given hour with all present. At the close of the meal they would retire to the living room where mother would play a hymn and they would all sing and have family worship.

Each child would have some task assigned to be done before going to school. They would take turns helping with the dishes.

Of course, each would be responsible for the condition of his own room. The boys sharing the same room, kept check on each other. In addition, Merrith decided he'd like to be responsible for keeping the bathroom clean and orderly. Jerry chose the dining room, and Nellie cheerfully took what was left—the living room. She loved to water the plants and seemed never to forget. That left mother queen of the kitchen while Daddy came in for his share in the basement and washroom which was to be the place for the children's toys.

To make it all interesting, as well as effective, some penalties were to be imposed. To be caught with a sour face at meal time, or to have any clothing or toys out of their proper place would cost a penny; unkind words, forfeiting dessert; unkindness or quarreling would cost one his turn at reading during the family hour, which proved to be the most interesting hour of the day. They began with the book, Pollyanna. Soon the children found themselves playing "Polly's" "glad" game. Every one was much happier at the Fullerton home and seemed to be trying to outdo one another in the making of a happy and attractive home.

They hadn't realized before how bad things had looked. Now they always had their eyes opened for new ideas and ways of creating beauty—a training which is most valuable. With the penalty money they brought new material for kitchen curtains which mother now had time to sew. For it was not altogether time and strength she had lacked but proper use of these. She was so busy now in the pleasure of finding some new way to make her home attractive that she forgot she ever had any cares or troubles or pains.

The worn-out rug in the living room had long since done its service but must remain for want of another. How pleased all were when one night at council Daddy announced that they were going to have a new rug.

"What? How? Why?" were the surprised exclamations which greeted his ears. "Have you found some money?" queried Jerry, while Martha tried to fight the thought that he had been gambling. "I know. You 'herited' it," chirped Nellie who had been reading at school about a man who inherited great wealth.

"No," laughed Mr. Fullerton, "but I have inherited some wisdom and sense of

responsibility it seems since Mother's new year's plan got to work at our house." Then he told them that he had not spent any money for tobacco or drink for months and had thus saved enough to purchase a neat rug.

"I'm not going to 'shows,' either," piped up Jerry, "for we need a new oil cloth in the dining room." Mother laughed but tears were in her eyes.

And thus the year slipped up. The children learned orderliness, responsibility, and unselfish sharing, and were soon led to Christ.

Mrs. Fullerton, having taken a new interest in life and no longer surrounded by the disorderly, unpleasant atmosphere of her once confused home, became a well woman. She enjoyed her family and home now, while they appreciated her, she was sure. Her husband spent his evenings at home. Seated in the big chair with the family gathered about, he enjoyed reading many a worth-while book.

As the new year dawned again it was truly a new and happy Martha Fullerton who gayly entered the church, attended by her husband. She had found her open door in spite of the hedges. Her place of service had not been distant, but at home as wife and mother—a home maker. And when she did her part, God had answered and drawn her loved ones to the fold.—

—S. S. Banner.

Where I This Year Pass By

The pathway of the year just gone leads backward, and I stand

To catch a glimpse of flowers or weeds strown by my passing hand.

A little pathway lies ahead—God giveth me anew

The chance to thought-seeds cast about, to drink His wine of dew,

And help the garden-fields of earth give sweetest blooms that blow;

But how have I fulfilled the task He gave me a year ago?

We pass but once along the road, we go not back to till—

What did I cast along the way my mission to fulfill,

And who am I that every time God gives the new year's round

He gives me still another one? God grant that there be found

No empty spaces on my path where flowers should bud and blow,

Along this opening year of mine He willeth to bestow,

But that, beneath His guiding hand, my garden-path may lie

All weeded and wreathed round in blooms, where I this year pass.

—George Klinge.

The Gospel Of The Open Window

Herbert Lockyer

THESE are days when scientists and physicians insist upon open windows, in order that all the contaminating influences of microbes might be nullified. When windows are opened a current of fresh air enters and health is maintained thereby. Too many people are physically unwell, simply because they have a shut window. They live in an atmosphere heavy with poison. Unwell and depressed they fly to medicines, quack and otherwise, for relief, when all they need is a little fresh air. If they would open wide the windows and let God's beneficial air come rushing in many of their minor troubles would cease.

Well, evidently Daniel believed in the Gospel of the Open Window for we read that the windows of his chamber were kept open toward Jerusalem. His open window represented vision as well as ventilation. Jealous-minded princes tried to prevent Daniel praying to his God, but the Prophet looked beyond his room and the hostility outside it and saw Jerusalem, the heart-city of his fathers and his God. Beyond the pomp and pageantry of the Persian capitol Daniel could see the city of his memories and hopes. Jerusalem was the city of his birth, and, although the Prime Minister of his day, he was still an exile, and, as such, gathered inspiration from his open window. Three times a day he knelt at his window, indicating that regular habits of meditation kept hope alive within his soul.

Have you an open window in the chamber of your life? If you would have a holy, healthy, happy life you must have ventilation for our soul as well as your lungs.

Daniel could see beyond his room—can you? Beyond the Babylon of this world can you see Jerusalem, the place where our Lord was crucified? If we would prevail over antagonistic forces as Daniel did, then we must look out of our window. Foes, human and satanic, may rob us of many things. One thing, however, they cannot take from us is the open window. Hemmed in, as we may be, by adverse circumstances there is always the provision of an open window. Prayer is ever our resort in the dark and difficult hours of life. Let us dare to be as Daniel, keeping our vision of the Eternal unclouded.—*The Christian Reader's Digest.*

Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society.—*Washington.*

Happiness may be thought, sought or caught, but not bought.

The Evangelical Visitor

A Religious Journal

Official Organ of the
Brethren in Christ Church
(Known as "Tunkers" in Canada)
U. S. A., Canada and Foreign Countries

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

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

Associate Editors: E. J. Swalm, H. G. Brubaker, J. A. Climenhaga.
Contributing Staff: Paul Nigh, Luke Keefer, Edward Gilmore, William Hoke.
Contributors to Foreign Missionary Department: On Furlough: Geo. Paulus, Sadie Book; For Africa: J. Elwood Hershey, Edna Lehman; For India: Mrs. Allen Buckwalter.
Publication Board: Laban Wingert, Carl J. Carlson, Ohmer U. Herr, L. H. Mann, Charles Clouse, Henry Ginder, Elmer L. Steckley.

SUBSCRIPTIONS: \$2.00 per year payable in advance, \$1.00 for six months, sample copies free.

New Subscriptions \$1.50 per year; Gift Subscriptions \$1.00 per year.

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

Canadian Subscriptions no additional. Please make remittance in full to cover the exchange rate.

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

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

Published Bi-Weekly by

E. V. Publishing House

O. B. Utery, General Manager
Jesse W. Hoover, Office Mgr.
(Brethren in Christ Publication Board, Inc.)
301-305 North Elm Street
Nappanee, Indiana

Church Directory

Permanent Church Headquarters

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

THE CHRISTIAN LIGHT PRESS

Nappanee, Indiana
Elizabethtown, Pa.
The merchandising department of Brethren in Christ Publication Board, Inc.
P. W. McBeth, Mgr.

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.

Beneficiary: Jacob H. Bowers, Collegeville, Pa.

Education: Homer G. Engle, Abilene, Kans.

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

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

Free Literature and Tract Department: Carl J. Carlson, c/o E. V. Publishing House, Nappanee, Indiana.

Young People's Work: George Lenhert, Abilene, Kansas, R. 2.

Relief and Service Committee: John H. Hoffman, Maytown, Pa.

FOREIGN MISSIONARIES

Africa

General Superintendent: Bish. and Mrs. H. H. Brubaker, P. O. Box 711, Bulawayo, S. Rhodesia, S. Africa.

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

Mtshabezi Mission: Elder and Mrs. W. O. Winger, Elder and Mrs. J. E. Hershey, Mrs. Naomi Lady, Miss Martha Kaufman, Miss Mary Brenaman, Miss Mable 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 M. Eyster, Miss Elizabeth Engle, 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 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.
Esther Buckwalter, 1754 Locust St., Pasadena 4, Calif.

Elder and Mrs. Cecil I. Cullen, Gormley, Ont.
Mrs. Charles Engle, 660 East Arrow Highway, Upland, Calif.

Mrs. Emma Frey, 230 1/2 F. St., Upland, Calif.
Elder and Mrs. D. B. Hall, Abilene, Kansas.

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.

Anna M. Steckley, Gormley, Ontario, Canada.
Annie E. Winger, Tillsonburg, Ont., 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 13, N. Y., Arthur and Wilma Musser.

Chicago Mission, 6039 Halsted St., Chicago 21, Ill., Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avis Carlson, Harriet Gough, Alice K. Albright, Erma Z. Hare.

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

"God's Love Mission," 1524 Third Ave., Detroit 8, Mich., William Lewis, Supt., Janna Goins, Asst. Supt., Leora Kanode, Edith Yoder.
Home Address: 2033 Hazel St.

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

Philadelphia Mission, 3423 N. 2nd St., Philadelphia 40, Pa., Wm. and Anna Rosenberry, Mary Winger, Sara Brubaker.

Life Line Gospel Mission, 224 Sixth St., San Francisco 3, Calif., H. W. and Katie Buckwalter, Lula Asper.
Home Address: 311 Scott St., Zone 17.

Welland Mission: 36 Elizabethtown Street, Welland, Ont., Can., Tel. 3192, Myrtle Steckley, Ruth Steckley.

Rural Missions

Canoe Creek Mission, Hollidaysburg, Pa., R. 2, Arthur and Anna Grove.

Gladwin, Michigan:
Mt. Carmel, Charles and Myrtle Nye, Goldie Green, Docia Calhoun.

Houghton Mission, Tillsonburg, Ont., Can. R. D., Ellwood C. and Ethel Flewelling.

Kentucky, Albert H. Engle, Supt. Harold Wolgemuth, Asst. Supt. Fairview, Ella, Ky., Warren and Anna Mae Sherman, Esther Ebersole.

Garlin, Harold and Alice Wolgemuth, Imogene Snider, Gladys Kraybill.
Home Evangel, Knifley, Ky., David and Fathie Musser, Ruby Clapper, Beulah Arnold, Community Nurse.

North Star Mission, Meath Park Station, Sask., Can., Lewis and Gladys Sider, Pearl Jones.

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

Virginia Mission, Allisonia, Va., Leroy and Vida Yoder, Esther Greenawalt, Edith Davidson.

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.
Beulah College, Upland, California
Jabok Bible School, Thomas, Oklahoma.
Messiah Bible College, Grantham, Pa.
Ontario Bible College, Fort Erie North, Ont.

Special Notice

No extra charge has been made for Canadian or foreign subscriptions. But the Publication Board has passed a resolution asking for the full remittance from Canadian subscribers, to take care of the exchange rates. We are sure you will understand. When remitting from across the border, please make certain that we receive the full amount of the subscription price of \$2.00 per year. Thank you.

Evangelistic Slate

E. I. WITTER
Fairview, Ohio Dec. 31-Jan. 21
Dayton Mission Jan. 22-Feb. 11

EDWARD GILMORE
Air Hill Jan. 28
Houghton Mission February
Locke, Indiana March 11

A. H. ROSENBERGER
Hahnstown, Pa.—December.

MARSHALL WINGER, Ontario, Canada
Garrett, Indiana Jan. 7, 1945
Granville, Pa. Feb. 4, 1945
Garlin, Kentucky (two meetings) March 4 to April 15, 1945

HENRY A. GINDER
Five Forks, Pa. Jan. 21-Feb. 4
Springvale, Ont. Feb. 11-25
Elizabethtown, Pa. Mar. 11-25

CHARLIE B. BYERS
Montgomery, Pa. Jan. 8-21
Waterloo, Can. Feb. 25-Mar. 18

JOEL E. CARLSON
Ontario Bible School March

CHARLES W. RIFE
Gladwin, Michigan Dec. 31-Jan. 14
Clarence Center, N. Y. March

HENRY N. HOSTETTER
Ringgold District—Two weeks in Jan. or Feb.

E. J. SWALM
C.P.S. Camps in U. S. A. Feb. & Mar.

C. N. HOSTETTER, JR.
C. P. S. #85, Howard, R. I. Jan. 1-7
Cheapside, Ont. Jan. 14-28

LOVE FEAST

God's Love Mission, Detroit Jan. 7

ANNOUNCING

A New General Catalog covering Sunday School, Church and Home Supplies has been mailed. Our regular customers are receiving a copy. If you do not receive one, kindly address your request to—

The Christian Light Press

Elizabethtown, Pa. Nappanee, Ind.

IMPORTANT ANNOUNCEMENT

As a successor to the late Elder Abner Martin who served as treasurer of the Home Mission Board, Elder Albert Engle, Grantham, Pennsylvania, has been designated as acting treasurer for the remainder of this Conference year. All offerings for the Home Mission Fund should be forwarded to him at the above address.

Signed,
HOME MISSION BOARD,
Wilbur Snider, Chairman,
C. N. Hostetter, Jr., Secretary.

SPECIAL NOTICE

If you are the leader of a sisters' sewing circle, you will be interested in knowing that a relief clothing letter is being circulated periodically from the clothing headquarters at Akron, Pa. If you would like to receive this letter regularly, just address your request to Eld. Jesse W. Hoover, Asst. Secy. Relief and Service Committee.

Life is a succession of lessons which must be lived to be understood.

News of Church Activity

Canada

WATERLOO—On Sunday evening October 15, Eld. Riall D. Stump of Wakarusa, Ind. opened a three week revival meeting. Our brother surely preached the truth and while the attendance was not what we had hoped for, yet we feel the meeting was not in vain. Several souls took advanced steps walking in the light. May the Lord bless our brother in his labours of love in the Master's vineyard.

—Cor.

California

AT BEULAH COLLEGE

Enrollment Data—Our enrollment is still on the increase. Of the 114 students enrolled at present, 101 are regular students. Applications are already coming in for the second semester.

Dr. Clarence Benson Visits Us—Dr. Clarence H. Benson, Executive Secretary of the Evangelical Teacher Training Association, Chicago, Illinois, was a recent guest speaker at Beulah College. His four lectures: "The Incomparable Sunday School Teacher", "The Indispensable Sunday School", "The World's Greatest Book", and "The Sunday School must Expand or Expire", proved of great interest to many. Beulah College is an affiliate College of the Evangelical Teacher Training Association.

Building Plans—The Beulah College Alumni Association is at present waging a campaign of solicitation for funds to be used for the construction of a much needed Auditorium. This Auditorium would adequately take care of large gatherings, such as: College Conventions, Bible Conferences, General Conferences, etc. The Alumni Association plans to erect this Auditorium as soon as federal building restrictions are lifted.

Plans have also been drawn for the New Men's Dormitory. This building is to include an apartment for the Dean of Students, as well as a central lounging room where the boys may gather for their prayer and social fellowship meetings.

—Mrs. H. G. Brubaker, Cor.

Kansas

ZION—It has been the happy privilege of the Zion congregation to again have a revival meeting which began on November 27 and closed on December 10. Bro. Henry Hostetter as evangelist brought heart-searching messages which drove conviction home to many hearts.

Bro. Hostetter did not fail to preach a full gospel and many felt their need of going deeper in the Lord. This was truly a time of revival and encouragement to the saints. We thank the Lord for the visible results. During the meeting about 25 knelt at the altar of prayer, and we believe seed was sown which will yet bring forth fruit.

During this time we had rain and snow and as a result very muddy roads. This

hindered the attendance to a great extent but we were glad for those who could attend.

Our prayer for those who took forward steps is that each one may continue to follow and obey the Lord; and for those who felt a need of a deeper experience, may they yet let the Lord have His way in their heart and life.

We pray God's blessing upon Bro. Hostetter as he continues his evangelistic work.

—Mrs. J. C. H.

REPORT OF 1944 GENERAL CONFERENCE ENTERTAINMENT TO THE BOARD OF DIRECTORS OF THE GENERAL CONFERENCE OF THE BRETHREN IN CHRIST CHURCH

Informational Items

1976 meals were served at a net cost of 17 $\frac{1}{2}$ c each. (1943 Conference served 1985 meals.)

Beds for 190 persons were provided. Space for 172 was used.

The only paid workers in connection with the entertainment of the Conference were the cook and two assistants.

The buildings were cleaned and all other entertainment service provided by volunteer labor.

Since Messiah Bible College property belongs to the church at large no charge was made for use of the plant or equipment. (When other Conferences use our grounds and buildings a charge of \$25.00 per day has been made.)

Entertainment costs as listed below represent a charge to the church at large of slightly more than five cents per member.

Financial Statement

Expenses

Bedding Equipment	\$ 9.34
Coal, gas, gasoline	11.50
Electricity	10.00
Dining Rm. Provisions Bought	378.97
Din. Rm. Kitchen Service	43.00
	421.97
Less Provisions Sold	67.81
Net Cost of Provisions and Dining Rm. Serv.	358.16
Ice	8.90
Sanitary Supplies	11.51
Telephone Service & Tolls	13.36
Water	3.00
Meal Tickets Printed	4.50
Miscellaneous	8.75
	\$435.02

Receipts

Net Profit from Lunch Stand	100.03
Donations, Telephone Tolls, etc.	17.17
	\$117.20
Net Cost of the Conference	\$317.82

GENERAL CONFERENCE ENTERTAINMENT EXECUTIVE COMMITTEE

- Paul A. Martin
- Kenneth B. Hoover
- Mark B. Wolgemuth
- Henry M. Mellinger
- C. N. Hostetter, Jr., Chairman
- Jacob G. Kuhns, Secretary
- C. G. Niesley, Treasurer
- J. E. Brechbill
- J. Earl Martin

—OBITUARIES—

COBER—Annie (Dresser) Cober, wife of Jesse Cober of Stouffville, answered the summons from on high, Wednesday morning Dec. 6th, in her 69th year. The end came quite unexpectedly although she had been in delicate health for some time.

In early life she was converted and united with the Brethren in Christ (Tunker) Church of Markham District, and was a faithful member till death.

In 1905 she was united in marriage to Bro. Jesse Cober and to this union were born two children Gordon and Edna.

She leaves to mourn her loss, her husband, son Gordon of Toronto, and daughter Edna (Mrs. Jack Forster) of Blackwater; also four grandchildren besides a host of relatives and friends.

Funeral services were held Dec. 8, at Heise Hill church, conducted by Bish. A. L. Winger and Eld. C. I. Cullen. Interment in Heise Hill Cemetery.

HEISEY—Sr. Susan Heisey was born in East Donegal township, on March 23, 1902 and passed from this life November 25, 1944, at the age of 42 years, 8 months and 2 days. Sr. Heisey took sick while at work in the morning and was taken to the hospital where she died the same day, due to a cerebral hemorrhage. She was a daughter of Jacob and the late Martha Gible Heisey and was a member of the Cross Roads Brethren in Christ Church. For a number of years she resided at the home of Elias Musser's of Mount Joy, Pa. R. 1.

Besides her father who resides at Neffsville, she is survived by the following four brothers and one sister: Abner and Paul of Mount Joy R. 1; Mahlon of Columbia R. 2; Samuel of Mountville; and Martha wife of John Kemerly of Newtown.

The funeral was held from the home of Elias Musser's Tuesday November 28, with further services in the Cross Roads Brethren in Christ church; Florin, Pa., conducted by Elder Harry Brubaker assisted by Eld. Abraham Hess. Text: James 4:14. Interment in adjoining cemetery.

SHENK—Mildred R. Sherk, daughter of Bro. Jacob and Sister Faye Sherk, was born in Lancaster county on Aug. 8, 1929, and departed this life on Nov. 18, 1944, in the St. Joseph hospital, Lancaster, at the age of 15 years, 3 months and 10 days. She had been ailing for 8 months, during which time she bore her suffering patiently. While in the hospital, her nurse said, she was the most patient patient she ever had. She was loved by every one she came in contact with. Two years ago she gave her heart to the Lord and united with the Brethren in Christ church.

Besides her parents she is survived by these brothers and sisters, Esther, Ralph, Earl, Ruth, Jacob, Jr., Elizabeth, Verna and Arlene.

Funeral services were conducted Nov. 22 at the Mt. Pleasant church by Bishop Jacob Ginder, assisted by Elder Christian Moyer. Text Ecc. 7-1. She was laid to rest in the adjoining cemetery.

STERN—Eld. Aaron H. Stern of Roaring Spring, Pa., was born Aug. 14, 1873, departed this life Thanksgiving morning, Nov. 23, 1944.

He was married to Catherine B. Kensing Aug. 9, 1896, who survives with these children: Earl, Mill Hall, Ruth (Mrs. Rufus Romberger), Jacob, Mt. Joy, Esther (Mrs. John Kibler), Washingtonboro, Ira, Samuel and Amos, Roaring Spring; twenty-two grand children and two great-grand children; also two sisters, Mrs. Ellen Feather, Martinsburg, and Mrs. S. B. Stoner, Grantham.

Brother Stern was converted at the early age of fourteen and united with the Brethren in Christ church. He served as a faithful minister for 38 years. He earnestly contended for "The Faith" and emphasized consistency and simplicity in dress for which the church stands. He had an earnest yearning for lost souls of his community which was manifested in his going one morning of each week for a period of time to a department of a local industrial plant to preach to workers there.

We believe his paternal influence was rewarded. All his children united with and continue as members of the church of his choice. Also his older grandchildren are members. He devoted much time in the ministry of visiting the sick and shut-ins.

He has left us to join those in mansions above. His yearnings are o'er, his spirit is free. With the Christ he adored, to Eternally be.

Funeral services were conducted at the home by Bish. H. K. Kreider, prayer by Rev. Emmert Frederick (Church of Brethren) and by

Bish. Jesse Oldham, Bish. C. N. Hostetter, Sr., and Bish. H. K. Kreider at the Martinsburg Brethren in Christ church Sunday afternoon, Nov. 27. Text I Sam. 20:18.

Interment in Replogle cemetery, north of Woodbury.

WINGER—Hannah Gingrich Winger, daughter of Solomon and Annie Gingrich, was born on October 16, 1868 at Preston, Ontario. She passed away November 22, 1944, at the home of Nurse Walper, Donavon, Sask., at the age of 76 years, 1 month and 6 days.

On March 22, 1892, she was married to Abraham Winger and lived for sixteen years at Stevensville, Ont. To this union were born six children. Myra, wife of Lee Zoerb, preceded her in death in July, 1923. One brother, Oliver of Hespeler, Ont., and one sister, Mrs. Levi B. Winger of Ridgeway, Ont., also preceded her in death, and one grandson, Verl Winger, died in action in July of this year.

Those who remain to mourn her departure are her husband and five children, Annie and Mrs. Brad. Linkletter of Delisle, Sask., Charlie and Harold of Grants Pass, Oregon, and Cyrus of Ontario, California. Also thirteen grandchildren, one brother Cyrus Gingrich of Stevensville, Ont., and four sisters, Mrs. Christian Sider of Perry Station, Ont., Mrs. Isaiah Eby, Nancy Gingrich and Mrs. Andrew Sider of Stevensville, Ont.

In the spring of 1908 Mr. and Mrs. Winger and family moved west and settled in the Delisle district, where they have resided ever since.

When a young girl, Mrs. Winger was converted and united with the Brethren in Christ Church, and continued a faithful member. She took her illness, which confined her to her bed for the last nine months, with cheerfulness and patience. Some months before her passing she gave us the assurance that her hope was built on the Solid Rock, Christ Jesus.

The funeral services were held in the United Church at Delisle, November 25th, conducted by Rev. Naaman Climinhaga, of Kindersley, Sask., assisted by Rev. J. C. Cinnamon of Delisle. The text used was taken from I Thess. 4:13. Interment was made at the Delisle cemetery.

Relief And Service

(Continued)

Assistant Appointed for Peace Section

Howard Charles, Lititz, Pennsylvania, has been appointed to serve as an assistant in the Peace Section at the Akron Office. Brother Charles will spend considerable time in research and writing in regard to the implications of our peace witness in the times in which we are living, and will also be responsible for the routine work of the Peace Section. With the issue of peacetime conscription facing us and the need for further literature in this area of our faith, it was thought expedient to secure another worker.

Draft Age Extended Again

Selective Service has again resumed the drafting of men in the 26-27 age group. Since this past April the emphasis had been on the induction of men 18-26. This move for the drafting of older men is stated to be the result of the release of men from the armed forces to work in critical war industries, and also considered an effort to spur older men to transfer from non-essential to essential industries.

C. P. S. Notes

CPS Canning and Drying Program

Again this year, the churches have responded liberally in preparing large amounts of food for the men in the camps. More than 235,000 quarts of fruits, vegetables and meats, and over 9,000 pounds of dried goods have been reported. This figure will be increased when reports for food taken to the camps after November 30 and all accounts from collection centers are sent in. Last year the reports cover-

ing this same period showed that 177,900 quarts were given.

At present all the food is in the camps with the exception of several carload shipments which are in transit to the western camps, also, more than 30,000 quarts of fruit have been stored at Goshen and a similar amount in Lancaster County, Pennsylvania. This stored food will be used in 1945 when it becomes clear at which camps it is needed. The possibility of camps and units closing making it inadvisable to store unusually large amounts there.

This year it was not necessary to ship any fruit from Pennsylvania and Virginia to the West since the Mid-West churches contributed more fruit than was expected. A number of cash contributions were received. These were used for defraying the expense of the canning program. Much good and hard work was done by the sisters in the churches in the processing large amounts of food. Instructions given earlier in the year in the Gifts in Kind folder were followed quite carefully. There is good reason to think the sisters and all others who had a part in providing for the material needs of the men in the camps.

Book on Smokejumpers Published

The C.P.S. men at Huson, Montana have written and published an interesting book about their dangerous but fascinating work—fighting fires in unaccessible areas of the Rocky Mountains by parachuting from the air. The book is titled "Smoke Jumper" and tells the story of their work, training, and camp life mostly by large clear pictures. It may be obtained by ordering from Arthur J. Wiebe, C.P.S. Camp #103, Huson, Montana, for seventy-five cents.

Agencies Administering C.P.S.

While most of the camps and units are administered by the service agencies of peace churches, and Selective Service, a number of other church agencies have also assumed responsibility for a few units. The Disciples of Christ Department of Social Welfare administer a mental hospital unit at Loganport, Ind.; American Baptist Home Mission Society, mental hospital unit at Cambridge, Md., and a training school at Skillman, New Jersey; Commission on Christian Social Action of the hospital, unit at Chicago, Ill., and a training school at Owing Mills, Md.; Methodist Evangelical and Reformed Church, a mental hospital unit at Independence, Iowa; The Association of Catholic C.O.' a general hospital unit at Chicago, Ill., and a training school at Owing Mills, Md.; Methodist Commission on World Peace, a general hospital unit at Durham, N. C., and a mental hospital unit at Cherokee, Iowa.

Population of C. P. S.

The number of men in C.P.S. camps and units has been slowly going higher. In May of this year the 7,000 mark was reached and since that time 724 more men have been inducted. According to present indications the inductions will continue steadily especially among the 18-year-old age group. Of the 7724 men in C.P.S., as of November 15, 1944, 3441 were under Mennonite administration.

C.P.S. Men as "Guinea Pigs"

In July, 1944 issue of Selective Service, the monthly organ of the Washington Headquarters of Selective Service System, the following item concerning conscientious objectors was carried:

"As of June 30, 1944 there were 164 conscientious objectors serving as 'guinea pigs' for the Office of Scientific Research and Development and the Office of the Surgeon General of the United States Army. . . The experiments require these men to fast, live on restricted diets, drink salt water, float on life rafts, walk for days on treadmills, spend hours in low pressure chambers, and live for days in rooms with temperature varying from twenty degrees below zero to the high temperature and humidity of the tropics. They are placed on various diets to determine the effects of diet upon altitude tolerance, the best diets for cold and tropical climates. . ."

C. P. S. Briefs

In the month of October for the past three years the church agencies have met with Selective Service officials to consider the operation of C.P.S. for another year. The agencies—Friends, Brethren, and Mennonites—are now planning to continue operation of C.P.S. for the duration.

United Nations Relief and Rehabilitation Administration (UNRRA) has officially decided to accept conscientious objectors as candidates for foreign relief service.

Reuben Stoltzfus, director of the Boonsboro Unit of the Hagerstown camp has retired from his responsibility. John D. Stoltzfus of Talmadge, Pennsylvania, replaces him.

Additional Workers Sent to Assist Puerto Rico Medical Service

Mrs. Orie Gingerich left Miami, December 11, to join her husband and become an additional MCC relief worker in the Puerto Rico unit. Sister Miriam has been acting as matron to the nurses in the La Junta hospital, and will be a woman's attendant in the La Plata hospital.

Farewell services were held at Akron Headquarters, December 12, for Dr. and Mrs. George D. Troyer, their son and granddaughter. Dr. Troyer, specializing in optical service in addition to general medicine, will serve with three C. P. S. men in the Buena Vista area, several miles from the La Plata Center.

Administration of Bowie Camp to Change

The Brethren Service Committee will assume administration of the Bowie, Maryland camp after January 1, 1945. Up to this time this unit was administered cooperatively by the three church agencies.

DON'T FORGET THE 'ROUSMENTS!

A colored preacher who was esteemed by his brethren in the ministry as a "wun'ful, pow'ful preachah," was asked what method he used in his preaching. He answered: "First, I give the purliminaries, den I expouderate, den I illustrify, and finally, I make de 'rousements!"

—Selected.

It is not so much what we say to God that counts, but what He says to us.

Experience is a good teacher, but charges like a specialist.

SUGAR COATED RELIGION

A. R. Funderburk

WE LIVE in a day of great and sweeping changes. Old methods are passing away and new methods and customs are introduced. Some of these changes we know are good. Some are doubtful; some are hurtful. A new method of getting people to church and to embrace Christianity has been employed. We are now sugar-coating the Gospel a little so it will be pleasant to take. Our plan is to put a coating of levity and fun on the outside to draw the crowds. This "bait" is used especially to get the young people. Here is the plan as outlined by one of our leading writers.

"Our love for play is God-given. Play is more instinctive than work and not a whit less important. Shall we try to suppress this God-given impulse? No! Rather, we rejoice that in our best churches provision is made for it and it is encouraged. Churches are building kitchens and parlors as a necessary part of their equipment. They are spending money on the social side of their church life. Parties of the right kind, picnics, hikes, summer camps, tennis courts and even base ball teams made up of Sunday-school classes are planned for, and financed by the churches. The idea is to give them better than the world offers and thereby keep their love."

We heard a preacher say sometime ago that the time would soon be here when a church that didn't have a gymnasium and bathing pool for the benefit of the young people would be a back number. He said if all churches had these things it would not be any trouble to get the young people into them.

We must mention the new plan of revivals. At the beginning of a "revival," which we know about, two prayer groups were organized. These were named the "Smile awhile" and the "Laugh alot." It was agreed that these should enter a contest to see which could secure the greatest attendance at their respective prayer meetings which took place just preceding the regular preaching hour. It was also planned that at the end of the "revival" all should go on an all night fishing trip to the river some miles away, and the side that was defeated in this attendance contest must furnish refreshment on this trip. The meeting lasted a week. A squabble ensued during the week as one side accused the other of counting babies. But at the end of the "revival" they all went to the river on an all night outing. Were there any conversions? Of course not.

While fishing trips, the gymnasium and swimming-pool, basket-ball court, etc., are mentioned as bait to draw people, or of "sugar-coating" the Gospel to make it

"pleasant to take," yet the most common form is "eating and drinking." The church kitchen and dining room are coming to be the most important part of the "church equipment."

Someone has said, "The W. M. U. meet together and they eat. The B. Y. P. U. meet together and they eat. The Sunday-school classes meet together and they eat. When the church even, wants to secure an extra crowd, they announce that at a certain time, they "will eat."

The early church spent many hours fasting and praying, trying to promote the cause of Christ, but we have learned a more excellent way. We have learned that feasting and playing is a better method than fasting and praying.

Yes, church kitchens and dining rooms are all important now. Eat! Eat! Eat! Jesus said, "They were eating and drinking." Paul said, "Whose god is their belly, and whose glory is in their shame,

Palm Tree Christians

Maurice Moore

The righteous shall flourish like the palm tree; he shall grow like a Cedar in Lebanon. Psalm 92:12.

*Do you flourish like the palm tree?
Are your branches evergreen
Giving shade unto the weary
Who have on the desert been?*

*Can you stand throughout a tempest
And though bent beneath the strain
When its fury has abated
Bring yourself erect again?*

*When you're cut and bruised and beaten
Is there life within your heart
That can heal the wounds inflicted,
And remove the bitter part?*

*Are you living from a fountain,
Ever constant in supply,
With its pure life giving water
Undisclosed to human eye?*

*Do you perish not nor wither
In the scorching desert blast?
Does your life reveal new beauty
When the test subsides at last?*

*Are you yielding fruit abundant
Both in taste and color fine?
Can you bid the faint and hungry
To arise and come and dine?*

*If you flourish like the palm tree
Constantly from day to day
You will make the world more pleasant
In a very joyous way.*

—Meath Park, Sask.

who mind earthly things." Do these refer to present day affairs?

We are sugar-coating the Gospel with the hope that the world will take it better but the world still gags at it. As is usually the case, they lick the coating off and spit out the pill.

The church is trying to be friendly with the world that she might draw the world to her. This will never work. The Bible says, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God" (Jas. 4:4). Instead of winning the world to Christ, she has won the contempt of the world. As a consequence, churches today are in a sorry plight. The masses of people will not go to church. They pass by the very church doors, bent on other things.

No, sugar-coating the Gospel with carnal pleasure and fun will never draw men to Christ. There is only one thing the church can do. Jesus said, "And I, if I be lifted up will draw all men unto me." (John 12:32). If the church would win men to Christ she must "lift up" Christ so that the world may see Him. The world maintains the attitude of doubting Thomas who "will not believe" except they see. They can see Him only in the lives of His professed followers. Hence, the way for the Church to win the world to Christ is not by trying to sugar-coat the Gospel, but by following Christ's example and teaching so closely that Christ may be seen in them.—Light House Tract Society.

Talents

YOUR ability is the measure of your responsibility. "To whom much is given, much will be required." I passed a home where a gentleman was sprinkling the lawn. His little girl, a child of about six years, was helping papa as her childish fancy prompted. She would bring her toy watering pot to the father, and he, reducing the force of the stream, would fill it from the hose.

It mattered little to the grass and flowers whether the water which they needed was given through the large sprinkler or the child's toy watering pot. So it matters little to the world whether you are a one, two, five, or ten talent man in giving. It is not how much you give to the world, but what you give to it. There are a great many more little things to be done than big ones. Do not forget that the things done for ourselves will soon be forgotten, but the things that are done for Christ are immortal.—New York Observer.

The most important part of our prayer should be that ten minutes after we have finished praying.

PETER'S SWORD

David Brinkman

An Opportunity Lost Beyond Recovery.

Many Christians today have departed so far from the lives of the Christians of the early centuries that they are in contrast to them. I will point out one illustration of this—the Christian with regard to war.

In the middle of the third century, under the reign of Emperor Decius, Christians were killed by hundreds and driven into the dark catacombs beneath Rome. They always took one stand: they would fight with wild animals, using a sword, but would drop it and be killed rather than fight their fellowman. One triumphant gladiator named Macer (who only had recently become a Christian through the testimony of Christians awaiting execution) upon being brought out in that great Coliseum, slew a huge tiger and then a giant lion, so that the crowd cheered him as the greatest of his day. But when a man was let in for him to fight (even though the man was almost dead from previous combat), Macer laid down his sword and faced the emperor saying, "August Emperor, I am a Christian, I will fight wild beasts, but I will not raise my hand against a fellowman. I can die, but I will not kill." Where-upon the wounded man arose and drove a sword through Macer's heart as he prayed, "Lord Jesus, receive my spirit."

In Macer we see true Christian character and conduct. He had a weapon and an easy victory with fame, but Christian testimony was dearer to him than home, country, or even his own life. Where are such Christians today? I raise the question earnestly, that I might pray for them and comfort them and tell them that by grace of God I am one with them. Where are they? With their chest decorated with medals to be admired, even by the saints? No, but with the cracks of brutal military men laid on them. Where are they? With the paraded military heroes of earth? Nay, verily, but rather with the despised prisoners in some dirty cell from whence their voice in testimony is silenced by war-wild nations. Where are their names? On some honor roll in this world's "churches" or in vanity displayed on the walls of "Gospel Halls"? Nay, their names are little known here, but, as those "of whom

the world was not worthy," they await the great honor roll of heaven. May my God let me learn where these silent heroes of the faith are, that I may minister a word of cheer to them, as to the Lord's faithful disciples. These are His sheep—"harmless as doves"—while still the prey of the ravenous war-wolves of our day.

It is noteworthy that in the New Testament (the Christian's guide Book), we see political and religious men killing and seeking to kill, but never did a Christian seek to kill anyone, and never did the Christians (though numbering many thousands) organize any defense against their enemies, and never did any of them inflict injury on anyone (the one exception will be observed later), but instead, it is written of them, "Ye have condemned and killed the just and he doth not resist you" (James 5:6). Saul of Tarsus killed and wounded people, but when he became a Christian, he suffered their beatings, stonings and all types

Enraptured Vision

*Burst, ye emerald gates, and bring
To my raptured vision,
All the ecstatic joys that spring
Round the bright elysian.
Lo, we lift our longing eyes;
Break, ye intervening skies;
Sun of righteousness, arise,
Ope the gates of paradise.*

*Floods of everlasting light
Freely flash before Him;
Myriads with supreme delight,
Instantly adore Him.
Angel trumps resound His fame;
Lutes of lucid gold proclaim
All the music of His name;
Heaven is echoing the theme.*

*Four and twenty elders rise
From their princely stations,
Shout His glorious victories,
Sing the great salvation;
Cast their crowns before His throne,
Cry in reverential tone,
"Glory be to God alone,
Holy, holy, holy One."*

*Hark, the swelling symphonies
Seem, methinks, to seize us;
Join we to the holy lays,
Jesus, Jesus, Jesus;
Sweetest note in seraph's song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, Jesus, flow along.*

—Anon.

of undeserved brutalities, but never raised a finger to harm anyone. Brethren! we Christians today are a disgrace to those who have gone on before us.

And now we consider the one exception, in which impetuous Simon Peter marred that wonderful New Testament picture of true Christianity. (Please read Luke 22:35-38). The Lord had told His disciples to buy a sword and they said, "Lord, behold here are two swords"; and He said "It is enough." Some argue that He wanted them to get swords to fight His enemies. How ignorant are such men of our Lord Who "came not to destroy men's lives but to save them." If He wanted the swords to fight His enemies, how would "two swords" be "enough" to arm eleven disciples and to furnish weapons for other sympathizers?

But what then could He have wanted with the swords? Let me illustrate—if a Christian was on his farm and an enemy came to attack him and he did not resist his brutality, some might even then say, "He had nothing with which to defend himself; if he had, he would have used it." But if that Christian was out with an axe or a revolver to kill a hog, and he was then attacked, and he laid down his weapons and did not resist the brutality then his non-resistance of evil would have been unchallengeable. This was the aim of our Lord, and two swords sufficed to demonstrate this.

Peter's using of the sword caused some of the Lord's enemies to see His power as He healed Malchus, but this did not justify Peter's deed, nor shield him from the Lord's rebuke. War days have witnessed the Lord's wonderful keeping of His people, and His use of them even when in uniform, but this shall not shield them from His rebuke when all, "whether good or bad," shall be manifested at His Judgment Seat.

The Lord replaced Malchus' ear and then rebuked Peter saying, "Put up thy sword into the sheath; the cup which My Father hath given Me to drink, shall I not drink it?" Thus saying, our Lord disarmed all His people, and taught us to accept from God the consequences for not using the sword. In John 18:36 our Lord showed the military authority that He does not have His people fight even to deliver Him, their Lord and Master. And if we are not to fight in His defense, surely we are not to fight in national defense, home defense, or in self-defense. The Lord's ministered grace will strengthen

those who choose this path for every fresh trial, and sanctify to them their deepest distress.

Peter marred the New Testament display of true Christianity, and warring Christians are doing worse today. This world at war might have witnessed a wonderful display of true Christianity. Just to think of what a lasting testimony and what a stimulant to future missionary work it might have been, had the Christians in Germany, England, Italy, Russia, U. S. A., etc., all said, "I am a Christian, I cannot, I will not fight my fellowman." But, alas, like Peter, act under the impulsive some would spoil the picture and, flesh, being cheered on by the world, and use that sword and that gun to kill men. The opportunity has now been lost for such a united testimony and all that is left is a personal testimony. Thank God for every Christian (conscientious objector), the world over, that is bearing that personal testimony. (How surprising that some see no difference between the coward of our day and the Christian conscientious objector—the coward does not want to be shot, while the Christian refuses to shoot.)

No wonder that Peter, soon after, denied his Lord! So the Christians who fight may soon be found so mingling with the world that they, too, will deny that they ever knew the Lord. If they will fight side by side with the world (and Peter never fell that low), they will find it only a step to "the enemies' fire," and just one more step to a denial by words and deeds that they are Christians. And in this, too, they fall lower than Peter, for they did say of him that he was one of Jesus' disciples, but of such Christians in war uniform, the world will not even suppose that they belong to Christ, and will curse, and drink, and talk filth in their very face, and not expect a word of rebuke.

You, who are my real brethren in Christ, though in war uniform and combat, "Ye are fallen" but I beseech you "Take heed" lest you sink deeper and your heavenly garments become so stained with human blood that angels shall no longer minister unto you and even earth shall scoff at your pretending to be a follower of Him, Who "came not to destroy men's lives but to save them."

And you assemblies who hang stars outside your doors while inviting people in to hear the Words of life from "the Prince of Peace" — "Repent and do the first works, ere

your candlestick be removed out of its place," is the Word of the Lord to you. This war may yet bring about the final fall of the testimony of the assemblies to Christ. May God spare us this disgrace and failure, but rather chasten us, till we confess and repent of our war-going, and of our war-sending of sons and money. It is not yet too late for Christians in uniform to obey the sword, and take the cup of suffering Word of their Lord, and put up their **with Christ and for Christ**, and thus become "more than conquerors through Him that loved us"—not decorated here by man, but crowned there by the "King of kings and Lord of lords."

—Selected.

The wicked flee when no man pursueth; but the righteous are as bold as a lion.

Thine And Mine

Edith Wiles

*I closely held within my arms a jewel rare
Never had one so rich and pure engaged
my care*

*Tw'as my own, my precious jewel, God gave
it me*

*Tw'as mine! Who else could care for it so
tenderly?*

*But the Master came one day my gem to
take;*

*"I cannot let it go" I cried, "My heart
would break*

*"Nay, but the Master comes for it, to bear
above*

*To deck His royal diadem, He comes in
love."*

*"But Master, it is my treasure, my jewel
rare,*

*I'll safely guard and keep it pure, and
very fair!"*

*"If thou keep'st My gem", He said, "it
may be lost;*

*The threshold of My home, no thief has
ever crossed.*

*"And where the heart's rich treasure is,
the heart will be*

*Thy jewel will be safe above, gone before
thee."*

*The Master said these words, and gazed
with pitying look,*

*While in the early hush of morn my gem
He took.*

*Close to my heart that morn I held, tears
falling fast,*

*An empty casket—the bright gem was safe
at last*

*Yes, Master, Thou may'st keep my own,
for it is Thine.*

*Safe in the house not made with hands, 'tis
Thine and mine.*

—Chambersburg, Pa.

Antique Religion

Marie Hansen

A SISTER in prayer meeting, a few weeks ago, made this remark, "We are so old-fashioned, people think and call us antique."

While she was speaking the thoughts crowded my mind—"We are a peculiar people, a reproach, back-numbers. What a heavy cross we do have, going through this life—scorned, scoffed at, and sometimes spit upon,"—all because we are not "like the rest."

In the midst of this soliloquy came another thought—a blessed thought that made my heart rejoice, "People pay large sums of money to get an old-fashioned, way-back piece of furniture—and the more antique it is the more valuable it is. Those who have it will take no price for it."

Dear hearts at the judgment, old-fashioned, antique religion will be very valuable. Men and women from all ranks and walks, rich and poor, will be there offering all they have, if they might only obtain this salvation. But all will be turned away with the rich man and his millions, for eternal life is not bought with silver nor gold, nor merits of our own, but only through the precious blood of Jesus Christ which is "without money and without price." The transaction has already been made and the price paid—it is just for us to accept or reject.

Faithful souls, let us keep our old-fashioned religion to the end, for it is the solid hardwood that goes through the test—not soft wood veneered over. A few romping children and the veneer is scratching off, revealing the ugly boards. No matter how much hardwood is knocked about, it is still hardwood.

Let us "season" a little longer—our time is coming. For some day, soon, it will not be the modern kind, but old fashioned, antique religion that will transport us over the valley of death and through the pearly gates of death and through the pearly gates into the Celestial City.

There we will be greeted by these words, "Well done, thou good and faithful servant * * enter thou into the joys of thy Lord."
—Sel. Frances Henry—Herald of Light.

"The reason we have so few CONSCIENTIOUS OBJECTORS is because we have so few STRANGERS AND PILGRIMS. Most of our young men would have a BAD CONSCIENCE if they did not fight because they have ambitions for this world and so need to defend the world. The spiritually poor are those who desiring the good of this world possess neither earth nor heaven."

—"Sound Words."

Foreign Missions

The Last Of The Firstfruits

H. H. Brubaker

On November 1, 1944, forty-five years after he had been baptised by the late Bishop Jesse Engle, John Moyo passed into the presence of his Lord. He died of complications arising from an attack of pneumonia which he suffered a number of years ago which left him with a weak lung and from a recent illness of influenza. He took ill while on an evangelistic trip in the Wanezi District about 125 miles from home.

Thus passed the last church member of that group of nine boys and one girl which were led by Bishop Engle into one of the sparkling streams of the Matopo Hills and buried by him in baptism. An eye-witness of that event wrote, "It was a time of great rejoicing and encouragement to the missionaries when this was done". John Moyo was a faithful Christian throughout. He was loyal to the church and its doctrines. He was deeply interested in the welfare of the church. His concern was that the church be kept pure. John took literally the charge of the Apostle Paul to Titus, "These things speak, and exhort, and rebuke with all authority". It was he of whom I spoke several times while on furlough, referring to his tendency to say the thing he thought necessary, in his own way whether it was liked or not. He could not always understand the opposition his statements caused and he sometimes felt badly when he was misunderstood. The truths for which John stood are needed and our African Church is the poorer and weaker for his passing.

It was a great disappointment to John that his illness prevented him from completing the evangelistic tour which had been outlined for him. He referred to this a number of times during his illness. On the other hand he felt a deep joy in knowing that he was in the service of the Lord when he became ill. He told his wife a number of times that he wished to die in God's work. The day before he died he asked to have his Bible bag brought. His wife got it and placed it in the window of his room where he could see it. John appreciated the Gospel. He was greatly impressed with the ordination service for the first African Ministers which was held at our recent Conference. He also was impressed with the size of the Church which attended the Conference. Someone said to him, "John, you are the grandfather of the church". In a few remarks he made at the close of the Conference he said, "I know that when I repented, I found some-

thing very sweet in Jesus". In a prayer at Naka Danyeli's funeral a few months ago he prayed. "We thank you God because we have learned in Christ to die like people and not like flies".

He leaves a widow and a number of children. His oldest son is the Pastor-Teacher of one of our largest Outstations. His mortal remains were laid to rest beneath the Mkuna tree in the Matopo Cemetery.

—Bulawayo, S. Africa.

Grass

For the Visitor—By a young Indian brother, Daud Roy, who is now in training in Allahabad. (A translation.)

"AS FOR MAN, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Ps. 103:15,16.

People take no notice of grass because it is so plentiful and universal. It is distressing that people should so quickly forget those blessings which God gives in such great abundance, and fail to thank the Lord for them just because of that very plentitude. Such a common thing as grass escapes our notice but mankind would find it difficult to do without. So let us thank God for this common good and think about the term "grass" for a little.

From this parable of the grass we learn that we are without continuance. Isa. 40:6-8 says, "The voice said, Cry, And he said, What shall I cry: All flesh is grass, and all the goodness thereof is as the flower of the field; The grass withereth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Job says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not." (Job. 14:1, 2.) David also teaches that "in the morning they (men) are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. (Psa. 90:5, 6.) Again, he says, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." (Psa. 103:15, 16.) Yes, it is true that man's sojourn here is uncertain. Woe betide the many who set their hearts on the world and worldly things. The world and

all in it is unstable and all who live in it are the same. This is true not only of the underprivileged and low but also of the wealthy and learned. It is useless to set your heart on temporal things because they will all be burned to dross. James says, "Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: So also shall the rich man fade away in his ways. (Jas. 1:9-11.)

Grass is a parable of the sinner. Just as grass cannot stand before the burning blast, so sinners fall before God's wrath. They will be destroyed when the fierceness of His anger overtakes them. David said concerning such, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." (Psa. 92:7.)

Sometimes grass is used as a simile of the righteous. When God's blessings fall on them they rejoice as does the grass after a shower of rain. It is written, "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." (Isa. 35:6, 7.) With the coming of refreshing rain grass brightens and grows. Likewise we expand and grow spiritually as the influence of the Holy Spirit falls upon us. In Isa. 44:3, 4 we find, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thy offspring: And they shall spring up as among the grass, as willows by the water courses." Again, David says, "He shall come down like rain upon the mown grass: as showers that water the earth." (Psa. 72:6.) From these verses we gather that the times of God's special visitation to His people will result in spiritual growth, beauty and godliness, just as naturally speaking the grass of the field benefits from the life-giving showers.

In another simile grass is likened to the satisfying portion with which the Lord feeds His people. Time and again in the parable of the Shepherd, He calls Himself the Good Shepherd, the One who cares for the sheep. In the 23rd Psalm David proclaims, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: He restoreth my soul." (Psa. 23:1-3a.) To the sheep the new and tender grass is sweet and desirable. How much more does the child of God yearn after spiritual food. As one of God's flock he has a Shepherd who knows what is best for his well-being.

God cares for His creation, and His love is shown even in the smallest details.

He has made grass for the sustenance of birds and beasts. They are all in His care. In one place Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." (Matt. 10:29.) There are countless beasts in the fields, birds in the air, and fish in the sea, and yet daily the Lord provides sustenance for each one. Not only does He feed them but He remembers us too. Grass for the animal kingdom, bread for mankind—God gives that which is best for each one. His whole creation bespeaks His wisdom and love.

Without the power of God grass could not grow. Neither can righteousness grow in the heart of man of itself. It takes a living faith in God to obtain righteousness of heart. And since such an insignificant thing as grass depends upon and obtains God's power for its growth, how much more will He implant His righteousness into the hearts by His Grace and Power!

Grass teaches yet another lesson in that God has a purpose even for it. Grass was given for the beasts of the field, and the beasts of the field for the benefit of men. So let us now ask to what purpose were we born? Grass fulfills its purpose in that it feeds and satisfies the animal world. Do we fulfill the will which God has for us? If not, let us come and seek to fulfill our responsibility towards God.

—Daud Roy, Saharsa, India.

(Sent by Leoda Buckwalter.)

News From Africa

Annie E. Winger

I have just received several letters from Africa and thought some of the news might be interesting to you. Sr. Brubaker said that my letter to her was dated March 22nd and it didn't reach her till August 6th. By a stamp on the envelope it had gone by way of Lourenzo Marques. Hers to me was dated September 14. Evidently mail is quite irregular. She said one time they received five letters from Ronald and Edna and then it would be a long time till they heard from them again. Undoubtedly they will appreciate not having to write letters any longer.

In contrast to Sr. Brubaker's letter taking five months to go, I just received one from Bro. Winger sent by airgraph which was dated November 3rd and I received it December 6th. Bro. Winger says, "we are very thankful for the prospects of having Berts' with us here, pray that they may come in Father's own time, as also the others."

You will also notice in the obituary of my mother who passed away November 22 that Bro. Winger who is a nephew of my father's wrote thus, "How is your mother now? Hope she does not need to suffer too much. I so well remember it was she who gave me the first \$5.00 when I started out as a missionary, it made a very strong impression on me, that I was responsible to spend that for the Glory of God. Yes our lives are not our own, and should be lived only for God."

Bro. Winger also says they are hoping

to send their daughters Elma and Ruth next Spring with Bro. Manns.

Sr. Edna Lehman writes that Bro. Brubaker's were visiting in Northern Rhodesia at that time. That was in September. She also says, "The most recent development here at Macha has been the completion of the water system. At conference time they granted us the privilege of putting down the pipes. We are very thankful for this blessing here at Macha as you all know what a problem water was here at Macha. We are certainly grateful to those in the homeland who made it possible for us to put the system in. The Government has also promised to give one hundred and fifty pounds towards it." She also says, "A guest house is also to be built within the near future on the other side of the road directly across from the main mission house. We will be glad for this if Conference comes to Macha next year."

Sr. Lehman continues by saying—"The work in the outschools is growing. Bro. Eyer recently has opened four new schools to the west in Chief Muchila's district. There is now something like seventeen or eighteen outschools in the Macha district. A lovely new burnt brick building has been erected at Muyanda village. The first Sunday in September this building was dedicated. The school is one of the most inspirational to visit for the teacher seems to be putting his whole heart and soul into the work. That is the thing which seems so often to be lacking in our work among the African teachers. They had many troubles trying to have a family. Finally they stopped with native medicines and went to Choma for treatments. Three years ago their first live child was born. They called him Samuel (ask of God). The night before the school was dedicated the second son was born into their home. He has been named Kupedo (given of God). They are indeed a happy family and we pray and trust that they will be a real blessing in the work. The spiritual side of the work here continues much the same. There are times of special rejoicing and times of sadness because souls stray from the Lord. Several Sundays ago Apuleni's wife took a forward step in the services. At the close of the regular Sunday services, she, with tears in her eyes, stood for prayer when the invitation was given. When the singing was finished she came forward and asked to speak. She was granted this privilege and told of how her heart was

convicted many times in the meetings; that her heart was not right with God; she loved the things of this world and that she wanted to have peace with God. The entire congregation was asked to bow in prayer in her behalf. There was a ready response to prayer. After three others had led in prayer Apuleni followed. He broke down and wept as he prayed for his wife. I feel that both their lives have been enriched. She seems so happy for which we give God the praise. Oh; that many more of our church members would go deeper in the things of the Lord. We need to arise and awaken to spiritual things if the heathen are to be saved. I feel that we as missionaries have a great challenge before us—are we where God would have us be—interceding for the lost or are we so busy doing things that we are missing the best. It sometimes seems to me that we are continually going around in vicious circles doing things but all the while missing the mark. Recently, I ask the question, "just why am I here" and what am I doing?" I am still thinking about those two questions. Oh; my fellow missionary we need to catch a new vision if the heathen are to be brought to Christ. Continue to pray for the work.

"Here is another bit of news that will interest you. All of you no doubt have heard that Mufundise Dube lost his wife, Naka Daniel, the earlier part of the year. He is now engaged to Jessie Ndhlovu at Mtsbabezi. They will be married the latter part of the year. About the time that this letter will reach you. Also Bro. and Sr. Hershey announce the birth of a daughter—Alvera Mae—on September 23rd, at Lady Rodwell Nursing Home. The Brenemans left today for the coast. Sr. Lady left September 13 for Capetown. The Brenemans will also be in Capetown. We hear that the Andrew Murry Missionary Home has a place at the sea-side. Sr. Lady has left her house open in good faith that before she returns some new missionaries will have arrived. We trust that her faith will be rewarded.

Bro. Brubaker plans to visit the (North Rhodesian) Governor in behalf of the farm at Sikalongo. (The 25 years lease has expired.) I suppose you have heard that the government refuses to grant us more than one hundred acres for the mission, (instead of the two hundred they have had) all teachers houses and gardens must be within that area. For an advancing Boys School they feel that that is not sufficient. They have one hundred and ten boys enrolled this year. We have seventy girls, thus you can see that the schools are growing."

I trust that this information concerning our missionaries on the field will be an inspiration to each of us here in the homeland, that each of us may fill the corner God has for us wherever we are. May we accept the Challenge that Sr. Lehman has suggested.

Debts

Ben L. Byer

*Impatient creditors demanded her two sons
To pay a debt she could not hope to pay,
From out her small resource—a pot of oil,
In desperate need she sought the man of
God
In one last hope that he might have a way.*

*"Bring vessels"! and in haste she runs
The prophet's final mandate to obey,
She opens and lifts up the pot of oil
But now there's more, the pot of oil and
God,
The vessels all are filled and she can pay.
The debt of sin was more than we could
hope to pay,
God saw our desperate need and made a
way.*

—Poppies and Poinsettias.

FEEBLE SAINTS

"Christian Beacon" tells about an old colored man who in reading the words of the hymn "Judge not the Lord by feeble sense," mistook the word "sense" and gave this old version: "Judge not the Lord by feeble saints!" What a pity that people will judge the Lord by His feeble saints.

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.

What Is That In Thy Hand?

A NEW YEAR'S CHALLENGE

G. W. Forsee

Some time ago God asked Moses that question; but all he had in his hand was a rod. Moses did many great deeds with what he had in his hand. He brought about destruction by the rod, and he stayed it. He opened the waters of the Red Sea and closed them. He slew the king and his army with the rod. He caused the water to flow from the rock in a dry and thirsty land. Many more miracles were wrought with what Moses had in his hand.

But God has two million Sunday school workers using the Holy Rod in an effort to get people to become followers of Him who is holy.

The superintendent is responsible to the church and the Sunday school to find men and women, train and supervise them to become soul winning teachers. If the school does not move onward and upward, some of the fault lies in his hand. Superintendent, what is that in thine hand?

The teacher has boys and girls, men and women to whom he must break the Bread of Life so that it will fit each individual's need. He must teach and not just talk; He must lead, and not just point the way. The teacher has immortal souls in his hands to surround with love, sympathy, instruction, and guidance. When he accepts the class, he becomes responsible for its moral and spiritual welfare. If America advances intelligently, the secular teacher will be responsible; but if America advances spiritually it will be due to the Sunday school and religious workers. Teacher, what is that in thine hand?

No religious worker can shirk his responsibility and grow in grace. Dr. Charles Culbert Hall said, "If I had known in the beginning of my ministry what I know now about the Sunday school I could have multiplied my usefulness five-fold." If every minister would realize this and use his influence and power in and through the Sunday school he could multiply his usefulness five-fold. Minister, what is that in thine hand?—*S. S. Digest.*

Exemplifying Vital Christianity In Our Home And Neighborhoods

It is the children and their chance to know God that should be the concern of every Christian neighbor. Must the boys

and girls continue to be deprived of opportunity to meet the loving, heavenly Father and learn to know and love Him because grownups are indifferent to having Him around?

What can the Christian church do to stimulate its Christian men and women, boys and girls, to be missionaries among their unchurched neighbors, giving these neighbors glimpses of God that will challenge them to want to see more of Him and to know Him for themselves? What are Sunday school teachers doing about bringing this challenge to the parents of their pupils?

While God is being allowed to live with us in a nominal way, are we failing to give Him the room in our lives which the loving heavenly Father alone merits? Is His presence and providence acknowledged each day in humble reverence before the home altar? Is this home altar a veritable Gerizim—a mount of blessing—from which we go strengthened and inspired to serve Him in every way we can during the day? Does our fellowship with God create an atmosphere in the home that makes it natural for all—grownups and children—to solve every problem of living together and of influencing others by the grace and power of His Spirit?

What place has the Bible in our family life? For the little Margarets and Hortenses and their young brothers and sisters, the Bible is a book difficult to read and understand. It must be interpreted in very simple ways. Does anyone take the trouble to retell its interesting stories in simple, beautiful language, and to read cadent passages from its pages and discuss their meanings with the children? Does the singing of hymns find place in the family circle? Children enjoy singing at home the hymns they sing in Sunday school and church services.

To the task of bringing God into more of the homes in our neighborhoods we need much of the grace of God. What do you suppose might happen to advance such a mission and make it fruitful if in the church we would discuss it, pray for wisdom to do it, and then earnestly act? Surely only blessing could result? Let us remember Jesus said of the children that "their angels do always behold the face of my Father which is in heaven." And the motive for bringing his gospel to our neighbors who are indifferent to and ignorant of it is that not one of these little ones be lost.—*Elementary Guide,*

Teaching That Is Reaching

W. G. Montgomery

The keynote of Sunday school evangelism is winning the pupil to Christ. Instruction must result in Christian character. Teaching that informs . . . but does not transform through Christ . . . fails of its high objective.

MANY of us feel that our chief purpose is good teaching. Good instruction is important, but reaching out into the lives of our students and getting a hold upon them is more important. Teaching without reaching is like the salesman who tells all about his goods but fails to sell.

Instruction in a subject is important, but winning the pupils is more so. Each student in the class is a person to be won, and reaching the boy or girl in such way as will build character and make for better living, is the objective.

The teacher's big responsibility is that of changing and developing human lives. Unless he can reach human lives and influence them, his teaching cannot accomplish very much. Just as the salesman must have customers or else go out of business, so the teacher will need to have converts, or soon his class will be going down hill. The final purpose of good teaching is not information but inspiration, not merely presenting a subject, the lesson, but winning a boy or girl to the Christian life.

Personally, we never have much trouble in finding something to teach. Indeed more material piles up than we can possibly use. What gives us the most anxiety is winning boys and girls to the Christian way of life, reaching them with a message that will grip and hold them safe from the temptations of life. We feel that if we teach them without reaching them, our teaching has largely failed; the best part of it is lost.

Suppose we are teaching a lesson on forgiveness. That would not be a difficult subject to discuss. Almost any teacher could do well in presenting the subject. Its meaning is simple. We all understand what forgiveness means. But suppose we have in our class two persons who, for some real or imaginary cause, do not like each other. Here then comes our real test in teaching. Can we reach them with the lesson either publicly or privately in such way as will cause them to forgive each other? If we merely talk about forgiveness in a general, theoretical way, without reaching those who need to practice it, and without winning them to the place where they will forgive each other, then our teaching has largely failed, regardless of how good the lesson text and illustrations used.

Sooner or later a teacher will need to reach in some way each student in his

class. Each one will have some definite problem to solve, some peculiar situation to face, some personal decision to make. Teaching in a general way about the subjects that touch these various problems will not answer the class needs. Reaching each student is what is needed; helping each one in a definite way to make his decision is the final test of good teaching.

In reaching our students we will need to use different approach to each of them. It is true we can reach the whole class as a unit so far as general principles are concerned. We can teach loyalty, unselfishness, cheerfulness, kindness, faith, and many other things in a general way. But almost every student will have an individual difficulty in which he needs help. The teacher will need to know just how to approach him in order to do him the most good.

This was one of the great methods used by Jesus. A careful study of His ministry shows that by far the greater number of important decisions of individuals came by this method. Jesus also gave out many of His important truths to individuals, not the crowd.

Teaching is a means of reaching groups and individuals and changing their lives. It is well to remember that we teach only in order to reach.—*Brethren Teachers' Monthly*.

The Superintendent's Wife

A Member of the Nominating Committee

HAL REMMY would make an ideal superintendent," said Chairman Jones of the special committee appointed to bring in a list of nominees for the superintendent of a local church school. "I would like—"

"But his wife—" broke in another committee member. "She would ruin all the good work he does."

"That's right. Hal is the most capable, the best liked, and will put the job over, but—" the third member of the committee said.

"Then I move that we bring in the name of Jamey Burlison. He's not so capable, but on the other hand his wife makes up for what he lacks," the chairman said.

"It's too bad we can't combine efficiency personality qualities in his wife," one of the men remarked as they made their decision.

Is this a problem in your school?

She should *co-operate with her husband* and help him to get to the school on time. Often the superintendent's family hinder him in getting to the school as early as he should. This is his wife's domain and she should care for those harassing details which make him late.

She should *look after his time at home* in such a manner that he will be present

at all church school meetings, even though they are not his particular duty. And her home should be open for any meeting that is necessary to have there. Nor should she lag on the entertainment line when meetings are held in the home.

She should *co-operate fully in whatever he plans*, never leaving the impression that she is not back of his work. When it gets rumored around that his wife isn't with the superintendent in whatever he plans for the school, it doesn't take long for his influence to be wrecked.

She should *never criticize publicly* the superintendent or any staff member of the school or anything the church board or the church plans to do. Her part is the wiser one of keeping mum when things go contrariwise to the way she wished they would.

She should be *able to spread oil* on the troubled waters of the church school staff when her husband pulls what we commonly call a "boner." If her husband alienates a group of scholars by doing something they don't like, the wise superintendent's wife is the first to visit these people and try to win them back to the organization.

She should *never be known as a talker or a gossip*. Mum is the word when it comes to her tongue spreading surmises or reports. No superintendent should ever be elected the second time whose wife talks out of turn about people of the school or church.

She should *co-operate with the plans of the school* and when asked to assume a part in the work, she should do so. But if she starts to push herself forward, due to her husband's influence or position and crowd another teacher or officer out to get a job, then it is time to change the superintendent.

In using her for any staff position, ability alone should be the deciding factor. She should *keep her husband's clothes pressed*, see that his shoes are shined, the dandruff is brushed off his collar—but these operations should never be performed in public to the chagrin of friend husband, or the embarrassment of anyone else present.

If she must lecture, let it be done in private and not in public.

If her husband is not re-elected as superintendent, she should *never bring division by taking sides* with friends or enemies. But she should quiet the stir as much as possible throughout any criticism that may arise. She should keep a sweet congenial attitude in the entire matter. Whether her husband is in or out, she should be for the whole school all the time.

If she must lecture, let it be done in private and not in public.

If her husband is not re-elected as superintendent, she should *never bring division by taking sides* with friends or enemies. But she should quiet the stir as much as possible throughout any criticism that may arise. She should keep a sweet congenial attitude in the entire matter. Whether her husband is in or out, she should be for the whole school all the time.

She must *not be easily offended*, quick to fly off the mental handle and adept at the art of giving those who don't like her husband what is called "cold shoulder" or "hot tongue."

After Art Jenson had gone over the list of these qualities he said, "When you find such a woman as that, why not just forget about her husband and elect her superintendent?"

He is about right. Her position in the background is more important and harder to fill than his.—*S. S. Digest*.

Overcoming Defeats

(Continued from page 3)

"In 1858, he was defeated in the race for United States Senator.

"In fact, during most of this man's life his efforts ended in defeat and disappointment. But he kept steadily on, resolutely doing the best he could—and finally he achieved magnificently. For this man was none other than our great Civil War President, Abraham Lincoln."

—Cincinnati, Ohio.

Ring Happy Bells

Milton O. Stump

*Ring happy bells across the snow;
Ring slowly as we see the old year go.
Ring softly as we welcome in
The New Year which we now begin.*

*Ring happy bells, ring loud and strong;
Ring out the sin, the vice, the wrong,
The hatred of each heart and clan,
That spreads destruction in our land.*

*Ring happy bells 'cross land and main;—
Ring down the Angel with his chain
To bind Satan who in disguise
Fills men's hearts with horrid lies.*

*Ring happy bells, ring glad and free.
Ring in the years of jubilee.
The bells of triumph—let them ring,
When earth shall welcome Christ as King.*

*Ring happy bells, ring glad and gay;
Ring in the years of love and play,
When in God's holy mountain fair,
To touch with harm no soul would dare*

*Ring happy bells through noise and din.
The Christ is knocking—let him in.
His power and love enthroned within
Shall banish every known sin.*

*Ring happy bells, ring sweet and true;
Ring the message of love for me and you.
Ring in the power that God would give
That for each other men could live.*

—Gospel Messenger.

"FEED THE FLOCK OF GOD"

P. J. Wiebe

I Pet. 5:2

"Feed my lambs, feed my sheep." Jesus. (John 21:15,16.) (For preachers only.)

A MINISTER of the gospel has a number of very important duties to perform, and one of them is to feed the flock of God. I wish every minister would ask himself this question: Do I really feed the flock of God, or do I just talk to occupy the time, or to entertain the people?

In order that we may feed the people it is necessary that we know the Word of God, and that we allow the Holy Spirit to explain it to us, and to help us to deliver the message. The Holy Spirit will do that for us, if we ask Him. To feed the flock of God is to tell what the Word of God says on any subject, with such explanations and interpretations as the Holy Spirit may direct. However, to quote what the Word says on any subject without the unction of the Holy Spirit, can hardly be designated as feeding the flock of God. But if you are thoroughly familiar with the Word, and spend sufficient time on your knees, asking God for a message, He will enable you to say something that will serve as food to the soul, as an encouragement to the believer and as a warning to the sinner. We should always remember that the Word of God is quick and powerful, (Hebrews 4:12), and if it is preached under the unction of the Spirit, it will not return void. (Isa. 55:11.) That is why Paul says to Timothy, "Preach the Word." (II Tim. 4:2.)

Did you ever have the experience of going to meeting and your soul was not fed? You went home disappointed because the minister did not preach the Word. These things ought not so to be. It were a great deal better if the minister would speak ten minutes and really feed the flock, than to speak for an hour, and leave the congregation to feel he has been feeding them on chaff.

In the preceding paragraph I have mentioned a few things that a minister should do to feed the flock. Let us now consider a few things that some ministers do, but which are no food for the soul. A minister has a right to tell his experience, but if he is continually talking about himself, he will starve his congregation. Remember, the congregation wants to be fed on the Word of God, not on your experience.

Again, it is not feeding the flock if we spend all the time in trying to prove some pet theory. No doubt we all have some belief which we consider very important. However, we should remember that if we are continually harping on that we are neglecting to feed the congregation. If we expect the young converts to grow, we must

feed them on the sincere milk of the Word, not on what we believe as a hobby.

A few years ago I went to meeting one Sunday morning and was sadly disappointed. The minister spent a great deal of time telling us what dealings he had with a certain man. I don't know what the other members thought of it, but my soul was not fed. We should bear in mind that people go to church to receive food for their souls, to be encouraged, and to find out the way of salvation. Let us give them the Word of God, so that they need not go away disappointed.

Moreover, let us remember it is not feeding the flock if we spend all the time telling of some event in the neighborhood, and try to ventilate our views on it. Some preachers seem to think that if any one does something which they think is wrong, they must mention it in the pulpit. Discerning such things is no food for the soul. It is true, we are to cry aloud and spare not (Isa. 58:1). However, we need to be very careful when we do so, that we are under the unction of the Spirit and not trying to ventilate our feelings against a certain individual.

Paul says to the Corinthians, "When I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God." (I Cor. 2:1.) There is great danger today, when many people are getting an education, that

My Resolution

Ben L. Byer

*To look for virtue in my fellowman,
To give him aid in working out life's plan,
To pay him tribute where and when I can,
Some problem solve.
To shed a ray of hope in Despair's night,
To turn some erring feet to paths of right,
To be a guide to one deprived of sight,
I now resolve!*

*To think of others and not all of self,
To spend less days in seeking paltry pelf,
To visit those time placed upon the shelf,
From selfishness absolved.
To be a little kindlier each day,
To put more meaning in the words I say,
To serve, and give, and love, as well as pray,
I am resolved!*

*To turn from following the monster greed,
To be more quick to note a neighbor's need,
To place upon his brow the worker's meed,
And turn from wrong's pollution.
To feed my mind upon the words of truth,
To have much charity for growing youth,
To be a willing follower forsooth,
This is my resolution!*

—Poppies and Poinsettias.

preachers will want to show off how many big words they know, and how they can hold an audience spell bound by their flights of rhetoric or their high sounding phrases, and well rounded periods. But let us remember that is contrary to what Paul teaches in I Cor. 2:1, and it will not feed the flock of God, nor be an encouragement to any one. What is the use of using a lot of words or expressions which nobody understands? Let us do as Paul says, "Preach the Word." Let us lift up Jesus to a dying world. Let us study the Word of God with all diligence, and on our knees ask God to give us a message fresh from the throne. Then let us deliver in a simple way, under the unction of the Spirit and we will have the satisfaction of knowing that we have been feeding the flock, and the Chief Shepherd will say to us, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." (Matt. 25:21.)—*Sunnyside Bible School, Freeman, S. D.*

Lambs Make Sheep

A. H. Martin

A FARMER was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep. His friend was greatly impressed and highly pleased especially with the splendid sheep. He had seen the same breed frequently before, but never had seen such noble specimens. With great earnestness he asked how the farmer had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs."

When the disciples would keep mothers and children from their busy Lord, He said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

Also on Galilee's shore during the "forty days" He said to Peter not only "feed my sheep" but "feed my lambs."

It may seem slow to work with lambs or with children. Yet those homes, those parents, those pastors, those churches who take care of the children will have sheep of the finest kind.

Remember the early converted are, other things being equal, the best. They have a time for preparation for service and a time for service which is not possible in the case of the convert of adult years.

The above, sent by Eld. Abner Martin, arrived just after we received the news of his home-going. It is a fitting afterglow.

—Editor.

Saying the wrong thing is misfortune; but trying to explain it is disaster.

It is work for the Lord that keeps faith sweet and strong.