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Editorial

The Wish

FOUR candles marked the number of his
years—
My neighbor's little boy—
And he was dazzled by a cake with tiers,
And many a brave toy.
But when the day turned golden in the
skies,
And he as well went drowsily to bed,
He sighed, and mournfully winked his
dewy eyes.
"I wanted a gun—" he said.

ACROSS his tumbled curls our glances
met—
His mother's and my own—
And starkly, hideously, in her eyes was
writ
The brutal Word all motherhood has
known,
That twisted sword, the ominous phrase
addressed
To gentle Mary's breast!

AND quiet between us, rosy with dream-
ing, slept
The Child Humanity, the thoughtless one,
Dear, foolish, reasonless, the world's small
son,
Wanting a gun!

"GOD keep him from his wish," his
mother said,
And caught her quivering lip, and sudden-
ly wept.

—Sarah Henderson Hay.

RELIEF AND SERVICE COMMITTEE

* * *

WASHINGTON NOTES

Because of their predominantly agricultural background, IV-E registrants are being deferred at a much higher rate than heretofore. Selective Service figures show that out of the 1,822 men assigned to C.P.S. during the first four months of 1943, only 1,015 or 55.7 per cent, actually arrived.

C.P.S. total population only increased by about 500 during those four months however, owing to the high current rate of discharge.

* * *

Four shots, apparently from a rifle, were recently fired at a Lagro, Ind. camper working on the camp farm. All of them missed. The incident was believed to be the direct result of county newspaper articles criticizing the men for a variety of reasons but mainly because six had refused to husk corn in the emergency farm program because of the disposition that was made of the money. Nothing was said of the 95 other men who were willing to help.

* * *

Two additional hookworm control camps of the Crestview, Fla., type may be started shortly. They would be located in Orange and Franklin Counties, Fla., areas which have severe hookworm infestations. With the use of side camps, each camp would be able to service a total of six counties. The Crestview camp has been reported as one of the most significant in C.P.S.

* * *

From 75 to 100 Wellston, Mich., campers are about to become "guinea pigs" in an influenza control experiment, in the hopes of proving that influenza can be prevented with an immune serum.

* * *

Elimination of occupational deferments for all childless draft-age men except farmers is reported to be under consideration by Selective Service in a further attempt to postpone widespread drafting of fathers. It was estimated that there are up to 1,000,000 men in the childless, 18-38 age group now granted occupational deferments.

* * *

The U. S. Government through the Camp Operations Division of Selective Service, will operate and finance a camp for conscientious objectors beginning July 1 at Mancos, Colo.

This is in answer to the requests of those who feel that the government should assume the financial responsibility of the men it drafts and those who object to service in church operated camps for other reasons. The government will provide the men with dental care and an allowance of \$3 a month.

The work project will be under the supervision of the Bureau of Land Reclamation, and the project superintendent will probably serve as camp director, reporting directly to Selective Service.

* * *

A High School Civilian Service program, to parallel the High School Victory Corps, should be well under way by the opening of the school term this fall. The program is

designed as an alternative to the war emphasis of the Victory Corps and will include high school students all over the country.

* * *

RELIEF

Enroute to Palestine

Letters written after six days on the sea come from Bro. Delvin Kirchhofer and Dr. C. Richard Yoder who are enroute to the Near East. They report a pleasant voyage to date and tell of fellowship with a group of missionaries who are fellow passengers. Under a Mr. William Stoltzfus, who is also going to the Near East, Bro. Kirchhofer and Dr. Yoder are studying Arabic which should stand them in good stead for their service on the field.

* * *

C.P.S. Men Leave for China

On June 19 a unit of 8 C.P.S. men left Brooklyn, N. Y. bound for Chungking, China as the final destination. This marks the first departure of C.P.S. men for foreign service. The Mennonite representative in the group was Bro. Robert Kreider who has served in the educational program of the camps since his induction in August, 1941.

As previously mentioned, other Mennonite C.P.S. men in training and in prospect of training are to be included in the Mennonite section of the China unit, and will be sent to the Orient in the months ahead. At this writing Brethren J. D. Graber and Samuel J. Goering are making final preparations at the Akron office for their departure in July for China.

* * *

The Puerto Rico Unit

With the departure of Bro. Wilbur Nachtigall to Puerto Rico on June 12 by air from Miami, Florida, the beginning of a Mennonite C.P.S. Unit in that territory will be under way. Other C.P.S. men to follow soon are Justus Holsinger and Ervin Schrag while further additions will be made in the future as needs and opportunities permit.

Work in Puerto Rico is carried on under the Puerto Rico Reconstruction Administration. A survey will be made of the area around La Platte and a program of service will be established according to the needs and government arrangements. One of the possible kinds of service is that of medical and health service in this territory which has only one doctor per 15,000 capita population. The Mennonite unit will be an autonomous sub-unit of C.P.S. #43 which is administered by the Brethren Service Committee at Adjuntas, Puerto Rico.

* * *

CIVILIAN PUBLIC SERVICE

For Spiritual Service to C.P.S. Men

Bro. Titus M. Books, Cleona, Pa., has been appointed to full-time pastoral work for the following eastern camps: Sideling Hill, Hagerstown, Luray, and Grottoes. In addition to the camps Bro. Books will include certain of the mental hospital units in his ministry which will begin on July 1.

Bro. P. C. Hiebert, Chairman of the Mennonite Central Committee, will begin on the

same date a series of visits to all M.C.C. camps and units. His tour will cover around four months.

* * *

Center for C.P.S. Men

Provisions have lately been completed at Akron, Pa. for accommodating C.P.S. men on short visits to the Akron office. Gatherings of farm and hospital men are planned to take place here periodically when programs of worship and fellowship will be arranged.

Men from farms and hospitals in New Jersey, Delaware, and Pennsylvania are in the area most conveniently located to Akron, Pa.

* * *

For the Future of the Men in C.P.S.

In behalf of those men now in C.P.S. who will face post-war problems of livelihood and rehabilitation the Mennonite Central Committee has recently shown its concern. Bro. J. Winfield Fretz, professor at Bethel College, has been asked to give 15 months of study and investigation to the possible needs of C.P.S. men at the close of the war.

Bro. Fretz is widely appreciated for his careful studies on strengthening and preserving Mennonite rural communities.

* * *

Appreciation

From the War Department office in Nebraska City, Nebraska, a brief letter of appreciation was sent to the now disbanded Weeping Water camp for their work in a flood emergency. Quoting from the letter written by an army engineer and addressed to the Camp Director: "I want you to know, and your men to know, that we appreciate the help you gave me in the flood emergency just past. All reports show that your men were among the best workers on the job. You helped save a lot of land and crops."

* * *

The Winter Educational Program

A recent report on the winter's Educational Program in the camps gives an interesting summary of this important phase of Civilian Public Service. The program has been broadly defined as "anything which will make camp life richer, fuller and finer. With this general objective as a goal the Educational Director is given the charge of sponsoring more than formal classes of instruction. Interest groups, wholesome forms of recreation, camp socials, crafts, well-selected libraries, musical activities—all these have come to play a helpful role in enriching the total camp experience.

In the past winter Bible courses, First Aid, and the Mennonite Core Course continued to be the basic courses in the regular camps. Music, Agriculture, Typing, Languages, Bookkeeping and Reconstruction and Relief were among the other fields of study.

* * *

Camp Briefs

Recent placements on dairy farms include 10 men to Allegheny County and 10 to Lancaster County in Pennsylvania.

25 men constitute the farm unit located at the Nebraska Agriculture Experiment Station at Lincoln, Neb. Bro. Arthur Balzer, formerly of Weeping Water, is the director and Mrs. Balzer is dietician.

(Continued on page 214)

"The Last Best Hope"

THE NOISY celebrations of the day of this great nation's birth will be ominously lacking this year. The republic is in a death struggle with other nations, and therefore celebrations are, for the greater part, postponed for the duration of the struggle. It is not very important whether so many fire crackers are exploded, or fireworks displays indulged in. These are not the things which make for true liberty. They are only the outgrowth of the feeling of joyous release from tyranny and oppression, when the founding fathers declared this first to be a nation of free men.

But we can and should reverently thank God for the foundation upon which this country was built. And we should further pray for those now in authority, for it is our Christian duty. While we have drifted far from many of the fundamental principles which so largely characterized the nation in its infancy, yet we may sincerely and fervently appreciate the recognition of freedom of religion which remains one of the foremost concerns of the government. No one contacting the nation's capitol can escape the impression of this very definite attitude on the part of those who have the rule over us.

And it seems to us that it is not inappropriate to suggest our duty as recipients in a peculiar sense of this attitude of tolerance for even the smaller minorities. We might well be treated as a noisome pestilence. But we are given the utmost courtesy and consideration. It therefore seems to thrust upon us as a church in double measure the responsibility to our country in the way which our conscience permit, and in line with the positive teachings of the Word of God. Every faithful Brethren in Christ who is loyal to our Glorious Head should spend time in prayer for our nation, at this season of special emphasis upon national issues. If we do not we well may be accused of being derelict in our duty to our nation, to our Church, and to our Christ.

Certainly we appreciate our national heritage. The foundations of the American Government were laid more deeply in Christian principle than perhaps any other modern government. And while the nation is drifting rapidly away from its godly heritage, yet much remains for which we should be truly grateful. The American Flag still stands for much that we as Christians should cherish.

But when a current trade magazine speaks of the American Flag as the "last best hope of earth" we cannot consent nor agree. So far as concerns man's attempt to solve his problems of self-government, the sentiment may be truer than we suppose. It does appear that men have exhausted every known human resource in the attempt to improve their relations. And every fresh attempt results in new frustra-



tion. There is a constancy in the cycle of history that is almost conclusive. Men have tried nearly every way—except the right way.

May God pity this poor old world if the Stars and Stripes, beloved and respected as they are by every loyal American, are truly the last best hope! For vain is the help of man except God be with us! The last best hope for this devastated world is in Jesus Christ. He is the only One who can bring hope in this otherwise hopeless chaos. He alone can give peace, serenity and security. He alone can bring abiding joy.

But in the experience of the past and in the prophetic forecast of the Word we have no reason to expect the majority of men and women of any nation to accept the way of God in sincerity and in truth. Therefore, it is doubtless true, though tragic, that they will continue to rely on their own substitutes as their "last best hope." Those substitutes are taking the place rightfully belonging to God therefore they are idols. And the idols with their devotees are doomed.

It is precisely here that we as loyal servants of Christ must take issue with the masses. Our appreciation of and loyalty to our nation and the symbol of its flag will not allow us to be untrue to its highest ultimate welfare. In the majority of people, especially in times of international crisis, loyalty and devotion to the state supersedes the just and eternal claims of God. The flag becomes their god. Far greater degrees of devotion and consecration are evidenced in the response to the call of country than is ever intimated in their service to Christ. And yet they claim to be devoted followers of Jesus Christ, and worshippers of one only God.

This hour is opportune as a time of examination into our inmost souls. What is our god? To what are we giving our highest devotion and fullest allegiance? What occupies the first place in the heart's citadel? Is it place or position? Is it material success? Is it esteem of men? Is it the demands of state, — demands which throughout all history have rivaled the claims of God?

If we allow anything or anyone to usurp the place in life that God reserves to Himself alone, we are idolaters and not Christians. Then truly we are building upon a forlorn hope. For all man's devices outside the revealed plan of God through Jesus Christ are doomed to frustration and failure, defeat and destruction. Unless we have found hope in Christ—in His atonement for sin, in His cleansing and sanctification, in His will and purpose for redeemed men, in His practical motives of

love and service, in His consistent expression of principles through practice, in His power to overcome the world, unless we have found Him in all His glorious fullness as our "last best hope" for this world and for the world to come, our hope is hopeless indeed!

Let those who will choose their lesser gods—selfishness, pleasure, lust, human satisfaction, worldly position, carnal power, forceful supremacy, war—but the "last best hope" for me is Christ.

Odd Head Gear Unnoticed

IN AN attempt to discover how far a woman could go in wearing bizarre headgear without attracting undue attention, Marion McKenzie walked through Hollywood, Calif., with these ornaments on her head: a lampshade, a rubber band, two artificial flowers, one bathtub plug chain, one shoelace. She reported that nobody even looked twice at her."

This is not surprising for the general public gets fed up on seeing the ever increasing oddities women adopt as head gear. But let a woman attire herself with a plain garb, including the bonnet and there will be many who will take the second look. The appearance of godliness as illustrated in women's dress is extremely scarce today.

THE PRAYER CORNER

Most gracious God, Heavenly Father, source of every blessing, giver of every good and perfect gift, we adore Thee; we praise Thee; we magnify Thy Holy name. Every day we receive new proofs of Thy care over us, new pledges of Thy love and favor, Thou hast made bountiful provision for all our needs—rain falls, the harvests never fail: We have home and friends: for all these things help us to be truly grateful. Help us to be no less thankful for that "bread which came down out of heaven," for the ever-flowing fountains of living water, for that home not made with hands, for that Friend that sticketh closer than a brother. We remember with affectionate sympathy all kinds and conditions of men—the poor, the destitute, and him that hath no helper.

Do thou bless our home. May it ever be Thy dwelling place. Be Thou in our midst, O Lord. May Thy angels encamp round and about us, and keep us in all Thy ways. And when our race has been run, and our work done, receive us into the everlasting habitations.

Our sins have been many: we confess them; we repent of them; do Thou forgive them all, in the name of Him who loved us and gave His life for us in glory. Amen.—Selected by Elizabeth Landis.

MARRIAGE AND DIVORCE

O. B. Ulery

MARRIAGE was the first institution given by God to man, Gen. 1:28. It was recognized by Adam as inseparable, ("cleave unto," word of strongest union); the same truth was confirmed by Christ, Matt. 19:5,6, and exemplified by Paul as a type of the union between Christ and the Church, Eph. 5:22-33.

So sacred and binding is this union declared to be by Christ, in Matt. 19:4-12, that his disciples said, "If such be the case of a man with his wife, it is not good for man to marry," but Heb. 13:4 declares, "Marriage is honorable unto all, and the bed undefiled." God declared that "He hates putting away," Mal. 2:16.

Since "fornication" and "adultery" are repeatedly said to be manifestations or works of the flesh, we can never expect the unregenerate world to accept or subscribe to such a standard as purity and constancy in the marriage relation. Even the Jews under the stern teaching of the Law, because of the hardness of their hearts, began to give divorce "for every cause."

The majority of the professed church of today manifest the same hardness of heart and admit members though divorced for almost any cause. The most grievous evil of all is this, that even among the professed Holiness Churches, an evident laxity on this question has crept in, and is rapidly increasing, until many have compromised step by step with this evil, ceased to enforce their once established discipline and lowered their standards of doctrine, until they now admit divorce for almost every cause.

The opening wedge in almost every instance is to claim the privilege of divorce and re-marriage under the one exception mentioned, the "except for fornication" of Matt. 5 and 19. Those who take license from these Scriptures to allow divorce and re-marriage for the *innocent party*, in order to prove their point, must claim that "fornication" and "adultery" mean the same thing.

This claim, the original words used in both the Old Testament and New Testament, will not allow.

The Hebrew words "taznuth" and "zanah" are never once translated "adultery," but always have reference to playing the whore, or harlotry, or to commit fornication.

The Hebrew word "na'aph," translated "adultery" is never once translated "fornication," but always has to do with breaking wedlock.

The Greek word "porneuo" is variously translated: fornication 17 times, commit fornication 8, whore 4, fornicator 7, harlot 8, whoremonger 5, but never once adultery.

The Greek word, "moicheuo" is translated adultery 5, commit adultery 14, adulterer, adulteress, or adultrous, 10, but fornication not once.

Thus we see the clear Scriptural distinction between fornication and adultery. We have already noted that God in the beginning joined male and female, and declared that "What God hath joined together, let not man put asunder." Further, Heb. 13:4 says, "Marriage is honorable unto all, and the bed undefiled, but whoremongers and adulterers God shall judge."

If we go to Deut. 22:13-22, we find the above text fully defined. The unmarried maiden who had played the whore not only was to be put away, but stoned to death. Matt. 5:32 and 19:9 grant putting away for the same cause, but quite evident in harmony with Deut. 22, only upon discovery at time or immediately following marriage. (See Matt. 1:19, the case of Joseph intending to put Mary away). If the maiden proved her innocence, then "he may not put her away all his days."

We have noted the judgment of the law; God now reserved judgment to Himself, not only of acts, but the intent of the heart as well. (Heb. 13:4; Matt. 5:28). From Eph. 5:22-33, we learn that all these rigid requirements are a type of Christ and the Church, (the Bride). She must be a chaste virgin, II Cor. 11:2, pure, Matt. 5:8, I John 3:3, holy and without blemish, Eph. 5:27.

Since marriage to the Lamb is the highest privilege and most glorious experience vouchsafed to man, can we not see why the violation of its highest type, marriage, should be so severely banned, and also why spiritual fornication and adultery so drastically condemned?

Summary of Scriptural Teaching on Marriage and Divorce

A Scriptural marriage once consummated does not permit divorce.

Any person securing a divorce and marrying another person (except their former companion) commits and lives in adultery as long as they continue their marital relations.

Any person marrying a divorced person is not scripturally married, but living in adultery. If this unscriptural union is broken and the legal ceremony annulled, the "innocent party" is scripturally free to marry again in the Lord.

In the case of unscriptural marriages, where children of such unions require parental care, such parents could only be free from Scriptural condemnation by abstaining from co-habitation. Matt. 19:12.

The rivers of God never flow into, and end in a swamp, nor do they rise there.

Alfred Wraight

J. H. Byer

WE FEEL Uncle Alf, as we called him, should have place in "Who's Who" among God's little ones. He came to this country from England when about of middle age. He came as cook and hunter for a number of lords and ladies to the plains of the northwest. A few years later he went to Los Angeles where he was blessedly saved and soon after he was sanctified wholly. It was in the mountains at Prescott, Arizona that we first met him. We were on a gospel tour with team and wagon. He came home with us to Glendale by train. He was with us in our home about three months. Although his hair and beard were prematurely almost white, he was fleet of foot and ruddy of face. He prayed very simply, at any time or place. It made no difference who was around. If any of our children were ill—a little like Elisha—he would carry them into the tent where he slept, lay them on his bed and pray over them. Soon they were all right.

One very foggy morning while plowing on the rear of the place, Uncle Alf came stepping along very sprightly and said, "Ennery, the Lord said I might have a wild goose." He disappeared in the thick fog. In a short time the report of his gun was heard. Soon he was back with his large goose across his shoulder. He dressed and roasted it for dinner. It was a rare thing indeed for any one to shoot a goose around there.

Later he went with a number of us brethren to fish in the Salt River. All the water there was in pools connected by small rivulets. We seined out a number of pools but got no fish. Uncle Alf said, "The Lord told me we could have some fish today, and I must go and talk to Him about why we are not getting any." He stepped into a nearby clump of bushes. In a few minutes he was back with a ruddy shine on his face. "Come on, we will have fish now," he said. We followed. "Put in the seine here," said he. We did and before we were half way through the pool we could feel the struggling of the fish. We pulled the seine out on the sand. We all sat around and counted the fish and there were exactly 153. We had enough, and went home at once.

Uncle Alf's last years were spent as a Prison Evangelist. He visited all the State and Federal Prisons in the northwest parts of the United States. He saw a number of notorious criminals seek God. He passed away at a rather young age. He used to testify and say, "I know when I leave this old world I will go sweeping through those Pearly Gates." It was a great inspiration to know him intimately.

The reason some people have so little heart in their religion, is because they have so little religion in their heart.

THREE TYPES OF CHRISTIANS

H. W. Buckwalter

THERE are many types of Christians, according to the method of classification, or the object in view. The home of Martha, Mary, and Lazarus affords a beautiful illustration or starting point to discuss several types of Christians. Here was a beautiful home of three persons, of whose personalities we get a little glimpse. There was a fourth, but of him we know nothing except the one lone reference to him here in this paragraph—"In the home of Simon the leper." So we will drop him out of the picture for the present and consider the other three persons.

I. MARTHA SERVED. Much has been said about Martha, and much of it has not been complimentary. The first glimpse we get of Martha is of a woman who is mistress of the home and feels her responsibility, possibly a little too keenly. But let us see all the good we can in Martha, before we look at her faults.

Martha shared the hopes of all pious Jews of her day; she was looking for the Messiah and lived a pious religious life. She no doubt was a faithful housekeeper and a loving faithful wife. Some suggest that she was the wife of Simon, the leper, and there is nothing to disprove the suggestion. But, be that as it may, she was faithful in the position she held, not only in the home, but also as a true worshipper of the God of her fathers. So far she represents a great mass of Christians today. They are faithful in their religious profession and honest and upright in their conduct. Possibly we have overlooked these good qualities in Martha because our attention has always been attracted to that incident in her home when she requested Mary to come and help her with the meal, for they had an honored guest in the home that day. That rebuke from the Master has been the red danger signal down through the centuries. And herein we get our suggestion for a large class of professing Christians in the Church today, that great mass of church members who make a beautiful profession and live beautiful lives, but who are stressing the good works side of Christianity at the expense of the spiritual side. So long as it is work—better government, better race understanding, juvenile delinquency, social welfare, W.C.T.U. and so on, then they can shine. These things are good in their place, don't misunderstand me; but when we make these things paramount in Christian activity, we come far short of the Master's plan. Martha was one of our modern serving Christians, who are very busy in church work, when it comes to work. But when it comes to Prayer Meeting or for spirit strengthening and for real spiritual life, they are not there. We have plenty of

Marthas, but we do need more Christians who know how to pray and pull down the power of God in our Sunday Schools and our church services.

II. LAZARUS SAT. "Lazarus was one of them that sat at meat with him." That was nice to sit with Jesus at the table and eat with him and help to entertain him. Many Christians do not even do that much; they would rather run out the back door and eat their dinner on the back steps than sit with Jesus, and let him do all the talking. But there is something else said of Lazarus the sitting Christian. So many Christians sit, and when they get tired sitting, they just sit—and maybe go to sleep. They never open their mouths to say an "amen" nor a "praise the Lord," nor "hallelujah," they just sit. Some preachers get so used to these sitters that if any one did say "amen" he would get confused and almost forget what he was preaching. These seat warmers can root and shout at a ball game or over some business deal, but to shout for the Lord would be too great a shock for their religious modesty. In church they just sit, but once outside their tongues are suddenly loosened, and especially if there is a dollar somewhere in the shadows.

But there is something else said about Lazarus. Lazarus was sick, and then sicker, and finally died. Now if some of these seat warmer, sitting church members would really get sick and die, and die so dead that they could say, "I am crucified with Christ," then the Lord could work mightily upon them and raise them from the dead and breathe the breath of heaven into their souls and they would become real live Christians, and not just sitters. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

III. MARY ANOINTED. The first glimpse we get of Mary is when she was sitting at the feet of Jesus so absorbed in what he was saying that she forgot all about the meal; she forgot to be hungry and that it was going far past dinner time. She could have said, "I have esteemed the words of thy mouth more than my necessary food." Mary was so fascinated with the thrilling conversation of Jesus that she would rather listen than prepare a meal. She never heard such heavenly language, for what else would you expect Jesus to talk about but about heaven and how to get there. She was not rude, for Jesus commended her by saying to Martha, "Mary hath chosen that good part that shall not be taken away from her." Jesus had not come into that home to admire the good cooking of Martha, nor the fine gentlemanliness of Lazarus, but He did come to find a listener. Jesus does not care for our nice suppers; He does not come to admire our

achievements, nor the beautiful things we produce, nor the elaborate organizations we have perfected, nor anything we do or make. What He is interested in is souls that will sit at His feet and learn of Him.

The next picture we get of Mary is here in the home of Simon, the leper, when she anointed the feet of Jesus and wiped His feet with her hair. This was not a sudden impulse, but a carefully planned act of devotion. Listening at His feet won her heart, and then she set about to purchase the most costly perfume she could find so that at the proper time she could bestow her love upon Him. Here is a beautiful picture of wholehearted devotion that called forth one of the grandest compliments that Jesus ever gave, "Verily I say unto you that whosoever the gospel shall be preached throughout the whole world this also that this woman hath done shall be told for a memorial of her." So far as Mary was concerned, there was nothing too costly for her to give to the One whom she had learned to love by sitting at His feet and learning of Him.

We have plenty of men like Lazarus, and plenty of Marthas, but we need more Marys. We need more Christians who will pour out their hearts to Him in wholehearted devotion and willingness to do what He would have them do, or go where He would have them go. We sing, "My Jesus, I love Thee; if ever I loved Thee, my Jesus, 'tis now." But do we mean what we are singing? or would Jesus come back with the question of Delilah to Samson, "How canst thou say, I love Thee when thine heart is not with me?"

Martha served, Lazarus sat, Mary anointed. In which class are you this morning? Let us make our decision right now and sing,

*It may not be on the mountain high,
Or over the stormy sea,
It may not be at the battle's front
My Lord will have need of me;
But if, by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in
Thine,
I'll go where You want me to go.
I'll go where You want me to go, dear
Lord,
Over mountain, or plain, or sea;
I'll say what You want me to say, dear
Lord,
I'll be what You want me to be.*

It is impossible to have a good, strong spiritual character, without proper spiritual nourishment. If some people would take into their system physically that which is as foreign to physical health as many do spiritually, the most profitable business in the world would be the undertaking business. Perhaps that is accountable for so many spiritual morgues at present.

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Special Announcements

* * *

Love Feasts

United Zion's Children

Fellowship Meeting and Communion

Ephrata United Zion's Church, 1:30 p.m. Sept. 12

BRETHREN IN CHRIST HOLINESS CAMP MEETING

The Annual Brethren in Christ Holiness Camp Meeting will convene at Roxbury, Pa., from August 7 to 15 D.V. Watch the next issue for the program and full information. Your extra Ration Stamps may help out for camp meeting. Plan now! Pray much! Come believing! God is still on the Throne.

INCREASED SUBSCRIPTION RATES

Effective July 15

Due to the rapidly mounting costs of materials and labor and in view of the fact that our publications have not paid for their cost of production heretofore, Conference authorized the increase of the subscription rate for the VISITOR as follows: Regular subscription \$2.00, new subscription \$1.50, gift subscription \$1.00.

Please! If your expiration date is not changed immediately please be patient. We change our lists periodically. We cannot change the lists with every issue. We ask your patient co-operation.

Relief and Service Committee

(Continued from page 210)

Men from the Grottoes, Va. camp recently spent several days searching for a lost child in the Blue Ridge Mountains. Camper Paul Coffman discovered the child which was lost for five days.

"Twenty-four of our men are now full-fledged smoke-jumpers ready to pounce on any fire that shows its smoke" writes Bro. Roy Wenger, Director of the Smoke-Jumpers' Unit. All of this number have been stationed at posts of duty in Oregon, Idaho, and Montana. Most of them were flown by plane to their stations where they will await calls.

Special Notice

Where Districts or Congregations desire credit on their quotas for food given for C.P.S., they must get a properly executed certificate from the M.C.C. office at Akron, Pa. When reports of foods donated are sent in, request should be made for a certificate. This certificate must be sent to our Treasurer, John H. Hoffman, together with the money contributions. In this way we can secure credit on our quotas.

Interested persons may secure a folder on the Food Project for the Camps by requesting same from Jesse W. Hoover, our M.C.C. representative. Let us suggest that groups get together and send for a supply for the group, rather than making so many individual requests.

We urge you to can all you can of everything you can for all our boys you can. If we do not can they may go hungry.

News of Church Activity

California

BRETHREN IN CHRIST COMMUNITY CHURCH, Waukena, Calif.—You have not heard from us for quite a long time, but we are still going forward in the Lord's Work. God is blessing, our attendance is good and we are all encouraged.

We think back to Easter Sunday when we had our largest number present, 100. One Sunday in May we had a very impressive service when six children were dedicated to the Lord. The following Sunday a dinner was enjoyed together, in honor of Bro. and Sr. Raser who had closed their fourth year of pastoral work.

The church building is looking much improved with a new coat of paint, which was given it a few months ago. Now we have started a fund for the redecorating of the inside. We hope to have this work done in the near future.

One morning before preaching service, in about ten minutes time, over fifty dollars was raised for new song books. We are now using those books and thank God for supplying the means to buy them.

On June 6th was the installation of our new pastor and wife, Bro. and Sr. David Climenhaga. Bro. Bohlen from Upland, a member of the Church Extension Board of Calif., had charge of the service. We have learned to love and appreciate these folks already. Will you pray with us that God's best will be theirs and that souls will be saved? Do remember us at the throne of grace.
—Mrs. John Raser, Cor.

FROM A PASTOR'S MAIL BAG.—"Last Sunday one of my friends, a fine spiritual boy here in camp (a C.P.S. Camp) and I went in to town to a church there. We enjoyed a very fine fellowship in both the morning and the evening services.

"Talk about tolerance! We met a young soldier, and made friends with him. He went with us to church. One of the girls of this church asked him why he was so tolerant of us boys. Without hesitation he replied, 'I am a Christian.' She looked at him so funny like and said, 'What does that have to do with it?' He answered, 'You can't be a Christian and have an ill-feeling in any form against anyone.' That just completely stopped her. Afterward one of the boys heard her say, 'That is the strangest thing for a soldier to say.'

"I believe that he is right. I asked him if there were more like him in the army and he said that he hadn't met any that agreed with him. He said that they called him an 'objector' but that he wasn't. He had gone in straight I-A. They used the term 'funky' for him.

"He seems like a very nice boy. He won't smoke nor drink, and won't even eat in a restaurant that sells beer. We had him meet some more of the boys from camp. One of the last things he said was: 'I've a notion to go back and be an "objector" and have them send me to your camp.' When we were walking down the street to church, he said, 'My but it feels good to be walking with good people again.' He impressed me very much." This letter was signed, "A Private in the Army of the Lord."

"It's hard to explain what a letter means to a soldier, but when we receive one, we know that someone knows we are out here and that they think of us sometimes. It's better yet when we know that you are praying for us. To that one for whom every important move is decided by someone he doesn't know, prayer takes on a new meaning, for it becomes his only means of hope. The lights will soon be turned off, so will close,
Sincerely,
—C. R. H.

Canada

REVIVAL AT BLAIR, ONT.—Elder John Rosenberry began a revival meeting at Blair, Ont., on June 13. This is in the Waterloo district and is a very needy field. Sister Rosenberry and Bro. George French are the other workers in this campaign. The meetings are being held in a Union Church. Pray for these meetings.

— MARRIAGES —

HARMON-LOGAN—Sr. Frances V. Logan of Upland, Calif., daughter of Mr. and Mrs. W. J. Logan of Meath Park Station, Saskatchewan, Canada, and Bro. Wendell E. Harmon of C.P.S. Camp 39, Camino, Calif., son of Mr. and Mrs. Harry Harmon of Kansas City, Kansas, took the vows of marriage in the Brethren in Christ Church, Upland, at 8 o'clock, the evening of May 29. A large congregation of friends were present to witness the ceremony and wish God's benediction upon this consecrated young couple. Rev. Elam O. Dohner was the officiating minister.

ENGLE-HILSHER—On June 15 at noon at the home of the bride, Elizabethtown, Pa., R.D., Sister Naomi Hilscher, daughter of Bro. and Sr. Van Buren Hilscher, and Daniel G. Engle, son of Bro. and Sr. Daniel Engle of Bausman, Pa., were united in marriage in the presence of a group of relatives and friends. The ceremony was performed by Bish. I. W. Musser, assisted by Eld. Eli M. Engle, grandfather of the groom. May the rich blessing of the Lord accompany them through life.

— OBITUARIES —

WENGER—Sr. Lydia B. Wenger, 61 years old, widow of the late Bro. Ira Wenger, passed to her eternal reward at her home, 51 N. Sixth St., Chambersburg, Pa., at 11 p.m., May 28, after an illness of 3 months.

Sr. Wenger's charitable disposition won for her a large circle of friends, and her love to Christ is best expressed by the following poem:

I have a friend so precious,
So very dear to me,
He loves me with such tender love,
He loves me so faithfully,
I couldn't live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sr. Wenger was a member of the church for many years and faithfully "did what she could" in promoting the cause of Christ. For a number of years she taught the Charity Circle Class of the King St. U. B. Church.

Those who mourn the loss of a loving mother are the children, Edgar D. Wenger, Mrs. Hazel A. Angle, Ira B. Wenger, Jr., Mrs. Edna R. Wenger, all of Chambersburg; Janet Louise and Mary E. Wenger at home, and Irvin F. Wenger, Chambersburg, Pa., R. 1. Five grandchildren and these brothers and sisters also survive. Mrs. Ina Elliott, Chambersburg, Pa., Mr. Fred Crider, Chambersburg, Pa., R. 6, Bro. Clark W. Hock, Shippensburg, Pa., R. 2, Bro. Jacob A. Hock, and John M. Hock, Chambersburg, Pa.

Funeral services were held Tuesday, June 1, leaving the home at 1:30 P.M. with services at the Air Hill Church at 2:00. Bishop Charlie Byers and Rev. Dr. Clyde W. Meadows officiated. Interment in Air Hill Cemetery.

Our Father Who seeks to perfect His saints in holiness knows the value of the refiner's fire. It is with the most precious metals that the assayer takes most pains, and subjects them to hot fires, because only such fires melt the metal, and only molten metal releases its alloy, or takes perfectly its new form in the mold. The old refiner never left his crucible, but sat down by it, lest there should be one excessive degree of heat to mar the metal, and so as soon as, skimming down from the surface the last of the dross, he saw his own face reflected, he put out the fire. "Thou hast tried us, as silver is tried."—Dr. A. T. Pierson.

No Time for the Bible

Annie Lind-Woodworth

"Be ye not unwise; redeem the time for the days are evil." Eph. 5:16-17.

"No time for the Bible!" men flippantly say;

"My thots are as good and I'll follow their sway;

I'll think as I like of religion without
Your old-fashioned Bible, whose teachings I doubt."

No time for the Bible? the only book given

Authentically pointing to mansions in Heaven?

The only true map of the Heavenly Road,
Outlined by the creature's Creator and God?

"No time for the Bible!" I must read the news!

The magazines too, I just cannot refuse:
Must keep up to date! ('tis the modernist's style)

Must go to the movies for a thrill and a smile."

No time for the Bible? You care not to know

God's way of salvation, which none else can show?

None else can explain how the Saviour of men

Was crucified, buried, is risen again,

Ascended, and seated at the Father's right hand,

Interceding today for His own Blood-washed band:

But—none are included or numbered with these

Who never have time their Creator to please.

Tract Depot, Brooklyn, N. Y.

The devil never speaks crossly to a moral man.

FOUR REVIVAL PSALMS

* * * *

THOUGHTFUL readers of the Book of Psalms will be struck by the occasional occurrence of a group of these sacred songs which carry the same general message, or are based upon the same key-thought. Thus, for example, there is a group celebrating the praises of Jehovah as King—Psalm 93 and several among those which follow, extolling His greatness and majesty, His right to the allegiance of all peoples, and His coming world-wide judgment. Again, there is the beautiful collection of short Psalms known as "Songs of Degrees," presenting many similarities of tone and links of topic; and the final group of praising Psalms, 145-150.

Somewhat similarly, if not so closely, four which stand near together provide a suggestive study of various aspects of revival. These are Psalms 80 and 81, 84 and 85.

I.

The first of the four strikes the note of profound need with pathetic earnestness. There is the familiar story of disaster and perplexity—the distressed cry, "How long"? and the distressed appeal, "Why"? Three times over, comes the earnest prayer, "Turn us again"; and each repetition is with an ascending emphasis. "Turn us again, O God"; "turn us again, O God of Hosts"; "turn us again, O Lord of Hosts." There is even a fourth instance of the same word in a slightly different form of petition—as the Revised Version shows. "Turn again, we beseech Thee, O God of Hosts."

The next Psalm comes as a kind of answer to the perplexed cry of God's people. They need not ask, "Why"? It is their sin that hides from them the light of His countenance and approval. Their God laments over them, more than they lament after Him. "Oh, that My people would hearken unto Me! * * I should soon subdue their enemies."

Psalm 84 strikes a happier note. We may regard it as the utterance of a revival soul. There is, indeed, no necessary connection with the others which have gone before, no sign that it is designated as the devotional outpouring of a revived people. But it is the deeply spiritual meditation of a soul at peace with God, and with full delight in His Sanctuary and His presence. We may at least apply it as picturing the happy condition when the sunshine of God's presence is restored; when repentance is no longer called for, because the gracious summons to hearken has been heeded and obeyed; when revival is no longer sought for, it is found.

And then, the next Psalm returns to the prayer for revival. There is much to thank God for. "Lord, Thou hast been favourable unto Thy land": but there confronts us once again the earnest petition, "Turn

us, O God of our salvation, and cause Thine anger toward us to cease." This Psalm actually contains one of the few occurrences of the word "revive" in our Authorized Version (the *thought* is frequent enough)—"Wilt Thou not revive us again: that Thy people may rejoice in Thee"?

II.

In these four sacred hymns we may discern four important aspects of the subject of revival—one for each of them.

First, we are shown *the Source of Revival*.

"Give ear, O Shepherd of Israel." Thus does this noble Psalm 89 begin. It is He, and He alone, who can reverse the present condition of decadence. If He will "shine forth"; if He will "stir up His strength and come to save us," all will be well. Oh, that He would march again victoriously "before Ephraim and Benjamin and Manasseh"!

But His face is turned away from His people. He has fed them with the bread of tears. Their enemies laugh them to scorn. The vine that He brought out of Egypt, and caused to spread over all the mountains and broad spaces of the land, is trampled upon and devoured by the beasts of the field.

So we come to the threefold refrain already mentioned, and the further and similar cry, "Return we beseech Thee, O God of Hosts: look down from Heaven, and behold, and visit this vine." And surely we shall not be wrong, whatever the primary meaning, if we discern a prophetic note in the further prayer, "Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself."

It is God Himself who is the Source of revival, through His Son whom He made so strong to win the victory of redemptive love, and His Spirit who applies the fruits of that victory to His weakened and backsliding people.

"It is the mark of a revived and awakened soul," wrote the late Rev. Evan Hopkins (in *Broken Bread*), "that it begins at once to call upon God with reality and power." And again, "The beginning of such a revival is seen in the soul's desire to be quickened." Such a prayer comes at the close of this Psalm. "Quicken us, and we will call upon Thy Name." It is the very same word as that for "revive" which is used later.

"There is a sense of deadness, and a consciousness of weakness." Have we that sense, that consciousness? It is the first sign of hope. "The soul begins to cry unto God for renewed vitality and power." Yes; for He alone is the Source of these.

"So will not we go back from Thee," says the Psalmist. God grant it.

III

Next, we have *the Condition of Revival*. "Psalm 81," writes Dr. Kay, "with its exhibition of God's unchanged lovingkindness, comes in like an answer to the prayer in 80:19. It is only Israel's sin that keeps back the light of God's approval."

Repentance and obedience, no less than faith, constitute the condition of revival. "Why hast Thou then broken down her hedges"? was the bitter cry in Psalm 80. "How long wilt Thou be angry against the prayer of Thy people"? Yes, even prayer itself is vain, if there be no genuine repentance. For, as another Psalm has it, "If I regard iniquity in my heart, the Lord will not hear."

Israel need not ask, "Why"?—nor even bewail herself with the cry, "How long"? "Behold, the Lord's hand is not shortened that it cannot save," writes the Prophet Isaiah, "neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Let Israel cease her bemoaning and forsake her idols, if Israel desires revival quickening.

Is there no message for us here? In the striking missionary biography lately published, *Goforth of China*, an extract which had a profound spiritual effect upon Dr. Goforth is quoted (on pp. 178, 9) from Finney's *Lectures on Revival*. This points to the danger of an unbalanced dwelling upon the Divine sovereignty, to the neglect of appointed means. Truly, as we have seen, and as we have put first in our thoughts, revival comes from God alone—and God is sovereign. But "I fully believe," wrote Finney, "that could facts be known, it would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones" (he is referring to imaginary illustration of a farmer who would not plow, and plant, and labor, because God is sovereign).

And the appointed means in the spiritual parallel are repentance, faith, and obedience.

IV

Then comes the blessed *Fulfillment of Revival*.

Even Psalm 81 has its note of encouragement and hope. Not only does it open with praise for the initial deliverance from Egypt (we must never forget our first deliverance from darkness!) it embodies—especially according to the revised rendering—an assurance of blessing for a repentant people. "Oh, that My people would hearken unto Me, that Israel would walk in My ways! (repentance and obedience) * * I should soon subdue their enemies. * * He should feed them also with the finest

(Continued on last page)

A C. O. LOOKS AT WAR

Wendell E. Harmon

FOR more than a year now I have been calling a Civilian Public Service Camp home, not because the heart is there, but because it is where my hat hangs.

Fifteen months ago I walked off the university campus for the last time and entered into an experience which I approached with a sensation probably not unlike that experienced by Abraham of old when he was called to go out, "not knowing whithersoever he goeth." The only difference was that God called Abraham, and Uncle Sam called me. Or was it only Uncle Sam's call that I answered? Perhaps the old patriarch and I had more in common than is perceptible upon first consideration.

I entered a Civilian Public Service Camp. I chose this type of war-time service rather than shoulder a gun and march off to the fighting front with my friends and thousands of other American boys. Instead of a gun, I shoulder a shovel or mattock every week-day at 7:30 a. m. and sally forth into this great national forest to assist in preserving its wealth of natural resources.

From where I write I can look out of the window and see Old Glory—our flag, my flag—as she waves lazily in the gentle evening breeze. As I look at the beautiful old banner, I travel in thought to North Africa, Iceland, Guadalcanal, and the Aleutians where other American youth just like myself are also looking toward the same Stars and Stripes this evening and renewing their pledge that she shall ever wave "o'er the land of the free and the home of the brave."

Many folks in our country would deny me the privilege of calling the flag "my flag." I am only hiding down deep in its silken folds, they say, using it as a covering of protection but refusing to do my part in keeping it waving across a safe and free America.

While I do not condemn such individuals for their indictments, nothing could be farther from the truth. I love and appreciate my country as much as does my friend who is piloting a bomber over New Guinea, or another who is undergoing rigid military training in this country preparatory to the time when he will be sent abroad.

I love my country because she is a land of equal chance. Where else on the face of this drunken world could an Andrew Carnegie have risen from the poverty of an immigrant's hovel to become one of history's greatest philanthropists? Show me the place outside America where an Abraham Lincoln could have stepped into the highest office of the land from a log cabin in the hills. Point me, if you will, to any other land where a George Washington

Carver, Negro baby who was traded for a broken-down work-horse, could have emerged from a slave's shanty to become the foremost agricultural scientist of his generation.

I love my country because she is a land of freedom. No dictator here outlines my curriculum for me when I enroll in school; no propaganda minister here fills the newspaper I read with every variety of untruth; no emperor here forbids me to worship God according to the dictates of my own conscience; no autocrat here will slit my throat for holding opinions which may be at variance with his own.

It is to this freedom that I owe my clear conscience before my fellowmen and my God. It has been made possible for me to serve in an hour of national need in a way which does not violate those deep-seated principles to which I cling.

What are these principles? They are those God-given convictions which I feel are as unchangeable as their Giver Himself.

During times of peace, murder is considered probably the most heinous crime which can be perpetrated by a human being. God Himself authored the commandment forbidding it when he met Moses atop Mount Sinai, and that commandment has never been repealed. The Giver of Life has never yet delegated to any of his rebellious children the authority to destroy that life.

To Me To Live Is Christ

Martha Snell Nicholson

"For me to live is Christ, and to die is gain" (Phil. 1:21).

To me to live is Christ,
Yea, Christ the Living Word,
The bleeding Sacrifice,
The blessed, risen Lord.

To me to live is Christ.
Because He lives, I too
Shall live forevermore!
This is His promise true.

To me to live is Christ.
Breathe Thou to me the breath
Of life, for without Thee
My portion would be death.

To me to live is Christ;
Take Thou my hands and feet,
Fill me until I find
Thine every service sweet.

To me to live is Christ;
Lord, all my days are Thine,
I would not keep one hour,
Nor call one moment mine.

Forgotten grief and tears,
Forgotten toil and pain—
To me to live is Christ,
To me to die were gain!

And yet, during time of war, murder is considered the honorable thing to do. Killing is legalized, killers become heroes. Does the mere piece of paper, on which has been inscribed a declaration of war, change the eternal canons of God? To kill a Japanese on December 6, 1941, would have been considered an act of murder and punishable as such. But the same slaying on December 7 was noble and just and praiseworthy. At what time between Saturday and Sunday did God revoke His eternal commandment, "Thou shalt not kill?" Or when did He amend it to read, "Thou shalt not kill anyone except Japanese?" Was it exactly at midnight or was it at 2 o'clock Sunday morning, or 9 o'clock? Or was it revoked or amended at all?

It is often pointed out that this is a holy war, a struggle between Good and Evil in which we must grapple with the powers of darkness with all our might. Granted. The Christian is ever engaged in a conflict against the "wiles of the devil." Our guidebook, the Holy Word of God, even goes so far as to lay out our fighting wardrobe for us: breastplate of righteousness, girdle of truth, sword of the Spirit, shield of faith, sandals of the preparation of the gospel of peace. We war against the evil one under the blessing, protection, and promise of ultimate victory of God.

But it is inconceivable to believe that the destruction of an agent of the adversary will phase the "old serpent" himself. You may remove the worm-eaten apples from a barrel but that will not stop the little worm from going ahead and working on the good apples that are still left. Termites may have feasted on the timbers of my house until it sways with the slightest breeze, but razing the building will not destroy the termites. They will only move over to my neighbor's house and help themselves to another free feed.

The Christian is commanded to wage war against sin, but never against the sinner. Jesus Christ was the greatest foe of adultery this world has ever seen, yet he treated the adulteress with understanding and sympathy. He condemned the love of worldly gain, and still he loved the rich young ruler. He cried out against stealing, but on the cross he promised the thief a place in Paradise. We may kill the sinner with bayonet and gun, but never the sin, which can be routed only by the Sword of the Spirit.

We conscientious objectors are not popular with our fellow citizens. We do not expect to be. We are a minority standing against a surging tide of public opinion. It is not difficult for us to look at the whole problem through the eyes of those persons who have fathers, sons, cousins, brothers, or other relatives fighting on our nation's far-flung battlefronts. We can be very sympathetic and understand well why they should become bitter and intolerant toward us.

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.

Winning the Children by Personal Work

Mrs. Henry Steinbrecker

THE supreme aim of every Sunday School teacher, every children's worker and every parent should be to win the child for Christ, to bring the little ones to Jesus that He may lay His hands on them. There is no greater work than that of being a soul winner. There is no particular rule we can lay down as a sure method by which each child can be won. There are a number of ways and means we can use.

The first and greatest step to winning children is for us to show by our lives that Jesus is Lord of all! to so live that the way of salvation appears attractive. When a child sees something attractive, something he thinks is good or ideal, he will try his best to obtain that which appeals to him. May we live so that we will gain and retain the confidence of our boys and girls. As Sunday School teachers, children's workers and parents we fail in our efforts to win our children unless we first learn from the master teacher, Jesus Christ.

We also must pray for our boys and girls. We must take the burden upon ourselves personally for each child; take each child to the throne of grace, for prayer makes a way when everything else seems to fail. What can be more effective than a Sunday School teacher praying for the boys and girls in the Sunday School class? Is prayer a way of winning souls for Christ? Yes, for Jesus said "If ye ask anything in my name I will do it." Let us make it our personal work to pray for our children. As the leader of the shopmen's chorus in one of the LeTourneau plants (the great business dedicated to God), has said "For the last six months I have been foreman of a department. I began to pray that everyone of the twelve men in my department would come to know my Saviour. I am happy to say that all but one have taken the step and are rejoicing in the Lord." Praying for the children under our teaching is one way of winning them for Christ.

We should study our children, study the nature of each child. It is not only necessary for parents to understand their children, but the teacher should also be familiar with the nature of each child. How would this help us to win the children? By studying the child's nature we can often avoid making great mistakes in dealing with him. Each child has his or her own individuality. A mother said she had nine children and also nine dispositions. So to

work with the children with the aim of winning them we must study them, in their work, in their play, on the streets, in the home, while in the Sunday School class, everywhere opportunity affords.

Then after we have had personal contact with Jesus Christ we must use our best efforts to win them. How? As we said, the ways and methods vary. Some may be won by showing love and affection. A Sunday School teacher should never show partiality to those in the Sunday School class; no more than parents should show partiality in the family circle. Try showing special attention to that unruly boy. It may mean a new pair of shoes or a new dress for that little girl who cannot come to Sunday School because she hasn't the clothes to wear. But see how quickly they will respond to love. That child who seems impossible has great possibilities for Christ if won for Him. The world talks about thrills but there is no thrill in all the world that is comparable with the thrill of winning a soul for Christ. Love will do this when all else fails.

Be friendly and sociable, avoid harsh criticism and condemnation. Give words of commendation whenever possible. Notice how quickly a child is drawn to a person who smiles and speaks kindly to him.

Ten Reasons for a Family Altar

It will sweeten home life and enrich home relationship as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will send us forth to our work for the day, in school, home, office, store and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the Church.

It will honor our Father above and express our gratitude for His mercy and blessing.—CHRISTIAN DIGEST.

How quickly a child is captured by an older person who can be a child again, playing childhood's games! What makes sonny more happy than to have father play a game of ball, or sister to have mother make dolly a new dress, or build a block tower for baby? Just so the Sunday School teacher should adapt himself or herself to the class. Listen to the little stories of what has happened during the week. Take time for childish problems. Remember they are very large problems to the child. Answer their questions in the fear of God. Let not the opportunity of inculcating spiritual truth pass by. Does it pay to take time to listen to their problems, to answer their questions or show an interest in what has happened during the week? Yes, it pays many times over, for by doing so you have gone far in winning the child. It is said Thomas Payne became an infidel because he was snubbed by a Sunday School teacher. Be sympathetic. Feel with the boys and girls. In other words live with them, and then leading them to Christ will be easier.

In working with children we should not fall into a rut. Children are constantly looking for something new, something exciting. A Sunday School teacher should come before the class with a well prepared lesson, ready to keep the children interested for the period. How soon a child will become restless and lose interest when the Sunday School period is dull, with nothing new happening. Give each child little assignments for the week. One Sunday School teacher prepared a little calendar for one month. Upon this calendar each child was to mark the days he or she had done a good deed. At the end of the month each was to return the calendar. How eager the children were to have each day marked with a good deed! This Sunday School teacher won the hearts of those children for she is forever thinking of something new.

Keep your children busy or they will keep you busy. If you come to Sunday School prepared to keep your class interested during the Sunday School period you will be able to keep the children eager for Sunday to come so that they can go to Sunday School. And keeping them interested in Sunday School means a more certain way of waking their interest to spiritual teaching.

Speak to the child about his or her soul. Yes, the devil may try to convince us we cannot talk to a child about accepting Jesus as his or her personal Saviour, about the need of getting and keeping our hearts pure and white. The enemy says they cannot understand. But a child does understand. Like the little lad of three who when asked by his mother if he was responsible for certain articles lying in the yard beneath the upstairs window said, "No, I don't know how they came there." The mother knowing her boy, took the little fel-

low upon her lap, and speaking to him of the evil of deceit soon caused tears of remorse and grief to flow down the little lad's face. Soon with countenance beaming amid the tears, he said, "Yes, Mother, I threw those things out the window." Then he asked if Jesus would forgive him. He was quickly assured Jesus would forgive. Down on his knees went this wee lad of three saying, "Please, dear Jesus, make the black spot white." He was won by speaking to him about the need of his little soul. So remember the children around you in prayer. Their little souls, worth more than all the world, can be won by prayer. Live in the presence of Jesus Christ so they will be won by your attractive Christian life. Follow the example of Jesus when He loved them so much that He took them up in His arms and blessed them. Take a personal interest in each boy and girl for they will be our men and women of to-morrow.

You as Sunday School teachers of those smaller classes, you as children's workers, you as parents as you face the children—remember intellectual instruction without the Spirit is like the "blind leading the blind and both falling into the ditch." He that would lead children to the cross of Christ must first become acquainted with the Christ of Calvary. May each parent, Sunday School teacher and children's worker throughout the brotherhood be a winner of children for Christ!

(Topic given at Kansas State Sunday School Convention, at Bethel Church, April 7, 1943).

A Faithful Sunday School Teacher

H. H. Brubaker

THIS short tribute is given to Sister Robert Senseman of Mechanicsburg, Pennsylvania, one who we feel is worthy. It is also written for the encouragement of those who are now bearing the heat and burden of the Sunday School work. No doubt at times all church workers are tempted to question the worth of their service and to feel that little impression is being made. The truth of the words, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him," finds many examples in actual life to verify it.

I was a normal boy from a church home regularly attending Sunday School and Church services, but without Christ in my heart. My unconverted state had long been the concern of my parents and when I entered the Sunday School class taught by Sister Senseman she too took in this burden. The example of her devoted, godly life was an open rebuke to that class of boys. They knew she longed to see each one saved. During special revival services

at the church she spoke to the class as a whole and to each one individually about his soul's welfare. She told the class that she was praying for their conversion. It must be admitted that not much of visible results could be seen in response to those prayers for some years. However the teacher continued faithful.

During Autumn of 1918 a revival service was held in our home church at Mechanicsburg, Pa. I was under heavy conviction but refused to yield to God. My Sunday School teacher bore a heavy burden for me. She made no secret of the fact that she longed to see me saved. Her faith was to be rewarded as the events of the next paragraph will reveal.

A revival meeting conducted by the late Bishop J. R. Zook was in progress at the Messiah Bible College, during the Bible Conference of 1919. I attended these services quite regularly and was under heavy conviction. At one evening's service of the series a group of us young men who were unsaved had gathered in the corridor outside the chapel. There was considerable banter and good natured fun exchanged by the group. One, referring to the invitation period of the coming service, said to me, "Tonight, Brubaker they will get you." I most emphatically assured him that such would not be the case. But one never knows the plans and purposes of God. We had hoped to sit together as a group for the strength and mutual help we could be to each other, and wished to sit well in the back of the chapel. But just here our plans went awry, at least for me. Those going in before me filled the remaining empty seats so I was separated from the group and given a place several seats nearer the front. While the invitation was being given one of my young friends who was a sincere Christian came to speak to me about my soul. He stopped with me for sometime and then left. Sister Senseman was also in that service and noticing me she came and pleaded with me to give my heart to God. My friend renewed his pleas. There that night I made the most important decision of my life and accepted Christ as Saviour and Lord of my life. Thus were the prayers of a faithful Sunday School teacher answered.

NOTE: Several years ago, during Bish. Brubaker's previous furlough he related the foregoing experience to the writer. I was much impressed by it at the time, and during his recent furlough I requested that he put it into writing. While there were various factors which entered into Bro. Brubaker's conversion, one may well ask the question: Might the result have been different had it not been for the concern and personal effort of his S. S. teacher? Recently I had the opportunity to speak personally with Sr. Senseman regarding her work as a teacher, and she made the significant statement: "I felt that was my calling."

May we all, as workers and teachers in the S. S., be impressed anew with the importance of our work, and may this example of the fruit of the efforts of "A Faithful Sunday School Teacher" inspire each of us to greater faithfulness in the task entrusted to us. We would like to repeat the conclusion of Sr. Steinbrecker's splendid article which appears herewith: "May each parent, Sunday School teacher and children's worker throughout the brotherhood be a winner of children for Christ!"

—C. W. Boyer.

A C. O. Looks at War

(Continued from page 217)

At the time our draft number came up, we asked to be permitted to do "work of national importance." We had little idea of what that would mean, we knew not where we would be sent, but the maintenance of a clear conscience before our God and our fellowmen was worth every sacrifice. Many of us were stationed in the large national forests of our country, charged with protecting them against fire. Others were placed in agricultural areas to carry on soil erosion work. That was, and still is, for the most part, our work of national importance.

But it soon became difficult for us to feel that cutting down a dead tree in the middle of a vast forest was in any way an aid to society or to the relief of a suffering, war-blasted humanity. Then came the announcement that C. O.'s may have the opportunity to serve in various state hospitals to help relieve a serious labor shortage. Immediately the administrative offices were swamped with applications from campees anxious to do work of what they felt was far greater importance. This was followed by the announcement that a few assignees would be sent to farms to step into jobs vacated by drafted or enlisted men. Again there was a flurry of applications. This work, however, has since been curtailed. Likewise, many CPS men have expressed a keen interest in doing foreign reconstruction work during or after the war.

The position of the conscientious objector is not one for the weakling. Far easier would it have been for us to have donned the uniform and marched off with the pipings of the hometown band and the cheers of our friends still ringing in our ears. Instead we chose a path of virtual ostracism, ridicule, censure. And still, we have not assumed a martyr's complex. We are not looking for a lion's jaws into which to thrust our heads. The depth of our convictions simply demands that we continue steadfast on the course we believe to be right, regardless of the kibitzers.

We have been charged with being unpatriotic, un-American, fit only to be given the same treatment as enemy aliens. We

(Continued on last page)

Foreign Missions

Journeying Toward Rhodesia, Africa

H. H. Brubaker

Buenos Aires,
Argentina, South America

DEAR Readers of the Evangelical Visitor: We write to give a brief account of our journey thus far. Again and again during the long months of prayer and effort in seeking a way to return to Africa we were thrown back upon God and in simple faith had to take the only step possible, which was the one just ahead. And that was enough. God seldom gives guidance for more than one step at a time. We trusted that it would be true of us as it was with Abraham's servant when he said, "I being in the way, the Lord led me." (Gen. 24:27). And so it was with us. Our orders were, "Keep to your post and watch for His signals."

War conditions make travel very difficult, especially sea travel. An effort was made to secure passage for us in the middle of 1942. All possible avenues of travel were explored. Hopes of success would rise only to be dashed to the ground by some new difficulty or regulation. We early learned that it would be impossible for us to take our children with us. The effort to secure air transportation for the whole journey to Africa was fruitless owing to the demands of the war effort. Application was then made for steamship passage either directly to Africa or by any other way. At one time considerable promise was held out that a way would be secured but as the weeks drew out into months of waiting we became doubtful of even this possibility. In the meanwhile we were told to take a series of inoculations which required six weeks to complete. Finally a date was set when we were told to hold ourselves in readiness for a call to come and take passage. Sister Kauffman came East and all but the last minute things were packed. Days lengthened into weeks and still no call came. Every inquiry as to when we might be able to go was answered with, "Your names are before the proper authorities and everything possible is being done." Just after we had received some little encouragement that we may soon get away we were informed that it is with the greatest reluctance that United States Authorities grant permission for women to travel on their boats. Here another difficult decision was necessary. The Field was urging that several workers be sent including women. Should the man of the party go alone? What shall we do? We obeyed orders, we kept to our post and watched for His signals. We learned of the possibility of go-

ing by air to Buenos Aires and thence to Capetown on an Argentina boat. This offered the safest way yet heard of for sea travel as Argentina is not involved in the war and the necessary sea travel would be in the comparatively safe South Atlantic. This plan required a number of changes in our earlier arrangements. We could take but a small amount of baggage by air. A number of visas and other documents were required for travel in South America.

Through the efficient help of the Sarah Marquis Travel Service of New York the necessary arrangements were made to go by plane from Miami, Florida to Buenos Aires, Argentina. To recount the many details, the hours spent in interviews and correspondence with officials and the many other matters incident to travel under war conditions would make a long tedious story. We do wish to record here, to the praise of God, that again and again we were aided and assured by God's precious promises. We felt many times the truth of the words, "I being in the way, the Lord led me." He opened seemingly impossible doors. He granted favor to the officials we had to deal with and in so many ways indicated that we were in His will.

Because of war conditions it was necessary to maintain considerable secrecy concerning our travel arrangements. This was especially true when we were planning to travel by boat from the United States. The air journey did not require the same amount of secrecy, however it was considered wisest to keep the time of our actual departure as quiet as possible. We would have liked to share the plans with the Church and our friends in general for the benefit of intercessory prayer, but since this was not possible we did still feel we had your support and prayers as most knew that an effort was under way and knew of the plans in a general way.

So then after months of waiting, planning, and disappointment we were at last able to set a date of departure. The date set for leaving Harrisburg, Pennsylvania was March 27th. We were leaving this time as we had never left before. While we had received assurances from God that a safe journey would be vouchsafed us, it was humanly impossible not to think of the dangers of travel at this time. It was to be our first experience in air travel. We would be travelling through countries with whose language we were not familiar. We were all leaving relatives advanced in years whom we could not hope to see again on earth. Some of us were leaving fathers and mothers whom we next expect to meet in Heaven. The parents of the group left behind their two children. It is needless to write that heartache and sorrow were felt

SAFE HOME!

Sister Anna Steckley has arrived safely in California. We have no details at this writing, on a telegraph message. Without doubt the next issue of the VISITOR will have a personal message from Sr. Steckley, and from the India Mission Field.

as the last farewells were spoken. The curtain may not be further drawn from that intimate touching scene.

We appreciated the presence at the train of Bishop C. N. Hostetter, Sr., and Bishop and Sister I. W. Musser. Sister Kreider's father and brother Herbert and Brother Brubaker's brother Mervin were also at the train. We traveled by train to Miami, Fla. The day following our arrival we went to the airways offices to arrange our tickets and baggage and were told in the first instance that we would be leaving on the morrow as booked. But we were to have a disappointment. A phone message a few hours later informed us that the flight had been cancelled and that they could not tell us when we would be able to get away. We had lost our through booking and would have to wait for vacancies. The airways official was not very encouraging that we would be able to get away soon. We had earlier committed ourselves and the trip to God so we again came to Him and asked Him to go before and direct as He saw best. After two days we were informed that we should be ready to go to the airport very early the next morning and possibly there would be room for several of the party to go that day. Later in the same day word came that they had room for one and it was decided that Sister Kauffman should be the one to go. The prospect of the group being separated so early in the journey did not appeal to us. We prayed earnestly that we might all be able to go. Upon arrival at the airport we were told that Sister Kauffman was to go on the first plane and then a little later that a seat was available for Sister Kreider to go on the second plane. For some time it appeared as if Brother and Sister Brubaker would not be able to get away that day. All the while silent prayers were being offered asking that we might go as a group. The time of the plane's departure drew near and still no word concerning the remaining two of the group. We were anxiously awaiting the decision. This is how God worked it out. Just a short time before the first plane was to leave it was found that Sister Kauffman would not be able to go on the first plane but would leave on the second. Now Sisters Kauffman and Kreider were on the same plane. A few minutes later Brother and Sister Brubaker were called to the counter and informed that they had two seats available for them on the second plane. Thus the whole group were able to start out together on our first air trip. We were grateful to God for this token of His love and care for us. (To be concluded).

February at Wanezi

Esther George

FEB. 1—It has been cool today. Several teachers were here for various things. Schools began today. Bro. George returns from a business trip to Ballaballa as well as having had a meeting with the people at Filabusi yesterday to inform them that they are now granted a school for this year.

FEB. 2, 3—Some schools have reported an increase in children this year. One school, Bungwe, now has 137 children with more who want to come, but are not allowed to enter as there are now as many as two teachers can manage. Several years ago this school seemed at a stand still as about 50 children were all they could get interested in school. We trust the same increase in spiritual things has been aroused in the hearts of the parents.

FEB. 4—Bro. George visits Lufuzi school. The Dilibusu policeman made a call. We are always glad to see white faces come to the door. We had our monthly women's meeting. This year we are having Bible topics. Today one of the women said, "Our heads are getting old, but these Bible studies help us to learn again."

FEB. 5—Day of special prayer for rain. Letters were sent out to at least six schools that they too, might join us in prayer for rain. Just as we arrived home from the service it began raining. Thank God for answered prayer. The Wanezi river began flowing this evening the first for this season. Some one prayed today that the rivers might flow again.

FEB. 6—And still it rains. Oh how wonderful to see such lovely showers, as it has been very dry this season. No work could be done outside so a number of boys have gone home for the week-end.

FEB. 7—Since Carl has been ill the children and I remained at home today while Bro. George goes by cycle to Shamba for service. Mr. Coetzee, a neighbor, was in to see us this evening.

FEB. 8—A mother brought her sick child for treatment. It is much better than it was. Why she did not bring the child when it was first sick I do not know. They so often leave their sick ones until near death, or they may have met the crisis before they go for medical aid. A number of teachers were in the office for various things. They seem to know that Mfundisi will leave tomorrow so they think of many things they need just before he leaves. It is raining so easy today. These showers are the best we have had this season.

FEB. 9-19—As a family we leave for the first visit to the schools. A lovely day after our four days of showers. We spent nearly eleven days out at the schools. These were blessed days for the writer as it has been nearly two and a half years since I was able to accompany Bro. George to the schools. The natives were very pleased to see us. They cannot understand why one is unable to take one's small children on a

long trip such as this. Since gas is rationed Bro. George has made this trip by cycle, therefore, I have not been able to go. It was necessary for him to take the car this time so the children and I went along. I did so much enjoy contacting the natives again. I met the women at the schools where women's meetings had been started several years ago. I was pleased that they are carrying on so well and at the interest manifested. We contacted over 800 children during this time that we were out. There are seventeen teachers teaching in these ten schools. Kumalo, our overseer, also made his first visit to the schools at this time. He gave some very good messages which all enjoyed. There were a number who remained for prayer. Two elderly women told how burdened they were for their husbands. They once knew God, but today one has gone back to drinking, while the other one is taking another wife. Remember them in prayer.

FEB. 23—Bro. George leaves this morning for the first visit to the southern schools.

FEB. 25—Prayer meeting at noon with the Mission boys. Josiah Mlilo spoke from John 3:15-22. He stressed how necessary it is for us to have Christ as our light. Not all our Mission boys are saved. Will you join us in prayer that they may be saved?

FEB. 27, 28—The Lord has again sent us some showers. We believe the Lord has heard the prayers of His people. We have been told that many native churches have been praying for rain. At this writing we have prospects of at least a fair crop of corn. If the Lord continues to send rains through April as he has in March we shall reap a good crop. Even though the planting was almost two months late we trust and are praying that it will please the Lord to withhold the frost until the crops are matured. The natives here are very happy at the prospects for corn as it is two years since some of them have grown enough to supply them for a year.

Can God?

Anna M. Eyster

A VETERAN of mission work in Africa once said, "When you go home on your first furlough you think you will know all about the African; when you go home the second time, you realize that you know less; and the third time you feel that you know nothing at all." The longer you are in this land of "black diamonds", the more you begin to realize just a little about the powers of demons, and their influence over these people for whom Christ died.

The following story may give a little glimpse into the lives of our dear people. Is God—our God—able to deliver? Bina Rute—the mother of Rute and wife of Tom and known as Mudenda came to me in January with the following story.

"About four months ago a huge snake

came to my village one Sunday evening. I did not recognize it as a snake, neither did the others. Later in the evening when I went to close up my chickens, it coiled and raised its head at me. I became very much afraid, and so did the others. Since then it has not been seen, but in the night, about cock crowing, there has been a noise in our hut 'Nsa, nsa, nsa!' Sometimes something seems to be sucking my breath and leaves me weak and trembling, and things in the hut are disturbed. But Rute and I have heard the disturbance among the pots, but upon lighting a light we see nothing; and calling others, they also can find nothing. People say it is a ilamba and it is probably sent to kill Rute, my only child. Then what shall I do? Perhaps it is the creature which killed my other children. Then too, Rute is not growing and developing as she should; she has no appetite. Is it this thing?

"My relatives are trying to take Rute away to their village some twenty or thirty miles, saying that if I refuse to leave, there is no reason that the child should also die. I don't want Rute to leave, neither does she want to. I want her to remain in school (she is in grade 2). What shall I do? Perhaps you will take her for a while.

"Perhaps this creature has been sent to me by someone to whom I refused to sell corn, a sheep or goat. Perhaps it has been sent by a jilted suitor—there have been many. I have told them all that I am a married woman—my husband is working in Bulawayo and provides well for us. What would I gain by committing sin?"

(The ilamba is a creature of the witchdoctor. It has the tail of a snake, the body of a crocodile and the head of a person; it lives in ant hills and is fed eggs by its owner. None but the witchdoctor has seen it for it is a personal spirit of his. Sometimes this creature opens its mouth and that signifies that it is demanding the life of some near relatives).

Bina Rute and I had special prayer before she left, and Rute was with us about a month, sleeping in my cottage, going to primary school, and playing with Ruth and Robert Mann. Both the children were very fond of her. About every four or five nights Bina Rute had this same disturbance, and once when she went to another village after dark, it seemed to follow her in the grass. Rute was home an occasional night, and on one of these nights she had a dream. She dreamed that a huge snake came into the hut while they were sleeping and said, "I am the spirit of a child who is your relative who died and I have been sent to kill you. I really do not want to do this, and you leave immediately and go and live at the Mission." In her dream she arose and rushed outside. Then she remembered her mother who was still in bed, and went in to rescue her. As she entered the hut, the snake said, "Do not go around by my tail. Come around by my head." She

listened to the reptile and saved her mother. Then she awoke.

When the story first was told us, we thought of united prayer. GOD CAN. However Bro. Mann had his serious illness which took time for recovery and gaining of strength. A few weeks ago Bro. Mann, Peter our deacon, and Arthur Kutwayo went to the village for special united prayer. GOD CAN dispel the demons and give peace. "Jesus Christ the same yesterday, today and for ever."

Since then there has been peace. We do magnify the Lord—our deliverer. Rute has gone home to be with her mother.

Will you not join us in prayer for this family. May they be true to their Lord, and may this experience speak to the community.

March at Mtshabezi

F. Mabel Frey

RAIN:—The month began and ended with heavy showers. As reported previously, on March 3 we found that the Mtshabezi river had come down from the Matopo hills in flood, and had gone well over the bridge, washing out the far approach. Five and a half inches had fallen since Sunday evening. We had cloudy weather for some time after that, though no heavy rain. The grass has grown to a good height, and crops which were not flooded have done quite well. However, due to the rains starting late, many of the mealies are still comparatively small (some other crops as well), so we were very thankful indeed for the two and a half inch rain which fell at the end of the month. We trust God may see fit to send still more in April.

BICYCLE TOURS:—The approach to the bridge having been washed out, we had to resort to the old crossing when going by car or cart, and, depending on how high the water is, one cannot cross at all by car. However, if walking, we can go across the bridge proper, climb down by ladder, and walk across to dry land. This is what Bro. Hershey did on his last two kraal school tours. Instead of going by car, he with two native boys, all on bicycles, made two ten day trips during March. They carried their bicycles down the ladder. They had to carry them across some of the other rivers which crossed their way on their trips also.

REVIVAL MEETINGS:—During our week's revival meetings this month, our native overseer, Dube, was the evangelist. He gave very heart-searching messages, sometimes with tears in his eyes, as he dared in the name of the Lord to point out some of the very sins which are slyly creeping in amongst our people. We thank God for the response which was made, but we trust God to still water the seed sown and make it bring forth more fruit. May God bless and continue to use Dube. He is not well, but still keeps going—he is the type of man who wears out, rather than rusting out.

SAD NEWS:—Our hearts were saddened when word was received March 30 that our dear Bro. Stump has passed on. The church has indeed sustained a great loss. Our prayer is that God may raise up others to stand in the large gap which he has left. Also, our sympathy goes out to his immediate family.

Continue to pray for us. We know prayer changes things. We have found it this month. Praise God!

"My People Are Dying!"

THE church bell rang. It was time for service. The building was filled with boys and girls. I noticed a man sitting in the "amen corner." He was a small man with a black beard. His feet were moving and then his hands as if he were a bit nervous, eager for something. His head was bowed, his eyes shut, now his fingers were going up and down as some folk do when on a strain, or deep in thought.

As our evangelist was announced this small man rose, went to the pulpit. Yes, he was small, wore a kakhi shirt, coat and trousers, cuffs frayed, collar worn, lining torn, (I noticed a pencil hanging half way out when he put up his arms), but clean and as tidy as could be under these circumstances. Barefooted, his toes spread out, pointing to the congregation. He smiled showing nice white teeth, set between his red lips and black beard.

He started to preach and I thought, Yes, small but mighty.

I can still hear ringing in my ears over and over again his words. Face showing deep concern, chin set, his small black eyes piercing as he faced us all "My people are dying," he called. "My people are dying." "My people are dying!" he paused. "They are dying, they are surpassed, they are weak, they know not the way. Some of them have not heard. They are dying. They are dying. Time is passing, they are dying.

"What are you doing about it? What are you students doing to help our dying people? They are dying. What is Matopo doing to help our dying people? Every day they are dying. God came to save them. The living God came to save them, but they are dying."

In the morning when I wake up I can still hear Kumalo saying, calling, crying out, "My people are dying!" He preached this sermon some time ago, but when preparing the noon day meal I still hear, "My people are dying." When going to teach a class or have a service for the girls or women, I still hear "My people are dying" and the question always follows, "What are you doing about it?"

Pray for us as missionaries, the Native leaders, the teachers and all these dying people.

Yours for the living souls,
Mary Eshelman.

Getting Along Well With Others

E. E. Shelhamer

"Let every one of us please his neighbors for his good."

THERE are not many people of whom it could be said, "He is easy to get along with." A few simple rules might be helpful.

1. Avoid contradictions.
2. Don't insist on having your own way.
3. Watch for places where you can praise others, especially those who are a trial to you.
4. Don't argue with a loud talker. You could not convince him in a thousand years.
5. Suffer wrong rather than fight your own battles.
6. Never allow differences of opinion to become *personal*.
7. Be big enough to concede that there is some truth on the other side.
8. Take reproof well. This will generally disarm the other party. "A soft answer turneth away wrath, but grievous words stir up anger."
9. Don't meddle! "He that passeth by, and meddeth with strife belonging not to him, is like one that taketh a dog by the ears"—he is likely to be bitten.

The Sailor on Life's Voyage

HO, THERE! creature of God, immortal spirit, whither art thou bound? Heard I the answer aright? Was it, "I don't know?"

Not know where you are bound? Heard you ever such an answer to this question before? Should you hear such an answer from an earthly vessel, would you not conclude its crew to be either drunk or mad? And would you not expect soon to hear of its loss?

Not know where you are bound? And have you then for so many years been beating about in the fogs of ignorance and uncertainty, with no port in view, the sport of storms and currents? Driven hither and thither as the winds change, without any hope of ever making a harbor, and liable every moment to strike upon a lee shore?

Not know where you are bound? Alas, then I fear you are bound to the Gulf of Perdition, and that you will be driven on the rocks of Despair, which are now right ahead of you, and which sooner or later bring up all who know not where they are bound and who care not what course they steer.

If I have taken my observation correctly, you are in the Lee Current, which sets directly into a gulf where you will find no bottom with a thousand fathoms of line. Not know where you are bound! You must then be in distress. You have either unshipped your rudder, or you have no compass, chart or quadrant on board, nor any Pilot who can carry you into the port of Heaven.—EDWARD PAYSON.

THE BLESSING OF CHILDREN IN THE HOME

Mrs. Ohmer U. Herr

ARE children a blessing in the home? In this group I think it is a foregone conclusion that they are. Among some classes of people they are not regarded as such and in those cases perhaps they are not a blessing. But it is not the children's fault. This line cannot be drawn between Christians and sinners. Many sinners love and appreciate children and I am sure all Christians do. Sometimes hard old drunkards come to love little children tenderly after they are converted.

You never know the story until you hear the other side so we will take the other side first.

A man and his wife begin life together. One dozen eggs makes them one half dozen meals of one egg apiece. One dime buys them each an ice cream cone. They need from two to four pairs of shoes between them each year and all the sewing done can be placed on their own backs. When they clean the house it stays clean, and things are nice and *quiet*. There are usually no heartaches but their own, and they have what they want and do as they please. More things could be added to this list.

But it is quite different if there are children—one, two, three, or perhaps four. One dozen eggs makes only two meals of one egg apiece. It takes thirty cents to make the cones go around, to say nothing of the extra call for them. Other food and everything else, is in the same proportion. Then it takes more like twelve pairs of shoes each year and the sewing is spread out to include all. They are always cleaning; but Junior forgets to take off his rubbers and Mary forgets to put them on; Johnny found a bird's nest and must show the family; Sue had such a fine time rolling and playing in the straw and comes in all aglow, drawing off her togs in the middle of the house scattering the straw everywhere and temporarily(?) lets them slide to the floor, rushing over to the finger-printed window to see an airplane that is flying low. And so things never look too clean and tidy, with all the effort expended in cleaning.

Junior and Mary get into a dispute about whether the North or South pole is the coldest, and they get Sue and Johnny into it. They happen to put their books away but some one can't find his pajamas, which he knows he hung in the wardrobe this morning. Father is doing some very important studying but being no longer able to concentrate, has to come out to see what it is all about. Mother's head and heart ache because Mary is fretting about missing her first word in spelling; Sue bumped her head and Junior is all upset

because his friends failed to show up at the expected time. And so the heartaches and confusion accumulate.

So it seems apparent and obvious that children make life hard. Those who do not love children probably stop here.

But the Lord says "Children are an heritage of the Lord" so that, after all, must be the right side of the question.

This is wonderful that the Lord has allowed us to help Him create souls that will live forever. The responsibility resulting from this is so great, I cannot find the bottom. Whether that soul is saved or lost is largely in our own hands. This privilege of helping God to create a soul, and then helping that soul to find God, is the first and great blessing children are to us. Doesn't this much more than cover already the few little inconveniences they cause? Do you say "Well, we can help God by doing missionary work?" Sure! and we should; but let me ask you who are farmers or are near farmers, which is the fruitful soil—virgin new ground, or worn out soil, especially if it has been abused? The old sinner is worn out abused soil. Ours is the very first opportunity when the heart is plastic, when a little impression goes a long way.

Then comes a whole list of things show-

The Beautiful Smile of My Saviour

C. R. Stump

OH, the beautiful smile of my Saviour
Brought down from heaven to earth!
Oh, the beautiful smile of my Saviour
He gave in the hour of New Birth!

Oh, the beautiful smile of my Saviour
Is waiting each one to give!
Oh, the wonderful gift of my Saviour
Accept it, dear ones, and live!

Oh, the beautiful smile of my Saviour,
And the matchless tender voice!
Oh, the peace and joy He gave me
When I made Him my eternal choice!

Oh, the beautiful smile of my Saviour,
How it keeps me happy each day!
Oh, the abiding smile of the Saviour
Is lightening the Jerusalem Way!

CHORUS

Oh, the beautiful, beautiful smile of my Saviour,
Oh, the wonderful smile of my Lord!
Only the loving heart of the Saviour
Could speak that life-giving word!

ing how children are a blessing in the home. They help us to keep our minds off ourselves; keep us from getting selfish; challenge us; bring us sunshine. How we love the birds' song, and how like that are children's voices in the home.

How much more worthwhile are the blessings of life, the glorious sunset, the towering mountain, or the dashing Niagara if children can share them with us. That great lesson which you have learned—how the value of it doubles and triples if you have your children to benefit with you. They help us see our mistakes even down to grammar. Through exercise, they teach us to judge matters. They bring a second youth to us, help us to keep up to date and in touch with the young people, help us keep our education going, and an endless number of other things.

Often they bring a little humor to our lives. This morning a four-year-old boy said to his mother, "Tell father to take where they're 'Bringing in the Cheese'—I don't understand that." He was also trying to talk to his mother while she was preparing this talk. His mother said to him—"Please don't bother me, I must get my little talk ready." "Get your little dog ready?" he said in surprise, "I didn't know you had a little dog."

Those loving arms around our necks—what could take their place?

My children began to be a blessing to me about twenty-five or twenty-seven or eight years ago, when I read the saying "Begin to train a child twenty years before he is born." Many were the times when I would have chosen a more unworthy path, if it were not for the consciousness that my children would suffer. Much that I endeavored to build into my life, poor as it is, was for the benefit of my children that were to be born some day I hoped.

How sweet does everything become to us through the eyes of the children: The discarded old birds' nests, the early wild flowers, the fragrant lilies, the songs they love, and even the beautiful grass that presses their tender feet.

Finally, just as a rich man may not hate to leave his riches if he has a loved son to leave it to, so a great man's accumulation of riches of character does not die if it has been transmitted and taught to his children. So in that way again a child is able to be a blessing by carrying on the work we love.

It should be remembered that there are other mother and father hearts unselfish and true, who have not chosen a selfish course in life though not parents literally. These should not be put in a class with those who do not love children.

(This was given as a topic in Young People's Meeting recently. It was requested for publication.—Ed.)

God knows how to preserve His Church, even in the confusion of Babylon and the flame of the fiery furnace.—Calvin.

A C. O. Looks at War

(Continued from page 219)

are *not* unpatriotic but we cannot allow patriotism to become to us a religion at whose shrine we bow under the emotional stimulus of the day. We feel that the words of our Master, "Love your enemies," come as clearly through the clouds of war as through the blue skies of peace. We contend that the human soul, whether it be housed in a temple of red, yellow, black, or white is worth as much in the sight of God now as it was when nominal peace was present in the world.

War may change many things, but it can never alter the laws of God, which are eternal.

Four Revival Psalms

(Continued from page 216)

of the wheat: and with honey out of the rock should I satisfy thee."

The day of grace is with us: the door of mercy and of hope stands open wide as ever. How immeasurable are the love and the patience of our God!

And then we turn to that glorious Psalm 84, applying it as we have already explained, as the utterance of a revived soul. It is one of those Old Testament declarations of thirst for God and delight in God that makes us New Testament people blush with shame for our lack of desire, and our engrossment in things that are seen and temporal. "Blessed are they that dwell in Thy House: they will be still praising Thee. * * Blessed is the man whose strength is in Thee. * * They go from strength to strength, every one of them in Zion appeareth before God. O Lord God of Hosts, hear my prayer: give ear, O God of Jacob * *. For the Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee."

V

Finally, comes the *Call to Continuance*. "So will not we go back from Thee," was the fervid resolve in Psalm 80. "Let them not turn again to folly," comes the solemn reminder in Psalm 85.

And it is accompanied by plenteous encouragement and glorious redemptive assurances. God has been merciful: there is much to thank Him for. Yet there is consciousness of imperfection, of failure, of deadness. There is lack of joy; there is trouble. "Turn us, O God of our salvation"—so we come back to the old prayer in our recurring moments of need. "Wilt Thou be angry with us for ever"? "Wilt Thou not revive us again: that Thy people may rejoice in Thee"?

"I will hear what God the Lord will speak: for He will speak peace unto His

people, and to His saints: but let them not turn again to folly."

How suggestive is the threefold "turn" in this Psalm! "Thou hast turned Thyself from the fierceness of Thine anger." "Turn us, O God of our salvation." "Let them not turn again to folly."

But "His salvation is nigh them that fear Him." Here comes the blessed foreshadowing of redeeming grace, through Him in whom "mercy and truth are met together; righteousness and peace have kissed each other." Verily, in Him, perfect God and perfect Man, perfect Reconciler and Redeemer, Heaven and earth were joined, and the gulf between them bridged—as it were, "truth springing out of the earth," and "righteousness looking down from Heaven." Surely that is no far-fetched application of the beautiful words of this Psalm 85.

Dr. Kay divides its verses under three headings—grateful faith, penitent intercession, joyful hope. There is need for warning—only too much need: "let them not turn again to folly." But hope comes last

and best; hope that follows the recollections of grateful faith and the reassurance of truly penitent intercession. "Yea, the Lord shall give that which is good; and our land shall yield her increase." As we have it a little earlier—"that glory may dwell in our land." That is the purpose of "His salvation," which is "nigh them that fear Him": let it be *His* glory not ours. And then, continued obedience, by His grace—"righteousness shall go before Him," making "*His steps*" a "*way to walk in*."

Here, if anywhere, is something for our need, as we have followed the idea of revival through these four Psalms. Is it *continuance* in revived life that we lack? Let the look be continually upward to Him, as by His grace we are "set * * in the way of His steps."—*The Christian* (London).

Are you staying home from church because there are hypocrites in it? Let me bring you good news; you need not deprive yourself of this privilege any longer, for there is always room for one more.

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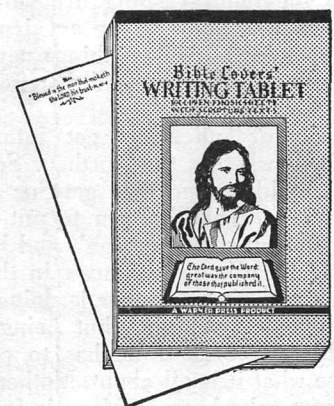
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