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Jesse W. Hoover

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## LILAC TIME

Agnes Hisey Olsen

*Lilacs in the lanes,  
Blooming by the wayside,  
In the cool spring rains;  
Whereso'er old folk abide,  
Lilacs in the lane!*

*Lilacs at the gate,  
Purple in May weather,  
Quiet tales relate,  
Of the old folk who dwelt there,  
Lilacs at the gate!*

*Lilacs by the door,  
Arch the sunny pathway,  
Scent the garden o'er;  
Where the kindly old folk stay,  
Lilacs by the door!*

*Lilacs in the sod,  
Seems to grace it greener,  
Where their feet have trod;  
Old folk, some as yesteryear,  
Lilacs in the sod!*

*Lilacs near the well,  
Fragrant lilac bushes,  
In a lonesome spell—  
The old folk gone to heaven's caress,  
Lilacs by the well!*

Detroit, Mich.



## Fundamentals

### Dangers That Threaten the Church

Leah Dohner

"WE wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our greatest dangers are not in the bold onslaughts of evil, such as evolution and communism. When the Devil comes in these forms, as a roaring lion, we boldly face him with our swords unsheathed. The danger comes when, as an angel of light, he comes with soft tread and stealthily injects his poison.

The first danger we wish to speak of, I feel is paramount above all others. If we steer clear of this one, we will have little trouble with any of the others. This one is indefiniteness in the teaching of holiness. I see a trend toward the modern stressing of "consecration" rather than "death" to carnality. Consecration is not death. It has a part in it but does not go far enough to bring results that will enable one to live a life of holiness—dead to self and the world. As our ministers must be clear in their teaching, so we as lay members must be definite in our testimonies. It was the definite testimonies that made me hungry for the experience as much as the ministry of the Word. They came as actual illustrations or demonstrations of what the ministers were preaching about. Hand in hand with clear teaching and definite testimonies must go definite altar work. What will avail if after a heart is made to seek the experience, he is not led into that which his soul longs for? But the easy way of "consecration" and then "take it by faith" will not lead to the desired results of victorious living. The death route is more difficult to follow, may take longer hours holding onto God and laboring in prayer but it is the only way to keep our Church from going onto the rocks of worldliness, indifference and defeat.

The second danger I see looming ahead is that of depending upon our education and native ability, rather than on the anointing of the Spirit. Education is good. We need it to be able to meet the world and influence men. But as a substitute for spirituality, it will fail. The educated preacher needs to spend time on his knees as well as the uneducated one.

I fear the teaching of eternal security is influencing our thinking more than we realize or want to acknowledge. We contact this teaching so much through literature—magazines, books, and commentaries—and the radio, that we are imbibing its influence more than we think. We say we do not be-

lieve in it and yet we live as though we did. Somewhere we fail to walk in the light. This brings powerlessness. But we don't want to admit it, so keep on testifying to victory. I call this living eternal security.

The radio has been a blessing to us in some ways but at the same time can be a menace. While it has brought the gospel into homes that had been untouched before, it is also bringing much of the world into our homes as well. To turn the radio on and leave it run indefinitely fills the air with trash and litters our thoughts with that which cheapens. Contrast that atmosphere with God's injunction to the Children of Israel in Deut. 6:6, 7 or Paul's injunction to think on the things that are true, honest, just, lovely, of good report, virtuous or praiseworthy. That description hardly fits the present day radio program. Too much radio saps spirituality.

Our Church has been ready to take a hand in the urgent field of relief work. This is a wonderful opportunity for Christian testimony, unparalleled in history. But I can therein see a danger lurking. This type of work has its appeal to the unspiritual. The call is going out to our youth. Will it supplant our mission work? It can be a means of enlarging our missionary field. On the other hand it may drain the supply for forthcoming workers for our other fields. I believe Jesus would say of this, "This ought ye to do and not leave the other undone." Let us as a Church guard against God's second best in our witness.

Further, in this relief program, we are closely associated with workers from other denominations who do not teach holiness. Will workers feel outnumbered and for the sake of harmony soft-pedal their teaching? Rather, we should hold the standard high, so that when the tests come, as they will, we can show them the better way. If our workers have the real experience of holiness, I believe this will be the case. But if our workers are unsettled, I fear the outcome.

Thus far, the dangers dealt with have had to do with our spirituality and maintaining our standard of holiness. If we hold this ground, the following dangers will be eliminated. But if we let down here, then there will also be a letting down on our standard of separation. We will drift into worldliness and formality. This will first be seen in individuals and then in local church groups. To speak more plainly, coverings will get smaller and smaller, bonnets become more and more like hats and dresses cut on more fashionable lines (short and form fitting though they may still be graced (?) with a cape.) This is what happened in some denominations that

have since lost all their marks of separation. With the brethren, first the clerical collar will be substituted by the ordinary suit and later will follow the tie. Concerning the covering, I once heard a converted lady from the Orient speak in a sister church. During a question and answer period the question of the prayer covering was brought in. She said that in the Orient where the Bible was written, women really covered their heads. That which some churches wear in this country, she said, are not coverings. They don't cover the head. (I've heard them called knot coverings.) If we change the pattern of our coverings we should make them larger rather than smaller. The dresses are made to look as much like the prevailing styles as possible and yet conform to the church regulation, with a cape. How must this look in God's sight? Isn't this trying to serve God and the mammon of fashion at the same time? The world thinks of the motive back of the fashionable cuts more than we may be aware. I work among a group of worldly people. I hear the girls teasing the men about looking at the girls' legs as they go down the street. They recognize there is an attraction there. Sisters, are they watching our legs too?

Each one must have definite convictions of his own on these lines. Church regulations will not suffice. I know a sister in our church who said she did not want to wear her covering down town because when people asked her why she wears it she could not tell them. And that sister was raised in the Church. Her father is a Brethren in Christ minister. What is wrong there? Is it with the ministers of that congregation in failing to teach it clearly and definitely? Is it in the home where the standard was not upheld? Or is it a case of the individual not having settled convictions of her own? I fear it is a combination of all three plus, perhaps, unwillingness in the heart. There again, a definite experience of heart holiness would go a long way in settling that girl in her convictions. Legislation without personal convictions will only bring rebellion.

The vital need and unique position of our Church in the world is its distinctive combination of the teaching of holiness and separation from the world. If we let down on either one we may as well merge with other larger church bodies, either with a holiness church that has no distinct line of separation, or with a church that is separated but has no teaching of holiness. Let us maintain our testimony of both teaching and living according to our standards of holiness and separation.—*Adapted from a topic discussed at the Ohio-Kentucky Joint Council.*

"I will place no value on anything I have or may possess except in relation to the Kingdom of Christ."—*Livingstone*

# Editorial

## Growth

SPRING is in the air. Throughout the North Temperate Zone life is beginning to surge anew into the fibers of grass and shrub and tree. Buds are swelling and the delicate green denotes new growth as the end of winter's long sleep draws on. There is always a new spirit of optimism and vigor also among the inhabitants of the country with the return of spring. All nature seems to take a new lease on life.

The springtime is the time of growth. Tender, succulent shoots spring so rapidly that the old proverb observes "you can almost see them grow." As the hot, dry days of midsummer and the lengthening, chilly nights of autumn replace the balmy, invigorating days and nights of spring, growth becomes slower. Growth that has been produced hardens, solidifies, prepares for the storms of a winter's long night.

Growth, however, is a necessary requisite of life. When anything ceases to grow it then ceases to live. Growth may be at a minimum, even unobservable temporarily. But if the process of growth is entirely eliminated life ceases. Life and growth are so inextricably twined together that they are almost synonymous. For where there is growth there is unquestionably some kind of life. And conversely where there is life there is growth.

What is true in natural creation is true also in the spiritual realm. The restoration of spiritual life where death had reigned because of sin is a crowning miracle of the great Creator. It is no less a miracle than was the original Creation as recorded in Genesis. It is the wonder of wonders. It is not strange that Nicodemus did not understand Jesus on that eventful night. Only a major miracle could suffice to produce life instead of death.

But the new birth is just the beginning. If there has been a genuine birth, and new life has come to the soul, it will be evidenced by the normal activities of life, particularly characterized by growth. The springtime of spiritual life is also the time of most rapid spiritual growth. One can literally see some of these "new born babes" grow in grace. It is thrilling, heart-warming to watch the spiritual development of those newly come into newness of life. And so long as a healthy state spiritually is maintained, a wholesome growth will be manifested.

Sooner or later, however, certain hindrances to further wholesome, normal growth will be discovered in the innate carnality, the proud flesh of the soul. This must be dealt with before growth can further progress. Abundant provision has been made for this contingency also. The Divine Husbandman has a pruning knife which is sharper than a scalpel or a two-edged

sword. He alone can perform the infinitely delicate operation which removes the malignant tumor and releases the streams of spiritual vigor into their normal channels. Then growth should be even more rapid than in the beginning.

But sad to say, so often those who profess to have received the pruning, the crucifixion, the purging are less inclined to growth than those who have not. One must inevitably conclude that there has been a slip in the operation somewhere. For where there is life there is growth. And where life is "more abundant" growth should and must be commensurately more and more. Retarded growth is evidence of subnormal life. Something has choked the normal processes. Lack of growth is a sign that life has ebbed away. But praise God there is the gracious provision for such a vigorous, growing life that even down to old age there will be a constant increase in fruitfulness.

What is true of individuals is also true of organizations. If an organization is also a spiritual organism there will be growth. It is interesting to watch the rapid progress of new organizations. But there is something far more important than physical growth in a religious group. If there is not concomitant spiritual growth, any numerical increase may be an indication, rather of abnormal, malignant tumors.

Our own Brotherhood has had one of the most unusual records of any church in recent centuries. We espoused the doctrine of the deeper life, of heart purity, of sanctification of the Spirit, long after our founding. And after some of the unwholesome excesses of the initiating of this blessed doctrine into our midst, when the Holy Spirit had an opportunity to perform His holy work without hindrance the resultant growth in many respects was truly amazing.

But the Brotherhood stands again at the crossroads. Are we growing? We are not thinking primarily of numbers, although it does seem clear that if there is a good, healthy condition there should be some good, solid growth in this respect also. But our chief concern is as to whether we are growing spiritually.

Has our piety deepened? Has our understanding and appreciation of the Word shown progress? Has our depth of devotion increased? Has our loyalty and consecration to the cause been strengthened? Are volunteers responding to the urgent calls more readily? Is our missionary vision broadening? Is our unflinching adherence to the principles which we profess more enduring than in by-gone days?

How does our status check? There are unmistakable evidences of deterioration in relation to real spiritual vitality. The

Church is in urgent need of a revival—a Church-wide, heaven-sent, Spirit-directed, sin-slaying, compromise-crucifying, backslider-healing, conviction-fostering, principles-promoting, unity-urging, heart-purifying, growth-spurring, all-consuming, Holy Ghost revival. Unless we pray down and pay the price for such a revival, it is not far to the brush-heap. May God grant that a gracious revival may come and that right speedily.

J. W. H.

## Redeeming the Time

B. M. Books

SOME old people are young and some young people are old is quite true in life. Just because a middle aged person is 40 or just past is no more sign of uselessness than to think of a young person being useful because of his youth.

This may be contrary to common opinion. Yet in spite of prevailing opinion, I believe a middle aged person is more nearly fitted to pioneer for God in new localities in our land than a young person just out of school or seminary. Here is my reason.

For a sanctified person of 40 or more having been diligent in life, enjoys the benefits of accumulated earthly resources. These render him not wholly dependent upon the church for financial support. He also has such practical experience in church administration that not only suits for new ventures but provides him with sober judgment in the direction of material and spiritual projects.

There are places where new church communities could be built with a few families as a nucleus. Where there is a nucleus of a few stable families the community is soon responsive. The gospel in its saving power is still attractive and winsome. God, I believe, is still calling as He did to Abraham, where souls live within hearing distance.

To trust God, when He calls, for such a move is indeed a challenge to the consecrated, wide awake and industrious. Where are those who speak so eloquently about mission work, in conventions and conferences yet cling tenaciously to their earthly ties until their time is well spent?

Perhaps this brief statement may be cause to open a closed question of God's call to you. It pays to follow Him.

Grants Pass, Oregon.

Life eternal is to know that God is love, and that nothing can separate those who love. In recognizing this truth, death loses its reality.—Emily V. Hammond.

"Thy Word have I hid in mine heart, that I might not sin against thee."

—Ps. 119:11

# Perfecting Holiness

## Concerning Our Feelings

Mrs. Fannie Erb

AS A RACE of human beings, it is strange the great amount of attention we pay to our feelings, and the great amount of influence they exercise over our moods, actions and words. If we feel light and cheerful, our words and actions will be light and cheerful; but if we feel depressed and gloomy, it will show in our deportment generally.

Of course there is such a thing as self-control to some extent. We all have to practice that to some degree, for murder is only committed when the feeling of revenge, or hatred, has gotten control. But one can set a whole day out of gear, by just giving way to impatient feelings, and saying unkind and hasty words, just because one's feelings were not up to par.

Now if circumstances were all that influenced our feelings, we could control them, or ignore them to a great degree. Success seems to inflate them, but failure works the opposite; and the physical condition of our bodies has very much to do with our feelings. But above all this, the great Enemy of all mankind must be taken into consideration, for in the area of our feelings is his main ground of operations, for both saint and sinner. No one would ever commit suicide if the devil did not drive him to despair, by depressing his feelings until he gives up all hope.

But there are a few things that most people will not allow their feelings to dominate. One is their job. Many folks will continue to hold their job even though they feel sick, until they cannot go any more. Then in the matter of one's children, how many mothers, will put all feelings of weariness aside, to wait upon and minister to their children's needs? And how many fathers would get the car out, and go to the bedside of a sick child, when they would not think of risking a trip to the church in such a storm, or if they felt indisposed? But a man who will go to his job with a raging headache, or to a sick child on a stormy night, but who will stay away from church just because he feels too tired to go or thinks the weather too stormy, says very plainly that he is "not on the altar for sacrifice or service." He is allowing earthly interests to get between him and God. He will never make it through to the skies, unless he repents and puts God first in all things.

Now all feelings cannot be put aside or ignored. When meal time comes and we don't feel hungry, we know something is wrong. When there are feelings of thirst, fatigue, sleepiness or pain which call for attention. But feelings of revenge, hatred,

jealousy, and pride, which the devil brings to the surface (for they are in the heart of every sinner) must be regarded as wrong, and can only be indulged in with danger and harm.

Feelings can also be hurt. Not only can a dark, gloomy day put a damper on one's feelings, but a sharp, unkind tongue can cut deep into one's feelings, and hurt as though one had a dagger thrust into his heart. Feelings are such a vital part of one's nature, that it is no wonder God takes so much pains to discipline us in regard to them. God is so great, wise and all-powerful, that He is Lord of all circumstances and causes, and for that reason He wants us to live a life of faith in Him alone, not depending on feelings, folks, or earthly interests.

To be governed by our feelings spiritually is to court defeat. When we were first saved, God permitted us to have much joy and peace in believing. There were temptations and trials to be sure, but also so much of the grace of God that the soul was carried forward by leaps and bounds. But soon carnality began to manifest itself and the fight was on until the soul tired of the continual warfare. If rightly taught one will flee to Jesus the second time, consecrating his all to God, and God will sanctify him wholly. Now he is really on the mountain-top; now he feels as though nothing would ever hinder him again. His soul filled with ecstasy, he basks in the smile of his Saviour's face. But this would be his undoing, if it continued indefinitely. People can make an idol of their good feelings. Some have victory if they feel good, but as soon as the ecstasy subsides they are down in the dumps. This is not pleasing to God. In the first place it is pure selfishness; wanting blessings to consume upon their lusts, so they can feel good. (James 4:3). Then it is not faith, without which we cannot please God. For when we are depending on good feelings, we are not depending on God. How glad we should be (and we will see it when we once are fortunate enough to get to Heaven) that God does not want us to pin our faith to our feelings; for they can deceive us, are many times fickle, and the devil uses them to down us if possible. But God wants us to trust Him in the dark as well as in the light. He wants us to know and believe His Word when He says that He will never leave nor forsake us, that "All things work together for our good," if we obey and trust Him.

So God is determined to wean us from our feelings, from folks, and from this old world, its fashions, and interests. He takes us step by step. But He works only as we are willing. The moment we hesitate, shrink back and complain, He withdraws and great

is the soul's loss. But the soul that really loves God, that has really died out to the carnal-self, and wants God's will above all else, will hold steady, and trusting the "Arm that never fails" will go through with God. Jesus said "He that endures to the end shall be saved." When Jesus speaks of enduring, there is really something to endure. The Christian life is anything but a picnic affair. The only soul who will ever gain Heaven is the one who considers Heaven cheap at any price. The one who caters to self, who wants an easy way, who tries to travel the way of the world and the narrow way at the same time, will never make it through. God's grace is so wonderful, so all sufficient, that the only way it can be truly appraised rightly, is to put it through the lion's den, into the furnace, on the wheel, in the blackest of faith tests, in the fiery trial as, "tho some strange thing happened." And it will come out victorious in holy triumph! Do you draw back, and say it is impossible? Ah! millions have already proved it possible, and millions are proving it true today. You do not have to be burned at a stake, or tortured on a wheel. Just walk with God, just let Him have His way, and He may allow the Enemy to bring such pressure, such inner crucifixion, such suffering, such hellish blackness, that the soul will be tried to the utmost. But faith will hold, if the will is held inviolate to suffer all God sees is necessary. God will bring him thru gloriously. Praise His precious Name! —Hubbard, Ore.

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"The highest kind of power, the supreme source of satisfaction, better than money or temporal authority, is the power to do good. My enemies say that I have used my power to do much evil, and I am content to leave this charge as a matter of opinion. But this I know, that the power to do good and the exercise of that power are in their essence the highest of all realities and bring in their train the most enduring pleasure. The evangelist is the man who has the greatest capacity for doing good, and, therefore, if I were in a position to influence the life of a sincere young man today, I would say to him, 'Rather choose to be an evangelist, than a Cabinet minister or a millionaire.' When I was a young man, I pitied my father for being a poor man and humble preacher of the Word. Now that I am older, I envy his life and career."

—The Temple Evangelist.

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"I thirst, I faint, I die to prove  
The greatness of redeeming love—  
The Love of Christ to me"—

—Charles Wesley.

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The happiness of your life depends upon the quality of your thoughts.

—Marcus Aurelius.

# The Place of Prayer

## The Power of Accumulative Prayer

A. B. Simpson gives a wonderful example of the power of accumulative prayer, in the Alliance Weekly.

The writer saw a very striking illustration of this in the city of Rangoon. Here the largest and finest bell in the East is the peculiar pride of the great Buddhist Temple, Shwee-da-gone.

This bell had been sunk in the river during one of the Anglo-Burman wars, and unavailing efforts had been made by various engineers to raise it. At last a clever native priest asked permission to make the attempt on the condition that the bell be given to his temple. He then had his assistants gather an immense number of bamboo rods. These hollow, light rods can scarcely be kept from floating on the water. These bamboo rods were taken down one by one by divers, and fastened to the bell at the bottom of the river. After many thousands of them had been securely fastened, it was noticed that the bell began to move: and when the last bamboo rod had been added, the buoyance of the *accumulated rods* was so great that they actually lifted the enormous mass of bronze from the silt and mire of the river bottom, and bore it to the surface of the stream.

So faith can lift the heaviest burdens and the highest mountains. *Every whisper of believing prayer is like one of the little bamboo rods.* For a time they seem to be in vain, but there comes a last breath of believing supplication, and lo, the walls of Jericho fall, the mountain becomes a plain, the host of Amalek is defeated. It is the hand upon the throne.

We have a scriptural right to take this bold position.

*First*—We have His promises: "With God all things are possible;" "All things are possible to him that believeth." "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?"—Jeremiah 32:27.

He is raised up far above all things, "the head over all things to the Church"; "the head of all principality and power." Angels and principalities and powers are subject unto Him. The Father hears Him always. His one business is to represent us and secure for us all the purchased rights of His Atonement.

*Second*—We have His intercession. "He ever liveth to make intercession for us." He has been appointed by the Father for one purpose, that of acting as our Mediator and channel of all needed blessings.

*Finally*—We are identified with Him. He is our head, and we are His body. He is our representative and we are entitled to

His representation. He has given us His Name; and "whatsoever we shall ask in prayer, believing we shall receive." Surely this constitutes our redemption rights and gives us authority to lay our hands on the throne, and claim what He has so freely given.

Dear Christian friend, will you join with us in intercessory prayer for a Heaven sent revival? We believe that you with others, in united prayer, can bring such a revival about; for that is the way a revival is started. Like the accumulation of many bamboo rods raised a tremendous weight from the bottom of a river, just so will the accumulated prayers of many believing Christians finally rend the heavens and bring down a great revival from Heaven over our beloved country. Will you enlist one or more friends to join with you at stated periods for believing prayer for Holy Ghost revival? How we would like the youth of our land to join in this mighty barrage of prayer for revival. We predict that our youth will have a major part in the great spiritual awakening, now imminent.

"Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.—*Pilgrim Tract Society.*

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## Prayer Program

FRAGRANCE

E. J. Exley

*"They say that once a piece of common clay*

*Such fragrance breathed as from a garden blows:*

*'My secret is but this,' they heard it say—*  
*'I have been near the rose!'*

*"And those there are who bear along with them*

*The power with thoughts of Christ men's hearts to stir;*

*For having knelt to kiss his garment's hem,*

*"So grant, I pray thee, Lord, that by thy grace,*

*The fragrance of thy life may dwell in me;*

*That as I move about from place to place,*  
*Men's thoughts may turn to thee."*

—Selected.

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## Were They Fanatics?

Miss Ann Cutler, an early Methodist of Lancaster, England, was one of the most remarkable saints in the day of Wesley.

She was thoroughly converted, and shortly after sanctified at about the age of twenty-three. Soon after her sanctification she felt a special call to a life of prayer, and from that time to the close of her life (which was about seven years) her whole being seemed consumed in a furnace of prayer. She would sometimes pray six or seven hours in twenty-four, and her mind was in constant prayer, even when outwardly employed otherwise.

About the time that she entered this special life of prayer, she had an extraordinary revelation of God, of the three personalities of the Divine Trinity, which affected her in a remarkable manner. She related the matter to Mr. Wesley. He said he understood her experience, but advised her to be careful how she told the fulness of it to weak believers, and that her experience was beyond the ordinary state of sanctification, but he requested her to tell him all the operations of the Spirit within her. Is not our God the same to-day, and does He not stand ready and willing to manifest to sanctified souls the wonders of the spiritual life, which lie in the fathomless promises of the Ephesians and other Epistles. Madam Guyon, when shut up in the Bastille for teaching Christian holiness, was so wrought on and filled with the Holy Spirit, that she said, "The stones in the prison walls glittered like rubies in her eyes." Will anyone dare to say that such operations of the Spirit belong to the average state of sanctification? Both of these remarkable women, never manifested anything like fanaticism in their lives, but God did give them experiences after their sanctification, which were far beyond the great mass of those who are fully assured of their heart purity.

Let the humble saints of God all over the world, plead earnestly for deeper and clearer manifestations of Divine things in their hearts. We are fully convinced that the very highest union with God possible for us to receive in this life, will keep us at the farthest remove from eccentric foolishness, or wildness. But God is willing to fulfill his greatest promises to us as He was to do it for the bright luminaries of the past.

We want the highest and best that God can give, and this should lead us to seek definitely for the supply of all conscious soul needs. Our spiritual nature is not a thing, but a deep mysterious being, and there are conscious wants and spiritual intuitions of Divine blessings which cannot be classified and numbered by any other system of theology, but which, nevertheless, the believer can clearly comprehend in the Spirit, and be conscious, when out of God's fulness, the need has been supplied. So let all the purified ones press on definitely for all the fulness of God. Let no one limit your faith by theological rules. Faith embraces more than theology can define.—*Selected.*

## Contributions

### What Constitutes a Revival?

Alvin L. Heise

IN OUR more reflective moments we often wonder just what a revival is. Is it merely a series of evangelistic meetings? Are its effects limited to the short period following such a series? Probably there are those few who would answer these questions in the affirmative. But on the other hand all who have enjoyed the increased fervor of a stirring evangelistic campaign would reply to such questions with an emphatic "No!"

A true revival is a period of religious awakening, implying a renewed vision and interest, often following indifference and decline of spirituality. It is then that the Spirit of the Living God is poured out upon His people with spiritually invigorating effects which will completely remold their entire lives as they place themselves wholly in the will of God.

It would be difficult to enumerate all the factors which promote the spirit of revival, but the more important influential elements should be considered in an adequate analysis. Most imperative of all forces in advancing God's Kingdom is that "effectual, fervent prayer of a righteous man" which "availeth much." For as we have often been told, "a revival is prayed down, not worked up"; it is God's answer to the prayers of men and not the result of good works or emotional fervor.

Moreover, the far-reaching results of a sweeping revival are effected not only by the prayer of the righteous man but also by the sinner's prayer of penitence and petition for pardon, for God's richest blessing, salvation, can come to him only through the avenue of repentance.

Another factor essential to a Spirit-filled revival is an attitude of open-mindedness on the part of believers to the will of God and an eagerness to be led by Him that they may fill their place in the pattern of His Kingdom. Such an eager, open-minded, open-hearted attitude denotes far broader implications than church members are often willing to realize, for it is only those Christians who are completely surrendered and consecrated to the whole will of God that can become useful instruments for the fulfillment of His purpose.

It might seem that the prayer of sinners and consecrated attitudes, which have been suggested as reviving factors, should be more accurately classed as results of a revival; but they are also factors in producing revivals, because it is largely through consecrated human instruments that God achieves His ends and purposes within human society. True penitence also is necessary to make the revival anything more than an emotional desire to "turn over a new leaf."

However, in the last analysis, repentance and consecration are probably the two most dynamic results of a holiness revival. They represent the broadening impact of the Gospel in a church community and are among the most desired ends of a revival.

Revivals have been blessed of God, not only as media through which sinners attain salvation, but as soul-banquets for both the infant and the more mature Christians. The Christian's spiritual growth during revivals is direct and practical evidence of God's blessing upon this feast.

This growth, however, should not stop with the cessation of the revival and the departure of the evangelist, but should continue "that the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost."

Not infrequently does one hear such typical testimonial statement as "I'm thankful that we can maintain a victorious position in our Christian life from year to year and that we need not slip back away from God immediately following a revival." Numerous statements in that tenor furnish incontrovertible evidence of the existence of that tendency to relax in fervor or to backslide after the high emotional pitch which accompanies successive Spirit-filled sermons has subsided.

The purpose to maintain and sustain an effective testimony in one's Christian life is aided by the same factors which originally promote the revival. Perpetual prayer, continued consecration, trusting and implicit obedience to God's commands, a determined desire to know God's will through a constant searching of the Scriptures, and above all, a will to serve God must all be employed in a concentrated effort to defeat the devil and his demons. These will keep the blossoms of Christian love bursting forth into bloom and perpetually bearing the "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23) which are the fruits of the Spirit-filled life.

—Beulah College

### Church Polity

(Continued from page seven)

Scriptural principle, which separates holiness and the wearing of outward adornment, even in these cultured surroundings where the wearing of the wedding ring was considered the proper thing. A young couple came to him to be married. They were sincere young people who appreciated his sincere interest in them and in the Church. When it came to the question of the ring ceremony he explained his convictions that this violated this principle of Scripture and, just like our recent evangel-

ist upon a similar occasion, said, "I will not perform your marriage for you if you use a wedding ring."

He would not compromise his God-given convictions. He preferred popularity with God above the popular opinion of men. They appreciated him for it and wanted his blessing upon their marriage, so they did the bending and he married them with God's blessing upon both them and himself.

The wife of a business man in our town became a member of the Seventh Day Adventist Church. Evidently they accept this Scripture in the same manner, for while she stopped eating meat, and began going to Church on Saturday, she also laid off her wedding ring which she had worn for years. There were the principles of the Church to which she pledged her loyalty.

The heathen are much given to culturing their carnality by the wearing of much ornamentation. Strange—isn't it? We send our missionaries to preach the Gospel to them—they get converted from their nakedness, sinfulness, pride of heart and evil habits, including drinking and smoking. They take off their jewelry and put on clothing. We say "Praise God, keep on growing in grace and keep away from your former disgrace." Into what classification are we to place people in the churches of America who testify to God's grace and at the same time put on outward adornment and abbreviate their clothing to conform to the standards of "this world" to which we are instructed by God's Word to be "not conformed?" (Rom. 12:2).

The following paragraph from a religious journal reveals the condition in some Churches today. "Is Visitation Evangelism Soft-Pedaling Conversion?" "A—Church layman says that the Jones's in his town used to lie, cheat, drink, play cards, gamble and dance. They had no standing with the better people of the community. Then Visitation Evangelism lined up the Jones's with the biggest Church in town. Now the Jones's lie, cheat, drink, play cards, gamble and dance but they are widely respected."

(To be continued)

### Humility

Humility is perfect quietness of heart. It is for me to have no trouble; never to be fretted or vexed or irritated or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble. It is the fruit of the Lord Jesus Christ's redemptive work on Calvary's Cross, manifest in those of His own who are definitely subjected to the Holy Spirit.—Andrew Murray.

# Church Polity

## Pertaining to Church Polity

C. R. Heisey

AN organization to multiply and perpetuate itself must have its principles and standards written down and they must be brought to attention occasionally lest its members neglect through ignorance, and practices not permissible, will become the rule and ruin the organization. One time when emphasis is laid on rules, and principles and their application is at the time of reception of members. This is necessary lest folks take steps which they do not understand and are unable to carry out to the well being of the organization.

Every organization that has stability has a constitution which is their rule of conduct. I cannot become a member of the Lion's Club by merely wishing to do so and making application. It is not the way they do. One must be recommended by one who is a member, his name presented and acted upon by the others in the club.

Churches that have strength and stability and progress must have their principles and regulations concerning their application in practice. The principles are in the Word of God. The practices are the application of the principles by the Church. When outside forces rule within the Church it is the ruin of that Church. No worldly organization permits such interference. Other Churches than our own have their requirements.

One of our young ladies, not a member of our Church but a daughter of our Sunday School, desired to be married to a soldier in a distant state, and by a minister of the nearest Church. It so happened that it was a rule of practice in that Church that her ministers do not extend the blessing of the Church upon unbaptized persons. This minister might have said—"This is different. It is war time. This young lady is far from home. The man is a soldier. It won't matter." But he did not. It was the rule of the Church which had given him his ordination and to which he had pledged his loyalty in service and he would not betray his vows. If she was to be married by him she would need to be baptized. There was nothing else to do. She was baptized before the wedding ceremony was performed.

The Episcopal Church accepts the principle of I Cor. 11 that women to properly present themselves in attitude of submission to God and in harmony with God's order in worship, should have on their heads a covering other than the hair which nature gave them. It was an unusual occasion in a certain large Church in Canada. A prominent personage had died and the funeral was attended by a great crowd, more than could get inside the Church. The

rector might have said, "This is different. It won't matter this time." But he didn't. The rule of practice of the Church was enforced. He arose before that packed auditorium and said, "I see that there are a number of ladies in the house of worship with heads uncovered which is contrary to God's order. Will they please conform or the ushers will have to escort them outside." It was necessary for the ushers to escort thirty women outside and replace them with thirty others who were in the order recognized by that Church, in that particular.

A wedding was announced to be held in a prominent church in the Los Angeles area. Friends were invited who were not members of this Church. They were informed by friends who attended there, that ladies should have other covering on their head than their hair when they came to the wedding. Those ladies who came unconformed to this order were provided something with which to cover their heads that would be in harmony with the regulations of the Church. People either complied or they were not permitted to share the public services. It is their rule of practice in the application of this Scriptural principle.

Here is the Scripture which is the basis of this principle as it is stated in the newest translation off the press. After Paul states that the head of man is Christ, the head of woman is the man, and the head of Christ is God, as the proper approach to God, it reads like this:

"Any man who prays or prophesies with his head covered dishonors his head, but any woman who prays or prophesies with her head unveiled dishonors her head—it is the same as if her head were shaven. For if a woman will not veil herself then she should cut off her hair; but if it is disgraceful for woman to be shorn or shaven, let her wear a veil. For man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. (For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man.) That is why a woman ought to have a veil on her head, because of the angels.

Here the translators insert a note concerning the word "veil" which reads like this: "Greek-authority (the veil being a symbol of this)" The Translation continues:

"Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God. Judge for yourselves; is it proper for a woman to pray to God with her head uncovered? Doth not nature itself teach you that for a man to wear long hair is degrading to him, but if a woman has long hair, it is her pride?

For her hair is given her for a covering. If anyone is disposed to be contentious, we recognize no other practice, nor do the Churches of God." (I Cor. 11:4-16).

Modern liberal scholarship does not change the facts as given to us in the instructions provided by the King James version it only uses words which make the reading a little more understandable.

Wherever this symbol is seen it is a testimony to recognition of the sovereignty of God and submission to the authority of God and His Word for us in this world. Accompanied by conduct consistent with Christian profession it is a strong witness to the world that Christ is our Lord and King in everything. Our testimony is not of widest possible exercise when we make effort to be distinctive in public just as little as we can.

A certain young man from Ohio demonstrates this matter of conscientious conduct in matters pertaining to the application of Scriptural principles. His father was a familiar figure at the Ludlow Falls Camp Ground of the Mennonite Brethren in Christ. The son was a member of his father's church and a graduate of Taylor University. He went to Boston and while there, was given the pastorate of a large popular Church, for he was a most capable young man, zealous for the Lord, and firm in his God-given convictions. As might be expected he had troubles in this environment.

Those who were in the seat of power were carnal and worldly in the extreme. There were sinners in that sanctuary. The Church board met because he affronted their culture and intelligence by giving an altar call in their Church. There was quite a struggle but this man of God wouldn't budge. The final result was that he was invited to leave with emphasis but there were enough people in the Church who recognized spiritual values and admired the steadfastness of the young man sufficiently to follow him, and another Church was started and continued under the blessing of the Lord. He would not bow, bend or swerve from the principles of God's Word to favor any carnal crowd.

A particular incident is outstanding. This young man believed that Paul meant what he said in I Tim. 2:8-10—" . . . that men should pray everywhere, lifting up HOLY HANDS . . . In like manner women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold or pearls, or costly array, but with good works (which becometh women professing godliness)."

He felt that there was agreement with this principle on the part of Peter when he said, (I Peter 3:5,3)—". . . in old time HOLY women also who trusted in God—did not adorn themselves with outward adorning, plaiting the hair, wearing of gold or of putting on apparel . . ."

He had no disposition to differ with this  
(Continued on page six)



# The Evangelical Visitor

**A Religious Journal**

Official Organ of the

**Brethren in Christ Church**

(Known as "Tunkers" in Canada)

U. S. A., Canada and Foreign Countries

**JESSE W. HOOVER, Editor**

To whom all communications should be addressed.

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

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## Announcements

### OLD VISITORS

We have received a number of replies to our former inquiries about old "Visitors." We are following up these replies as fast as possible. You who have written in please hold all copies for further instruction.

Meanwhile, there are many issues not yet located. Will you please check among old papers which you may have for the following: All of the "Visitors" for the year 1903, and for December 1897. Any papers published before the first of this present century, 1900, should be carefully preserved. Please notify us immediately of any of these papers you may have.

Thank you and God bless you.—Ed.

### LOVE FEASTS

#### Pennsylvania

Mechanicsburg, Pa. .... May 17, 18  
Beginning at 10 A. M. Sat.  
Graterford, Pa. .... May 10-11  
Beginning Sat. at 2:00 P. M.  
Fairland, Cleona, Pa. .... May 17-18  
Canoe Creek, Pa. .... April 26  
Blandburg, Pa. .... May 17  
**United Zion Church**  
Elizabethtown, Pa. .... May 3-4  
Lititz, Pa. .... May 10-11  
Annville, Pa. .... May 17-18

#### Ohio

Fairview Love Feast, Saturday & Sunday,  
May 3 & 4.  
Valley Chapel, Spring Communion, Saturday  
Evening May 10 & Sunday May 11.  
Highland Love Feast, Saturday & Sunday May  
17 & 18.  
Sippo Valley ..... May 24-25

#### Kentucky

Beulah Chapel—Saturday Afternoon & Night  
April 26

#### Oklahoma

Red Star, Oklahoma ..... Afternoon & Evening  
May 10

#### Kansas

Bethel ..... May 10-11  
Pleasant Hill ..... May 24-25

#### Iowa

Des Moines, Iowa ..... May 17-18

#### Michigan

Merrill ..... May 10, 11  
Carland ..... May 17, 18  
Mooretown ..... May 24, 25  
Leonard ..... June 21, 22

#### Canada

Clarence Center, 3:00 P. M. .... May 10-11  
Springvale, 2:00 P. M. .... May 10-11  
Waterloo, 2:00 P. M. .... May 17-18  
Wainfleet, 1:30 P. M. .... May 17-18  
Cheapside, 2:00 P. M. .... May 24-25  
Markham, 10:00 A. M. .... May 24-25  
Howick, 2:00 P. M. .... June 21-22  
Bertie, 10:00 A. M. .... June 21-22  
Nottawa, 10:00 A. M. .... June 28-29  
Boyle, 2:00 P. M. .... June 28-29  
Frogmore, 2:00 P. M. .... June 28-29

### RADIO BROADCASTS

W.M.P.C., Lapeer, Mich. 1260 Kcs.  
First Thursday of every month  
11:30 A. M.-12:30 P. M.  
Every Tuesday—transcription  
3:30 P. M.-3:45 P. M.  
W.E.E.V., Reading, Pa. 850 Kcs.  
Each Sunday 1:30 P. M. to 2:00 P. M.

### CONFERENCE NOTICE

The California Church welcomes and is preparing arrangements for General Conference to be held on Beulah College Campus at Arrow Highway and San Antonio Ave., Upland, Cal.

Cars arriving from the east by way of San Bernardino on highway 66, turn left at conference sign east of Upland and proceed thru Upland on Arrow Highway to Beulah College.

Cars arriving from the east by way of Colton on highway 99, turn left at Euclid Ave., Ontario, proceed north to conference sign on Arrow Highway, turn left 1/2 mile to Beulah College.

Cars arriving from west by way of Pasadena on highway 66 turn right at Conference sign at San Antonio Ave., proceed south 1/2 mile to Beulah College.

Guests arriving by bus in Ontario, Phone, Upland 313-173.

For other information write

J. M. BOOK  
247 Euclid Pl.  
Upland, Calif.

### URGENT APPEAL

Mt. Carmel Home, Morrison, Illinois, is in urgent need of a married couple to temporarily assist with farm, poultry and dairy work of the Home. A small house on the premises is available where they can live alone. At present this work falls entirely on Bro. Cober, the pastor, who finds the work too heavy with his pastoral duties at Franklin Corners Church. This would not require a man's full time and would give splendid opportunity for day work in the community. For details please communicate immediately with the Secretary.

#### MT. CARMEL HOME

Board of Trustees,  
Carl J. Carlson, President  
A. S. Kreider, Secretary,  
Milledgeville, Illinois

#### Philadelphia

Third Annual Youth Conference  
and Love Feast  
May 1 to 4, 1947

Speakers: Eld. Allen Brubaker, C. W. Boyer, Rev. Wesley Martin, Rev. V. Gilmore.

Meals served on the Free-will offering plan. Lodging provided—make your reservation in advance. Address Eld. Wm. Rosenberry, 3423 N. Second St., Philadelphia, Pa.

### ANNUAL SUNDAY SCHOOL CONVENTION

Sunday, April 27  
Morning, afternoon and evening  
Clarence Center Church  
Clarence Center, N. Y.

Speakers:  
C. W. Boyer, Dayton, Ohio  
Eld. G. C. Sheffer, Stayner, Ont.  
Music by the Wainfleet Quartette

Theme:  
**The Working Sunday School**

### WARNING

Do not send gifts to appellants from Kentucky without the appeal coming through our workers there. It seems as though a group has made something of a "racket" of this. It has become a nuisance to the mission staff. Please disregard such appeals. The Superintendent is troubled with too many inquires.

### CORRECTION

Our attention has been called to an error in the Church News in the Feb. 10 issue. An item there appears under the caption of Rosebank, Ont. whereas it should have been Boyle, Ont.

## Births

**BEARSS**—Bro. and Sr. Leo Bearss of Ridge-way, Ontario are the happy parents of a son Larry Duane who came to their home March 3, 1947.

**GROVE**—Bro. and Sr. Walter Grove, Ship-pensburg, Pa., are the happy parents of a daughter, Dena Faye, born March 13, 1947.

**MINTER**—Bro. and Sr. John L. Minter and family of Shepherdstown, Penna., announce with joy the arrival of a 9 1/2 lb. boy, David Kent, on March 10th, 1947, at Harrisburg hospital.

**WINGER**—On March 8, Melvin LeRoy came to bless the home of Bro. and Sr. Carl Winger of Fenwick, Ont. (A brother for Gladys, Valerie and Marilyn.)

**ULERY**—A son, David Orville, was born April 3, 1947 to Bro. and Sr. Dale Ulery of Springfield, Ohio.

**BOOK**—Born to Maynard and Eilene Book of Upland, a son, Morris Maynard, March 7, 1947.

**ENGLE**—Constance Elaine, a lovely daughter, came to the home of Gordon and Eunice Engle, students at Beulah College, on Easter Day, April 6, 1947.

**HOSTETTER**—On Feb. 17, a daughter, Joyce Darlene, brought happiness to the home of Bro. and Sr. John Hostetter of Chambersburg, Pa., R. 1.

### Voluntary Services

An unusual opportunity has presented itself for opening a Voluntary Service Unit in Mexico this summer. The term of service will extend over a period of eight weeks beginning June 23. Work there consists of Bible teaching, general hospital attendant duty, and miscellaneous services.

Persons interested in this work in Mexico or in one of the other Voluntary Service opportunities, may secure further information by writing to

Jesse W. Hoover  
Nappanee, Ind.

American Protestant churches are planning to send 500 missionaries to Japan within the next three years, it was announced by Dr. Luman J. Shafer, chairman of the Japan Committee of the Foreign Mission Conference of North America.

# With the Church

## On the Foreign Field

### SHOWERS OF BLESSING WE NEED

Bulawayo, S. Rhodesia

During the last few weeks the main topic of conversation in our part of the country has been the need for rain. How anxiously we watch the clouds for signs of rain, and with what concern we note the direction from which the wind is coming.

If we have a good wind from the north or the northwest there are hopes for rain, but if the wind turns to the east or southeast our hopes are blighted.

In the meanwhile one sees fields of lovely green corn turn yellow and die. The grass turns brown and goes to seed before it has reached its proper growth. Dry river beds are mere trickles where normally there are swiftly flowing rivers at this time of the year.

It has been stated that unless there are good rains in the near future this will be the worst drought in this part of the country for fifty years.

The Governor of Southern Rhodesia requested that to-day be set apart by all the churches in the Colony for prayer for rain. Unless God has mercy for us and sends an abundance of rain the coming dry season will bring much suffering and hardship to many people. Thousands of cattle will die from thirst and starve for lack of pasture. Most people depend upon pools for their supply of water and when these fail they have nowhere to go for more. Because of the failure of crops there will be famine in many places and food will have to be purchased at a high price.

When the months which are normally known as the rainy season have passed by there is not usually very much rain for six months.

With God all things are possible and Jer. 10:13 was given to us this morning in our morning devotions. "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

Since thinking so much about our dry and thirsty land our minds have often turned to the need for spiritual showers. This is even more necessary than the natural rain. Many souls are dying because of the lack of the bread and water of life, yet they do not seem to realize it. Still this lack of realization does not make their need less acute. The result is spiritual death with no hope in this life and that which is to come.

We surely need a revival among us and we are praying that God will send conviction which will result in soul-searching and confession of sin, and a turning to God.

Some are seeking the Lord and finding Him, and among the children there are many who are giving their hearts to the Lord, and for all this we are thankful. We would not be ungrateful to the Lord for that which He has done and is doing for us in this Land. We know that the Word which is being preached from the many pulpits throughout this country will bring forth fruit to Eternal Life, and that much good is being done.

However, there is danger that we become satisfied with less than God's best for us. God is able and willing to do more than we can ask or even think, so let us ask largely and expect great things from God.

Above all may we, His servants, be willing to pay the price, and do that which is required of us in order that showers of blessing may be poured out upon us.

Grace Brubaker

House of Rest  
10 Finchley Road  
St. Johns Wood, London  
April 2, 1947

Dear Readers of the Visitor:

Greetings from London:

"Hitherto the Lord has helped us." Truly we do thank God for bringing us thus far on our way to the home land, and for opening the way for us to move on before too long. God has been going before us in a wonderful way opening one step at a time.

Bro. Winger and myself left Bulawayo March fifth for Johannesburg and Cape Town. The memory of our dear co-laborers standing on the platform as the train pulled out continues to linger with us. Also other Christian friends whom we have known for many years were there. Yes it was heart-rending to say good-bye to the native brethren and sisters and young people and to realize that we may never see them again on this side of glory. But we can continue to pray for them.

From Bulawayo we went to Johannesburg to see the American Consul. We had no trouble there and soon everything was in order for us to proceed to Cape Town. We arrived there the morning of the ninth.

We are so thankful for places like the Andrew Murray missionary home, a lovely Christian home. There we met missionary friends from many different countries. Here we enjoyed Christian fellowship with those in the home as well as with friends whom we knew many years. May God continue to use them in Cape Town. Sunday evening we went to a street meeting after the services in the church. The Catholics are doing all they can against these services. The street meeting was conducted by the Baptist people. They are a spiritual and zealous company there.

Bro. and Sr. Hershey and family came a little later to the Home, and on March 15, we boarded **The Carnarvan Castle**. This ship has not been reconditioned since the war, so we were not as comfortably situated as in times past. But we were thankful to get passage as many are waiting to do so. So we are thankful to God for helping us.

There were a good many missionaries and believers on board so we had services almost every evening. The sea was quite calm, so we were not sick. The latter part of the journey was very cold and upon arriving in England we found it very cold and it is very hard to keep warm. We do not see the sun only a little once in a while. Also the food is rationed. We had to get ration cards and hand them in here at the Home of Rest, so they can get food for us. But it is not food like we have been accustomed to—but we are thankful for everything.

Here at the Home of Rest we have met missionaries from Africa, India, Palestine, Ceylon. Some studying, some going, some coming. Yes, here we saw the descendants of Ishmael and of Isaac conversing with each other. This was because they love our Lord Jesus.

Again God is helping us to get passage. It looked as if we would have to remain here for some time, but God is helping and we expect D. V. to leave England April 16 on the **Marine Falcon Tiger**, an American ship. We hope to arrive in New York about April

24th. So until that time we continue to look toward America. God bless you all. Pray for us.

Yours in our Lord,

Abbie B. Winger

### God Answers Prayer

It was dry, and hot, and the crops were looking very poor. The natives as well as white people had been talking about starvation. In S. Rhodesia there is about enough food to last till May, in N. Rhodesia to last till June, and then what? By December or January at the latest, the people expected to be eating green mealies (roasting ears). But here was February, and few or none to be had. Some people even hungry. The natives who are as a general rule hopeful, merely answer we are dead. Week after week no rain, and even worse in S. Rhodesia. Earlier when we had talked about praying for rain some of the natives did not seem to think it necessary, as the rain usually finally gets here. But that attitude was now past. They were holding on to what they had, making it nearly impossible for the Mission to buy grain as is our custom. In S. Rhodesia the Government regulated ration, which had been 2 lbs. of corn meal per person per day, was brought down to 1½ lbs. per native man, 1 lb. per woman, and ½ lb. for each child. This decrease had not been put in in N. Rhodesia yet. In the beginning of January I ventured to plant some yellow mealies, in hopes that as they were late in being planted they would develop, and was informed that this tribe only eats white mealies (corn) in the shape of meal, and that if I would try to feed the other there would be trouble. That same man has now come to the place where he is hoping the yellow mealies will yield well.

Again I suggested prayer for rain. This time it was met with more enthusiasm. The date set was Tuesday, February 18. It was during the revivals being held here by Bro. W. O. Winger, and we prayed. Clouds gathered on three consecutive afternoons, and then on Friday God blessed us with about ¼ of an inch of rain. Every one was happy. One man came in on Saturday morning and said, "Thank you Mufundisi for praying for rain." I then told him as I have been telling every one that if God gives them food, they should not use it up for beer.

This is Sunday evening. It rained all around us this afternoon, but not a drop fell here. However we are in God's hands and are His children, and labourers, and can be sure that He will see us through. He can make a way when there seems to be none, and know that He has a reason for allowing anything that He allows to come our way.

Yes, God answered our prayer, but there is a more important prayer that we are praying daily, and that is that these people around us to whom God has called us may come to a real realization of what it means to be a real Christian, and learn how to trust Him for their needs, and really consecrate themselves to Him. We are thankful for what God has done in our midst, and for those who are standing true, but there is so much more to be done.

Do not forget to pray with us that God may help us in our work, and especially at this time that our needs will be supplied, and that there will be food for the people.

Your Co-laborer,

B. E. Winger

### Mtshabezi Mission

Dear Readers of the Visitor:

We send greetings in Jesus' name from Mtshabezi Mission. This is our first letter

to the "Visitor since we have arrived in Southern Rhodesia. You have already read a number of accounts regarding our trip and safe arrival in Rhodesia. We do thank God for His very real presence which we have felt during the past few months. We can feel that our many friends in the home land are praying for us. There have been times when the Lord's presence and guidance have been so keenly felt that we were almost sure that some one was praying for us at that very moment.

We were in Southern Rhodesia only about two weeks when the Executive Board met and placed the various workers, so we did not have to wait long to know where we were to make our homes. In our case we were assigned to Mtshabezi to take the place of Bro. and Sr. W. O. Winger, who are leaving for America very shortly.

Our first impressions of Mtshabezi have been quite favorable. Situated about twenty-five miles from Matopo at the edge of the Matopo hills, the scenery is beautiful. The girls' boarding school with about 230 enrolled, the morning school with about 270 enrolled, the boys' night school with about 38 enrolled, together with quite a number of working men and girls make Mtshabezi quite a lively place. One morning as I looked out and saw the large group of boys and girls playing, I was reminded of the Scripture, "And the streets of the city shall be full of boys and girls playing in the midst thereof." (Zechariah 8:5.) We are reminded of the fact that heaven will be inhabited by redeemed souls from every tribe and nation. Surely, if we can be instrumental in showing the way of salvation to these needy souls, we shall feel well repaid for having come to this land.

The scope of our task seems tremendous, but we know God is able for every need. The duties of carrying on a large mission station as Mtshabezi include many interesting problems. One need never worry about life becoming monotonous. If we find a solution for one problem, we can be sure that others will have come to take its place. We are very thankful for such a splendid corps of co-workers. We ask that you remember the individual members of the Mtshabezi staff in prayer.

We are glad that God has given us a love for these people among whom we have come to labor. We have found some very fine people in the native church. Close association with them tends to make us forget that they are black-skinned. After all, in God's sight we are all of one blood. I am sure that there will be no color barriers in heaven.

At the present moment Bro. and Sr. Winger are spending their farewell days at Mtshabezi where they have labored for so many years and have literally poured out their very lives in service for the Master. The natives hold them in high esteem and the parting is going to be hard. As they go to America on furlough and possibly not return, we wish God's richest blessing upon them. Probably they will be in America before this reaches the readers of the Visitor.

We earnestly covet the prayers of the home church as we endeavor to take up the work that Bro. and Sr. Winger have laid down after having carried so nobly. As we take up the mantle of service, we expect to be true to the trust which has been placed in us. We feel like saying in closing, "Brethren, pray for us."

Lewis B. Sider

#### Excerpts from Letters from Esther Book

"Pulling into port at Madras (Jan. 19th) we beheld a wonderful sight—tall buildings beaming with sunshine—lots more like our

American constructions than one could imagine. We reached Madras about 8 o'clock Sunday morning, but we didn't actually get off ship until about 2 o'clock.

"Dr. Troyer had made arrangements for us at the Y. W. C. A. in Madras, so after passing customs which was about 7 o'clock, we went there. I was to have come with the Mennonites as far as their station, but we asked the Travel Agency, who had been asked to see about Shirley's (Bitner), luggage and ticket, if it were possible to get another ticket with Shirley to Calcutta. That way I'd have company all the way. After much confusion all day Sunday and Monday it was arranged.

"Martin Schrag and Vera Good met us in Calcutta and took us to Lee Memorial Mission. Anna Steckley wasn't there to meet Shirley, but she came on Friday noon and then accompanied us to Saharsa. Our trip to Saharsa was most unusual to us, but very ordinary to those accustomed to such things.

"I was rather excited with the thought of meeting the Hokes. We cleaned up and reached our station about 8 o'clock (in the morning). Bro. Hoke came at the sound of the train whistle. Before a few minutes passed, a large crowd of the orphanage children, teachers and all came to meet us, and the children began to sing 'Welcome' in English. The teachers and Anita Hoke came and put malas around our necks. Shirley and I were both about in tears. I hadn't known of such a reception. The bungalow is nice, clean, homey and cheery. The missionaries were very busy getting ready for council.

"The next morning I went for over an hour to work in the dispensary. Just watched and longed to be able to answer the people who looked so anxiously into one's face explaining their need and ailments. Today (Jan. 30th) was my third day in the dispensary. I find that even already I'm feeling less sympathetic pains and am able to help a little, even though the language barrier is so great, let alone a lack of training.

"Mr. and Mrs. Hoke have been in Council, too, so Shirley and I have been taking their time with the Pundit (teacher of Hindi). He usually gives us two hours from 7-10. But I have to go at 9 or shortly after to the dispensary, so I don't get full benefit. I am to have a pundit for 1 year to study the language. (M. C. C. pays for this.) I'm happy to learn the language and so far it's not too hard.

"There is no electricity at Saharsa so we use lamps, lanterns, and Coleman lights. These cannot be purchased here since the war. We're hoping for electricity before too many years, also a septic tank for sewage disposal. The needs here are so great, if the home folks only knew the needs, I'm sure they would give greater response. The Orphanage children need clothes so badly. Cloth is so scarce and can be received only with permits. If all the societies supporting a child would send just three dresses, three slips and three panties a year beside the financial support, a great need would be met. It costs \$50.00 a year for support at these high costs of living. The children don't wear shoes the year around. Lead pencils and school tablets are needed, too, very badly. One lead pencil would cost over 20 cents in American money. The school children have just a bare minimum of such supplies.

"Wednesday morning early, about 4:45 we left for Madhipura to meet Sr. Emma and Sr. Effie and from there we left in carts for the mayla or fair . . . we left the mayla about 1 o'clock for our 6 or 7 hour ride out to Barjora over uncivilized ox-cart trails. An ox cart is a box on two wheels drawn by two bulls. Buckwalters sent this champony

in for us and Leoda sent a letter telling us that 'the toils of the road will seem nothing when we get to the end of the way.' We arrived about 7:30 and the little orphanage boys were waiting for us with lanes of lighted castor oil wicks and necklaces of marigolds. We both love Barjora, but Shirley goes back to the Mayla tomorrow (Feb. 24th). That will be the first separation of Shirley and I now for over two months.

"I find I'm to run the dispensary and take full charge. It sounds impossible, I know. This gives an official opening for a dispensary here and allows for M. C. C. funds for equipment. My work will be dispensing mostly of medical and nutritional tablets and using sanitation methods on sore eyes, ears, and wounds. It sounds so big to me, but I'm to have an Indian boy, Paul Johns to help me. He understands a little English so that will help some. Our equipment is almost nothing as yet. I'm using simple remedies of potassium permanganate solutions and metaquine pills and sulphur 693 or 760's. I'll not be giving injections for lack of the medicine, but Emma takes over soon. I can write more of Barjora later since I'll be here for a couple of months at least."

—Barjora, India

## In The Homeland

### Boyle, Ontario

Sunday, March 2 found a number of our congregation at Springvale attending their Bible Conference. The inspiring messages of the day were an uplift to our souls.

On March 9 our pastor, Bro. Winger, was back in the pulpit after holding a revival in Ohio. Bro. Roy Mann from the Ontario Bible School preached at the morning service.

Sunday, March 23 again found a number of us at the O. B. S. Bible Conference where topics by Bish. E. J. Swalm and C. F. Derstine, Kitchener, Ont., were enjoyed.

Bro. George Traver preached Sunday morning, Mar. 30, while Bro. Winger had the service at the Church of the Open Door.

M. Horton.

### Cedar Grove, Mifflintown, Pa.

We want to acknowledge God's goodness to us at Cedar Grove. Though affliction has been the lot of some, yet the Lord has stood by. In two cases the brethren have been called to have anointing services, and our Heavenly Father does hear the cries of His children.

The sewing activities are continuing. Some of our sisters who are engaged in the various vocations during the day, have been using some during the evening hours in this needy work. May God bless them.

There has been some planning for a sunrise service on Easter morning, this has been the first attempt towards such a service at this place. May the Lord be glorified.

Prayer meetings are held each week and Young People's Meetings twice a month. We feel as though the interest is increasing. We will sow the seed but the Lord alone can make it grow and bring forth fruit. May we have your prayers?

—Ella M. Lauver.

### Des Moines, Iowa

The Des Moines congregation was blessed with another revival service, which started Feb. 16 and closed March 9.

We were very glad to have Bro. Samuel Lady for our evangelist. His inspiring messages were appreciated, and were a great help to encourage the saints.

A number were at the altar. Some had a soul need and others had a physical need. We are glad that the Lord met all those that met conditions. I am glad that the Lord understands our every need and as we trust Him He will supply.

There was some sickness during the revival meeting which hindered some from attending every service.

The last night of the service, Bro. and Sr. Paul Wingerd and Bro. and Sr. Sidney Hastings presented their babies to the Lord. Bishop R. I. Witter had charge of the dedication service.

Mar. 30, Bro. Alvin Burkholder and a quartette from Beulah College were with us, and gave a program. We enjoyed their messages in song and testimony. Bro. Burkholder gave an inspiring message.

One of our activities for the Young People is the jail service every Sunday evening for one-half hour. The men in the jail seem to appreciate the songs and testimonies that are given.

Remember the Des Moines congregation in your prayer. The Lord is blessing the work but we want to see more accomplished for Him.

—Mrs. S. W. Landis.

#### Elizabethtown, Pa.

On Sunday, March 2, our revival meetings began and continued until Sunday evening, March 15, with Eld. Isaac S. Kanode, as our evangelist. Our brother brought forth heart-searching and inspiring messages from night to night.

We thank God for the accomplishments of these meetings and praise Him for victories at the altar.

We are glad that the revival fire is still burning and we pray that the seed sown may grow into a bountiful harvest.

#### Fairview, Ohio

On March 9, Bishop Wilbur Snider gave the morning message. Bro. Snider being our overseer, we took our quarterly offering for him amounting to \$81.90. May the Lord bless Bro. Snider for his faithfulness.

We were also favored with some special singing. We had as visitors Sr. Erwin Thomas and daughter, Sr. Avas Saltzman, Bros. Paul Witter, Jesse Heisey and George Paulus, Jr. It does our hearts good to have those of like precious faith to come and worship with us.

We wish to extend an invitation to any one who is going through Ohio at any time to stop and worship with us.

On March 16, our pastor Bro. Herr was away in a Young People's conference. In his absence Elder Jesse Wenger took charge, and also gave the morning message on the Second Coming of Christ. Because of ill health Bro. Wenger is not able to take part so often.

The Ohio-Kentucky joint council was held at Beulah Chapel, Ky. March 19-21. A few from here attended and they reported very high tide spiritually.

On Sunday evening, March 23, we had as visitors Bro. and Sr. George Lenhert and children. On Sunday evening the Young Men's octette from Fairview and Dayton gave the program of music, and Elder William Engle gave the evening message. Several from other churches attended. We were very glad to have them.

On Sunday morning, March 30, the service was devoted to the subject of peace. This interesting program was given by Bro. Byron Wenger and Bro. Marvin Freed, a couple of our former C. P. S. boys. We were

also favored with a special song by a group of local young people.

Dorothy Kniesly

#### Fishertown, Pa.

Sunday morning, March 9, we were privileged to have the Messiah Bible College Male Quarette with us. They gave us a very inspiring program. That evening our revival started and continued until March 23. The evangelist was Bro. John Rosenberry from Des Moines, Iowa. The attendance was very good from the beginning of the meeting. Bro. Rosenberry brought heart searching messages, and put his best into bringing them to the people.

Even though there were not many who bowed at the altar of prayer, many expressed the help which they had received from the meetings. Our prayer is that the seed which was sown may spring forth and bear fruit for God's Honor and Glory.

Jesse K. Oldham

#### Graterford, Pa.

Feb. 9, Sunday morning the M. B. C. Gospel Team gave an inspiring program here with Bro. Eli Hostetler bringing the message "God's Will." Mar. 16, M. B. C. Male Chorus presented such an uplifting program of sacred music Sunday evening with Henk Witteveen bringing greetings from Holland. The church was filled to capacity and we are sure not one went away disappointed.

We have gone through another blessed Easter season. Bro. Lloyd Buckwalter from Center County, Pa., was with us Easter morning and brought a very timely message on "The Meaning of the Resurrected Life." The Lord has meant more to us this Eastertide than ever before and we do love Him.

—Miss Mildred Buckwalter.

#### Knifley, Kentucky

We were privileged to have Bro. and Sr. Roy Mann spend several days with us giving interesting talks about their work in Africa.

Bible School time is here again. The attendance is good even though the weather has been unfavorable. Our hearts were touched when four young girls raised their hands for prayer. One sought the Lord and was saved. Her mother was saved in our revival at Evangel Chapel last year. God still answers Mother's prayers.

The Sunrise service was well attended at Gospel Hall Easter morning. The two Sunday Schools were the highest attended since we have been on the field, Gospel Hall having 110 present. Our Sunday Schools are very encouraging. Bro. Rob Quinn who was saved last year brought the most visitors to our Sunday School the past quarter.

Bro. and Sr. Jesse Dourte were with us Easter Sunday and contributed to our Young People's Meeting by singing, "Hallelujah What a Saviour."

Little damage was done to our churches and Mission Home Saturday night when high winds bringing hail and rain caused much damage to Knifley. Huge trees were uprooted, roofs blown off causing some to leave home because of water. Our neighbor's house was blown off foundation. It has caused many to think. Pray it may be the means of getting souls to seek the Lord.

Mrs. Irvin Kanode

#### Montgomery, Pa.

The Montgomery District held a two weeks' revival meeting in the Maugensville, Md. Union Church beginning March 9. Bro. John Byers was the evangelist. Bro. Byers preached heart-searching sermons.

There were a few hands for prayer. Although there was no outward sign of sinners turning to the Lord, our prayers are still for them, hoping that they may see their need and turn to the Saviour before it is too late.

R. J. Garling

#### Sherkston, Ont.

Our Bible Conference is now in the past. We met on Sunday, March 30, with a very good attendance. The topics were handled by Elders Paul Nigh, Arthur Musser, Romie Sider and Roy Sider. The expositions of Scripture had a telling effect. The Wainfleet Male Quartet rendered spiritual songs, both at the morning and afternoon services.

Our pre-Easter revival commenced on the evening of March 30 and continued until Easter Sunday. Bro. Paul Nigh was our evangelist.

The first Youth's Rally was held April 5, at 7:30 p. m. The Grantham Male Quartet was here. Bro. Samuel Heer had charge of the singing. Bro. Paul Nigh spoke on the topic "Answer of Truth in the Hour of Need." The revival closed on Easter Sunday. Some good results were obtained in this Bro. Nigh's first revival meeting. May God bless his efforts.

—Norman E. Church.

#### Thomas, Oklahoma

We were privileged to have another Revival meeting from March 23 to April 6 with Bro. Riall Stump as our evangelist. Heart searching messages were given and quite a number made their way to an altar of prayer and received definite help. May the revival spirit continue and those who held their hands for prayer yet find God.

The Sunday School Rally on March 23 was well attended, and was an inspirational service. The Sunday School attendance is gaining and may the work of the Lord go forward!

In March the Young People's Chorus made two trips, one to Parallel, and the other to the Red Star church. Both were well received and appreciated. Some attended these programs who do not attend regular church services.

Mrs. Loran Myers

#### Zion, Kansas

Eld. Alvin Burkholder and the Conqueror's quartette from Beulah College, Upland, Calif., have been making a tour through the middle states in the interest of Christian Education and it was our privilege to have them with us in our evening service April 6. Bro. Burkholder made some remarks on the benefits of Christian schools and the quartette sang quite a few numbers. There was a large crowd present to enjoy and hear the gospel messages in song. We pray that God may bless these young men as they travel and tell the Gospel story in song.

The State Sunday School Convention was held at the Bethel church on April 6 and some from our congregation attended this meeting. However on account of the rain and muddy roads the attendance was not so large. The speakers at this convention brought many truths and helps to the Sunday School teacher and workers.

—Mrs. J. C. Hoover.

—A broken and a contrite heart, O God, thou wilt not despise.—Ps. 51:17.

—To love and serve; that only is great life.—Will Allen Dromgale

## RELIEF NOTES

## Overseas School Bags

Many, many children in war-torn countries will be made happy when they receive the School Bags which have been given by the boys and girls in North America. A total of 11,800 of the Overseas School Bags have been recorded as shipped through M. C. C. After a Bible Story booklet is inserted into each Bag (printed in the language of the country to which it is sent) they will be shipped to these countries: Germany, Holland, Italy, France, Austria, Poland, China, Puerto Rico, Paraguay, and the Philippines. Relief workers in these countries report a great need for such school materials. In some cases they will be useful even this summer, for children have school during the warm part of the year rather than during the winter, due to lack of clothes for cold weather.

## CPS Men Served in Material Aid Program

A total of 93 CPS men have given valuable assistance in the MCC Material Aid Program since the beginning of 1945. These men have been instrumental in the packing and shipping of over 8,000 tons of relief food and clothing valued at a total of 2½ million dollars.

The last fifteen of these CPS men in MCC Material Aid work were released on March 29. So far they have not all been replaced. Anyone interested in work of this nature may apply to Wayne Henard, Director of Material Aid.

## CPS and Voluntary Service

Elmer Ediger, director of MCC-CPS, has recently returned from a 5-day visit at Gulfport, Mississippi. Thirteen volunteers and 12 CPS men are working in that community health project in the deep South. The program is developing very well in that area of combating hookworm and other diseases. Aspects of this work include home nursing, assisting in the local city-county hospital, directing recreation in nearby school. Religious instruction is also being initiated in connection with schools. The state and community officials as well as the local Mennonite people, are very eager that the health program continue in the future as a volunteer unit.

Summer Service Units for the summer of 1947 will be located at the following places: Cleveland State Hospital, Cleveland Ohio; Colorado State Hospital, Pueblo, Colorado; Penhurst Training School for Mentally Deficient, Spring City, Pennsylvania; Gulfport Health Project, Gulfport, Mississippi; MCC Headquarters, Akron, Pennsylvania.

Anyone who feels called for such summer volunteer service is urged to write to Jesse W. Hoover, Nappanee, Ind.

## From a Bible

In Java there are examples of churches having come into being by the influence of Bible reading only.

## Largest Publishing Center

In peace times more Scriptures are printed in Shanghai, China, than in any other city in the world, not excepting London and New York.

## The First Printed Bible

Johann Gutenberg printed the first Bible at Mainz, Germany between 1450-56. The Bible was in Latin, being printed from a contemporary manuscript of the Vulgate. There are between forty or fifty copies of this Bible in existence. One copy is owned by the Congressional Library, Washington, D. C. This is said to be one of three perfect copies and one of several printed on vellum. The cost of this Bible was nearly \$400,000.

## St. John's Gospel Most Often Translated

The Gospel of St. John is the one book of the Bible most often translated, and the 16th verse of the third chapter has possibly been translated more often than any single verse in the Bible. It reads: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

## Weddings

**DOURTE-HERR**—Saturday afternoon, April 5, 1947, at 3 o'clock at the Brethren in Christ Church, Springfield, Ohio, Jesse Brubaker Dourte, son of Rev. and Mrs. Monroe Dourte of Manheim, Penna., and Wilma Mae Herr, daughter of Rev. and Mrs. O. B. Herr, New Carlisle, Ohio, pledged their sacred vows of holy matrimony one to another in the presence of many relatives and friends. The bride's father officiated at the ceremony, assisted by the bridegroom's father. May the rich blessings of God accompany them through life.

**SENTEZ-MARTIN**—Brother Robert Sentz, son of Bro. and Sr. Seth Sentz of Hellam, York County, Pa., and Sr. Beatrice Martin, daughter of Bro. and Sr. Paul A. Martin of Mt. Joy, Pa., were united in the holy bonds of wedlock on Saturday, March 15 at 2:30 P. M. at the Crossroads Church near Florin, Pa., Eld. D. W. Brehm grandfather of the groom officiating.

**WINGERT - WOLGEMUTH** — On Tuesday, March 25 at 2 P. M. at the Crossroads Church near Florin, Pa., Bro. Blaine A. Wingert, son of Bro. and Sr. Milton W. Wingert of Greencastle, Pa., and Sr. Anna Martha, daughter of Bro. and Sr. Irvin M. Wolgemuth of Mt. Joy, Pa., were united in the holy bonds of matrimony, Bish. I. W. Musser officiating.

**SWITZER-KAUFMAN**—Miss Martha Kaufman of Goshen, Indiana, and Mr. Charles Switzer of Thomas, Oklahoma were united in marriage at the home of Bro. Sam Switzer on Friday, April 4, at 2:00 p. m. Elder Jesse L. Eyster officiated.

A number of relatives and friends were present for the ceremony and for the reception immediately following.

Mr. and Mrs. Switzer left Tuesday, April 8 for a short trip to Indiana.

The Lord richly bless this Christian union is our prayer.

## Obituaries

**BRANDT**—Harry H. Brandt, son of the late Abram and Anna Brandt of Bainbridge, Pa., was born March 14, 1879, and departed this life March 21, 1947, aged 68 years and 7 days.

The deceased had been in failing health for the past year, but was able to be around. He retired as usual the previous evening and was found lifeless the next morning.

He is survived by his wife, Sr. Sue Engle Brandt, and three sons: Lloyd E., New Cumberland, Pa., Ray W., Russellville, Ark. and Paul W. Bainbridge, Pa.

Funeral services were held on Tuesday, March 25, at 3:00 P. M. at the Miller Funeral Home, Bainbridge, Pa., conducted by Bish. I. W. Musser and Eld. Paul McBeth. Text: Isa. 64:6. Interment in Bainbridge cemetery.

**BRANDT**—Abram M. Brandt was born Jan. 19, 1868 near Fredericksburg, Pa., and departed this life at his home near Detroit, Kansas, Mar. 27, 1947 at the age of 79 years, 2 months and 8 days.

In 1889 he was united in marriage to Barbara M. Sheets in Lancaster County, Pa. after which they came west to make their home near Detroit, Kansas. To this union were born eight children, two of whom preceded him in death, Emma M. and Jesse R. On Feb. 29, 1946 his wife also passed to her reward.

Those who survive are Leslie C., of Colorado Springs, Colo., Russel M. of Enterprise, Kans., Enos A., of Ontario, Calif., Mrs. Anna M. Sheets of Redona, Calif., Mrs. Ruth V. Engle, of Palmyra, Pa., and Mrs. Naomi Hoover of Detroit, Kans. Also 22 grandchildren and four great-grandchildren.

He is also survived by four sisters and three brothers, Mrs. Sarah Lexow and Martin of Detroit, Kans., Mrs. Anna Decker of Upland, Calif., Mrs. Mary Lehman of Chino, Calif., and Mrs. Kattie Philippi of Enterprise, Kans.

On Sept. 30, 1941 he was united in marriage to Mrs. Mary Maust who together with four step children survive: Harvey Maust of Ramona, Kans., Mrs. Mary Kaufman of Salina, Kans., and Mrs. Will and Joe Blagg both of Navarre.

He was converted at the age of 13 years and was a faithful member of the Brethren in Christ Church for over 60 years.

In 1926 he was elected to the office of deacon

and faithfully served the Church in this capacity.

During his life he lived and often gave testimony to a victorious Christian life. He was loved and respected by all for his unassuming attitude and meekness of character.

Funeral services were held Sunday afternoon, Mar. 30, at the Bethel church, Bish. R. I. Witter, Bish. M. M. Book and Eld. David Musser officiating. Interment in the Bethel cemetery.

**LESHER**—J. Amos Leshner of Chambersburg, Pa., was born July 3, 1869, and departed this life Feb. 26, 1947, aged 77 years, 7 months and 23 days.

Brother Leshner spent his entire life near Chambersburg, and was a member of the Brethren in Christ Church for many years. His wife preceded him in death in 1945.

Surviving are four children: Mrs. Paul Kautz of Philadelphia, Edna, Abram and John at home; also the following brothers and sisters: Noah of Chambersburg, Aaron and Mrs. John Musser of Shippensburg, Mrs. Isaac Beachbill of near Chambersburg and Mrs. Irvin Musser of Harrisburg, Pa.

Funeral services were held Mar. 1, from the Sellers Funeral Home and further services at the New Guilford Church. Services were conducted by Bish. Laban Wingert, and Elds. John Byers and Amos Sollenberger. Text: Matt. 24:44. The body was laid to rest in the New Guilford cemetery.

**MARTIN**—Ezra H. Martin of near Elizabethtown, Pa., was born Feb. 16, 1867 and passed on to his eternal reward March 4, 1947, aged 80 years and 16 days.

Brother Martin was converted at the age of 26 years and soon after united with the Brethren in Christ Church. As a member of the Elizabethtown Congregation Brother Martin and his testimony for Christ will be missed, even though for the past several years due to infirmities, he frequently could not meet in worship services.

Brother Martin served as a member of the Messiah Orphanage Board for 30 years, in which capacity he manifested sincere interest and devotion, traveling many miles in connection with the work.

He is survived by a devoted wife, Alice Longenecker Martin; three sons and one daughter: Christian of Lancaster, Pa.; Ralph of Elizabethtown, Pa.; Alma, wife of Paul R. Garber, of Elizabethtown, Pa.; Emmett, of Cleona, Pa. Also fifteen grandchildren and two great grandchildren.

Funeral services were held Friday afternoon, March 7, from the home, with further services in the Elizabethtown Brethren in Christ Church. Those officiating were Bish. I. W. Musser, Eld. C. H. Moyer and Eld. S. O. Brubaker. The text Psa. 17:15 was Brother Martin's choice. Interment in Mt. Tunnel Cemetery, Elizabethtown, Pa.

**McKEEMAN**—William McKeeman, beloved companion of Sr. Clara Neale McKeeman, was born Nov. 24, 1862, and departed this life April 1, 1947. Aged 84 years 4 months and eight days.

Born in Ireland the deceased came to Canada when a young boy and resided a number of years in Wainfleet township.

Bro. McKeeman was converted in the year 1936 and united with the Brethren-in-Christ church of Boyle, at that time. Due to failing health he had been confined to his home a number of years.

He leaves to mourn his loss, his loving and faithful companion, Sr. Clara Neale McKeeman.

Funeral services were held from the Brooks Funeral Home, Smithville, conducted by Eld. Marshall Winger, assisted by Rev. Bensen of the Church of the Open Door.

Interment in Wellandport Cemetery.

**NOAKE**—Joseph Ellis Noake born Dec. 12, 1880 died March 25, 1947. He was married Dec. 7, 1906 to Ada Esther Sider, eldest daughter of Bro. Simeon and Sr. Caroline Sider. To this union were born 7 sons and 6 daughters: Lois, Ernest, Rhoda, Merle, Orville, Dora, Milton, Esther, Ella, Percy, Arthur, Ruth, Edward.

He was converted in the year 1904 and served his Lord faithfully to the end. Though he had been in ill health for some months, death came very suddenly and unexpectedly during a serious operation. During the last few days of his life, he committed himself unto the Lord greatly desiring that the Will of the Lord be done in his life.

He leaves to mourn, a sorrowing companion, his children, 2 grandchildren, and 2 brothers, Irving of Phoenix, New York, and Percy of Pontiac, Michigan, besides a host of relatives and friends. There loss will be his eternal gain.

Funeral service was conducted at the Climenhaga Funeral Home, Stevensville, Ont., Mar. 28, by the Rev. Milton Winger, assisted by Rev. W. H. Moody. Text James 4:14. Interment in the Brethren in Christ cemetery.

## Doctrine

### Responsible or Irresponsible Soul Security

(Continued from last issue)

Jeremiah beheld the glorious reality of our coming age when all would know the Lord, from the least to the greatest. Jesus declared such knowledge to be life eternal. Yet at the close of the thousand years, the Revelator declares those very same souls, so richly blest with the knowledge of the Lord, when they are *tried* by Satan loosed from the pit, many (the number of whom is as the sand of the sea) are deceived, as he goes forth as a mighty angel of light, and fire comes down from God out of Heaven and devours them.

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered." (Ezek. 3:20).

There are more Scriptures concerning the tragedy of the blotting out of the names of the righteous. "And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book." (Ex. 32:33). They are written certainly in a different book than the heathen, then blotted out. Also, "Let them be blotted out of the book of the living, and not be written with the righteous." (Psa. 69:28).

The apostle Peter identifies Judas in this prophesy. (Acts 1:25) and speaks of the fall of Judas from apostleship. But this prophesy, which the Holy Ghost by the mouth of David spake before concerning Judas, is yet more revealing concerning the scope of his fall.

"If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (Heb. 3:14-17). We are unable to fully explain these four verses. But one thing is clear: we cannot defile this temple with sin, according to verse 17, and yet be saved according to verse 15. "Let no man deceive himself." (v. 18).

"For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6).

Herein lie the two roads before every believer, leading to opposite destinies, in the same Scriptural, comparative manner that there lay before the fathers, who were under the cloud and in the sea, two roads: one road led to bleach their bones in the wilderness, under Divine wrath, some falling directly into "SHEOL"; their other

choice was to be conquerors in Caanan.

Not all believers, in whom is the carnal mind, are carnally minded, as not all believers, in whom is the Spirit of God are Spiritually minded. When we refuse the Spirit of God, on our pilgrim journey, to bring us deliverance from the carnal mind, which is enmity against God, then we become carnally minded, and death overtakes us.

These Scriptures of warning produce no unholy fear in the heart that is perfect with Christ. They should produce uneasiness in all other hearts. Neither do the Scriptures limit the power of the grace of God, to keep every born again soul unto the day of Jesus Christ. But as God's ancient people, who passed under the blood, the cloud, and through the sea, limited the Holy One of Israel by a continual provoking Him to anger, so many of His born again ones have in this age foolishly limited the Anointing One, by grieving and quenching His Spirit, even to assimilating the love and worship of Babylon, thus to drink her cup of woes.

The Scriptures no more limit the power of Christ to bring each born again soul to the gates of Pearl, than they limit his power to save each sinner who hears the Gospel call. But human destiny ever hinges on the human will, for men in the flesh. This eternal truth is given. God will force no man to Heaven.

Does it seem with equity that our probationary period should cease, because we have now been constrained by the Holy Spirit to forsake our wickedness and rebellion, and have found loving favor and sweet fellowship with God and Christ? Does he not *try* the righteous? Does he try the sinner, except to prove what he will do with his sin, his guilt, and offered mercy?

Should not the continuation of probation be a charming challenge to the redeemed soul of man, in the face of Bethlehem, in the face of the fourty days in the wilderness, in the face of him who endured such contradiction of sinners against himself, in the face of Calvary, an open tomb, an ascended Lord, Pentecost, and above all *that blessed hope*.

Concerning other accounts of lost sonship, in a holy sense, we refer to the anointed cherub of Ezek. 28. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Also very likely the same creature; "How art thou fallen from Heaven, O Lucifer, son of the morning; how art thou cut down to the ground which did weaken the nations." (Isa. 14:12).

Sonship secures eternal bliss to the soul of man, only when it is holy sonship, secured by the indwelling Christ. Abra-

ham addresses the rich man in Hades, "son remember." A son, yes, but not the right kind. If he had been a true son, he would not have been found there. Another son was the prodigal in a far country. Of what avail was his sonship there if he would not have come to himself, as some never do? Job identifies Satan as one of the sons of God, and speaks of the time when the morning stars sang together, and all the sons of God shouted for joy.

Adam, the head of our race, was on probation in a pure sinless state. Eternal life and holy sonship were lost. We have reason to believe that all the holy angels were once on trial, and proved their loyalty to God. Shall we not assent to the Scriptures, that we are expected to prove our loyalty to Christ, by his grace, during our proving period, that we be counted worthy of our Father's kingdom?

We are very conscious that we have confined this presentation to one angle of a vast scope of revealed truth. There is a far brighter, more inspirational point of view, but we question whether more important. Shall we shun this picture, because it must cast a dark shadow at times? Shall we discontinue our danger signals in the land, because we dread to think of accidents and deaths?

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples: and they are written for our admonition,— "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:6, 11, 12).

Remembering the words of the faithful trumpet sounder, Peter, "Pass the time of your sojourning here in fear." Also the words of the faithful "Apostle of scars" as he warns, "Be not high minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: *Otherwise thou also shalt be cut off.*" (Rom. 20:22).

Lest this lengthy concentrated volume of warnings, should intimidate some sincere soul to trust in Christ, we quote: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2).

For one in Christ, here is freedom, not only from the guilt of sin, which is found in the new birth, but freedom from the law which involves sin and death. Glorious freedom! for in the heavenly country in which the Spirit-filled live, the law of life is the law of the land. Herein is positive, eternal security. Nevertheless it is retained by a spirit of obedience to the law, not the law of sin and death which bears no more rule over us; but it is retained by a spirit of loyalty to the Spirit of life in Christ Jesus. Condemnation, sin and death,

(Continued on page fifteen)

# Christian Education

## "The Art of Listening to God"

Jesse F. Lady

ABOUT forty years ago a famous Scotchman, athletic and handsome in appearance, was giving an address at the Harvard University chapel. He was a first rate scientist and at the same time a first rate Christian—a fine combination indeed. His name was Henry Drummond. As he came to the close of this memorable talk he said, "Above all things do not touch Christianity unless you are willing to seek the kingdom of God first. I promise you miserable existence if you seek it second."

In other words this great man of God is saying, unless you think of the Christian life as your prime business or vocation you will never be effectively Christian. The preaching of Henry Drummond would have pleased the Apostle Paul immensely. For Paul left the people to understand that the gospel of Jesus Christ is more than the salvaging of a soul from the threat of hell. It is the sovereign claim upon the saved soul to make the whole of life a sacred trust. "For to me to live is Christ." What ever else it means to be a Christian, it means putting God first in all that we do.

We cannot leave God out of the picture. To do so is like putting a shot gun in the hands of an idiot. When we educate a man in mind and not in moral and spiritual values we create a menace to society. If the next generation is to have a safe world in which to live they must either know more about God or less about science. Many young people today know more about rats, guinea-pigs and frogs than they do about God and God's Word. Man is prone to slump to the level of his thinking. "As he thinketh in his heart so is he."

How then can we get people to put God into the front of their thinking and plans? How can we bring ourselves to live more effectively Christian? How can we learn the art of keeping first things first? May I humbly suggest one answer to these three questions, that is, we need to recover the lost art of listening to God.

For the next few minutes we want to think with you on the subject, "The Art of listening to God."

In our colleges, among other things, we teach our young people how to speak and to sing. We do not minimize voice culture, but would it not be well to have a course in "ear culture." Today instead of saying, "speak Lord, thy servant heareth," we are inclined to say, "Listen Lord, thy servant chattereth."

The greatest tragedy in the world in every age is found in the individual man in whose soul there is no room for God. "His own voice must be the final voice. His

selfishness makes a throne upon which he must sit." Was there ever a time when human voices have been more insistent and more urgent? They come bringing a perfect wealth of human experiences. They come revealing the glory of the human until they seem to make everything else irrelevant and unimportant. But they have forgotten the majesty of the Divine.

How often we have become the victims of an over-communicative world, a world in which everyone is telling everyone else the meaning of what is happening. The less informed are victimized by the better informed or more often by the loudest talkers. The art of meditation has been lost.

History records many accounts of people who forgot God and gave heed to human voices and were beguiled and in some cases destroyed. Only as they again inclined their ears unto the Lord were they delivered from the hand of the wicked one and restored back into fellowship with God. Take the children of Israel under the leadership of Moses and Joshua. How many times they were inclined to lend willing ears to strange voices in Egypt and human voices in the wilderness and failed to recognize God's plan for their lives.

May I submit for your consideration the book of Habakkuk as a help to learn the art of listening to God? The prophet was living in times comparable to ours. For the prophet raised questions similar to the ones we hear today, namely: Why do the righteous suffer? Why does God allow sin to go unpunished? Why does not God interpose in human affairs? Why does God keep silent when the cause of the righteous goes from bad to worse? "O Lord, how long shall I cry, and Thou wilt not hear?"

After an extended period of discipline through patient waiting, trusting and listening to the still small voice of God the prophet found the solution to his problem. In the last verse of the second chapter of

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### God Pays It Back to You

Martha Heckler

*The love you give to others,  
The good you daily do,  
The friendly hand you offer  
Will all come back to you.  
The words of loving friendship,  
The smile that all can view,  
The little acts of kindness  
Will all come back to you  
Then do your deeds of kindness;  
Be bright as morning dew;  
Extend your hand in friendship;  
God pays it back to you!*

—The United Evangelical.

this book, the prophet breaks out with the words, "But the Lord is in His holy temple; let all the earth keep silence before Him." Yes, the Lord is at home. But we have not given him a chance. We have not kept silent long enough to let Him speak to us and to solve our problems and to show us His plan for our lives.

It is hard for any of us to keep still sufficiently long to get God's marching orders. We rush ahead many times where angels fear to tread. As a result we become confused and discouraged.

We find another lesson from the life of the prophet Elijah when he was cowed into a state of fear through the treat of the wicked queen, Jezebel. God said to Elijah, "Go stand upon the mount and the Lord will pass by: and a great storm rent the mountains and break into pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind the earthquake; but the Lord was not in the earthquake; and after the earthquake the fire; but the Lord was not in the fire; and after the fire a still small voice. Then said the Lord, Go, return, for I still have 7000 who have not bowed to Baal." Yes, Jehovah is at work, but we must learn to wait upon the Lord, trust also in Him, keep silent before him in prayer and meditation, and thus come to discover His will and hear His voice.

Three qualities of worship must be cultivated if we would learn well the art of listening to God. First is attention. The good hearer stirs himself up to listen. I must learn to listen if I would learn to speak. We would know more and live more if we said less. We would say more if we talked less.

Then what we hear, we keep by reflecting upon it and thus grow in grace. Let every time of hearing be followed by a period of meditation that the seed fallen on the ground may be harrowed into it by process. First we give attention, then we meditate, followed by obedience. To hear without obedience hardens the heart. By the act of diligent hearing the heart becomes receptive." When you cannot walk the faith road, or find it, then take the obedience road, for it will ultimately lead to faith! Believe if you can, and if you cannot, then obey and you will soon be able to believe."

The art of listening to God may be summed up in this definite expression, The One voice which is the divine voice must master all other voices. To this voice we all must hearken. Then, and only then, can we understand the human voices, appropriating what they say when it is good and repudiating what they say when they deny the truth as it is revealed in God's Word, or when they deny the voice of God as He speaks to us in Jesus Christ.

"He that hath an ear to hear let him hear."  
Upland, Calif.

# Missions

## The Great Call for Missionary Leadership

Orrie D. Yoder

*"He goeth before them."* (John 10:4)

THE TERM "missionary" as we use it needs no explanation. It has but one true definition, that of bringing the gospel of Christ to lost souls, in the sacrificial and self-denying spirit of Jesus Christ the true Shepherd who has gone before us.

That there is a great call and demand for more Bible missionary leadership, is evidenced by the great lack of missionaries of the Cross and of the true missionary spirit of Love divine in a world of unprecedented missionary needs. What else but a great lack of missionary leadership is evidenced by the fact that so few disciples and children of missionary-minded parents, preachers and teachers are entering the needy mission fields?

In a survey of some years past, it was revealed that about a third of missionaries on the fields were descendants of ministers and missionaries. Why have we today, with many more mission workers, more mission preachers and more officials on mission Boards, so few comparatively who are choosing the mission field, if it is not that we have lost the true spirit of missionary leadership!

Is it saying too much, that too many of us today who are leaders and teachers have become but "strangers" and "hirelings" to the missionary flock that needs to be led, instead of doing as our Master Missionary did when He *went before!* That is, we become mechanical representatives of missionary information, mission work and mission fields.

In earlier times when missionary training and organization was yet at a minimum, the work still grew and prospered because there was a strong spirit of missionary leadership. This was true in the Early Church, in the day of the Moravian Missionary movement, in the life of Hudson Taylor, and in the early beginnings of our own missionary service as a Church.

We need to remember that missionary training alone, is not missionary leadership, nor can it take its place. The training of the Twelve by the great Master Teacher, Christ, is the worn out slogan for modern missionary training programs that we foster. But this is only a part of the truth. Their training alone would have made them, just as it too often does today, mere "hirelings" of the great task committed to them.

These early "learners" were made "fishers of men" largely because they were followers of a great and true Shepherd who went *before* them in the divine way of sacrifice and self-denial. They learned to be

great missionaries because they were *led* the Gethsemane and Calvary way. This is the great lack in so much of our missionary training today! Because too few of us have gone far enough this sacred "Calvary" way, we cannot lead others that way. Missionary training is not only informational, by any means; it demands a learning to walk in the "tracks" of our Master who has gone before.

Again, we must remember that organization alone is not, and cannot be, missionary leadership. The "false shepherds" who opposed Christ in His day were well organized, so much so that they could find the way of Him who wanted to lead the way before them. They again, though well organized, were but cold strangers and "hirelings" to that which they professed and promulgated as the work of God.

Because we may be officials in mission work, or on mission boards does not necessarily make us missionary leaders. Because we may teach in a training institution for less tuition than what could be had elsewhere, does not necessarily make us missionary leaders. Too much of our mission program today is characterized by the spirit of the leader who, when appealing for missionary volunteers, saw his own daughter stand as a volunteer—"I did not mean you" he said to her. Or, by so often, keeping the "missionary offering" for "home needs." The present day missionary stream of interest and workers cannot rise higher than its source; if we try to motivate it by a worldly spirit of "ease" and self-satisfaction without a deep "Gethsemane" spirit of self-denial, it will sadly sink and disappear. But, if we keep looking at Calvary, and hear the loving call of the "good Shepherd" who *gave His life* for the sheep, the rising stream must flow on, for He who has

### God Is Sending Them

*God is sending now the peoples  
By the million to our shores;  
They are coming from all nations,  
They are knocking at our doors.*

*Shall we send the gospel message  
To the souls across the seas,  
And neglect the heathen with us  
Who have needs as great as these?*

*It is God who in past ages  
Hath controlled the tides of men;  
And our God in his high heaven  
Doth control to-day as then.*

*It is God who calls his children  
With commands both loud and clear:  
Haste, O haste, my faithful workers;  
I have sent the nations here!*

—The Missionary Review of the World.

*gone before* hath said—"Lo I am with you alway!"

Christ our Saviour inaugurated the true way of missionary leadership by going "all the way to Calvary" for the salvation of the world. We must go "all the way" likewise. Mission workers, mission teachers, and mission officials must also go through their "Gethsemanes" if children, students and volunteers are to be led to choose the mission fields instead of vocations of material benefit and satisfaction.

We must of course, remember that true missionary leadership cannot be found, even at so-called Christian institutions of learning and training. It is a divine gift of heaven procured for us at Calvary and imparted only by the divine Holy Spirit. We must, with all our learning and organization and training, wait on heaven for it.

With all the unprecedented missionary calls and needs of the day, may we as teachers, preachers and workers, not become missionary "drivers" by telling others to do what we are not willing to do, nor to go where we are not willing to go ourselves. Like Jesus, we must *go before*. If missionary leadership is to be revived and restored to hear the great call of Christ and the Holy Spirit for the modern world's need of the gospel, we must be more than "strangers" and "hirelings"; we must be more than missionary "parrots" repeating merely what we have seen or heard, but what we ourselves have never experienced.

Dillonvale, Ohio

### Soul Security

(Continued from page thirteen)

are unknown in this land. It abounds in life, love, liberty and power; correction, yes plenty of it; chastening, yes all are acquainted with it; sorrows, yes numerous, by his grace they are born. Here the loyal souls of the purified are often throbbing with the vital pulsations of eternal, omnipotent energy and power. "They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Father, Son, and Holy Ghost dwell in the land; an innumerable company of angels minister in the land; songs and music of celestial charm float in the breeze; incomparable fruits of Eshcol abound; rarest wines and finest wheat. Who would ever leave such a country? Say, giants stalk in the land, the foe is clever, the tempter lurks in the dark, hiding places. This is Canaan, not Heaven. The din of battle is often heard. However the danger of losing possession is not so great in the battle, though some even weary of that, when certain and ultimate victory is promised. Far more lose possession by making numerous, small concessions to the foe, by slothfulness and disobedience. Yes, it is possible to lose possession in Beulah land, and again come under the jurisdiction of sin and death.

(To be concluded)



## Worldwide News Currents

### Attended Bible Class 1461 Consecutive Sundays

Joseph A. Sanders, a member of the Men's Bible Class, St. Peter's Evangelical and Reformed Church, Buffalo, was the honor guest at a dinner commemorating 28 years of perfect attendance. As a neighborly gesture, the Men's Class from St. John's Lutheran Church was invited to attend the dinner, thus making it a neighborhood event. A gesture in the right direction!

### \$1,000,000,000 Contributed to Religion in 1945

Contributions made by the American public to religion in 1945 scored a new high by passing the \$1,000,000,000 mark, but they amounted to only one third of the nation's bill for tobacco and one eighth of its outlay for alcoholic beverages. This is the report of the family economics bureau of the Northwestern National Life Insurance Company, Minneapolis, on the basis of official estimates made by the U. S. Department of Commerce.

The estimated total for religious gifts and bequests in 1945 was \$1,035,000,000, or .9 per cent of the \$115,000,000,000 for all consumer outlays for the year. It was estimated that of the total \$7,800,000,000 went for alcoholic beverages; \$3,000,000,000 for tobacco and \$1,200,000,000 for movies and theaters' admissions.

In 1942, religion received \$721,000,000 of the total consumer outlays of \$89,000,000,000 or .8 per cent.

### "Have You Heard?"

Dr. Albert Einstein says, "An atomic war might kill two-thirds of the earth's two billion people." . . . Sounds like prophecy in Revelation.

The National Safety Council reports that there were 13,240 deaths on the nation's highways during the first five months of 1946, an increase of 43%.

A thousand-mile highway, called by Jews working on it, "A Highway for the Messiah," is being constructed across Saudi-Arabia and Trans-Jordan. See Isa. 40:3.

208,882 people saw five National League Professional Football Games on Sunday, November 10, 1946. A record one day attendance. WHAT MUST GOD THINK?

The average per capita income in the United States reached an all time high of \$1,150 in 1945. Just think what this would mean if everyone tithed . . . \$115 00 per person.

There has been a new toxin, one ounce of which is enough to kill every person in the United States and Canada, or 180,000,000 people. A Shocking Picture!

### Large Benevolence

A gift of securities valued at approximately \$53,800 has been donated to Agricultural Missions, Inc., by John D. Rockefeller, Jr. The mission body is currently conducting a \$250,000 fund-raising campaign to expand its facilities for training mission workers in agricultural techniques.

Total gifts in the campaign to date amount to \$151,000, according to Robert B. Reeves, financial secretary. Twenty-four Protestant denominations have pledged \$65,000 of the total amount through their missionary agencies, he said. The remainder has been donated by individuals, churches, and foundations.

### Religious Freedom?

Recently, under the pressure of international circumstances and against its will, the Spanish government showed itself disposed to grant a very limited degree of freedom in matters of conscience and worship. Nevertheless, until now there are no signs that these rights will be granted to Protestant youth. On the contrary, the Elementary Education Act, which was passed by the Spanish Cortes in July, 1945, states clearly that the whole of Spanish education should be infused by a strong Catholic spirit and must be subordinated in every detail to the spiritual oversight of the Catholic ecclesiastical authorities. This law leaves not the slightest room for the instruction of Protestant children in the faith of their parents, neither in private nor public institutions. Protestant schools in Spain remain as great an impossibility as ever.—The Presbyterian.

### First Protestant Relief Shipment Reaches Japan

The first shipment of Church World Service relief supplies to Japan has arrived in Yokohama for distribution through church agencies in that country, it was announced by A. Henry Birkel, executive secretary for East and Southeast Asia of the interdenominational Protestant agency.

Totalling 466,000 pounds and valued at more than \$100,000, the shipment included dehydrated soups, canned foods, clothing, spaghetti, noodles, salt, soap, vitamins, and shoes. The biggest single item was 136,000 pounds of powdered milk.

### Missionaries Welcome

Generalissimo Chiang Kai-shek, president of China, said to the Christians of the world, "We welcome Christians from other lands who serve the people of China with true sympathy and devotion. Do not feel that you are guests; you are comrades working with us to help our people to build a new nation."—Selected.

### Bible Paper for China

Thousands of pounds of Bible paper have been shipped by the American Bible Society to its agency in Shanghai to be used in the production of Chinese Scriptures. The demand for Scriptures in China is so great the orders cannot be filled.

Shipments of paper have been made from Helsingfors, Boston and New York. The total amount of paper that has been sent to China is 148,247 pounds for printing Testaments and 117,300 pounds of newsprint for printing Gospels. The American Bible Society is now publishing 100,000 Chinese Bibles in the United States as it has not been possible to forward to China paper thin enough for publishing Bibles there.—Am. Bible Society.

### Needed

Henry R. Luce, publisher of Time, Life and Fortune magazines, said at a Chicago luncheon of Churchmen: "the non-credal, non-theological, non-ecclesiastical, fashionable Protestantism of the last few decades" is responsible for "an appalling amount of nonsense not only about religion but also about politics and economics, about war and about peace." He further declared that Protestantism "has been blown about by every wind of secular doctrine." He also suggests that Protestantism needs a stronger and better theology and a clergy that will preach this theology

### Revival

Mass Revival in Japan?—No, say Christian missionaries. The twenty thousand converts in Kagawa's meetings in recent months are not baptized converts, but individuals who have signed cards stating their desire to learn more about Christianity.

### Reverses Decision Barring C. O. as Teacher

Francis T. Spaulding, New York state commissioner of education, has overruled a decision of the New York City board of examiners which refused a regular teaching license to a conscientious objector, Harold Ruvin.

Ruvin, now co-owner of a delicatessen store in New York, was denied a license to teach in April 1945. The board of examiners challenged his status—although his local draft board classified him as a C. O.—on the ground of "unsatisfactory record."

### A Senator Asks for Spiritual Reconversion

Senator Raymond E. Willis (R.-Ind.), in a speech summing up what he learned during six years in the Senate, put the greatest amount of emphasis on the necessity for a spiritual and moral "reconversion" in America, if this nation is to lead the way to a just and lasting peace.

"Why cannot we the people, not only in the United States, but in every nation, catch the living spirit of Christianity and co-operate to save the world instead of fighting always to destroy the world?" he asked.

"It is truer today than ever that they who take to the sword shall perish by the sword. We proudly boast that America leads among the nations of the world. Yes, we have led in producing the most destructive, the most horrendous force the evil genius of men has yet been able to devise. If we are to continue our dependence on that force for the salvation of our nation, if we are to enter into a race with other nations to keep ahead of them in stupendous might, we must realistically face the fact that our civilization will have to accept the most terrifying and soul-destroying limitations that have ever encompassed man. We are facing the alternative of a conflict that may destroy half the people of the world, or the compulsion of living together in toleration, in goodwill, and in soul-expanding qualities."

### Heaven's Queen?

Queen Mary:—A forty-year-old movement among European Catholics to exalt Mary the Mother of Jesus to the Queenship of Heaven was encouraged by Pope Pius XII recently when he received a committee urging a papal proclamation to that effect.

### Food for Thought

Not all churchmen are crying for church union. Prof. Douglas C. Mackintosh, of Yale Divinity School, is quoted in the Sunday School Times as follows: "The present heightened interest in ecumenical Christianity with a view to the promotion of church union is, in the first instance, one of the symptoms of the present delibitated condition of the various branches of the Christian church. . . . It is a sign, among others, of the ebb of the various branches of the Christian evangelism. (It is) a phase of strategic retreat. . . . It is quite within the range of possibility that, in some instances, by lessening the burdens of responsibility resting upon individuals and small groups of Christians, the final total of Christian activity will come to be less instead of greater."