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EVANGELICAL VISITOR

Volume LXII

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The Refugees



Translated from the *German* by Theodore Laukemann, Dillsburg, Penna.

*The father's imprisoned in foreign lands;
The mother's buried in foreign sands
A new father we have, his name is dead;
A new mother, without love, without bread.
O! Help us, Lord Jesus.*

*We had a house, and the house vanished;
We had a home, and the home perished;
As cattle we were driven, forlorn, alone;
We were crushed as the grains between the
stone.*

O! Help us, Lord Jesus.

*We are among strangers; we do look
around*

*In return, blear faces and words abound.
We pass your doors, but dare not knock;
Will someone be in them to loosen the
lock?*

Have mercy on us, Lord Jesus.

"A Word For This Very Hour" - Evangelize

Edwin Raymond Anderson

"Give us a watchword for the hour—
A thrilling word, a word of power."

THUS wrote Henry Crocker in one of his poems, and with an enthusiasm that strikes the true note amidst all of the fog and foolishness and falsity of things as they are for the main. For we have, in truth, come in more ways than we dare to imagine, to that solemn place of "the hour." We have come to the "last junction point" of the world, and to the clear marking of the life-ways; it is really, "Christ or Chaos."

Of course that has been often said and written and preached, and many a pilgrim has been sneeringly dubbed a pessimist because of it. And yet if we are to take that indication, and subscribe to that marking, we are forced to declare that the Lord Jesus Christ was the "Pessimist Supreme." He painted no picture like unto that which has been painted by the opinionated optimists of the hour. He spoke of wars and of uprisings and of a general state of unsettlement. He clearly spoke of the certainty of these things and spoke of them in direct contrast with Himself as the Ultimate and Final Hope. We, who have believed in Him, have found that to be true, for we have found Him to verily be the Prince of Peace for every department of living. He is the Peace. He leads unto the Peace, so that we may even come to find "still waters" running through a dry and troubled land. We can well afford the luxury of being dubbed "pessimists," for such a pessimist is on the Lord's side, as opposed to the shortsightedness of the tribe of optimists running about in the pride of their loose opinions.

The poet has not only spoken of "the hour," but better, has provided that watchword which becomes a warning and a weapon. Here is the end of one of the stanzas:

"The call is given; ye hosts arise,
Our watchword is *EVANGELIZE!*"

and that word is to be ours in the fullest sense. In solemn truth, beloved, it is either, "evangelize or evaporate," "evangelize or emasculate," "evangelize or EXIT!" For the risen and glorified Lord will hold His blood-bought own in strict account for their regard and their handling of this Gospel of Light and Life. The life of the Gospel must be our life, or we shall stagnate into that all too common religious rut which quickly runs to ruin. The light of the Gospel must be our light, or we shall stagger into the tragedy of huddling about the flickering firelights of mere human opinion, and find not victory but vacuum,

having no clear and distinct word for human hearts beaten and battered and broken and betrayed. We simply must evangelize, or we become twentieth-century Judases. We kiss the Lord and sell Him short, and His Calvary-suffered Gospel simply does not appear real or worthwhile enough to put the whole heart and soul into. . . .

That is not crude nor sharp. It is simply that criticism that is forced upon us by the crisis of this hour. This crisis is crying for something or another, for it senses its own chaos and crushing. And we with our Christ and with our Christly Gospel are meant to stand in the breach, to bridge the gap, and to point, to plead, to persuade, to pronounce and to passionately evangelize with this Word of Life.

The watchword then, is *EVANGELIZE*. And that does not spell "enterprise." It may be well in a sense, to speak of the church as a "going concern"; but then, there are also concerns that are going . . . out of business! The only "going" that really counts is the "GO" of the "GOspel." Mere enterprise will not provide sufficient substitute. There are far too many religious enterprises which have become so entangled with the secondaries that the

"latter end is worse than the first." And any determination for secondaries writes its own doom.

The watchword then, is *EVANGELIZE*. And that does not spell "endeavour." There are many running to and fro, here and there. But the Gospel marks one straight course. We go to Calvary for cleansing, for consecration, for commission. We go from Calvary to the chaos and the curse of this guilty, lost world, fresh from that sacred session, fired with the reality of this life-giving message, filled with the compassion of Him Who came "to seek and to save that which was lost." A great many religious "endeavours" would do well to have an "end," as far as their own notions are concerned; and how well to find that end at the foot of the Cross!

Hear the evangelistic note of the apostle! . . . "We persuade men." (II Cor. 5:11). Ah! but that is "a thrilling word, a word of power!" Is the twentieth-century really so much different from the first century, as far as sin is concerned? Must not this be our word as well? What other word would really fit and prove suitable? Then and now, for all people, for every circumstance. . . . "our watchword is *EVANGELIZE!*"—*Hartford, Conn.*

Ballast

Richard W. Graves

One day a few summers ago when I was on vacation in the Adirondocks, I started out across Twitchell Lake in a canoe. I was by myself, and as it had been a number of years since I had paddled a canoe, I was a bit shaky. But there is an irresistible lure to a canoe for one who has ever experienced the satisfaction of skimming so lightly and gracefully over the water; and a canoe is as much a part of the furniture of the Adirondack country as the birch and spruce of its forests. So I was soon seated in the stern, the bow pointed toward a pine tree far up at the end of the lake.

All was going well until I rounded a little cape jutting out into the water. There a gust of wind caught me broadside, and the first thing I knew I was turned completely around. Again and again I tried to turn back into the direction I wanted to go and to keep the bow pointed toward that pine on the upper shore; but repeatedly the wind would catch that elevated bow and swing me around.

Then I remembered something. I recalled that on the dock there had been a

big stone, and I recollected vaguely that I had heard it referred to as ballast. As a matter of fact, it was kept there on the dock for the express purpose of putting into the bow of a canoe when a solitary canoeist ventured out on the lake on a windy day. If I had had that big round rock in the bow of my erratic craft, I wouldn't have been zigzagging all over Twitchell Lake in that humiliating fashion.

The Lord must have made it so, just to disprove the theories of the evolutionists. It has them guessing. Some, because they can think of nothing better, call it a "pre-historic leftover," or a "throw back."

There are a good many people who are in the plight I was in that day, and who don't know what is the trouble with them. They are never able to get anywhere in their thinking and they are never arriving anywhere with their lives, because they lack ballast. And the saving ballast of life is Christ. The Rock, Christ Jesus, must be in the boat with us. Without Christ we will drift aimlessly through the years at the mercy of every chance gust of opinion,

(Continued on page eleven)

Editorial

The Value of Principle

IT requires the strength of manhood plus spiritual power to decide in favor of principle, when to favor policy would be of personal advantage. It requires deep devotion to a cause with personal wishes and ambitions always playing second part in everything. Probably at no other point does the size of men reveal itself more clearly. Sometimes the revelation is most inspiring and at other times most disappointing.

We sat in a meeting sometime back where the matter of teaching the Bible in the public school program during released time in accordance with the laws of the State of New York, was under discussion. The great principle in question was to do something about getting the simple and basic facts of God's Word instilled into the minds of our boys and girls. Certain preachers were in attendance, who had every opportunity they needed, to organize and teach a released time class but simply had done nothing about it. In some of these areas had come a nationally known organization to teach the simple facts of the Bible to boys and girls.

To discover the size of some of these thought-of-as Christian leaders filled one with a deep sense of disappointment. Just because a few policies were involved that crossed their thinking, they became militant foes of a good cause and evidenced an attitude to kill the movement at any cost.

The policy in Israel during the days of Ahab was to prophesy good concerning Ahab and his plans. It belongs to the credit of Jehoshaphat to question the policy

More Grace

"He giveth more grace when the burdens grow greater,

He sendeth more strength when the labors increase,

*To added affliction He addeth His mercy
To multiplied trials, His multiplied peace.*

"His love has no limit, His grace has no measure

His power has no boundary known unto men;

*For out of His infinite riches in Jesus,
He giveth, and giveth, and giveth again!"*

"When we have exhausted our store of endurance,

When our strength has failed, ere the day is half done;

When we reach the end of our hoarded resources,

Our Father's full giving, is only begun."

—Annie Johnson Flint.

and ask if there was not a prophet of the Lord around to make inquiry of. Then it was that Micaiah dared the policy of four hundred men and according to the principle of Divine Truth, prophesied the death of Ahab. They made him eat the bread and drink the water of affliction but God vindicated him when "by chance" an archer shot Ahab between the joints of the harness and he died.

Principle is that which is fundamental and unchanging. It is the exact opposite of that which is unscrupulous or perfidious. Sometimes congregations are sorely tried because individuals adopt certain unscrupulous policies to gain a selfish end. Cliques and factions are not concerned for the good of the cause. They set goals and sometimes their policies well nigh wreck a local church program in an effort to gain their end.

Policy before principle is a mark of self-life. Such was the case with the rich young ruler. His policy was to keep—Jesus called for him to sell out. His course brought him no joy and without doubt if persisted in, caused him to go into the next world a lost soul.—J. N. H.

A Meeting

THE Publication Board of the Brethren in Christ Church met in its regular winter meeting for the days of January 27 and 28, 1949. The first day was spent in joint session with the General Manager and Managers of the E. V. Publishing House, Christian Light Press and Editorial division respectively. The departments reported on their activities for the year 1948.

The Board carefully analyzed what was being done and together with those directly responsible for carrying out the work, counseled about ways and means to forward the work and better serve our God and the Brethren in Christ Church.

The general support of the church in patronage and good-will is much appreciated by those who carry on this work. It is the purpose of the Publishing House to do good printing of only moral and spiritual-building manuscript. Our Merchandising Department purposes to promote valuable materials that in many different ways seek to promote Christian thought and render beneficial service while doing so. It is true "Of the making of books there is no end." Literature floods the world in which we live. Never was there a greater call for spiritual, uplifting reading. To these ends, we your servants of the Publication interests of the Brethren in Christ Church dedicate ourselves anew.—J. N. H.

This Issue

See Page Six

A dear godly father from the State of Ohio who has served in the Christian ministry for many years, recently dropped the editor a line and called attention to an article, "A Message to the Old Folks," by A. Campbell Dovey, appearing in a recent issue of the Evangelical Christian. This thought-provoking article is timely in these days and has comforting truth for elderly people, with inspiring emphasis for youth who may grow old some day. Read it!

—J. N. H.

Usher Resistance to Worship

Resistance results in heat. I got hot. It was the Sunday before Christmas. If ever I am in the mood to worship the King, it is at Christmas time. I approached the entrance to the sanctuary. I guess I wasn't particularly wanted. At least no usher was there to usher me into the House of God. Nevertheless, I went in—still no usher, except in the far corner apparently waiting until I should "Eenie, meenie, minie, moe" to which aisle I should go.

Since my dubious friend in the far corner was the only usher in view, I took a chance and headed for his station. He handed me the order of worship and started down the aisle without so much as a welcoming nod, a whispered word, or even an inquiry as to where I would prefer sitting. I really was tempted to sit not so far forward as he indicated, but my good manners triumphed, although my blood pressure was getting higher with each step.

The service began—the call to worship, the opening music, the Scripture reading—all brought me back to the atmosphere of worship. But just as the choir reached the high point in its anthem, "WHAM!" The usher breezed by to slam the window down. When the minister announced the offering there was an embarrassing delay—the ushers were late. Just before the minister began his sermon, some late comers were squeezed into my pew, upsetting the poise and worshipful mood of all concerned.

Yes, it was a beautiful service and an inspiring sermon, but with lots of "Usher Resistance." All of which leads me to suggest that ushers should be as well trained for their part in the worship service as the musicians, the minister, and others who help one enjoy a satisfactory worship experience.

Such training for ushers is available. A course for church ushers is offered both on the campus and by correspondence by the School of Adult Education at the University of Omaha, Omaha, Nebraska. Upon request, Mr. Hosman, the director, will be glad to send information about how this course can help you and your church lessen "Usher Resistance to Worship."

—The Wesleyan Methodist.

The New Birth

Henry A. Ginder

"DOCTRINE" is a word which to many brings an uncomfortable feeling. To make possible an attitude of ease and pleasure in a study of Doctrine, it is profitable that we give first consideration to the "New Birth," because this experience gives us spiritual vision to understand other truths of the Kingdom. John 3:3: "... I say unto you, except a man be *born again* he cannot see the Kingdom of God."

The need of this experience is revealed by the Scriptural statement: "We are all born in sin." (Rom. 3:23) And since we are spiritually dead, (Eph. 2:1) we need a rebirth that we might have spiritual life. God's Word says that prior to the new birth we are of our father the Devil. (John 8:44) Oh, how much we need to be born again.

Substitutes are sought, because folks desire to find an easier way, so they plan to join some church or take communion, or they may accept being baptised, but these are blessings to be enjoyed *after* we are born into the family of God. Let us not be contented with substitutes. God has something better for us.

Steps in attaining the experience of which we are thinking should be submitted here. Conviction is always associated with the new birth; it is the quality which makes us willing to repent. Just as the blind man in John 9 was made willing to go to the pool by the mud which was plastered on his blind eyes, so the one made miserable by conviction will be willing to repent. Repentance which produces a willingness to confess and make restitution is necessary; it is an absolute pre-requisite to the new birth. (I John 1:9). If we confess He will forgive. These conditions just mentioned bring us to the place where we can believe God for our salvation. "For by grace are ye saved through faith . . ." (Eph. 2:8). According to I John 5:1 "Whoso believeth that Jesus is Christ is born of God."

The suggestion of the *seven signs* of the new birth will be helpful, thus making it possible to examine ourselves, whether we be in the Faith. (II Cor. 13:5.)

1. We have the spirit of adoption. (Rom. 8:15.) Instead of having the devil for our father, now we approach God saying, "Abba Father." "We are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." (Eph. 2:19.)

2. "His spirit beareth witness with our spirit that we are the children of God." (Rom. 8:16.) This produces that inner consciousness that affects the emotions.

3. We will enjoy the Word. I Peter 2:2 informs us that since we are babes in

Christ, we desire the Word. We have no right to claim greater love for God than we show for His Word.

4. "Everyone that doeth righteousness is born of Him." (I John 2:29.) So we observe very clearly that, if one does that which is unrighteous, he is not born of God.

5. A change of desires is a good sign that we are born again. II Cor. 5:17 declares "... He is a new creature." The new birth changes every phase of our lives. The youth's chorus says, "Things are different now, something happened to me when I gave my life to Jesus."

6. A love for God's people is a good sign. I John 4:7 reads "By this shall all men know that ye are my disciples, if ye have love one for another." So, obviously, if we fail to love each other we immediately classify ourselves. "All men shall know that we are not His disciples."

7. "Whosoever is born of God overcometh the world." (I John 5:4.) If we are overcome by the world, it is evident that we are not born of God. We should be victorious over the world as Peter was when he walked on the waves. Let us keep our eyes on Christ so that as new born babes we might *grow* and *go on*—unto perfection.—*Manheim, Pa.*

Be Careful

*In speaking of a person's faults,
Pray don't forget your own;
Remember, those in homes of glass
Should never throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.*

*We have no right to judge a man
Until he's fairly tried;
Should we not like his company
We know the world is wide.
Some may have faults, and who have not?
The old as well as young;
Perhaps we may, for all we know,
Have fifty to their one.*

*I'll tell you of a better plan,
And find it works full well;
To try our own defects to cure,
Before of others tell.
And though I sometime hope to be
Not worse than some I know,
My own shortcomings bid me let
The faults of others go.*

*Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may be
To those who little know.
Remember, curses frequently,
Like chickens, roost at home;
Don't speak of others' faults until
You've tried to see your own.*

—Unknown.

A Great Salvation

H. W. Bailey

"How shall we escape, if we neglect so great salvation" (Heb. 2:3).

A few years ago a severe storm swept down upon the southern section of Minnesota. Not that storms are unusual in Minnesota, but it was the time at which it came that will make it unforgettable.

Everyone was enjoying the beautiful, unseasonable warm fall weather. Some homes were carelessly neglected—no fuel supplies were stored away—no storm windows had as yet replaced the summertime screens. Everyone knew that winter was approaching, but the weather was so nice.

Then, one day, the fine weather ended. The storm broke, and how unexpectedly it came! Electric wires were broken down, store windows were broken out, water pipes froze and burst. Homes were put into complete darkness, many were without food. Some, who were out in the open, were lost and frozen to death because they had no light to guide them to safety—although, perhaps it might have been near at hand.

Spiritually speaking, there are many who are going through just that kind of experience time and time again. This comes about through neglect—neglecting to accept God's way.

There is coming a day when the storm of God's judgment shall break. There is no need, however, to find ourselves groping in the darkness of doubt and fear. Man knows that after life comes death—and with death comes eternal punishment—or—or if we do not neglect our soul's welfare but prepare now to meet our God, the assurance of life everlasting with Him in Glory.

God has warned us: "How shall we escape, if we neglect so great salvation"?

Christ said, "I am the Light of the world." He will be our Guide through this storm-filled life. No need either to starve spiritually. Jesus is the Bread of Life. How good God is! Consider the provisions He has made. Yet man, in his smallness and unappreciativeness, goes on neglecting—neglecting—and when the storms of life come, finds himself totally unprepared.

How can we neglect so great salvation?

"Be Still and Know" - A Twilight Meditation in the Country

Emma E. Enterline

THE words of the Psalmist, chapter 46, verse 10, are among my favorites. "Be still and know that I am God."

This time of day in God's great country is ideal for meditation. Somehow, it is easier to get close to God at eventide. If we will become very quiet, we shall be able to hear God in the good-night trill of His merry songsters, in the gentle murmur of the breeze in the treetops, in the simple buzzing of the bee and the sweet fragrance of the flower. If we were by a stream, the gay chatter of the babbling brook would contribute its part as well as the silvery bass making an upward leap for a bit of living food. Even the homely croaking of the frog contributes to this unmistakable witness that God is God. All speak of God—God—my Father.

Patience Strong is also captivated by this text, only she expressed her thoughts in much finer style:

"Be still and know that I am God." This is my favorite text — Sweet words that soothe the aching heart, when troubled and perplexed—Be still, be still, the good Book says,—cease rushing to and fro—in all the fret and stress of life—Be still, be still—and know. Know that His strong protecting arm upholds us when we fall—Know that He hears our feeble prayers and answers when we call—Safe in the secret sanctuary—in silence set apart—He pours the riches of His love into a quiet heart."

In the town, our meditation is frequently interrupted by speeding cars, or a shrill whistle calling folk to stuffy indoor occupation. But, out here we are away from it all, separated as it were unto God. Here all is quiet—so quiet we can hear the voice of God. Jesus knew the value of getting quiet for he knew the power of silence. He knew, too, the thousands of voices that clamour for attention and many times stole away from the busy town and multitudes for a quiet time with His Father.

For just a little while after I was saved, I hesitated and sometimes neglected these quiet times with God. I discovered when I would get close to God and He came very close to me, He could ask anything He desired and my heart would respond with a ready—yes.

I do thank God I soon learned I needed victory more than I needed my own way. So, frequently I found a corner where I could snug up real close to the Master for the inspiration and blessing His presence always gives.

Many were the times I wondered how folk acquired depth of Spirit, understanding of God's ways, and the stately moving of the Spirit. The answer is easy now—growth and understanding are a direct outgrowth from communion with God in the

quiet corner. For me, either early morning or the quiet twilight hour in God's great out-of-doors.

The old prophet knew something too of the instruction methods employed by our great God. "Whom shall he teach knowledge? Whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts." So, only as we grow in grace shall we grow in knowledge. May it be our constant prayer that we may be so conformed to the will of God that He can feed us strong meat and need not be kept on a milk diet all our lives.

In the quiet hour we become very conscious of our insufficiency but also trustful and confident of His all-sufficiency. Here our petty selves, personal opinions, and short-sightedness give way to the Master mind whose decisions are made with long range Infinite wisdom. Here, our puny arms of rebellion and bitterness and ill-will are dropped in sweet submission to the Master designer. Here, we see how silly our own conniving—how skillful His planning. Here, consideration of self and selfish desires gives way to a deepened and renewed love for our Savior and sanctifier. Here, we get the mind of Christ and are drawn closer to each other. Here, soul is knit to soul and spirit with spirit. Here, the soul bathes in the sunlight of His love and is watered with the dews of heaven and growth results.

From these experiences stalwart souls are made. Men whom God can use, day by day, hour by hour, in the shop, in the home, in the office and—yes, in the church.

It is said that in the very center of the severest storm is a place of quiet and calm. Again, the director of traffic stands out there in the center of speeding cars of every description, passing by in all directions—perfectly calm. The quiet hour gives folk poise and perfect quiet in the midst of the most distressing circumstances. Circumstances which would cause the most courageous soul to quell, become stepping stones to the heights above.

How we fail—desperately fail God, the Power of the Blood, the guidance of the Spirit, our own selves and the church whose head is Christ, by our failure to meet God in the quiet hour. Israel received a new

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted bowers, are not half as beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.

—Faber.

name when he met God. Saul of Tarsus was given a living message. Jonah received a will to obey. Hannah was assured of the answer to her prayer.

Jesus was a quiet man and frequented the quiet corner. He is an eternal magnet possessing all power. We possess His power as we meet Him in the quiet hour. God can never meet us in the rush and hurry of life. Failure to meet Him spells discord, dissent, lack of knowledge of His will, no appreciation for doctrine, and in one word utter defeat and uselessness.

*"O troubled soul, beneath the rod,
Thy Father speaks, be still, be still;
Learn to be silent unto God,
And let Him mould thee to His will.*

*"O praying soul, be still, be still,
He cannot break His plighted Word;
Sink down into His blessed will,
And wait in patience on the Lord.*

*"O waiting soul, be still, be strong,
And though He tarry, trust and wait;
Doubt not, He will not wait too long,
Fear not, He will not come too late."*

*"Be still," my soul, for just as thou art
still,
Can God reveal Himself to thee, until
Through thee His love and light and life
can freely flow;
In stillness God can work through thee
and reach
The souls around thee. He then through
thee can teach
His lessons, and His power in weakness
show.*

*"Be still! Just now be still!
Something thy soul hath never heard,
Something unknown to any song of bird,
Something unknown to any wind, or wave,
or star,
A message from the Fatherland afar,
That with sweet joy the homesick soul
shall thrill,
Cometh to thee if thou canst but be still.*

*"Be still! Just now be still!
There comes a presence very mild and
sweet;
White are the sandals of His noiseless
feet.
It is the Comforter whom Jesus sent
To teach thee what the words He uttered
meant.
The willing, waiting spirit, He doth fill,
If thou could'st hear His message,
Dear soul, be still!"*

—Elizabethtown, Pa.

A Message for the Old Folks - "A Crown of Glory"

A. Campbell Dovey, M.A.

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. I am the Lord." (Lev. 19:32.)

THIS, we are told, is the age of youth, and everything is being done for the young. We have youth Movements, and a thousand youth organizations of one sort or another. This is also true of religion and the old folks often feel out of it. They get cast down, dispirited, and depressed because they are made to feel that their day is done. "You've had your slice of cake" said a young man to an older man. The aged feel that no one has any further use for them and they long for their heavenly rest. Well, I wish to bring a message to the old folks, and I trust that God will bless the message.

Let me start with a poem that appeared in an August number of the Religious Digest:

On Growing Old

*A little more tired at close of day:
A little less anxious to have our way:
A little less ready to scold and blame,
A little more care for a brother's name:
And so we are nearing the journey's end
Where time and eternity meet and blend.*

*A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead:
And so we are going where all must go
To the place the living may never know.*

*A little more laughter, a few more tears:
And we shall have told our increasing years:*

*The Book is closed and the prayers are said
And we are part of the countless dead.
Thrice happy then, if some soul can say:
"I live because He passed my way."*

I. Man's View and God's View of Age Is Very Different

The first thing I want to say is: God's view and man's view of age is very different. The Gospel entirely changes our attitude to the old. Outside the pale of the Christian, ethic man, and especially youth, has little use for age. The fierce warrior tribes of by-gone days looked down upon their old men as being the survival, not of the fittest, but of the unfit. Any man worthy of the name would have died on the battle-field, or worn himself out in the interest of his country. And yet, there was a proverb in ancient Greece which said, "It is good to grow old in Sparta." Perhaps that is why God blessed Sparta. Sparta was an unwallled city. Every man was a brick in the wall of Sparta. Hence our

proverb "Be a brick." We get our word "Spartan" from Sparta, but in spite of her spartan training, it was nevertheless, good to grow old in Sparta. The heathen, however, have no use for the aged. I read just the other day in a missionary magazine, of an old woman who was carried into the forest and left to die. After she had been out for a couple of days and nights she was found by a missionary doctor, who had her carried into the hospital. The old woman recovered from her exposure and one day, looking round the ward, she said to a nurse, "I cannot understand. My own people have no use for me and put me out to die. Why do you care for me so?" The nurse replied, "We do it for our Jesus. It is for His sake that we come out here to help you." Just then the doctor came into the ward, and the old woman seeing him said: "If your Jesus is anything like the doctor, I would like to know Him."

We know how Hitler regarded the old folks. They were only fit for liquidation. But what could you expect from a man who despised what he called "pity ethics" and called our Blessed Lord "a soft-suffering hero." Outside of the Gospel, the old folks go to the wall. It is sad to find that in this country in spite of all that the government has done for the care of the old, that a spirit of callousness is appearing towards the old folks. A Salvation Army lassie told me that she prayed every day that she might never see old age, because she had seen so many old people badly treated. I could hardly believe it.

Doctor Alexander Macdonald in his Moderator's address to the Free Church Assembly, said with regard to what he called "an unquestionable cooling down of natural affection," "For instance, old people who in former days and under far more difficult conditions, would have been tenderly cared for in their homes, are now sent to hospitals and Poor-houses on the plea that their own families are not able to look after them. Our institutions are crowded." Alas for old age where unregenerate man is concerned, for who will care for the one who shifts into the final stage of the seven stages of man?

Last scene of all, that ends this strange eventful history, is second childishness, and mere oblivion—sans teeth, sans eyes, and sans taste, sans everything. Such an one can surely be left to the tender mercies of an institution!

How very different is God's view of old age to all this.

II. God's View of Old Age

God reverences old age. Hear His peremptory voice as He speaks to the young

man. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. I am the Lord." Again He saith: "The hoary head is a crown of glory when it is found in the way of righteousness." And again: "Honour thy father and thy mother that thy days may be long in the land which the lord thy God giveth thee." Age is to be held in reverence and honour. God's displeasure is marked by a light attitude to the aged. Age in the Scriptures is the sign of maturity of wisdom, of experience, of Spiritual stature. Age is worthy of honour and respect, nay of reverence. The good are dearer to God with every year that passes by. Think of Abraham, Moses, Samuel, Paul, the aged. These men in old age are patriarchs. Can you imagine God's indignation, should anyone dare to suggest that these men should be removed to an institution in their old age? I reckon that David's Psalms were sweeter, more devout, ever more acceptable to God in his age than in his youth. God calls Himself "The Ancient of Days." He is no untried stripling. He comes forth from the background of Eternity as the great I Am—the living God.

*Immortal, invisible,
God only wise
In light inaccessible,
Hid from our eyes.
Most blessed, most gracious,
The Ancient of Days,
Almighty, victorious.
Thy great Name we praise.*

"And Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands: they shall perish: but Thou remainest and they all shall wax old as doth a garment: and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same and Thy years shall not fail." (Heb. 1:11-12). Old age is itself God's reward for clean living. All riotous living on the part of youth is paid for in old age. Youth is quite right when it says, "A short life and a gay one" although the gaiety is a questionable quality, being not so gay after all.

It is interesting to note how God honours age at the Incarnation and at the crucifixion. At the birth of our Lord, age plays its honourable part. At his birth we have the personalities of old Zacharias, the wise men from the East, the aged Simeon and the widow Anna. These were all old people. We are not told the age of the wise men, but tradition always regards them as aged. The shepherds may have

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“If Any Man . . . Hate Not . . .” - Luke 14:26

C. R. Heisey

WE HEAR many sermons on the exalted theme of Love. God is represented as a God of love, and that love is a paramount Christian virtue is absolutely true. It is the complete fulfillment of all commandments, it is the bond that completes and fastens the garment of Christian graces and is entirely in accord with Scripture. We are commanded to love one another and so fulfill the law of Christ. Yes, God, godliness, Christ, holiness and love are inseparable in Christian experience. However, while this is true, all of it is truth, yet it is not all of the truth for there is a definite place for hate among Christian virtues. Of this we seldom hear much spoken.

“Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows,” falls familiarly like music upon our ears. But, have we ever stopped to ask, why this anointing of gladness? How did the subject of this glad benediction qualify? We read the context and find the reason: “Thou hast loved righteousness and hated evil.” Some one says, “This refers to the only begotten Son of God,” and rightly so, for it does. But we needn’t look far to be informed that this also refers to sons of God, begotten by the atonement, perfected by God’s Son.

David says, “Ye that love the Lord hate evil.” It has to be so. It follows as a natural consequence. One servant of the Lord has said, on this subject of evil: “God hates it, His fire consumes it, His lightnings blast it, His presence shakes it out of its place, and His glory confounds all lovers of it. We cannot love God without hating what He hates. We are not only to avoid evil, and to refuse to countenance it, but we must be in arms against it, and bear toward it a hearty indignation. “He preserveth the soul of His saints. Therefore they need not be afraid of proclaiming war with the party which favors sin.”

The Church at Ephesus, in spite of their loss of initial fervor, were commended because they could not “bear them which are evil” and “that thou hatest the deeds of the Nicolaitans, which I also hate.” Godliness requires that we live God-like. To be like God we must hate that which He hates.

That hate is one of the attributes of the God whom we love, who is love, is verified by the Wiseman. Proverbs 6:16-19: “These six things doth the Lord hate; yea, seven are an abomination unto Him; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.” These are so plain and

understandable that discussion is superfluous. If we would have unhindered flow of God’s love through our lives and testimony we dare not entertain the least love for the least one of these unlovely traits. These and godliness are antipodal—entirely opposite to each other.

David, man after God’s own heart that he was, was that way because of the things which he hated, and this we know because of his own testimony. Hear him speak in the great congregation: “I hate every false way.” (119:163). “I hate vain thoughts.” (119:113). “I hate and abhor lying.” (119:163). “He hated the work of them that turn aside.” Fellow-traveler on the Highway of Holiness, if we would walk before God, away from self and the world we cannot hope to maintain any lower standard than David did. We dare not entertain the least taint of love for any of these.

Zechariah must have been inspired of the Lord when he wrote the following admonition: “And let none of you imagine evil in your hearts against your neighbor; and love no false oath: for all these are things I hate, saith the Lord.” (8:17).

Amos, prophet of the Lord, speaking to a backslidden people suggests that it might be possible that the Lord of hosts will be gracious if they, “hate evil and love the good.” (1:9). And that message is “all wool and a yard wide,” for twentieth century backsliders. Why do we see so little of genuine, miraculous, manifestations of spiritual transformation, and translation

from the power of Satan into the kingdom of God’s dear Son, today? Is it not that self and sin are compromised, pampered, petted and palliated, instead of actually abhorred?

The strongest language ever uttered against the Jews is not in modern European literature but in the New Testament. We would look far to find condemnation of conspiracy and hypocrisy in the Church, clothed in stronger language than that used by our Lord. (Matt. 23:13-39). He was made sin by God, that we might be made the righteousness of God in Him. The more holy we are the more hated we will have for sin. John, the Apostle who said the most about love said the most against evil.

Joseph Caryl, a man of another century says, “Now as a godly man not only chooseth to do the holy will of God, but delights and rejoiceth to do it, and hath sweet content in doing it; so likewise a godly man not only refuseth to do the will of the flesh, or to follow the course of this world, but hates to do it. A carnal man may forbear the doing of evil, and do what is materially good, but he never abhors that which is evil.”

Brother preacher, do you love sinners with an everlasting love and longing but hate sin with heavenly abhorrence and fearlessly declare the same even though it means to be cast out, discriminated against, and spoken evil of, by those whom you have

(Continued on page eleven)

“Other Refuge Have I None”

An interesting story is told of two officers, one of the northern and the other of the southern army during the days of the Civil War. A few years after the war they met at a Christian conference. One of them was a Gospel singer, and as he sat at the piano in a hotel and softly voiced the hymn:

“Jesus, Lover of my soul,”

the other was immediately struck by something familiar in the tone. Addressing the singer, he said, “Surely I have heard you sing that somewhere before.” And then a flash of recognition came to both, and a strange story was told.

Years before the singer was on sentry duty on a wintry battlefield on the Potomac. As he went out in the moonlight, a strange thrill came over his spirit. What if someone should see him and fire! What if death might be lurking in one of those rifle pits across the plain! What about his mother! What about his own spiritual pre-

paredness! And a soft prayer stole up from his heart, and then a familiar hymn came to his lips, for he was a good singer; and as a little prayer he found himself singing,

“Hide me, oh, my Saviour hide,
Other refuge have I none.”

The night wore on. He lived to see the dawn. Then he was relieved from active duty.

The other spoke up. “Yes,” he said, “I remember well that night when you stepped out upon the snow and my rifle was pointed at your breast, and in a moment I would have fired. Suddenly that song came softly across the snow, and I listened spellbound, and I would just as soon have fired into my mother’s breast or at my Saviour’s bosom as dared to touch you. You seemed covered by that hymn and shielded by the hand of God.”

William S. Bowden.

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EVANGELISTIC SLATES

Mastersonville, Pa.	Feb. 27
Evangelist, Eld. Arthur Brubaker	
Saxton, Pa.	March 13
Evangelist, Eld. John Byers	
Woodbury, Pa.	Feb. 20-Mar. 6
Evangelist, Eld. Ross Morningstar	
Altoona, Pa.	Feb. 28-Mar. 13
Evangelist, Eld. Donald Heer	
Thomas, Okla.	Mar. 27-Apr. 10
Evangelist, Eld. C. R. Heisey	
Ontario Bible School	Feb. 20-27
Evangelist, Bishop Henry A. Ginder	
Grantham Pa.	Feb. 17-Mar. 2
Evangelist, Eld. C. R. Heisey	
Hollowell, Pa.	Mar. 6-20
Evangelist, Eld. C. R. Heisey	
Madison Chapel, Wakarusa, Ind.	Mar. 6-20
Evangelist, Eld. Isaac S. Kanode	
Zion, Abilene, Kansas	Feb. 13
Evangelist, Eld. E. J. Rohrer	

REVIVAL POSTPONED

The Revival Meeting at Elizabethtown, Pa., which had been scheduled for February 27-March 13, has been postponed indefinitely because of incompleting alterations on the church building.

MT. CARMEL MAKES URGENT APPEAL

There is an urgent need for the help of a consecrated sister at the Mt. Carmel Home, Morrison, Illinois. Anyone wishing to respond kindly communicate immediately with the Secretary, A. S. Kreider of Mill-edgeville, Illinois.

MENNO TRAVEL SERVICE OFFERS TOUR

Menno Travel Service is offering a sponsored tour for 30 days in Europe. The group of possibly 8 to 15 people will leave New York about March 30 and return April 30. The tour will include points of interest in England, Holland, Germany, France, and Switzerland, including the actual work of the MCC relief units in these countries. The approximate total fare will be \$850. All travel arrangements will be made. Interested persons write to Menno Travel Service, Akron, Pennsylvania.

Sorely troubled with doubts in his school days the celebrated Swiss Christian, Dr. Merle D'Aubigne, the historian of the Reformation, determined to go to his old teacher for help. The wise old man refused to discuss the doubts saying: "Were I to rid you of these others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you a perfect Saviour, the Omnipotent Son of God; His life will dispel the darkness, and His Spirit will lead you into all truth." The veteran was right. He saw what a fatal habit young D'Aubigne was acquiring; and he knew that the glorious Son of Righteousness alone could scatter the clouds that make so many Christians live feeble and faint and unfruitful lives.—Selected.

A good conscience is a mighty rock of defense.

Births

KITNER—Bro. and Sr. David Kitner announce the birth of a daughter, Dorcas Elizabeth, born January 9. The parents are members of the Saxton, Pa., congregation.

RHODES—Bro. and Sr. Guy Rhodes of the Saxton congregation announce the birth of a son, Daniel David, born February 6.

CASSEL—A daughter, Lois Arlene, was born January 6 to Bro. and Sr. Ezra Cassel of Clayton, Ohio.

WOLGEMUTH—A son, David Ray, came to bless the home of Mr. and Mrs. John M. Wolgemuth, Mt. Joy, R. R., on January 18.

SIDER—A daughter, Valerie Jean, came to bless the home of Bro. and Sr. Albert Sider, Stevensville, Ontario, on November 5, 1948.

HOCK—Laban Donald, came to bless the home of Bro. and Sr. Laban Hock of Dallas Center, Iowa, on January 9.

McELHANEY—Bro. and Sr. Clair McElhaney of Newville, Pa., are the proud parents of a daughter, Lois May, born December 16. Sr. McElhaney was Isabel Lehner before marriage.

HOLTRY—Bro. and Sr. John Holtry of Roxbury, Pa., are the happy parents of a son, William David, born January 26.

Weddings

WENGERT-MUSSER—On the afternoon of January 15, Mary Esther Musser, daughter of Bro. and Sr. Clarence Musser of Newburg, Pa., became the bride of Samuel H. Wengert, son of Bro. and Sr. Norman Wengert of Shippensburg, Pa.

The ceremony took place in the Mowersville Church before a group of friends and relatives. Eld. David H. Wenger Jr. officiated. May God's choice blessing attend them through life.

CLAPP-MOORE—On Saturday, January 15, at twelve o'clock noon, Sr. Luella Fern Moore, daughter of Bro. and Sr. Jesse Moore, Wainfleet, Ontario, became the bride of Bro. Ernest Albert Clapp of Wainfleet, Ontario. The marriage ceremony was performed by Bishop Edward Gilmore at the home of the bride's parents in the presence of a number of relatives and friends.

May the blessing of God rest upon this young couple as they travel down life's road together.

HESS-CUNNINGHAM—On Sunday, January 2, at 2:00 p.m., Miss Wava Mae Cunningham, daughter of Mrs. Russel Cunningham of 137 Maple Street, Greencastle, Pa., became the bride of A. Byers Hess, son of Mr. and Mrs. Stine P. Hess of Greencastle, Pa., Route 1.

The marriage was performed by Bishop Charlie B. Byers, uncle of the bridegroom, at the Montgomery Church, with a large crowd of relatives and friends present. The **Happy Cousins Quartette** sang.

May the Lord bless this couple as they take up their duties of life together.

Obituaries

BITNER—Craten J. Bitner, born July 25, 1860, passed away at his home January 19, aged 88 years, 5 months and 25 days. In December 1881, he married Elizabeth Winger who passed away in June 1926. Born to this union were four daughters, Bertha, Bessie, Pearl, and Fern, and one son Charles, all of whom predeceased their father except Bessie, who faithfully cared for her father during the later years of his life, when he was totally blind. He is also survived by five grandchildren, ten great-grandchildren, one brother, Elliot. His brother George and sister, Mrs. Joseph Learn, Mrs. George Pyley, and Mrs. Dan Gish have all passed on previously.

As a young man Bro. Bitner was converted and united with the Brethren in Christ Church to which he was faithful until his death. On the few occasions he was privileged to attend services during his later years, his testimonies of victory were an inspiration to all. His patience and cheerfulness during his affliction were a challenge to those who are blessed with good health.

Funeral services were held at the Bertie Brethren in Christ Church in charge of Bishop William Charlton, assisted by Eld. Warren Winger.

Burial took place in the adjoining cemetery.

BLOSER—Mrs. Libb Bloser of Opossum Hill, near Carlisle, Pa., widow of Parker B. Bloser, died suddenly November 16, at the home of Viola Finkenbinder, Carlisle, Route 3, where she was a guest.

Mrs. Bloser was a member of the Plainfield Lutheran Church and for many years taught a Sunday School class at the Opossum Hill Union Church where the Brethren in Christ have held services in their turn for over fifty years.

She was a faithful attendant at the house of worship. She always welcomed our ministers and evangelists into her home. She made an especially welcome home to our Bro. Bert Winger while he was the pastor at Opossum Hill for approximately five years and his folks were on the African Mission field.

She is survived by a sister, Mrs. John Brougner, Harrisburg; a niece, Mrs. Mabel Stover, Carlisle; two nephews, Clarence Mentzer and Paul Mentzer, and a foster son, John Bloser.

Services were held on November 20 with Rev. Walter Lehman officiating. Burial took place in the Plainfield Lutheran cemetery.

KIPE—Mrs. Laura Ann Kipe, was born October 29, 1865, and died January 27, at the age of 83 years, 2 months and 28 days. She was born near Roadside, the daughter of Daniel and Hannah Holinger.

On November 1, 1886, she was married to David Franklin Kipe, and to this union were born one son and three daughters. At the age of twenty-two Mrs. Kipe was converted and shortly thereafter joined the Brethren in Christ Church. Her husband who died in 1933 was for many years a deacon in the Brethren in Christ Church and received much inspiration from his wife who was always faithful in the service of God.

Surviving are these children: Mrs. Herman Hess, Waynesboro, Route 1; Mrs. A. W. Climenhaga and Mrs. Albert Engle, Grantham; Omar Kipe, Waynesboro, Route 1; 21 grandchildren and six great grandchildren. One sister also survives: Mrs. Alice Kauffman, Chambersburg, Route 1.

Funeral services were held in the Waynesboro Brethren in Christ Church, Saturday afternoon, January 29 at 2:30. Bishop Samuel F. Wolgemuth was in charge of the service, assisted by Bishop Laban Winger. Burial took place at the Ringgold cemetery.

LENHERT—Lizzie Gish Lenhart, oldest child of Cyrus and Mary Lenhart, was born near Maytown, Pa., December 11, 1852 and died December 31, at her home, which for the past few years has been with her sister Katie, Mrs. J. E. Landis of Abilene, Kansas.

At the time of her death, she was ninety-six years and twenty days old, and until recently she retained her usual mental and physical faculties and her interest in life.

In 1882, she accompanied the family to Kansas where a home was established near Abilene in Dickinson County. She has lived in Dickinson County since that time spending part of that time with different ones of her brothers and sisters, who have been helped by her unselfish life. She was converted when nineteen years old and united with the Brethren in Christ Church to which she was devoted for more than seventy-seven years.

She is survived by her sister, Mrs. Katie Landis, a brother, Henry Lenhart, both of Abilene, Kansas, also numerous nieces and nephews, and a number of cousins and friends who cherish her memory.

Funeral services were conducted by her pastor, G. E. Whisler, assisted by Homer G. Engle at Abilene and interment took place in the Newbern cemetery.

SCHUCHMAN—George W. Schuchman, Carlisle, Pa., retired farmer, died September 6 at the home of his son, Richard Schuchman, Sermansdale, at the age of sixty-six years.

Mr. Schuchman was stricken in the morning with a heart attack and died very suddenly in the afternoon.

Since they moved to Carlisle five years ago, Bro. Schuchman has been attending the Brethren in Christ services, where he was a faithful member of the Men's Bible Class. An earnest and sincere Christian, Bro. Schuchman was always ready with a testimony for his Lord. He never tired talking about the things of God.

Surviving are his wife, Mrs. Velta Vance Schuchman; his son, Richard; a sister, Mary Schuchman, and two grandchildren.

Funeral services were conducted by Rev. S. Eber Vance, a brother-in-law, assisted by Rev. R. H. Wenger.

With the Church In The Homeland

WOLF—Emma Catherine Hornberger, daughter of Michael and Barbara Geeting Hornberger, was born near Phillipsburg, Ohio, January 21, 1873. She quietly fell asleep in Jesus at 8 a.m., Friday, January 28, at the age of 76 years and 7 days. She was one of a family of four children, of which one brother and one sister preceded her in death, as well as her parents.

On January 14, 1892, she was united in marriage to McClellan Wolf. Their home has always been in the vicinity of Arlington and Lewisburg. To this union were born one son, Ivy and one daughter, Etta.

When their daughter, Etta, was left with the care of two children, Grandpa and Grandma Wolf opened their doors and lovingly cared for Zella and Esther until they grew to maturity. Zella has always lived with her grandparents, and last October gave up her work to help care for Grandma in her declining health.

Although Mrs. Wolf attended the Church where her parents belonged, and other places of worship, it was not until the twenty-eighth of last November, when given a special visit at the beginning of revival services at the Fairview Brethren in Christ Church near Englewood, Ohio, that Mrs. Wolf very frankly acknowledged that she had never sought the Lord for her personal salvation. She was very anxious that day for that experience. During a season of prayer, she earnestly asked God to forgive her sins and make her His child. After repentance, confession, prayer and faith, God met her soul very graciously in the transformation of her heart, so that she raised her hand for joy as she exclaimed, "O, I feel so good." The Lord told her that day that she would not live long, she later said.

The night before she passed away, while Zella was reading Psalms 23, 32 and 41 to her, she took her grand-daughter's hand and said, "aren't you going to give me good-bye?" When they were encouraging her to rest she said, "I'll rest—I'll rest in the morning." While she was reading to her again, she raised her head, shook her grand-daughter's arm and said with a strong voice, "Glory, glory."

Mrs. Wolf is survived by her husband, M. C. Wolf of Route 1, Lewisburg; her son, Ivy Wolf, Route 2, Brookville; her daughter, Mrs. Etta Epler of Ft. McKinley; an aged sister, Mrs. Mary Ritcherson of Route 2, Brookville; eleven grandchildren and fourteen great-grandchildren.

TO MOTHER

Our hearts are sad today, Dear Mother
To think that we must part;
For only God Himself can know
How dear to us thou art.
We miss a hand, we miss a step,
We miss a voice that's stilled—
We would not leave it dearest one
Except that God has willed.

Within our hearts there is a place
That is alone for thee,
A sacred place that can be kept
In sweetest memory.
And we shall meet again, Dear Mother
We'll meet again we know;
Since God is love and truth is right,
And He has told us so.

We simply say good-night, Dear Mother
It will not be for long;
We'll keep thee always in our hearts
To strive for right mid'st wrong,
Until the day when all shall wake
And darkness turn to light,
We'll bow our heads and whisper low
Good night, Sweet One, Good night.

Funeral services were conducted on Monday, January 31, at the Powell Funeral Home, with Rev. Ohmer U. Herr in charge. Interment took place in the Arlington cemetery.

WONDERLY—Charley N. Wonderly of Hummel, Pa., passed away in the J. C. Blair Memorial Hospital on Sunday morning, January 9. He was born in Hopewell Township, Huntingdon County, Pa., August 22, 1880, a son of Samuel and Lydia (Stone) Wonderly. He married Anna Peters.

Mrs. Wonderly and four children survive to mourn his passing.

The funeral services were held at two o'clock at the Huff Funeral Chapel, Saxton, Pa. Eld. Roscoe Ebersole officiated. Burial was made in the Methodist cemetery at Cherrytown.

No. I do not believe in falling in grace.
I have fallen too many times to believe it
at all.

Sherkston, Ontario

A program was given Sunday evening, January 23, by a group of young people who are students at the Ontario Bible School, Fort Erie. They rendered several selections by the group, also trios and a mixed quartette. Readings were also given. The sermon delivered by Prof. Tigies, brought to a close this interesting and instructive program. Lorne Ruegg of Ridgeway was in charge.

Our pastor is teaching during the winter term at Ontario Bible School. This term began January 24 and will continue for six weeks.

The Charity Sewing Circle is working on European Relief Work in cooperation with the Mennonite Central Committee.

We have a prosperous and live Sunday School.

Norman E. Church

Valley Chapel, Canton, Ohio

Sr. Elsie Bechtel returned in May from France where she had been serving in relief work under the MCC for over two and a half years. The last year she had been Director of the Colony. We were very glad to welcome her back into our midst and have appreciated hearing of the many interesting as well as sad experiences she had there in the orphanage work. We are grateful, too, for the co-operation and help she has given us in our Sunday School and Young People's work here since her return.

We conducted a Vacation Bible School in June with Sr. Nellie Rohrer as Superintendent, assisted by Sr. Doris Rohrer, Sr. Ruth Heisey and Sr. Lucy Gibbony. The interest was very good and we were thankful again for the privilege of giving concentrated Bible teaching to the children of the neighborhood.

It was our privilege to have quite a few missionaries in our midst the past six months. Eld. and Sr. Allen Buckwalter, Sr. Edna Lehman, Sisters Mable Frey and Mary Brenaman, and Eld. and Sr. W. O. Winger. Their messages were interesting and inspirational and a challenge to us to give and pray more for our dear brethren and sisters who have given up so much to take the Gospel message to heathen lands.

We enjoyed having Eld. W. O. Winger with us for our Love Feast, November 13-14, which was followed by a two weeks' revival effort with Bro. Winger as evangelist. A large number of calls were made among the people of the community, and some came to the service that had never been here before. Bro. Winger was able to interest the children of the community and they attended quite regularly and some sought the Lord at an altar of prayer. We were all greatly enriched by the inspirational messages. The last Sunday afternoon of the revival we had our quarterly Northeastern Ohio Young People's Meeting. The subject, "Missionary Mindedness versus Worldly Mindedness," was ably discussed by the various speakers with the greater amount of time given to Bro. Winger, who gave us a very challenging message on Missions.

Having been asked by the Home Mission Board to go to Detroit as a Mission worker for the coming Conference year, Sr. Ruth Heisey consented, trusting that the Lord

would be able to use her in some way to win souls for Him. A dedication service was held September 5 for Sr. Doris Rohrer, who is a worker at the Christian Fellowship Mission at Massillon and Sr. Ruth Heisey who is serving in the same capacity at God's Love Mission in Detroit. A personal offering was taken at the dedication service for the girls dividing it equally between them.

We enjoyed having the Beulah College Male Quartette here for a program in August. They were accompanied by Eld. Elam Dohner of Upland, California.

Sr. Lucy Gibbony, who has given such faithful and efficient service at the Valley Chapel Memorial Home, was married on Thanksgiving Day to Bro. Samuel Ensminger of Palmyra, Pa., here in the Valley Chapel Church. They will return February 1 and help in the Home at least till Conference. Sr. Elizabeth Kraybill consented to come and take Lucy's place till their return, however, she has decided to make it her permanent home, as she and Bro. William Betz, a guest in the Home, were quietly married January 15 in the Valley Chapel Memorial Home in the presence of a number of relatives and friends. Eld. and Mrs. J. A. Climenhaga were among the number so were here for our Sunday evening service and we appreciated the message given by Bro. Climenhaga very much.

Pray for us as we enter into our next revival effort the latter part of February with Bishop Charlie Byers as evangelist. There are so many about us that need God, and we trust that some may be reached during this meeting.

Lela Fern Heisey

Free Grace, Millersburg, Pa.

The Free Grace congregation conducted their first winter revival meeting from January 2 to 19. Eld. Marshall Winger, St. Anns, Ontario, was the evangelist. Heretofore the revivals were held in the fall.

The revival was entered with much prayer sent to the throne of God, and He surely heard and answered prayer. The second Sunday morning of the meetings an entire family, father, mother and five children, responded to the invitation. That scene seemed to open the way for others to take courage, and in every service following there were seekers at the altar. The highest number any one night was fourteen. The spirit of God seemed to be so mighty upon the meetings, that for nine nights in succession the altar services, with the praise services that followed, continued past the midnight hour. Final tabulation of seekers at the altar showed a total of thirty-seven souls with definite testimonies of victory. The days of revival are not past. We give God the glory. Praise His Holy Name forever!

We pray God's continued blessing upon Bro. Marshall as he goes from us to other fields of labor.

J. E. K.

Saxton, Pa.

"Thou shalt call His name Jesus; for He shall save His people from their sins." (Matt. 1:21.) We know that Jesus still saves from sin.

This has been a very unusual winter—very little snow and the weather very pleasant; this has enabled us to do more visiting. There have been a number of calls for prayer; there are open doors everywhere. A young married couple came to the pastor

and asked for baptism. They were given a Bible and told to pray and seek the Lord; this they did. A prayer meeting was later held in their home, and it reminded us of Cornelius, for the house was nearly filled with their relatives. They did not all seek the Lord, but we had a very good meeting. Some one said, "Surely something had happened to Violet, that she would give up her movie night for a prayer meeting."

She was led to destroy all her make-up, took the "red" off her finger nails, and has experienced a real change of heart. Her home is indeed a different place. It is the means of bringing others to the services.

On Saturday night we were called to pray with a very sick young man. We talked to him and told him to pray. He was very ill and could hardly talk, and we could not understand what he said, but before we left we asked him if he wanted to go to Heaven, and he said, "yes, it won't be long." He died fifteen minutes after we left. It is an experience we will long remember, the passing of a soul into eternity; we wonder did we do our best?

We have done some visiting at Riddlesburg, which was like visiting old friends; we were made welcome in every home. The Sunday School and preaching at the Mission there is cared for by the Saxton workers; this is an added burden. The people would so much like to have some one there. There are many, many little children who spend much of their time on the road, or in summer, down at the river. So many mothers these days do not care where their children are. If we do not get the Gospel to these children, they may be lost. Surely their souls are precious. Please pray the Lord will lay it on some one's heart to come to this needy place.

February 6, we met for our district council meeting. Eld. Albert Engle, our overseer, was with us. We had a very nice business meeting.

There has been much sickness. Some of our older members have been ill. There had been an unusual number of deaths, but so far our people have been spared. We thank the Lord for this mercy.

There is much work to be done, but the greatest can only be accomplished through prayer.

S. Iola Dixon

Dallas Center, Iowa

January 1. The Dallas Center Church met with the Brethren in Christ Church in Des Moines at Emanuel Chapel for the annual New Year's Day Bible Conference. The all day service was very inspirational. Guest speakers on the program included our Bishop R. I. Witter and Elder Allen Brubaker from Granville, Pa.

January 2. Our Church began a three weeks' revival campaign with Elder Allen Brubaker serving as our evangelist. We thank God for the victories and answers to prayer during these meetings even though we did not see as many of the souls who had spiritual needs seek God as we had wished, although a number did confess their needs, but they would not take that step which is necessary to receive freedom from the bondage of sin. We know that the heart searching messages that the evangelist gave us were messages from God, and that they were spoken under the anointing of the Holy Spirit. We also feel that God alone will know the extent and fruit of our efforts in this Revival. There were ten prayer meetings held at the church and also in different homes during the meetings. These prayer services were held at 10 a.m. and some

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If Any Man Hate Not

(Continued from page seven)

loved most? It is an evil day when the watchman on the wall deals softly with sin in order to save himself the discomfort of the scorn and ostracism of carnality and sinners.

Another seventeenth century prophet of God describes this holy emotion against evil so graphically that for want of better expression we pass it on to you. "Hatred is stabbing, murdering affection. It pursues sin with a hot heart to death, as an avenger of blood, that is to say, of the blood of the soul which sin will spill, and the blood of Christ which sin hath shed. Hate sin perfectly and perpetually, and then you will not spare it but kill it presently. "Till sin be hated it cannot be mortified: you will not cry against it as the Jews did against Christ, 'Crucify it! Crucify it!' but shew indulgence to it as David to Absalom and say, 'Deal gently with the young man—with this or that lust for my sake. Mercy to sin is cruelty to the soul.'"

There is victory for that soul who with vigor can be led to cry, "Let me die! let me die!" He shall be raised to the glory of the newness of the resurrected life, today, even as souls ever have been who were led thus to cry.

The redeeming feature of Lot's escape from the fire of God's *wrath* against Sodom was that he kept "vexed with the filthy conversation of the wicked: . . . dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their filthy deeds." Our danger today is this: Sin is so common place, carnality is so common; to cry out against it is so separating and the temptation to compromise with it is so strong, that preaching has become so passive that no one is disturbed, and the devil rejoices.

Watchman on the wall, evil men and seducers are waxing worse and worse. Sin is coming down the road in exceeding sinfulness. Fear not the frowns of those who would condone, compromise, and cover its existence, even though it raise its slimy fingers within the Church. Cry aloud! spare not—the blood of those who will be lost because of love for it will be upon our shoulders, if we keep silent, because it seems the easier way to get along. It is the most dangerous path for any preacher. It ends in perdition. Those who should have hated sin will spend eternity with those who always hated godliness. How tragic!—*Upland, California.*

The peacock, with its magnificent tail spread out, is considered a very self-conceited bird. But then everybody knows it is not half so valuable as a little brown hen.

"My Fortress"

Chester Shuler

Some years ago, a minister related a conversation which he had had with an army general.

The general, it seems, was somewhat "religious" and their conversation turned to spiritual things. But before long, the general's interest in the things of war caused him to speak again of the defenses of a certain coastal area.

"That fortress," he exclaimed with pride, "will withstand almost any attack that may be made upon it. You see, this is not just a 'fort,' Doctor— It's a fortress."

The minister asked the soldier to explain the difference between a fort and a fortress.

"A fort is one fort, while a fortress is two or more forts," came the interesting answer.

"Which," continued the minister in relating the story, "immediately took my mind to the 91st Psalm, verse 2: 'I will say of the Lord, He is my Refuge and my *Fortress*: my God; in Him will I trust.' You see, God is a strong fortress—God the Father, God the Son, and God the Holy Spirit—a trinity of forts placed at every angle to protect me from the enemy of my soul—Satan. Yes, God is a triune fortress!"

Ballast

(Continued from page two)

every new intellectual fad, every breezy puff of "the spirit of the times." Some young people think they can travel lighter without Him. So they can—if they care nothing about direction.

There is no question about it; we are never quite as volatile after we've taken Christ on board. We draw more water after that, and so we encounter more friction. Life's keelson rests lower in the water. We need a stronger stroke on the stern paddle, for there's more resistance to overcome. *But we can go where we're looking.*—*Christian Union Herald.*

It is the command of the Master that Christians shall let their light shine in the world. Are we careful to obey Him? The light that is in our hearts is revealed to our fellowmen by the kind of men and women we are, by the way we live, by the words we say and the deeds we do. Let it be our constant prayer that we shall not fail in faithfulness, and let us live each day in such a manner that others may see our good works and glorify our Father who is in Heaven.—*Christian Observer.*

The Preacher and His Duties

Edward Hackman

We herewith print the first installments of two writings prepared by College Students at Messiah College. These articles represent careful thought and preparation. The issues treated are of vital interest to the constituency this periodical serves.

—J. N. H.

THE WORK of the ministry is the highest and noblest vocation to which a man may be called in this life. In dignity, importance, and sacredness the position is superior to the office of any earthly magistrate, ruler, king, or potentate.

"Gospel ministers are ambassadors for Christ," standing between God and man, beseeching sinful men "in Christ's stead" to be "reconciled to God." Considering the dignity and sacredness of the preacher's vocation, the charge given by king David to his son Solomon, "Be thou strong therefore, and shew thyself a man," applies with special force to one with so high a calling.

The Gospel minister who would meet with success must be a man in the truest sense, a live man, a true man, a simple man, a manly man, one who is a leader of men, an example in gentleness, simplicity, love, and faithfulness. No preacher can be successful in his calling without strength of character and true Christian manhood. To be a real man means infinitely more than to have the physique and outward appearance of a man. It means the kind of manhood which is manifested in loving the truth, hating the things that are evil, and doing good in the spirit of self-sacrifice, self-forgetfulness, and a disregard for personal advantage, being conscious of the fact that such a life is more nearly like that of the Master, than any other.

Manliness in a preacher is not only commendable but a necessary acquirement. Some of the traits of true Christian manhood are: being born again, Spirit-filled, soberminded, industrious, honest, courteous, hospitable, conservative, aggressive, and having clean habits. We shall consider some of these distinctive traits.

First. A preacher must be regenerated. Our Lord said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." The Master's word to this ruler among the Jews is applicable to every minister of the Gospel. One of the sad features of modern Christianity is that many who profess to be Christians are simply unconverted church members. "By their fruits ye shall know them," saith the Master. It is to be feared that many who pose as preachers of the Gospel, have not been born from above, hence have not been made partakers of the divine nature, they have a name to live and are dead. It is impossible for preachers who are spiritually dead, to

clearly and effectively define the living Word, and preach it in "demonstration of Spirit, and of power." One who is simply a professed Christian cannot be a real effective and successful minister of the Gospel. It is, however, not to be denied that even carnal men may attract considerable attention, draw large crowds to hear them preach, and accomplish some good through their preaching. But after all it is necessary to strongly emphasize the fact, that only men who are genuine Christians, men who are regenerated, men who are Spirit-filled, and living in harmony with the great underlying principles of the Christian religion, can be really successful in winning souls for Christ, or in building up the Church in faith, hope, and love.

Second. The preacher must be Spirit-filled. The injunction given by Paul to the Ephesian brethren should be every minister's experience. No minister can succeed in his high calling unless he is first Spirit born, second Spirit filled, third Spirit led. It is one thing to be born of the Spirit, but another thing to be filled with the Spirit. In the minister's work of winning souls for Christ and building them up in the "most holy faith" there is always a silent partner. It is the mighty co-operation of the Holy Spirit, who is our great efficiency in the preaching of the Gospel. It is "not by might, nor by power, but by my Spirit, saith the Lord."

The minister succeeds in his calling only to the degree that he relies upon the Holy Spirit to guide him in the selection of his text, in outlining his subject, and in delivering the message.

The Holy Spirit qualifies for service by imparting power and boldness in delivering the message, and causing it to become effective of good in the hearts and lives of the receptive hearers.

Fourth. The preacher must be soberminded. A preacher should be grave in his demeanor, but he should not be morose, nor should he have a mournful expression upon his countenance as he follows his sacred calling. He should at all times be an example of Christian dignity, earnestness, and sobriety.

He should be a happy and cheerful man, carrying sunshine in his countenance wherever he goes, but his happiness and cheerfulness should never be manifested in silliness, frivolous talk, or levity of any kind.

A preacher who is a jester, being inclined to crack jokes, and talk foolishly, cannot hold the confidence of soberminded, sensible people, and his usefulness will be decidedly impaired.

The minister must not handle the Word of God deceitfully, but he must by a "man-

ifestation of the truth" commend himself "to every man's conscience in the sight of God."

Fifth. The preacher must be conservative. Every preacher who is loyal to his solemn charge, will be conservative in guarding against modern innovations, such as worldly methods of carrying on church work, a secularized ministry, erroneous doctrines, modernized idolatry, and religiously-garbed skepticism. His conservatism must be a Bible conservatism, which is not the stand-still, pull-back kind, but the kind that clings close to the inspired Word, and readily submits to all its teachings, and stands in readiness to defend its great underlying principles; the kind of conservatism which causes the preacher to "ponder well the paths of his feet," turning neither to the right nor to the left, but pressing upward and onward in the paths of duty and righteousness.

Bible conservatism puts a check on worldliness of every kind, applies the Gospel brakes when members are inclined to run to extremes, sounds a note of warning when dangers threaten the Church, holds out the danger signal when the gospel vessel is run by the steam of popularity, calls a halt when the warnings and danger signals are ignored. It closes the throttle before the ship with its cargo of souls crashes into the icebergs of worldliness, or is wrecked upon the sand-bars of modern skepticism.

Every minister should be conservative to the extent that he is ready to stand for and defend the established doctrines of the Church, of which he is a member, and faithfully use his influence in opposing modern innovations which would threaten the spirituality of his people or Church.

Sixth. The preacher must be aggressive. True aggressiveness consists: First. In waging spiritual warfare against sin of every description, even though it be spiritual wickedness in high places. Second. In pressing forward in earnest Christian work, in leading souls into the kingdom, and extending the borders of the Church. Third. In adopting such methods, and formulating such plans as will successfully promote Christ's cause. Fourth. In causing the believers to abound more and more in love, faith, righteousness, and Christian activity. Fifth. In walking "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." The minister with this kind of aggressiveness will "add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity." If these things be in him and abound, he will neither be barren, nor unfruitful in his ministerial labors.—*Messiah College.*

(To be continued)

Separation

Glen Frey

EVER SINCE Adam and Eve fell in the garden man has lived with the problem of Separation from Sin. This is God's requirement for all generations since then. The purpose is two fold. Man can only enjoy his holy life as he is separated from sin and uncleanness and man to help the world must stand out in sharp contrast in life and deed to the rest of mankind.

We shall look at mankind in his application of this principal down through the ages, particularly those who appear to have applied it most consistently.

I. Israel (Old Testament)

God called Abraham out from his own pagan country and kindred to a land which he would give him for an inheritance. Abraham obeyed and became the father of God's chosen people, Israel. These people were also a separate people from all the people upon the earth. Exodus 33:16. God told them they were a holy people because he is holy and he severed them from other people to be his. Leviticus 20:26. When Balah took Balaam up to the high places of Baal to look upon Israel and curse them, Balaam said, "Lo! the people dwell alone and shall not be reckoned among the nations." Numbers 23:9. When the Israelites were about to go into the land of Caanan the Lord told them they were not to give their daughters to marry the sons of the heathen nations which inhabited the land, nor their sons to the heathen nations' daughters for they would turn their hearts away from God. Deut. 1:3, 4. They were not to bow down to the heathen gods or swear by them.

The generation after Joshua disobeyed the command of God and made leagues with the nations of Caanan. For this God punished them. Again Israel failed to remain a separate people when they were in captivity and married the sons and daughters of the Hittites, Perizzites, Amorites and Moabites—even the princes, priests and Levites. When Ezra learned of this he pulled hair out of his head and his beard, rent his clothes and sat down in great anguish till the evening sacrifice. Then he fell down before the Lord and confessed the sins of his people. When Ezra had finished praying a great congregation of people had gathered and were weeping because of their transgressions.

Then Shechaniah acknowledged their transgression to Ezra and said there is still hope concerning their sin. They would make a covenant with God and put away all the foreign wives and those born to them. Ezra was to be the leader to have it carried out. They made a proclamation that all who were of the captivity were to gather

themselves to Jerusalem within three days and if any one did not come all his property would be forfeited and he would be separated from the congregation.

All the men of Judah and Benjamin gathered themselves together at Jerusalem and sat trembling in the street of the House of God. Ezra then stood before them and told them they must separate themselves from the people of the land and from their strange wives. The people answered, "As you have said, so must we do." And the people carried out their covenant and separated themselves from their strange wives.

After Nehemiah had built the walls of Jerusalem they read in the law of Moses that the Amorite and the Moabite were not to come into the Congregation of God forever because they did not give Israel bread and hired Balaam to curse Israel! Instead he blessed them. When the people heard it they separated from Israel all the mixed multitude. Neh. 13:1-4.

II. Early Church

Christianity by the first and second centuries had been established in all the important cities of the Roman Empire. It was the dominant religion in the eastern part and was threatening the most important pagan cults in the west. It was during this period that the government began to persecute the Christians.

It was because they lived the doctrine of separation. The government tolerated any religion that did not disrupt the peace and tranquility of the nation, and that did not interfere with the worship of the emperor. They did not care what religion the people had as long as they took part in the ceremonies of the state cults. It was a patriotic duty.

This the Christian refused to do because there was only one God. They would not worship any other. The Romans looked on this as an unpatriotic act. Also the Christians would not accept military service and refused political offices. They would not associate with their pagan relatives nor would they participate in social functions which they thought sinful and degrading. Because of this the government persecuted the Christians severely, not because of their belief but because they thought it threatened the existence of the empire. Many are the instances of burnings at the stake, being thrown to the lions before the great crowds in the Colosseum and other forms of persecution. But the Romans found out the new Religion could not be stamped out by force. The Christians seemed to die gladly and, "The Blood of the martyrs became the seed of the Church."

Shortly after the persecution the government changed its attitude and tolerated

Christianity and later embraced it as the state religion under Constantine. This corrupted many of the doctrines and brought in ungodly practices which obtained until the revolt of Martin Luther and the withdrawal of the group called Anabaptists and Menno Simons and his group in the Sixteenth Century.

III. Middle Ages

During this period those who believed salvation could be obtained by methods different from those officially prescribed by the Catholic Church were dealt with severely. There was an institution known as the Inquisition under which those who disagreed with the Catholic Church were severely punished and tortured to try to make them recant. The church thought if by doing this they could force the person to repent and save his soul they were justified in destroying his body. If he did not abjure he was turned over to the secular authorities to be burned at the stake.

There were undoubtedly many born again persons in the Catholic Church of the Middle Ages. The church itself in many aspects was unchristian and ungodly. But any one believing any other way than the Church taught was dealt with in the afore said way if the ultimate was carried out. Some were put in prison and some were acquitted.

John Hus in 1415 was one of these. He did not agree with the doctrines and practices of the Church and traveled far preaching the doctrines of Wycliff that the church should be subordinate to the state, that salvation was an individual matter between God and man and that many practices of the Church were idolatrous. The Church took him in hand and brought him before the Council of Constance and condemned him and burned him at the stake. This did not stamp out the heresy (as they called it) but strengthened it.—*Messiah College.*

(To be continued)

In But Not Out

I remember when I was a little boy, how my mother would draw me to her knee and speak to me so solemnly of the importance of trusting the Lord Jesus Christ as my Saviour, and I would say, "Well, Mamma, I would like to do it, but the boys will all laugh at me."

Mother used to say, "Harry, remember, they may laugh you into hell, but they can never laugh you out of it." And oh, how that used to go home to me, and it stayed with me all through the years! Yes, men may sneer and ridicule and not understand us as we come out for Christ, but after all, His is the only approval worth having.

—H. A. Ironside.

The Old Folks

(Continued from page six)

been young, but on the other hand, they too may have been well on in years. There is something grand about the part which Simeon and Anna played—these two devout souls who lived so near to God as to share in His secrets. Such privileges are not for immature youth. At the grave we have Joseph of Arimathea, and Nicodemus, both members of the Sanhedrin, and both certainly well down in middle life, if not even more so. There is something fitting that our Lord's body should be lifted by such mature hands and laid in the tomb, after the last loving rites had been performed by these elderly men.

The Church of God, too, is to be ruled by elders. No novice is to hold such an appointment lest such fall into the condemnation of the devil. An elder is not to be rebuked, for that would be unseemly and irreverent, but he is to be entreated like a father. The elders, too, sat in the gate of the city to judge the cause of the people. The term "City Fathers" is not void of content. It is the prerogative of age to rule and to be honoured.

Furthermore, the Scriptures show that there is work which old age can do. Age can enjoy the fellowship of God in a way that youth cannot. Such fellowship is the surest way of conserving strength. Thus we find Caleb at the age of eighty-five boasting of his strength and we see him taking his own inheritance by the sword—the city of Hebron, the seat of the Anakim giants and ruled by the three massive sons of Anak. We see Moses at the age of one hundred and twenty with his eye not dim and his natural strength not abated—a suitable type indeed of the law—quietly put to rest in all the full vigour of its strength whilst Grace proceeds into the Promised Land. We see Samuel guiding the people with unerring hand and eye even to old age, and Paul, the aged, declaring grandly that he has fought a good fight, that he has finished his course and that he has kept the faith and that now he is ready to be offered. The Church of God right down the ages, too, has its grand old men, too numerous to mention. The 92nd Psalm assures us that they who are planted in the House of the Lord shall flourish in the courts of their God: they shall bring forth fruit in old age: they shall be fat and flourishing. Anna and Simeon give us an illustration of the work all the aged can do. Prayer is the ministry of the feeble hands and of the feeble knees. They may still be raised and bent in prayer, and I marvel that so few of our old folk exercise this wonderful work. The revival in far off Bolobo was thought to be largely due to the prayers of a bed-ridden saint, lying in an incurable hospital in Scotland.

Too Old . . . ?

Mary R. Knaggs

*I'm getting old and shaky—
I am nearly eighty-three—
The world seems dull and empty,
For nobody cares for me:
With none to call me "Granny"—
For I have no child, you see.*

*I've worked and scrubbed and mended,
Just as busy as a bee;
My relatives I've tended—
But none remembered me;
And now I'm in my eighties—
But I still can hear and see!*

*A lady came to visit,
A stranger, quite, to me!
She held my hand so kindly
And spoke so lovingly!
She told me JESUS loves me—
Yes! although I'm eighty-three!*

*I've kept it as a secret,
Now I'll tell it bold and free:
I'm not too old for Jesus
And, as far as I can see,
Although His age is endless,
He is not too old for me!*

*No longer am I lonely,
However could I be?
My heart is full of gladness,
I am trusting and I'm free!
Just because I've heard of Jesus
And He's all the world to me!*

III. Preparation for Old Age

I would like to say something about preparation for old age. Because of the high standard of medicine and preventative medicine people live to a greater age than formerly. We are told that before long we shall have a greater percentage of old men than young men. If that is so it will not be out of place to look at the question of preparation for old age.

First, then we must take care of the body. Take, for example, dancing parties where, to quote an eminent divine, "unknit youth, unripe muscle, unsettled and unhardened nerves are put through an excess of excitement, treated with stimulants and fed irregularly and with unwholesome food." The dancers are "surrounded with gaiety which is excessive and which is protracted through hours when they should be asleep." Such dissipation cannot but exhaust the physical frame and undermine the constitution. The surest way not to see a good old age is to have an engagement book filled with dancing parties. Others kill themselves with overstrain at study and in the pursuit of perfectly legitimate objects but without regard for the laws of health.

Then, secondly, one should lay in a store—a treasury of light and truth. In old age the brain, the organ of the mind, is worn out but "memory still holds the door." It is wonderful what old folk will remember. The aged live in the past. Milton's mind was full of light though he was blind: the vast stores of knowledge were laid in before the doors were shut. Beethoven was full of music; though deaf his knowledge of harmony was learned through previous study. The golden-mouthed Crysostom could repeat the whole of the Psalter.

Gladstone used to learn by heart great passages of verse as an aid to his memory. Sir Robert Peel could listen to a debate in Parliament and without taking a note could answer the debate. When asked how he did it, he replied that his father was a minister at Drayton and at mealtime on Sunday demanded a review of the sermon from the family. He became so good at listening that he could repeat his father's sermons almost word for word. There is such a thing as memory training, and it pays hand over fist to lay up in store a good treasury for old age. I know a lady of 83 who delights in repeating the many psalms and hymns which she learned in her youth. These have proved a great comfort to her in old age. It is good also to have an interest—some hobby or sport or study to occupy the hours of eventide leisure. A naturalist will never lose his love of nature, nor a botanist that of flowers. The fisher goes out with his rod and the golfer with his clubs even down to old age. The lover of books will never lose his love of the written page.

*Books are keys to wisdom's treasures,
Books are gates to fields of pleasure;
Books are paths that upward lead;
Books are friends: come let us read.*

Thirdly, as in age loneliness is one of life's greatest crosses, friendships should be formed with the young. A lady from the States asked my mother if she went tobogganing. My mother replied that she did not. "Well," said this lady who was well up in years, "I do. I like to keep myself young." That lady was the wife of the Principal of a well known college. She evidently threw herself into the recreation of the students. But she was wise. Old age outlives its day and generation and finds that "Heaven is filling up." And inasmuch as for old age Heaven is filling up, the wise will make all earthly ties within the Kingdom of God. Ungodly friends are not for Pilgrims to that other Country. All friendships formed on earth should be rejoined in the Glory Land.

In closing, I would like to say two final words. The first is to the unconverted in old age. It is not yet too late to turn to God. In the "Lives of Robert and James

Haldane," Mr. James Haldane relates the conversion of an old man of 92. We have in this city of Glasgow, a man who is very bright for God and who, though a churchman all his days, confesses that it was only after he was seventy that he found Christ as his personal Saviour. D. L. Moody records the conversion of an old man during a campaign he had at St. Louis. The tragedy in his case was that he, like Lot, went round his family to tell them the news but appeared to them as one who mocked.

Yes, the door is still open. Remember that it is only God's Spirit that can break down the steely hardness of a heart aged in sin.

The other thing I would like to say is that God means the Evening of Life to be peaceful and quiet. It is a time of preparation for the great change into the land unknown. It is only right and fitting that there should be such time for reflection, repentance and prayer. Perhaps it is for that reason, all other interests begin to fade. "At even-tide it shall be light" and "the path of the just is as the shining light that shineth more and more unto the perfect day." "The day of a man's death is better than the day of his birth" when he is "in the Lord." "To die is gain."

*Grow old along with me,
The best is yet to be,
The last of life, for which the first was
made:*

*Our times are in His hand
Who saith a whole I planned;
Youth shows but half, trust God: see all,
nor be afraid.*

—The Evangelical Christian.

In The Homeland

(Continued from page eleven)

times lasted almost to noon. God did very graciously manifest Himself in these services.

Our pastor, Elder Samuel Lady, and Elder Allen Brubaker visited very extensively in the community in an effort to reach souls who were outside of God. We know their efforts were not in vain. The last night of the meetings, although the weather was unfavorable, there were three young couples and their families, whom our pastor and the evangelist has visited, at the services for the first time.

We thank God especially for those who sought God at an altar of prayer for the first time. We pray they may grow in grace as they follow Christ.

Mrs. John J. Keller

Vaughn (Markham District), Ontario

As we begin another year in the Lord's work at this place our hearts are encouraged. We need only to look back over the past to see God's working in calling unsaved into the fold. The work isn't growing with leaps and bounds, but we are reminded that little is much, when God is in it.

The Sunday School attendance has kept up well considering the winter weather and roads.

Cherith

Margaret E. Barber

*Beloved, should the brook run dry
And should no visible supply
Gladden thine eyes, then wait to see
God work a miracle for thee:
Thou canst not want, for God has said
He will supply His own with bread.
His word is sure. Creative power
Will work for thee from hour to hour,
And thou, with all faith's host, shalt prove
God's hand of power; God's heart of love.*

The sixtieth anniversary was held October 17. There was a large crowd present, showing the respect of the neighborhood for efforts of God's work for the past years. Bishop Alvin Winger told about the beginning of the work and of its supporters in the past. There were several present who had attended the services when the Church was dedicated. Eld. Roy Sider, Sherkston, Ontario, was guest speaker and gave a very timely message on "The Unmovable Kingdom." (Hebrews 12:26-29).

On November 2 Sr. Edna Lehman was with us to give her missionary message and also showed a number of curios which proved very interesting and instructive.

On January 9 Miss White and Miss Bothwell from the Faith Mission visited our congregation and gave us an evangelistic message.

Marjorie Heise

Cedar Grove, Mifflintown, Pa.

January 2. Revival meetings open with Eld. Isaac Kanode of Martinsburg, as our evangelist. We had sound gospel preaching, heart warming messages, favorable weather, good attendance, and folk of other denominations came in and brought inspiration by their presence and testimonies. One precious soul yielded to God, and we pray that this may be the means of our other young people being stirred to action. Afternoon prayer meetings were held, which were helpful. The Lord met with us from time to time.

January 9. Decision day in Sunday School. One of our Sunday School boys raised his hand for prayer. We pray that he may definitely take a stand for the Lord as he has in previous meetings been to the altar for help.

January 16. Bro. Avery Kanode, wife and daughter, and Sr. Emma Stern were with us in services. This was the closing night of the revival and we pray that God may use Bro. Kanode as he labors elsewhere in behalf of souls.

January 19. Weekly prayer meeting at Bro. George Walton's home. The spirit of God has been speaking, and the mother of the home asked us to make prayer coverings for her.

January 27. Sewing circle met with a group of willing workers present to sew for the needy.

January 29. The "Evergreens" met in a business meeting, new officers were elected, and plans were made for the next six months.

January 30. Bishop Jacob Bowers and family were with us in the morning service. Bro. Bowers had for his theme "Personality," using as scripture texts, II Peter 3:11 and Acts 4:13. He stressed the thought that

our personality counts in winning souls for the Lord. We appreciate the visits of all these brethren and sisters and say "Come again." I Thess. 5:25.

Ella M. Lauen

Sylvatus, Virginia

Greetings to the Visitor Friends from Va.:

We are very thankful to report the work of the Lord is progressing. Probably not as fast as in some places, but still we feel God is with us and is blessing in a special way.

We had our Christmas program the Sunday before Christmas. The children and young people did especially well. Owing to the illness of Sister Jennings' mother, we, here at Bethel, found it almost impossible to help the children, so we are glad to say they helped themselves and did a fine work of it, too. The program was well attended, in fact the Chapel was just about full. Everyone seemed to enjoy the whole program, and we feel they received something they couldn't have received anywhere else.

At this time our Sunday School is doing especially well. We are praising God for the way people are interested in attending. We are very thankful, too, for Bro. Jennings' and Bro. Utt's cars in which a very good number are hauled to and from Sunday School.

We are very glad to report our Friday night prayer meetings are doing fine with the help of the Lord. We are getting into several different homes and with God's help and blessings we feel much good will be done.

Bro. Jennings often goes once or twice a week to another community for prayer meetings and he reports them as being especially good as the people are really anxious for the meetings and seem anxious for the Word of God.

Our Sunday night meetings are pretty well attended, and we are glad for even a few who come to hear the Word of God, for He promises that it will not return void.

We are glad to have in our community a family who are a real blessing. The father and three of the children sing, thus making our services much more attractive. The people of this community really enjoy hearing someone who can sing.

We truly need the prayers of God's children for the part of the Lord's work that has fallen to us as our share. We are thankful for the privilege to serve here in a place, that has grown so dear to our hearts.

Sr. Jennings' mother has been very ill for over two months. She requires day and night care. We can truly praise the Lord for the help and strength He gives to each one of us as we strive to help each other in caring for her. The doctors have done seemingly all they can for her. She is eighty-seven years old, so all we can do for her is to make her comfortable and pray for God's will to be done.

We do appreciate your letters, help and prayers.

We pray God's blessings on all of you.

D. E. Jennings and Workers

Mowersville-Green Spring, Pa.

Revival Meeting. It is with a deep sense of the continued mercies of God that we present our report of the annual revival meeting of the Mowersville congregation.

The meetings began on Sunday evening, January 9, and continued until January 26. Eld. Ohmer U. Herr of Clayton, Ohio, was the evangelist. Brother Herr in his simple and yet forceful way brought messages that were honored of the Lord in bringing conviction of sin and pointing out the need for heart cleansing.

Relief Notes

The meetings were marked by a good spiritual fervor and by many souls bowing at the altar of prayer. Thirty-six souls knelt at the altar. Six souls were saved and others prayed through for holiness. Others had varying needs.

Graciously the Lord met the many needs of the seeking souls as they surrendered to Him. Tears and fervent praying climaxed by shouts of victory characterized the altar services. The testimony services were outstanding for the clear testimonies for spiritual help received. There was much visiting in the community with the result that a number prayed through in their homes.

We are reminded that the old fashioned gospel has lost none of its power to save and to sanctify the seeking soul. We have appreciated the efforts of Brother Herr, and we pray God's richest for him as he labors in other fields.

David Wenger

Orlando, Florida

Our revival meeting with Eld. Joel Carlson, the evangelist opened Wednesday, December 29 and continued through Sunday, January 9. On the first few nights of the meeting the attendance was rather small, because of exceptionally cool weather. But during the second week attendance was very good with an excellent climax of several being saved. One man fifty-four years old was definitely saved. The revival closed with a fine spirit of conviction resting upon the people. The heart searching sermons given by Bro. Carlson and the Pre-sermon talks given by Sr. Carlson to the children and young people have left a splendid impression upon our people. There is no way to estimate the full value of these meetings, but the precious seed that was sown, in tears, will bring forth fruit in the future.

Charles Nye

Montgomery, Pa.

On Sunday morning, January 2, Bro. Graybill Brubaker came to labor with us for the saving of souls. Under the Power of the Spirit he presented God's Word to us for two and one half weeks. Bro. Brubaker's Spirit-filled messages from the Bible brought conviction upon many people. Several came to the altar to receive the Holy Ghost; others had unconfessed sins in their lives. Others came for the first time.

Now that this revival has closed, each one has a greater responsibility to keep the work of the Lord going at its best.

There are still those whom we would like to have seen going through with the Lord. We are still praying for them because we know that God is still on the throne and that He still answers prayer.

Raymond J. Garling

A Moravian missionary named George Smith went to Africa. He had been there only a short time and had only one convert, a poor woman, when he was driven from the country. He died shortly after, on his knees, praying for Africa. He was considered a failure.

A company of men stumbled onto the place where he had prayed and found a copy of the Scriptures he had left. Presently they met the one poor woman who was his convert. A hundred years later his mission counted more than 13,000 converts who had sprung from the ministry of George Smith.

Plans in Mennonite Refugee Resettlement

The North American Mennonites are confronted with a large task of Christian mutual aid. For the next year this task may be divided into four parts: the necessity of seeing through the job of rehabilitating those 5,499 brethren who in the past two years were assisted to Paraguay and Uruguay; the urgent need for providing a continuous program for spiritual ministry and Christian nurture; there are still 8,000 Mennonites in Europe looking for a new home, half of them Russian and half German background; and provisions for those refugees who can come to the United States.

The Mennonites in Paraguay are not rehabilitated just because they are in a new land where they can enjoy freedom. Because of the extreme scarcity of materials, the high cost of obtaining them, the impoverished condition of the refugees, plus the fact that so large a number of refugees have come in so short a time, it is very necessary that a very large amount of material aid be brought in from the outside. The sooner we can help them establish basic industries, the sooner will they become self-supporting.

It is highly important to provide strong sympathetic and understanding spiritual leadership to a generation of uprooted, robbed and abused people who have been denied normal private and public worship experience. Spiritual and material aid must go hand in hand.

The fact that there are still 8,000 Mennonite refugees in Europe looking for new homes after nearly 10,000 have been moved in the last two years, may cause one to sigh and ask whether we can do any more. However, two years ago it would have seemed quite impossible to move 10,000 brethren in two years time. Whether the additional 8,000 will need to be moved this year is not yet clear; but if such should be the case certainly the Lord will show the way it can and should be done.

The people in our congregations have already expressed their willingness to open their homes and provide work for such as are immediately ready to enter the United States. Additional homes will be needed as the full migration of displaced persons gets under way. If each congregation on the average assumes responsibility for one refugee family, the problem will be made much easier to solve. (from the report of J. Winfield Fretz, chairman of the Mennonite Aid Section.)

MCC Headquarters Personnel Needs

As we look into the year 1949 which lies before us, we can visualize certain personnel vacancies which will present themselves at the MCC Headquarters. We will be needing secretaries, bookkeepers and clerical help which would include both switchboard operators and filing clerks. We have immediate need for two secretaries. By June 15 there will be several other openings and in September several more.

For further information write to Personnel Office, Mennonite Central Committee, Akron, Pa.

Material Aid Shipments

During the month of December the following shipments of materials valued at a total of \$64,765.81 left port: **To Austria:** 10 tons clothing, bedding, shoes, and soap; **To China:** 42 tons flour; **To Japan:** 1 ton Christmas bundles; **To Poland:** 40 tons flour; **To British Zone Germany:** 2½ tons dried milk, 18 tons food and clothing, 7 tons lard; **To American Zone Germany:** 3 tons food and clothing; **To Paraguay:** 2 International trucks, 2 Farmall tractors, 500 reels of wire, 19 tons agricultural equipment.

Peace Section Sponsors Inter-college conference

On December 30 the Peace Section sponsored a meeting in which the Peace societies of the various Mennonite and affiliated colleges were represented. Delegates were present from Bethel, Bluffton, Tabor, Goshen, Freeman, Hesston and Messiah Bible Colleges, and Mennonite Biblical Seminary. Information was shared on the various activities being carried on, and suggestions given on possible ways for closer cooperation. Speakers in the evening session were Harold S. Bender, J. Winfield Fretz, Lloyd Ramseyer, and C. N. Hostetter, Jr. A committee organization was adopted for calling a similar meeting next year.

Farm Equipment Needed

Since the beginning of the resettlement program of MCC, 4,748 refugees have entered Paraguay and 751 have entered Uruguay, where they are endeavoring to become established in agricultural communities. One of the great needs of these pioneers in these areas is machinery with which to work.

It is believed that in many communities there is quite an amount of abandoned horse-drawn equipment which these people could put to good use. For this reason a concerted drive is being made to collect such machinery before March 15 and prepare it for transportation to these new communities.

Among the things needed are plows, disk harrows, cultivators, wagons, stump pullers, and treadle type sewing machines. All equipment should be put in first class condition by the contributors.

Contributions will be received at any of the following MCC Food Warehouses or Collection Centers, namely: Landisville, Pa.; Goshen, Ind.; Eureka, Ill.; Kalona, Iowa; Newton, Kans.; and Reedley, Calif. For further information write the Material Aid Section, Mennonite Central Committee, Akron, Pa.

When your foot has slipped—when you have spoken unadvisedly with your lips, if you have deeply repented of the sin, you may leave the matter before God, for He will either silence every dog's tongue or turn their barking to His glory.

—C. H. Spurgeon.