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## Evangelical Visitor - May 09, 1949 Vol. LXII. No. 9.

J.N. Hostetter

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# EVANGELICAL VISITOR

Volume LXII

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Number 9

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## To My Mother

Martha Hisey Edmond

Through dark and lonely fields she went,  
A flickering lantern in her hand,  
To neighbour's house where child lay sick  
With fevered cheek and laboured breath.  
My mother shared her neighbour's care  
And won a soul for Him.

A grandma lived across the road  
A dear old Irish lady;  
Her sudden summons to come Home  
Was echoed in my mother's heart—  
On nimble feet she sped  
In prayer she knelt by dying bed  
And Grandma woke in Heaven.

The daily round of toil at home  
Seemed all that she could bear.  
The week-end work pressed hard.  
A voice bade, "Go to yonder home,"  
For there a little one had died—  
A dainty shroud with tiny tucks  
My mother's hands did make;  
She mingled tears with those who wept  
And served for His Name's sake.

She planted seeds in garden plot  
By cottage at the corner;  
Soon brightly coloured blooms appeared  
And friends from countryside and town,  
Arrested by this beauty spot,  
Shared in my mother's flowers.



A woman with a feeble mind  
In farm house o'er the way  
Despised at home,—wrapped in her shawl  
Came forth to seek a neighbour's love.  
My mother made a cup of tea  
And shared her Christian sympathy.

A cloud of deepest tragedy  
Fell dark on a poor man's home,  
Where sin and anger ruled.  
His life he took by his own hand,  
Oh, who could comfort give?  
My mother heard the tale of woe,  
Not once, nor twice, but day by day  
Repeated o'er by broken-hearted wife  
And children sad.  
Yes, Mother prayed and counsel gave  
Till peace and hope and love restored  
The broken chords once more.

Oh may my mother's mantle fall  
On God's dear saints,—and me;  
So few there are who have a care  
For others in adversity.  
May God forgive our slothful ways  
Create within us too,  
A mother-heart for all mankind,  
His faith and love to show.

# N. A. E. In Review - Brief Observation on the Convention

## SUNDAY SCHOOLS

Tuesday night was sponsored by the National Sunday School Association in the interests of the Sunday School. Rev. W. E. Kirschke, National Secretary, emphasized making the Sunday School a Family affair in 1949. "Christ for the family and the family for Christ." Dr. H. H. Savage, the National President of the Association, spoke of the Sunday School as "Public Enterprise No. 1." He said that in the last twenty-five years attendance had decreased from 15% to 35%. Of fourteen missionary candidates he had recently interviewed, two were saved at six and none over fourteen. People are so willing to accept a substitute for responsibility. Where is the successor of John Wanamaker, H. J. Heinz, D. L. Moody, and others of earlier generations who put the Sunday School first in their interests? 85% of church members come from the Sunday School, while we put much less than 85% of our church money into Sunday School work. The Sunday School family is the wise family, the working family, the worshipping family, the witnessing family, and the Winning family.

—Reported by Carl J. Carlson.

## FOREIGN MISSIONS

Wednesday evening was devoted to Foreign Missions. The N. A. E. is rendering assistance to Foreign Mission Boards of the various Evangelical groups. Three avenues of service are available from and through N. A. E., namely: (1) A travel agency that assists in securing booking for transportation to and from the fields of service. (2) A purchasing agency that makes available to missionaries equipment and materials at a reduced rate. It was pointed out that during the year past merchandise turnover amounted in excess of \$300,000.00. Approximately \$87,000.00 represents the savings to various Boards and missionaries. (3) An office in Washington, D. C., to contact the State Department and other necessary personnel in securing needed permissions for missionaries to enter foreign countries.

Dr. Howard Ferrin, President of Providence Bible Institute, Providence, Rhode Island, closed the evening with a very challenging message on the theme, "The Strategy of the Remnant." Great inspiration was derived from the accounting of small groups who performed marvelously and effectively when the power of the Holy Ghost worked through them.

—Reported by J. N. Hostetter.

## EDUCATION

The Educational Commission of the N. A. E. aims to serve schools of all levels that strive to present a definite witness for

*The church leaders who were in attendance at the convention of the National Association of Evangelicals convening at Congress Hotel, Chicago, April 19-22, 1949, herewith present some of their reactions and impressions. This is not intended to be an exhaustive treatise but a mere panoramic view. N. A. E. represents a group of Evangelical Churches who cannot affiliate with the Federal Council of Churches because of its liberal tendencies and non-acceptance of certain cardinal teachings of Christianity.*

Christ. Three half day sessions spent in prayer, conference and discussion proved most helpful. The urgent need for suitable textbooks for Christian Colleges, Bible Institutes and Christian high schools and elementary schools constituted the chief problem, and plans were formed and efforts begun aimed at meeting this need.

—Reported by C. N. Hostetter, Jr.

## SCHOOLS AND COLLEGES

During the Convention my area of chief interest was with the Commission of college education. I was impressed with the spiritual personnel engaged in college administration and teaching connected with many Christian colleges. The whole program was centered around spiritual interpretation regardless of the area of subject matter. It was heartening to meet with a spiritual group of Christian educators. This group of Evangelical Christians both in group and general meetings set the scene for a general offensive in various areas of Christian activities against modernism and materialism.

—Reported by C. F. Eshelman

## IMPRESSIONS

The N. A. E. Convention held at Chicago, Illinois, April 19-22, demonstrated the United front that Evangelicals throughout the United States can give a powerful witness for evangelical Christianity.

The Commission on Radio presented Mr. Robert Sandek, Vice President of the American Broadcasting Co., and Miss Elsie Dick, Director of Religious Broadcasting, the Mutual Broadcasting Co. These executives presented outstanding talks, outlining acceptable methods for broadcasting gospel programs. They assured the N. A. E. that the large Chain Broadcasting Companies are ready to cooperate in presenting constructive religious programs.

Meeting as a separate organization but in conjunction with the N. A. E., the "Friends

of Christian Colleges" met for two days of sessions. This group is made up of Presidents, Public Relation Directors, Field men and Publicity Agents of Christian Colleges. Brethren in Christ Colleges were represented. Men, outstanding and specialists in their field, brought forceful and enlightening discussions on some of these subjects, "Can fund raising be kept on a spiritual level?" "What is the future of Christian Colleges in light of Government policy?" "What does the Christian College have to sell?"

In conclusion we may sum up the convention as truly spiritual, united in action in presenting a witness of evangelical Christianity to an unbelieving world and an apostate church.

—Reported by Alvin C. Burkholder.

## EVANGELICAL YOUTH

Evangelical Youth, with Harold K. Sheets as president, presented a challenging program at this Conference. The presentation by study commissions and open forums were informative and inspiring. The areas covered were youth materials, counseling and vocational guidance, and evangelism. Over seventy shared in the youth fellowship luncheon on Thursday noon.

New study commissions are being set up to investigate the fields of missions and recreation for youth. Rev. J. N. Hostetter has been elected to the Board of Directors for Evangelical Youth.

Our hearts were warmed by the evangelical zeal and spirit of cooperation in the conference.

—Reported by K. B. Hoover.

## CHURCH SCHOOLS AND RADIO

America made the Sunday School and the Sunday School made America, declared Dr. Clarence Benson. The nineteenth century was marked by achievement, missionary effort and establishment of the Sunday School. The United States was the first successful democracy because of its public school and Sunday School systems. The twentieth century is the Century of Conflict and is marked by lawlessness, homelessness and decline in Sunday School attendance. Hope lies in the enlistment, enlargement and improvement of the Sunday School.

That a Church can afford to invest up to twenty percent of its budget in gospel broadcasting, was disclosed by Sherman P. Lawton, Director of Radio at the University of Oklahoma. Mail received is not necessarily indicative of your audience. Music holds listeners better than speaking. During a fifteen minute program, you can afford to state the same point in different

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# Editorial

## The Church and Her Emphasis

**W**ORDS ARE interesting instruments. Loosely used some words mean one thing, etymologically considered they take on a different meaning. The word "Church" is simply one of these words. In modern days the word has come to mean sectarianism, such as "The Roman Catholic Church," "The Greek Catholic Church," "The Church of England," and hundreds of so called Protestant groups or sects, and when people talk about being "Churchy," they seemingly take pride in being associated with some sect with what is considered "a distinctive emphasis." Sometimes it appears as if this meaning has eclipsed the real meaning—which thing is to be deprecated.

In the New Testament idea the primary and fundamental idea of Church is—"The Called Out Ones." John in his general use of the word uses the word "Bride" instead of the word—church. In thinking of the "Called Out Ones" in this place and referring in Ephesus to the Church in Smyrna, etc., Paul uses the word "Church" in connection with "The Called Out Ones" in all places, as well as those found in individual centers. No New Testament writer ever refers to sectarianism in his use of the word.

Forty years ago the so-called "Brethren in Christ Church" often talked about the Church Militant believing that the Church Militant would become the Church Triumphant in the hereafter. Today the expression is seldom used. Instead we hear much about "our church" preserving its peace emphasis. I suppose that she must be a Militant group in order to maintain a Peace emphasis.

Technically considered, Christ is the only person who has a church. We speak about the "emphasis" of this and that group. Is it possible that in our effort to maintain our distinction the emphasis is placed on "distinctiveness" instead of upon Him who only has a Church?

While it may not be etymologically correct to speak of our church, it is correct from every angle to speak about our Lord if we have been saved by Him. Let us remember that:

"The Church's one foundation, is Jesus Christ her Lord.  
She is His new creation, By water, and the Word.  
From heaven He came and sought her, To be His Holy Bride;  
With His own blood He bought her, And for her life He died.  
Elect from every nation, Yet one o'er all the earth,  
Her charter of salvation, One Lord, one faith, one birth.

One holy name she blesses, Partakes one holy food;  
And to one hope she presses, With every grace endued."

Our Lord placed the emphasis on the confession, "Thou art the Christ the Son of the Living God." He stated "Upon this rock will I build my church," i.e. my Bride is selected upon this revelation. Peter did not help to build Christ's Church on the Pentecostal blessing nor on divine healing, nor on a peace emphasis but upon preaching Christ in prophecy and experience. This likewise was the emphasis of Paul, the Church fathers, the Reformers, and this above all things, should be our emphasis in these days of apostasy. This is the Supreme Task of *His Church*.—J. A. C.

## An Unreserved Consecration

**M**ANY PEOPLE talk about an unreserved consecration who, in the light of the consecration of Barnabas, have not made first base. Acts 4:37 tells us that Barnabas "having land sold it, and brought the money, and laid it at the apostles' feet." It is one thing to talk about making an unreserved consecration, but it is quite another thing to do it.

The late Bishop H. P. Steigerwald, missionary to Southern Rhodesia, made an unreserved consecration when having a sawmill in Ohio, sold it, placing the entire proceeds at the disposal of the missionary cause, dedicated his whole life to the missionary enterprise and died, leaving no money to his widowed wife. Such also was the consecration of the late Levi Doner, who sold all his property and gave all his life for the cause of Christ as a missionary of the Brethren in Christ church to the so called "Dark Continent." Men like H. L. Smith, missionary to India, Myron Taylor, representative of the cause of Christ in Northern Rhodesia and some of our missionaries on both the African and Indian Mission fields still living, knew or know more about unreserved consecration than some of our good home brethren who state that God led them to make an entire consecration and then permitted them to keep their farms requesting them to farm for Him. And in farming for God they seem to have permission to establish their children financially so that they will not suffer in life. If that is "Unreserved Consecration," then I confess I do not understand the term. But I can understand the meaning of the term in the light of the testimony seen in the Acts of the Apostles or in the light of the procedure of those mentioned,

### SPECIAL APPEAL

\* The Peace, Relief, and Service committee of the Brethren in Christ church wish to make a special announcement and appeal. For the first time since our existence our treasury has suffered a serious collapse. This has occurred suddenly and unexpectedly since January 1, 1949.

We are aware that extensive building and expansion programs are in progress in many districts, which involve money and sacrifice and which we feel are worthy projects, yet please remember your committee cannot continue to meet the obligation resting on it as authorized by General Conference, unless the districts regularly contribute to the treasury. We cannot meet our current budget and come to conference with a healthy report, unless there is an immediate response with liberal donations from congregations or groups.

The need still exists in the foreign countries, and we do not want to fail the needy nor do we wish to embarrass our own faithful workers who represent us on the field. We know our people have not become calloused to the need of suffering humanity. We feel rather that other pressing needs have diverted our attention. Please send your relief offerings at once to Bro. John H. Hoffman, Maytown, Pa.

Thanking you on behalf of the Peace, Relief and Service Committee.

E. J. Swalm, Chairman

When our Lord called His early disciples or apostles, the Word tells us that "they left all and followed him." The Word does not say that they were willing to leave all and then were permitted to keep it, but that they left all; they gave up all. Such an action was unreserved. Again it can be stated that there is a vast difference between being willing to leave all, and leaving all. Both may be consecration but only the latter is unreserved.

Christians who preach or testify about an unconditional surrender or an unreserved consecration but still have enough financial backing in land or stocks to make them independent of others in the church (they seem to have the greatest prestige) remind me of the sister who, kneeling at an altar of prayer, declared that God made her willing to give up everything including her husband but said she, embracing him, "I still love you . . . . . ." and clung to him tenaciously. It made the watchers smile. I may not doubt her sincerity but I might question her actions in the light of her expressions. Nor am I doubting the sincerity of the people who preach and testify about "an unconditional surrender" or "An unreserved consecration," but if I am to know people by their fruits do not I have the right to question the actions of people in the light of God's Word?

—J. A. C.

# Family Courtesy - A Bulwark Of The Home

R. L. LeRoy

WE ARE generally agreed that there is nothing that influences life more than the home; that communities and nations will never reach standards higher than the home. Home is the training place for everyday living. "No one can face life's problems adequately without its help."

Homes are made up of personalities; people like you and me and can never rise higher nor be better than we personally make it.

There is often a politeness and carefulness manifested with outsiders and strangers that is more than made up for in the home by rough, selfish and cruel impoliteness.

"We have careful thoughts for strangers  
And smiles for the transient guest,  
But oft', for our own  
The bitter tone,  
Though we love our own the best."

It is granted that in home life we can dispense with a good deal of the formality that marks our relationships with others. But to neglect real and genuine courtesy at home is disastrous. There ought to be, in every home, that combination of politeness, kindness and carefulness which creates a bulwark; a fortification that protects the home from detrimental disagreements and possible destruction.

*Courtesy Will Keep Alive Love and High Regard*

Love and high regard for one another is that which causes two people "to forsake all others" and start out in life together. Young people who previous to marriage seem to be the very acme of thoughtfulness and then afterwards forget courtesies and attentions are paving the way for the breakdown of confidence so necessary to home security. They who during the days of courtship present pleasing personalities and are very careful in every way but after marriage fail to put forth an effort to please or look their best are creating conditions under which many loves have found their grave.

"It is the little rift within the lute  
That by and by shall make the music mute  
And, ever widening slowly silence all."

Love is the foundation of the home, but love, "like a lamp" requires daily trimming. Relationships become strained by neglect and the intervention of little discourtesies.

*Courtesy Creates An Atmosphere Conducive to Home Harmony and Congeniality*

One of the greatest obligations of each family member is the constant nurturing of individual graces. Such simple considerations as closing a door softly, avoiding

loudness, being prompt at mealtime, appearing presentable, never interrupting a conversation, speaking politely, telling your own faults instead of others is a great boon.

"Courtesy should not be like a coat, a thing to be put off and on at will. It should more closely resemble your nose, right out before you and with you at all times." It is not an intermittent, spasmodic something that depends upon the feeling of the moment and is subject to change with the circumstances and the surroundings. Home courtesy is a planned benevolence, a calculated obligation to other members of the family and is the result of definite choice. It makes the home appealing and a very desirable haven from the harshness of an unkindly world.

*Courtesy Engenders a Kindly Feeling and Strengthens All the Home Ties*

Hard places in life will be made softer, rough places smoother, problems less difficult, questions easier, burdens lighter and selfishness be banished where courteous Christian consideration is manifested.

A beautiful thing was said by a little girl of her brother who was her close companion. He was older and was taken ill and died. They laid him out in his own little bed and his mother took his little sister to look at him. As she stood looking at his sweet face, as white and as cold as

## The Builder

*A builder builded a temple;  
He wrought it with care and skill,  
Pillars and groins and arches,  
All fashioned to work his will.  
And men said, as they saw its beauty,  
"It shall never know decay;  
Great is thy skill, O builder,  
Thy frame shall endure for aye."*

*A mother builded a temple  
With infinite loving care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised her unceasing effort,  
None knew of her wondrous plan,  
For the temple the mother builded  
Was unseen by the eye of man.*

*Gone is the builder's temple,  
Crumbled into the dust;  
Low lies each stately pillar,  
Food for consuming rust.  
But the temple the mother builded  
Will last while the ages roll,  
For that beautiful unseen temple  
Was a child's immortal soul.*

—Selected.

marble, she wept much, at last she said, "Mother, may I take hold of his hand?" The mother placed it in hers, then the child lifting it up and stroking it gently, said, "This little hand has never struck me!" Blessed are they, who looking back over home relationships can remember no injustices, only kindnesses that strengthen family ties.

*Courtesy Will Make Room For God*

A grace which will consider others will without doubt recognize the claims of the Lord. And it is well for us to remember that spiritual life is the true basis for all Christian graces. No home is complete without the sanctifying presence of Him who created man and woman and instituted the home. Robert Louis Stevenson said, "No man can truly say that he has made a success of life unless he has written at the top of his journal, "Enter God." That statement is supremely true for the success of the home. Home should be a spiritual haven and the whole atmosphere spiritually uplifting. If our courtesy does not include God we cheat ourselves and the security which His presence offers.

—The Wesleyan Methodist.

## Build the Child

A young father, finding his son with nothing to do, tore a map of the world out of a magazine, cut it up, and gave it to the boy to piece together again. A few minutes later the job was finished and he asked his son how he ever did it so quickly. "Well, Daddy," said the lad, "on the back of the map was a picture of a boy. I knew that if I could build the boy right, the world would come out right, too."—Clipped.

## Parents, Wake Up!

An eighteen-year-old lad who committed one of the most cold-blooded murders in the criminal history of Ohio paid with his life in the electric chair.

Just before he was led to his death he said, "I never had any guidance. I'm sorry I killed that guy. I want his family to know I'm sorry." Then he grew philosophical: "The reason guys like me go wrong is because of the way they are brought up. I made myself. I went to movies: I read dirty books. I didn't have any religion. I thought the only way to live was to outsmart the other fellow."

Hundreds of thousands of American youth are in the same situation. The schools and the churches have failed them. But the home holds the key to a better day. When will American parents wake up?

# An Upper Room - My Wish for this Church

E. J. Swalm

*Dedication sermon preached by Bishop E. J. Swalm at the ceremonies for the new Zion Church, near Abilene, Kansas.*

**B**ISHOP M. M. Book, Bishop emeritus, M. G. Engle and all friends gathered in this fine church this afternoon: Before I read my text I would like to congratulate this congregation on the building of such an appropriate place of worship. Its architecture is attractive—the design and finish exhibit good taste and are conducive to worship. Yet you have maintained a simplicity that is in keeping with the ideals of the denomination which you represent.

Now I should like to use for a text on this memorable occasion a few words from Luke 22:12, "And he shall show you a large upper room, furnished; there make ready." A short time before this incident, when Jesus saw the temple desecrated, He turned away and said, "Behold your house is left unto you desolate." From that time on we have the promise that wherever two or three are gathered together in Jesus' name, He is there in the midst. Therefore, this congregation can feel that this structure can expect the presence of the Divine just as much as the temple of old at Jerusalem. Yet we know that Jesus hallowed special occasions and special places for special purposes. We marvel how Jesus took common place things and made them speak with silent eloquence of great truth. When He wished to speak of humility, He took a towel, poured some water in a basin and began to wash and wipe His disciples' feet. Speaking of His atonement, He took bread and the fruit of the vine to perpetuate the memory of His sacrifice. So you have in an orderly manner put together brick and mortar and other materials common in themselves—yet in this place they are a symbol of religion and worship. It stands here in this rural community as a silent testimony that you people think more of God than you do of things earthly, and that the religion of Jesus Christ is more necessary than anything else.

It has been said that the reason Jesus was rejected and crucified was because the bank, the school and the church were against Him. Most every community needs a bank. The communities need schools but they all need a church more than either of the others.

In that upper room on that eventful night where Jesus ate the Passover with His disciples, darkness reigned supreme outside, but the Light of life was on the inside. The Light of the world was with them. Outside was raging the storm of bitterness and wrath, hatred and murder. Inside, all was peace and calm. The Master

spoke glorious words to His loved ones there as they sat around the table. It was there that He told them of many mansions and of His going to prepare a place for them, etc. After they had sung an hymn they went out and we are told that it was night. He went to the garden and to the cross.

Some of His loved ones thought that that was their last meeting, that they had sung their last hymn, because Jesus went out to die. The walls of this upper room saw fresh revelations of Jesus. A few days later, when they were gathered together in this very room with the doors shut for fear of the Jews, Jesus stood among them in His risen power. What a marvelous meeting place this was—a place of farewells; a place of renewed courage; a place where He dispelled fear and where He breathed on them and said, "Receive ye the Holy Ghost." It was in this room that they rediscovered their wings.

I verily believe that it was in this same room that they went to tarry, at least 120 of them, for ten days after He left them waiting for the promise of the Father. Suddenly there came flames or tongues of fire which abode upon each one of them, as the Holy Ghost, the third person of the Trinity, came from heaven to earth to abide with and in His followers. With what power were they endued! With what boldness they began to speak in languages (not unknown but known to all the listeners

present!) With what courage and zeal they witnessed for the Master! They left that room to spread the gospel through the known world. Yea, with what loyalty they left that place and went to the stake and to the stoning for the testimony of Jesus. So we trust that this church is but the embodiment of all those great factors that made that early church so powerful. May this building be furnished with some of the furnishings that were in that sacred room; furnished with His presence, His simple, comforting words, His fear-rebuking, zeal-inspiring and language-giving pentecostal power. We trust that all other material fixtures will be but facilities that will lend themselves favourably to these greater and more vital blessings.

No one can properly appraise the value of a church in a community that manifests the afore mentioned qualities. In speaking of the church we find it difficult this afternoon to always carefully differentiate between the building and the worshipers. There is a strong tie that unites them both. Jesus said that His people were the salt of the earth. So, this church standing on this splendid elevation marks with monumental memory the characters who compose that salt of the past, the present and the future. Salt gives taste to the feast of life. Salt adds spice to the monotony of daily living. We trust that you who worship here, have in your community lessened the insipidity

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## Ten Years We Walked Together

*Note: The following article was written by Edna Schock, late of Washington Boro, Pa., over ten years ago. It was found by the family following her recent death.*

Ten years have swiftly, joyfully slipped into the irrevocable past—ten years since that momentous decisive night—and tonight I celebrate the 10th anniversary of my conversion, November 6, 1928, at the altar in the Lancaster church, Pennsylvania. God graciously, in simplicity, witnessed to my poor soul that I was His child. Marvelous mystery—I can't comprehend it yet. But I rest assured. That peace and bliss I then realized has been with me and is just as real tonight.

After ten years trial, I can testify that there are no regrets for having made this decision. Little did I realize what worthwhile and what glorious things the Christian life held for me. Truly God has led me in pleasant paths—they have not been un-mixed with joy. They were neither dull or uninteresting. As I look back, I see so many good things that I scarce recognize the bitter minority in the background, and I wonder just what I might be tonight had I not given my heart and life to Him. I shudder to think of the tragedy life might have been!

I am powerless to express my emotions. I stand on the brink of a new year in the service of my Lord and Master and look forward to it with joy, eager anticipation, and a sense of humility. Unafraid, I trust Him—He never fails. This is the prayer of my heart—"Keep me pure and charitable. May I ever be conscious of thy sacred presence, and may my little life be used for thy glory and the welfare of all I can reach." 11-6-38.

Ten years we walked together, my Lord and I,  
Ten years of bliss and pleasure.



## From A Preacher's Notebook

C. R. Heisey

### HOW WILL YOU DECIDE?

WHEN Cyrus Hamlin was ten years old, his mother gave him seven cents to celebrate a great holiday. The money was for gingerbread, buns, etc., "Perhaps, Cyrus," she said, "you will put a cent or two in the Missionary box at Mrs. Farrar's." As he trudged along, he began to ask: "Shall I put in one cent or two? I wish she had not said one or two." He decided on two.

Then conscience said: "What, five cents for your stomach and two for the heathen! Five for gingerbread and two for souls." So he said, "Four for gingerbread and three for souls." But presently he felt that it must be three for gingerbread and four for souls. When he came to the box he dumped in the whole seven to have no bother about it. When he went home, hungry as a bear, he explained to his mother his unreasonable hunger. And smiling through tears she gave him an overflowing bowl of bread and milk.

And he pathetically asks, "What is the meaning of my mother's tears?"

Friend, do you understand the meaning of those tears? If you could have heard the heart burning appeals of the missionaries who spoke at Bible Conference at Grantham, Pennsylvania, you would have some idea of the meaning of Cyrus Hamlin's mother's tears. Anyone who caught their vision could hardly help but shed tears because of the lack of this type of consecration which makes it necessary for our missionaries to work under such serious handicaps when the call of needy souls is so loud.

How will you decide the next time you have the chance to choose between selfish pleasure and personal comfort and the call of missions. Perhaps you have seven thousand dollars given to you by the goodness of God. Will you spend \$5000 of it for an automobile and give \$2000 to God or will you give \$2000 for the automobile and let the \$5000 be invested for the salvation of souls?

### THE WAY THE KOREANS DID IT

It happened when I was a student in Bible School in Los Angeles. Kim, a Christian Korean student came into the room one day with the tract which shows the man counting potatoes. He has ten. On one pile labeled "mine" he places nine; on the other, labeled "for God" the man

is placing one. The tract is labeled, "One lone potato."

Said Kim, "That's America for you. In Korea we would have given God nine and kept one for ourself."

And from what I could gather of the story of the Korean Church Kim was right about it. That is the way they consider the value of souls in their land. Is it any wonder that one of the greatest revivals in history is recorded as having occurred in Korea? God had said in His word, "Prove Me and see if I will not pour you out a blessing that there shall not be room enough to receive it." They believed it and they received it. Thousands were turned to the Lord.

There was much joy in the presence of the angels because they gave of what God had given them to make Christ known where he had been a stranger. There was joy on earth, too, as new names were written down in glory. One would think it would make the angels weep to see the professed Church of Christ spending millions for creature comforts and paltry sums for lost creatures who could be saved. Some one will be weeping some day for this unless there is more weeping before the altar because of this. *Listen!*

Hark! what mean those lamentations  
Rolling sadly through the sky?  
'Tis the cry of heathen nations—  
"Come and help us ere we die!"  
Hear the heathens' sad complaining  
Christians hear their pleading cry:  
And the love of Christ constraining,  
Haste the Gospel ere they die.

It is said that although there would be 3000 souls converted every day as there was at Pentecost, it would require for hundred years to convert China.

### HOW DO YOU FEEL ABOUT IT?

At a certain mission Church in London the pastor put over the clock these words: "83 a minute." At last a deputation came and said, "Will you kindly take that down? It haunts us." They knew that it meant that eighty-three souls a minute were passing into eternity—into the dark—who had never heard of the Lord Jesus Christ. Are you quite happy about it?

If God sends us money to send to perishing millions the good news of a Saviour from sin and we spend it in needless luxuries, what does He think of it?

### It's Easy to Talk

Glennville Kleiser

*It's easy to talk  
Of the place you would fill,  
If some one should push you along;  
But the task now for you,  
Is the work you can do;  
To idle and grumble is wrong.*

*It's easy to talk  
Of the money you'd spend  
If you had a few dollars ahead;  
But it's better to give  
A bit while you live  
Than a million after you're dead.*

*It's easy to talk  
Of the good you have planned  
As soon as you feel fancy free;  
But talk does not count  
In any amount  
To meet a real exigency.*

*It's easy to talk  
To tell and to boast,  
Of the things you some day will do;  
But the world will appraise  
Your work and your ways,  
And pass its own judgment on you.  
—The Free Methodist.*

\*\*\*\*\*

### HAVE YOUR DOLLARS HEARD THE "GO YE?"

In a Southern hospital a Christian woman lay dying. Her broken sentences revealed her deep concern for Africa's lost millions. Heartbroken to see his beloved mother so restless, the son brought to her bedside a student graduate of a school in Africa. The African bent tenderly over the bed and said: "I would not be here today had it not been for Miss E—. I would be a heathen, savage, sinful man in the bush of Africa. But instead I am a Christian, a minister of Jesus Christ studying here in America now, that I may return to preach and teach for my Master. But all these blessings are the results of Miss E—'s coming to Africa—and she came because you paid her way. I have come to thank you."

She smiled and fell into a quiet sleep. When she awoke she said: "I dreamed I was in Heaven. I saw my missionary—I saw all the scores and scores whom she has won to Christ. They came singing praises and love to me—I felt so humble! I told them that I had not won them to Christ, but they insisted that I had because I paid the salary of Miss E—, who told them the way." She asked her son to pay the salary of a missionary in Africa as long as he lived; then she smiled and passed away.

(Continued on page twelve)

# The Unfinished Task - Reflections on Missionary Work

Henry N. Hostetter

IT WAS TO see the task that we set sail from New York harbor in April, 1948, and have now traveled a total distance of miles that would take one around the earth almost one and one half times. In preparation for and in anticipation of the task at hand the above ideal was rigidly held in mind, though the content of what it would hold was at the best largely vague and unknown. Now that it is history the dim sketch and outline has been filled with detail, and becomes an interesting picture of what is being done, what is to do and what might yet be done in the field of missionary work.

It cannot be thought of as the same kind of an understanding of the task, that the missionary would have; for while living with missionaries it was far from a missionary's life as lived by the average missionary, when in active service. The missionary locates in a given area and works out from the base week after week, or month after month, sometimes only touching a few adjacent missions or mission workers during his entire time of service, which is generally several years. Our contact at its longest was but a fleeting glimpse of each missionary's activities. Never—except on a few occasions—did we spend more than a few days with a missionary or with any one phase of the missionary work. The bit of information which has been gained about the unfinished task has come through numerous short contacts with many and varied phases of missionary work.

In the field of medical work we have seen dispensaries of various sizes through which the missionaries have been ministering to the physically and spiritually needy individuals who seek their services. Good and valuable as is the service that is now being rendered, were it to be efficient from a community point of view, there would likely be many more patients sitting in the waiting lines, there would be nurses instead of a nurse to minister to the needy, and also a doctor to help many for whom today it is necessary to say, "we cannot help you." Visit another medical work and see under the hot rays of the early morning tropical sun, a large group of patients waiting for attention. They listen to the message of the Gospel as it is presented to them, though they have come in search of physical relief. But the dress, the faces, the jewelry, the magic strings and the unkempt appearance of these people bear witness to a greater than physical need. The mental picture of physical, moral and spiritual needs registered on these faces will remain a lasting memory. It is a striking contrast to the faces that one looks into as you enter the church just a few

blocks away and there witness the workings of Christianity as it has effectively ministered to the physical, moral and spiritual needs of these people. To say the contrast is striking is putting it mildly. The unfinished task as it relates to medical work as an avenue of spiritual ministrations does not stop at these dispensaries or medical centers. To look into a native hut and see some person in suffering and pain who ought to have hospital care but for whom there is no hospital within reach, or to see on a railroad station platform or by the side of the road or somewhere in the warm sun, an individual with a putrifying sore on face or arm or leg that makes one wonder how he can be thus and still be alive, is but a glimpse of the size of the unfinished task.

The distance traveled in visiting outstations and outposts would total several hundred miles. Roads and paths were anything from what Americans would consider moderately good to a mountain trail that is poorly marked and seldom used. Markers of any kind are noticeably absent everywhere and paths are so many and so much alike that acquaintance is the only answer as to which way one should go. If a motor car is used there will likely be a few spots in the road across some of the rivers where the rocks and stones makes it appear nigh impossible to cross. One is actually surprised at how many and what rocks and boulders can be crossed when there is no alternative.

The same road or a different one might also be a trail where it will be necessary to turn at right angles to get by the bushes that clutter the path. Perhaps there is a short detour because the water has washed a gully in the road. If perchance the means of conveyance is a cart, you are apt to be riding behind oxen whose appearance and action makes one wonder if a person can ride and in a practical sense be humane. To have ones attention called from the actions of the driver with his prod or whip, or his manipulation of the oxen's tail and other driving tricks by some other attraction is generally a very welcome diversion. Miles of foot travel also aided in seeing the unfinished task in this phase of mission work and to this can still be added such things as push trolleys, bicycles, train transportation, nights in native quarters, eating native food in native ways, being thankful for water for drinking and cooking that ordinarily would never be put into the wash basin for use and other similar experiences. Such things as these have become the common lot of many missionaries as they follow their daily duties. To them, these things have to a large extent lost the color of the unusual and are accepted as part of a missionary's career and routine experiences.

Difficult and wearisome as some of these things may have been in an attempt to see the unfinished task, it is nothing compared  
(Continued on page fifteen)

## In Loving Memory of Our Faithful African Mothers

W. O. Winger

AMONG THE first and most faithful members of the Brethren in Christ Church at Mtshabezi Mission, Southern Rhodesia, was one, Ntombi Nzima. Her casting in her lot with the people of God and standing against heathen customs in those early days indicated sterling Christian character and was appreciated by all.

Her exemplary life was continued, as Ntombi (later known as Naka Iddo) became the wife of Manhlinkle (later Mfundisi Kumalo) Kumalo, an earnest young Christian man of high birth. Together this young couple turned their backs on high standing, big money and easy living, and for thirty-five years this sister stood faithfully by her husband, as he taught school, served in the ministry and was later chosen a Native Overseer of the African church—he being one of the three ordained overseers in our Rhodesian work.

Ntombi Nzima's husband was called

away from home for days and weeks at a time, leaving heavy home burdens on this faithful woman. But though not strong in body, never did we hear of this worthy and real Mother in Israel's complaining about being left alone. Hers was to keep the home fires burning, while her husband helped to push forward the work of the Kingdom. Hers was to faithfully direct her sons and daughters in the result that some of them became teachers in the work.

And since this faithful mother passed on to her heavenly reward at her home on March 2nd, we know that "her children rise up and call her blessed, her husband also, and he praiseth her." The church remembers the scripture applicable to her, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13b.)—*Grantham, Pa.*



# The Evangelical Visitor

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 U. S. A., Canada and Foreign Countries

**J. N. HOSTETTER, Editor**  
 Clarence Center, New York

To whom all contributions should be sent

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## Church Directory

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 Attention of General Conference Secretary

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**Matopo Mission:** P. B. 191T, Bulawayo, S. Rhodesia, South Africa, Eld. and Sr. Elmer Eyer, Eld. and Sr. L. B. Sider, Sr. Elizabeth Engle, Sr. Mary C. Kreider, Sr. Fanny Longenecker, and Sr. Dorothy M. Martin.

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**Sikalonga Mission,** Choma, N. Rhodesia, South Africa, Elder & Sr. David Climenhaga, Sr. Rhoda Lenhart and Sr. Anna Graybill.

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- Sr. F. Mabel Frey, 256 F. St., Upland, Calif.
- Sr. B. Ella Gayman, 2001 Paxton St., Harrisburg, Pa.
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 Herman G. and Laura Miller.

**Buffalo Mission,** 25 Hawley Street, Buffalo 13, N. Y., Phone GRant 7706, Arthur and Wilma Musser; Anna Henry; Anne Wylid.

**Chicago Mission,** 6039 Halstead., Chicago 21, Ill., Phone Wentworth 7122, C. J. Carlson, Supt. and Pastor; Avis Carlson; Alice K. Albright; Esther Kanode.

**Christian Fellowship Mission,** 370 First St. S. E., Massillon, Ohio; Phone 4169, Eli H. and Lydia Hostetler; Doris Rohrer; Edith Davidson.

**Dayton Mission,** 601 Taylor Street, Dayton, Ohio, William and Evelyn Engle, Mary Brandt.

**God's Love Mission,** 1524 Third Ave., Detroit, 26, Michigan, Residence 3986 Humboldt Detroit 8, Telephone, Tyler 5-1470, Harry Hock, Supt.; Catherine Hock; Mary Sattz; Leora Kanode; Ruth Heisey.

**Life Line Gospel Mission,** 224 Sixth St., San Francisco 3, Calif., Mission Home 311 Scott St. Zone 17. Telephone, UNDERhill 1-4820 Eli, Jr. and Leona Hostetler; Evelyn Fry-singer; Erma Hoke.

**Messiah Lighthouse Chapel,** 1175 Bailey St., Harrisburg, Penna. Joel E. and Faithe Carlson; Anna Mary Rover; Anna E. Wolgemuth. Mildred Winger. Phone 26488.

**Orlando Mission,** 1712 Cook St., Orlando, Fla. Telephone 4312, Charles and Myrtle Nye; Doccia Calhoun.

**Philadelphia Mission,** 3423 N. Second Street, Philadelphia, Penna. William and Anna Rosenberry; Anita Brechbill; Alice Rom-berger.

**Stowe Mission, Stowe, Pa.,** Harold and Alice Wolgemuth.

**Welland Mission,** 36 Elizabeth Street, E. Wel-land, Ont., Pearl Jones; Pauline Hess. Phone 3192.

### Rural Missions

**Canoe Creek Mission,** Hollidaysburg, Penna. Hayden Walls, Pastor; Beulah Lehman, Florence Faus.

**Bloomfield, New Mexico,** c.o. Blanco Trading Post, Lynn and Elinor Nicholson; Rosa Eyster.

**Houghton Mission,** R. R. 1, Tillsonburg, Ont. Phone—Glenmeyer 22r14. Thomas and Mar-jorie Whiteside, Myrtle and Ruth Steckley, Luella Heise.

**Frogmore—Alonzo Vannatter,** pastor.  
**Houghton Center and Walsingham — T. Whiteside,** pastor.

**Kentucky—Bishop Wilbur Snider,** Supt., Ad-dress, Office of the Superintendent, Brethren in Christ Work, Garlin, Ky.

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**Knifey (Knifey, Ky.)** Irvin and Dorothy Kanode; Mary Heisey, Nurse.

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 Each Sunday 8:00 - 8:30 A. M.
- W.R.F.D., Worthington, Ohio 880 Kcs.  
 "Brethren in Christ Radio Broadcast"  
 Each Sunday 7:30 - 8:00 A. M.

EVANGELISTIC SLATES

Manheim Tent Meeting .....June 19-July 3  
 Evangelist, Bishop Jacob H. Bowers  
 San Francisco, Calif. ....May 8  
 Evangelist, Eld. Marshall Winger  
 Stowe, Pa. ....May 1  
 Evangelist, Eld. John Rosenberry

LOVE FEASTS

**Indiana**  
 Union Grove .....May 14-15

**Kansas**  
 Bethel .....May 21-22

**Kentucky**  
 Evangel Chapel, Sat. ....May 21

**Michigan**  
 Detroit, 2:00 P.M. ....June 5  
 Leonard .....May 21-22  
 Mooretown .....May 14-15

**New York**  
 Buffalo .....June 18-19

**Ohio**  
 Valley Chapel, Sat. and Sun. ....May 14-15  
 Highland, Sat. and Sun. ....May 28-29  
 Sippo Valley, Sat. and Sun. ....June 4-5

**Ontario**  
 Bertie, Stevensville .....June 4-5  
 Boyle .....May 21-22  
 Cheapside .....May 28-29  
 Howick .....May 14-15  
 Springvale .....June 4-5  
 Markham .....May 21-22  
 Wainfleet .....May 14-15  
 Waterloo .....June 18-19

**Pennsylvania**  
 Air Hill .....May 25-26  
 Antrim .....May 21-22  
 Cedar Grove .....May 21-22  
 (Service begins Sat. 1:30 P.M.)  
 Fairland, Cleona, Sat. and Sun. ....May 14-15  
 Free Grace, Millersburg .....April 23-24  
 (Service begins Sat. A.M.)  
 Graterford .....May 28-29  
 Manheim .....May 28-29  
 Martinsburg .....May 14-15  
 Mechanicsburg .....May 21-22  
 (Service begins Sat. 10:00 A.M.)  
 Pequea .....May 21-22  
 (Service Begins Sat. 1:30 P.M.)

RE-DEDICATION PLANNED

for the

Elizabethtown Brethren in Christ Church

The Brethren in Christ Church, Arch and Hanover Streets, Elizabethtown, Pa., will rededicate their newly remodeled church on Sunday, May 15.

In the morning a Home Coming program has been arranged with Eld. John H. Martin, Lancaster, Pa., as the speaker. The dedication service will take place in the afternoon beginning at 2 o'clock. The dedication message will be presented by Bishop Charlie B. Byers, Chambersburg, Pa.

In the evening, beginning at 7 o'clock Bishop Henry N. Hostetter will give a report of the deputation visit to the Foreign Mission fields.

An invitation is extended to all to worship with us this day.

PEACE MEETING PLANNED

On the afternoon and evening of May 8 there will be a special Peace Service at the Mastersonville, Pa., Brethren in Christ church.

The speakers will be Bishop E. H. Wenger of Mechanicsburg, Pa., Elder J. H. Martin of Lancaster, Pa., and Elder Earl Musser of Mt. Joy, Pa.

General Conference Information

Routes for Travel

Those motoring from the eastern states and wishing to cross at Buffalo or Niagara Falls, in either city, immediately upon crossing the Niagara River, take the Queen Elizabeth Way for approximately eighty miles, then change to King's highway # 27. Follow this route to Barrie, Ontario, and there take King's highway # 26 to Stayner, where you will see signs directing you to the Conference grounds.

Those coming from the west and desiring to enter Canada at Detroit, follow King's highway # 2 to a point near Hamilton, Ontario, where it crosses the Queen Elizabeth Way. Follow Queen Elizabeth Way to King's highway # 27; following former instructions to the Conference grounds.

Those crossing at Port Huron, follow King's highway # 7 to a point where it crosses # 27, thence to Conference grounds as outlined above.

Those coming by train and crossing into Canada at Buffalo should take the Toronto, Hamilton & Buffalo line to Toronto, and at the same depot (Toronto Union Terminal) take a Canadian National train for Stayner, Ontario. Trains regularly arrive at Stayner at 12:30 and 9:00 p.m. daily.

Those coming by train from the west and crossing at Detroit, regardless of what train you are riding, come to Toronto and there change to the Canadian National as outlined above.

There is also good bus service out of Toronto for Stayner — several buses daily. It may be that special railroad arrangements may be made by railroad officials contacting Elder Alvin Burkholder for the western area and Bishop C. N. Hostetter, Jr., for the eastern Conference district. In this case be guided by instructions from these men in your respective areas.

Railroad and bus depots at Stayner are just a few blocks from the Conference grounds. Conveyance will be provided to the camp grounds.

—Conference Committee.

Lodging Information

The General Conference of the Brethren in Christ will convene this year (D. V.) within three miles of the Georgian Bay on the shores of which is located the famous Wasaga Beach. Since there are no tourists occupying the Cabins and Cottages at such an early date, it offers unlimited quarters and unusual accommodation for Conference attendants who would prefer the quietude and added comfort they offer, and wish to rent one of these furnished cottages.

The owners are happy to realize some extra income on their buildings and have graciously cooperated with the Lodging Committee in offering their facilities at reduced rates for members of the Conference party. No one need send any money in advance, reservations will be secured and rental paid upon arrival.

The cabins and cottages are priced as follows:

- Buildings accommodating 2 persons  
\$10.00—\$14.00 per week
- Buildings accommodating 4 persons  
\$16.00—\$20.00 per week
- Buildings accommodating 6 persons  
\$20.00—\$24.00 per week

The buildings are heated, if necessary, and furnished with bedding—also cooking and kitchen equipment. Toilet accessories will not be supplied.

Special arrangements can be made for cabins over the Conference week-end at reduced rates.

For those who are not members of Conference and who may desire private lodging accommodations and would enjoy camping on the grounds we are prepared to rent tents at a reasonable charge. Electricity will be furnished in front of the tents and beds with bedding will be provided with the exception pillows. Those coming by auto should please bring pillows with them. Tents of various sizes will be available even to the accommodation of groups if so desired. The cost will be approximately \$2.00 per person.

Please make your reservation for these tents as early as possible, so that we may gauge the approximate number to be secured. When placing reservations for tents, give the following information if possible:

Number in your party — both men and women.

State whether coming by train or auto.

Address all requests for lodging information, cottages or reservations to Mr. Robert Osburn, R. R. 1, Duntroon, Ontario, Canada.

Births

**KLASSEN**—On April 24, Avis Rosella, came to bless the home of Mr. and Mrs. Frank Klassen, Gladwin, Mich.

**THRUSH**—To Bro. and Sr. Ralph Thrush of R. 5, Chambersburg, Pa., was born a daughter, Kathryn Elaine, on Feb. 8.

**MOONEY**—Bro. and Sr. Marion Mooney of Shippensburg, Pa., are the parents of a son, Donald Eugene, born March 16.

**LEHMAN**—Wanda Kay, came to bless the home of Rev. and Mrs. Walter Lehman, Carlisle, Pa., on March 24. Mrs. Lehman is the former Sara Pearl Kilmore.

**LEHMAN**—A son, Gerald Ray, was born to Mr. and Mrs. Earl Lehman, Doylestown. Mrs. Lehman was formerly Ruth Joan Brechbill.

**WOODWARD**—Mr. and Mrs. Bert Woodward of the Carlisle congregation announce the birth of a daughter, Linda Lee, on March 27.

**ENGLE**—Dale Hershey, came to the home of Mr. and Mrs. Harry Engle, on March 21. A brother for Kenneth Lee.

**UNRUH**—On April 5, Judy Carol, came to gladden the hearts of Mr. and Mrs. Lawrence Unruh of Tampa, Kansas.

**OCKER**—A son, Merle Elwood, came to gladden the home of Bro. and Sr. Aaron Ocker on March 31. Bro. and Sr. Ocker are members of the Mowersville congregation. This is their fourteenth child; all fourteen are living.

**DOUTRICH**—On November 28, 1948, a son, Ray Charles, came to bless the home of Mr. and Mrs. Charles Dourtrich. Bro. and Sr. Dourtrich are members of the Fairland congregation.

Obituaries

**DONER**—Bertha Klink Doner was born in Simcoe County, Ontario, on March 26, 1878. Her early life was spent near the Sixth Line Church, Nottawa. She united with the church early in life and was a faithful member until death. In 1909 she married David Lackie of Galt, Ontario, who predeceased her. In 1935, she was married to Bro. Reuben Doner of Kindersley, Sask.

She leaves to mourn her loss her husband; three brothers and two sisters; four adopted children and six step-children.

Funeral services were conducted in the Free Methodist Church, Kindersley. Burial took place in the Clear View cemetery. Funeral services were conducted by Rev. G. S. Jenner of the Free Methodist Church.

**GINDER**—Bro. Henry T. Ginder, aged 75 years, 4 months, passed away April 12. He was the son of the late Henry G. and Sarah Thuma Ginder and was born on December 12, 1873, in Lancaster County, Pa.

Bro. Ginder had an illness of a cerebral hemorrhage which lasted for only three short days.

He was converted in the spring of 1897 at the Mastersonville church and united with the Brethren in Christ church. In 1898 he was married to Minnie Brubaker.

Bro. Ginder was faithful until death. He was a true witness for his Lord among his neighbors and all will keenly miss him.

He leaves to mourn his passing: his wife, Minnie; 2 sons and 2 daughters, Anna, wife of Earl G. Brubaker; Raymond; Minnie, wife of George Smeltzer; and Earl, all of Manheim. A daughter, Amanda, preceded him in death 26 years ago.

He is also survived by 9 grandchildren: 1 sister and 2 brothers, Sr. Barbara T. Hoffer, Manheim, R. 2; Bro. Isaac T. Ginder, Messiah Home, Harrisburg; and Bishop Jacob T. Ginder, Manheim.

Funeral services were conducted at the Mastersonville church by Eld. Monroe Dourte, assisted by Rev. B. G. Stauffer and Rev. C. H. Moyer. Interment took place in the adjoining cemetery.

**SCHOCK**—Edna Mae Schock, daughter of Mr. and Mrs. Isaiah Schock, Washington Boro, Pa., was born April 29, 1910. She suddenly left her family circle to be with her Lord on April 6, 1949, at the age of 38 years, 11 months, and 7 days.

She accepted Christ as her Savior at the age of eighteen and soon united with the Brethren in Christ church. The devotion of her talents to the cause of Christ will long be remembered by those who knew her. She enjoyed working with children and for several years spent some time as a helper in tent campaigns. She also served as a teacher at the Ontario Bible School for several years. After completing her college work, she remained at Elizabethtown College as bookkeeper.

Besides her parents, she is survived by four sisters: Rebecca, New Jersey; Ruth, wife of Clyde Warner, Washington Boro; Mary, wife of Robert Teel, Lancaster; and Sara, wife of Lehman Schlag, Red Lion.

The funeral service was held at the Manor Brethren in Christ Church on Sunday, April 10, 1949. Bishop Henry N. Hostetter officiated, assisted by Bishop C. N. Hostetter, Sr., and Dr. Henry G. Bucher. The text for the funeral message was taken from Revelation 22:14. Interment took place in the Schock cemetery.

**SHELLY**—Mrs. Mary W. Shelly was born November 21, 1879, and departed this life April 10, after an illness of four weeks, in her home at Manheim, Pa., at the age of 69 years, 4 months, and 19 days.

On April 13, 1902, she was married to Nathan S. Shelly in Brickerville.

To this union were born two sons and one daughter.

At the age of twelve she became a member of the Lutheran Church where she worshipped until May, 1906, when both she and her husband joined the Brethren in Christ church at Manheim and were baptized by the late Bishop Henry B. Hoffer. She remained a consistent member until her death. Some of the last words she uttered were "Precious Jesus."

She leaves to mourn her passing, her husband: Nathan Shelly; three children, Elam of Lititz; Norman and Sylvia of Manheim; also 5 grandchildren.

Funeral services were held at the Manheim Brethren in Christ church in charge of Bishop Henry A. Ginder, assisted by Eld. Monroe Dourte. The text used: Romans 14:17, was found written on a slip of paper in her Bible. Interment took place in the Mt. Pleasant cemetery.

**WOLGEMUTH**—Sr. Maria Shelly Wolgemuth was born in Lancaster County, Pa., September 3, 1860, and passed on to be with her Lord April 1, at the age of 88 years, 6 months, and 28 days.

She died after an illness of two weeks. For the last eight years she resided with her son, Mr. and Mrs. Samuel Wolgemuth.

She was the widow of Deacon Daniel B. Wolgemuth who preceded her in death in 1940.

They faithfully served as deacon and deaconess for a number of years in the Rapho District. Sr. Maria was a mother in Israel, and always had a deep concern for the welfare of the church. This was evidenced by those who attended her funeral. She had many friends among the young and the middle-aged, as well as the aged.

The family misses her as a devoted mother and grandmother. She always enjoyed seeing her grandchildren and great grandchildren accepting the Lord and walking in obedience to Him.

## With the Church On the Foreign Field

To A Native

Mrs. Charles Eshelman

*Honor to thee, true native  
Girl who never knew  
God from above came to love  
Poor lost souls, not a few,  
In strongest cords of loving sympathy.*

*Like a bough well laden  
With a weight of sin,  
Being bound still tighter  
Till no freedom within.  
Life, death, all withcraft, superstition and  
fear.*

*What lightness and what brightness  
To thy being, weighted dark;  
What waves of joy and kindness  
Flows o'er thy soul and heart.  
What gift of God's own son made Him to  
do this part?*

*The great wonder love  
Shines around thy being  
Like the sun from above  
With gentle hands of feeling.  
He is unseen; yet seeing, we believe His  
healing.*  
—Grantham, Pennsylvania.

## In The Homeland

Thomas, Oklahoma

Revival. Another revival meeting is history. Elder C. R. Heisey, Upland, California, was the evangelist for a two-weeks' revival effort, March 27-April 10. The teachings from the Word were inspiring and encouraging to the believers. The faithfulness of the Holy Spirit in convicting power was marked throughout the services. The ministry of Brother Heisey was greatly appreciated by the Bethany congregation. Only eternity will reveal the spiritual growth which was made through this evangelistic campaign.

Sunday School Rally. The enthusiastic response to the Sunday School Rally, March 27, marked the day with victory. The attendance goal for Sunday School was one hundred. The attendance was one hundred ten. The contributions made by the Red Star and Parallel Sunday Schools were appreciated.

Baptismal Service. A very impressive baptismal service was held Sunday, May 1.

Left to mourn as well as rejoice in her happy home-going are 3 sons: Samuel, John, and Irvin, all of Manheim; also 8 grandchildren and 9 great grandchildren.

The funeral was held at the Mastersonville Brethren in Christ church and was conducted by Bishop J. T. Ginder, assisted by Bishop H. A. Ginder and Eld. Monroe Dourte.

Interment took place in the adjoining cemetery.

Four young people who had renewed their covenants with the Lord during the recent revival participated in the service.

Guests. President C. N. Hostetter, Jr., Grantham, Pennsylvania, spoke on non-resistance Friday evening, February 11, at the Jabbok Bible School.

Miss Edna Lehman, returned missionary from Africa, spoke at Bethany very interestingly of her work on Sunday morning, March 13. Sunday evening she showed pictures and spoke at Parallel to an appreciative audience.

Mrs. Bertha Kaster, Des Moines, Iowa, spent the Easter week-end in Oklahoma. She has a daughter, Rita, attending Jabbok Bible School.

Mrs. L. R. Oldman and daughter, Lois, from Altoona, Pennsylvania, spent the Easter holidays with Miss Margaret Oldham who is a teacher at the Jabbok Bible School.

Boyle, Ontario

Greetings through Jesus to the Visitor family. We are glad to report good interest and attendance in our regular services. Beginning with the first Tuesday in March we held monthly prayer services in the interest of our summer tent meeting. Will you join with us that God will work through the community and in homes so that souls may be garnered from the paths of sin.

Our pastor, Eld. Marshall Winger, left early in March for California, where he is holding evangelistic meetings.

March 20. Bro. and Sr. Earl Bossert and family worshipped with us in the morning service. Bro. Bossert gave a message on, "Prayer." May each of us see our privileges through prayer.

Bishop Lafayette Shoalts brought the message that evening.

Bloomfield, New Mexico

Greetings in the precious Name of Jesus.

Last Sunday we were happy to see six of our Navajo friends seek the Lord and take Him as their Saviour. We have been holding meetings in their home for about fifteen months (they are all related.) It seems like the time has come for them not only to listen but to believe and accept the Gospel. This makes a total of seven from that one family, who have sought the Lord: the mother, three daughters, and the husband of one of them, and a son and his wife. We surely do praise the Lord for this gracious moving of their hearts toward Him.

Will our Visitor readers join in praying especially for these dear people who have just come to the Lord, that they might be given needed grace to stand true to Him and grow in grace. We would especially pray that they might have courage to testify to their people of the Lord and His salvation. And pray, too, that others may soon join this number of Navajo Christians.

Lynn and Elinor Nicholson

Mechanicsburg, Pa.

Sunday morning, February 6, a special service was held in Mechanicsburg, when three young couples dedicated their children to the Lord for use in His service. Bishop E. H. Wenger brought the message that morning, taking his theme from Psalms 127:3-5. Bishop Wenger assisted by Elder R. E. Simmons officiated in the dedicatory service.

On March 13 a children's service was held in our Young People's Society. Mrs. Mark Wolgemuth gave a very interesting il-

lustrated talk and Mrs. Freed led the children in singing a number of choruses.

Sunday, March 20, the full evening was given to the Young People's Society for a Hymn Sing. Besides our own groups we were happy to have the Master's Quartette from Shippensburg and the Harmony Boys from Chambersburg. At the close of the service the chairman called for an impromptu chorus composed of all the groups together, and truly it was inspiring to hear them sing "Is it the Crowning Day."

A Missionary Service on Sunday evening, March 27, brought to us Elder and Sr. John Climenhaga. Sr. Climenhaga spoke in the Young People's Society telling us of experiences in both the Foreign Mission Field as well as the Home Field. Elder Climenhaga brought the evening message.

#### Pasadena, California

Many rich seasons of refreshing have come to our congregation here during the past few months; for these we praise our God.

Eld. and Sr. Allen Buckwalter and daughter Joanne have been with us for a number of services and have shared with us many of their varied experiences in mission work. Their hearts are full of love and zeal for the work of God in India, and they are eagerly making plans for opening a new station among the Santal people who are so anxious for the Gospel. We pray God's blessing upon them in their new endeavors for Christ in India.

Other missionaries who spoke in our services were Eld. and Sr. Paul George, Sr. Edna Lehman, Sr. Anna Eyster and Sr. Mabel Frey. Each one, in his own unique way, presented new challenges to witness for Christ wherever we are.

Our one-day Bible Conference was well attended, and a good spirit of fellowship and blessing was sensed throughout the entire day.

"Operation Sunday School" was the theme for discussion in our recent Sunday School Convention. A large group enjoyed these sessions.

The last Sunday night of each month is devoted to outstanding musical numbers and in singing many of our favorite hymns. We are grateful to our Upland College groups who contribute their talent in these services, as well as others who serve their God with vocal and instrumental music.

Eld. Marshall Winger faithfully proclaimed the full gospel in a one-week revival meeting here. We praise God for those who knelt at an altar of prayer—some for their own needs and some for the spiritual needs of others. The Holy Spirit is faithful and God still answers the cries of the sincere heart.

Eva Book

#### Graterford, Pa.

"I will bless the Lord at all times, his praise shall continually be in my mouth."

We began having Young People's Meeting every Sunday night with a short sermon following the Young People's report, and this has proved to work out well.

On our prayer meeting evenings we have a period of Bible indoctrination with the manual and workbooks, and there is great interest shown. The children also have a class of their own, and we pray that these Bible studies will create a greater hunger for the Word of God and a deeper desire to serve our Lord who has suffered, bled and died for each one of us. Praise the Lord, His death was not the end, but "He is risen" and is seated at the right hand of the Father.

Mildred Buckwalter

## N. A. E. in Review

(Continued from page two)

words seven times, rather than stating seven different points once. Radio is stronger as an intellectual and mathematical medium than an emotional medium. It stimulates but must be followed up to obtain conclusive results. The only permanent religious programs on the air have been by fundamentalist groups. Preach doctrine. Be a witness in your own way. Trust yourself and God

—Reported by Ohmer U. Herr.

### EVANGELICAL MOVEMENTS ABROAD

On Thursday evening a large assembly remained attentive to the interesting and varied program which lasted for about three hours. It was the session devoted to the work of Evangelicals abroad.

Rev. Anthony Caliandro, a converted Italian Roman Catholic priest, told of a great movement among the Catholic priests of Italy to an evangelical Christian experience. They are expressing a real hunger for spiritual satisfaction and are being

#### Springhope, Pa.

April 17, Easter Sunday morning, Bro. and Sr. Fred Bossert of Canada were with us. Sr. Bossert told us how the Lord healed her body and she gave us her Vision of Heaven. All those who attended enjoyed this service, and I am sure it won't be soon forgotten. May the Lord give her strength as she tells others. It certainly is a challenge to "Keep Pressing on until Christ returns."

April 24, in the morning service, Bro. Samuel Oldham was ordained to the ministry after being called of the Lord by the church. He will serve at Springhope in the Morrison's Cove District.

Martha Oldham

#### Fairland, Pa.

The Male Chorus of Grantham, Pa., was with us on the Sunday afternoon of March 27. Their fine program was much enjoyed.

April 3 was the time for reception of members. Four children of the Edgar Gish family united with the church. There were twenty-seven other folks who became members of the Fairland congregation by letter of transfer.

Our Mixed Chorus, under the direction of Alfred Brandt, rendered a program of Easter music in Young People's Meeting, April 10. This same program was given on five different occasions during the Easter season.

During the morning worship service, April 17, six children were dedicated to the Lord. We trust that early in life these children may learn to know the Lord and seek His guidance for their lives.

We appreciated having the group from Ontario Bible School in our midst. They gave us a very inspirational program in our Wednesday evening service, April 20.

The Raymond Miller family gave a musical program in our Young People's Meeting on April 24. Bro. Elbert Smith of Carlisle, Pa., brought the evening message.

Eva Funk

led to a saving knowledge of Christ. In October, 1948, many of these ex-priests met in Rome in an open convention for four days.

Having resigned their priesthood, they will now be re-trained for the gospel ministry in the Evangelical Bible Institute of Italy, just recently purchased in Naples.

Dr. Harry Hager of Chicago, reported on a recent missionary trip to Africa, Arabia, India and Japan. He declared, "the present moment is the most momentous in the world's history, involving danger, opportunities and responsibilities." "Communism is everywhere in the Orient."

Japan, at the moment, appears to be the ripest mission field. Its 80 million population, literate and schooled, are eager to accept copies of the Christian Scriptures. At present, there are only about 3000 missionaries there, and this represents more Catholics than Protestants. With the lack of missionaries in person, the work of the American Bible Society and the Pocket Testament League, doing their utmost but unable to fill all requests, becomes of increasing importance.

—Reported by Joel E. Carlson.

## Christianity in Practice

Governor Luther Youngdahl of Minnesota, speaking to a group of Christian laymen said:

We have failed to put Christianity into practice in our homes. That is why we have one of every three marriages terminating in divorce, and juvenile delinquency is an acute problem.

We have even failed to put it into practice in our very churches in many instances. That is why we have disunity and ineffectiveness in much of our work.

We have failed to put it into practice in management-labor relations and that is why we have work stoppages, vindictiveness, bitterness between these two great groups in our society.

We have failed to put it into practice in politics and government. That is why we have dishonesty and corruption—disregard and disrespect for law.

We have failed to put it into practice in our treatment of minority groups. That is why we have race riots, intolerance, and bigotry.

We have failed to put it into practice in our international relations. That is why we have war.

Clearly the lines are being drawn in our World between the spiritual and moral forces on the one hand and godless materialism and communism on the other. Leadership for the truth and right must come from a revitalized church or all is lost. Are we willing to pay the price for victory?—Clipped.

# A Brief History - Brethren In Christ Missions In India

*Eva Mae Melhorn*

(Continued from last issue)

In spite of some very sad events, the work moved steadily forward during the following ten years. A new step in church organization took place, in that, several deacons were ordained to office. Many Gospels and religious books, besides Bibles were sold annually at Mela. Bro. A. D. M. Dick had an interesting talk with Mahatma Gandhi particularly concerning damage done to the mission by the earthquake. New contacts were being made. There were some converts, though not many in number, added to the church, particularly from among the Orphanage children.

Sr. Esther Buckwalter, Sr. Leora Yoder, and Bro. and Sr. Allen Buckwalter came as new recruits in the 1930's.

Then at 2:15 p.m. on Monday, January 15, 1934 it seemed that tragedy struck the work of these faithful workers in India when the most severe earthquake in its recent history struck India hitting the vicinity of the Mission Stations, and also demolishing the rest home, "Gloven" at Darjeeling. Also the Saharsa bungalow walls had to be replastered, Supaul Church and bungalow had to be repaired, and the Boys' dormitory had to be rebuilt as a result of the earthquake. "But," said Bro. Dick, "we have much to be thankful for in that none of the Christian Community was injured or killed. In some cities near our mission stations not a wall was left intact, thousands were crushed to death, and the stench from decaying corpses still laying buried in the debris is terrible."<sup>4</sup>

Again on March 20, 1936, the missionaries experienced a sad occasion in the death of Sr. Ruth Byer Foote, a devoted co-worker on the India Mission Field. She was serving her third term on the field. She had been working hard, caring for the sick during an influenza epidemic, when she took ill. Pneumonia developed and after two short weeks of illness, she went to be with the Lord. Her homegoing was triumphant and many tributes were paid to her for her devoted service to her Master by natives, relatives, and friends, but the loss of her as a worker was great.

In August, 1942, there was an Indian political uprising which endangered the missionaries' lives. The American Consul sent repeated warnings. Since the Pauluses furlough was overdue, they left for America arriving there in July. And later Sr. Lucille Engle and two children, and Sr. Esther Buckwalter left for America, arriving there in September. It was decided that the remaining missionaries evacuate to Monghyr. In a letter received from Bro.

Dick, he said, "Rebellion stepped in and stared us in the face with its red threat of death and destruction, and was only held back by the Unseen hand of our gracious Father in Heaven. Had He not created confusion in the ranks of the rebels, so that they literally, quarreled as to who should lead them and as to whose suggestions were to be carried out, it is now established beyond doubt that some of us would have been killed. In fact, one of the young men most interested in getting the missionary killed and the ladies ravished, was recently in our office here. He acknowledged all his sins and faults and humbly asked our forgiveness. . . . The whole countryside is now more fully aware of our inability to take revenge even when opportunity lies wide open before us, and many have testified that they now believe, as never before, that we have the true religion and that our God stands by us."<sup>5</sup>

In December of this year, the missionaries were permitted to return to their stations, but the work at Supaul was closed because of lack of workers. With some difficulty they started the work again. Following the Rebellion, there was a severe food and cloth scarcity, and medical work was very heavy. During one month in 1943 there were 4,700 treatments, and during the month of January through June, there were nearly 20,000 treatments.

In the spring of 1946, there was a plague terror near the Saharsa Mission. All government offices, schools, and medical dispensaries were closed, but the mission work went on. One man said of the mission folks, "Of course you people never get frightened, but we do, and we cannot help it."<sup>6</sup>

Another said, "We shall build our temporary house just outside the mission gate, because the rats will be afraid to go near the Mission. We will be safe there."<sup>7</sup>

New workers sent out up to the present time are Sr. Beulah Arnold, Sr. Emma Rosenberger, Bro. and Sr. William Hoke, Sr. Shirley Bitner, and Sr. Erma Hare.

A new station was opened at Monghyr in 1946. The English Baptist Mission worked there for 120 years and then asked the Brethren in Christ to take it over. The work here is among the leather worker's castes. There is also a wide open field among the Santals. They are pleading for the Bible, and some one to teach them.

At present there are four mission stations; namely, Saharsa, Madhipura, Barjora, and Monghyr. The work is moving forward. Challenges come to the missionaries to help souls, but they cannot help them all because of lack of workers. There is need of a doctor and also more workers

to help meet these new challenges and to reach new fields. The missionaries see the need of a Bible Training School to teach the natives Bible, so that they'll not have to send them away to be trained. There are at present only thirteen workers on the field. Bro. and Sr. Charles Engle expect to leave in the near future to be followed later by Bro. and Sr. Allen Buckwalter.

The work with the widows continues at Saharsa. However, in recent years, some of these have been sent to their relatives, so now there are only a few in the Widow's Home. Medical work is carried on at Saharsa, Barjora and Madhipura. There is hope that a hospital can be built soon. The Boys' Orphanage and School work at Barjora and a similar work with girls at Saharsa is still being carried on.

At present there are approximately 200 baptized Christians. And there are many more hungry hearts calling for the Gospel of Jesus Christ in this land of heathen darkness. The work here is difficult, but it brings rich dividends, and the Master rewards His workers for their faithfulness, not according to the visible amount of work done.

Let us young folks on whom God has laid the vision, go forth without hesitation or doubting, and give our lives for His cause in this corner of His vineyard—India.

Note: Some of the material for this study has been secured from Mrs. Allen Buckwalter, co-author of the forth-coming book, *There Is No Difference, God Works in Africa and India*, and is used with her permission.—*Messiah College*.

4. A. D. M. Dick, "The Earthquake in India." Reprinted in *Evangelical Visitor*, February 26, 1934.

5. News letter from A. D. M. Dick, written February 16, 1944 about "Rebellion," 1942.

6. Letter by Ella Gayman, Spring of 1946.

7. *Ibid.*

## Preacher's Notebook

(Continued from page six)

### HAVE VALUES CHANGED?

There is a little home in the village of Lanarkshire, Scotland. It is a very small and humble home, where one day years ago a family arose early to bid farewell to a son. After a frugal meal of porridge and bread a young man named David read the 121st Psalm, offered a prayer, and trudged over a muddy road to Glasgow, where he took ship for Africa. The years passed, and David Livingstone, out of that humble home, was found dead on his knees by his hand-made cot in a little hut of the long grass country of Illala.

# A Lesson On Personal Work

A. T. Pierson

AT THE CLOSE of a sermon on "Abiding in Christ," I met a young man in the inquiry room. I addressed him at once with a pointed inquiry: "I take it, sir, that you are here to talk to me about your spiritual interests."

"Well, sir," said he, "I suppose you could consider my case a desperate one. I am an unbeliever and a disbeliever—an infidel."

"But I suppose there are some things you believe. You believe the Bible to be the Book of God?"

"No, sir."

"You believe Jesus Christ to be the Son of God?"

"No, sir."

"Well, at least you believe in a God."

"There may be a God. I cannot say I believe there is. I do not know. I have heard you preach tonight, and it seems to me that you must believe something—"

"You are right, I assure you," I interrupted.

"And it gives you peace and comfort?"

"Right again."

"Well, if you can help me, do it quickly, for I have been carrying this burden as long as I can. I am a law student, but I am so wretched I cannot study nor sit still. I wandered in here tonight, and one thing

impressed me, that you have faith in somebody or something, and you are happy in believing, and my envy of you brings me here."

I lifted my heart to God for special guidance and drew my chair close to the unhappy man.

"Tell me something to read," he said.

"I would have you read nothing but the Bible. You have been reading too much; that is partly what is the matter with you. You are full of the misleading, plausible sophistries of the skeptics. Read the Word of God."

"But what is the use of reading the Bible when I do not believe it to be the Word of God?"

I turned to John 5:39, and with my finger on the verse, slowly read: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "Now," said I, "if that means anything, it means that he who diligently searches the Scriptures will find that they contain the witness to their divine origin and inspiration, and to the Deity of the Lord Jesus Christ."

"Well," said he, "I'll read the Bible; but what beside?"

I read to him Matthew 6:6: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"If that means anything, it means that if you sincerely pray to God, He will reveal Himself to you."

"But of what use to pray to God, if you don't believe there is a God?"

That was the puzzling question, but a thought flashed across me; and although I never had given such counsel to any man before, I gave utterance to it, for I felt guided.

"No matter," I replied, "provided you are sincere. If it be only feeling after God, if haply you may find Him Who is not far from any one of us, God will not disregard any genuine effort to draw near to Him. Go and pray if only like the famous Thistlewood conspirator: 'O God, if there be a God, save my soul if I have a soul.'"

"Anything more?" said he.

"Yes," and I opened to John 7:17, and read, "If any man will do his will, he shall know of the doctrine." I added, "That means that if you act up to whatever light you have, you shall have more light. In God's school we never are taught a second lesson till we practice the first. 'Then shall we know if we follow on to know the Lord.'"

"I have given you three texts to ponder and study. I wish to add one more: Matt. 11:28-30: 'Come unto me, all ye that

labour and are heavy laden, and I will give you rest.' That means that if you will come directly to Jesus, He will give you rest. Now notice these four texts. One bids you search the Scriptures; one, to pray in secret; one, to put in practice whatever you know; and the last, to come to Jesus as a personal Saviour."

"Is that all?" he inquired.

"That is all. Will you promise me to go and follow this simple prescription?"

"I will."

After kneeling in prayer together he left me. Two weeks later, at the close of service, I gave a similar invitation to inquirers. The congregation was scarcely out of the house when this man came almost running towards me, with both hands extended and his face beaming: "I have found God and Christ and am a happy man."

He sat beside me and told the fascinating story. He had gone home that Sunday night, taken out from his trunk the Bible his mother had put there when he left home; had opened it and knelt before the unseen God. He simply, sincerely asked that if there were a God at all, and if the Bible were the Word of God, and Jesus Christ, His Son and the Savior of men, it might be shown him plainly. And as he read and prayed and sought for light, light was given. He humbly tried to follow every ray and walk in the light, and the path became clearer and plainer, and the light, fuller and brighter, until his eyes rested in faith upon Jesus.

The grand panacea for all the ills of the soul is a personal acceptance of Jesus as a Savior. But if there be an honest doubt that stands in the way, it may be removed by a sincere search into the Holy Scriptures, a sincere drawing nigh unto God in prayer, and a sincere endeavor to live exactly according to the light already given.

—Selected.

## What Is Eternal Life?

Do you know what eternal life is? One of the grandest conceptions ever put before the human soul is the idea of eternal life. It is much more than immortality, which is by no means synonymous with eternal life. Eternal life has no beginning, and it has no end. If you love God and serve Him you shall partake of the eternal past of His being, as well as the eternal future. Just as when you graft a shoot into a great tree, the shoot begins at once to get the benefit of all the past years of that tree's life, as well as its present vigor and power and fruitfulness, so if you are grafted into God, all the eternal past of God contributes to your present security, your present strength, and to your future victory and glory. Eternal life is bliss; eternal life is power; eternal life is glory; eternal life is holiness; none of which things are necessary in immortality.—A. T. Pierson.

## An Upper Room

(Continued from page five)

and have given colour to what otherwise would have been the drab of life. Furthermore, salt is a preventative. It definitely stands in the path of invading corruption and rottenness. It stands as a guard against the enemy of the person or the group and says in the language of a great military leader who is now in ill-repute "they shall not pass." This building, even in its mute testimony says to all the forces of evil in this area that the sins of this age will have great difficulty in reaching your children.

We would like to speak at this point concerning the sacred memories that are tied up and are associated with a church such as this. Bishop M. G. Engle gave us an intensely interesting history of the Zion congregation. We were all deeply moved as he spoke about the ministers, deacons and bishops of the past; the missionaries and relief workers and Christian workers who have gone out from this congregation, but he was not able to say to us today very much about the tears, the joys, the prayers, the fond memories that identify themselves with the old church which you have recently dismantled, and which we know will surround this one if Jesus delays His coming.

I speak to you this afternoon as a life-long church man. I wish I were a better one. I wish I had given better service to my church for I owe everything to my church. It is true I had Christian parents but when I stop to think, I realize the church helped to select my parents. Now may I direct your attention to some of those tender and sacred recollections. If I speak in the first person I hope to be understood that I am speaking as a representative of you all in many respects.

It was at the church's altar where I was dedicated as a baby in my parent's arms before I knew that I was being carried into the place of the holy, and we trust that this altar may be the place where many of you young parents will bring your children to have the officiating minister dedicate them to God on behalf of the church, and may those vows so seriously taken help you to bring them up in the nurture of the Lord.

It was at her altar where I was married. The most beautiful place to propose and to accept the marriage vows is in the sanctuary of the Lord. Thus we identify this sacred ceremony as one of the sacraments of the church.

It was at her cherished altar where I was saved as a penitent sinner kneeling in deep contrition and was led into the kingdom of God by some of His faithful children. We all join in praying today that this church will never cease to be a soul saving station and that this sacred altar may be stained many times with penitential tears and made

hallowed because of souls being born into the kingdom of God.

It was at her altar where I was sanctified. There in humble consecration we gave our all to Him who gave all for us. There we plead the merits of Calvary's tide to cleanse us from inherited sin. There He silenced the discordant notes of the carnal mind and filled us with the Holy Ghost.

Here at her altars I learned the sublime and sacred poetry of the ages expressed in the hymns of the church, the effect of which, eternity alone must reveal. Someone said "tell me the hymns that any generation sings and I will write her history." May I say in a kind word of caution, this generations needs to be careful that she doesn't swing too far toward the lighter, jazzy and hill-billy type of music. It may express to oncoming generations a corresponding type of religion. I would like to pay a tribute of respect to the poetry used by the church of the past. They sang in my younger years more about the conflict. Today, we sing more about heaven. That may be because we are nearer to it. But be it ever remembered that as long as we are here we are still in a mighty conquest. I will share with you this afternoon, a few of those old hymns that I heard them sing and which have greatly affected my life. Among them were:

"Must I be carried to the skies  
On flow'ry beds of ease  
Whilst others fought to win the prize,  
Or sail'd through bloody seas?"

Another was—

"O where shall rest be found—  
Rest for the weary soul?  
'Twere vain the ocean's depths to sound,  
Or pierce to either pole."

"The world can never give  
The bliss for which we sigh;  
'Tis not the whole of life, to live,  
Nor all of death, to die."

Another one that expressed their ideals of separation:

"What poor, despised company of travelers  
are these,  
Who walk on yonder narrow way, along  
the rugged maze?"

Ah! these are of a royal line, all children  
of a King;  
Heirs of immortal crowns divine, and, lo!  
for joy they sing."

Then oft times, when they met, they sang  
as an opening hymn:

"And are we yet alive,  
To see each other's face?  
Glory and praise to Jesus give,  
For His redeeming grace."

In the praise services frequently interspersed were some warning messages such as:

## Ten Articles on Church Etiquette

1. Come. Never miss church unless it is absolutely necessary. George Washington's pastor said of him, "No company ever kept him away from church."

2. Come early. Rushing into church the last minute is not conducive to true worship.

3. Take a place towards the front of the church; leave the rear for those who may come late.

4. Be devout—the church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge or *sleep*. God's house deserves our utmost reverence.

5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of the row and expect others to crawl over you to reach a seat.

6. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit you in your own home.

7. Give a good offering to God.

8. Never rush for the door after the benediction as though the church were on fire. Speak and be spoken to.

9. Never stay away from church because the church is not perfect. How lonesome you would feel in a perfect church.

10. Remember at all times that you are in the House of God.—*Selected*.

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"My soul, be on thy guard,  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.

O watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.

Ne'er think the victory won,  
Nor lay thine armour down;  
The work of faith will not be done,  
Till thou obtain the crown.

Fight on, my soul, till death  
Shall bring thee to thy God:  
He'll take thee, at thy parting breath  
To His divine abode."

When it came to parting scenes such as the closing service of revivals, Love Feasts and week-end services, how often they sang with deep and mingled feeling:

"My dearest friends, in bonds of love,  
Our hearts in sweetest union prove;  
Yet duty makes me understand  
That we must take the parting hand."

One of those old numbers that I consider among the very finest of these great classics was:

"A few more years shall roll,  
A few more seasons come;  
And we shall lie with them that rest  
To sleep within the tomb.

A few more meetings here  
 Shall cheer us on our way;  
 And we shall reach the endless rest  
 The eternal Sabbath day.

A few more storms shall beat  
 On this wild, rocky shore;  
 And we shall be where tempests cease  
 And surges swell no more.

A few more suns shall set  
 O'er these dark hills of time,  
 And we shall be where suns are not—  
 A far serener clime."

Such poetry, my dear friends, produces character. Some of us recall the tears that accompanied this singing. We saw those ministers as they saluted one another with a holy kiss, and as a young boy I was made to know there is something wonderful about this religion.

It was here that I heard the world's heroic preachers expound the most important philosophies of all time. It is true that not all of them were highly trained and not all of them were gifted orators, but they spoke of truth that was able to change the course of a person's life and would confound the things that were mighty.

Here I was comforted when I laid away my loved ones. How many times over in the old church you had those solemn funeral processions. They come to all of us. What hallowed memories come to us now as we remember the funeral of father, mother, husband, wife, son, daughter, brother, sister. After we took our farewell, it was here that kind words soothed an aching heart. A gospel message accompanied by the Holy Spirit was like a balm to a wounded spirit. These memories attach themselves to these memorable buildings until it is no wonder a poet said:

"I love thy church, O God!  
 Her walls before Thee stand."

Truly we often feel like expressing ourselves in the language of the 84th Psalm which was a Psalm for the sons of Korah who were attendants at the temple and which said: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." It seems like when they were prevented from being present in the temple by flood waters that they even envied the sparrow that had found a house and the swallows who made a nest for themselves in the secluded places of the building. They said they would rather spend one day in the holy courts than a thousand anywhere else. They would rather be a doorkeeper there than to dwell in the tents of wickedness.

But what do these great blessings cost? That is one of the first questions your building committee will be asked. It is an item not to be dealt with lightly. May I say that the cost of maintaining a church

down through the years and centuries has been terrific in tears, heartaches, sacrifice and martyrdom. A man looking at the Polytechnic Institute of London with great admiration asked, "What did it cost?" He was told, "one man's life." A man riding on the railroad across the Isthmus of Panama asked what this great engineering feat cost and he was told that every tie under the rails represented a life.

Time does not permit me to speak with high admiration of the Kansas church which has survived until this hour. You have had your dark days as well as your bright. You have sailed stormy seas when the winds of false doctrine shook your boat and almost hid the sun, moon and stars. It is true that here in Kansas God awakened the Brethren in Christ church initially to the great doctrine of Bible holiness and because of that the devil did his best to wreck the church with fanaticism and spurious holiness. But having obtained help of God you have continued until this hour. Many have left you for what seemed greener pastures and more liberal and easier channels, but you, my esteemed brethren and sisters of the Kansas church, merit the respect of all of us today as we meet you here in the dedication service of this new church. May it ever be the upper room where Jesus can meet with His followers.

May we all stand together as one unit in this great conflict for souls, knowing that the battle is fierce. May God help us to be true, and as I close this message this afternoon in this strain, I say to you Bishop Book, my dear brother, even though the warfare from here on may be as rugged as ever, remember:

"From vict'ry unto vict'ry,  
 His army shall He lead,  
 'Till every foe is vanquished  
 And Christ is Lord indeed!"

### The Christian Home

In the family of Andrew Murray, of South Africa, eleven children grew to adult life. Five of the sons became ministers and four of the daughters became ministers' wives. The next generation had a still more striking record in that ten grandsons became ministers and thirteen became missionaries. The secret of this unusual contribution to the Christian ministry was the Christian home.—*John R. Mott.*

Many a sermon on hell has been ineffective because of its coat of sugar; many a sermon on love has been lost because it has been driven home with a club.

Few persons have sufficient wisdom to prefer censure which is useful to them, to praise which deceives them.—*La Roche.*

### Why She Was Happy

The small girl of the family was busy over the flower beds. She pulled the weeds and grass out carefully, so that not a flower root was disturbed. She dug and watered and trimmed, and all the while she hummed a happy little tune to herself. A passing neighbor paused, looked, and listened for a moment then said:

"You must like your work, Bessie. You seem very happy over it."

Quickly the child looked up with a laugh. "I'm doing it for mother, and I'm always happy when I'm doing things for folks, aren't you?"

Her reply was the key that will unlock the door of happiness for anyone who will use it. Her question holds a challenge to the world of selfishness.

Who can honestly say that the thing he did because he wanted to, for his own personal gratification ever "panned out" as much real heart glow, as much genuine, lasting pleasure, as the thing done for other folks—the thing that brought a smile and good cheer and renewed hope where they were lacking and sorely needed?

Are you not sure? Try both and see. You will find that the child was wisely right in her happiness theory; that he was right who said, "Christmas is the happiest time of the year, because we are thinking of others and doing for them"; that the Book was right when it said: "It is more blessed to give than to receive"; and that giving means not alone material things, but also gifts of helpful sympathy and loving services.—*God's Revivalist.*

### The Unfinished Task

(Continued from page seven)

to the price that is involved in carrying on the uncompleted task. It need be remembered that at the end or by the side of these trails, or in and about these native quarters, or on the other side of that mountain which must be climbed to get into the valley, or at the end of that sandy and dusty trail over which the bicycle must be pushed in the burning sun is the unfinished task. Maybe the unfinished task is in the form of a small school with a teacher whose only access to spiritual fellowship is by way of this long path over which he must walk or his missionary come. Perhaps it is a sick and suffering native Christian, who is waging a furious battle, not only against waning physical strength but also against a constant pressure of old friends and neighbors, who believe there is relief for that intense pain in the witch doctor's arts and medicines. Or it might be a home where the husband has backslidden and the wife is finding the task of following Christ growing more difficult because



of her surroundings. In many many of these places the task is far from completed—seed sowing has just begun. A bit of it has brought fruit, but much of it remains dormant. This work is calling for more outstations and for such assistance as will increase the value and service of the outstations to the needy people about them.

Another angle of activity that has dotted the pages of missionary history is that of personal evangelism. As we sat down in a village where the party had been invited to stop, one of the men in the company asked his fellow country man how it is going, and received a reply that indicated there were many hardships and troubles. From this point the speaker endeavoured to show the men that Jesus Christ was the One who could help a person in such an hour as this and therefore one should turn to Him. As we journeyed further that morning, we saw and heard the messengers bring to their own people Jesus Christ as the Son of God and Saviour of men. While traveling with missionaries by donkey cart, horseback, walking and other means, numerous personal testimonies were given and invitations to take Jesus Christ were offered to needy souls. Sometimes the hearts of the hearers appeared very hard and with a reasonable degree of certainty one could realize that deception and untruth were at the very moment trying to hide the true facts of the surroundings and activities. (Likely beer and not the many other excuses is the reasons for the group gatherings.) At other times one turned away with the consciousness that there were some inquiring souls, even though they could not be led to the point of decision at the moment. Visits into homes of faithful wives or God devoted families helped to make one conscious that in the midst of the multitude of needy there are those to whom Jesus Christ is the *Rose of Sharon* and His service is a joyous and delightful reality. But it is the scarcity of such homes and the multiplied thousands whose very air tells of the blackness and darkness of sin that imprints one deeply with the consciousness that the unfinished task is immense. To it we can afford to give our best and our all in the Name of Jesus Christ and under His guidance.

One cannot look at this great project without noticing the people who are pushing forward the work. Some of those unconscious facial and physical expressions of weariness revealed, because they could not be hidden, will never be forgotten. Burdens are borne bravely, but not without paying a price, and frequently it is three-fold. It is very difficult for the distant observer to comprehend the intenseness of the burdens which grow out of climatic or health conditions, or are produced by the environments in which some missionaries find it necessary to live and serve. Full years of service before furlough are some-

times rendered under the utmost strain, and extended service is still more exacting. A few missionaries whom we met were literally "burned out," while a high percentage of them have truly hazarded their physical lives for the Gospel of Christ. As the history of missions is reviewed, one realizes that it has nearly always been costly from the standpoint of physical demands to promulgate the Gospel, but one disappointment that seems to run parallel with the cost of missions is the fact that so frequently some of the hazards could have been averted. New recruits would have relieved workers that were worn and weary. Changes that were not necessarily impossible, though they might have been inconvenient, could have alleviated conditions. Sometimes things that appeared too costly at the time would have been cheap in the eventual overall cost. Our twentieth century advancement has given many missionaries improved quarters in which to live, but a better mastery of the many problems that effect the service of missionaries would also hasten the unfinished task.

A second group worthy of honorable mention in the carrying on of this work is that group of faithful native workers. Without these the progress of missions would have been much slower. Some of these have entered into the task without reserve. Neither money, time, nor circumstances have been allowed to stand in the way of their Christian service. Their devotion to the work has been commendable. But native workers of this kind are too few, and as a result some stations are not being manned as they should be. And at other places, where there ought to be stations, there are none. There is a large unfinished task in the field of native preparation to which much time and effort can well be devoted.

They are but glimpses of the unfinished task that have been cited, for at this moment can be visualized in a mental picture house after house and village after village through which we have traveled, where there is no ray of Gospel light. Where living conditions are such that one marvels that plague and disease have not completely emptied these so-called homes. Go to another community that at first sight appears uninhabited; look a bit closer and you see a village here and a village there. Apparently nothing but paths connect them. They have neither gospel, school, nor medical aid within miles of these sin smitten people.

Turn to a page of the journal and recall yourself or the missionary sitting for hours waiting on transportation or riding on a

## F. B. I. Statistics

The Federal Bureau of Investigation has given the following statistics:

Fifteen million sex magazines read monthly by a third of the nation.

More barmaids than college girls.

Three times as many criminals as college students.

One million girls infected with social disease.

100,000 girls enter white slavery each year.

One million babes born in illegitimacy yearly.

One in five marriages end in divorce.

Sixty suicides every day.

One murder every forty minutes.

One major crime every twenty-two seconds.

100,000 unapprehended murderers walk the streets.

Seventeen-year-olds represent the largest criminal group.—*Clipped.*

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train, where the only available exit is through the open window. The railroad station floor may be used for a bed or the bed roll for a seat as you read or write—if perchance there is room—but still you wrestle with the feeling that the unfinished task of evangelism has so many hindrances. Turn another page and recall how you stood with the missionary among a group of heathen men that seemed to welcome their visitors. But their very appearance told you they were deeply entrenched in their heathen customs, and you actually wonder if they have been glad to see the missionary come. 'Tis easy to recall those facial expressions and feel that terrible atmosphere that prevailed the air as men danced, beat drums and cymbals and played impersonations until you could hardly contain that inward feeling of awe and consternation over the apparent demonic manifestations. These are but a few more scenes of the unfinished task.

But it is not enough to see the task. When Paul saw Athens given to idolatry, he preached. When the Samaritan saw the poor wounded man, he went to him and gave both money and service in his behalf. When the people of Macedonia saw the need of Paul, they sent once and again financial aid so as to help the work. We have seen the task many times, but is God pleased with what we have done and are doing?—*Washington Boro, Pa.*