
Evangelical Visitor (1887-1999)

Brethren in Christ Church Archives

6-27-1949

Evangelical Visitor - June 27, 1949 Vol. LXII. No. 12.

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1522>

Recommended Citation

Hostetter, J.N., "Evangelical Visitor - June 27, 1949 Vol. LXII. No. 12." (1949). *Evangelical Visitor (1887-1999)*. 1522.

<https://mosaic.messiah.edu/evanvisitor/1522>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

EVANGELICAL VISITOR

Volume LXII

Nappanee, Indiana, June 27, 1949

Number 12

A Source Of National Strength

Best guarantees of stable state
 Are stable homes, where mate and
 mate,
 With wholesome sense of honor, share
 In common joy and common care,
 And with integrity concerned
 To keep the vows, by others spurned,
 Unite to rear an honest race,
 Which seeks its own, in fearless grace,
 But—wisely sensing cost of bread
 By unearned favors baked and
 spread—
 Demands and gives, with fair intent.
 A penny's worth for every cent;
 Where parents cultivate and joy
 Of brother love, in girl and boy,
 Who later take this love divine
 To forge, and factory, and mine,
 Till ever widening circles feel
 Its power the hurts of hate to heal,
 And to create a world more just,
 Where each forbears in kindly trust,
 And all more nearly comprehend
 The simple codes of humble men.

The justice taught by such home fires
 Shall light the torch of world desires
 For peace and world fraternity;
 Shall write new laws for industry.
 A working partnership between
 Brain, brawn, and wealth, shall yet be
 seen.

O Nations! guard your vestal fires,
 And tune again melodic lyres



To sing the loveliness of truth
 And virtue, though she stands, forsooth,
 Unvocal, oft illiterate,
 The passing butt of shallow wit!
 And Nations! let us dare to be,
 In Godly faith, each other's friend!
 When vision fades, or false are we
 To sight vouchsafed,—then nears the end.

—E. Jean Nelson Penfield.

The Need of the Hour

Oswald J. Smith, Litt.D.

"WHERE THERE is no vision the people perish." (Proverbs 29:18) How true! Multitudes there are who throng our cities on every side and they are perishing simply because we have no vision. Christless masses for whom Jesus died may never hear God's message of salvation unless we get a vision. Our great centers of population for which we are responsible do not know the gospel of God's grace because we, His followers, are without a vision. What are we going to do about it? When, oh, when, will we get the burden and become conscious of our responsibility? True indeed is the verdict, "Where there is no vision, the people perish."

Snug in our little nest, comfortable amid our surroundings, satisfied with our handful of overfed followers, we hold our services, preach our sermons and seem to have no care, no thought, for the perishing multitudes around us. Yet God never told sinners to come to us. He told us to go to them. Why then do we blame them for not coming in when the real blame is ours for not going out? God help us. "Where there is no vision the people perish."

The world goes out into the open to attract attention. Theatres are built on the most prominent corners and brightly lighted, whereas the church, only too often, selects a back street, puts up a small building and then wonders why the people do

not attend. "The children of this world are wiser than the children of light." Every city needs a large, centrally located evangelistic work, easily accessible, capable of attracting the passerby, and with a real live, evangelistic programme, a programme geared to arouse the indifferent, awaken sinners and point them heavenward. Without such a vision, the people are bound to perish.

All that is needed to bring to pass such a God-given vision is faith, or should I say, faith and pains. Faith and pains will do anything. A God-given vision, a God-given faith, plus pains, namely, hard, sacrificial work, will accomplish the apparently impossible. Carey's motto sums it all up. "Expect great things from God; attempt great things for God." You cannot expect great things from God until you attempt great things for God. Get God's vision and then work it out. "All things are possible to him that believeth." "With God all things are possible." "Have faith in God."

We are living in days of awful apostasy. In my journeys through Europe, and more recently across Canada and the United States, I have been burdened regarding the religious situation and outlook as never before. The professing church, as prophesied, is fast becoming apostate. Many are turning from the faith. This means that the en-

tire world has now become one vast mission field. The message is almost as much needed here at home as it is abroad. Thousands of regular churchgoers never hear the gospel.

In many pulpits today, such statements as these are heard and that by ordained ministers of the gospel: "I no longer preach the entire acceptance of the Bible. I do not preach the heaven and hell of the Bible and I do not know any worthwhile preachers who do. My education forbids my acceptance of the miracles of the Bible. I do not believe in the doctrine of salvation by blood. Thank God, I am not saved by the blood of anyone. Salvation by blood is the gospel of the butcher shop." In view of such statements, is it not time that the true servants of God cried aloud and proclaimed once again the mighty soul-transforming truths of the old Book?

General Booth wrote "In Darkest England." God has been impressing upon my heart that terrible statement, "Behold, darkness shall cover the earth, and gross darkness the people." (Isaiah 60:2). This is true today, not only in the foreign field but here at home as well. People on every side are in almost total darkness, as far as God's salvation is concerned. Only here and there do we find a pulpit where the gospel is preached, the new birth emphasized, salvation made plain and an invitation given. Altar services and inquiry rooms are seldom in evidence. Services are becoming more and more formalistic. In many churches the minister preaches as though everyone in his audience was already saved and bound for heaven, yet in every congregation there are those who have never been born again.

Oh for the preaching of Bunyan, Baxter, Aileen, Edwards, Wesley, Whitefield and Finney; preaching that made sinners tremble and cry aloud under a fearful burden of sin and guilt. May the Lord raise up such men again, men who, realizing the awful seriousness and responsibility of their calling, and laying aside all minor subjects, will fearlessly proclaim the great fundamentals of the Faith, that in these closing days of the age a clear and unmistakable testimony may be given. There is no other preaching, no other message, worth the time and effort.

Everywhere there are some who are faithful. Praise God for that. I am not classing all alike. I am speaking only of the general condition, and in proof of what I say, I herewith submit the following startling statement which speaks for itself: "It is reported that not a single convert was made last year in 11,394 churches in the United States. The official year books of the Presbyterian, Northern Baptist and Methodist Episcopal Churches show that 3,269 Presbyterian churches failed to se-

(Continued on page four)

Evangelical Visitor

Nappanee, Indiana

A Religious Journal of the Brethren in Christ Church
(U. S. A., Canada and Foreign Countries)

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

To whom all contributions should be sent

ASSOCIATE EDITORS:

E. J. SWALM Duntroon, Ontario
J. A. CLIMENHAGA Grantham, Pa.
JESSE F. LADY Upland, California

JACOB G. KUHN, Compiling Editor
Nappanee, Indiana

To whom all subscriptions should be sent

Contributors: Edward Gilmore, Lowbanks, Ont.; Luke Keefer, Millersburg, Pa.; Samuel F. Wolgemuth, Dale Dohner, Charles E. Clouse, Dallas Center, Iowa; C. Ray Heisey, Upland, Calif.; Ohmer U. Herr, Clayton, Ohio; and Avery Musser, Shippensburg, Pa.

Foreign Missionary Correspondents: On fur-
lough: W. O. Winger, Mrs. Allen Buckwal-
ter; for Africa, N. Rhodesia, Verna Ginder;
S. Rhodesia, Fannie Longenecker; for India,
Shirley Bitner.

Published Bi-Weekly by

E. V. Publishing House

Erwin W. Thomas, Manager
301-305 North Elm Street
Nappanee, Indiana

Brethren in Christ Publication Board, Inc.,
Laban W. Wingert, Albert Cober, Samuel F.
Wolgemuth, Dale Dohner, Charles E. Clouse,
Samuel F. Minter and Elmer L. Steckley.

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

Official Organ of the Brethren in Christ Church

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of Mar. 3, 1879.

Accepted for mailing at special rate of postage in Sec. 1103, Act of Oct. 3, 1917.

SUBSCRIPTIONS: \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$1.50 per year.

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

Canadian Subscriptions no additional.

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

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

Editorial

General Conference, 1949

THE TOWERING pine grove of the United Missionary Church at Stayner, Ontario, is a beautiful out-of-doors where the 79th annual General Conference of the Brethren in Christ Church was held.

A large tabernacle seating about 650 people served as the central meeting place of the Conference. An adequate public address system received messages from both platform and Conference body and made them easily heard throughout the tabernacle.

The dining room was augmented by two large tents that served for places to eat. Meals were served in cafeteria style. Two lines of serving were arranged which provided rapid service and caused only a minimum amount of delay. A booth where food could be purchased other than at the dining room did a large amount of business in supplying food for Conference attendants.

The evangelistic tent was located in a spot that provided sufficient distance between points of meeting that no difficulty was encountered when services were held simultaneously. The brethren and sisters had their respective prayer tents on the grounds.

ADMINISTRATION

Bishop E. J. Swalm ably presided over the General Conference for his seventh term of service as Moderator. He was efficiently assisted by Bishop Henry N. Hostetter, first ass't, and Bishop Jesse F. Lady, second ass't Moderators. Dr. H. G. Brubaker—the General Conference Secretary and his staff ably directed, presented, and compiled the work of the Conference.

The Conference paused on Friday morning before beginning the business program to hear a message through one of God's servants—Eld. Ohmer U. Herr of Clayton, Ohio. Conference was warmly and richly blessed from the ministry of the General Conference sermon.

A few highlights of administration may be summed up as follows:

Executive Secretary provisions were made mandatory in each of our Mission Boards to adequately provide for the supervision of Home and Foreign Mission work. A decision to merge the work of the Sunday School Board, Young People's Board and the Indoctrination Committee should add smoothness and effectiveness to the teaching program of the church.

The use of missionary and relief pictures in our places of worship was approved by Conference. Individual autonomy was given to each district official board or district council as to whether pictures shall be used in the church buildings of the district.

General Conference sustained a provision for missionaries to receive an allowance to help provide material needs when retired from active service.

In recognition of the steadily growing attendance at our General Conferences it was decided to appoint a committee to study the facilities necessary for any location to entertain General Conference.

The committee that Conference assigned the task of correlating the educational program of the church schools and colleges presented a program that should tender toward effective and cooperative relations.

The Peace, Relief, and Service Committee recommended that we channel as much relief as possible into the area of our mission work in India. A monthly sum was allocated to help the Christian workers in India.

New missionaries for the foreign field confirmed by the Conference were Bro. and Sr. Arthur Pye of Wainfleet, Ont. Among some of the new assignments in the Home Mission area were: Grabill and Ethel Brubaker to Altoona, Pa., Harry and Katie Buckwalter to Buffalo, N. Y. Elam Dohner is the new Superintendent of the Mission fields in Kentucky.

INSPIRATIONAL

The respective Boards presented their various avenues of activity in special services during the Conference.

A very gracious season of fellowship was enjoyed on Wednesday evening when the attendants from far and near shared together in a communion service. Thursday evening the General Education Board led a public program that created further interest in Christian education and the field of training for Christian service.

The Beneficiary Board directed the program on Friday evening. The platform

Hope

*So long as there are homes where
lamps are lit
And prayers are said;
Although a people falters through
the dark
And nations grope,
With God Himself back of these lit-
tle homes
We still can hope.*

—Grace Noll Crowell.

was filled with home mission board members and station workers who gave a highly inspirational program to a filled tabernacle on Saturday evening. Foreign Mission programs were given Sunday afternoon in both tabernacle and tent.

The sum total of offerings received for these phases of work approximated \$8425.

Each evening in the tent evangelistic services were largely attended and God honored these services with blessing to the saints and souls bowing at an altar of prayer.

The temperature varied from the thirties to the eighties. The facilities available at Wasaga beach and the kindness of homes—Brethren in Christ and others—made Conference attendants comfortable throughout the six-day period. Nottawa District with others of the Northern Conference District have done well in entertaining the 79th Annual General Conference of the Brethren in Christ Church. May heaven reward them for their many deeds that are yet unrewarded.

The Conference came to a close with the installation of the Moderator-elect, Bishop Charlie Byers, Chambersburg, Pa. After singing together "God be with you till we meet again," the retiring Moderator pronounced the benediction.—J. N. H.

A Soul-Winning Church

ARE WE A soul winning church? With at least six camp meetings conducted over our brotherhood this summer besides various tent meetings, my prayer is that God through His Holy Spirit may make all of us to be real Evangels for His kingdom. The time is short.

In Kansas City during one of the great Gypsy Smith revivals some years ago, an old preacher came into the room where the Gypsy was sitting and where many were being blessed and saved. The old minister placed his hands upon the evangelist's head and felt about it. "I am trying to find the secret of your success," he said.

"Too high! too high! my friend, you are too high!" Gypsy said. "The secret of whatever success God has given me is not

up there but down here," and he placed his hand upon his heart.

Finney used to say, "God's people could have a revival whenever they were willing to pay the price." Are we paying the price of a Holy Ghost revival?

Dwight L. Moody, that common sense evangelist, is known to have said, "no man is ever really saved until he has been the means of bringing another soul to God."

This business of soul winning does not necessarily depend upon the most brilliant minds, the greatest education, the strongest backing of wealth and influence. Instead, soul winning depends upon people who are soundly saved and those who have the fire of the Holy Spirit in their soul. It depends upon consecrated hands and feet that

are willing to work hard and go anywhere for Jesus' sake.

"But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay," said Jeremiah.

A soul winning church is one that is living consistently and contagiously. "The best argument for Christianity," said Henry Drummond, "is a Christian. That is a fact that men cannot get over." A Christian testimony is invincible when backed up with holy living.

Then "let the redeemed of the Lord say so." Let us be the "say so" people, now, today, this summer.

"O Zion haste, Thy mission high fulfilling,
To tell to all the world that God is love.
That He who made all nations is not willing
One soul should perish, Lost in shades of night!"

One of the most dramatic moments in any court trial comes when the witnesses are called to the stand. Let the church of Christ summon her witnesses to the stand, and tell nothing but the truth!

"What we have felt and seen,
With confidence we tell."

May our souls cry out in the words of a famous hymn,

"I love to tell the story, It did so much for me;
And that is just the reason I tell it now to thee."

—J. F. L.

Need of the Hour

(Continued from page two)

cure a convert and that 500 of the others had only one convert each." This, my friends, is one of the most startling signs of the times that we have yet noted. Our churches are becoming social centres. What a challenge to those of us who believe in the necessity of the new birth.

Too much time is given to religious controversy. Why should we be on the defensive? Controversy has never been profitable. The truths of the Bible do not need to be defended; they only need to be proclaimed. The Bible will defend itself. It will survive long after its critics are dead and gone. We need a positive message. It was because of controversy in North Africa that the light went out, and it will happen here, too, unless we chance our methods. Oh then, let us keep to our one great task of getting out the gospel both at home and abroad. Let us work together in the unity of the Spirit. If we cannot agree on anything else, we can agree on evangelism. We all believe that the gospel is the power of God unto salvation. Then let us preach it.

"The Honor Of Holy Humility"

Edwin Raymond Anderson

THERE IS A false humility as well as a true, and a good deal of what passes for humility may be only the workings of a most sinister form of pride. It is suggestive to note of how the apostle Peter refers to this in his word on humility, for he said, "humble yourselves therefore under the mighty hand of God." (I Peter 5:6.) Note that he did not say, "humble yourselves," for that would turn us back to some working of ourselves, but rather, "humble yourselves therefore under the mighty hand of God." For when the Lord lays the hand of humbling, then we have indeed come to the place of true humility, for His is the hand of holiness that can brook nothing of sham or pretence. And to him who will thus humble himself under this mighty hand, is the assurance of grace and of rich blessing.

The same thought is strikingly brought out in the preceding verse. "God resisteth the proud and giveth grace to the humble" (verse 5), and one may here see this difference between false humility and true. Pride is never more dangerous and insidious than when it masquerades under the guise of pioussness and imitates the sacred things. It is blessed to be humble before the Lord, and it is blasphemous to parade pride under the guise of humility, so that one is almost heard to say, "behold how humble I am!" God resists all of that;

Atheists have never been convinced by argument.

We are living, according to the Scripture, in the Laodicean days of the church. Therefore, the church itself must be evangelized. There must be a new call to separation from the world and whole-hearted devotion to Jesus Christ. How anyone who has been born again can remain in a church that is nothing more than a club, is beyond me. Compromise is always condemned in God's Word. The darkness must be dispelled. How else can we meet the fearful apostasy of the day. In unity there is strength.

The enemy is upon us. The storm is gathering and is about to break. Nothing but the preaching of the Gospel in the power of the Holy Spirit can stem the tide. Then let us evangelize. Let us go where the people are, and with the best gospel music, the best testimonies and the best messages, let us attract the Christless masses. Let us plan a bright, evangelistic program and win them to our Saviour.

This, my brethren, is the need of the hour. May God give us the vision, lest the people perish and we be held responsible.

—The International Evangelist.

and the word "resisteth" in the verse contains the thought of God manifesting an active displeasure against it. There is the great difference between acting under our own hand, and acting under His hand, and it is quickly told out in the manner of Christian living. He who acts under the hand of the Lord will magnify the Lord and find his pleasure in obedience to His will and work. He who acts for himself carries the unmistakable air of spiritual selfishness and crowds Christ out of the picture. "God . . . giveth grace," to him who is in line for the receiving, and will find that true exaltation which will come, "in due time."

And this may apply to many things in the Christian life. There is the true and there is the false. Some love to rise in meetings and tell of their service for the Lord as if they were some spiritual wonders in the field. Others boast of the hours they spend in prayer, and of the sums which they have given to the Lord's vineyard. But then, others say nothing, and let the Lord do the speaking, content alone for His exaltation. And spiritually, these who speak least often tell the most, for they tell the better message of moving and serving "under the mighty hand of God," and have the best portion . . . "God . . . giveth grace to the humble."—Waterbury, Conn.

Closer Sympathy

John Wesley once felt the need of closer sympathy among the ministers and, together with twelve others, he signed the following binding and lasting covenant:

"It is agreed by us whose names are under-written:

"First, that we will not listen to or willingly inquire after any ill concerning each other;

"Second, that if we do hear any ill of each other, we will not be forward to believe it;

"Third, that as soon as possible we will communicate what we hear by speaking or writing to the person concerned;

"Fourth, that until we have done this, we will not write or speak a syllable of it to any other person whatever;

"Fifth, that neither will we mention it, after we have done that, to any other person;

"Sixth, that we will not make exception to any of these rules, unless we think ourselves absolutely obliged to do so."

—Selected.

Revival Conditions - Will You Pay the Price?

From Redemption Tidings

SINNERS MAY BE evangelized without much weeping, but not many will be born again without travail—fellowship with the sufferings of Christ over multitudes astray. In the days of the early Church there was weeping and supplication and singing in the heavenly choirs upon whole assemblies; in this atmosphere many sinners were converted. All the seed that had been sown in their hearts would germinate and come to full fruition. God broke their hearts—the very noise of the intercessory weeping and the solemnity of the atmosphere broke them up, and they fell on their knees and cried out to God in our regular meetings: “Out of the mist at His presence, souls like the dew were born,” as in Acts 10.

Prayer is the faith that takes; thanksgiving the faith that *receives*.

Be a Receiver

“Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them.”

“Multitudes! Multitudes! in the valley of decision. The day of the Lord is near the valley of decision,” Joel 3:14.

Charles Finney said, “We would have a revival any time we wanted one, if we would pay the price.” He referred to a heaven-sent revival in which it is not necessary to urge sinners to come to the altar. Mr. Finney and Mr. Nash prayed till almost exhausted.

Revivals are born in heaven in answer to earnest prayer. The big-head, pride, conceit, pomposity, preclude the possibility of a Holy Ghost revival, for God says, “I will dwell in the high and holy place, with him also that is of a contrite and humble spirit.”

The tried and proved method has been abandoned; and works, works, works have been substituted for prayer, with the consequent result—death and falling away. All previous revivals came in answer to much earnest and prevailing prayer. It is easy to see which today's leaders like the best, prayer or words. Much depends on leadership. King Joash did that which was right in the sight of the Lord and the people followed him; Ahab did evil and the people followed him; so it goes all through the Bible.

John Wesley's preachers were expected to pray six hours daily—and he has six million followers, now largely departing from his teaching.

Before Jonathan Edwards preached that sermon, “Sinners in the Hand of an Angry God”—his people prayed all night. Result—over five hundred seeking salvation. He spent twelve hours daily in his study. Wherever there is much prayer there is continual revival, souls saved every week.

Peter said, “It is not meet for us to serve tables, we will give ourselves continually to prayer and the Word.” When he was in prison, chained; prayer was made without ceasing and God delivered him.

Jesus prayed all night, fasted and prayed forty days; and should we not fast and pray if we want souls?

God is the very best paymaster in the world, but Peter did not get a large salary. He said, “Silver and gold have I none.” But today's leaders, with a much better salary, will not pray. It is unreasonable to expect a very great blessing with a small consecration.

I Corinthians 7:5, “That ye may give yourselves to prayer.”

Ephesians 6:18, “Praying always with all prayer and supplication.”

Acts 1:4, “They continued with one accord in prayer.”

Romans 12:12, “Continuing instant in prayer.”

Colossians 4:2, “Continue in prayer and watch in the same.”

C. H. Spurgeon was asked why he had so many converts continually. For answer, he opened a door to a room where people were on their knees praying.

Ramabai in India instituted the prayer tower, where prayer was made twenty-four hours daily. Soon over nine hundred were swept into the Kingdom. Others, following

her example, have the same result. It is ever and always the same. But we must remember that some pray more where there is an audience, and that it is possible to glorify self in one's testimony.

The natural laws of the spiritual world (though unseen) are always in operation. The same today as ever before, ready to be connected up with earnest prayer, and the powers of heaven move to save souls, though many miles away from the meetings. As God has worked in the past, so He is waiting and ready to work today. Gravitation toward lost souls is found where there is earnest prayer. It is the old, old path. What a privilege. What a condescension, that man should share in salvation of lost souls. Another reason why more souls are not saved today is because we do not get men to realize they are lost.

If preachers would lay aside some work and gather their people together one day each week, to fast and pray, from nine to five o'clock—and those who could not come in the day time might start at five and continue till ten p.m.—there would be no trouble about a revival. All history proves this, and our God still hears and answers prayers.

We say we want a revival: do we mean it? Will we pay the price? Some day we will answer to God.

—*The Wesleyan Methodist.*

Why A Deputation

W. O. Winger

GOD ASKED Adam, “Where art thou?” Joseph was sent to report on his brethren and flocks. David was to see how his brethren fared. Paul inspected and visited the churches, and his successors doing the same through the years proves the wisdom of our Foreign Mission Board sending a delegation to India and Africa. Though long delayed by the war, the help this visitation has given to the field and shall now render to the Home Church will be far more than the effort has cost these brethren or those who paid the fares.

Their reports to the church are very much different from those given by our returned missionaries. Thus we would ask for them a most careful and attentive hearing and a fair consideration of the work, its problems and needs as these worthy brethren, your representatives, will give it to the home church.

In a natural sense, concentrated, cooperative inspection of farm crops, stock, poultry and production on every line has brought handsome returns to us in money. In many areas we are now retrieving and

turning into valuable by-products what was useless waste by specializing on these different things. Dear readers, is it not high time that we learn from those who “are wiser in their generation than the children of light.” Let us marshal our forces as Israel of old did, marching around Jericho “*Together*” united, until the walls fell. And so complete was that unity, submission, devotion and real obedience to God's will and work that only one family was lost (Achan's) by taking a rake-off, covetously, from that which was to go into the treasury. “A man who robbed God,” was the term applied to one in Bible times who withheld his tithes and offerings. Would not such a man be still worse if found under the Gospel dispensation?

Is there danger that we, too, have been tossed about by every wind and doctrine. It is easy for us to fall a prey to those who would make a “racket” out of mission work. But this will not happen to those who take a lead from our Foreign Mission Board which has now added information

(Continued on page fifteen)

Elizabethtown Brethren Rededicate Church

The Day of Dedication

For a long time the members and friends of the Elizabethtown Congregation were looking forward to the day of Home-coming and Rededication. That day finally arrived on May 15, 1949.

At the day of Dedication the major changes have been completed and the congregation offers praise to our Heavenly Father for His gracious answer to prayer. The loyalty of the members will linger as a lasting landmark.

Approximately 230 members and friends gathered for the Sunday School session at 9:15 a.m. The adults were led in a very interesting discussion of the lesson by Eld. John Lebo, a former pastor of Elizabethtown. The children met for Sunday School in the basement of the church. We were privileged to have a Trio from Messiah College to give several selections in song.

To open the Home-coming service, Bro. Abram Z. Hess had charge of devotions. Bro. Hess has been a minister of the Brethren in Christ Church, Donegal District, for 55 years. He also led the congregation in singing a German song. Special music was given by a mixed quartet from the Congregation. A number of former members of the Elizabethtown Congregation brought greetings and words of appreciation and well wishes. Eld. John H. Martin, a former member, gave the morning message, "Price of Progress." "Unless Christ is the center of all that has been done our work will be to no avail. It will cost more than dollars and cents to continue this work."

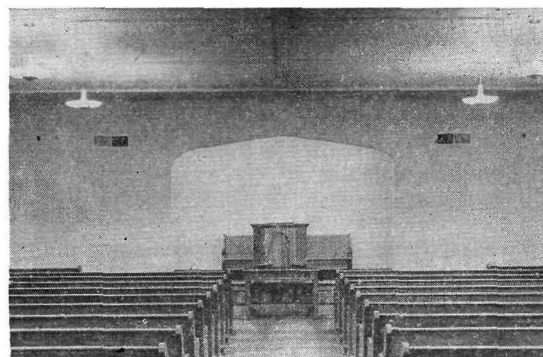
A number of families brought their lunch and ate on the grounds. Following this the people were given the opportunity to tour the church and note the many needed and attractive improvements made.

The afternoon session was a time of Rededication. Special music was furnished by the Elizabethtown Mixed Chorus. Greetings were brought from the local ministerium by Rev. Nevin Zuck, Pastor of the local Church of the Brethren. Bro. D. H. Martin, chairman of the building committee, gave a very enlightening and challenging report.

The dedication message, "Preservation of our Faith," was brought by Bishop Charlie Byers. "Purpose back of remodeling is to promulgate the faith of our fathers. We dare not betray the trust left to us. Our fathers had a tried and proven salvation." Bishop I. W. Musser conducted the dedication. Words of appreciation were given by the pastor, Bro. P. W. McBeth.

The evening service was devoted to the theme, "The Church at Work—Foreign Missions." The Ambassador Quartet gave several messages in song. Bishop Henry

Hostetter, recently returned from the Foreign mission fields, spoke on "Missions as seen by your Deputation in India and Africa." He informed us that there are 20,000 people in Johannesburg, Africa, without one church. The people believe in a spirit that lives on but refuse to take Jesus Christ as their Saviour. Our missions have a large unfinished task. The missionaries merit our undivided support in prayer, in supplying workers, in giving funds and a strong home church.



Interior of the newly remodeled Elizabethtown Brethren in Christ Church

The History of the Elizabethtown Congregation

THE Donegal District has been known as the mother District of the Brethren in Christ Church. The church at Cross Roads was built in 1877, and this was the only place of worship in the District until 1888. Since membership in the District was steadily increasing it became necessary to erect a second place of worship. A number of members were living in the vicinities of Elizabethtown and Bainbridge. It was decided in 1888 to build a church at Conoy which is about halfway between the two places. Cross Roads and Conoy were the only two places of worship until 1910 when the members of Elizabethtown were granted the privilege of erecting another house of worship.

The Elizabethtown Congregation launched on its new task with a membership of 45. Services were first held every four weeks. Originally the Sunday School was held in the afternoon with the exception of when the evening service was at Elizabethtown, at which time it was preceded with Sunday School. The first Superintendent of the Sunday School was Aaron Martin, son of Bishop Aaron Martin. Brother Martin served as Superintendent for 15 years during which time he did not miss a single Sunday School session.

The following Brethren served as ministers for the Elizabethtown congregation: Jacob N. Martin, John E. Lebo and Samuel O. Brubaker. Walter L. Reighard moved into the District and has been an associate minister of the Elizabethtown Congregation. For a period of time many of the members felt the need for a pastor. In 1948 this question was considered and it was decided to inaugurate a permanent pastoral system. Rev. P. W. McBeth, a resident of the District and formerly from Ohio, was chosen as pastor for the Church.

In the year of 1946 John H. Kreider was elected as a deacon for the congregation.

For a number of years a two week Daily Vacation Bible School was held in the

morning. At the present time Bible School is held for two weeks with sessions in the evening.

Elizabethtown has been favored with musical ability and has been known for its Mixed Chorus. A number of District, County and State meetings have been held at Elizabethtown.

In the fall of 1948 Dorothy Martin left for Africa as the first foreign missionary from this congregation. Her first assignment was at the Matopo Mission.

At the present time Elizabethtown congregation has a membership of 128, with 9 of the members residing in Rapho District. Due to the increase in membership and the large number of extra activities carried on by the congregation, the need for remodeling of the church presented itself. Permission was granted and work on this program was started in the Spring of 1948. The following improvements have been made: An addition, 16' x 40', providing a balcony, entrance, cloak rooms and rest rooms; a modern heating plant; changing of the seating position of the church; additional class rooms; well arranged sewing and kindergarten rooms. Interior and exterior of the church have been renovated, including new ceiling and light fixtures.

The building committee that served for this work is as follows: D. H. Martin, Chairman; John H. Kreider, Assistant Chairman (trustee); Paul H. Martin, Secretary; J. Martin Engle, Treasurer (trustee); Earl Eyer (trustee); Ira Wolgemuth, contractor for the work and Rev. P. W. McBeth, Pastor of the Church.

May 15, 1949 the Rededication of the church took place. In the morning was Home-coming and former members and friends enjoyed an occasion of fellowship. In the afternoon was the Rededication service and in the evening the theme was "Missions at Work."

Are You a Sunday School Worker?

Miss Majorie Bock

A Sunday School worker must be a humble servant of the Lord. He must not consider himself far above the level of his scholars. On the other hand he must possess confidence in himself in order to maintain their respect. This confidence is acquired in knowing whereof he speaks. The teacher must have the lesson thoroughly prepared. Every worker must possess a saving knowledge of Jesus Christ. How can he teach with confidence and assurance if he does not know Him who is the greatest of all teachers?

All Sunday School workers should possess that peculiar faculty called tact. Tact is that which enables us to say or do the proper thing at the proper time and in the proper way. Many a Sunday School worker has ruined an otherwise powerful influence by a lack of this very quality. The following story will illustrate what we mean by tact. The leader of a certain gang of slum boys came to Sunday School one morning with a new hat. "He stole that hat," one of the others told the teacher. The leader acknowledged the impeachment with pride. He had done a smart thing and was something of a hero. The teacher asked, "What would you do if anyone stole your hat?" "Knock the stuffing out of him!" was the prompt reply. "Why would you?" she asked. Then by skillful questioning, little by little she placed the boy in the attitude of the one who lost his best hat. Then she told a story of one who had something stolen, and the result was that in the end the boy said, "I guess I had better return the hat."

There are problems which come to everyone. To the young inexperienced person they may seem especially difficult, and then is the time a Sunday School worker can be of great assistance. Many scholars have not good Christian parents to go to for advice, hence they seek it elsewhere and the teacher is the one who should be able to fill the place. Intelligently helping to solve the problems which arise outside of the Sunday School constitutes one of the best ways of gaining a good influence over the scholar. The wider experience of the worker may prove valuable in shaping life destinies. An important factor therefore in gaining a good influence is that the worker should show himself competent in solving his own problems.

The Sunday School worker's life must be consistent. A certain Sunday School teacher talked considerably to his boys about the evils of tobacco using, but at the same time kept it for sale in his store. One Saturday evening one of his class went to

the store and bought a plug of tobacco. On the next day when the teacher began his usual talk against it, this boy pulled the plug out of his pocket and said: "Is it any worse to use than to sell it?" This made the teacher angry. He told the boy to leave the class and never return. Afterward the teacher was sorry for his rashness and tried to induce the offended one to come back, but all in vain. This happened several years ago, but that boy is today an outcast in the world and a stranger to Sabbath School. There is nothing so disastrous to a wavering faith as one who professes to have that which he has not. A teacher may talk every Sunday for years; yet one little act or word which may take only a moment to do or say will completely overturn everything that has been said. Miss Maud Chatham has written, "We can do more good by being good than in any other way."

Everyone is confronted with the question of amusements. It is here that a worker can be an ensample to the scholar. In James 4:4 we read, "Know ye not that the friendship of the world is enmity with

God? Whosoever therefore will be a friend of the world is the enemy of God." A Christian may say, "You have to be friendly with lost sinners, if you would win them to Christ." Yes, that may be true but Christ never intended that the Christian should be conformed to this world" (Romans 12:2). So the excuse, often given that if the Christian accompanies the unsaved one to the theatre, or takes part with him in other worldly amusements he has the opportunity to win that person to Christ, has certainly no foundation in the Word of God. Let us as Sunday School workers not be found in any place in which we would not wish to see our scholars.

It is very essential therefore that the Sunday School worker be careful of his deportment, his speech and his associations.

Perhaps the most important of all is that the worker should seek guidance through prayer. It is possible to be equipped from man's point of view and yet be disqualified in God's estimate. Prayer gives a new vision to the soul, a new contact with God; it makes possible a larger recognition of Divine resources. Many are brought about through prayer that would appear impossible in any other way. Thus we see a Sunday School worker cannot be successful unless he has learned to depend on God for

(Continued on page fourteen)

Prayer, Praise and Drums

D. E. Climenhaga

I AM spending tonight in the village of the chief. We have just finished evening prayers with most of the people of this village attending. But there were a few who were not here. I led the service myself. Teacher Muleya read from John 14:1-14; and Deacon Peter gave a short message. The reading of the scripture by Jonathan Muleya was inspirational. The message by Peter was filled with the Holy Spirit. And all was out under God's stars. But through it all we heard beating of the drums. I can hear them now as I write. The rhythm of those drums is enough to tickle any unsaved toes. It is enough to make any unsaved night club drummer at home turn green. But here it made me realize the great gulf between light and darkness.

Peter spoke from the Great Commission as found in Matthew 28 and from the words of Christ to Nicodemus in John 3, "Ye must be born again." The message, "Ye must be born again," is the only message that will help the world. The brains inside the ebony heads with which we work day by day have become muddled with the materialism of the age. The people with whom we work have seen some of the material progress of the European, without seeing his degeneracy; and they have

thought that such progress comes with education. These people want to serve God, if His service does not interfere too much with the materialistic gain for which they are seeking. They want to serve God and Mammon.

Just as the jarring beats of the drums broke through the praise of Peter and Jonathan, and the prayers of the three of us, so does the jarring materialism of the people with whom we work break through in our contacts time after time. In the beating of the drums I can feel the power of Satan. The discordant minor chanting that goes with it serves to drive into my heart with greater emphasis the evil connected with the drums, and the necessity on my part of being always in close contact with God, that I may be able to combat the power of Satan. The jarring materialism of the age, however, is more insidious in its evil, than the drums. We need your prayers and God's black-faced Christians, with cleansed hearts, need your prayers, that we may always be conscious and alive to Evil in all its forms, that we may be used in His work in all its fulness, till Christ shall come.

Sikalongo Mission
N. Rhodesia

CHURCH DIRECTORY

AS SLATED BY THE GENERAL CONFERENCE

Permanent Church Headquarters
Messiah Rescue and Benevolent Home.
2001 Paxton St., Harrisburg, Pa., Tel. 3-9881
Attention of General Conference Secretary

Institutions

The Christian Light Press
The merchandising department of Brethren in Christ Publication Board, Inc.
Nappanee, Ind., Chambersburg, Pa.
Main office: Elizabethtown, Pa.
Clair H. Hoffman, Manager

Messiah Home, 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron. Telephone 2-7836.

Messiah Orphanage, Florin, Pa., Bro. Mervin Heisey, Steward, and Sr. Rhoda Heisey, Matron.

Mt. Carmel Orphanage, Coleta, Illinois, Supt. Eld. Albert Cober; Matron, Elizabeth Schradley.

Beulah College, Upland, California.
Dr. Jesse F. Lady, President.

Jahbok Bible School, Thomas, Oklahoma.
Eld. Ira H. Engle, President.

Messiah Bible College, Grantham, Pa.
Dr. C. N. Hostetter, Jr., President.

Ontario Bible School, Fort Erie, North, Ont.
Bishop Edward Gilmore, President.

Treasurers of the Different Boards

Executive Board: Harvey W. Hoke, West Milton, Ohio; Canadian Treas., O. L. Heise, Gormley, Ontario.

Foreign Mission Board: Carl J. Ulery, 1332 Maiden Lane, Springfield 28, Ohio; Canadian Treas.: Wm. Charlton, Stevensville, Ontario.

Home Mission: Henry A. Ginder, Manheim, Pa., R. R. 2, Canadian Treas., Edward Gilmore, Lowbanks, Ontario.

Beneficiary: Jacob H. Bowers, Collegeville, Pa.

Education: Homer G. Engle, Abilene, Kans.

Canadian Treasurer: Earl M. Sider, Nanticoke, Ontario.

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

Sunday School Board: C. W. Boyer, 2223 N. Main St., Dayton 5, Ohio.

Free Literature and Tract Department: Charles Clouse, Nappanee, Indiana.

Young People's Work: B. E. Thuma, R. R. 1, Marietta, Pa.; George C. Sheffer, Stayner, Ont., Canadian Treas.

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

Industrial Relations Committee: C. W. Boyer, Sec'y., 2223 N. Main St., Dayton 5, Ohio.

Women's Missionary Prayer Circle: Mrs. Carl J. Carlson, Secretary, 6039 Halstead, Chicago 21, Illinois; Mrs. Jacob Hock, Treasurer, Reservoir Street, Chambersburg, Pa.

FOREIGN MISSIONARIES

Africa

General Superintendent: Bishop and Sr. H. H. Brubaker, P. O. Box 711, Bulawayo, So. Rhodesia, South Africa.

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.

Mtshabezi Mission, P. B. 102M, Bulawayo, S. Rhodesia, South Africa. Eld. and Sr. D. B. Hall, Eld. and Sr. Roy H. Mann, Sr. Naomi Lady, Sr. Annie Winger, Sr. Martha Kauffman, Sr. Anna Wolgemuth, Sr. Lulu Asper and Sr. Beth L. Winger, Eld. and Sr. Bert Winger.

Wanezi Mission, Filabusi, S. Rhodesia, South Africa. Eld. and Sr. Albert Breneman, Eld. and Sr. Arthur Climenhaga, Sr. Anna R. Engle, Sr. Florence Hensel and Eld. and Sr. Chester Wingert.

Macha Mission, Choma, N. Rhodesia, South Africa, Eld. and Sr. J. Elwood Hershey, Sr. Verna Ginder, Sr. Ruth Hunt and Sr. Verda Moyer.

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

India

General Superintendent: Bishop A. D. M. Dick and Sister Dick, Madhipura, O. & T. Ry., Bhagalpur District, India.

Saharsa Mission: Saharsa, O. & T. Ry., Bhagalpur District, India, Eld. and Sr. Charles Engle, Sr. M. Effie Rohrer, Sr. Beulah Arnold, Sr. Leora Yoder, Sr. Shirley Bitner, Sr. Erma Hare.

Madhipura Mission: Madhipura, O. & T. Ry., Bhagalpur District, India, Bishop and Sr. A. D. M. Dick.

Earjora Mission: P. O. Tirbeniganj, via Muriganj, O. & T. Ry., North Bhagalpur District, India, Eld. and Sr. William R. Hoke, Sr. Anna Steckley, Sr. Emma Rosenberger.

Monghyr Mission: Mission House, Monghyr, E. I. Ry., District Monghyr, India, Eld. and Sr. George Paulus.

Missionaries on Furlough

Eld. & Mrs. Charles Eshelman, Messiah Bible College, Grantham, Pa.
Sr. Anna M. Eyster, 637 Third Avenue, Upland, California.
Sr. F. Mabel Frey, 256 F. St., Upland, Calif.
Sr. B. Ella Gayman, 2001 Paxton St., Harrisburg, Pa.
Eld. & Sr. W. O. Winger, Grantham, Pa.
Eld. and Mrs. Allen Buckwalter, 338 N. 6th Ave., Upland, Calif.
Sr. Mary Brenaman, West Milton, Ohio, c.o. H. W. Hoke.
Elder & Mrs. J. Paul George, R. 1, Troy, Ohio, c.o. Harold Rohrer.
Sr. Edna E. Lehman, R. R. 3, York, Pa., c.o. O. D. Lehman.

HOME MISSIONS

City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Penna. (Residence—1009 Rose Hill Drive) Herman G. and Laura Miller.

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

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 Sentz; 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 Royer; Anna F. Wolgemuth. Mildred Winger. Phone 26488.

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

Philadelphia Mission, 3423 N. Second Street, Philadelphia, Penna. William and Anna Rosenberry; Anita Brechbill; Alice Romberger.

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

Welland Mission, 36 Elizabeth Street, E. Welland, 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.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have gotten by praying.—Bonar.

Houghton Mission, R. R. 1, Tillsonburg, Ont. Phone—Glennmeyer 22r14. Thomas and Marjorie Whiteside, Myrtle and Ruth Steckley, Luella Heise.

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

Kentucky—Bishop Wilbur Snider, Supt., Address, Office of the Superintendent, Brethren in Christ Work, Garlin, Ky.

Fairview (Ella, Ky.) Esther Ebersole; Esther Greenawalt.

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

Garlin (Garlin, Ky.) Robert and Edna Wengard, Ida Lou Hane; Elizabeth Hess, Nurse.

North Star Mission, Meath Park Station, Saskatchewan, Earl and Ellen Brechbill.

Carroll and Pulaski County, Allisonia, Virginia
Paul Wolgemuth, Supt., Ruth Wolgemuth.

RADIO BROADCASTS

CHVC, Niagara Falls, Ontario	1600 Kcs.
"Call to Worship Hour"	
Each Sunday	9:00-9:30 A.M.
CKPC, Brantford, Ontario	1380 Kcs.
"Brethren in Christ Hour"	
Each Sunday 2:00—2:30 P. M.	
WMPC, Lapeer, Mich.	1260 Kcs.
First Thursday of every month	12:15-1:15 P. M.
Every Tuesday—transcription	3:30 P. M.-3:45 P. M.
KOCS, Ontario, Calif.	1510 Kcs.
"Morning Melodies"	
Each Sunday	10:00 A. M.-10:15 A. M.
WCHA, Chambersburg, Pa.	800 Kcs.
"The Gospel Tide Hour"	
Each Sunday	7:30—8:00 A. M.
WCHA, Chambersburg, Pa.	800 Kcs.
"Gospel Words and Music"	
Each Saturday 12:35—1:00 P. M.	
WNAR, Norristown, Pa.	1110 Kcs.
"Gospel Words and Music"	
Each Sunday 2:30—3:00 P. M.	
WLBR, Lebanon, Pa.	1270 Kcs.
"Gospel Words and Music"	
Each Saturday	12:35—1:00 P. M.
WKJG, Fort Wayne, Indiana	1380 Kcs.
"Gospel Words and Music"	
Each Sunday	8:00—8:30 A.M.
WAND, Canton, Ohio	900 Kcs.
"Christian Fellowship Mission"	
Each Sunday	12:15-1:00 P. M.
WPFB, Middletown, Ohio	910 Kcs.
"Gospel Lighthouse Hour"	
Each Sunday 8:00 - 8:30 A. M.	
WRFD, Worthington, Ohio	880 Kcs.
"Brethren in Christ Radio Broadcast"	
Each Sunday	7:30 - 8:00 A. M.

EVANGELISTIC SLATES

Manheim Tent MeetingJune 19-July 3
Evangelist, Bishop Jacob H. Bowers

LOVE FEASTS

Pennsylvania

Spring HopeJuly 3

God never deals harshly with us, but He shows us that He means business.

OUR CAMPS

Holiness Camp Meetings

Ontario Bible School, Fort Erie, Ontario
July 10-17

Roxbury, Pennsylvania
August 6-14

Dallas Center, Iowa
August 14-21

Memorial Holiness Camp, West Milton, Ohio
August 20-28

Young Married People's Conferences
Grantham Young Married People's
Conference

Messiah College, Grantham, Pa.
August 21

Ohio Young Married People's Conference
July 30-31

Youth Conferences

Grantham Youth Conference
Messiah College, Grantham, Pa.
August 24-28

Indiana Youth Conference
Fetter's Grove, Wakarusa, Indiana
August 4-7

Kansas Youth Conference
Camp Wa-shun-ga
August 29, 30, 31

Weddings

HEISE-FRIESEN—On June 2, at 2:30 o'clock, Anna Margaret, daughter of Bishop and Mrs. P. B. Friesen of Thomas, Okla., became the bride of Orville L. Heise, son of Bro. and Sr. William Heise of Gormley, Ontario. The wedding took place in the home of the bride in the presence of relatives and friends. The ceremony was performed by the father of the bride, Bishop P. B. Friesen, assisted by Rev. Andrew Slagenweit of Martinsburg, Pa., brother-in-law of the bride.

May the Lord bless this union, as these young people establish a home near the groom's parents.

GARMAN-SELLERS — At 5854 Carpenter Street, Philadelphia, there occurred the marriage of Mr. Lawrence Garman of Dayton, Ohio, to Dortha Mae Sellers of Carpenter St., Philadelphia, Pa. May God's blessing attend this union which was performed by Bishop J. L. Myers, assisted by Dr. Sprohl, pastor of the Free Methodist Church in Philadelphia.

SCHMUCKER-ARNOLD — On Wednesday, June 1, at 8:00 A.M. in the Upland Brethren in Christ Church, Sr. Nina Arnold, daughter of Mr. and Mrs. Oscar Arnold, Knifley, Kentucky, became the bride of Bro. Isaac Schmucker, son of Mr. Levi Schmucker, Nappanee, Indiana. Bishop Jesse F. Lady performed the ceremony. May God bless this consecrated young couple as they continue to prepare themselves for Christian service.

BITNER-YODER—On June 4 a lovely wedding took place at our church when Sr. Cathrene Yoder, daughter of Bro. and Sr. Jesse Yoder of Ferguson Valley, Lewistown, Pa., became the bride of Raymond Bitner, son of Mr. and Mrs. David Bitner of Fairview, Lewistown, Pa., R. 2. Eld. Hess Erubaker of Oregon had charge of the ceremony, assisted by Eld. Allen G. Brubaker of Granville.

MYERS-BARRICK—On May 7, at 2:00 P.M., Marilyn Louise Barrick, daughter of Mr. and Mrs. John E. Barrick of Carlisle, Pa., and J. Lester Myers, Jr., son of Bishop and Mrs. J. Lester Myers of Greencastle, Pa., were united

in marriage at the home of the bride. The ceremony was performed by Bishop J. Lester Myers, father of the groom.

The bride was given in holy matrimony by her father. The bridesmaid was Sarah R. Barrick, sister of the bride. Nathan Myers of Chambersburg served as best man for his brother.

Mr. and Mrs. J. Lester Myers, Jr., both graduated from Messiah Academy, Grantham, Pa., in the classes of 1947 and 1948. They are now living in Stoufferstown, Chambersburg, Pa.

Births

BRUMBAUGH—Born to Bro. and Sr. Ralph Brumbaugh of Dayton, Ohio, a daughter, Linda Kay.

WOLGEMUTH—Mr. and Mrs. Lester Wolgemuth, Mt. Joy, Pa., announce the birth of a son, Jay Dallas, on May 1.

POLLARD—On April 3, Bro. and Sr. Howard Pollard, Boyle Congregation, Ontario, welcomed little Harriet Anne into their home. Sr. Pollard was formerly Esther Shoalts.

KELLER—On May 27, Mr. and Mrs. James Keller became the happy parents of a son, Larry James, at the Lewistown Hospital. Mrs. Keller was the former Betty Lauver, daughter of Mr. and Mrs. Miles Lauver.

LEHMAN—On April 13, Cheryl Dianne arrived to bless the home of Bro. and Sr. Glen Lehman of Carlisle. Mrs. Lehman was the former Miriam Heisey.

NIESLEY—Bro. and Sr. John Niesley announce the birth of a daughter, Ann Louise, born on Mrs. Niesley's birthday, May 28. Before her marriage, Mrs. Niesley was Miss Ferne Pfautz.

MARR—Bro. and Sr. Merlin Marr (nee Naomi Heise) of Hagersville are happy to announce the birth of their daughter, Margaret Lucille, on May 13, 1949.

Obituaries

DICE—Sr. Arminta Florence Dice, 64, wife of Philip C. Dice, left this world to enter her heavenly home on the morning of May 19, 1949. She passed away at her home, 559 Center St., Chambersburg, Pa.

Sr. Dice had been seriously ill for the past three years, and during that time suffered intensely, but in the midst of all this she kept a brave heart and a courageous spirit. She resigned her life to her Heavenly Father and was ready to go or stay. She truly loved her Lord and was a faithful member of the Church until God called her home.

A daughter of the late Jacob H. and Savina Myers Wingert, she was born near Orrstown, Pa., on October 23, 1884.

Surviving are her husband, Bro. Philip Dice, who so lovingly ministered to her and comforted her during her lengthy illness. Also surviving are the following children: Mrs. David Hock, Carlisle, Pa., R. 5; Roy J. Dice, Shippensburg, Pa., R. 1; and three sisters as follows: Mrs. Emma Brechbill, Mrs. Lizzie Myers, and Mrs. William Elliott of Chambersburg, R. R.; eight grandchildren also survive.

Funeral services were held on May 12 at the Sellers Funeral Home with further services at the Air Hill Church. Bishop Charlie Byers and Rev. Daniel Burkholder officiated. Burial was made in the cemetery adjoining the church.

GRANTHAM YOUTH CONFERENCE

The annual Grantham Youth Conference will convene on the campus of Messiah College from August 24 to 28. The Junior Conference will be in session from Wednesday morning to Friday morning. The Senior Conference will be in session from Friday afternoon through Sunday evening.

Plan to keep these dates open. Watch for further announcements in July.

K. B. Hoover, Director

YOUNG MARRIED PEOPLE'S CONFERENCE

A conference for young married people is being planned, for August 21 on the Messiah College campus. You will want to keep this date open and watch for further announcements later in the summer.

K. B. Hoover, Director

HOLINESS CAMP MEETING

to be held on the campus of the
Ontario Bible School
on Niagara Boulevard, 5 miles north of
Fort Erie, Ont.
JULY 10-17, 1949

Evangelist Eld. Joe VanderVeer
Hillman, Michigan
Bible Teacher Eld. Ohmer U. Herr
Englewood, Ohio
Miss Elsie C. Bechtel, Canton, Ohio, a Relief Worker in Europe, will be with us.
Special Singing:
Henderson Gospel Trio
Wainfleet Gospel Four
Talent of various districts
Children's Meetings Daily, P.M.
Call to Hour of Prayer each evening 6:00-7:00.
Evangelistic Meetings each evening at 8:00 o'clock.

Lodging will be provided in the commodious school dormitories.

Lodging and meals provided by free-will offerings.

It will be necessary to bring your bedding.

SUNDAY

Sermon—"Spiritual Expectancy"
Psa. 62:5 Ohmer U. Herr
Ananias as Known by God Joe VanderVeer
Praising the Beauty of Holiness
Ohmer U. Herr

MONDAY

The Substance and Evidence of Faith
Ohmer U. Herr
Ananias as Known by His Wife
Joe VanderVeer
The Attaining of Faith to Prayer
Ohmer U. Herr

TUESDAY

Ananias as Known by Himself
Joe VanderVeer
Comprehensive Study of Justification
Ohmer U. Herr
Comprehensive Study of Sanctification
Ohmer U. Herr

WEDNESDAY

Scriptural Photographs Ohmer U. Herr
Ananias as Known by Himself and God
Joe VanderVeer
Dead Indeed unto Sin Ohmer U. Herr

THURSDAY

Home Mission Program
Foreign Mission Program

FRIDAY

Your Children's Colonies in France
Elsie C. Bechtel
Divine Healing Service in charge of Ohmer
U. Herr and Joe VanderVeer

SATURDAY

The Will of God Joe VanderVeer
Spiritual Truth by Nature Study
Ohmer U. Herr
The Destruction Around Us
Elsie C. Bechtel
The Path to Victory—"Faint Yet Pursuing"
Ohmer U. Herr

SUNDAY

Sermon—"The Evergreen Life"
Ohmer U. Herr
The Work of God Joe VanderVeer
Loyalty to the Faith Ohmer U. Herr

With the Church On the Foreign Field

HOLIDAY SEASON

It is holiday time for us here at Matopo. Most of our boys and girls from the Boarding School and the Teacher Training Institute have gone to their homes for about three weeks. During the school months we stay quite close to the station; then during holiday time we like to get away.

Today was one of the days in which we left the station for a few hours. Our family with the ladies, Mary Kreider, Elizabeth Engle, Fannie Longenecker, and Dorothy Martin went to Silobi Outschool for service.

Such outschools are usually in charge of a lay African preacher who may or may not be the teacher of the school. At this place, situated about six miles from Matopo, the preacher is also the chief of the district.

We arrived quite early—before any Africans were there. But we found it most pleasant enjoying nature under the lovely big trees. By and by the preacher arrived in his motor car. The teachers soon came and it was decided to have service under the trees. Thereupon, benches were carried out from the school building and a chapel prepared in the open.

The people began coming and by the time meeting opened we had a nice group present. Bro. Sider preached in Sindebele and the people seemed to appreciate our coming. Altogether there were seventy-eight persons present.

After dismissal we greeted the people and chatted with some of them. Then we and they scattered to various places. We missionaries had brought our lunch along so we stopped among the rocks on our way home and enjoyed our simple picnic lunch.

We would enjoy getting out more, but during school most of us have special duties on Sunday and so do not go so much. But it does us much good besides getting out among the people. All about the countryside are these outschools where services are held; sometimes with only a few; at other times with more. But the Word of God is being preached.

Our children enjoyed the trip, too. John is always ready for an outing. And Harriet loves the out-of-doors.

These are beautiful days. The rains are past and the sun is warm but not so scorching as during the summer months. The air is cool and bracing. Rhodesia does give us some beautiful weather.

Gladys B. Sider
Matopo Mission

Immovable

I remember asking an old friend, between 70 and 80 years of age, and who, as far as I have been permitted to know Christian men, is mightier with God than almost any man I have met, "Do tell me the secret of your success in prayer." He said, "I will tell you what it is. I say to myself, 'Is that which I am asking for promised? Is it according to the mind of God?' If it is, I plant my foot upon it as upon a firm rock, and I never allow myself to doubt that my Father will give me according to my petition."—*Bishop Bickersteth.*

In The Homeland

FAITH TRIUMPHANT IN A WHEEL CHAIR

Sylvatus, Va.

I want to praise my blessed Saviour for saving my soul and for what He has meant to me. It was in 1922 that I found Jesus and accepted Him as my Saviour. I didn't know anything about the Brethren in Christ at that time, until Bro. Denny Jennings and Bro. Utery came and wanted to pitch their tent on our place. Bro. Jennings asked me, if I knew the Lord as my Saviour, and I said, "No." At that time I suffered so much pain through my body and limbs I could hardly bear for anyone to touch me. I would have to cry out in my agony. The tent meeting started and went on for three weeks or a little over. Bro. Goodling would come down and take me up to the tent in his car and sometimes Sr. Jennings would come for me in her buggy, as they drove a horse and buggy then. I would go from time to time and they would give an invitation to accept the Lord. I got under conviction and I knew I needed Jesus in my life. They would ask for folk to hold up their hands for prayer from time to time. I held my hand up, although I could not kneel, and Bishop Utery came to me and asked me if I wanted to take Jesus as my Saviour, and right there and then I found Jesus, and He came into my heart.

I praise God today that He came to stay. I have never had any desire to turn back and I am glad that He helps me to bear all my sorrows and keeps the pains out of my joints.

I love the Brethren in Christ Church and all of His little ones. God is love, and we do have a church where there is love and I do praise God for it. I am glad, too, that even in my crippled condition (Sr. Phillips is confined to her wheel chair) that the Lord does make a way for me to be in good services and every one is so good to give me a helping hand.

I praise God that when Jesus comes for all His saints, I can give this wheel chair up and receive a spiritual body like His own and walk the streets of gold with the millions that have gone on before. I can meet my mother and father and brother and sister and loved ones, and—oh best of all—our blessed Saviour. Won't that be a happy meeting, when we get to heaven and gather around the throne?

I just want to thank all for what they mean to me, and please keep writing to me, as your letters and cards always mean so much to me as I sit here. May the Lord be gracious to every one and bless you. Please pray that I may ever keep true.

Your shut in sister in Christ Jesus,
Faith Alice Phillips

Fairview, Englewood, Ohio

On Sunday afternoon, April 24, the Ladies Chorus from Messiah College, came to our congregation and gave a program of sacred music. The ladies were then served the evening meal in the church basement.

On Saturday evening, April 30, Sr. Elsie Bechtel from Northern Ohio gave a very interesting talk on her work while working with MCC in France. She also showed us some pictures in Bro. Ohmer U. Herr's home. We surely enjoyed having her with us.

On Sunday morning, May 2, two little boys were baptized and taken into Church fellowship. May these boys grow up to be real staunch Christians for the Lord is our prayer.

Saturday afternoon and Sunday, May 7 and 8, was our annual Love Feast. This Sunday was also the ordination of our deacon, Bro. Howard Hoke and his wife. Our Bishop, Carl J. Utery, gave the morning message.

On Saturday evening, May 14, a part of the workers from the Christian Fellowship Mission in Massillon, Ohio, gave us a program and a little glimpse of their work. This was very good. May the Lord bless them in winning souls for him.

Sunday afternoon, May 29. Our Tri-county Young People's Meeting was held in Eld. Ohmer U. Herr's woods. Bishop Henry Schneider from Merrill, Michigan, gave some of his life experiences which was very interesting and helpful. May the Lord bless him.

Dorothy Kniesly

Cedar Grove, Mifflintown, Pa.

Another month has slipped by and God has been good to us. During the month the final preparations have been made for our Summer Bible School.

May 8. Bishop Jacob Bowers and family were with us in services.

Some of our group had the privilege of attending the tent meeting at McClure where Eld. Bruce Grove is serving as the evangelist.

May 21 and 22 was the time when our annual Love Feast was held. It was well attended; the brethren and sisters gathered from the three congregations, along with Eld. David Brehm and wife, Eld. Clayton Engle and family from the Dauphin and Lebanon Districts.

One time more we have commemorated Christ's death and suffering. Sunday morning ordination services were held when Bro. and Sr. Lloyd Gingrich were ordained to serve in the office of deacon. We pray that God may give them strength to faithfully perform the duties relative to this responsible position. In the evening Bible Study was conducted by the Lauver family after which Bro. Lauver gave a short message which was much appreciated.

May 29. Our Bishop, Luke Keefer, was again with us when a referendum was held because of one of our deacon brethren, Bro. Charles Gingrich, having reached the age of 65 years. He was retained as deacon.

May the Lord continue to use him for the good of the church and the glory of God.

Ella M. Lauver

Markham, Ontario

On February 6, Sr. Anna Henry of Buffalo Mission was guest speaker at the morning and evening services. She gave an inspiring and challenging account of her call and experiences in mission work.

On March 13, Eld. E. M. Sider of Nanticoke, Ontario, gave a talk on Radio work.

On April 20, Eld. W. O. Winger had charge of our Prayer Meeting. On the same evening, Bishop E. J. Swalm and Bro. O. L. Heise conducted a referendum for our Bishop Alvin Winger. The result of the referendum was that Bishop Winger was retained for another five years.

On April 23-24, the annual Ontario Sunday School Convention was held in Markham Church. Guest speakers were Sr. Ida Davis of Ashland, Ohio, and Bishop Metzler of Scottdale, Pa.

On the evening of May 8, Bishop Edward
(Continued on page fifteen)

The Re-Discovery of Noah's Ark

Convinced by the Word

On April 13 of this year an Associated Press despatch from Moscow told of the opposition of Russian authorities to a projected expedition to Mount Ararat in Armenia in order to refute or verify claims that have been made from time to time that Noah's Ark is still lying there on the top of the mountain. The Soviet officials see it as only a thinly disguised spy expedition by Anglo-American agents and sneer at their inability to find a better excuse "for an expedition to territory on the very border of Soviet Armenia than a quest for the mythical Noah's Ark." We have a suspicion that there is a lurking fear in the minds of these same officials that if the Ark should be found it will deal such a blow to the Soviet's anti-God and anti-Bible campaign that will damage their prestige infinitely more than all the spy expeditions in the world could do. It is some time ago that we received an article on the subject of this alleged discovery of the ark, but it was withheld for various reasons. In view of the interest that has been aroused, however, we have decided to publish it as we received it from England. We have no means of verifying the statements it contains, and therefore cannot vouch for them, but believing the Bible as we do we see no reason why the main facts of the story should not be true.

THERE HAS BEEN nothing more fiercely attacked than the Bible story of the Flood, and this in spite of confirmation from many sources, chiefly archaeological, and from men whose integrity cannot be questioned, nor can their ability to judge of these things, for their names are known and honoured through all the earth.

We read in the Bible that the Ark rested upon Mount Ararat. Mount Ararat is in the country we call Armenia, today, and is part of the territory of Soviet Russia, midway between the Caspian and Black Seas. Its height is given as about 17,000 feet. The discovery of the Ark was made by some Russian aviators just before the Russian revolution in 1917.

These aviators were stationed at a lonely temporary air outpost about 25 miles N.W. of Mount Ararat. On a hot August day they looked at the white snow cap of Mount Ararat which is always snow capped because of its height. The following is the account of their discovery:

"We longed for some of that snow. The Captain walked in and announced that plane No. 7 had its new supercharger installed and was ready for high altitude tests and ordered me and my helper to make the test. At last we could escape from the heat. We wasted no time in getting ready, for the engine needed no warming up in such weather. We circled the field until we hit the 14,000 feet mark and then cruised

around for a few minutes to get used to the altitude. I looked over to the right at that beautiful snow capped peak, now just a little above us, and for some reason I can't explain, turned and headed the plane straight towards it. 25 miles doesn't seem much at 100 miles an hour. As I looked down at the great stone battlements surrounding the lower part of the mountain, I remembered having heard that it had never been climbed since the year 700 B.C. when some pilgrims were supposed to have gone up there to scrape some tar off an old shipwreck to make good luck amulets to wear around their necks to prevent their crops being destroyed by excessive rainfall. The legend said that they had left in haste after a blot of lightning struck near them and had never returned. Silly ancients; whoever heard of a shipwreck on a mountain top?

"We flew a couple of miles round the snow capped dome, then a long swift glide down the south side, and suddenly we came upon a perfect gem of a lake, blue as a sapphire, but still frozen over on the shady side. We circled and returned for another look.

"Suddenly my companion whirled round and yelled something, and excitedly pointed down at the overflow end of the lake. I looked and was amazed. A submarine? No, for it had stubby masts, but the top was rounded over with only a flat catwalk of about five feet down the length of it. What a strange craft, built as though the designer had expected the waves to roll over the top most of the time, and had engineered it to wallow in the water like a log, with the stubby masts carrying enough sail to keep it facing the waves. (Years later in the great lakes, I saw the famous whaleback ore-carriers with the same kind of rounded deck.)

"We flew down as close as safety permitted and took several circles round it. We were surprised when we got close to it at the immense size of the thing, for it was as long as a city block and would compare very favourably in size to the modern battleship of today. It was grounded on the shore of the lake with one-fourth under water. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly 20 ft. square, but with the other door gone. This seemed out of proportion as even today ships seldom have doors even half that size.

"After seeing all we could from the air, we broke all speed records down to the airport. When we related our find, the laughter was loud and long. Some accused us of getting drunk on too much oxygen. The Captain however, was serious and after asking us several questions said, 'Take me up there. I want to look at it.'

An infidel became so angry at the Bible that he tore up his copy and burned it in the fireplace. A part of a leaf blew out of the fire and fell near his feet. He picked it up to throw it back into the fire, when these words met his eyes: "Heaven and earth shall pass away, but my word shall not pass away." They impressed him so that he became a Christian.

"We made the trip without incident and returned to the airport. 'What do you make of it?' I asked the Captain as we climbed out of the plane. He replied, 'Astounding: Do you know what ship it is?' 'Of course not, Sir.' 'Ever heard of Noah's Ark?' 'Yes, Sir, but I don't understand what a legend of Noah's Ark has to do with our finding this strange thing fourteen thousand feet up on a mountain top.' 'This strange craft,' explained the Captain 'is Noah's Ark. It has been sitting up there for nearly five thousand years. Being frozen up for nine or ten months of the year it couldn't rot and has been in cold storage, as it were, all the time. You have made the most amazing discovery of the age.'

"When the Captain sent this report to the Russian government it aroused considerable interest, and the Czar sent two special companies of soldiers to climb the mountain, one group going up one side and one the other. Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain, and it was nearly a month before the Ark was reached. There were 150 men on the job.

"Complete measurements were taken and plans drawn of it and many photographs were made, all of which were sent to the Czar of Russia. The Ark was found to contain hundreds of small rooms, and some rooms very large with high ceilings. The unusually large rooms had a fence of great timbers across them, some of which were two feet thick, as though designed to hold beasts much larger than elephants.

"Other rooms also were lined with tiers of cages, somewhat like one sees today at a poultry show, only instead of chicken wire, they had rows of tiny iron bars along the front. Everything was heavily painted with a waxlike paint resembling shellac, and the workmanship of the craft showed all the signs of a high type of civilization.

"The wood used throughout was oleander—the 'Gopher' of Genesis 6:14—which belongs to the Cypress family and never rots, which of course, coupled with the fact of its being painted and its being frozen most of the time accounted for its perfect preservation.

"The expedition found, on the peak of the mountain, above the ship the burned remains of the timbers which were missing

Are We Too Busy?

out of one side of ship. It seems that these timbers had been hauled to the top of the peak and used to build a tiny one-room shrine, inside of which was a rough stone hearth like unto altars (Gen. 8:20) which the Hebrews used for sacrifices, and it had either caught fire from the altar or had been struck by lightning, as the timbers were considerably burned and charred over, and the roof was completely burned off. (Suggestion—Might not Noah himself have made this altar and shrine wherein he offered sacrifice as described in Gen. 8:20 as soon as he came forth from the Ark?).

"A few days after this expedition sent its report to the Czar, the government was overthrown and godless Bolshevism took over, so that the records were never made public, and were probably destroyed in the zeal of the Bolsheviks to discredit all religion and belief in the truth of the Bible. We White Russians of the air fleet escaped through Armenia, and four of us came to America where we could be free to live according to the Good Old Book which we had seen for ourselves to be absolutely true, even so fantastic sounding a thing as a world flood."

This account is signed by Vladimir Roskevitsky.

The above report was broadcast from Sydney, Australia by A. G. Eastman, and this brought to him something that a listener had discovered in an old book. It appeared that there was even an earlier discovery of the Ark which was reported in the Chicago Tribune of August 13, 1883, and is as follows:

"London, 9th Aug., 1883. A paper at Constantine announces the discovery of Noah's Ark. It appears that some Turkish Commissioners appointed to investigate the question of avalanches on Mount Ararat, suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They made enquiries from the inhabitants.

"These had seen it for six years, but were afraid to approach it because a spirit of fierce aspect had been seen looking out of the upper windows. Turkish Commissioners however were bold men, not deterred by such trifles, and they determined to reach it.

"Situated as it was among the fastness of the glens of Mount Ararat, it was a work of enormous difficulty, and it was only after incredible hardships that they succeeded. The Ark was in a good state of preservation, although the angles, observe not the bow or the stern, had been a good deal broken in its descent.

"They recognized it at once. There was an Englishman among them who had presumably read his Bible, and he saw it was made of the ancient gopher wood of Scripture, which everyone knows grows only on the plains of the Euphrates. Effecting an

DR. CAMPBELL MORGAN told the story of a little girl whose mother had died in giving her birth; and she and her father were inseparable. The father seemed to center all his love upon his little girl. After a time he realized there was a strange indefinable separation coming in between them. He wondered whether as the child was growing older, she would require some other little companion; and whether he could still fill a mother's place as he had tried to do in the old days. And that consciousness increased and it gave him a tremendous heartache.

On his birthday his daughter came bounding into his room before he was dressed. "O daddy," she said, "I wish you many happy returns of the day," and she smothered him with kisses "And, Daddy, I have brought you a lovely present," and she laid on his bed a very clumsily-packed parcel with the string tied up in all directions. Wise man as he was, he took a long time to open that parcel, often saying as he did so, "I wonder whatever it can be!" At last he opened it, and found it contained a pair of slippers. "It is just what I wanted. But you should not have

spent your money buying these." "I did not buy them; I made them," she said. "I shall appreciate them ever so much more now," her father said, "but you know I would much rather have had you than your slippers. All the time you have been working these slippers Daddy has been desolate. You have done this because you wanted to show your love for me, and all the time you have been withdrawing yourself from my presence.

I wonder if God has to say to some of us busy men and women, "I know you are working on those slippers to show your gratitude to Me for the wonders of My Grace, but I would rather have you than your slippers." Have we been so busy that we have not kept tryst with Christ? He wants us. That is the mystery. No man or woman can be what God wants them to be unless they are continually in His presence. If we have been guilty of embezzlement towards God, let us face up to it. The world outside wants true-living men and women of God. God knows the powers of evil against us, and we want to be right with him.—*Selected.*

entrance into the structure, which was painted brown, they found that the Admiralty requirements for the conveyance of horses had been carried out, and the interior had been divided into partitions fifteen feet high. (Note that only a part of the structure was entered by these men.) Into three of these only could they get, the others being full of ice, and how far the Ark extended into the glacier, they could not tell. If, however, on being uncovered, it turns out to be 300 cubits long, it will go hard with disbelievers." (End of Turkish Commissioners' Report.)

"There appears to have been an earthquake at the beginning of 1883, which shook Mount Ararat and dislodged tremendous quantities of snow and ice which buried whole villages at the foot. It may have been this earthquake which partly dislodged the Ark from the glacier, which had been holding it all the centuries, and that by 1917, when the Russian aviators saw it, it was freed from its refrigeration.

"Naval architects who have worked out the displacement of the Ark from the specifications given in the Bible, state that it was between 30,000 and 40,000 tons—as large as most of our great liners to today.

"From this we see that the whole of Noah's household must have been at work for that 120 years in building the Ark, and they all went into the Ark with Noah and the other seven of the family proper. Bible references say that eight souls went into

the Ark, but in this case, as in some other cases, the servants were never counted: only the family that was in the blood line was counted, and the number named. There were always many servants of these families who shared the destiny of their masters. (see Genesis 7:1, where it says 'And the Lord said unto Noah, Come thou and all thy house into the Ark': apparently meaning the whole household, servants included?) This would account for a great deal ethnologically after the flood, and it is a fact that ethnologists have failed to take into account in their efforts to trace the origin of nations and peoples.

"Josephus, the Hebrew historian of the first century A.D. has quite a lot to say about the flood and the Ark, and that the Armenians call the place where the Ark came to rest "Apobaterion"—"The place of Descent," for the Ark being saved in that place, its remains are shown there by the inhabitants of this day" (A.D. 1).

The devil's biggest desire is not to break up the church, but to have a hand in running it.

We praise God at intervals with our words, but our whole life should be a ceaseless song of praise to Him.—*Augustine.*

If those have two heavens that merit none, much more shall they have two hells that merit both.—*Matthew Henry.*

A Christian Environment for our Mentally Ill

Arthur Jost

MENTAL ILLNESS can be dealt with most effectively when it is recognized and accepted as a sickness. Among the Mennonite and Brethren in Christ churches there is good interest in providing for the mentally ill "in the name of Christ." In presenting the need and the plan to our churches, several factors indicate that the time is ripe to initiate this work.

First, the conviction is shared unanimously that the spiritual and physical welfare of our mentally ill brethren and sisters should be the concern of us as Christians. Having registered this conviction, however, many questions of a very practical nature arise. "Do we have so many mentally ill as to justify a separate hospital? Can we afford to give this service? Do we have sufficiently trained personnel? Does the state institution prove inadequate?" Those of us who have surveyed the need and who are aware of the potential support, those of us who have worked and lived within our state institutions, feel that the answer to the above questions must be in the affirmative.

Second, the personal concern of many of the brethren and sisters in the church for the spiritual as well as physical well-being of their mentally ill family members or friends is evident. This concern finds expression especially among those who have a first-hand knowledge of conditions as they exist in mental institutions and who have some evidence that their loved ones are not in a place of desirable spiritual and physical environment.

Third, the insight of many of our brethren and sisters into the conditions of our mental institutions is a motivant for their support of a church program. While it is true that many folks never find admission beyond the "visitors' ward" and form their opinions from a superficial examination, many others have had a closer view. Some may have been employed in such institutions while others may have been patients. Such groups give ready assent and support to a mental hospital program where Christian standards of treatment and care are maintained throughout.

The mental hospital program of the Mennonite Central Committee is designed to strive for the following objectives:

First, it is to provide for the mentally ill a loving, understanding, and sympathetic—Christian—environment. As Christians and Mennonites we have become environment-conscious. For our youth we have to a certain extent provided the opportunity of a Christian environment through our

church schools; for our brethren and sisters of the church we are constantly seeking a more effective ministry; for our older people we are providing hospitality and a wholesome environment for the twilight of life in our homes for the aged. For the oft-confused mind and the despairing spirit of the mentally ill, a Christian environment is of untold importance.

The relative isolation of our state institutions and the limited experience of dealing with mental patients has apparently discouraged the extension of the services of our churches and pastors to that area. A hospital superintendent of a large institution told the writer that they did not classify Protestant patients into their various denominations as there were no inquiries concerning such data. At the same time the Catholics were classified because that church was concerned for her patients.

There is rarely opportunity in our contemporary mental institutions for pastoral counsel when desired. The writer once witnessed where a patient, while pleading to see a minister after a chapel program, was bodily taken away to her ward. Recently the writer was informed of a Mennonite patient who had been persuaded to accept a cult. With weakened or impaired mental faculties the entire gamut of temptations peculiar to institutional life often overwhelm the patient. The creation of a Christian environment is perhaps the most valid point favoring our church mental hospital.

A second objective is to provide kind and proper physical care. It is a force which has been totally disproven and discredited that mental patients must be handled with brutal force. To meet emergencies with control and kindness does mean that an adequate and well-trained staff must be on hand. Patients in our church hospital shall at all times be handled as our own fathers, mothers, sisters or brothers, which they are in a very real sense. They shall be given comfortable beds, chairs on which to sit, clothes to wear, and shall be kept free from filth and vermin. To many readers the above requirements are perhaps assumed, but many ex-CPS hospital men can testify to a lack of any one or all of these "conveniences."

Perhaps most of the reports given by returning CPS men who worked in mental institutions centered around the physical aspects of patient treatment. To be sure this aspect proved the most shocking to many of us. The contrast between the aver-

age mental institution and one manned by Christian personnel is truly significant.

A third factor is supervised treatment. It is important that the specialist (psychiatrist) who gives treatment understands our Christian convictions and our background. It is possible to do untold damage to the confused mind, if this is not taken into consideration. Our own hospital will engage only such specialists and personnel as are understandingly sympathetic towards our Christian faith.

It should be understood that the state institutions are in a state of transition, and we should support every effort to improve them for the sake of humanity. In the next ten years it is quite possible that mental institutions may truly become mental "hospitals." Environmental standards may be comparable to those of our other state functions such as school. But even though the physical standards may be improved in the future, we cannot hope for the state mental hospitals to develop a Christian atmosphere. To attain that Christian environment, (and we must not be content with anything less than this for our mentally ill brethren and sisters), the church mental hospital seemingly is the only satisfactory solution.—M.C.C. Akron, Pa.

Mighty Faith

Charles Wesley

Give me the faith which can remove
And sink the mountain to a plain;
Give me the childlike praying love,
Which longs to build Thy house again;
Thy love let it my heart o'erpower,
And all my simple soul devour.

I want an even, strong desire,
I want a calmly-fervent zeal,
To save poor souls out of the fire,
To snatch them from the verge of hell,
And turn them to a pardoning God,
And quench the brands in Jesus' blood.

I would the precious time redeem,
And longer live for this alone,
To spend, and to be spent, for them,
Who have not yet my Savior known;
Fully on these my mission prove,
And only breathe, to breathe Thy love.

My talents, gifts, and graces, Lord,
Into Thy blessed hands receive;
And let me live to preach Thy Word,
And let me to Thy glory live,
My every sacred moment spend
In publishing the sinner's Friend.

Enlarge, inflame, and fill my heart
With boundless charity divine;
So shall I all my strength exert,
And love them with a zeal like Thine;
And lead them to Thy open side,
The sheep for whom their Shepherd died.

The Sailor's Story

A YOUNG sailor being strongly solicited by his shipmates to join them in drinking "a cheerful glass" gave the following of his early life:

"My story is a very short one, and I can tell it in a few words. From the time of my earliest childhood I never knew what it was to have a happy home. My father was a drunkard. Once he had been a good man and a good husband, but rum ruined his manhood. I can remember how cold and cheerless our home was—no fire, no food, no clothes, no joy — nothing but misery and woe! My poor mother used to clasp me to her bosom to keep me warm; and once—once, I remember when her very tears froze on my cheek! Oh, how my mother prayed for papa; and I, who could prattle, learned to pray too. When I grew older, I had to go out and beg for bread. All cold and shivering, I waded the deep snow, with my clothes in tatters and my freezing feet almost bare. I saw other children dressed warmly, and I knew they were happy, for they laughed and sang as they bounded on toward school. I knew their fathers were no better than mine had once been, and would be again, if it were not for strong drink. But its strong power was on him; and though he often promised, and often tried, he did not escape.

"Time passed on, until I was eight years old, and those eight years had brought such sorrow and suffering as I hope I may never experience again. At length, one cold morning, my father was not at home. He had not been there through the night. Mother sent me to the tavern to see if I could find him. I had gone half the way when I saw something in the snow by the side of the road. I stopped, and a shudder went through me, for it looked like a human form. I went to it, turned the head over, brushed the snow from the face—it was my father, and he was stiff and cold! I laid my hand upon his pale brow, and it was like solid marble. He was dead!

"I went on to the tavern and told the people what I had found, and the landlord sent two of his men to carry the frozen body of my father home. O shipmates! I cannot tell you how my mother wept and groaned. The two men went away, and left the body still on the floor, and then my mother wished me to come and kneel by her side. I did so. 'My child,' she said to me, the big tears rolling down her dear cheeks, 'you know what has caused all this. This man was once as noble and happy and true as any man can be; but oh! see how he has been stricken down! Promise me, my child, oh, promise here, before God and your dead father, and your broken-hearted mother, that you will never, never touch a single drop of the fatal poison that has wrought for us all this misery.'

"O shipmates, I did promise, then and there, all my mother asked, and to this moment that promise has never been broken. My father was buried, and some good, kind neighbors helped us through the winter. When spring came I could work and earn something for my mother. At last I found a chance to ship, and did so; and every time I go home I have some money for her. Not for the wealth of the world would I break that pledge I gave my mother and my God on that dark, cold morning. Perhaps you have no mothers; and if you have, they may not look to you for support; but I know you too well to believe that any of you would bring down a loving mother's grey hairs in sorrow to her grave. That is all. Let me go, now, for I do not believe you will ever again urge me to drink wine with you."

His shipmates, deeply affected by their comrade's stirring recital of the evils resulting from indulgence in strong drink, resolved to abstain in the future from the intoxicating cup, and, persevering in their good resolution, became respectable and useful men.—*Selected.*

Sanctified in a University

*Commissioner Samuel Brengle
Salvation Army*

I WAS a student in a university. Eight of us began a prayer meeting. I was not satisfied, and I do not know that any one of the eight was. But God began to draw us after Him. How our hearts were searched!

Another student and I decided that we would have an extra prayer meeting between ourselves, and confess our faults to each other. We went into all the details of our lives, into little tricks, ways, and habits. We talked over these things and confessed them. How my soul began to be searched! The very light of the judgment day turned upon my soul. I saw the old man of sin in me revealed.

I saw the old carnal mind in all its impurity and antagonism to God. I had thought before that I was a pretty good sort of a fellow. I had been a Christian for years, active in Christian work, and I had endeavored so to live that I could tell my mother what kind of a life I had lived, and when I married could tell my wife. But now I was conscious of self and sin within. I humbled myself with all my heart, and I sought with all my heart.

I had first been praying with a band of eight, then with just one young man. Now I sat alone with God. At last I came to the place where I said, "Oh Lord, I do not know any more what I want except Thy will for me, Thy purpose for me, Thy sanc-

Sunday School Worker

(Continued from page seven)

guidance to know the proper approach which will lead the scholar to Christ.

In conclusion let us remember that we may be a blot or blessing but we cannot be a blank. "We are a part of all we hear, of all we see and of all we come in contact with." (Prov. 4:18.) "But the path of the just is as the shining light, that shineth more and more unto the perfect day." The example of many a Sunday School worker is no doubt the chief element in shaping many destinies. Only God is able to know the bounds of our influence, but His reflected glory in our lives will lead others to seek and find Him as their own personal Savior.—*Gospel Banner.*

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight and that is to be done heartily; neither is to be done by halves or shifts but with a will, and what is not worth this effort is not to be done at all.—*John Ruskin.*

tifying grace, whatever it is. I do not understand it, but I want it brought out in me. Take me, work out Thy blessed will in me."

One glad, sweet morning God wrought mightily in my soul. All alone in my room God revealed His Son in me. I was just as sure He had cleansed and filled me that moment as I am that I am here now. I could not deny it any more than the man who was born blind could deny that Jesus had touched his eyes. I knew that, whereas I had been blind, I could see; whereas I had been impure, I was made clean.

You may pray with others, you may confess to others, but there will come a time when you will have to get alone with God, lost to everybody but God—though many be about you—as though there was no one but you and God in the universe. And the moment God reveals His dear Son to you and in you, you know the blessed work is done. Oh, you with a hungry, yearning heart: "Faithful is he that calleth you, who also will do it," if you seek Him with all your heart.—*Caravan News.*

The only assurance of our safety as a nation is to lay our foundations as our fathers did, in morality and religion.—*A. Lincoln.*

Sing On

F. B. Meyer

Would you be a singer—not on Sundays only, but always; not with your voice, but in your heart; not only when the sunshine pours into the open casement through the swaying boughs of honeysuckle, but when the shutters tell of the bereavement and removal—then remember these rules:

1. God must put a new song into your mouth; 2. You must be fully consecrated to Him; for the song of the Lord begins only when the burnt offering is complete; 3. You must not go into a strange land, for it is impossible to sing the Lord's song there.

Sing on, dear heart, sing on. There is nothing that scares off the devil so quickly as a hymn. Luther said, "Let us sing a hymn and spite the devil." There is nothing that so well beguiles the pilgrim's step, and quickens his pace, when the miles are growing long and weary. There is nothing that brings so much of Heaven into the heart.

Singing makes every movement rhythmic, every service praise, every act thanksgiving. Sing when times are dark, you will make them bright; sing when the house of life is lonely, it will become peopled with unseen choristers; go down into the valley of shadow with a song, and you will find yourself singing the new song of Moses and the Lamb when you awake on the other side.

Don't change your contribution box to a trumpet.

Abhor that which is evil, cleave to that which is good.

Why a Deputation

(Continued from page five)

and help from the delegation recently returned from the foreign field. Independent works will sometimes say, "yes, but your workers are under the Foreign Mission Board and we are on the Faith Line." And they attempt to make you feel that you should give to them and that you almost sin, if you do not. But they do not remind you of the fact that the mission treasury of a Foreign Mission Board does not coin money, and that, if you give to independent workers of whom you know little or nothing and thus withhold from your Foreign Mission Board, your tried and honest workers will be in need and generally too modest—and too honestly on the faith line—to even hint for help. May God help us not to neglect our own mission treasury.

—Grantham, Pa.

Jesus, My All

Edna Harmon

*I cannot find the words to tell
What Jesus is to me;
But if precious souls would only
Come to Him and taste and see.*

*They would find His grace sufficient,
They would find His rest so sweet,
They would be content forever
Just to worship at His feet
They would know His kind protection
'Round them midst their daily care;
They would find a wondrous blessing
Taking things to God in prayer.
They would have the satisfaction
That the yielded soul can know,
With all sin beneath the fountain
Of dark Calvary's crimson flow.*

*They would glory in His presence,
They would revel in His Word,
Walking in the light of Heaven
Praise Him for His precious Blood.
For His blood can save the sinner
Breaking Satan's evil power;
Jesus' blood can cleanse, deliver,
Giving victory every hour.
Oh, this blessing rich and precious!
Oh, that all the world might know!
Help me, Lord, to tell the story,
Tell them I have found it so.*

—Upland, Calif.

In The Homeland

(Continued from page ten)

Gilmore was our speaker in the interest of Home Missions. Assisting on the programme was Mrs. C. H. Sider and the Wainfleet Male Quartette.

On May 10, Eld. and Mrs. W. O. Winger, Grantham, Pa., were with us in the interest of Foreign Missions. They gave us some of their experiences and pleaded for more workers. May God bless them as they continue in His service.

The Ontario Bible School Male Chorus, under the direction of Prof. Samuel Herr, gave us a musical programme on May 15.

May 21-22 was the date of our semi-annual Love Feast. Our hearts were blessed as we again participated in the Communion service. Also two boys, Eldon Fretz and Arnold Steckley, were received into church fellowship.

On May 25, we had the privilege of listening to Rev. Michael Billester of California. He gave us some of his experiences and told us that many Russians in the D. P. camps are being converted through God's Word.

On June 1, Captain Ivany of the Salvation Army Corps, Aurora, Ontario, spoke at our mid-week service.

Miriam B. Steckley

Boyle, Ontario

Bro. Romie Sider was with us and brought a message on Sunday evening, May 1.

We have been enjoying the presence of God in our midst and our attendance has been quite good. We enjoy the beautiful spring sunshine naturally and also the sunshine of God's love in our souls.

Sunday, May 8. Mother's Sunday. Bro. George Traver spoke in the morning worship and Bishop Lafayette Shoalts in the evening on "Unnatural Affection, etc." II Timothy 3.

On Tuesday, May 10, Eld. Marshall Winger arrived by plane at the Buffalo Airport after spending some time in Evangelistic services in California.

May 21-22. Our Spring Love Feast. The Lord gave us good weather. The crowd wasn't large, but we thank God for sending those in from other congregations and for His Divine Presence in our meetings. Bishop Edward Gilmore was with us and we welcomed and appreciated having Eld. and Sr. Walter Winger and Ruth and Eld. and Sr. Earl Brechbill, Meath Park, Sask. with us.

On Sunday morning, Bro. and Sr. Brechbill gave a very interesting "Home Missions" talk, and in the evening Bro. and Sr. Winger gave a "Foreign Missions" talk. May God bless the faithful efforts of these workers in His vineyard.

On Thursday evening, May 26, Bro. and Sr. McNiven and Donnie were home and Bro. McNiven spoke at our regular mid-week prayer meeting.

May 28. Bro. Marshall Winger officiated at the wedding of Bro. Howard Traver and Sr. Eileen Bossert both of the Boyle congregation.

Granville, Pa.

June 3. Eld. and Sr. Hess Brubaker of Oregon, who came east for General Conference, spent a few days with his parents, Eld. and Sr. Allen Brubaker and on Sunday morning had charge of the service. He also gave a very interesting subject on Tuesday evening at prayer meeting. Also with us were Eld. and Sr. Graybill Brubaker. On Wednesday morning they both left for General Conference.

On July 2, the Tent Meetings will start at Ferguson Valley with Eld. Monroe Dourte of Manheim, Pa., as our evangelist. We invite you to come and enjoy and help along. This is a needy valley for salvation and much interest is shown in attendance. Our prayer is that folks may see their need while there is yet time, for Jesus said, "Whosoever will may come, rich and poor alike for yet a little while and I will come."
Ruth Freed

Mt. Pleasant, Pa.

Sunday morning, April 3, the congregation at Mt. Pleasant witnessed a touching scene when the two youngest sons of Bro. and Sr. Paul Redcay were publicly dedicated to the Lord.

A Welcome Home service for Brother Graybill Wolgemuth who spent nearly a year visiting our mission stations in Africa and India was held on Saturday evening, April 9, at Mt. Pleasant.

When Bro. Wolgemuth reviewed various incidents of his visit, among them the privilege he had to attend the 50th anniversary of the African work on which occasion over 1000 natives were in attendance, we could see very readily that much of the seed sown in past years has fallen on good soil and is today reaping a bountiful harvest.

May we continue to pray that the efforts put forth in the salvation of lost souls of Africa and India may continually go forward.

Anna Espenshade

The Donkey And The Commandments

Adapted by C. N. Hershey

THE LONDON costermongers told Lord Shaftesbury that their donkeys which rested one day in seven could travel thirty miles a day with their loads, while those donkeys that worked seven days in a week could only travel fifteen miles in a day. So men lose seventy-five miles travel each week by working their donkey every day, and have a sick, seedy-looking donkey in the bargain; while they gain 3,900 miles of travel in a year, and have a sleek, nice-looking donkey by running him according to the Ten Commandments.

"What has a donkey to do with the Ten Commandments?" You ask. Why, don't you remember it says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor the maid-servant, nor thine ox, nor thine ass,"—there's your donkey,—“nor any of thy cattle, nor thy stranger that is within thy gates”? (Deut. 14)

He who made both man and the donkey knew what was good for them and so put both man and donkey into the Commandments. Infidelity doesn't know enough to run a donkey without killing it; and as for man, in Paris, where there is no Sabbath, it is said that there are more suicides in proportion to the population that in any city in Christendom.

He who gives his mind no rest, ends up in the mad-house or in the grave. He who gives his body no repose, breaks down beneath the strain, and dies. And a man who habitually overworks at last comes down with a typhoid fever, and that fever so we are told runs seven, fourteen, twenty-one, or twenty-eight days, changing every seventh day, as do some other diseases which result from physical exhaustion. Why is this? It is because man is built on that plan. His pulse changes every seventh day. He needs a weekly rest as much as an eight-day clock needs a weekly winding. He who winds such a clock once a month, finds it useless. He who neglects his weekly rest, lays the foundation for physical and mental disaster. Man cannot escape the rule of universal law, nor the eye of the one Lawgiver. This law of sevens is inwrought in our very nature and holds us in health and sickness, from life's earliest origin to its end. Neither Jew nor Christian, sceptic nor heathen, can escape its power. And when worn-out, nature frantically struggles to bring man back to health again, he must come around upon the seventh-day scale; his fever must turn on a seventh day or he dies. Men may scoff at Sabbaths, and mock at Moses; but

neither doctors nor infidels can alter the laws God has written into our natures. Was Moses mistaken when he prescribed a rest day in accordance with universal law? Why has Israel outlived other nations? Why do Jews live a third longer than Gentiles? Why is the annual Jewish death rate in America only half the usual rate of the country at large?

Remember, "Health is Wealth." If we have health we have every thing. Blessed are the pure in mind and body for theirs is the Kingdom of Happiness. This might do for the Eleventh Commandment. The rarest thing in this world is perfect health. God can get along without us but we can't get along without Him. Man cannot live by bread alone, it is written, "man shall not live by bread alone, but by every word of God."—*Mount Joy, Pa.*

Eight Rules on Going to Church

1. Go early to church; not only be punctual, but be in your place before the hour announced for services to begin.
2. Go in a reverent spirit. On the way, remember where you are going. Avoid lightness of manner and conversation on worldly topics.
3. Before you enter, or as you enter the church, breathe a silent prayer of invocation for the presence of the Holy Spirit.
4. As you take your place bow your head reverently in prayer, for yourself and all others who enter the sanctuary.
5. Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you should come into this place.
6. As the minister enters the pulpit, offer an earnest silent prayer in his behalf.
7. In all the services take an active part as a worshiper.
8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you meet, remembering that Christian fellowship is a part of Christian worship.

—*Bishop Vincent.*

RELIEF NOTES

Uruguay Land Purchase Confirmed

The purchase of 1199 hectares (about 2870 acres) of land in the northwestern part of Uruguay upon which the Mennonite immigrants may settle was endorsed by the MCC Executive Committee on June 7. The tract of land, known as El Ombu, lies 280 kilometers northwest of Montevideo and is nearly equidistant from the cities Mercedes, Paysandu and Durazno. On the land are numerous buildings of burned brick construction, livestock shelters, implement sheds, an orange grove, a well, good fences, and other improvements.

Immediate steps are being taken to move the people from the temporary camps in which they have been located since they arrived in Uruguay aboard the "Volendam" last October. This land tract will provide not only the necessary housing for the people, but it is hoped that there can be developed here a center for the church and school life of the settlement.

A recent cablegram expressed the appreciation of the people for the new land: MENNONITE LEADERS DEEPLY GRATEFUL GOD AND MCC SEND WARMEST GREETINGS MCC EXECUTIVE COMMITTEE AND CHURCHES.

1949 Goodwill Christmas Bundles

Leaflets have recently been sent to each congregation in the United States and Canada calling attention to the need for Christmas Bundles again this year. Our workers testify that these bundles are one of the most useful items in the relief program. Children's groups, Sunday School classes, and others are therefore encouraged to prepare bundles and send them in by the final date, which is August 13. Detailed instructions found on the special leaflet should be carefully noted. Additional copies of this may be secured from Children's Project, MCC, Akron, Pennsylvania.

Convicted on Counselling Charge

Publicity has been given to the conviction of Larry Gara, an instructor at Bluffton College, Ohio, for giving encouragement to a young man to follow his conscience in the matter of the non-registrant position under the present draft law. The legal clause upon which the case is based is found in Section 12 (a) of the Selective Service Act, which specifies penalties for "any person . . . who knowingly counsels, aids or abets another to refuse or evade registration" under the act.

This case is being appealed to a higher court in the hope that the decision will be reversed. The MCC Peace Section is keeping in touch with the developments in this case.

Don't Worry

There is a lot of difference between thinking and worrying. Every business man must spend much time thinking—but he has no time for worrying.

Thinking develops ideas. It plans big things. It builds. Thinking is constructive. It makes men strong. But as soon as thinking becomes disorganized, worry begins.

—*Gospel Banner.*

Chambersburg, Pa.
R. H. 3
Carl Myers