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J.N. Hostetter

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# EVANGELICAL VISITOR

Volume LXII

Nappanee, Indiana, September 5, 1949

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“How much better is it

to get wisdom than gold!

and to get

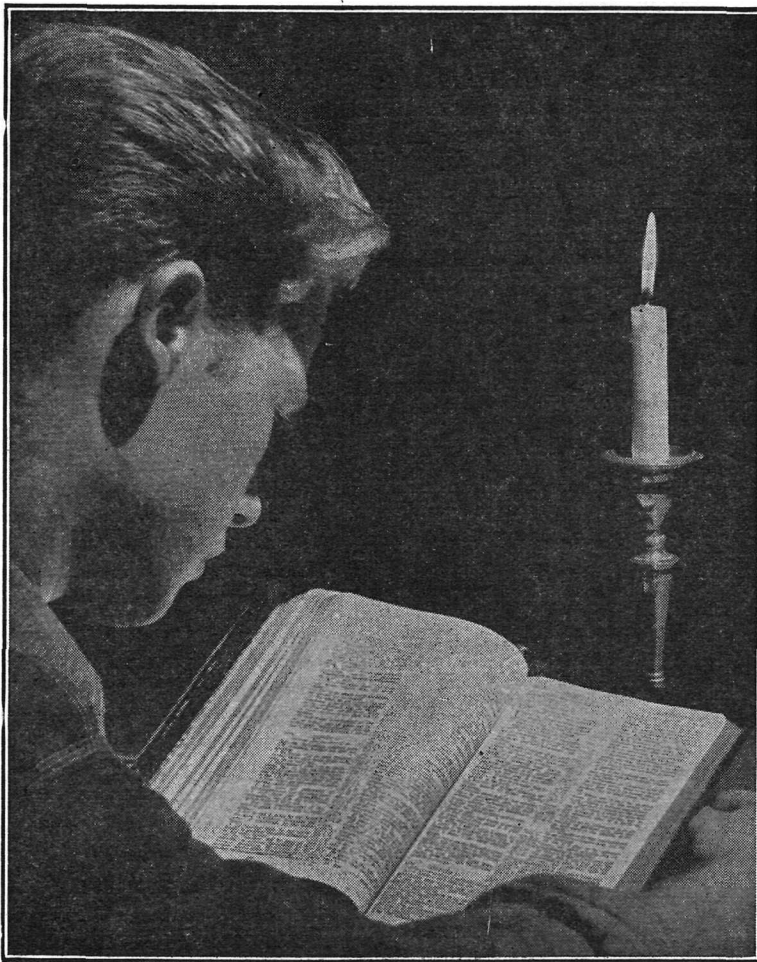
understanding

rather to

be chosen

than silver!”

Prov. 16:16.



# An Effective Midweek Prayer Service

Noah L. Hershey

THERE IS always the danger of having that which is spiritual, good, and vital degenerate to that which is carnal, dead, and useless. Our midweek prayer service is no exception. Midweek prayer services have added much to the spiritual life and growth of various groups of believers in days gone by and likewise can prove just as effective today, if we are willing to meet the requirements.

One of the outstanding examples of a blessed prayer meeting in the New Testament is found in Acts 12. King Herod had had Peter seized, thrown into prison, and securely bound and guarded. Meanwhile "prayer was made without ceasing of the church unto God for him" (Acts 12:5). God heard the petitions of His people and consequently Peter was miraculously delivered by the angel of the Lord. Undoubtedly, great was the rejoicing of the believers when Peter came to the house of Mary, the mother of John Mark, where the believers were praying.

It has been the privilege of the writer to be present at midweek prayer services where the warm, vital presence of the Spirit was felt. Likewise, I have been present at services where the service seemed to be cold and spiritually lifeless.

As Christian workers in God's vineyard, we do well to consider the factors that at least have a tendency to contribute towards a spiritual, worth-while, uplifting prayer service. May I suggest, however, that there is not a set of hard and fast rules that will guarantee the presence and work of the Holy Spirit in our prayer service. Remember, it is the presence and power of the Holy Spirit that produces the kind of prayer meeting that is a blessing to our souls.

First, there needs to be a conviction of a definite need for a prayer service. Certainly if there is no heartfelt need, there is little value in planning and conducting such a service. Christians of the early church obviously felt the need of meeting together for prayer and exhortation. These prayer meetings, sometimes held in secret, were often held at the risk of their lives. It occurs to me that prayer and exhortation often are closely associated. Our prayer services could well be a time for exhortation as well as prayer. The writer to the Hebrews declares that we should not forsake the assembling of ourselves together as the manner of some is, but exhort one another, and so much the more, as we see the day approaching. A vital, Spirit-empowered prayer service could well be one

## Texts of Famous Men

The text from which John Bunyan preached to the multitudes—John 6:37.

The text that saved William Cowper from suicide—Romans 3:24-25.

The text that made Martin Luther the hero of the Reformation—Romans 1:17.

The text that comforted the troubled soul of John Wesley—Mark 12:34.

The text that made David Livingstone a missionary—Matthew 28:19-20.

The text to which John Knox anchored his soul—John 17:3.

The text that gave William Carey a world vision—Isaiah 54:2.

The text that made William Penn a conqueror—I John 5:4.

The text on which Michael Faraday staked everything—II Timothy 1:12.

—Free Methodist.

of the antidotes for apostasy and deadness that has crept into Christendom today.

Second, after there is a sense of the need for a midweek service, we might think of where the service should be held. Perhaps this phase of our discussion is of secondary importance. We do well to remember that where two or three are gathered together in His name, there He is in the midst of them. Matthew 18:20. Profitable prayer meetings have been held in strange places and under peculiar circumstances, but He has been present to bless. Usually, when we think of our midweek prayer services, we consider the meeting-house, the home of one of the believers, or the home of an unsaved neighbor as being a suitable place in which to worship, pray, and exhort. Regardless of where we meet, we must be gathered together in His name if we would be conscious of His presence.

Next, we might think of the procedure of the service. Again there is no stipulated procedure. The reading and memorizing of the Word, worship by song, meditation, and prayer all go together to make the service profitable. If there are children or young people present, they should have opportunity to share in the service in whatever way might be suitable. If there is any unsaved soul present at our prayer service, certainly here is an opportunity to extend the invitation to anyone who would be saved.

In conclusion, may I suggest that our midweek prayer services may be a thermometer indicating our spiritual health and life as a group of believers. May our midweek prayer service be a definite asset in our spiritual warfare against the forces of evil around us on every hand. Let us pray without ceasing until we see Him face to face.—*Missionary Messenger*.

## Evangelical Visitor

Nappanee, Indiana

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(U. S. A., Canada and Foreign Countries)

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

To whom all contributions should be sent

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

RAY M. ZERCHER, Compiling Editor  
Nappanee, Indiana

To whom all subscriptions should be sent

Contributors: Edward Gilmore, Lowbanks, Ont.; Luke Keefer, Millersburg, Pa.; Samuel Lady, Dallas Center, Iowa; C. Ray Heisey, Upland, Calif.; Ohmer U. Herr, Clayton, Ohio; and Avery Musser, Shippensburg, Pa.

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

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# Editorial

## Camp Meetings

ONE OF the potent influences in soul-stirring evangelism of the last fifty years, has been the services held in a grove—thought of as the out-of-doors, commonly called the camp-meeting. Maybe a tent was erected—or in course of time a tabernacle built, but the emphasis surrounds the thought of simplicity, amid the very heart of nature itself, and a going away from the burden and heat of the day. It is probably the nearest to the Feast of Tabernacles as any activity of the Christian Church in comparison with Old Testament worship. Camp-meeting values may be thought of in part as follows:

### Rest and Relaxation

Upon one occasion Jesus said, "Come ye, yourselves apart and rest awhile." What they did we are not told. Rest may be thought of as lying on one's cot and with face upturned, relax from the stress and strain of life. To relax at times, however, is not as simple as lying down. To live in the grist mill of life, amid the pressure of things that are legitimate, for fifty-two weeks out of the year will have a strong tendency to make one a materialist. Things have a way of taking hold of us rather strongly. We can best relax if we shift our thinking to another channel. Here camp-meeting fills a unique combination. With my heart hungry, my mind open, my spirit tender, I join the fellowship of a camp-meeting and soon the things of time and sense grow strangely dim and I find a sense of rest and relaxation in the realities of another world.

### Bible Study

A common weakness of Christian people is the lack of devotion that takes time to think deeply on God's word. The Psalmist says, "While I was musing the fire burned." To hear God's word and then turn it over as a sweet morsel, deeply enriches the soul and creates a keener appetite for spiritual food. Sound Bible teaching develops proper convictions that if obediently followed, transforms the life and changes from glory to glory the saintly atmosphere of Christian living.

### Bathing the Soul

If a camp-meeting is under the blessing of God as it should be, at some time or other a gracious outpouring of God's Holy Spirit will find the saints of God bathing themselves in tears. It may be manifested during praise service, altar service, preaching of the Word, in fact, it should be expected from any part of a Holy Ghost directed camp. Laity and Ministry leave such an occasion with a renewed zeal to do God's will and go forth and do God's work.

### Evangelism

Frequently those who do not attend church services will wend their way into a grove and attend a tabernacle or tent meeting. While there the Holy Ghost has an excellent opportunity to bring conviction to their hearts. Numerous folks have dated their surrender to all the will of God at some altar of prayer in a Holiness camp-meeting.

Camp meetings have a place and money spent in carrying them forward is justified as long as the Holy Spirit is honored and the Word of God is rightly taught.—*J.N.H.*

## The House of The Lord

PSALM 84:10

*You may sing of the beauties of mountain  
and dale,  
Of the silvery streamlets and flowers of  
the vale;  
But the place most delightful this earth  
can afford,  
Is the place of devotion, the house of the  
Lord.*

*You may boast of the sweetness of day's  
early dawn,  
Of the sky's softening graces when day is  
just gone;  
But there's no other season or time can  
compare  
With the hour of devotion, the season of  
prayer.*

*You may value the friendships of youth  
and of age,  
And select for your comrades the noble  
and sage;  
But the friends that most cheer me on life's  
rugged road  
Are the friends of my Master, the chil-  
dren of God.*

*You may talk of your prospects of fame,  
or of wealth,  
And the hopes that oft flatter the favor-  
ites of health,  
But the hope of bright glory, of heavenly  
bliss—  
Take away every other, and give me but  
this.*

*Ever hail, blessed temple, abode of my  
Lord!  
I will turn to thee often, to hear from  
his word;  
I will walk to thine altar with those that I  
love,  
And rejoice in the prospects revealed  
from above.*

—Selected by Omar G. Worman.

## Tragic Retreat

SHORTLY after the turn of the century the idea of cooperation between public schools and churches in what was later called 'released time' for Bible instruction, was started. Its progress was rather slow in the beginning. By 1925, according to one estimate, two hundred communities had such programs, in 1935 about five hundred, while as of 1947 the number had reached nearly two thousand. This indicated a trend in the right direction.

Then came the notorious Vashti McCollum case, which was spear-headed by atheism. It claimed the program violated the first and fourteenth amendment as it was being carried on. With no accurate figures available as a whole, spot checks do indicate a considerable drop in the number of schools.

One cannot help but remember that opposition in the early church was met with an unhesitating attitude to go forward and continue to preach, teach and pray. The soft variety of Christianity we have developed these days, seems to recede readily before satanic opposition. Where is the Lord God of Elijah? He abides the same but we need to pray for the spirit of Elisha.—*J. N. H.*

## Whither Go We

THE Honorable Herbert Hoover spoke recently on the campus of Stanford University, where he was a member of the first graduating class.

In his speech he noted that as of today one person out of seven draws money from the government. This compares with one in forty as of twenty years ago. This trend toward collectivism shows clearly the direction in which the United States is going. The basic human impulse to produce, which made our country great, is today drugged out of many minds by 'misty mirages' of a welfare state that promises security from the 'cradle to the grave.'

Ex-president Hoover further stated that the average wage-earner now turns over one week's earning in four to the tax collector. Certainly one could question how much charity is available on such a basis. National economics is not the chief concern of the Church. History does prove, however, that real Christianity provides and promotes a good sound form of economics. Hard work, the opposite of the idea "something for nothing," has been the practice of Christians, and it has resulted in the betterment of their communities.

The philosophy that "I owe the world a life rather than the world owes me a living" is a great truth of the Jesus way of life. Christians can do a lot toward preserving freedom, if thrift, work and kindness are expressed in community relationships.—*J. N. H.*

# The Bible

*Its Place and Use in Daily Life*

*A. Campbell Dovey*

NEVER CEASE TO marvel at the wisdom of God in giving to us a Book which everyone can read, or have read to them, or expounded to them. It was not, of course, originally so. When God made man He made him a royal creature with all his faculties highly developed. The law was added years later when man, through the fall, had become so sinful and debased that his faculties were dulled and his conscience seared and inoperative. The law, we are told, was added because of transgression—that is, it was given to make clear, what every man's conscience should make clear, namely sin. Man originally needed no book to keep him on the right path, and in heaven, I take it, the Book will not be necessary. But as it is God has given us a Book. Now it is not my purpose to go into the question of how we got our Bible, or into the question of how it is composed. I think that no matter how we interpret the Bible, we are all at one as to the great understanding fact, that the Bible is God's Book and it is the practical use of it that I wish to consider.

## *I. From the Bible We Formulate Our Doctrine*

First, then, we affirm that from the Bible we formulate our doctrine. I think that that is absolutely imperative. Any doctrine that does not agree with the fundamental teaching of the Scriptures can only be termed false doctrine. I think that this is very imperative. We must know what we believe and the Bible gives to us a consistent body of doctrine. They who know the Bible best will affirm what I say. What am I to believe about God—about man?—about sin?—about salvation?—about destiny and the future life? What am I to believe about all these things? The Bible will give the answer. Now whole libraries have been written about these things and we cannot know what is true and what is false if we ourselves do not know what the Bible teaches upon these things. Take, for example, the doctrine of the Godhead. The Christian Godhead is a Trinity consisting of Father, Son and Holy Spirit, one God, the same in substance, equal in power and glory. But where did this doctrine come from? It came from the Bible. From the Bible we see that the Godhead is social, that in it there is a plurality of persons and yet mysterious as it may be, there are not three Gods but one. We arrive at this doctrine through the progressive revelation of the Bible. From the Old Testament we could not formulate the clear-cut doctrine of the Trinity, although even in the Old Testament there is ample ground for believing that God is not isolated and alone. "And God said, Let us make man in our own image, after our likeness . . ." The

Angel of the Lord is seen to be more than an Angel and the Spirit of God is very active in the Old Testament. It is, however, only as we come to the New Testament that we see the glory of the Son and the full personality of the Spirit. No one who really knows his Bible and loves his Saviour will have any difficulty in accepting the Bible revelation of the Godhead.



Now if we read in a book that Jesus is no more than a perfect man and that His perfection takes of the Divine nature, then we know that that is not a sound book: for the Bible clearly teaches that the Lord Jesus Christ is God. He showed all the characteristics of deity in omniscience, omnipresence and omnipotency. He could say, "Before Abraham was I am." He saw Nathanael under the fig tree. He wrought works that none other man wrought. He could read men's thoughts and hearts. He claimed to be God and equal with God, for He said to Philip, "He that hath seen me hath seen the Father." He accepted of worship and He forgave sins. He could foretell the future and He made full use of His authority to change laws, ordinances and customs. He spake as none other man spake. But if we do not know the Bible we can never formulate our creed. If you do not know what you believe how can you know whom you believe? The Bible is

given that you might know what you believe. But doctrine is theology and theology is heavy going. It takes concentration, and thought, and energy, and time. You are not going to grasp all that the Bible teaches on these things in a week or so. Bible study is life-long, and the man who knows his Book is a happy man because he knows what he believes concerning the great verities of the Faith. The trouble is that without having a real knowledge of the Book we are all too ready to believe what man has to say about these great verities; and hiding behind great names we may well be led into serious error. This is particularly so where the great doctrine of the Atonement is concerned. The Bible makes it perfectly clear from beginning to end—from Genesis to Revelation, that expiatory sacrifice is necessary for the forgiveness of sins. The thin red line of sacrifice runs right through the Bible. When John the Baptist pointed out our Saviour to his vast audience, he pointed Him out as "The Lamb of God." He thereby pointed out the Saviour as God's expiatory sacrifice for our sins.

The Levitical sacrifices, the Temple worship, the message of John, the Epistle to the Hebrews, the song of the Redeemed in Heaven all tell the same story—that remission of sins is by expiatory sacrifice. Sins are washed away by blood and "without the shedding of blood there is no remission." This, of course, has long since been challenged by able and honoured and admired theologians, but whatever they may teach, it is not the teaching of the Scriptures. What we want to know is what does the Bible teach about the remission of sins? No matter what the teaching is, or who the teaching is by, if it is not in keeping with the teaching of the Scriptures it is false doctrine and must be rejected. So much, then for the Bible as a source of doctrine.

## *II. The Bible as a Source for Ethics*

But the Bible is not only our rule of faith, it is also our rule of conduct. It gives us God's ruling for the moulding of our characters. If in this evil, immoral age in which we live we had a good knowledge of the Bible, there would not be the rampant sin there is today, and which invades the Church of God. There is a pathetic lack of discipline in the Church of Jesus Christ at this time. It is very largely due to the familiarity we all have with sin, which stares us in the face in the streets, and in our daily papers, and in the books that are read. Our fathers were regarded as being too rigid, but it was the rigidity of the Bible. It is customary to admire the Puritan and to decry Puritanism. But it was the Puritanism that made the Puritan.

The Bible is given to enable us to know what the will of God is as to our conduct and as to our character. The whole of our

(Continued on page fifteen)

# Interesting Our Young People

Edwin P. Johnson

*There is something radically wrong with the existing standard which fails to reach two out of three boys and girls of America.*

INTERESTING our young people is one of the most vital problems of the Church today; for we will never win them until we first get their interest. We are driven to our knees as we note our churches only half-filled, while dance halls, taverns, theatres and other places of sinful amusement are filled to capacity. No doubt, Dr. Benson, the noted Sunday school author, is correct in saying, "There is something radically wrong with the existing standard which fails to reach two out of three boys and girls of America."

Poor equipment, crowded conditions, congested atmosphere, poor singing, teachers and leaders who are poorly prepared, the same old cut, dried and dead routine, certainly does not tend to attract and interest young people. A cold, dirty, unpainted, poorly-lighted, drab-looking church will never interest them.

Some members arrive late to Sunday school, to church, to prayer meeting and business meeting, and then only when there is no other place to go. Others entice their young people with a table of fried chicken; but drive them from the church by roasting the preacher or finding fault and criticizing the Sunday-school superintendent, teachers, song leaders, class leader and even down to the janitor. We wonder what is the matter with the young people, but we will never interest them while condemning everyone in the church.

If we are to interest the young people in this modern atomic age, we must have some fire, some life, and must prove to them that Christ has given us something that far exceeds all that the world has to offer. Many youth today are vainly seeking lasting happiness in momentary pleasures, surely they can be attracted by Eternal Joys.

Now the problem is, what can we do to get them coming and to keep them interested. There are several things we can do.

Let them know we are for them and not against them. We can accomplish this by inviting, calling, and visiting them and taking time to listen to their problems as well as their hobbies, likes, and dislikes. They will never become interested in our work until we show interest in theirs. Commend them when they have accomplished something worth-while. Encourage them and let them know they are appreciated.

A clean, neat, attractive, comfortable room for them to meet in is a great help, but if you do not yet have one, let them share this problem by co-operating to make such possible.

Organize a young people's choir. Young people like to sing, and you will be surprised at the raw material that is going to waste.

A Bible study or a prayer meeting for them where you can tell them the life stories of great missionaries and men of God, will give them a vision of a close walk with God.

Give them the plain, unadulterated Word of God from a heart of love, and they will

## To A Star

Jane Eyer

*Messenger of heaven,  
Thy radiance diffuse;  
And shine on me, till even  
My heavy soul shall lose  
Its cares, and in the calm of higher thoughts  
repose.*

*Bold ethereal lantern,  
What makes thee so bright,  
Like an ever watching silvern  
Guardian of the night,  
Spilling o'er the earth like afterglow of  
twilight?*

*O star, I think I've found it—  
The secret of thy glow.  
By thee, God's loving spirit,  
His faithful love doth show  
To all mankind, His great creation, here  
below.*

*Little star, keep shining  
Throughout future years  
As a constant, never failing  
Symbol of God's care.  
O be to us a continual antidote for fear!*

come back for more as they recognize and feel the Spirit of God moving upon their hearts. It is only fair as we present the gospel to tell them how God miraculously watched and cared for His own as they walked with Him by faith. Such men as appear in the Eleventh Chapter of Hebrews are splendid examples of those who faced ridicule, mocking, stoning, persecution, and even death for the cause of Christ.

Many of our young people come from homes where they receive very little, if any, love. Some come from broken homes and their hearts are longing for someone to love them. Love works when all else fails.

Then too, get them acquainted with your Young People's Society and your district rallies. Don't just invite them but make arrangements for their transportation. The few dollars spent on them is wisely in-

vested. I like the statement of Horace Mann, the educator. When asked how much it would be worth to erect a chapel where young people could be taught the Word of God, he replied, "A million dollars, if it saves one soul."

Encourage their interest in and their attendance at youth camp and the other activities which are promoted for their spiritual growth.

Persistence is necessary in working with the young people. George Muller prayed 62 years for the salvation of two men. Twenty-two thousand petitions before the answer came.

All these suggestions will only help to interest our young people. If we are to be used of God in reaching the 70% or 37 million youth of America who are without any religious training, we must tarry before the Lord in prayer until we are saturated with the Holy Spirit. Then, and then only, can we truly lift up the Lord Jesus Christ who said, "And I, if I be lifted up will draw all men unto me." Jesus also said, "I am the way, the truth, and the life, no man cometh to the Father but by me." Let us remember that we are the only Bible many of our young people read. May the Lord Jesus Christ who bought us with His own precious blood, help us to live such spirit-filled lives before our youth that they will become interested to the extent that they, too, will be saved.

—The Wesleyan Methodist.

## One String

Ole Bornemann Bull, the famous musician, was once advertised to give a concert in one of the great music halls of London. While he was yet in the wings of the stage, a friend came to him and said: "Mr. Bull, your critics have been at work, and many of them are here. We fear that they have prejudiced many against you."

When the curtains parted and Mr. Bull came slowly to the front of the stage, he did not bow nor speak. His eyes searched the faces on his left intently; and then, holding his violin out toward them, he snapped with one finger a string of the prized and costly instrument. Then turning toward the right he snapped another string. Then gazing down the center and on to the galleries, he snapped still another string.

The situation was tense, the people were excited. Then the great genius began the concert on one string! When he had finished his first piece tremendous applause broke forth. Only one string! One weak instrument of expression! And yet with the touch of a master, what a wealth of beauty lay slumbering there.

Perhaps what you have to offer God seems as small as that one string. But let Him have it. He can bring exquisite music from your surrender.

## By The Way

Rev. C. I. Scott

*This interesting discussion by a Presiding Elder of the United Missionary Church illustrates the task of leadership in a general way.*

ACCORDING to the economy and polity of our church we have among other officials in connection with our work, one known as the Presiding Elder, whose place and position and office and duties are outlined by the discipline. This office has been held by a variety of men who bring to it their varied gifts and talents and whose personalities and peculiarities and whose outstanding traits, no doubt, help to give color and idea to the office in the minds of many, so that in all probability the office of presiding elder in the estimation of some has taken shape, not so much from study of the discipline as from the characteristics and manner of some whom they have known occupying the office.

Again, similarity of sound in words has no doubt given rise to suggestions, and some ears are not very well tuned to distinguish word sounds, and sometimes amusing and quite interesting things have been said, either by slip of tongue, or failure of the ear to catch the proper sound or purposely in a play upon words.

We have long been known in a jocular way as the "Sliding Elder." Whether this is suggested by a similarity of sound or is a trait discovered about us we are not quite sure—maybe there is a lack of stability about us, a something slippery, a disposition to slide and slip and dodge responsibility, however, it is almost too suggestive to be amusing.

Then there is another title that has many times come our way, and which is certainly more to be desired, that of "Providing Elder." This sounds pretty good and more than once have we sincerely wished that we could live up to this name. When we have seen distress and need on every hand, both within and without the church, needs of every kind, spiritual and temporal, and found ourselves with heart aching in sympathy, and yet with empty hands in the presence of such need, our only recourse was to commend and commit them to Jehovah Jireh, the great provider for all human woes and ills.

Recently while visiting around with a good brother who was kind enough to provide me with conveyance and take me around among folks that were strangers to me I was introduced by this good man as our "Deciding Elder." This was a new one, the first it had happened, and we didn't know whether to take it as a compliment or to consider it given in a cynical

sort of a way, or whether we were having new responsibilities thrust upon us, but we know he did it innocently and we accepted it and made the best of it. But to think of it, here we were exalted and promoted and raised to the bench, to the office of judge and jurist without one single effort of our own, an office for which some have labored and toiled and worked for years. We certainly trust and pray that if we must fill such an office, we may be just and impartial and that we shall be given that wisdom that cometh from above, pure and peaceable, easy to be entreated, without partiality and without hypocrisy and that we may render decisions that are right in the sight of God.

But here comes another one, one that becomes more intimate and familiar, one evidently growing out of brotherly fellowship and companionship that has begotten confidence in some burdened heart longing to unload and tell its story and heart problems to some fellowman that can enter into sympathy and extend a helping hand and give a cheering word, for it is one of the traits of human nature that we long to tell to human ears as well as to the Divine One the deep story of our heart, and it is often these things kept and hidden away in the heart from the eye and ear of all men that wear and gnaw and distract and drive to despair. This is the secret of the confessional, and men are relieved and helped and are better for telling it to someone, and to some of these we have become the "Confiding Elder." Of such a title we trust that we are worthy, and perhaps deep in our own heart some of the secrets of others are buried, things that have happened in the days of their weakness, and in times when assailed by the enemy, things that have left a stain and a sting, that have brought remorse and regret, that have left dark memories that are healed and blotted out only by the blood of Jesus, secrets that we are not at liberty to tell others and that will likely go with us to our last resting place.

To some others I guess we have become the "Abiding Elder" and maybe we have earned this euphonious and suggestive title, but we trust that we may so live and walk with Him that into whatsoever home we enter we may be able to say, "Peace abide in this home" and that our invocation and benediction may not be empty sounding words but the exercise of that right and authority conferred upon those whom He has called and sent forth in His name.

Fondly do we hope, humbly do we trust and devoutly do we pray that there will never be occasion for giving us the name and title of "Diving Elder" or "Hiding Elder." Rather do we wish to bring unity

## The Cure of "Hatchet Face"

C. R. Heisey

Some business men met for Bible Study and prayer. The purpose of such meetings is expressed by one, the vice president of a manufacturing plant, in these words: "I have brought you here because of my strong conviction that we should get God into this business. Lets talk about ways and means."

After one such meeting two law partners decided to put some of the precepts learned into practice. They began with "old hatchet face," an efficient but disposition-curdled woman in their office. The next morning the first partner who passed her desk paused for a friendly chat instead of the accustomed grunt. The other brought her a bouquet for her desk. The second day of such treatment, she strode into the office of one partner, sat down and broke into tears. "I simply can't stand it," she said, "what's happened that I should be treated with such kindness?"

In the ensuing conversation she confessed how impossible home conditions had warped her personality, but this show of kindness had given her courage to tackle her troubles again. She began warming up and so did the staff towards her. They formed a group for regular meetings for prayer and discussion of problems. Said one of the employees, "This office has suddenly become a place in which you like to work."

What a difference it would make in the world if every one would get out the "Guide Book of Life" and re-read, "A soft answer turneth away wrath." "Love suffereth long and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth; . . . endureth all things . . ."; and then pray until ". . . the love of God is shed abroad in our hearts by the Holy Ghost."

—Upland, California.

and harmony and be peacemakers and help to heal division and strife, and never do we want to be found hiding when duty calls to unpleasant tasks and to places that are undesirable.

But what a string of letters we can attach to our name. What dignity it might add and what prestige it might give us to hand out our card and be introduced with all these letters "fore and aft" our name, maybe we might get a "chair" somewhere in some institution. And to think of it, some have gone to college, studied hard, burned the midnight oil, sat up late that they might have a letter or two attached to their name, and look what a string we have; yea, verily some have greatness thrust upon them.—*Gospel Banner.*

# Attainment of Inner Righteousness

Helen Dodson

"Refining fire, go through my heart,  
Illuminate my soul;  
Scatter thy life through every part,  
And sanctify the whole."  
—Charles Wesley.

**T**HE GREAT results of the divine redemption work are to be made real in the personal experience of the child of God; and this, according to the plain teaching of the Scripture and the testimony of reliable witnesses, by two distinct spiritual crises, which for the sake of convenient expression, we shall call being justified freely and sanctified wholly."

Even after a person has had the blood of Christ applied to his heart in the experience of justification, there still remains carnality in the heart. This carnality must be taken completely out, for the Holy Spirit cannot dwell in the heart in His fulness until we are fully cleansed. Proof of the fact that carnality is still in the heart after justification has taken place is the expressions used by Paul in his Epistles, such as "sin," "our old man," "the body of sin," and "the carnal mind." These Epistles were written to the believers, so we know that the Apostle was speaking of sin in the life after justification.

To the Apostle Paul, sin is not a plaything and unless some method can be found for its removal, there is no hope for the race. The Pauline Epistles give a sevenfold picture of it.

1. Sin is a dominating tyrant. It is sin which he speaks of and not "sins." In Romans 7:14-20 we have sin personified and regarded as a tyrant, possessing, indwelling, outworking, and driving to despair.

2. It is a hereditary evil. In Romans 6:6 Paul makes reference to "our old man," which is a distinct Pauline expression. It may be called "old" for two reasons; first, from the fact of its age, and secondly; from the fact of its nature. Its origin reaches far back as the race itself. It is a strong and impressive way of representing the depravity which has spread itself through our entire humanity.

3. Sin is a unitary evil. In Romans 6:6 Paul uses the expression "the body of sin" and has reference not to the human body but to the sin principle. The body of sin is the root cause, the source of evil. All evil is from the same central source.

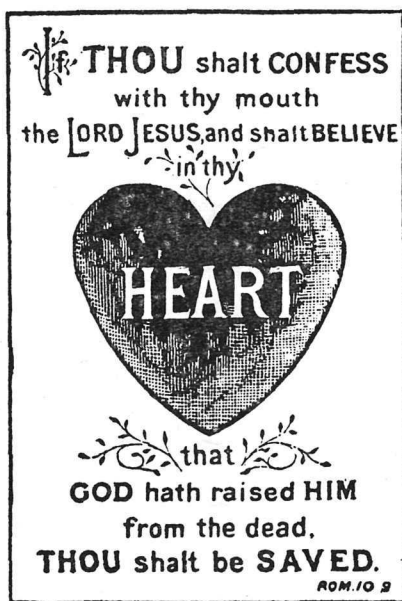
4. Sin is a body of death. "O wretched man that I am, who shall deliver me from the body of this death." Romans 7:24.

5. Sin is a downward drag. "The law of sin and death." Romans 8:2. It is the

downward drag in the nature which is contrary to "the law of the Spirit of life."

6. Sin is an inward enmity. The Apostle Paul states in Romans 8:5-8 that the "carnal mind" is enmity against God. The word "mind" is a propensity, a principle, or a disposition, and "carnal" means fleshly; therefore, the carnal mind is a propensity or disposition, a tendency working within man, having the weakness of human degeneracy and the wickedness of Satanically wrought depravity.

7. Sin is a corruption of moral nature. Paul speaks of the "flesh" in Romans 8:8



and one writer has said that Paul did not mean the body, but the carnal mind taken from the Greek word "sarx."

Now that we know there is still carnality in the heart even after the experience of justification and that it, in some way, must be taken out, what is the remedy or how are we to get rid of it?

Often we hear the question asked, "If a person is saved, but not sanctified, would he go to glory should sudden death overtake him?" To many people this has been a disturbing question. H. L. Smith says, "In soul salvation there is a state of full surrender of soul. Nothing of the soul has been reserved; it is all on the altar. Until the direct action of the Holy Spirit is felt within the spirit of man calling him unto full holiness, his spirit is under the protective law of innocence, and as such it will be safe in case of sudden death. But as soon as the spirit of man begins to feel or know that in spite of his soul's salvation, there is something within which is not

set right, man's spirit has crossed the border line of "better light and knowledge" and it is as accountable for its sin as a child is when it learns within its soul that sinning is wrong." I think Dr. Smith has very clearly explained the question. Some people are slow to grasp the whole truth of sanctification, while others claim this experience very soon after being justified.

The choice is left entirely to man himself. "He that willeth to do His will shall know." It is not only left to the choice of man, but he must actually begin the process of purgation by being willing to be sanctified and cleansed from sin.

When we are sanctified the "old nature" is completely eradicated from our lives and not merely suppressed. Some people have the erroneous idea that by daily praying the old man can be suppressed. It is true that daily prayer is very essential in any Christian's experience, but Oh! what a life, trying to keep the old man in his nest. I'd rather be rid of him completely than to waste time and strength to hold him down, when I could be spending that time in praying for others.

In H. L. Smith's book *Bible Doctrine*, he gives fourteen reasons to prove that the eradication theory is the safest and surest.

1. It settles fully the sin question in terms of its rise or origin.

2. It gives to the Person of the Holy Spirit a holy dwelling place.

3. It keeps the devil and his evil life on the outside of the perfect man even as God did in the case of Job.

4. It provides for an individual settlement of the spirit's sin problem.

5. It gives adequate returns for absolute surrender of spirit.

6. It permits full, free spiritual growth without carnal hinderance.

7. It brings the whole nearer the Edenic state than any other.

8. It encourages the subjection of the human and bringing it into obedience to God's will, which condition is impossible for the carnal.

9. It encourages the human to reckon itself to be no longer related to the sin nature, but as divorced as though it (the human self) were dead.

10. It provides for full counteraction of the forces of sin without permitting them room within.

11. It permits the correction of habits and the betterment of the human without unsettling the divine position in sanctification.

12. It necessitates the protective influence of the "miraculous occurrence" which is unto an actual experience.

(Continued on page fifteen)



# 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**, R. R. 1, Mt. Joy, 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. Ludy, President.

**Jabbok 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. & Sr. D. B. Hall, Eld. & 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. & Sr. Albert Breneman, Eld. & 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. & Sr. David Climenhaga, Sr. Rhoda Lenhert 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.

**Barjora Mission:** P. O. Tirbeniganj, via Murliganj, 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, 333 N. 6th Ave., Upland, Calif.  
Sr. Mary Brenaman, West Milton, Ohio, c.o. H. W. Hoke.  
Elder and Mrs. J. Paul George, Canoe Creek Mission, Telephone—Holidaysburg 51319.  
Sr. Edna E. Lehman, R. R. 3, York, Pa., c.o. O. D. Lehman.

## HOME MISSIONS

### City Missions

**Altoona Mission:** 613 Fourth Ave., Altoona, Pa.; Residence—Box 126 Roaring Spring, Pa.; Graybill and Ethel Brubaker.

**Buffalo Mission:** 25 Hawley St., Buffalo 13, N. Y.; Telephone—GRant 7706; Harry and Katie Buckwalter, Anne Wyld, Viola Miller.

**Chicago Mission:** 6039 Halstead Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl J. Carlson, Pastor; Joseph B. Smith, Assistant Pastor; Avas Carlson, Marietta Smith, Alice Albright, Esther Kanode, Sara Brubaker.

**Dayton Mission:** 601 Taylor St., Dayton, Ohio; Telephone—HEMlock 3164; William and Evelyn Engle, Mary Brandt.

**Detroit (God's Love Mission)** 1524 Third Ave., Detroit, Mich.; Residence—3986 Humboldt Detroit 8, Mich.; Telephone—TYler 5-1470; Harry and Catherine Hock, Mary Sentz, Ruth Heisey, Erma Hoke.

**Harrisburg (Messiah Lighthouse Mission)** 1175 Bailey St., Harrisburg, Pa. Telephone—Harrisburg 26488; Joel and Faitha Carlson, Anna Wolgemuth, Mildred Winger, Elizabeth Kanode.

**Massillon (Christian Fellowship Mission)** 370 First St., S. E., Massillon, Ohio; Telephone—4169; Eli Hostetler, Pastor; Lloyd Hostetler, Assistant Pastor; Lydia Hostetler, Doris Rohrer, Minnie Bicher.

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

**Philadelphia Mission:** 3423 North Second St., Philadelphia 40, Pa.; Telephone—NE 4-6431; William and Anna Rosenberry, Anita Brechbill.

**San Francisco (Life Line Gospel Mission)** 224 Sixth St., San Francisco 3, Calif.; Residence—311 Scott St., San Francisco 17, Calif.; Telephone—UNderhill 1-4820; Eli, Jr. and Leona Hostetler, Evelyn Frysinger, Edith Davidson.

**Stowe Mission:** 527 Glasgow St., Stowe, Pa.; Telephone—Pottstown 1211J; Harold and Alice Wolgemuth.

**Welland Mission:** 36 Elizabeth St., Welland, Ontario, Canada; Telephone—3192; Earl Bosser, Pastor; Pauline Hess, Florence Faus.

### RURAL MISSIONS

**Allisonia, Virginia (Farris Mines)** Paul and Ruth Wolgemuth, Esther Greenawalt, Ida Lue Hane.

**Bloomfield, New Mexico**, c.o. Blanco Trading Post (Navajo Indian Mission) Lynn and Elinor Nicholson, Rosa Eyster.

**Delisle, Saskatchewan, Canada:** Pearl Jones.

**Holidaysburg, Pa.** (Canoe Creek Mission) Telephone Holidaysburg 51319; Paul and Esther George.

**Kentucky—Elam Dohner**, Superintendent.

**Fairview Station, Illa, Ky.:** Elam and Helen Dohner, Esther Ebersole.

**Garlin, Ky.:** Robert and Edna Wengerd, Elizabeth Hess, Nurse; Ruby Clapper.

**Knifley, Ky.:** Irvin and Dorothy Kanode, Mary Heisey, Nurse.

**Meath Park Station (North Star Mission)** Saskatchewan, Canada; Earl D. and Ellen K. Brechbill, Docia Calhoun.

**Tillsonburg (Houghton Mission)** Ontario, Canada; Telephone Glenmeyer 22-14; Myrtle Steckley, Ruth Steckley, Anna Henry.

**Frogmore:** Alonza Vannatter, Pastor.

**Houghton Center:** Basil Long.

## 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 6:30-7:00 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.

"God has made full provision that we may live according to His power, and not by human resolution. Nowhere is it suggested that we live the Christian life by our own determination, or will power. It cannot be done."

## MT. ROCK HOMECOMING AND DEDICATION

There will be a Homecoming and Dedication program at the Mt. Rock Brethren in Christ Church, Franklin County, Pennsylvania, on September 11, 1949. The Sunday School lesson will be taught in the auditorium by Eld. David H. Wenger, Jr., and the morning sermon will be by Bishop Edward Wenger. In the afternoon the dedication sermon will be given by Bishop Henry A. Ginder followed by the dedication by Bishop Charlie Byers. In the evening service Eld. Arthur Musser will bring the main message. During the day there will be special singing, a history of the church, and other items of interest. An invitation to be present is extended to all former members of this congregation.

**ORIGIN OF SISTERS' MISSIONARY PRAYER CIRCLE**

In the July 25 issue of the Evangelical Visitor, there appeared the obituary of our Sr. Susan Engle, wife of Bro. B. F. Engle of Upland, California.

Perhaps it is not known to many that she was the instigator of the Women's Missionary Prayer Circle.

Sr. Engle had a vital interest in missionaries and the work to which God had called them. It was on March 3, 1925, that seven sisters met, at her invitation, in her home for special prayer in behalf of missions. An offering of \$6.55 was also given.

On April 3, 1925, there were two more sisters who met in the home of her sister, Sr. Reuben Hershey, and an organization was effected. Electing a President, Vice-President and Secretary-Treasurer, the organization being called, "The Women's Missionary Prayer Circle of the Brethren in Christ Church."

The Circle here in Upland has continued throughout these twenty-four years, and Sr. Engle had been a faithful member and a regular attendant until physically unable. Though she has passed to her reward, together with all, save one, of those first seven, the work she instigated still goes on, and has now received recognition by our General Conference and we are glad to note the number of other groups who are now meeting similarly in behalf of the great and needy work which includes both Home and Foreign Missions.

The missionaries appreciate this service, and many are the times when special burdens have been lightened and they have realized their arms upheld through the prayers of their co-laborers in the home church.

We pray that every district may realize not only her responsibility, but also her great privilege of sharing in this special ministry.

Emma M. Frey

**HARVEST MEETING**

Free Grace (Millersburg, Pa.) Saturday, September 17, afternoon and evening.

**LOVE FEASTS**

**Ontario**

- Springvale and Waterloo .....Sept. 10-11
- Nottawa and Frogmore .....Sept. 17-18
- Welland and Howick .....Sept. 24-25
- Wainfleet and Clarence Center .....Oct. 1-2
- Cheapside and Bertie .....Oct. 8-9
- Boyle .....Oct. 15-16

**Michigan**

- Carland .....Sept. 17-18
- Leonard .....Sept. 24-25
- Mooretown .....Oct. 22-23
- Merrill .....Oct. 29-30
- Gladwin:
  - Bible Conference .....Nov. 4
  - District Meeting .....Nov. 5
  - Followed with Love Feast Sat. evening and Sun.
  - Detroit .....Nov. 13

**LANCASTER COUNTY MISSIONARY CONFERENCE**

The fourth annual Missionary Conference will be held over the week-end of November 19 and 20 at the Lancaster Brethren in Christ Church, 45 Caroline St., Lancaster, Pa.

**Weddings**

**BYER-FOOTE** — On the 26th of August at the Christian Union Church, Garrett, Indiana, occurred the marriage of Isabelle Foote, daughter of Bro. and Sr. Elmer Foote of Auburn, Indiana, and John Byer, son of Eld. and Sr. J. C. Byer of Tampa, Florida. Officiating ministers were Eld. Alvin C. Burkholder of Upland, California and Eld. Erwin Thomas of Napanee, Indiana.

May the blessing of God attend this union.

**WINGER-MINOR**—On April 16, 1949, Olive Minor, daughter of Bro. and Sr. Calvary Minor of Stevensville, Ontario, and Ross Winger, son of Bro. and Sr. Merle Winger of Stevensville, Ontario, were united in marriage at the home of the officiating minister, Eld. Edward Nigh.

May God's blessing rest upon them through life.

**BROUGHTON-VANNATTER** — On May 28, 1949, Lily Vannatter, daughter of Bro. and Sr. Earl Vannatter of Welland, Ontario, became the bride of Franklin Broughton of Welland, Ontario. The ceremony was performed by Eld. Edward Nigh at the home of the bride's parents in the presence of friends and relatives.

May God's blessing accompany them through life.

**SHOPP-THOMAS** — On Thursday evening, June 30, at 8:00 o'clock, Sr. Mary Alice Thomas, daughter of Mr. and Mrs. David Thomas of Carlisle, Pa., and Clarence Henry Shopp were united in marriage at a candle light ceremony at the home of the officiating minister, Rev. Walter S. Lehman.

May the Lord bless them and guide them through life.

**STARR-GIBBARD**—On August 20, at 8:00 P.M., Miss Mildred Gibbard, daughter of Mr. and Mrs. Thomas Gibbard of Tyre, Michigan, became the bride of Harold Starr, son of Bro. and Sr. Clinton Starr of Snover, Michigan.

The wedding ceremony took place at the parsonage with the pastor, Eld. Melvin E. Stauffer, officiating.

May God's blessing be theirs throughout life.

**KELLER-BRECHBILL**—Sr. Mary Jane Keller, daughter of Bro. and Sr. Harvey N. Keller of Chambersburg, Pa., R. 1, and Bro. Roy Brechbill, son of Bro. E. E. Brechbill and the late Sr. Anna Brechbill of Chambersburg, R. 4, were united in marriage on Saturday afternoon, July 16, at 3:30 o'clock. Bishop Charlie B. Byers performed the ceremony. The scene of the wedding was the Chambersburg church.

May this couple enjoy many rich blessings as they walk the road of life together.

**WORMAN-HOSTETTER**—On June 21, 1949, at 7:30 P.M., Miss Winifred L. Hostetter, daughter of Rev. and Mrs. J. N. Hostetter, Clarence Center, New York, and Mr. Robert K. Worman, son of Bro. and Sr. Omar Worman, Souderton, Pa., were united in the bonds of Holy Matrimony. The bride's grandfather, Bishop C. N. Hostetter, Sr., gave her away. The ceremony was performed by the father of the bride in the Clarence Center church.

May the Lord go with them as they plan for the work to which God has called them.

**MARTIN-STAIRS**—On June 18, 1949, at 4:00 P.M., Miss Jean Stairs, daughter of Sister Grace Stairs, and Emery Martin, son of Bro. and Sr. Emerson Martin, both of Clarence Center, New York, were united in the sacred bonds of Holy Matrimony. The ceremony was performed in the Clarence Center church. The pastor, Eld. J. N. Hostetter officiated. A large group of friends wish them God's blessing in their journey through life.

**TRAVER-BOSSERT** — On May 28, 1949, at 12 o'clock noon, at the home of the bride's parents, there occurred the marriage of Sr. Eileen Bossert, youngest daughter of Bro. and Sr. Fred Bossert, to Bro. Howard Traver, son of the late Bro. Claude Traver and Sr. Traver. Eld. Marshall Winger officiated.

May God's richest blessing accompany them as they travel life's pathway together.

**WIDEMAN-STECKLEY**—On June 30, 1949, at 1:00 P.M., Sr. Naomi Grace Steckley, daughter of Bro. and Sr. Landon Steckley of Gormley, Ontario, became the bride of Bro. Earl Samuel Wideman, son of Bro. and Sr. Isador Wideman of Gormley, Ontario. The marriage took place at the home of the bride's parents with Bishop Alvin L. Winger officiating.

May the blessing of the Lord accompany them as they journey through life.

**Births**

**EBERLY**—Bro. and Sr. Charles Eberly are the parents of a baby girl, Dorothy S., born July 28, at Manheim, Pa.

**ROTZ**—Twin daughters, Roselyn Ann and Evelyn Joan, came to bless the home of Bro. and Sr. Clarence Rotz of Chambersburg, Pa., R. 2, on August 22, 1949.

**WINGER**—On June 4, 1949, there came to bless the home of Bro. and Sr. Freeman Winger of Stevensville, Ontario, a daughter, Betty Marie.

**YODER**—To Russel L. and Miriam Whitesel Yoder of Parnell, Iowa, a daughter, Sandra May, was born June 9. A sister for Judith Kay.

**GROVE** — Mr. and Mrs. Walter Grove of Shippensburg, Pa., are the happy parents of a daughter, Carol June, born June 30.

**Obituaries**

**SMITH**—Carol Marie Smith, daughter of Mr. and Mrs. Carl Smith was born July 10, 1946, and passed away August 6, 1949, at the age of 3 years and 27 days.

Carol Marie was ill for only two days. She leaves to mourn her loss, her parents; one brother, Edward; five sisters, Shirley, Doris, Donna, Ileen and Barbara, all at home.

Her grandparents, Mr. and Mrs. Edward Smith and Mr. and Mrs. J. D. Minard.

Funeral services were conducted from the family home on Tuesday, August 9, with Eld. Melvin E. Stauffer officiating. Burial took place in Cass City Cemetery.

**NYE** — Sr. Anna Virginia Nye, widow of Henry C. Nye died June 29, 1949, at the Mont Alto Sanatorium, aged 66 years. She had been in ill health for seven years and was seriously ill the last 3 months she lived. She was born August 1, 1882 in Edenville, Pa., a daughter of the late Henry and Alice Humelsine Derfingler. She was a member of the Brethren in Christ Church of Air Hill.

She always took an active part in church work when she was able to attend church services. In spite of her prolonged illness she was always cheerful and had a smile for everybody. She also had a deep concern for the young people and would ask about their spiritual condition. She never complained about her condition but always looked on the bright side of life.

Surviving are two daughters: Mrs. Alvey Summers of Chambersburg, Pa., and Mrs. James Alexander of Silverton, Oregon; two sons: Eld. Charles Nye of Orlando, Florida and Eugene of Waynesboro, Pa.; a sister, Mrs. Blain Bear of Chambersburg, Pa.; a brother, Harry Derfingler of Rock Island, Illinois; thirteen grandchildren and four great-grandchildren.

Funeral services were held at the Sellars Funeral Home with Bishop Charlie Byers and Eld. Harvey Musser officiating. Burial took place in the Air Hill Cemetery.

**SIDER** — Verna M. Sider, born March 24, 1881, daughter of Henry and Clara Winger, passed to her reward on April 11, 1949, aged 68 years and 18 days.

On September 20, 1905, she was married to Bro. Peter Sider, who died several years ago. She is also predeceased by a son, Walter. She was converted young in life and united with the Brethren in Christ Church, to which she was faithful until her death. For many years, Bro. Sider served as deacon of the Bertie congregation. Together they lived exemplary Christian lives which were a blessing to the church and community.

She leaves to mourn her loss one daughter, Clara, and three sons, Bruce, James and Ray; eleven grandchildren, and three brothers, Walter, Marshall and Clarence.

Funeral services held at the Bertie Brethren in Christ Church were conducted by Bishop Wm. Charlton, assisted by Bishop Edward Gilmore. Interment took place in the adjoining Cemetery.

**HEISEY** — Sr. Barbara Forry Heisey was born in Manor Township, Lancaster County, Pa., July 30, 1890. She departed this life to be with her Lord, August 11, 1949, at the age of 59 years and 12 days.

Early in life she accepted the Lord as her Saviour and united with the Brethren in Christ

Church, remaining faithful until the end. Her passing away occurred at home near Centre Hall, Pa., after a prolonged illness. Truly she was "Longing To Go."

On January 14, 1915, she was united in marriage to Eld. Stephen Heisey. For the past twenty years she was a faithful helper to Bro. Heisey in his ministry as pastor of the Colyer and Green Grove congregations in Centre County.

Surviving are the following: her husband, Eld. S. W. Heisey; three children, Mrs. Charles Fohringer and Aaron both of Centre Hall, Pa., and Beulah at home. Also three grandchildren; her aged parents, Bro. and Sr. John M. Forry; and one brother, Benjamin Forry of Mt. Joy, Pa.

Services were conducted July 14 in the Colyer church in charge of Bishop Henry S. Miller, assisted by Eld. Lloyd Buckwalter and Eld. Harold Paulus. This was followed by a service the next day in the Mt. Pleasant church, Lancaster County, with a message by Bishop Jacob T. Ginder. This service was also in charge of Bishop Henry S. Miller, assisted by Eld. Christ Moyer and Bishop Henry A. Ginder. Interment took place in adjoining cemetery.

**ENGLE** — Benjamin F. was born July 13, 1857, near Bainbridge, Lancaster County, Pa. At the age of eighteen he gave his heart to the Lord. The following year he united with the Brethren in Christ Church to which he showed his devotion by living according to her standards. He was active in church work and gave much of his time, as well as from his means for the furthering of her activities.

In 1878 he was united in marriage to Susan Shelley Engle who preceded him in death by six weeks. In 1884 Bro. and Sr. Engle moved to Dickinson County, Kansas, where they resided until they came to Upland, California, in 1918. To this union ten children were born: three died in infancy; a daughter Ruth was taken by the influenza epidemic of 1918, and six sons who survive him. Five of the sons, John E., Daniel J., Benjamin, Howard, and Paul E. reside in Upland, California. The sixth son, Charles E., is in India in the service of the Brethren in Christ Mission at Sahara.

Bro. Engle always desired that he slip away quietly to be with his Lord and on August 10, about eight o'clock in the morning God granted him that wish. For the previous three weeks he was confined to his bed as the result of a heart condition. He attained the advanced age of ninety-two years and twenty-six days. Also surviving him is a sister, Mrs. Sam Page of Hallstead, Pa.; a brother, Stephen H., of Middletown, N. Y.; twenty-three grandchildren, and twenty-one great-grandchildren.

The funeral service was held in the Brethren in Christ Church in Upland, California. The officiating ministers were Eld. Riall D. Stump, Eld. C. R. Heisey, and Bishop Jesse F. Lady. Interment took place in Bellevue Cemetery.

**ENGLE**—Walter P. Engle was born September 3, 1879 at Maytown, Pennsylvania, and departed this life August 10, 1949, at the age of 69 years, 11 months and 7 days.

When but a few years of age, he came with his parents to Kansas and lived his remaining years around Hope. He made his decision for Christ at the age of 22 years, later uniting with the Brethren in Christ Church to which he was loyal until the close of life.

In the year of 1906, he took as a life companion, Miss Lillie Haldeman. To this union were born four children, Leland, the oldest, died in 1918 and Lucille Elizabeth, the youngest, died in infancy.

There remain to mourn his departure, his faithful and loyal wife, twin sons, Evan of near Hope and Ivan at home, and four granddaughters. Mr. Charlie Harold of Sabetha, Kansas, was sheltered as a boy for a number of years in this family circle. There also remain one brother, Byron Engle of Sabetha, five sisters, Mrs. Jennie Hostetter of Hope, Mrs. Andrew Rodes of Phoenix, Arizona; Mrs. Edith Mest of Hope, Mrs. Orin McCoy of Topeka, and Mrs. Leslie Gunnison of Spearfish, South Dakota, and many other relatives and friends.

He was a kindly devoted husband, father, and grandfather; a neighbor in the community, always ready to share. He filled his place in the church as a Sunday school teacher and church trustee and contributed at various times for the work of the church. His suffering was borne with resignation.

Servant of God, well done;  
Thy glorious warfare's past.  
The battle's fought, the race is won  
And thou art crowned at last.

The funeral was in charge of Bishop R. I. Witter, assisted by Eld. C. A. Plank. Burial took place in the Rosebank Cemetery.

# The Life of Fanny Crosby

*Mrs. Grace Campbell*

**FANNY CROSBY** was born in the year 1820, in Southeast Putnam County, New York. She came from a devout race—the Crosbys — descendants of William Brewster, one of the Pilgrim Fathers who, in 1620, braved the storms of the winter's voyage in the "Mayflower" across the Atlantic for truth and conscience sake to seek religious liberty. She was blind from six weeks old, and her mother, grandmother and a dear old Quaker friend were among her first instructors. She was eager for an education and when she was told she was going to enter the Institution for the Blind in New York City, she clapped her hands and said, "Thank God! He has answered my prayer." As pupil and teacher she remained in the Institution for twenty years.

Fanny Crosby was converted one evening in November, 1850, at a revival meeting in the Thirtieth Street Methodist Church. The congregation was singing the hymn—"Alas! and did my Savior bleed, And did my Sovereign die?" When they reached the line of the fourth stanza, "Here, Lord, I give myself away," she said, "My soul was flooded with celestial light."

From her eighth year she wrote little poetic pictures. She wrote poems for special occasions, and in 1844 she published her book, "The Blind Girl and Other Poems." Fanny Crosby was taken to the U. S. Congress in 1843, and she recited a number of her poems which were well received.

At the age of thirty-eight, Fanny Crosby married Van Alstyne, a gifted blind student who came to the Institution. He was a firm, trusting Christian, and they were happy together for over forty years.

A friend one day played over a tune, and Fanny Crosby exclaimed, "That says, 'Safe in the arms of Jesus,'" and she went into her room and returned in about thirty minutes with the hymn. One of her hymns that won world-wide attention was "Pass me not, O gentle Saviour," written in the year 1868. Mr. Sankey said, "No hymn in our collection was more popular than this one at the meetings in London in 1874." This hymn has been translated into many foreign languages. Also "Rescue the Perishing," "Saved by Grace," and others, have been the means of wonderful blessing to many a one.

While addressing a large company of working men one hot August evening in the Bowery Mission, New York, the thought kept forcing itself upon her mind "That some mother's boy must be rescued that night, or not at all." So she requested that, if there were a lad present who had wandered away from his mother's teaching, he would come to the platform at the

conclusion of the service. A young man of eighteen came forward and said, "Did you mean me? I have promised my mother to meet her in heaven, but as I am now living that will be impossible."

They prayed for him; he finally arose with a new light in his eyes, and exclaimed, "Now I can meet mother in heaven; I have found her God." While Fanny sat there that evening, the line came to her, "Rescue the perishing, care for the dying." She could think of nothing else that night. When she arrived at her home, she went to work on it at once; and before she retired, the entire hymn was ready for a melody.

In conversation with a friend one day, Fanny Crosby said, as she took a New Testament from her bag, "When I was a child, this Book had a practical place in the home and the nation. During these many years my love for the Holy Bible has not waned. Its truth was not only born with me; it was bred into my life. My mother and my grandmother took pains that I knew the Bible better than any other book. All that I am, and all I ever expect to be in literature or life, is due to the Bible."

—*Wesleyan Methodist.*

## The Bread of Life

*P. J. Wiebe*

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

The soul needs to be fed as well as the body. Most of us are very careful that we get our three meals a day, but many of us are very careless about feeding our souls. Therefore we become lean. (Psalm 106: 15). And thus we do not enjoy our Christian experience as we should, neither can we resist temptation nor bring forth fruit. However if we wait upon the Lord, the promise is that our strength shall be renewed as the eagles, we shall run and not be weary, we shall walk and not faint.

What does it mean to wait upon the Lord? It means to read the Word of God, to meditate upon it, to obey it, and to spend much time in secret prayer. Let us never think that we are too busy to do these things. The busier we are, the more times we should take for prayer and meditation. Let us feed upon His Word by daily Bible reading, meditation and prayer. It will give us strength to overcome the difficulties of life, to help us over the hard places and we shall become strong men and women for God. It will give us joy and peace, and make us fruitful in His service. And as we obey the teaching of the Bible we shall enjoy our Christian experience and be ready when Jesus comes.

—*Maple, Ontario.*

## With the Church

### On the Foreign Field

"But as the days of Noe were, . . ." (Matthew 24:37).

The other day while on the veldt we heard some drunken singing and shouting, and on investigation came upon a beer drink where they were thrashing grain. The location was in close proximity of the mission. All had heard the Word again and again, but they were satisfied to take a chance and enjoy their beer and sin. We spoke to them, prayed with them and left them.

Another man from a Christian home who is working in a near-by town had earlier been a Christian, but is now reported to be giving way to temptation. There are many in this condition. Will you pray with us for them.

Before leaving Macha, it was our privilege to speak to three men who had all earlier been Christians. Two were former teachers. All had fallen to the sin of a second wife. They asked us to pray for them. They need to make a move towards God.

Also before we left Macha, Joni Kabeleka came asking to speak to me. He wanted to clear up misunderstanding so that we would part with a clean slate. For years he was a faithful Christian worker, but has now for some time been on back ground. We tried to point out to him how much more important it is to clear up things with God. Although he knows it, he does not do it.

Working here on the new hospital project were two men teachers who fell into sin, and had to leave their teaching post during a year of discipline. Many such need our prayers that they may have a real desire to continue to follow God and get back into the Lord's work.

On this new hospital project, as well as at probably all our mission stations, there are labouring men, who, although they are supposed to attend the services, and have been in contact with the mission for years, are still outside the ark of safety.

There are Christian sisters who husbands and children have not yielded. There are Christian parents praying for their children. There are children praying for their parents.

There are people taking the benefits of our hospitals, with no desire to accept our God. Children are getting knowledge in our schools, but not learning to know Him the fear of whom is the beginning of wisdom.

We are glad that there are those in all walks who are moving forward and following Him, but we covet your prayers for a mighty revival in our midst, and an outpouring of God's Spirit.

Bert E. Winger  
Mtshabezi Hospital  
Bulawayo, Southern Rhodesia

Capetown, South Africa  
August 10, 1949

Dear Friends in the Homeland:

Greetings in Jesus' precious Name. We thank God for giving us a pleasant voyage. As God so definitely worked along the way, we were assured that friends in the homeland were praying for us.

We left Brooklyn, New York, on the morning of July 17. From there we sailed to Charleston, S. Carolina, where we stopped over for a day. On Wednesday morning, July 20, we left American shores, not to see land again for two and a half weeks, so

you may know that we were very thrilled to see the shores of Africa once again, and Table Bay nestled at the foot of Table Mountain. We landed in Capetown August 8.

We had a good voyage, with nice accommodations and a congenial group of passengers. There were twelve in all, five of us being missionaries. Besides this, there was a Christian family of four—friends of our friends in Bulawayo, the Hadfields. It meant much to have Christian fellowship as we voyaged across the mighty deep. We were privileged, too, to have church on Sunday, with either Mr. McLewin of the South Africa General Mission, or this other Christian brother taking charge.

We were blessed with favorable weather and seas. Even over the Equator there was a constant breeze, which helped to keep us from being too uncomfortably hot. We had no very rough seas, though sometimes the boat did roll or pitch enough to cause us to watch our step.

We were grateful to be able to meet Bro. and Sr. Albert Brenaman and family here at Capetown before they set sail for the homeland on "The Durban Castle," August 12. We are all staying here at the Andrew Murray Missionary Home a few days together before they leave for the States and we for Bulawayo. We hope to arrive in Bulawayo by August 15, D.V.

We wish to thank all of you who helped to make our time in the homeland so very pleasant. May God reward you many fold for your acts of thoughtfulness, your gifts, and your prayers. As we face anew the work to which God has called us, we ask your continued prayers in our behalf.

Mary H. Brenaman  
F. Mabel Frey

### Consider

(Luke 10:2)

Grace E. Troy

*Some have gone forth far from loved ones  
and home,*

*Leaving their all for His service alone,  
Counting the gain of this world only dross,  
Seeking no glory save that of His cross.*

*Some have gone forth into darkness so  
dense,*

*Darkness that crushes, a darkness intense  
There in far lands where their Lord is not  
known,*

*Gladly to work for His glory alone.*

*Some have gone forth with the story so  
old,*

*Reaping a harvest more precious than gold.  
Are you, too, faithfully doing your share,  
Helping together by gifts and by prayer?*

*Some have gone forth, but so many remain  
Safely at home—other honors to gain;  
Millions of lost ones who never have heard,  
Few—oh, so few—to go forth with His  
Word!*

—Call to Prayer.

### WE GIVE PRAISE

A little over three years ago there seemed every possibility that we would be forced to close at least eleven outstations in the Mtshabezi mission district. These outstations were located on privately owned land and the owners were making plans to remove the Africans and develop the land as farms and ranches. The removal of the people would have meant the closing of the outstations and the scattering of the Christian groups which make up the congregations of these centers. Among these outstations in question were some of our oldest and largest.

Earnest prayer was offered here in Africa in behalf of this very disturbing situation. Requests were made to individuals and groups in the home Church that God might hear and help. Representations were made to high government officials here.

We thank God for His help. The present position is that the government has taken over for African occupation all the land in question. The eleven outstations will not have to be closed. Further, opportunity has been made to open several new outstations in adjacent areas.

We praise God for answering our prayers in behalf of the need for more male church members. For a number of years the number of women and girls baptized far exceeded the men and boys. This year we are glad to report that while there were still more women and girls admitted to the church than men and boys the proportion was not so great against the latter. In one baptismal service the numbers were equal. We are especially thankful for a number of young married couples who joined the church.

For these two answers to prayer we are full of praise to God.

H. H. Brubaker

### BIBLE REFRESHER COURSE AT INDIA MISSION

July 8 to 30

It was with great joy that we saw the Indian Brethren in Christ preachers, teachers and Bible women gathering at Saharsa to attend the Bible Study Course. Twenty-eight were registered in this course. We praise the Lord for this opportunity of meeting together to further our study of the Word of God.

Four classes and a chapel period were held each day. It was our privilege to have Bro. and Sr. Paulus, Bro. Engle and Sr. Rohrer and one of our Indian preachers, D. Jonathan Roy, to serve as teachers. All of these teachers entered into their work wholeheartedly and during the Course taught such subjects as "Bible Doctrine," "Teachings of Jesus," "Ephesians," "John," and "Village Evangelism." A number of Indian Christians and missionaries took part in the chapel periods and inspirational and heart searching messages were given.

We feel that this experience of meeting together to study the Word of God and fellowship in prayer and in the daily routine of life has been most worthwhile. It is our desire that each year we may be able to continue having such a Bible Course for our Christian workers.

We wish to express our thanks to the many of you who assisted us with your prayers for this project. Will you now join with us in prayer once again as we plan for the future growth of this phase of our mission work.

William R. Hoke  
Barjora, India

## In The Homeland

### Manheim, Pa.

In one of our prayer meetings where relief was emphasized, we gathered about 22 pairs of shoes for the children in Europe. We are praying that their souls as well as their feet may be warmed.

We were very glad to have the firemen of our town present in a Sunday evening service. Our Bishop, Henry A. Ginder, used as his theme "The Greatest Firefighter in the World."

Our Love Feast this year was a real spiritual uplift to all present. We were pleased to see so many visitors worship with us. Saturday morning we baptized six small children and one adult. May God bless them as they grow up in His love.

June 19-July 3 our tent meeting was held in a grove near Manheim. Our evangelist, Bishop Jacob Bowers, gave us many heart-searching messages. We were glad to have Bro. and Sr. Smith of Philadelphia, Sr. Sarah Wenger and Sr. Nora Faus, as workers. Praise God for those who received help.

Eld. Arthur Brubaker gave us some new truths in our Harvest-Praise Service on July 24. Many testimonies of His goodness to us were expressed.

July 25-August 7 was our annual Summer Bible School. This year we had a large attendance. As a relief project the children brought thread for the people of Europe.

### Bertie, Ontario

At our Annual District Meeting held on April 19, 1949, it was decided to proceed with the election of a minister for the Bertie congregation. This was carried out on May 22 when Bro. James Sider was chosen. May God's richest blessing rest upon Bro. and Sr. Sider as they enter their great calling.

Our summer tent meetings began on June 20 and continued until July 3. Eld. Donald Heer of Nappanee, Indiana, served as evangelist and Bro. Christian Sider as song leader and worker. Interest and attendance were good throughout the meetings and God's presence was manifest as Bro. Heer brought the messages night after night. More than thirty souls knelt at the altar of prayer, most of them young people. We thank God for the visible results and trust eternity will reveal greater results than we have yet seen. May God's blessing rest upon Bro. Heer as he gives his time and talents to God's service.

The Camp Meeting which convened on the campus of the Ontario Bible School, July 10 to July 17, was a time of blessing to the Bertie congregation as well as to the entire Canadian Church.

On the evening of July 9 a baptismal service was held at the Niagara River in which eleven souls were baptized. We thank God for these new recruits in the Master's vineyard.

Our Vacation Bible School opened on August 1 and continued for two weeks with Bro. Howard Fretz as superintendent. The enrollment was 211 and the average attendance 165. This was the second year for Daily Vacation Bible School at Bertie and we are well pleased with the results.

At the present time we are building an addition to the front of our church. This addition is 14 x 28 and will give us a nice-sized vestibule and cloakroom, two classrooms upstairs and two stairs into the basement. This enables us to use the basement, which was remodeled two years ago, for Sunday School classes.

## "Like As A Father"

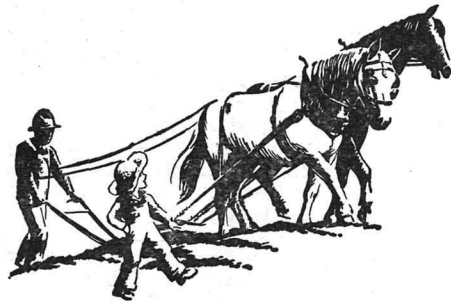
Cecyl Elizabeth Cupp

NOT LONG ago a group of six boys—sixteen and seventeen year olds—were arrested on a charge of disturbing the peace. They were all in high spirits that night, bumming around the town and making a lot of noise. Someone complained; the marshall came and the boys found themselves in jail.

Word was sent to their parents, and after a night in jail the boys were given a small fine and released in custody of their parents.

But one seventeen year old found he had no parent there to represent him. His father sent word that the boy was on his own. He might "rot in jail" for all he cared. He was never to darken the door of his home again.

One of the other fathers paid the boy's fine and took him home with him, keeping



him until the boy found a job, and was able to get along.

The boys *were* doing wrong. There is no argument there whatever. They deserved punishment.

But not one of the boys had been in trouble with the authorities before. They were a fairly well-behaved group who strayed from the right path because of exuberant spirits.

The boys themselves knew they deserved to be punished. And were more careful of their actions in the future.

But—what about the father who expelled the boy from his heart and home?

The Bible so often likens God to our earthly father. "Like as a father." "Our Father which art in Heaven." "Our Heavenly Father."

Do you think it would do any good to tell this seventeen-year-old boy his Heavenly Father loved him? What does the word "father" mean to him?

We fathers and mothers must often punish our children. That is part of their training and we are not doing our God-given duty otherwise God punishes us. The Bible tells us he whom God loveth he chasteneth. But God does not turn us out—away from His love and care, for one mistake. No, not for many, many mistakes. Jesus told Peter he must forgive seventy times seven times.

How many times has God forgiven you? Or has He turned you out because you once forgot Him for a while?

If our Heavenly Father was anything like this earthly father how many of us would be saved? I think God and His Heavenly Angels would get rather lonely up there. And God's earth experiment would be a most complete failure.

The Lord's Prayer says forgive us as we forgive.

God so loved the world that He gave His only begotten Son that we might be saved.

Saved? Why does the Bible so stress salvation? Because we *need* it, *all* of us have sinned, come short of the glory of God. Not once, but many, many times. Yet God *loves* us, and is always trying to help us try again. He extends a way of salvation for us, salvation and love.

Our God is strict, righteous. He despises anything else; but loves us, and so is willing to help us through Christ to be made clean—to be saved.

If one of those boys had been mine, I believe I would have made him work out his own fine at not-too-easy labor. Then I would have had a very serious heart to heart talk with him. It was an excellent time for the fathers to get close to their sons and lead them toward right living—by *love*. Punishment is a very necessary part of all our lives. But punishment *without love never is, nor ever can be, this side of eternal punishment.*

I know another father who turned his daughter forever from her home because he did not approve of her marriage.

What idea of their Heavenly Father are your children getting from you, their earthly father? Is their father one who represents truth and right to them, but who will also stand by his boy or girl when they need help? Do you represent love to your boy or girl?

This young seventeen-year-old needed help. He had been punished. What an opportunity his father threw away!

And the girl who married unwisely according to her father,—if she really was marrying unwisely, then, and in the future, was the time she needed help,—a father's love, standing by.

We, as Christians are supposed to be representatives of God on earth. How are you representing Him to your own children? What do the words "like as a father" mean to them? Will they turn naturally toward the love and righteousness of their Heavenly Father because of your example?

"Like as a father."

And what does it mean to you?

—Dexter, Michigan.

# "An Ordinary Person!"

*Life Story of Warren E. Posey recently deceased holiness preacher.*

## PART I

I WAS an ordinary person, grew up among ordinary people! I went to Sunday school and church like most boys.

I can never forget the first holiness meeting I ever attended. We had gone to church, and when the service was over some of the boys suggested that we go down to the holiness meeting as they were just getting a good start. I went with both eyes open and expecting to have a big time watching them shout. When we walked in, I saw a sight that was amazing—boys and girls that I had associated with were on the platform singing, testifying and giving vent to their religious emotions. After about a half-hour I said, "Boys, when I get religion, I desire that kind—the kind that makes one feel good and act happy!" And, strange as it may seem, I felt then that if I ever got religion I would have to preach. They made me feel, for the first time in my life, that I was a sinner and lost. For days and weeks I thought, and wondered if I could be saved. After church some of us boys would meet at a certain place and lock the doors and hold meetings like the holiness folks. We tried to sing like them and preach—and I was the preacher. So one night after Bona Fleming, the evangelist, had preached on hell, I tried to repeat it. One man began to cry, and I didn't know what to do with him, so I just quit preaching. In fact, we quit trying to have any more such meetings. We were not doing it because we did not believe in these good people but just to have a good time.

Almost two years later a crowd of boys that some called "The Dirty Dozen" went up the road together, and a good man pointed me out and said, "There is a boy that has already settled it to go to hell!" He had lost all faith that I would ever be different.

One night a crowd of us attended a meeting in an old blacksmith shop, that the people had fixed up to worship in. They were getting souls saved and crowds came to hear them. The preacher that night preached on the Scripture, "In hell he lifted up his eyes," and what a sermon that was! During the altar call a young man in whom I had the utmost confidence came back and asked me to go to the altar. It made me angry and I suppose I said some things that would have discouraged most personal workers, but not this young fellow. He told me I had to go, and had to go now! I told him I did not have to go now, or any other time, and that I wasn't going to the altar. He took me by the arm and literally jerked me out into the aisle, and by physical force gave me a push toward the front. Well, I ran and fell at the mourners' bench and started praying, for

\* I thought I was slipping into hell! I don't think five minutes had elapsed from the time I struck the altar until I was in the rear of the building telling the boys and girls that I was saved!

I had often said I would like to be a Christian but never could live it among the young people; and I did not know how to get rid of them so I could live right. That night I went to church with about twenty of them, but I had the road all to myself on the way back home. I had no trouble getting rid of them, for they got rid of me.

The next morning at the breakfast table the good news was told to the family, and father said, "Well, if you hold out I will believe it!" He had become skeptical, and I felt it was my first duty to get him saved and to live before the rest of the family

## Just Us Three

*Charles R. Stump*

*We went strolling, just Us Three,  
I—Myself—and Me!  
All was well as we strolled on,  
Just I—Myself and Me.*

*So very pleasing was the way  
For just Us Three, I say!  
All glad song and summer glee  
Were not heard by just Us Three.*

*Folk were things we didn't need,  
Only to Ourselves give heed.  
But dullness soon began to strew  
Apathy on joys we knew.*

*We strolled along till close of day,  
Finding naught along the way  
But boredom. You'll agree,  
'Twas all there was, in just Us Three.  
—Marion, Indiana.*

\*\*\*\*\*  
until they would have to see that God saved and satisfied my heart.

One day while I was helping him build fence, the barbed wire broke, and as it coiled back by me some of my skin went with it. I just looked at my injuries and said, "Praise the Lord that it isn't any worse!" That was something new, for as my father well knew, I had lost my self-control in the past. A few weeks later we were moving and I was handing a piece of furniture from upstairs, over the porch rail, and, behold, the rail broke and I went headfirst into a mud puddle. Getting up with my face covered with mud, and bruised, I said, "Thank the Lord, I have salvation!" I never felt the least anger, and my father looked at me and exclaimed, "You've got it!" I knew I had it! From that moment he was a believer in the power of God to save from sin.

Six months afterward my father knelt in his own home, with John and Bona Fleming on either side of him, and prayed through to victory. Now he is in Heaven, and I believe because God gave me enough grace to live the Christian experience in the home.

I found that God expected me to walk in the light and keep the vow that I had made there at the altar. I made just one: "I will do anything You ask me to do!"

A few weeks afterwards, the problem of working in the tobacco-patch met me face to face. I smoked cigarettes, but God instantly delivered me from the desire for them. I had consecrated my hands, my body, to Him; and I wondered if it would please the Lord for me to help raise tobacco. I prayed about it and the Lord told me not to do it. I went to my father and told him the leadings of the Holy Spirit about this problem. I also told him that I would do anything else (and he knew that I wasn't lazy and using my religion as a cloak); so he gladly said it wasn't necessary and he would excuse me.

Some days later I was praying, and the Lord said, "Son, you had better ask the blessing before the family eats!" I told the Lord that I didn't have any family and that I was not the head of the house; but the Lord still said, "Ask the blessing!" After much inward battling with myself, and seeking Divine grace, I picked up courage. And how easy it is to do the things God

(Continued on page sixteen)

## Temptations of the Ministry

There are temptations peculiar to the ministry. All ministers have been beset by them. Some have triumphed over them, some have gone down under them. Dr. Alexander Maclaren, in an address once put it in this striking way:

"We who are ministers know the dreadful temptations of the ministerial office; how almost impossible it is to meet them unless on condition of the most rigid discipline of soul; how almost impossible it is to avoid regarding the Bible as a dictionary of texts, how impossible to avoid looking at the magnificent truths of Christianity as weapons with which to assail our hearers. For one minister who fails by reason of what the world calls immorality, a dozen settle down into perfunctory monotony of professionalism, because they fail to live alone with God, because solitude of soul is forgotten, communion with God is forgotten and ceases to be the atmosphere to which they habitually withdraw. The river that is to bring freshness to many a league of plain must have its rise in the solitary cleft of the lonely hills, and draw its waters from the snows that sparkle on their tops; and the minister to be of power must live alone with God.

—*Watchman-Examiner.*



# The Menace Of The Movies - What Can Be Done?

## The Bible

(Continued from page four)

ALL conscientious investigators have long known that movies are the most poisonous of influences of juvenile delinquency. Mr. Hughes, ace investigator for Chicago Tribune syndicate, gives this information on that subject:

"Communism and vice travel hand in hand. Three years ago the Tribune disclosed that 300 young girls disappeared from Hollywood each month into vice, prostitution, and ruin. They are disappearing now at the same rate—about ten a day—according to competent investigators. Vice which affects prominent movie figures is hushed and kept from the public prints."

I am sure that every adult reader of this letter has long been aware of the un-Christian, ungodly, un-American propaganda spread through some motion pictures. Every one of you has doubtless given thought and prayer to the subject: What can be done to rescue our youth from this terrible plague which is destroying morals, lives, and characters by the multitude?

The time has come for an aroused, Spirit-moved Christian citizenry to do something about this menace to our youth and democracy . . . Our duty is plainly and simply to stay away from the movies, and to encourage others to do likewise. The situation calls, not for a picket line, but for a boycott. Most emphatically the duty of every Bible believer is to boycott all agencies of Satan, among which the movies rank high in their capacity for evil. (To boycott means to "leave strictly alone.")

Analysts say that the whole film industry would be cast into bankruptcy if all church members stayed away from the movies. The profits of the business are high when at-

tendance is kept over the 90,000,000 weekly level. The film industry breaks even when the attendance level sinks to 80,000,000 per week. Hollywood's movieland goes into the red and heads toward bankruptcy when it sinks below 75,000,000.

Our population is 140,000,000. By subtracting the total number of children too young to require tickets if taken there, we have a potential audience of around 120,000,000 (adults and ticket-buying children).

Around 95,000,000 of our people are now going to the movies. Around 25,000,000 do not go to any pictures at all. This figure can be taken as the approximate number of 100% Fundamental Believers in our nation. Our church membership is around 60,000,000. Thus it is evident that some 35,000,000 church members are patronizing the movies. If this bloc of citizens would boycott the movies, that present movie attendance would drop from 95,000,000 to 60,000,000. *The whole film industry would speedily be projected into bankruptcy.* Thousands of theaters all over the land would be forced to close their doors.

Probably you know church members who ignorantly say, "I don't see anything wrong in going to the movies." Certainly, the vast majority of church people attending the movies do so in ignorance, rather than in any deliberate design to help finance and spread the influence of God-hating Communism. It must be our task to open the eyes of the church people of the nation. It must be our task to show them the evil in the movies and the evil which one commits in patronizing them.—*From Dan Gilbert's Washington Letter.*

obligation, both to God and to man, is summed up in the ten commandments—a masterly epitome of all ethics, personal, and social, and moral and spiritual. No mere man could have produced such a simple, brief, and all inclusive code of morals. Its brevity and simplicity has the stamp of pure Deity upon it: for it is clear that it has emanated from God and not from man. Our Lord certainly did not set them aside, but on the other hand, He enlarged their demand by widening the range of their application. He applied them, not only to externals but to internals, to motives and emotions, to springs of action and attitudes. St. Paul makes it quite clear that Grace does not mean license to sin, but contrariwise, liberty from the dominion of sin. The Bible clarifies the law of God and if we read the Bible with a view to governing our lives by its commands and precepts, we would indeed be better men and women than we are.

Further, the Bible gives instructions for the conduct of all manner of men—for kings and magistrates—for masters and slaves—for fathers and children—for husbands and wives—for farmers and merchants—for bishops and members in the Church of God — for worship — and, in short, for all the relationships and contacts which we make in the society in which we live. For every situation in which a man may find himself the Bible has an operative principle, or a command, or a precept. It is in a very real sense a rule of conduct both in Church and State, and also in the home. There are rules and regulations governing the Christian's civic and religious life. There are literally hundreds of commands given in the Bible. Take, for instance, those in the Gospels. Think of the sermon on the Mount and the imperatives that run through that sermon. Our Lord was the lawgiver like unto Moses and He more often than not uses the imperative. "Ask," "give," "take," "come," "follow," "watch," "pray," "occupy," "go," "preach" these are but a few of the commands which meet us in the Gospels, let alone those which we find in the Epistles. And yet how many of these commands we entirely ignore as though they had never been given. What a revolution there would be in the land, if every one searched his Bible in order to regulate his life according to the Scriptures. But God has given to us the Bible for that very purpose. When we ignore God's Word, we are slighting the Most High, for verily He would not have given to us the Book, had He not meant us to read it with a view to discovering His revealed will and purpose for us. Sin is missing the mark and we miss the mark when we wilfully are ignorant of God's Word.

### Attainment of Inner Righteousness

(Continued from page seven)

13. It provides for the positive expulsion of unholiness and the infusion of holiness as an actual condition.

14. It contains all that is good in all other theories, and eradicates that which is unsatisfactory or faulty.

When we fully surrender our will to God's will and desire to follow Him in everything more than anything else in the world, then the Holy Spirit will come to abide in our cleansed hearts. Not everyone receives a demonstrative experience, but the sweet peace, calmness, and pure feeling within our soul is enough of a witness that the work is complete.

When we are sanctified we are adopted, sealed, sons of God, heirs with Christ, and become partakers of His Divine nature. Then it is that our affections are set on things above, and we are hid through Christ in God. Now we have the glorious Hope of the Resurrection. The advantages of heaven are ours when our will becomes lost in His will. Now our only desire is to keep close to His side and be at our best in His service each day until He calls us to our Heavenly mansion.

"Love's resistless current sweeping  
All the regions deep within;  
Thought and wish and senses keeping  
Now and every instant clean!  
Full Salvation! Full Salvation!  
From the guilt and power of sin."

—Messiah College.



We must then read the Bible not only with a view to knowing the doctrine, but with a view to living our lives according to the Divine law and precept.

### III. *The Bible As a Source of Devotional Inspiration*

But again, the Bible is a practical help to the devotional life. A famous preacher once said, "Turn the Psalms into prayers." They are prayers, therefore we ought to use them as an aid to prayer. It has been said that for every mood of the soul the Psalms has a response. It is for that reason the Psalms are so widely used in prayer and in praise. We naturally turn to them as they give to us the words that express our own feelings whether they are longings, or despairings. Whatever the condition of the soul, the Psalmist will have some expression for them because he too seems to have passed that way. And what is true of the Psalms is true of the whole Bible. There are esoteric voices which speak from the prophets and the Gospels and the Epistles — voices of encouragement, of warning, of direction, of comfort. The Bible is a friend who is ready to help all who come to it in time of need. God uses His own Word for the enlightenment, encouragement, strengthening and development of the soul.

The man who studies God's Word and meditates upon it builds himself up in his most holy faith and he becomes a mature and robust Christian. Prayer is itself an art. Familiarity with the Scriptures makes prayer easy, for there we become familiar with the great men of prayer; and the spiritual quality of the Book lifts up on wings of exaltation to the Throne of Grace. It is very remarkable how God calls to mind apt Scriptures to meet the particular situation in which Divine help is required. Praise as well as prayer is greatly enriched by a familiarity with the Word of God. The great hymns are paraphrases of Scripture, or draw their inspiration from them. When Francis Lyte wrote "Abide With Me" of whom was he thinking, if it was not of Him who turned in with the two at their house in Emmaus? Who was Toplady's "Rock of Ages"? When Faber wrote "Souls of men why will ye scatter like a crowd of frightened sheep" of what Shepherd was he thinking, if it was not Him of whom we read in John, chapter ten? And so Cowper, and Watts, and Bonar, and Lyte, and Wesley, and the whole company of outstanding hymn-writers have found their inspiration in the Word of God and that is why they are sung.

—*The Evangelical Christian.*

You will never make a proper use of the life that now is until you regard it in connection with that which is to come.

## "An Ordinary Person"

(Continued from page thirteen)

wants you to do when you put forth an effort!

Later God said, "Start a family altar!" I told the Lord that I did not have any family of my own, and that I was not the head of the house. Nevertheless, God held me to my vow. I won out there and started family worship with my parents, sister, and four brothers.

I think restitution came as near knocking me off the road of righteousness as any one thing. While praying (and I want to say right here that I spent hours alone with my Bible and in prayer after the Lord saved me) three eggs came up before me. I wondered if I was having a vision or if something had gone wrong with my mind? *Three eggs!* What does that mean? I changed places of prayer, and every time those eggs got bigger. At last the Lord whispered, "Don't you remember stealing three eggs from a certain store?" God made me remember! But God gave needed grace, and I confessed it.

How good God was by gradually letting me see the things that I must make right! This has proved a help to me in trying to help other folks.

The day came when the Lord told me that there was just one more thing to make right. And that was the hardest. I told the Lord that the first time I saw a certain person I would settle up. Two years passed, and one day when I was crossing the Ohio River on a ferry boat, that person appeared. I knew that if I let him get away from me possibly I would never see him again. And I haven't. But, true to my promise, I called him off in one corner and made the restitution.

I went to public school where I really was tested. I took my Bible with me, and at once they began calling me "The Preacher." I took the offensive, and made the attack on the devil. At recess and noon-hours I would take my Bible, get some of the boys and girls in a corner, and would reason with them out of the Scriptures. Maybe I was a little radical, but others were fearful to take their stand!

Out of the dozen boys who had a call to repentance in the meeting where I had, I am the only one who is saved. Four of those boys are dead. Three died with their shoes on: another in the insane asylum, and I refrain from mentioning the condition of the others. They gave me three weeks to hold out — one gave me three months, as he said I was pretty well determined. Twenty-eight years have passed and I thank God that I have never backslidden! (To be continued)

## End of the World

THE FAMOUS Hayden Planetarium in New York City recently demonstrated several grim possibilities concerning the "end" of our planet. Probably many of our readers have seen demonstrations by a planetarium, which is equipped to simulate the appearance of the sky, with the various constellations in correct positions. This particular demonstration showed three spectacular means by which our earth, or the whole solar system, might be dissolved. There could be an explosion of the sun, which would immediately consume the earth in an inferno of heat. Perhaps the sun would become a "nova," or a star that suddenly flares out in brightness many times beyond its usual size, then dies down to cold immobility. Another possibility, which indeed is slowly happening, is the cooling off of the sun to such a point that its heat and light would not support life on its satellites. This, at present rate, it is pointed out, would take several billion years. Or, a wanderer from outer space, a comet, might conceivably collide with the earth. Indeed, the astronomers say, some have passed within 100,000,000 miles of the sun, at spots on the earth's orbit, though the earth was not at that particular spot then. This, though a possible catastrophe, is not a probable one. Finally, it is possible that the moon could move closer to the earth, causing huge tidal waves all over the planet, that could overrun the continents, and its gravitational pull might excite huge volcanic eruptions and fires as it bursts into fragments which in turn would continue either to fall into the earth or circle about in their own orbit. Perhaps these catastrophic possibilities are cause for worry—but it certainly will not profit us to spend any time in frantic anxiety. The Word does, indeed, predict the dissolution of the earth at an unspecified time by "fire" which could mean a solar explosion, and the "fall" of the moon and stars, which could be interpreted according to the last-cited possibility, the approach of the moon to the earth. The Christian, however, is still admonished to "take no thought" for the grim possibilities of the future, but live each day according to the law of Christ.—*The Church Advocate.*

### Nurses Needed for Mexico Unit

Additional nurses are needed in the Mexico unit for hospital and clinic work, serving both Mennonites and Mexicans. Applicants should have Low German language, and preferably some knowledge of Spanish. One nurse is needed now and another in January. Write to Voluntary Service, MCC, Akron, Pennsylvania.

Chambersburg, Penna.

R. H. 3

Carl H. Myers