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J.N. Hostetter

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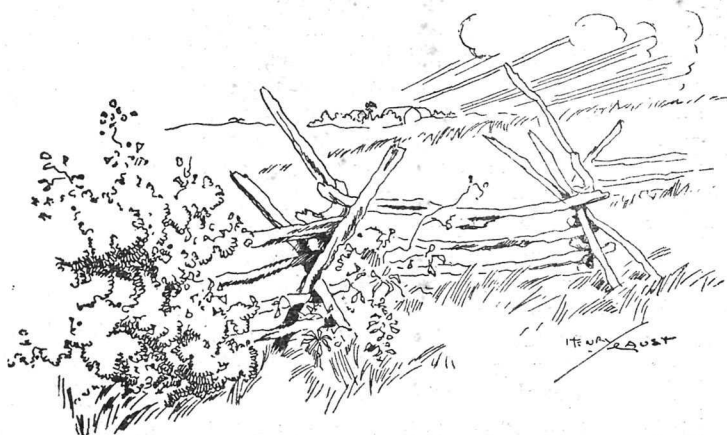
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Volume LXIII

Nappanee, Indiana, January 9, 1950

Number 1



The Uncommon Common

*I strolled along a common walk, one day—
A roadside where the people hurry by;
And there I saw the weeds along the way,
Begrimed with dust, but growing rank and high.
Men walked with cautious mien and haughty air,
And women held their skirts in sheer recoil;
Afraid to come too near while passing there,
For fear the smirching dust might stain or soil.
I turned and plucked a work of Nature's art,
Shook off the dust and marveled at the grace—
White clusters grouped around a tiny heart
Of purple velvet—dainty Queen Anne's lace.
Such wondrous things by daily roadpaths hide
To thrill the heart of him who turns aside.*

—Sadie Louise Miller.

"Leading The Way"

Edwin Raymond Anderson

IN THE WRITINGS of that divine mystic of old, Thomas a Kempis, one will find these profound lines:

*"Without the Way, there is no going,
Without the Truth, there is no knowing,
Without the Life, there is no living."*

and of course that leads directly to the Lord's own familiar word. "I am the Way the Truth and the Life." (John 14:6). That is a good word to bear in mind for the tangled wilderness of this world, for the vultures of error which are ever hovering about for destruction, and for the pall of death which hangs over everything dominated by the devil. A simple and familiar text; yet we are not to allow the simplicity to deceive us, not allow the familiarity to sow the seeds of spiritual contempt. There is a good deal therein which is meant to be pondered over, and rendered reflective in the pathway of Christian welfare and character.

After all, there is a certain and solemn sense, beloved, in which these words apply to us, in the daily conduct as strangers and pilgrims marking through this barren wilderness on the way to the Father's House. As the Lord, so with the servants, and it is for the servants of the Lord to follow directly in the sovereign trailways of the

Lord of the servants. And while there will be differing talents and opportunities, they are yet to be regulated by the will of the Lord in the leading of the Spirit. For however bright and brilliant men may be, they are yet beaten and battered and broken, if they are strangers to the Lord of the Way, the Truth and the Life.

But then, the solemn question is bound to rise . . . why are they strangers to such a Lord? Is a good deal of it due to the seeming strangeness of the servants of the Lord? For, while we are supposed to be centered upon the Heavenly Centrality, there is always the suspicion that, like unto erratic creatures, we are out on the "spokes of the wheel," sunk in the service of a good many secondaries, which, for all of their fire and fury, is but guttered ashes in His sight, for the manner in which it hides His love, mercy and grace from the sight of the Christless. As "Billy" Phelps often used to say, "the hungry sheep look up to be fed—and are not," so is there the unconscious cry that rises from the many, "Sir, we would see Jesus." It is tragic indeed, when the servants of the Lord in some manner or other, hide the Lord of the servants!

Jesus Christ is here marked out as "The Way." But beloved, are there not too many of us who had a bad way of getting

in the way of "The Way?" The gloom of the servants doth often conspire to hide the glory of the Lord, and our multitude of secondary business has hidden the beauty and the blessedness of the Lord. Of course, we mean well, and we would shrink from the accusation—but after all, and despite all our labourings, if men do not find "The Way," it is because a good deal of our pious pathways have intervened for the tragedy.

"I am the Truth" said the Lord; but alas for the many errors into which His own have fallen, to hinder the fullest outflow of this precious truth! We are so busy in the work of the Lord that we have little time for the Lord of the work, and a good deal of that business is baneful indeed for the manner in which it throws up a barrier to the communion and fellowship of the soul. Busy believers are often a boon to the enemy! for they are so busy that the Lord becomes slowly and surely relegated into the background. Of course, beloved, we mean well—but after all, if there be so many errors to our ways and imaginings, shall not men yet stand and cry, "Sir we would see Jesus"?

And as Thomas a Kempis stated it, "Without the Life there is no living." Beloved, are there not all too many Christians who carry a seeming "death-pall" about them, instead of being the living radiant, vibrant testimony to a living Lord? But then, perhaps the Lord is not really real. It is easy to preach and sing and testify about the Lord, as opposed to the seeming difficulty of abiding in the communion and fellowship of a Lord Who is more dear and near and real than life itself. "For me to live is Christ," said Paul; but alas, for many of us are not Pauline descendants, and for all of our work and wish, the Lord is not simply real. Many are living in the unreal haze of "self sanctified unreality"; and that sort of haze quickly becomes a horror for it leads no weary heart to rest in the life of the lovely Lord.

We are all so very ready to tell men of a living Lord and of a true meaning for life. But beloved, perhaps there shall come many turns and situations along the Christian way, when we shall do well to pause and to "gospelize" our own hearts all over again! Let us first settle the basic matter of the reality of this Lord concerning Whom we preach and witness to the absolute honesty and assurance of our own hearts. To tell others about a Lord of Whom we know so little, is but sorry sham, to say the least. And let there be "nothing between my soul and the Saviour" so that hungry hearts shall not go away disappointed.—*Waterbury, Connecticut.*

"No one is a complete personality who neglects his spiritual life."

Evangelical Visitor

Nappanee, Indiana

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

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Editorial

"The Strength of Sin"

MELVIN TROTTER of Home Mission fame is reported to have said concerning the moderate drinker: "You say you can drink and leave it alone, you can't do it. You drink every time you say it." I have met people who say, "We are going to have our fling with sin, we love it and then when we get older we'll break away from it." But many, yes *most* of them, find to their sorrow that it is not as easy to break away from the power of sin as they imagined in the beginning.

The apostle Paul tells us that "the strength of sin is the law." Again he says, "I find a law, that, when I would do good, evil is present with me." It is this law of human depravity which makes sin such a mighty force in human lives. Yes, the strength of sin is the law, the law of human depravity which has come upon the human race as the result of the failure of our first parents in the Garden of Eden.

Have you ever seen souls kneeling at an altar of prayer who say they want to be saved or they desire to consecrate their all unto God, but all of a sudden they cease praying and say, "I can't do it." The question is asked by those who are praying, "What can't you do?" The reply is given, "Oh, I just can't give up. I can't, I can't." They go on and say, "Oh, I cannot yield. I cannot confess. It is impossible." The strength of sin is depicted in this law of human stubbornness.

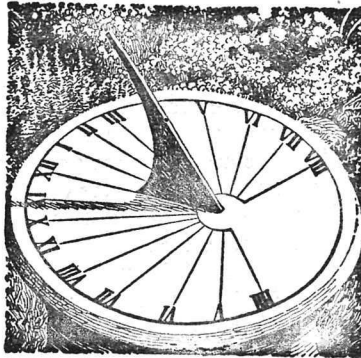
But is that all that is meant by Paul when he says, "The strength of sin is the law?" Was he thinking only of the law of human depravity or was he thinking of the Mosaic law? Once he said, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." And what is said about coveting is equally true about killing, stealing, committing adultery and bearing false witness. When we hear the law say, "Thou shalt not" we find how utterly impossible it is without God's power to resist from evil. Even the law of restraint shows us the strength of sin. Many, many times we have cried out, "O wretched man that I am! Who shall deliver me from the bondage of this death?"

Law is a mighty force. Whether it is the law of human depravity, the law of Moses, or the law of the country: and no individual is able to cope with its strength and be a victor. Jesus Christ, our Lord, alone can give us the victory and deliver us from the bondage of sin into which the law has brought us. Let us cease our struggling and say, "Yes, I will," to Him.

—J. A. C.

Holy and Wholly

ACCORDING TO Dr. J. Martin Anstey's chronology of time that was published in England in 1914, dedicated to the late Dr. G. Campbell Morgan, the year 1958 will mark the end of the sixth, one thousand year period of the world's history. If that be true, and maybe it is, there is some significance in that which appeared in Chicago recently.



A group of nuclear physicists in Chicago who helped develop the atomic bomb, edit a publication called the "Bulletin of the Atomic Scientists." Until recently this bulletin indicated by its frontispiece that it is eight minutes until twelve o'clock. Now that the atomic blast has taken place in Russia, the hands have been moved forward so that it now indicates four minutes to twelve. Evidently, these physicists feel that time is running out.

True believers know that time is running out. Such a consciousness serves as a driving, impelling force to make the year 1950 an unusual year in our own Christian lives and in the church or congregation with which we worship. The call is to make this a Holy year and wholly dedicated to the Lord and His work. The year calls for Holy living. Every virtue has its forces of opposition; the greater and more serviceable the virtue, the greater and more vicious the opposition. Holiness is a virtue of inestimable value that is found in the Lord's humble folk who have acknowledged their need of the cleansing power of the work of Calvary in the total nature and disposition of the heart. Too much of so-called holiness has left many question marks and, strange as it may seem, the profession without virtue has been one of the greatest forces of opposition to this sublime way of life.

Let us resolve together: The call is for holiness in thought-life; my reading, my listening, my looking during this year will contribute to a holy thought life. My motives will be pure. I may be shrouded in human limitations that make my judgment faulty at times, but under the anoint-

ing of the Holy Ghost, my motives can be as pure as heaven.

Sincerity will be one of the cornerstones of my life in this year. In no area is this more important than in the field of leadership. Under the pretence of sincerity, sometimes certain things have been said and certain stands taken only to get into the limelight. Sincere teaching and preaching, based on proper and balanced treatment of God's Word, will edify the Church and build her up in the most holy faith.

In addition may this be a year in which we give ourselves wholly to the work. That which is done wholeheartedly is much more effective than that which is done in a listless manner. One thinks of the Sunday school superintendent who spoke with considerable feeling when chosen to serve and then in a very irregular manner filled the office during the year—sometimes present, and sometimes not, often late in starting the Sunday school when he is there. So obvious is his attitude that even a casual observer knows his heart is not in the work. Little good can come of such leadership.

Our children know whether we are whole-hearted in our support of Christ and His program. In no area of life is a good example worth more than in the practice of a whole-hearted devotion to the Church and its cause.

A good motto for 1950 is, "Seek ye first the Kingdom of God."—J. N. H.

When You Pray

Long prayers and long sermons tend to quench the fire instead of kindling it. Brethren, in all things has our Lord Jesus given us the best example—also in regard to praying. When with His disciples, His prayers were of medium length. In the midst of a large crowd, as at Lazarus' grave and the feeding of the five thousand, His prayer was short. When He was alone with His Father, in the Garden or on the Mount—then He prayed all night.

So ought ye also to do, dear brethren. Among God's children, make your prayer medium long, as Jesus did when He was about to be crucified. When in a crowd or with the sick or dying or the unfortunate, short. When you are alone with your Father in your secret closet, pray as long as you please.—C. H. Spurgeon.

In the year 1950, may Divine Grace make pleasing and kind all our words and doings and may each of us walk softly and reverently before our Lord and Master. To gain this end we wish each one a joyous and prosperous New Year in the Lord.

**E. V. Publishing House
Staff and Personnel.**

Christian Education in a Forward-Moving Church

Dedicatory address by Bishop Edward Gilmore, President of Ontario Bible School

Scripture reading Psalm 46.

President Hostetter, and friends of Christian education.

The theme for this address suggests or joins together two ideas, that however well they may go together, are not necessarily essentially related. Our beloved Church like many others who were scrupulously sincere, did, in her earlier days, take the position that the one idea excluded the other. It was commonly understood that higher education and humble Christian piety were incompatible. Consequently, the three essentials for education usually were reading, writing and arithmetic together with the use of the hickory stick. It is certainly possible, however, to be educated, even highly educated, and not be a Christian. And it is equally possible to be a Christian without the advantages of a good education. It is my desire, however, to point out that education is not what it ought to be without a motivating sense of spiritual values, and I would furthermore like to suggest that the Christian Church can best serve this present age whether it be at home or in foreign fields, with men and women who along with a deep spiritual experience and emphasis, have disciplined their bodies and minds in the field of Christian education.

We, as the Brethren in Christ church, believe today in higher education. That a church as numerically small as ours, should have one senior college, one junior college and two Bible and high schools, is proof in itself that we do. That Messiah College has spent many thousands of dollars in an expansion program and that today we are dedicating this beautiful and commodious new dormitory is tangible evidence that our church is awakened to the need of this hour.

We would, however, reiterate our former statement, that higher education must first of all be Christian. A certain city manager spoke truly when he said that, "Education without God but gives us a greater capacity to get into trouble." We do not merely mean that a Christian college shall offer a Bible course and shall require a few Bible credits to graduate, or that attendance at Chapel services and religious meetings are compulsory. We mean that our educational program shall be, without apology, Christian from beginning to end. The Bible, and the Christ of the Bible and the Church of Christ as outlined in the Bible should be pre-eminent in our entire program. The doctrinal and crisis experiences as set forth in the Bible, which are potentially for all mankind, but only become actual as we individually believe and receive them through faith in Jesus Christ,

should always be presented as fundamental in our educational quest. We quote Dr. Paul Rees, who said, "We have enough institutional and credential believers; what we need is more and more experimental experiences of salvation."

To be truly Christian then, we shall ever hold in focus the primary truth that a person becomes a Christian only by coming into a vital personal relationship with God by the Biblical experience of the New Birth. No degree of intellectual development in itself, will give us peace with God. It is only by a supernatural act of divine grace and an infusion of divine life that we enter into this all-important experience.

We shall also stress the necessity of the regenerated believer waiting on God until his heart is completely cleansed from that inner depravity or the carnal mind, and the blessed Holy Ghost empowers us for Christian service. Just as the acceptance of the doctrine of Bible holiness subsequent to the experience of Bible regeneration has saved our Church from cold formalism and ritualism, so this personal experience of sanctification will save our students and teachers from intellectual secularism.

The Christian faith and way of life seems destined to face new and serious challenges in the days that lie ahead. On the one hand is atheism and Russian communism which is without question embarked on a program of world conquest with a purpose to crush the Christian Church.

On the other hand is secularism which does not deny the existence of God but simply ignores the claims of God. Our modern educational program is attempting to deny the pre-eminence of the Christian faith and to train our youth in terms of great religious breadth and tolerance. This is one of the moral and spiritual cancers that is seeking to destroy the inner forces of our faith. Henry Blakely, president of Queen's College puts it this way, "Democracy is deeply rooted in the Christian faith. The most dangerous blind spot in modern life is the idea that we can preserve the fruits of democracy without its roots."

It is therefore imperative that the crisis experiences of the Bible, namely, regenera-

(Continued on page fifteen)



President C. N. Hostetter leads in the dedicatory ritual at the dedication of the Messiah College Girls' Dormitory.

Dedication of Girls' Dormitory at Messiah College

On the Sunday afternoon of Homecoming, November 6, 1949, approximately eight hundred people gathered in the auditorium and then on the campus in front of the girls' dormitory for the dedication service. Expressions of thanks was expressed and greetings extended by the following: Eld. Roy H. Wenger, chairman of the Board of Education; Eld. J. Lester Myers, vice-president of the Board of Trustees; Dr. Paul G. Lenhert, for the Alumni Association; Dean Charles F. Eshelman, in behalf of the Faculty; and Ila Oakes represented the student body. The chairman of the Board of Trustees, Eld. B. E. Thuma, presided and Bishop Edward Gilmore of Ontario Bible School, delivered the dedicatory address.

On the piazza of the new dormitory, Clara Hoffman, a former dean of women, and Mrs. Frances Smith, the present dean of women, gave greetings. Mr. William Arnold represented the architect, William Lynch Murray, and the keys were presented by the contractor, Paul A. Martin. The Ladies' Chorus assisted in presenting the dedication ritual and the prayer of dedication was offered by President Hostetter. An offering of nearly \$6,000 was received toward the remaining deficit of \$10,600.00.

As friends and visitors viewed the building many expressions of appreciation and thanksgiving were heard. Truly God has been good in supplying this much-needed building, and we are grateful to all who have had a share in making it possible. The day was concluded by a missionary message from Bishop Henry N. Hostetter.

Redeeming Time

Avery Musser

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:15-16).

HAVE YOU EVER stopped to ask yourself, "What is time?" If you have, I know not what your answer was to this question. The scientist would answer, "Time is measured duration." One of Webster's definitions is, "Finite, as contrasted with infinite duration." You and I are living in time. Those of our friends, our dear ones, and fellow-travelers who have passed on are no longer in time, but in eternity.

The great apostle writes here about "redeeming the time." What does he mean? Adam Clark, the noted Bible commentator writes thus on this expression, "Buying up those moments which others seem to throw away; steadily improving every present moment, that ye may, in some measure, regain the time ye have lost. Let time be your chief commodity; deal in that alone; buy it all up, and use every portion of it yourselves. Time is that on which eternity depends; in time ye are to get a preparation for the kingdom of God; if you get not this in time, your ruin is inevitable; therefore buy up the time."

Certainly a mature and physically fit Christian doesn't have time to kill or squander. With great interest, I read what men have accomplished in a life time. Take for example the life of John Wesley of whom it is said, "If men may be measured by the work they have accomplished. John Wesley can hardly fail to be recorded as the greatest figure in the religious world since the days of the Reformation." Much of his traveling was on horseback; he would read while riding his horse. It is estimated he traveled 290,000 miles and preached more than 40,000 sermons. Besides this he read more than 2000 volumes, edited a monthly magazine and wrote more than 200 volumes.

We are told how others made their minutes count; one learned Greek while walking to and from a lawyer's office. Livingstone while working the loom taught himself Latin. A stone mason while following his trade, found time to read and write, improving his style until he became one of the outstanding authors of his day.

May I suggest, dear reader, that you endeavor to make the coming year count for God by "redeeming the time." On a calendar for a New Year that came into our home were these words, "Life's greatest gift—a year of time." You may decide for yourself the truth of this statement; but if it is true, how we should value our time!

One thing that hinders a proper use of time is living in the yesterdays or tomorrows of our lives. An old verse puts it this way—

*"Now is never the minute
That fits us exactly
While we're in it—
Long as it's future
It is perfect bliss;
Soon as it's past
'Tis worth ten times o' this!"*

So we must live in the "now" or "today" of our lives. Is it any wonder that Solomon wrote, "Remember now thy creator in the days of thy youth" and that a New Testament quotation reads, "Behold, now is the accepted time; behold, now is the day of salvation"? These verses apply to seeking God or to our salvation. But "now" applies to other things in addition to this as you will note in this poem entitled, "The Present Time"—

*"When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded full
with care;
I'll help to lift them up from their despair—
When I have time.
When I have time, the friend I love so
well*



IT MAY BE THE LAST

Max I. Reich

*It may be the last of the years quickly
flying,
It may be the year when the Master will
come;
When the land of the holy, for which we
are sighing,
Will burst into view—the Father's glad
Home.
It may be the last of earth's checkered
story,
The last of the desert, the furnace, the
thorn;*

*Shall know no more these weary toiling
days;
I'll lead her feet in pleasant paths always,
And cheer her heart with sweetest words
of praise—
When I have time.*

*When you have time, the friend you loved
so dear
May be beyond the reach of your
intent;
May never know that you so kindly meant
To fill her life with ever sweet content—
When you had time.*

*Now is the time. Ah, friend, no longer
wait
To scatter loving smiles and words of
cheer
To those around whose lives are now so
drear;
They may not need you in the coming
year—
Now is the time."*

Do you realize that there is a thief ready to steal our time? "Procrastination is the thief of time" is the adage or proverb. The habit of deferring or putting off from day to day things that should be done now or today robs us of our time according to this statement.

The prodigal son wasted his time in riotous living until he came to himself. Certainly we don't want to meet our maker living thus. The five foolish virgins in

(Continued on last page)

*The last, too, of service in weakness, then
glory;
The Lord will have come, the Star of the
morn!*

*It may be the last time on earth to awaken.
To finish the story of sorrow and toil,
Oft feeling unloved, neglected, forsaken;
Of treading in pain earth's thorn-covered
soil.*

*It may be the last time, the daily cross
choosing,
The footprints of Jesus retracing below,
Earth's glitter and glamour, so tempting,
refusing,
Companionship with the unseen One to
know.*

*It may be the last! Then all mystery
ending
In radiant light from the sunshine of
God!
And, oh, what a welcome, as we are
ascending!
'Twill more than make up for the
difficult road.*

—Christian Life.

The Making of a Minister

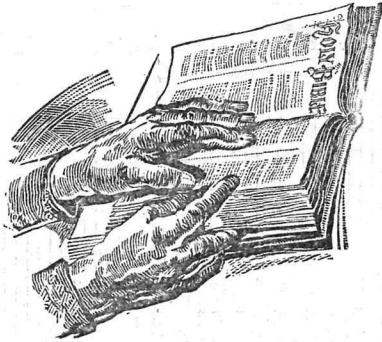
Dr. Paul Rees

ONE ELEMENT in the making of the minister is: He must not only be something, he must *believe* something.

Theological liberalism has set before this generation a sterile Christianity of denials. It has put the church world through a nightmare of negations. One of the greatest and gravest needs of the hour is the recovery by the ministry of the lost note of authority. We lost that note when we revised the grammar of the pulpit. We scrapped the possessive case and concentrated on the objective. We threw away nearly all our periods and exclamation points and went in for interrogation marks. It sounded so fastidiously and comfortably modern to announce that the important thing was the *quest* of truth, not the *knowing* of the truth! In our glorification of the question mark, we gave it a place right over the person of Christ and the validity of the Bible. We clean forgot that the quest for truth is a fool's chase unless there are some things that are knowable and that must be laid down as being reliable. Without certain great fundamental bases of conviction we can get nowhere in our quest for truth. Even Descartes, determined to build up his philosophy from the very bottom, could not doubt *himself*, for the very good reason *he* was the fellow who was doing the doubting. So he left us the deathless dictum: "I think, therefore I am."

By a similar token there are certain basic affirmations which every minister and worker must make, and unwaveringly maintain, if he is to rank among the worthies who preach "the unsearchable riches of Christ." The unique and authoritative inspiration of the Scriptures, the deity and lordship of Jesus, the native sinfulness and moral lostness of the race, and death of Christ as a full and sufficient sacrifice for sin, the possibility of redemption from all sin in this life and from all the consequences of sin in the life to be, the personality of the Holy Spirit and the reality of His Pentecostal manifestation in the cleansing and empowering of the believer, the certainty of the resurrection of the dead, some to everlasting glory and honor, some to everlasting shame and contempt—these, my brethren, are some of the elemental, fundamental affirmations around which an intelligent and insistent Christian conviction needs to bind itself with the tenacity of clinging tentacles. About many things you may be in doubt. Concerning minor matters you may not agree among yourselves. You may be in a state of suspended judgment. But concerning these major positions there should be in

your minds nothing but positive persuasion.



We have come to an hour when the whole of Protestantism needs to re-examine its stand on the matter of tolerance. Modernism, the bandmaster of broadness, the trumpeter of tolerance, has been out to lead a parade of pale souls who wish to see neither black nor white and who shrink to say that anything is either good or bad. Truth to tell, tolerance has gone so far it has ceased to be a virtue and become a vice. Unless we have standards and hold to them, we have no mission among the sons of men. There is a realm wherein compromise is legitimate, for life would be unendurable were it not for the practical adjustments which one learns to make in the interests of domestic and community

peace; but unless we learn that the spirit of compromise has its decisive boundaries, we shall be men of putty instead of men of power, wobblers instead of walkers, benders instead of builders.

James Martineau used to go occasionally to hear Mr. Spurgeon. A Unitarian friend of his chided him. Why do you go to hear that radical evangelical? You don't believe what he preaches. "No," said Martineau, "I don't. But he does!" Behold the strangely irresistible appeal of one who could say, "I know whom I have believed, and am persuaded."

Look at Martin Luther before the diet at Worms, April 17, 1521. Five thousand people have pushed their excited way into the ante-chamber. The Inner Hall, too, is crowded. Led into it, the little monk, of whom it had been said that his "mouth could not be stopped with gold," found himself confronted by Charles V sitting in state upon a throne whose dominion threw its imperial arms around two hemispheres.

About the emperor were gathered the princes of Germany, six electors of the empire, eighty dukes, eight margraves, thirty prelates of various ranks, seven ambassadors, the deputies of five cities and numerous lesser functionaries. Two questions were put to Luther. Did he admit writing the books that appeared in evidence against him? If he did, would he retreat from his positions as stated therein? "Will you or will you not retract?" was the question that drew from the doughty reformer the magnificent answer that has throbbled, thrilled and thundered through four hun-

(Concluded on next page)

Sharp Points for the Preacher

Every preacher must become a patient learner before he becomes a good leader.

A preacher should learn that nothing is too good for a rainy-day crowd.

A preacher's business is to preach to the people, and never at them.

The preacher is the man whom Jesus left here to say right and needful things to men.

A preacher has enough time to carry out God's will, for he has all the time there is.

The battles of the preacher who is true to his divine call never cease.

A preacher should never give the chief seat in the synagogue to a minor matter.

It is hard for a preacher to love God and man and remain ineloquent.

The preacher's vocation is to give himself. He is not the trumpet, but the trumpeter.

The preacher is not so much to fashion his speech as to fashion himself.

If a preacher finds his love for man growing less, he is unconsciously growing lukewarm toward Christ.

The apostles did not try to preach; they preached with the Holy Ghost sent down from heaven.

A preacher must be able to tell what he himself knows about God, and not what he has heard.

A preacher's pulpit is his throne. When he abdicates it for secular things, he loses his hold on men.

The preacher is to be a living illustration of the truths he preaches.

A preacher should always strive to preach his best, whether his audience be large or small.

A preacher can preach close sermons effectively only in proportion as he keeps the joy of the Lord as his strength.

A preacher should not expect his hearers to reach a higher life spiritually than his ministry provides for them.

An unctionized preacher in the pulpit will marvel sometimes at what he preaches, for it is then that he is not his own.

—Selected.

Substitutes

B. M. Books

MAN FROM THE time of the fall has been under the sentence of death and absolutely at the mercy of God. For this condition God freely instituted a system of redemption for man. Man became guilty before God and therefore helpless to redeem himself. The entire economy of God's redeeming grace is built upon a substitutionary arrangement. From the slain animal in the garden, the Levitical sacrifices, to the smitten Son of God on Calvary, God proffered salvation on the basis of substitution. Whether God considered this the only means by which to accomplish man's redemption or not we cannot tell. We only know that this is a fact.

For man to appropriate this vicarious provision, substitution is just as useless and meaningless as they were indispensable on God's part. Now, each one comes to God for himself and not for another. He must come in God's way, by God's rule, by God's standard and measure. Any other way God will not recognize. God's part of the covenant of grace is finished and fixed and becomes effective when man meets the condition. But when man deviates in the least from following the divine plan by resorting to substitutes, God does not answer.

Substitutes have their place and can be used in many of our daily experiences. But in man's religious and spiritual life they can not effectually be used. In the tragic fall, Adam and Eve in shame resorted to fig leaves to cover themselves—their guilty conscience. There was no substitute for the sin of disobedience, nor is there today. God who frowned His displeasure upon sin, yet provided a refuge for man's restoration in a blood sacrifice covering them with the coats of skins of animals.

Cain, too, so soon knowing of his parent's error, wholly disregarded to offer the proper sacrifice for he seemed bent upon offering a vegetable sacrifice. God's disapproval was made visible in a brand on him that all his fellow men may see. All through the record of divine revelation case after case can be adduced to show the utter futility of offering substitutes to be accepted of God. God cannot be seduced or bribed. He never changes, His laws and requirements are constant. Man in many ways thinks he can get by and for the moment boasts a temporary success. But if he persists he must suffer eternal loss.

Most human fraternities and philanthropic societies have been set up to supplant and substitute for the Church of the living God, the Bride of Christ. Such substitutes are a wretched travesty, a shameful counterfeit, for the Church.



THE EXPULSION FROM THE GARDEN.

There are less conspicuous forms in which individuals, sometimes good folks, try to substitute their own ways for God's way. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Through insincere motives, and subtle artifices some attempt ways to cover up sin when they know better. God requires confession and forsaking to get rid of our sins. This requires genuine humility to confess one's sins. And yet where this is lacking there is no mercy nor prosperity for the individual. It can mean material as well as spiritual prosperity.

Here are ways in which some try to cover up: One says, "Every body else does it that way, it must be right." Or he may take the attitude that if from now on he begins anew, it will be all right. Or "Since my position in the church is such it would not do to confess—the outsiders would not understand. If I pay liberally into the church and help the poor this may compensate for confession." Others say we must live it down; it will finally straighten out.

This reminds me of the man who owed his grocery man a sizeable bill. One day he comes to the grocer and tells him he would like to forget the past. He says, "Let us cancel the past debt and I promise to do cash business from now on." The grocery man shakes his head and raises his brows. "You pay up first, then we will do business again. Yes, verily not until that is settled for can things be right."

In cases where these courses are followed there is a barrenness and superficiality

in the Christian life. There is a distinct lack of victory.

When a person or group of persons realize that they have erred, and it is generally known by outsiders, the quickest way to build confidence is by open admission of guilt with suitable adjustment. Otherwise there will be a hard pull and up hill work; an occasion for the enemies of the Lord to blaspheme. There is no use of saying we must live it down or it will finally blow over, or we will begin anew. Here I believe is cause why revivals are nigh impossible in some places. O, yes a new generation, a new setup may be put in control, yet God remembers and acts accordingly. Prayers may appear heart-renting and tears flow freely but except the heart follows it is wasted effort. God always recognizes the sincere penitent. It seems that whole congregations have fallen into discard if not into spiritual disgrace because the key person or persons failed to bow in true humiliation and confession at the fruitful moment. And consequently God has turned away and hides His face.

How every true child of God should thank Him for the way of acceptable return offered by the Lord. David after a few attempted detours saw that there was only one way back to God. It was after he endured a period of crushing, paralyzing agony of guilt, and the fearless message of the prophet Nathan even in his royal robes, that he wept his way back in tearful penitence. There was no way but God's way. Sin must be confessed whether in the throne or in the hovel. But when confessed the joy bells will start ringing in the soul. Beloved, let us waste no time to square ourselves with God and man by turning aside to substitutes. God has told us plainly how to get the favor of God upon our souls.—*Grants Pass, Oregon.*

Making of a Minister

(Continued from page six)

dred years; "Unless I am convicted of error by the Holy Scriptures, I neither can or dare retract anything; for my conscience is held captive by God's Word. Here I stand. I can do no other. God help me!" "Talk about the revelation of God in star or atom or mountain or sea!" exclaims one of our well-known contemporary preachers, "I tell you such revelations are tame when studied in the light of those souls pressed against an invisible wall of flaming truth and crying, 'Here I stand. God helping me. I can do no other.'"

Remember: mollicoddles do not have to believe anything in particular but ministers do. Into their manly make-up must go a gritty ingredient known as intelligent Christian conviction.

—*Standard of Holiness.*

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.
- Upland College**, Upland, California. Dr. H. G. Brubaker, President.
- Jabok Bible School**, Thomas, Oklahoma. Ira M. Eyster, President.
- Messiah College**, Grantham, Pa. Dr. C. N. Hostetter, Jr., President.
- Ontario Bible School**, Fort Erie, North, Ont. Bishop Edward Gilmore, President.

Treasurers of the Church 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.
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- Education:** Homer G. Engle, Abilene, Kans.
- Canadian Treasurer:** Earl M. Sider, Naticoke, Ontario.
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- 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, Sr. Dorothy M. Martin, and Sr. Mary Brene-man.
- Mtshabezi Mission**, P. B. 102M, Bulawayo, S. Rhodesia, South Africa, Eld. and Sr. D. B. Hall, Eld. and Sr. Roy H. Mann, Sr. Annie Winger, Sr. Martha Kauffman, Sr. Anna Wolgemuth, Sr. Lulu Asper, Sr. Beth L. Winger, Eld. and Sr. Bert Winger, and Sr. Mabel Frey.
- Wanezi Mission**, Filabusi, S. Rhodesia, South Africa, Eld. and Sr. Arthur Climenhaga, Eld. and Sr. Chester Wingert, Sr. Anna R. Engle, and Sr. Florence Hensel.
- Macha Mission**, Choma, N. Rhodesia, South Africa, Eld. and Sr. J. Elwood Hershey, Sr. Verna Ginder, Sr. Ruth Hunt and Sr. Verda Moyer.
- Sikalonga Mission**, Choma, N. Rhodesia, South Africa, Eld. and Sr. David Climenhaga, Sr. Rhoda Lenhart, Sr. Anna Graybill, and Sr. Edna Lehman.

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 Mur-liganj, 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, and Eld. and Sr. Allen Buckwalter.
- Missionaries on Furlough**
- Eld. & Mrs. Charles Eshelman, Messiah Bible College, Grantham, Pa.
Sr. Anna M. Eyster, 637 Third Avenue, Upland, California.
Sr. B. Ella Gayman, 2001 Paxton St., Harrisburg, Pa.
Eld. & Sr. W. O. Winger, Grantham, Pa.
Elder and Mrs. J. Paul George, Canoe Creek Mission, Telephone—Hollidaysburg 51319.
Eld. and Sr. Albert Breneman, West Milton, Ohio, c.o. H. W. Hoke.
Sr. Naomi Lady, Grantham, Pa.

HOME MISSIONS

City Missions

- 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; Avas Carlson, 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.
- Harrisburg (Messiah Lighthouse Mission)** 1175 Bailey St., Harrisburg, Pa. Telephone—Harrisburg 26488; Joel and Faithe 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 Brech-bill.
- 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, Erma Hoke, 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 Bos-sert, 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, Dorothy Charles.
- Delisle, Saskatchewan, Canada:** Pearl Jones.
- Hollidaysburg, Pa.** (Canoe Creek Mission) Telephone Hollidaysburg 51319; Paul and Esther George.
- Kentucky—Elam Dohner**, Superintendent.
- Fairview Station, Ella, Ky.:** Elam and Helen Dohner, Esther Ebersole.
- Garlin, Ky.:** Robert and Edna Wengert, Elizabeth Hess, Nurse; Ruby Clapper.
- Knifley, Ky.:** Irvin and Dorothy Kanode, Katie Rosenberger, 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.
- WBUX, Quakertown, Pa. 1570 Kcs.
"Sunday Bible Hour"
Each Sunday 12:39-1:00 P.M.

EVANGELISTIC SLATE

- Cross RoadsJan. 15-29
Evangelist, Elder Donald Heer
- Locke, IndianaFeb. 5-19
Evangelist, Bishop Henry A. Ginder
- MontgomeryJan. 1-15
Evangelist, Elder Allen Brubaker
- Five Forks, Pa.Jan. 8-23
Evangelist, Bishop Jacob T. Ginder

ARRIVED SAFELY

We received a ship letter telegram with these words:

"Arrived Bombay Christmas morning. Season's Greetings to all. Pleasant voyage. Inform parents."

Buckwalters.

We are thankful to the Lord for their safe and pleasant voyage. Please keep on praying for them that as they take up their work in India again that God may use them to bring Christ to multitudes of those dear Indian people still in heathen darkness.

Foreign Mission Board
Graybill Wolgemuth, Secretary

Weddings

FETTERS-STONEROCK—Margaret, daughter of Mr. and Mrs. Orville Stonerock of Gratiot county, Michigan, was united in holy matrimony to Robert Fetters, son of Mr. and Mrs. Harley Fetters of Merrill, Michigan, at the Brethren in Christ parsonage, on December 10. The ceremony was performed by Eld. Lewis E. Thomas.

May God's blessing be upon this young couple as they journey through life together.

JONES-BEAGAN—On November 12, at 2:00 P.M., Sr. Nadine Beagan, daughter of Claude and Sr. Opal Beagan of Detroit, Michigan, became the bride of Bro. Bill Jones, son of Bro. and Sr. David Jones of Detroit, Michigan. The ceremony was solemnized in the Free Methodist Church with Eld. Harry Hock officiating.

May God's richest blessings attend this consecrated young couple.

REESOR-HEISE—Anna Grace Heise, daughter of Bro. and Sr. Orla L. Heise of Gormley, Ontario, was united in holy matrimony with John Clarence Reesor, son of Mr. and Mrs. Carl Reesor of Unionville, Ontario, on October 11, in the Heise Hill Brethren in Christ church, Markham District, at Gormley. The ceremony was solemnized by Eld. J. R. Steckley.

May the blessing of the Lord attend this bridal pair on their walk together through life.

Births

BURKHOLDER—Stanley Jay came to bless the home of Bro. and Sr. Wilbur Burkholder, Chambersburg, Pa., on November 8.

BURKHOLDER—Bro. and Sr. Asa Burkholder, Chambersburg, Pa., are the happy parents of a daughter, Sharon Ann, born November 13.

CLAPP—Born to Earnest and Luella Clapp (nee Luella Moore) Wainfleet, Ontario, on December 3, a daughter, Sharon Dianne.

GILMORE—Born to James and Ruth Gilmore, Lowbanks, Ontario, on August 2, 1949, a son, Gordon Frederick.

GRANT—Born to Harold and Annie Grant (nee Annie Flagg) of the Wainfleet congregation, on July 4, 1949, a son, Peter Douglas.

HEFFLEY—The arrival of a son, Dale Eugene, is announced by Mr. and Mrs. Melvin Heffley, Chambersburg, Pa., on November 11.

POE—Bro. and Sr. Robert Poe, Chambersburg, Pa., announce with joy the arrival of Coetta Jane, born November 29.

SOLLENBERGER—Diane Marie came to bless the home of Bro. and Sr. Myron Sollenberger of Chambersburg, Pa., on November 7.

TUCKER—Donald and Betty Tucker (nee Betty Huffman) are the happy parents of a daughter, Charlene Ann, who came to their home, Wainfleet, Ontario, on June 5, 1949.

WHITESIDE—Robert Wayne came to bless the home of Thomas and Marjorie Whiteside, Wainfleet, Ontario, on May 25, 1949.

Obituaries

ASPER—Robert Jason Asper, son of George and Minnie Asper was born near Newburg, Pa., June 3, 1917, and departed this life December 11, at the age of thirty-two years, six months and seven days. At the age of ten he with the family moved to California where he spent the remaining years of his life in and near Upland. He became a member of the Brethren in Christ church in April, 1929.

On January 1, 1936, he was united in marriage to Eunice Arretta France. He is survived by his wife and three children, Robert Jason, Jr., Richard LeRoy, and Patricia Mae; his mother, Mrs. Minnie Asper of Upland, California; five brothers, J. Roy of Mechanicsburg, Pa., Norman and Ellis of Harrisburg, Pa., Reuben of Upland, California, Irvin of Chino, Calif.; two sisters, Mrs. Chester Kern of Carlisle, Pa., and Miss Lulu Asper who is

"DUST AND DESTINY"

David Mohler

Dust forms the house where dwells the soul,

But destined to a higher goal;
The dust itself God shall translate,
To live in a triumphant state.

'Tis dust and destiny combined,
Support the body and the mind;
Dust points to earth, but destiny
Is reached beyond the uncharted sea.

That dust is sacred which is found,
Beneath the hallowed burial-mound;
It differs from the common sod,
Because it housed a part of God.

No dust-bound soul from earth can pass.
'Tis fettered as with gates of brass;
But destiny the door unbars,—
It finds a place above the stars.

The dust of ages hides the place,
O'ershadowed long with beauty's grace;
Jerusalem and Israel's land,
Wait destiny's transforming hand.

Dust long has been the serpent's meat,
Of hallowed bread he cannot eat;
His destiny? He knows that it
Shall be within the unfathomed pit.

Does destiny hold in its power
The terror of the judgment-hour?



And shall we cease on God to call,
And trust to chance our rise or fall?

How oft the fact has been revealed,
That men their destiny have sealed—
The Fall, the Flood and Sodom's trend,
Bold Peter's grief and Judas' end.

Our destiny is "Dust to dust,"
Return to earth we can and must;
Predestination has its place,
But can't supplant the work of grace.

The dust grows thick when drought assails,
When long the stifling heat prevails;
But heavenly dews and timely showers,
Revive the soul and nature's flowers.

The God of heaven holds the key,
That binds both dust and destiny;
The door is closed, we know not how,
And when it opens all must bow.

Shall dust on destiny depend,
To guide us to a happy end?
No! dust must also do it's part,
To purify the mind and heart!

—Dayton, Ohio.

now serving as a missionary in Southern Rhodesia, Africa.

Services were held Thursday December 15, at 10:30 P.M. with Eld. Riall D. Stump in charge and Bishop Jesse F. Lady bringing the message. Burial took place in Bellevue cemetery.

BAKER—Amy Winifred Baker was born in London, England, and died in Toronto, Ontario, on December 7, aged 63 years. On October 6, 1909, she was married to Robert J. Baker, son of Bishop Charles Baker, Stayner, Ontario. She leaves to mourn her departure, her husband, one son, Robert W., two brothers, three sisters, besides many relatives and friends.

Funeral services were held at Yorke Brother's Funeral Chapel, Toronto, December 10, in charge of Dr. W. C. Lockhart of the United Church. Interment took place in Park Lawn cemetery, Toronto.

EVANS—Mrs. Lillie Evans died suddenly at her late residence, 55 First Avenue, Toronto, Ontario, Wednesday, December 7. Mrs. Evans was the beloved wife of Price Evans and dear mother of Albert, Mary (Sr. T. Scrannage), Beatrice (Mrs. G. Chipper), Lillie (Mrs. W. Hogg), and Rena at home. Sr. Evans was a devout member of the Brethren in Christ church. She was converted when she was quite young and remained faithful whether living in city, town or country, not only as a form but as a silent testimony of her separation from the world unto Christ.

Of late years she did not have the privilege of attending the services of the church of her choice and, therefore, attended other services, especially the Salvation Army. A short service was held in the chapel of Washington and Johnson funeral home conducted by Major Smith. The number assembled gave evidence of the esteem in which the deceased was held. The service was concluded at the Heise Hill church, Gormley, Ontario, conducted by Eld. E. A. Ditson and Bishop Alvin Winger. Psalm 116:15 and Rev. 14:12-13. Interment took place in Heise Hill cemetery.

GISH—Sr. Emily A. Gish, 67, wife of Bro. Joseph K. Gish, Mt. Joy, Pa., and a daughter of the late Henry and Elizabeth Witmer Wolgemuth, departed this life Sunday morning, November 27. Friday, November 4, Sr. Gish had a severe fall which fractured her leg and was a contributing cause to her sudden death.

Sr. Gish has always been a faithful attendant at services and always had a testimony of victory. Her presence will be greatly missed both in the church and in the community.

Beside her husband she leaves the following to mourn her loss: two children, Ruth, wife of J. Guy Meyers, Williamson and J. Marlin, Florin; five grandchildren; one sister, Mrs. Katie Engle, Florin; a brother, Abram Wolgemuth, Manheim.

A short service was held at the Miller Funeral Home, Elizabethtown, with further services in the Cross Roads Church. Bishop I. W. Musser brought the message using as a text, Revelation 22:5. Assisting him was Bishop J. T. Ginder. Burial took place in the Mt. Pleasant cemetery.

MISHLER—Henry Mishler was born December 3, 1864, near Nappanee, Indiana, and departed this life December 12 at the age of 85 years. He had suffered a heart ailment for some time.

Surviving are his wife, Mrs. Lydia Mishler; four sons, Jesse, James, Charles and Ray, all of Nappanee; a daughter, Mrs. Clyde Warner of New Paris; three brothers and two sisters, thirteen grandchildren, and eight great-grandchildren.

He was a member of the Union Center Church of the Brethren, but faithfully and loyalty attended with his wife at the Union Grove Brethren in Christ church. His faithfulness and loyalty has been a blessing to many friends.

Funeral services were held Thursday December 15, at 2:00 P.M., with Bishop Carl G. Stump, assisted by Rev. Arthur Keim, pastor of the Union Center Church. Text: Job. 5:26. Burial took place in adjoining cemetery.

With the Church In The Homeland

Carlisle, Pa.

How wonderful is our God! We do thank Him for His gracious working in our midst. God has truly been answering prayer and upon the authority of His Word we are expecting Him to continue to do so, for He says, "If ye shall ask anything in my name, I will do it." (John 14:14). "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (I John 5:14-15).

November 6 to November 20 was the time for two weeks of evangelistic services with Eld. John Garman as evangelist. Long ere this date arrived, prayers were ascending to the Throne for a great revival in our midst. This spirit continued as the meetings progressed, with a special prayer service being called by the young people.

Bro. Garman very humbly and very sincerely presented the Word and many responded to the wooings of the Spirit. Seventeen sought God for the first time at an altar of prayer, while others sought a closer walk and renewed their covenant with God.

We are believing God for His continued blessing and presence in our midst as we endeavor to walk close to Him and lead others into the Kingdom.

—Rhoda G. Lehman.

Carroll and Pulaski Co., Virginia.

"Except the Lord build the house they labour in vain that build it." (Psa. 127:1).

As the words of the Psalmist come to us we realize how futile our efforts would be without the Lord's help and guidance, not only in our lives but even in the building of our home.

The first plans for building a new parsonage were made in August after securing a small tract of land across from the church. With a limited amount of local help the ground was cleared and the foundation begun. On September 12 five men from Pennsylvania, with other local help, moved a number of truck loads of rock inside the basement wall. By October 18 the wall was completed and the sub-flooring laid, making everything ready for the main building operations. That same evening twelve brethren from Pennsylvania arrived with their tools and a will to work.

The Lord provided wonderful weather for the next two days which were full of activity. When the brethren left, the frame work was up and part of the roofing was on. We were able to lodge all of the men in the church and with neighbors. The workers with Sr. Nauman were the faithful cooking staff for the men during these two days. The church facilities made an ideal home for a big family.

Later Bro. Irvin Wolgemuth and family came and helped to shingle the house and do some inside work. At this writing two very capable men, Bros. Stephen Heisey and Roy Brubaker, are helping on the interior work.

We have moved into the unfinished parsonage. Two rooms have been papered and the other rooms will soon be completed. With each little completion, the parsonage is taking on a home-like atmosphere.

It is our prayer that God will abundantly bless all those who have had a part in this building program.

It was a privilege to have Bishop Henry A. Ginder with us on December 13 and 14 for a one-night service. His message was both inspiring and challenging to those present, to live fervent Christian lives.

We covet the prayers of God's children for the work in Virginia that it may grow and prosper under His hand.

—Paul L. Wolgemuth.

Springvale, Ontario

Evangelistic services were held November 27 to December 11 with Eld. E. C. Bossert in charge. His outstanding messages were deeply appreciated by our congregation. One little boy was saved and several others came to the altar and received help. The church in general received new inspiration which we trust will move us to more activity, and loyalty to the work of the Lord.

Attendance was not as good as we had hoped from the surrounding community, yet the house to house visitation was gratifying, by the warm reception received in almost every home.

We are praying that in days to come there will yet be a harvest as result of these efforts.

—Della W. Nigh.

Heise Hill, Markham District, Ontario

It was our privilege to have with us on September 18, in the morning and evening services, Eld. Graybill Wolgemuth. He told us about the African people and their way of life. Also he gave us a vivid description of the people of India. On the following Monday evening at the home of Bro. Harold Heise, he showed us the pictures he had taken in both Africa and India.

On Sunday evening, October 23, the Young People's Society of Bertie District, presented an interesting program on the topic, "Faith." Several numbers in song were given by their choral group, led by C. H. Sider, and by duet and quartette groups.

A special Rally Day service was held on Sunday morning, October 30. Dr. Morris Zeidman of the Scott Mission, Toronto, was our guest speaker. He gave an interesting message on the Jews and their position in the world today. Mrs. Lehman, one of the workers of the Mission, spoke in the children's service. Special music was provided by our male quartette.

On November 13 and 14 was the occasion of our Annual Bible Conference. The guest speakers were: Bishop Carl Ulery of Springfield, Ohio; Eld. E. C. Bossert of Buffalo, New York; Bishop Luke Keefer of Millersburg, Pa.; Rev. Floyd Schmucker of Markham, Ontario, and Sr. Arthur Pye of Wainfleet, Ontario. The Bertie Ladies' Quartette provided special music for the Sunday services.

We listened with interest to the different topics which were given, and received new light. Many were made to examine their own lives, as they listened to the heart-searching messages, and a number responded by going forward to the altar.

November 28 to December 18 was the date for our evangelistic meetings with Eld. John L. Rosenberry of Mount Joy, Pa., as evangelist. The Lord has surely met with us as scarcely a night went by without quite a number of both young people and older ones going to the altar and praying through.

We do thank the Lord for the mighty moving of His Spirit. Bro. Rosenberry has preached straight Gospel truths to us, in heart-searching messages. Many souls sought God to save and to sanctify them, and received the witness of His saving and sanctifying grace in answer to their prayers and the prayers of others. We pray that the Lord will continue to bless the ministry of our dear brother as he faithfully gives forth the Word of God in other places. I am sure that we shall never forget how the Lord met with us in this revival campaign.

—Miriam B. Steckley.

Messiah Home, Harrisburg, Pa.

September 4. Eld. Christ Moyer and family stopped off on their way to Franklin County. Eld. Arthur Musser gave the evening message.

September 25. The Elizabethtown Youth Guild rendered a very interesting program. They sang several German hymns.

October 2. Bro. Jacob G. Kuhns gave the Sunday morning sermon.

October 23. Eld. Harry Buckwalter and wife from Buffalo, New York, spoke about their work in California. The same evening we had farewell services for Eld. and Sr. Allen Buckwalter and Sr. Edna Lehman.

November 12. Communion services were held when we commemorated the death and suffering of our Saviour.

November 13-27. Our Revival was on with Bishop Jacob T. Ginder of Manheim as the evangelist. The attendance and interest was good. Bro. Ginder spared not in preaching the full gospel which resulted in some souls finding their way to the altar of prayer.

December 4. Bishop Titus Books gave the morning sermon.

December 11. Eld. and Sr. Arthur Pye were with us to give their leading of the Lord to the India Field.

December 18. Bro. and Sr. Herman Fry gave a very interesting report of their trip to and from California.

—Mrs. Sadie Brehm.

Christian Union, Garrett, Indiana

The past summer and fall held important and precious events to our little group here:

We enjoyed the privilege of having the Mt. Carmel Orphanage children with us for a service.

For the first time in many years we launched a tent meeting near our church and the results were really gratifying. Many new people were contacted and several souls saved. Bro. J. A. Vanderveer served us as evangelist. Sr. Bossert was with us one Sunday night to give her glorious experience. How our hearts thrilled to hear her.

We were happy to have a second baptismal and church membership service during this summer. This time Harold Deihl, Stanley, and Meredyth Hoke joined our group in church fellowship.

The Sunday School contest really gave new life and impetus to our group and we trust the effects will be lasting.

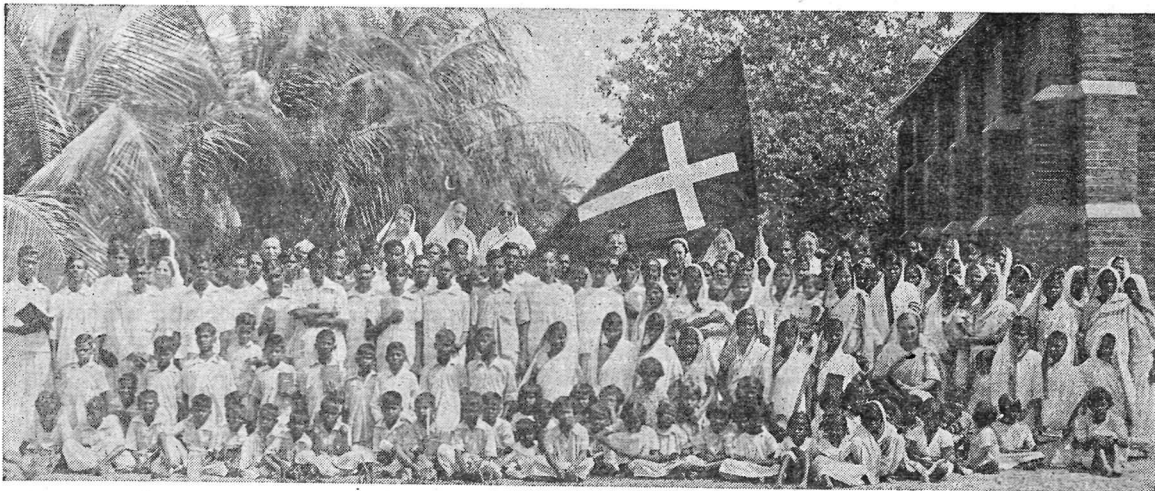
Bishop and Sr. Edward Gilmore were with us for our Love Feast this fall and the fellowship was rich indeed.

Sr. Elsie Bechtel served us so very capably as guest speakers for our Harvest Meeting.

We are enjoying a very interesting and profitable series of studies in our prayer meeting using the Manual for Christian Youth as a text book.

Remember this place in your prayers.

On The Foreign Field



Can India Be Won for Christ?

Blanche N. Paulus

It is not difficult to feel the pulse of present-day India. While riding on the trains, or when walking along the roads, it is a common occurrence to have a stranger start a conversation bemoaning the sad plight into which India has fallen. Deterioration in public services and corruption in the government departments are the common complaint.

A recent incident in a town close to Monghyr gives one an idea how some local departments function. Many villages of any size have artificial ponds about one hundred yards by fifty yards. Some are smaller. These ponds are used for bathing purposes, washing clothes and watering cattle. This particular village had no pond, so the men asked their Head Officer to petition the Government to appropriate funds for the making of one. After some deliberation Rs-5000/- were granted, but the pond failed to materialize and eventually the Officer was transferred. When his successor arrived and checked over the books he noted the grant, but where was the pond? Immediately his suspicions were aroused but not wishing to expose his brother officer's fraud and seeing a way in which he too could make a little money he wrote to the Government as follows: "The pond which you sanctioned for—Village is not large enough to meet the needs of the people so I am petitioning you for the sum of Rs2000/- to enlarge same." The money was granted and in due course of time he also was transferred. The succeeding Officer in a business-like manner looked over the books and noted the "pond" situation. Like his predecessor he did not want to expose the graft of his fellow-officers, nor was he adverse to making a turn-over for himself, so he wrote the Government thus: "The pond in — Village which was made and enlarged by my predecessors has become very dirty through much use. The stench from the foul, stagnant water is a menace to the health of the people, so I am asking you for the sum of Rs1000/- to have the pond filled in with soil," and the money was granted. The poor people are helpless to right these matters and are so bewildered

many times that they do not know what to do. But in the midst of the present distress, several heartening things are evident, in some instances hopeful, so that one feels like answering the question "Can India be won for Christ?" in the affirmative.

Before August, 1948, when India was given her independence, missionaries and Indian Christians were stigmatized as agents of the British Government. Their actions were viewed with suspicion and their work depreciated. Now that attitude, to a great degree, has changed to one of interest and often with a readiness to value Christian Missions in the light of the good they have certainly accomplished. The Hindus and Mohammedans are recognizing the capabilities of the India Christians in government posts and are paying respect and giving credit to the Christian Institutions where these men were trained and educated.

Then one cannot easily forget the reverence paid to Jesus after the assassination of Mahatma Gandhi. The Indian Press in its tributes to Gandhi, lavishly compared him to Jesus. In many parts of India there were seen pictures of Jesus hanging on the cross and under Him a picture of Gandhi. On the radio was sung the Mahatma's favorite hymn, "When I Survey the Wondrous Cross," and several dramas were also broadcasted; one the "Denial of Peter" and the other "The Crucifixion of Jesus." These pictures were not made in a Mission Press nor were the dramas sponsored by Indian Christians. It was the work of Hindus and unknowingly, through Divine Providence, they made millions of people conscious of Him who had only the vaguest or no knowledge of Christ before.

No doubt this favorable impression of Jesus which was created is the reason for the apparent eagerness of the people to read the Word of God. The Bible Society reports that there were more Bibles sold in 1948 than ever. It is a common thing to find a Bible in a Hindu home. Here in Monghyr our sales of Gospel portions and Bibles are increasing and a best-seller is the book, "The

Life of Sadhu Sundar Singh." It tells the story of a young Sikh who was converted to Christianity. A shipment which we got recently is sold already.

In our contacts with the youth of Monghyr we have much to encourage us in the thought that Christ can win the hearts of the Indians. Recently a young man came several times to learn about the Christian religion. He said his parents died when he was a baby and an uncle and aunt who were Mohammedans had reared him and given him an education. Not until this present visit with other relatives in Monghyr did he know that his parents had been Christians. Their home was in Central India. The young man seemed eager to learn about his father's faith and asked many questions about God, Jesus and the way of salvation.

Then there is another young lad who has been attending our prayer meetings and Sunday services for some time. He is a Hindu and comes from a family of gunsmiths. His ancestors have been making guns for over two hundred years, first in Delhi and now here. The family was brought to Fort Monghyr area by King Mir Gasim in the days before the Mutiny. His parents do not oppose his association with us and he no longer observes caste. Often on Sunday evening he accompanies us, and Surendra Roy, our Indian preacher, to the Jamalpur English service, for he speaks and understands English. He seems so hungry for the peace that only God can give for he has not found peace in his Hindu religion. Last Sunday while riding in the bundgharry and talking about God, we remarked, "Mr. Rana, we long to see you become a Christian soon," and with a wistful look he replied, "God grant that I may."

It appears that the Door is open, and though we must admit that there are many adversaries and at times it looks as if the Government might try to hinder the progress of Christian Missions, still God can use all these obstacles to further His cause and win India for Christ.

African Customs

Mrs. Charles Eshelman

PART II

THERE was a price to be paid for the bride. Among some tribes the payment of the bride price never ends. After marriage the man may be reminded of the good wife he has won and of the tie of gratitude and friendship that would make the gift of another beast an appropriate acknowledgment. The custom provides a bond, binding the family together and giving the father a hold both on his daughters and sons. It is a check on hasty marriage and irresponsible union.

In the majority of native marriages in some tribes the woman knew nothing about the arrangements until she was told to go and wash in the river. If she is reluctant to do so, some of her friends will drag her along, even urging her with blows.

In the late evening the wedding party invariably arrives at the kraal and squats some little distance away, at length someone will come and ask where they are going, and after giving the name of the kraal they receive the answer, "This is the kraal."

A hut has been built for the girl, water and firewood brought in, and everyone enters the hut and there ensues a long argument as part of the lobala that is given to the bride's parents in compensation for the loss of their daughter.

Once married, a woman is forbidden to mention the name of her husband, or to use any word that even sounds like it. A custom that leads to such complications that when a married woman goes to a trading station she takes with her a friend whose duty it is to tell the assistant for whom the goods are. If the woman sees her father-in-law in the shop she stands as far away from him as possible.

From the time she is married, the woman, as mentioned before, undertakes most, if not all, of the work of the kraal. She keeps the huts clean, works in the field, and looks after her children, while her husband smokes his pipe and has discussions with his friends over tribal and family affairs.

An African wife was expected to pay great respect to her husband and his male relatives, as well as her mother-in-law.

If she were smearing her mother-in-law's hut, she might not smear the part where her father-in-law sat, nor before she had her first child might she approach a hut from the front. She had to go round and approach it from behind.

The man was expected to respect his wife as the mother of his children. If he ill-treated her, she might go back to her people, and if her complaints were found to be justified the husband was required to pay a beast or beasts to get her back. It is a proverb that "the stick builds up no

family." No self-respecting man would address his wife by her name but as "Mother of So and So" or "Naka Josi" naming her eldest child.

On the birth of the child the infant was "passed through the smoke" on the day of its birth. Twigs were thrown upon hot coals and the mother swung the child gently to and fro through the smoke.

On one case where I was called to give medical help, after the baby was born, I noticed the women in the hut (and the huts are always full of relatives and interested friends unless sent out by the nurse or missionary in charge) took turns holding the baby. The infant was placed without clothing on a goat skin by the first woman who held the baby. Then slowly, rather shyly, she took each leg of the skin up over the baby's head and over the baby's fantanelle, then passed the child around until all had performed this ceremony. All in the hut were heathen women except the mother. Later I asked one of my girls for an explanation of this. She told me the following: Every mother keeps medicine in her hut so the fantanelle of the child's head will grow shut normally. If one does not keep this medicine to counteract the medicine of her neighbor, it will act upon the child and the fantanelle will not close normally and the child dies. This home was the home of a Christian. The others knew that she did not keep this medicine but trusted in a living God. They being heathen wanted to break the power of their medicine so it would not act on their Christian friend's baby and this was the method.

The men were often quite naked when lounging about their huts, wearing only rock rabbit skins tied in apron fashion in front of them, the tail of the rabbit hanging down in front, between his legs; but when they went from their home they dressed in skin karasses. They were carefully prepared being scraped thin and dressed with sharp pointed instruments. The women particularly were much adorned. The women wore in addition to a karass, a skirt of softened oxhide.

The outstanding feature of the African is his religion, found to be the worship of spirits. The Africans carry a haunting sense that men, animals, trees, and all the forces of nature were abodes of their ancestors, so jealous were they of their honour and ready, if neglected, to do the living hurt. They have little conception of natural cause and effect and so calamities that befell were attributed to displeasures of ancestral spirits or witchcraft of enemies.

If rain failed, the event was attributed to the evil influence of some unseen power or living person.

Most powerful of all, however, was the belief in witchcraft. If a chief or other person of influence was attacked by disease, a doctor, who claimed to be able to "smell out" wizards and witches was immediately sent for. He would collect the neighbours into the sick man's hut, set them dancing, raise shouts in which all joined, and work by a process of constraining agreement, probing the minds of his listeners, by a series of guesses to which they replied with the expression, "We agree," at the same time clapping their hands. From the heartiness or the uncertainty of

(Concluded on next page)

When I Shall See Him

Gladys Payne

When I shall see Him, what joy it will be,
When I behold Him. Oh, when I shall see
His matchless beauty, His wonderful love,
I'll know I'm in that fair Home above.

Father and Mother and loved are there;
They're praising Him now for His wonderful care,
For we are traveling to that Home in the skies,
Just pilgrims are we but we'll soon never die.

Yes, soon never die, what a glorious thought,
With the beautiful Christ, the One who has bought,
By dying on Calvary, that great debt was paid,
And rising again Salvation was laid.

By accepting the Christ, we shall rest on that shore,
Hallelujah! Up there we shall soon part no more,
No hustle, no bustle, up there in the Blue,
All glory to Him, I'll ever be true.

What She Could

W. O. Winger

THE SAVIOUR SAID, "Whosoever this Gospel is preached, this should be spoken, 'She hath done what she could.'" Possibly such praise from the Master of men was given to this unnamed woman because most people fail to do what they can. Joseph, Moses, Daniel, the three Hebrew children, and others, did what they could, thus thousands were saved from famine. Israel delivered from bondage, lions' mouths were closed, and fire quenched. But here are also common unnamed people doing what they can: Another great woman getting her husband to provide accommodations for Elisha, thus sharing in the great victory over the Baal worshippers on Mt. Carmel, and enabling Elisha to carry on a great work for God. Can we imagine how God's cause would have suffered had any of these failed to do what they could?

Isaiah gets a vision, a Samaritan woman's thirst is stirred, a legion of devils leave a man, a great preacher goes forth, many Samaritans believe on the Lord, and sick folk line the streets when the Master returns, simply because all of these did what they could for their Master.

But this I say, brethren, the time is short. It is a materialistic money-loving lot of professors too much bound to the muck rake to see the crown waiting above their heads. Let us get a vision with Paul, doing what we can, as much as in us is.

African Customs

(Continued from previous page)

the clapping he discovered whether his guess was hot or cold, and so learned the lines along which his people were thinking. He also had been primed previously with details of gossip, as were likely to be useful. Consequently, his findings usually agreed with preconceived ideas of the chief and people.

If illness were due to displeasure of ancestral spirits a sacrifice was indicated. The beast must be the best. Therefore every family endeavored to keep a strain of cattle which were sacred possessions of that house.

Very frequently however the diviner would "smell out" someone and name him or her as one who had caused the illness. The person named was generally some poor fellow tribesman who had become obnoxious to the family, or some wealthy man possessed of many head of stock. On his being denounced, his possessions became the property of the chiefs.

"Doctors" were of various kinds. Not infrequently the patient died of the doctor's medicine. However, some herb doc-

rejoicing always, careful for nothing, with pure and lovely thoughts, content with our state, and all needs supplied through God's riches in glory by Christ Jesus.

Those women ran when the Angel at the empty tomb said, "And go quickly." A far more noble errand, and calling had they than David as he ran to slay Goliath. All were doing what they could, but of those women Isaiah and Paul said that their feet were beautiful as they carried the glad tidings of the Gospel of peace. What a challenge in this day of Gospel liberty and most pressing need, for all to do what we can! Not to the swift nor strong is the prize. Paul speaks of those of whom the world was not worthy. Dear readers, let us all join these, not for name or fame, but that it may be said of us that they have done what they could.

—Grantham, Pennsylvania.

The Value of Expository Preaching

Those setting out to serve the Lord's people by preaching do well to covet earnestly the best gifts; and no gift can surpass in solid usefulness that of opening up the Word of God to the minds of the Lord's people. If you want an ever-fresh, ever-wholesome, ever-powerful ministry, ask the Bestower of gifts to give you one "instructed unto the kingdom of heaven, an householder which bringeth forth out of his treasure things new and old."

The topical preacher soon wears himself out; the "text-tag" preacher soon wears his hearers out; but the true expounder of the Holy Writ has a field so wide and rich that one lifetime is not long enough to till and reap it!—*The Witness*.

tors had very good medicine but this medicine was given only to chiefs and headmen. When burial was resorted to the body was wrapped in karass and laid in recess of the grave, and beside it were put the pipe, tobacco bag, and other personal belongings which he might need in the spirit world. It was believed that the dead entered a spirit world, from which they observed and maintained an interest in the doings and welfare of their descendants. Thus you have seen from birth to burial of the Black.

One year after the death of a chief or "induma," they have a "Buyesa" ceremony. This is to call back the spirit of the one who has died. His spirit then lives in the former kraal with the family.

Civilized folk, with none of the super-

Our Minds

(Philippians 2:5)

All true religion is connected with Christ.

Its doctrines he revealed—its principles he exhibited—its blessings he provided—its duties he enforced—its spirit he ever manifested.

The Christian, then, is one who believes these doctrines, and is influenced by these principles. Hence, let this mind be in you, a mind likened unto Christ's obedience, for he was obedient unto his Father, often spending much time in prayer.

All of his miracles and mysteries were connected with prayer. The churches or the individuals of today can only go forward as they pray.

An invalid mother called her boy to her bedside, before he went away to college, and said, "My dear boy, when the church bells ring on Sunday morning, mother will be praying for you."

One Sunday morning, the boy and his friends decided to take a day off and go for an outing in the woods. But when the church bells began to ring, this one boy turned back and said, "I must go to the house of the Lord. Mother is praying for me."

How we need more praying mothers!

—H. W. Cochran.

stitutions of the African, can not shake off a feeling of awe amid the birth, wedding, and deaths of these heathen people. The African child is reared in a world where ghosts are more real than men, a world in the control of spirits of the dead. Magical conceptions and magical causations are the only facts of his philosophy. The pleasure or anger of the spirits are the cause of all disease, famine, death, and the whole range of natural science. To sit in a darkened hut in the stillness of the night, to wait with the dark skinned African while death draws near and claims one of the group, feeling in that hour—the hut full of spirits and devils, to feel all about one the devils fighting against what little comfort and light we can bring in this hour of trouble, is to know their deep sore bleeding, hungry and needy heart.

You offer a small gift even so insignificant as a three penny bit to the child of the veldt and both hands are held out to receive it. It would be impolite to accept with one hand your present as if it were of no account.

Today — Africa is holding out both hands to you.

On David Livingstone's grave—we read these words: "May God's blessing rest on every Englishman, American or Turk who helps to heal this open sore of the world."

Psalms 2:8.

—Grantham, Pennsylvania.

The Pastor's Wife

Berniece Woodward

*God of all grace, comfort, and power,
Thy will I seek this morning hour;
Help me redeem the time this day,
Equal to all demands I pray.*

*A "Mother in Israel," let me joyful be,
Inspiring each child a worker for Thee;
A perfect wife, the burden I'll share—
And a shepherdess to all who need my care.*

*May household tasks become sublime,
As Thy holy presence from within doth shine.*

*In cleanliness, order, and everything neat;
O make our home a hallowed retreat.*

*This is my prayer for the way unknown,
I'll tread today 'ere the sun goes down.
To please my God, and hear "Well done,"
At the close of life when my race is won.*

A Scripture in the Bible, Proverbs 31:10-31, portrays an ideal woman, the term of which I am sure, everyone will agree should describe a pastor's wife. To be sure, no other woman has a more perfect opportunity to acquire the wonderful characteristics of a virtuous woman, "who excels all others," than the "queen of the parsonage." Proverbs 31:10-31 will be used as a reference in making the desired comparison of a pastor's wife with a virtuous woman. Indeed, here is a charitable offer for all ladies to use this looking glass and dress themselves accordingly. Your adorning will then be found to praise, honor, and glory in the sight of God. Praise the Lord!

Special consideration should be given to Solomon's words, "Her price is far above rubies." Such a person should be very popular and in great demand, for who despises the wealth of rubies? The woman of this caliber occupies a place of high esteem in God's sight, whether she is a pastor's wife or of any other career. Only a virtuous woman can bring a glow to the customary duty and transfigure the commonplace task. In this Scripture, we see her multiplied sphere of influence is forcibly felt, not only in the home, but also in the church and community.

Now, we preachers' wives admit that we are very much ordinary and human, although superhuman work is sometimes expected from us. Personally, I confess these following points are rather home-made, but they convey the thought that the work and burden of the pastorate is the joint-responsibility of the pastor and his wife. Many times the efforts of the helpmeet are invisible to the public, but not so with God who is omniscient and who supplies the grace for her to keep faithfully at her task.

The Place of a Pastor's Wife in the Home

Solomon says she is "a crown to her husband"; also, "She looketh well to the ways of her household, and eateth not the bread of idleness." A real mother feels the responsibility of her children and their salvation. If they should be lost, in most cases, I believe, she will realize she has failed God in the most important work He



has given her. No pastor's wife is expected to sacrifice the spiritual welfare of her children for the demands of any kind of a busy life. She is ever thoughtful of their needs and energetic to exercise careful oversight of each member of the family. Along with this, she has the law of kindness in her heart and mouth, which help to supply the welfare of a happy comfortable home.

Despite her love for her home, the pastor's wife does not enjoy a normal home-life. Only an actual visualization of the busy scenes of a week's activity at the parsonage could reveal the fact that a preacher's homelife is not altogether ordinary or easy. There are many emergencies or interruptions that come, breaking up plans or housework or whatever she might be engaged in doing at the time. This is not complaining but it is an attempt to bring out a point of consecration, which is the committing of her time wholly to the Lord, subject to all to which the Spirit leads.

Concerning the question of hospitality, "Be not forgetful to entertain strangers for thereby some have entertained angels unawares." Many people miss the visits of these angels because they do not want to be interrupted from their well-ordered lives, because of indifference, because of

expense, or fear that extra work will result in ill-health. However, the Bible calls the Shunammite woman "great" because her faith grew from her hospitality, and from this came the blessing. The next time you have some of God's children at your home for a meal, ask Jesus to come, and He will come; not just as a guest, but as a host and will spread a feast of good things. Praise the Lord! On our wall at home hangs a picture welcoming our guests with a very appropriate poem:

You are welcome! But if you would please us

*By regarding our feelings with care,
Remember we are followers of Jesus
That our home is a house of prayer.*

Our home, like our hearts, is His temple.

*And so long as our guest you remain,
By precept, by word, or example,
You must not dishonor His name,
Could you bring us gold beyond measure,
Or offer us gems most rare
If your conduct provokes God's displeasure,
Your presence will prove but a snare.*

It is necessary for the minister's wife to control the domestic affairs so that the husband may give himself, as much as possible, to prayer, study, and visiting.

In the home there must be at least one good manager, and sometimes this may fall to the lot of the wife. There should be careful management of finances, for who knows of holiness preachers well blessed with money? The common people with whom we associate, experience this as well. Here is one consolation; we can be so rich in good works and faith, even have a banking account of grace, that we will be happily contented. Praise the Lord!

The Place of a Pastor's Wife in the Church and Community

The holy fire must burn brightly on the altar of her heart. She must enter wholeheartedly into the services, showing keenest interest in all activities. "Let the pastor's wife do it," is a common saying in many churches. This demand to be a "Sister Fill-a-gap" requires a complete consecration, or a failure in the capacity she is expected to serve is certain. Ready to testify, pray, assist in any possible way, taking the initiative part in youth programs, preside at the missionary meeting—these are all a part of the calling. Only spirit-filled women can master the situations that come to the minister's wife.

There is another essential activity which is paramount; namely, personal work. Needless to say, there is a lack of good personal workers around our altars to pray and help seekers. This trait can be cultivated, for God has promised to give liberally the wisdom to win souls if we but

(Continued in next column)

More Courage

It takes more courage to speak to a man face to face and tell him what ought to be told him than to shoot at him from the pulpit or platform.

It takes more courage to speak face to face with a brother about what you consider his shortcomings or his perils than it does to use the pen or the press to shoot at him from the cover of a bit of paper.

It takes more courage to be honest and modestly frank than it does to smile and pretend friendship when, behind another's back, you listen to others attack him and, by your silence, condone the things said.

It takes more courage to admit a blunder than it does to excuse your way past it.—*Selected.*

ask Him. This is an important way to assist the husband in his work. This is only one of the ways in which personal work is needed.

The preacher's wife is to be a counselor to young ladies and able to give help to those needing advice or prayer; one in whom the people can confide. This calls for a sympathetic and understanding heart. However, gossip should have no place in her life. She is too engrossed in her Father's business to lend her ears to busybodies. Plain people gossip in capital letters; snobs gossip in italics. These two classes in the church can literally by their talk, take two and two and make five. Do not be partakers of their sins in turning aside to these disturbances.

Please remember this also, she must never show partiality or take sides in non-essential matters. True, we have the greatest opportunity of all women to make friends, but we must be careful not to be intimate or there will be much evil resulting from this. It is possible to be friendly and helpful to all and yet not offend and cause undue trouble.

The minister's wife should be an example of purity before men; friendly, but never forward or too familiar.

As a leader, she should be an example, not of the latest styles or fashions, but of neatness, modesty, and plainness of dress. How can the women of the church be led to dress according to the Bible or the discipline if they fail to see, in the leaders, an example.

In conclusion, the term "self-sacrificing" should adequately describe this helpmeet. The minister's wife becomes so absorbed in numberless duties which demand so much time, that her only chance at self-expression is limited to a selfless service. God can use very common material to exemplify His all-powerful grace. Be willing

to go where God leads your husband as pastor, and help pray through for God's will for you both. Make his welfare and success, in his glorious calling, your first and dearest desire; then there will be no trouble in the sequence. "Where thou goest I will go." should be your motto. Although you stood beside him at the marriage altar, now and forever after you must be behind him—in the shadow when he is in the limelight. You must be in complete accord with what is best for Christ's cause; then you will be completely united; then you will stand as one. The transient homes can be very happy ones. Let the higher motive dominate, and you will see many wayside gleams along the road. Their transience will but emphasize the peace and permanence with which you may look forward to that "house, eternal in the heavens." You may be no artist with brush, pen, or instrument, but if you have this meekness of wisdom that shows itself in good works, you will through the abundant grace of God, receive His words of approval; and husband, deacons, friends, and your children, alike, will call you blessed.

—*The Wesleyan Methodist.*

Christian Education

(Continued from page four)

tion and sanctification, should be taught and obtained in our program of Christian education. A weak, vacillating, powerless church has no future in a world such as we are facing. We must have normal, not nominal Christianity. Bible holiness is normal, and this alone is sufficient for a generation like ours.

But there is another important side to our Christian heritage. The Christian must not only have these crisis experiences, but he also must be trained and encouraged to find his place of service in the Christian Church. By the experience of the New Birth we become a member of the invisible Church of Christ, but while on earth, we need to work and serve in the organized visible Church. Some folks who are confused in their application of Scripture would try to separate these two aspects of religion. It is not, however, a question of in which one of these areas will I function, but it is a question of both.

So then, the educational program of the Brethren in Christ Church must be definitely Christian. But our education must also be of the highest quality. We cannot permit good intentions and pure motives to become substitutes for a sound, accredited, educational curriculum. A newspaper advertisement for a house maid said, "No objection to a Christian, if she can cook." Evidently someone previously had substituted piety for efficiency with sad results. We must have consecrated teachers, but

they must be good teachers. Our schools must always be Christian, but they must also be good schools. When young people graduate from our schools they should have had educational experiences such as will enable them to compete on equal terms with graduates of other schools on similar levels.

Finally, my friends, there is need for a realistic attitude toward the fundamental problems of our age. Two devastating world wars, with the dreadful possibility of a third, have taught us that a millennium brought about by man-made reforms is not just around the corner. General Douglas MacArthur said in Tokyo four years ago, "We have had our last chance. If we do not devise some greater and more equitable system than war, Armageddon will be at our door." But we must not give way to crippling pessimism. The task of Christian education is to help train a group who will be for good and not for evil, for peace and not for war. Leaders in this group must be inspired by a realistic attitude that will not be sidetracked by overconfidence in an easy victory nor will they be paralyzed by fear of an unavoidable defeat. We cannot do everything, but we must not on that account yield to the subtle temptation to do nothing.

The Brethren in Christ Church is one of the minority groups of our age. However, history has always been made, whether for good or for evil, by creative minorities. Our minds must be open but not empty. Constructive thinking, which is so essential to good leadership, is one of the greatest safeguards we may have against the shifting winds that constantly blow over us.

Some years ago our church fathers awakened to the need of a Bible School and Missionary Training Home. Steadily, students came to Grantham from United States and Canada. Today hundreds of our ministers, missionaries, farmers, teachers, nurses and doctors, look toward Messiah College with appreciation and loyal devotion. We are here this afternoon to share in the dedication of a new dormitory that does credit to Messiah College and the Church. This beautiful, modern building bespeaks of thoughtful planning, sacrificial giving and consecrated labor. Ontario Bible School is sincerely thankful that our mother school, Messiah College, can have such an adequate dormitory for her girls. We, in closing this address, do hope and pray that the blessing of the Lord will continue to rest upon this college and that her alumni and students will help to save needy souls for God and the Church until Jesus comes.

"The average Christian is no more interested in foreign missions than the sinner is about his soul's salvation."

Redeeming Time

(Continued from page four)

Matthew 25 didn't use their opportune time to buy oil for their lamps, but while they went to buy, the bridegroom came. May the Lord help you and me to do today and the next day and each day, those things we will be glad we did when time for us merges into eternity. May we by the grace of God make our minutes and hours count for Him in the coming year or whatever portion of it shall be ours. This means we will have to live each day for God.

The following are some interesting statements relevant to this line of thought: "To begin tomorrow aright you must go out today hand in hand with God." "Every day that dawns, brings something to do that can never be done as well again." Another goes something like this: "Today well lived will make every yesterday a dream of happiness and every to-morrow a vision of hope; look well, therefore, to this day."

To you, my friends, who are invalid or shut-in the question may arise, "How can I profitably spend my time?" I want to assure you that you too have a place in God's program of "redeeming the time." I would not be able to say how or what would fit each individual case, but I know if you sincerely and honestly ask God, He will reveal to you what He would have you do. It might be for some to speak a cheering and encouraging word to some soul who comes their way. It could be to write a letter to some far away missionary or have a part in the distribution of good Gospel tracts. These are only suggestions. You and God can decide what is best for you to do.

There are occasions when the time of others is involved in addition to our own. Eight ladies had an appointment one time. Seven were punctual—on time. The eighth was a quarter hour late and began apologizing for keeping the others waiting. The latecomer was told by one of the seven that she was sorry for her that she had wasted her own quarter of an hour, but that she had no right to waste one hour and three quarters of their time which was not her own. You see seven persons had waited one quarter hour each for her.

"Of John Quincy Adams it is said that in his long service in Congress he was never known to be late, and one day when the clock struck and a member said to the Speaker, 'It is time to call the House to order,' the reply was: 'No, Mr. Adams is not in his seat yet.' And while they were speaking, Mr. Adams came in, he being punctual, while the clock was three minutes fast."

By someone it is stated, "You may as well borrow a person's money as his time."

DON'T CARRY THE BURDENS OF TO-MORROW

*"God broke our years into hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able, all along,
To keep quite strong.*

*Should all the weight of life be laid
Across our shoulders at just one place,
And the future, rife with woe and struggle,
Meet us face to face;
We could not go;
Our feet would stop, and so
God lays a little on us every day.*

*And never, I believe, in all life's way,
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if, by God's power,
We only bear the burden of the hour."*
—Shippensburg, Pennsylvania.

Why Help The Negro?

Mrs. E. E. Shelhamer

1. We owe something to the American Negro that we do not owe to others. The atrocities committed against the colored race not only in the days of slavery but since that time, have been sufficient to "turn the cheek of darkness pale." Therefore, our obligation to them is greater than to any other nation.

2. Retributive justice declares, "Whatsoever a man soweth, that shall he also reap." There is no way of getting around the fact that all we have caused another to suffer must come back on us. It may be years in coming but it will come. As a nation and as individuals, we may expect God to punish us for all that we have done or permitted to be done against the Negro. Nothing but an atonement on our part will cause God to look this way in love. The colored people are, perhaps, the most forgiving of all of God's creatures. But that does not excuse us nor does it pay the debt we owe them of love and understanding sympathy in all that they have suffered of cruelty, ostracism and undue segregation.

Yes, surely we owe them something and nothing can appeal to God in our behalf like penitence, humble confession and a substantial atonement of some sort on our part. A fitting atonement would be time or money given for the Christian education and the evangelization of the children and grandchildren of our former slaves.

Many people who are guilty will not make an atonement. Therefore, we who are innocent will have to take their places and satisfy an angry God — angry at our nation for its treatment of the colored people.

God never forgets until He forgives and He never forgives until proper conditions are met.

3. There is a great reward to those who help the unfortunate. "If thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in obscurity and thy darkness be as the noon-day. And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isaiah 58: 10-11).

If there is guilt in a preacher's life, then there will be poison in his preaching, no matter how eloquent and powerful it may seem to be.

Go Down Lower. "I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller, but of stooping lower; and that we have to go down, always down, to get His best gifts."

—F. B. Meyer.

News Items

Bishop E. J. Swalm of Duntroon, Ontario, will be one of the speakers at the forty-fourth Founders Week Conference at Moody Bible Institute in Chicago. Sessions will be held January 30 through February 5, 1950. Bishop Swalm will speak Friday, February 3, at 10:30 A.M. and Saturday, February 4, at 3:15 P.M. Both of these periods are scheduled to be broadcast over WMBI, the Moody Bible Institute radio station.

HOLINESS ASSOCIATION TO MEET

The National Association for the Promotion of Holiness will hold their annual Convention, April 11-16, 1950, in Cadle Tabernacle, Indianapolis, Indiana.

N.A.E. CONVENTION

The National Association of Evangelicals will hold its annual convention in the Roberts Park Methodist Church, Indianapolis, Indiana, April 18 through 21, 1950. Among the outstanding speakers will be Paul Rees, Harold Ockenga, Wilbur Smith and Walter Maier.