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J.N. Hostetter

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# EVANGELICAL VISITOR

Volume LXIII

Nappanee, Indiana, March 6, 1950

Number 5

## Art Thou Weary?

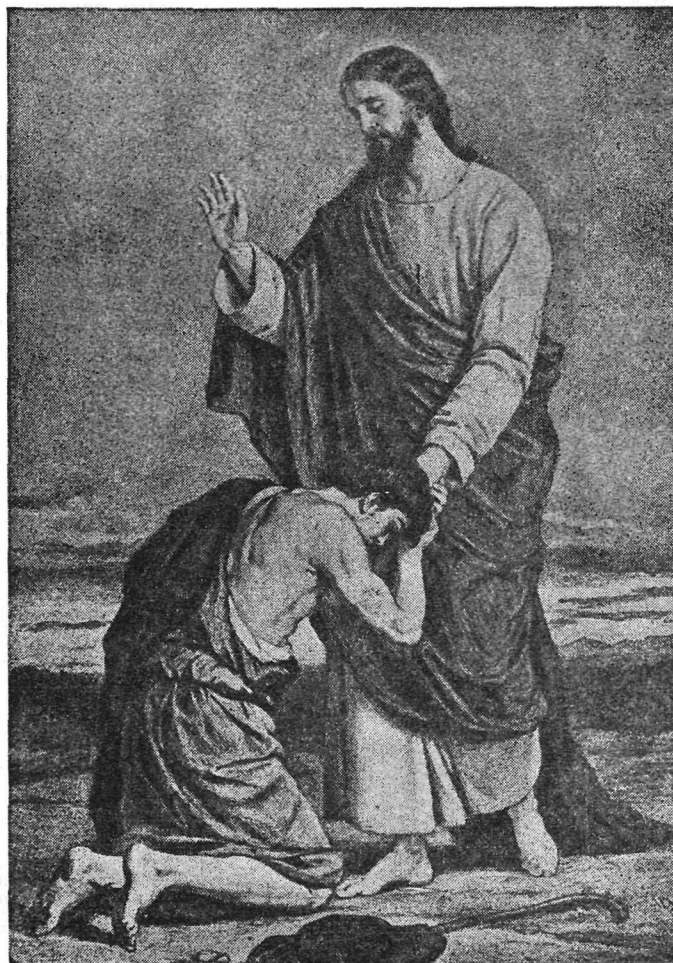
"Art thou weary, art thou languid,  
Art thou sore distressed?  
'Come to Me,' saith One, 'and coming  
Be at rest.'

"Hath He marks to lead me to Him  
If He be my guide?  
'In His feet and hands are wound prints,  
And His side.'

"If I find Him, if I follow,  
What His guerdon here?  
'Many a sorrow, many a labor,  
Many a tear.'

"If I still hold closely to Him,  
What have I at last?  
'Sorrow vanquished, labor ended,  
Jordan passed.'

"If I ask Him to receive me,  
Will He say me 'nay'?  
'Not till earth, and not till heaven  
Pass away.'"



—Unknown.

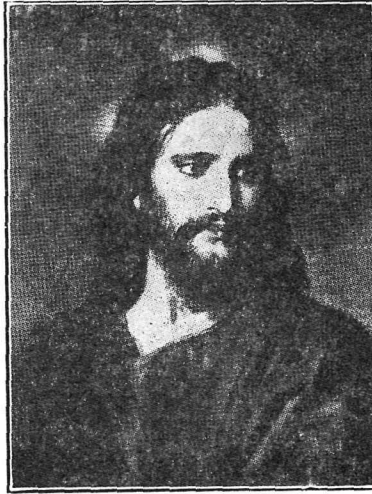
# Sacred Toasting Of The Lord

Robert Lee

*"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation"—Psalm 116:12 and 13.*

**T**AKING these words as they stand, they create within us a very real difficulty. It is true that this little dialogue of the devout soul goes very deep. He wisely leaves off fretting about man's deceit and disloyalty and directs himself to God. It is far better to praise the perfection and faithfulness of God than keep harping on man's imperfections. His benefits are so many that we cannot number them, and our way of acknowledging His benefits ought to be varied and numerous in proportion.

Each person may have his own peculiar mode of expressing gratitude, yet the Psalmist's announced method seems to jar on our sense of proportion. In bald words, according to the Authorized Version, David appears to say, "Lord, you have been good to me, bestowing many benefits, and, as a thank-offering, and as a favour, I will allow you to save me." Even the late Dr. McLaren of Manchester, England, sees force in the rendering of the Authorized Version. Even if we take Psalm 116, verses 12 and 13, as they stand, says he, "it declares that men honour God most by taking His gifts with recognition of



the Giver, and that the return which He in His love seeks is only our thankful reception of His mercy. A Giver, who desires but these results, is surely Love. A religion which consists, first, in accepting God's gift, and then in praising by lip and life, Him who gives, banishes the religion of fear, of barter, of unwholesome restrictions and commands."

*The best return for one like me,  
So wretched and so poor,  
Is from His gifts to draw a plea,  
And ask Him still for more.*

## Evangelical Visitor

Nappanee, Indiana

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

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Clarence Center, New York

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Good; very good. Yet let us consult one very important alteration in the action regarding the Cup in several other reliable versions. "What can I give to the Lord? I'll raise Salvation's Cup" (Ferra Fenton). "The cup of Salvation will I raise" (Jewish Prayer Book). "The cup of Salvation will I lift" (Dr. McLaren's rendering). Do you notice the change in the action toward the cup? It is significant. Not merely "take," but "raise," "lift." Ederheim says, "The word translated "take" properly signifies to lift up, taking of the festal cup, and lifting it up before the guests." In other words, Toasting the Lord. Have we here the origin of toasting, of drinking health and happiness and success, so marked a custom at wedding breakfasts, banquets and dinner parties?

The encyclopaedia states that the practice of drinking healths, particularly that of an entertainer, is one so natural, so likely to spring up spontaneously, that it is impossible to say when it began. The custom arose to place a little toast in the wine to be drunk for this purpose, hence the term, Toasting. Is it impossible to say when the custom of Toasting began? May we not trace it to the Bible, and to two sacred ceremonies? With the instructions connected with Harvest Thanksgivings, we read in the Old Testament of a Drink-offering of one and a half quarts of wine, poured out at the base of the altar. This was a libation offering! (See Numbers 29: 19 and other Scriptures.) The pious Jew sometimes, at private and ordinary meals, was so filled with thanksgiving to God, that he, as the master of the family, would rise, and, lifting the cup, would drink with thanksgiving to God, and all at his table drank with him. Sacred toasting to the Lord. And, of course, at the Passover and other Feasts, cups of wine were raised and drunk as a sacred toast to God.

When the Psalmist declared he would raise the Cup of Salvation, he meant that he would, in the most devout and solemn manner, offer up his praises and thanksgivings to God, toasting the Lord who had and was serving him so well. When next you take the Cup at the Lord's Supper, think of it as a Sacred Toast, as an expression of gratitude to God, and as wishing health and success to His sacred and blessed cause.—*Evangelical Christian.*

### Little — Much

Little of the Word with little prayer is death to the spiritual life.

Much of the Word with little prayer gives a sickly life.

Much prayer with little of the Word gives emotional life.

But a full measure of the Word and prayer each day gives a healthy and powerful life.—*Andrew Murray.*

# Editorial

## FAR-REACHING RESULTS

AS A PEOPLE we are prone to measure the success of an evangelistic meeting by the number of seekers at the altar from night to night. It is a poor measuring stick. Well do I remember holding meetings in certain localities where the message and appeal were apparently fruitless. But years afterwards individuals have come to me with encouraging words of how help was received in messages of that particular meeting. Other times, when the emotions were aroused to a fervent heat, souls, under pressure, came to the altar but in less than a month they had forgotten the message, if they ever had really heard it, forgot the promises which had been exacted from them and were back in the old rut of their former negligent life. The one type of meeting may have been considered a flop while the one where scores came to the altar was considered a success. But in the light of the far-reaching results, the meeting where few or no souls came to the altar was the better meeting of the two.

I would not be unkind, but at times I feel that we as evangelists are guilty of unstabilizing believers instead of stabilizing them. Instead of preaching the Word, being instant in season, out of season, reproving, rebuking, with all longsuffering and doctrine, feeding the flock over which the Holy Ghost has made us ministers, telling people to stand fast in the liberty of their faith in Jesus Christ, we attempt to weaken their hold on Jesus Christ so that we may see them come to an altar in order that we may count them as one of "my converts." While the result may be far reaching it is not the result after which we should seek, viz, "being strong in the Lord

### Diligence Demanded

Life is a cafeteria. There are no waiters to bring your success—you will have to help yourself. If you have decided to wait for success, I would advise you to sit down while you wait; but you never did hear of anyone leaving his footprints on the sands of time, sitting down. It is all right to take our hats off to the past, but we will have to take our coats off to the future. There has never been a harvest of results without the heavy sowing of sweat and labor somewhere. In the long run, the magnitude of the harvest will depend on the liberality of your sowing. You cannot sow sparingly and hope to reap bountifully. Everything preaches to me of the impossibility of getting something for nothing. Getting something for nothing is fundamentally wrong. It belongs to the psychology of crime.—*F. Lincicome.*

and the power of His might." Well has the apostle Paul declared: "Whereto we have already attained, let us walk by the same rule." Also, "Let us hold fast the profession of our faith without wavering." These are the things which should be taught in the beginning of a meeting as well as at the end.

In the days of the apostles, results were measured by the number of additions to the Church. If one soul bows at an altar of prayer during a revival meeting and gets genuinely saved, and if he unites with the body of believers and becomes a worker in the service of Jesus Christ, that meeting is a much greater meeting than one in which one hundred believers have had their faith partially undermined through emotionalism, gone to an altar to be made after the pattern of an evangelist's experience or idea of consecration, been moved but not stabilized or established in the doctrine of the mode of living taught in the New Testament. God helping us, let us teach our people to "Stand fast in the liberty wherewith Christ made them free and not be entangled again with the yoke of bondage."—*J. A. C.*

Should I live for other days,  
I pray the Lord to guide my ways.

### Alphabetical Exhortations

Walter E. Isenhour

*A life that's hid in Christ our Lord  
Brings to the soul a rich reward.  
Cast not the truth of God away  
Despite what others do and say.  
Each day you live seek God's good grace  
For strength to keep you in your place.  
Give of your best in time and means,  
However wrong another leans.  
Incline your heart to all that's right  
Just as the saints who walk in light.  
Keep true if you would prove your worth  
Long after you have left the earth.  
Make souls the gems you seek to gain,  
Nor stop for persecution's pain.  
Oppose the wrong by word and deed,  
Proud of the fact that you'll succeed.  
Quick as the Lord reveals each plan  
Rise up and meet it as a man.  
Seek wealth and riches for your soul  
That perish not as ages roll.  
Urge men to Jesus Christ to flee,  
Vile though in life they seem to be.  
Weave holiness into your name.  
Exhorting others to the same.  
Yearn for the things that are above,  
Zealous for the God of love.*

—Selected.

## Some Can't Qualify

Jack Harrison

NOT ALL CHRISTIANS can qualify for burden bearing — some simply cannot touch it.

The Self-pleaser, for instance. Being self-pleasers they have in them a vigorous old man who squeals at the least pinch, and so they develop to a nicety the knack of dropping their burdens at other folks' doors. The "willing horse" particularly suffers from folks of this type, for they will pile it on prefacing every demand usually with "You don't mind, do you?" They prefer to be ministered unto rather than to minister, and so count for naught in God's work.

Then there is the Praise-seeker. He is a man-pleaser and will shoulder something of a burden provided everybody knows about it and thanks him for it. To carry a burden silently and secretly is so much waste time to him, for he gets nothing out of it, the "Little Jack Horner" spirit is highly developed in such, for they will do lots, provided the lookers-on are sufficiently numerous and generous in their praises, but at the back of it all they have the feeling, "see what a good boy am I." They usually make it quite plain that they serve for man's praise and not God's, by closing their account of good deeds done, "And they never so much as said 'Thank you.'"

Then there is the Time-server. With him a burden is nothing, even a big one, but it must not be for very long. He works with clock and calendar and knows exactly how long he was helping this way or that. The grouse with the Time-servers is not so much about the burden borne, but about the little they are getting out of it. Like the hired laborers of Matthew 20 they "murmur against the Goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us." Like the Prodigal's elder brother they can say, "Lo, these many years do I serve thee, yet thou never gavest me a kid that I might make merry with my friends."

Solomon had threescore and ten thousand men that bore burdens for the building of the Lord's earthly temple. Shall not the Greater than Solomon have as many and more to help in the building of His spiritual house? But let them be strong in the Lord and the power of His might to serve, not with eye-service as menpleasers, but doing the will of God from the heart.

Jacob bore the burden of his service for Rachel fourteen years in all, and "they seemed as but a few days for the love he had for her." Shall we not shoulder our lot for the love of Christ, and prove the same sustaining power.

Don't eye the burden and weigh it up this way and that, but get under it.

—*World Conquest.*

# Who Redeemeth Thy Life From Destruction

Henry N. Hostetter

PSA. 103:4.

VERSES 1 and 2 of our text tells us the *who* of our text is the eternal, self-existent God of the Old Testament, here called the Lord. The length and breadth of his interest in man is difficult to comprehend. Though Lord of all the earth, God's word says "His eyes run to and fro throughout the whole earth to show himself strong toward those whose hearts are perfect toward him. In the fifteenth chapter of Luke, after the prodigal son had been so terribly blighted by the forces that had led him to the swine pen and left him hungry and disappointed, God is pictured as a father who sees his son a great way off as he returns.

It was the *who* of our text who sent his angel of mercy to that wicked city of Sodom to lead out a man and his family from the presence of death itself. How many, many times has the never-slumbering eye of God watched over us and seeing that which we have not seen has sent his angel to deliver or protect us. His angel of mercy has guarded us from the jaws of death as they nearly swallowed us at the hand of some careless auto driver. His unseen hand of care has kept many of us from suffering for weeks because of our carelessness.

The earthly father who has provided well for his son during the days of his childhood and then given him a liberal education has given to his son a good heritage. The father who in addition invests money in his boy and establishes him in a business gives him a better chance. But the father who gives the boy a good home, who gives the boy a good education, who establishes him in business, then sees him come to complete failure and still takes him into his care is the unusual father. But this is just what God has done for us. It is He who redeemeth us.

Let us look at this redemption.

We come into the world as babes and are dependent upon our parents and those around us for help and care. In a few years we grow up and we are able to help ourselves. The individual into whose life this development does not come is indeed unfortunate. Upon such we look with pity and sympathy. But spiritually man has never grown up and never will grow up to care for himself. The young man of twenty needs this redemption as much as the boy of ten. This redemption that God has provided is as necessary for the man of thirty-five as for the baby of five. The enrichment of life that has come to the man of sixty-five is totally inadequate to

save him from destruction, excepting through the redemption provided by God. Man has gone beyond the point where he can save himself from this destruction of sin. Only through the intervention of God can man look into the future with any degree of hope for escape.

God sent Jesus Christ to pay the price for our transgressions. He redeemed us when he took our sins and our guilt upon him on Calvary's cross. And all who come to him in a living faith acknowledging that they are sinners and accepting his atonement can be saved from the destruction that comes to every life through sin. This redemption not only provides for the lifting of the burden of sin but in the meaning of the word *redeemeth*, Jesus Christ also stands next to us. On the road of life he stands by our side. He does not leave us alone. In the person of the Holy Spirit



'Lord, if thou hadst been here, my brother had not died.—John 11:21

he daily keeps us from the destructive forces as we seek his face and walk according to his will.

"Who redeemeth thy life from *destruction*." Destruction, what a tragic state. It has been at work since the day that sin entered the world. It is at work in the physical body. When at any time these forces rise above the forces that are set in defense of the body then we succumb to the disease or malady with which our bodies have been struggling. For instance, when by accident our foot has been pierced by a rusty nail, almost immediately there go to work the forces of destruction that lead to tetanus or lockjaw. To prevent

such a result our medical friends prescribe anti-toxin and by it hope to enable the physical body to triumph over these forces which in days past so frequently lead to an untimely death.

These forces of destruction do not limit themselves to the physical body but are existent within the whole realm in which man moves. Many hearts are today filled with fear and dread over the possibility of wholesale destruction overtaking us. Destruction that might bring chaos to almost all the so-called civilized world.

Even among our agricultural developments this law of destruction seems to be constantly at work. We in United States have developed better strains of grasses than our fathers had. But within our own county we are struggling with new forces of destruction among our grasses that have left many a farmer with almost a crop failure. Our hybrid corns has been attacked by the Japanese beetle and the European corn borer until at times serious destruction has been the result.

But more serious than any of these ever-present forces of destruction is the destruction that is at work against the spiritual interests of man. They are not limited to life but reach into eternity. They are not content to destroy a man's physical body alone; they want to destroy his soul in hell. These sinful forces destroy homes and leave children without the much needed training that come from a beautiful family life. They have taken many a man and turned him into a brute instead of a kind husband. This terrible force of destruction has kept many a mother from being the ideal pattern that the daughter of the home could look up to. The toll of destruction among our youth is astounding as it takes its thousands of boys and girls who have been reared in beautiful homes and good surroundings and sends them to live in the slums of our cities and the filth of our society. And more terrible than all of these is the destruction of which Paul speaks when he tells of people who will be punished with everlasting destruction. Jesus said, "Where the worm dieth not and the fire is not quenched." Yea, these forces of destruction are more terrible than can be described.

But our text says: "Who redeemeth *THY LIFE*." It is every member of the human family who has been redeemed from destruction. We need not go down in chaos and despair. Has the grace of our Lord Jesus Christ saved your character from these forces of destruction? Has it written peace in your soul through pardon for the past? Or as those who have experienced his redeeming grace are you conscious of his daily presence that walks by your side and holds under control these destructive forces?

Thanks be unto God who redeemeth us from destruction.

# Nonresistance

P. J. Wiebe

**E**ACH one of the following Scriptures alone would plainly teach us that the spirit of War is not in harmony with the Spirit of Jesus: "Then said Jesus unto Peter, 'Put up thy sword into the sheath.'" John 18:11. "Jesus answered, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.'" Jn. 18:36. We have a perfect right to form a conclusion and say, therefore my servants will not fight.

Paul says in II Cor. 10:4: "But the weapons of our warfare are not carnal."

In several places in the Bible God's people are called sheep—Ps. 23; John 10:4; I Pet. 2:25; 5:4. And we know that sheep do not fight. Neither do God's people fight. The spirit of fight has been taken out. They have the spirit of love. Rom. 5:5; Titus 3:6. One thing that is very inconsistent for people who claim to be non-resistant is to make threats, or, worse yet, to carry them out. Eph. 6:9; I Pet. 2:23.

If we belong to a group of people who are nonresistant, let us remember that under no conditions should we threaten, what we are going to do if we can't have our own way. When there is a war on we want exemption from military duty. However, how inconsistent is it if in times of peace we threaten to do bodily harm to our fellowmen?

It is not only the nonresistant people who are opposed to war, but many of the most prominent men of the nation have voiced their sentiments against it. Former President William McKinley uttered the following words: "Let us ever remember that our interest is in concord, not in conflict, and that our real eminence rests in the victories of peace, not those of war." And we all know what Gen. Sherman said about war. Lowell is responsible for the following statement: "If you take a sword and draw it, And you run a fellow through, Government is not to answer for it, God will send the bill to you."

*"Were half the power that fills the world  
with terror,  
Were half the wealth bestowed on camps  
and courts,  
Given to redeem the human mind from  
error,  
There were no need of arsenals and forts.*

*"The warrior's name would be a name abhorred!*

*And every nation that should lift again  
Its hand against a brother, on its forehead  
Forever would wear the curse of Cain.*

*"Down the dark future through long generations,*



*The echoing sounds grow fainter and then  
cease;*

*And like a bell, with solemn, sweet vibrations,*

*I hear once more the voice of Christ say,  
'Peace!'*

*"Peace! And no longer from its brazen  
portals*

*The blast of war's great organ shakes the  
skies!*

*But beautiful as songs of the immortals,  
The holy melodies of love arise."*

—Longfellow.

"Peace on earth," the angels sang. Jesus Christ is the Prince of Peace and His children are the children of peace. It is impossible that the followers of Christ could be anything else. "He that hath not the Spirit of Christ is none of His." Rom. 8:9. The religion of Christ is a religion of love, I Cor. 13, and war cannot be carried on where there is love. Instead it is instigated by the spirit of hatred and revenge.



## Go, Labor On

*Go, labor on, spend and be spent—*

*Thy joy to do the Father's will;*

*It is the way the Master went;*

*Should not the servant tread it still?*

*Go, labor on; 'tis not for nought;*

*Thy earthly loss is heavenly gain;*

*Men heed thee, love thee, praise thee not;*

*The Master praises—what are men?*

*Men die in darkness at your side,*

*Without a hope to cheer the tomb;*

*Take up the torch and wave it wide,*

*The torch that lights time's thickest  
gloom.*

*Toil on, faint not, keep watch and pray;*

*Be wise the erring soul to win;*

*Go forth into the world's highway,*

*Compel the wanderer to come in.*

*Toil on, and in thy toil rejoice;*

*For toil comes rest; for exile, Home;*

*Soon shalt thou hear the Bridegroom's  
voice,*

*The midnight peal, "Behold, I come!"*

—Selected.

The problems of this world could be settled without war. After millions of people have been killed, after millions have been made orphans and widows, after millions of homes have been destroyed, and crops and cities have been ruined, the representatives of the different nations meet in some place and make a settlement. Why could they not do that before all this damage has been done to the human family and property? It is because of greed. A comparatively few people become millionaires during war, and they don't care how much suffering is caused by their greed. May God deliver us from this spirit of greed and give us the spirit of love and peace.

Sometimes people justify war, because in the Old Testament Israel went to war with their enemies. That is true. However, we should remember that they were living under the dispensation of the law, while we are living in the dispensation of grace. It is very difficult for some people to understand this. Yet Jesus makes this very plain in His Sermon on the Mount when He says, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven." Matt. 5:43-45. How can we love our enemies and at the same time destroy them? Hence we see that the spirit of war is incompatible with the teaching of Jesus. Moreover, if we want to be the children of our Father in heaven it is necessary that we love our enemies and do them good.

It is very evident that if we observe the Golden Rule, Matt. 7:12, we cannot engage in war. It is very plainly taught in the Scriptures that it is God's purpose that His children should live in peace with their fellowmen. "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. "Let us therefore follow after the things which make for peace." Rom. 14:19. "Follow peace with all men and holiness," etc. Heb. 12:14. "Be at peace among yourselves." I Thess. 5:13.

Abraham is a good example of a man who believed in living at peace with his neighbors. When his herds and Lot's herds became so big that they could no longer dwell together, he allowed Lot to take the first choice. And we see that it paid him over and over. Lot lost nearly all of his family and all of his property, while Abraham continued to live in the land of Canaan, Gen. 13:12, enjoyed the blessing of God upon his soul, and kept his property. Let us live at peace with our fellowmen, according to the will of God.

I feel as if I could not live if something is not done for China.—J. Hudson Taylor.



## Evangelism In The Sunday School

*C. Ernest Davis*

IN THE LIGHT of the Great Commission, the program of evangelism in most of our churches is far too small. It is too small to match the concern of Christ for the lost, too small to meet the need of the unsaved, too small to challenge the congregation, too small to cope with the world emergency that is upon us, and too small to satisfy the Father's desire that we bear much fruit. It is so small, both in our efforts and in its results, that we should be willing to learn and to practice techniques of evangelism that promise greater results.

We should make more efficient and definite use of the Sunday school in our program of evangelism. When I say that, I am not forgetting that the majority of our converts already come from the Sunday school. Perhaps few of us realize how effective an agency for evangelism we have in the Sunday school. Its chief curriculum source is the Bible. In a carefully organized way it teaches the Bible, in graded lessons, to graded pupils. This presents an exceptional opportunity for effectively teaching individuals the plan of salvation and the way of life. Where else in our church setup do we have an opportunity to deal face to face with so many?

Then, the Sunday school has, or can have, active, trained soul-winners throughout its entire staff of officers and teachers, thereby greatly increasing the number of workers in the congregation.

### *Wide-Open Opportunity*

Sunday-school teachers and superintendents have a wide-open opportunity to do personal work with their pupils; in class and in the many contacts that can be had outside of class, they are in a position to work intensively at the task of personal evangelism. The Sunday school can carry out a great program of home visitation, getting into the homes of evangelistic prospects once a month or so, cultivating friendships, showing an interest in people, teaching the Word, witnessing for Christ and the church, and inviting people to accept the Lord. Cradle roll workers can visit cradle roll parents; teachers in the beginners de-

partment can visit the parents of beginners; and so on. In so doing, they can not only show an interest in their pupils; they can also actively evangelize the parents they visit. Much of this home visitation work can be done in teams of two; some of it can be done single-handed.

### *A New Sense Needed*

Especially, as we come to the intermediate, youth and adult departments, do we need to put definite evangelistic emphasis into our class and visitation work with all unsaved pupils. Many of us need a new sense of the lostness of the soul that is without Christ. Think what would happen if, over the space of even one year, we would prepare for, train our workers and diligently carry out such a program of visitation; if we would visit all the nonchurch people on our Sunday-school rolls, all we can discover in the community, all unaffiliated and inactive Brethren, and all unaffiliated members of other churches that we can find in our community; if we would invite people to enroll in the Sunday school to accept Christ, and to join the church.

The Sunday school is particularly effective because it can enlist the attendance of the unsaved better than some other church agencies. People who would not readily respond to an invitation to attend church will come to Sunday school or allow their children to attend. Once you have them in the Sunday school, you have a chance to do something with them and for them. Children can invite children, youth can invite youth, and adults can invite everyone. The activities of organized classes often provide openings for interesting others. The Sunday school can get people if it goes after them. Once secured, their evangelization is up to you.

### *Evangelism at Close Range*

Sunday morning provides many evangelistic opportunities for Sunday-school workers. Before the school opens, they should be on hand, actively greeting each arrival. Words fitly chosen for the individual—such as "I hope you will stay for

church service this morning," "I am praying for you," or "I hope you will make the decision today"—and spoken to him in a friendly way can be very effective. The opening worship in the class or department brings the opportunity to exalt the Lord and confront the individual with God. In the lesson period there is a golden opportunity to teach the Word of God in a vital way, to press the claims of Christ, and to deal with personal problems. This is evangelism at close range; it is education with a purpose. Pupils may well be in different stages of development, but the teacher should be interested in each one, follow up every case, and from time to time have someone ready to make the decision for Christ and unite with the church. During the closing period and in that time between Sunday school and church, everything should be organized to encourage all pupils who are old enough to stay for church. Efforts made throughout the morning should converge upon securing a high percentage of attendance at the morning church service. A teacher may quietly go in with a pupil who is ready and sit by him, giving an encouraging word or going forward with him when the invitation is given.

### *Pastoral Cooperation, A Must*

Such a program, needless to say, must have the cooperation of the pastor. He must have a program of evangelism, must preach for decisions and extend invitations. Also, his program must be geared with the efforts of his Sunday-school organization so that workers will know what to expect and when to expect it. On the other hand, Sunday-school superintendents and teachers should work diligently to get people prepared and committed ahead of time, notifying the pastor when such prospects are ready or when his help is needed in any particular case. Then something will happen when an invitation is given. This program needs to be continuous throughout the year, with special promotion and emphasis at certain seasons.

During special seasons of evangelism, the Sunday-school forces should be unusually active in surveys, workers' prayer sessions, visitation and personal work, and evangelistic emphasis in departments and classes. All regular and ordinary efforts need to be intensified.

### *Mere Superficialities*

Such a program of evangelism will make your school come alive, will save it from dabbling around in mere surface superficialities, will insure its growth, will develop effective soul-winners, and will build a great church.

Of course, evangelism is only one of our tasks in the Sunday school. We also must undertake the further education of those who are won for Christ—that second teaching emphasis in the Great Commission.

(Continued on page twelve)

# The Next Decade - What Will It Bring?

Alexander Reith

UNLESS THERE is some change of heart on the part of the peoples of the world the inevitable end of the present situation is war. It will not be war in another generation either, but in the next decade at most."

The possibility of the fulfilment of these words, which appeared under the Editorial "March of Events" in the September issue of *The Evangelical Christian*, will surely be realized by the enlightened mind in the deeper study of the prophetic Word. That Word unmistakably declares that, at the Second Advent of the Lord Jesus Christ, the world will again be at war. Its intensity, destructiveness, and horror, passes human comprehension. And in the very midst of this, the Great Armageddon, the Son of God descends to end it. And when will this be? We are utterly ignorant of the Day and the Hour. We do not know the finer limits of the endtime but there is within the hearts of the redeemed a feeling, an ever-increasing consciousness that "that Day" is fast approaching. "For the elects' sake those days shall be shortened." We dare not dogmatize, but these words of our Lord may mean not only the curtailment of time, but the *very rapid passing* of the closing days. He told us to "watch." And surely that command involves the concentration of our enlightened intelligence. The Holy Spirit leads into all truth, and never leaves the soul in whom He dwells in the darkness of uncertainty, but ever continues to unroll the scroll of Prophetic Truth as the "Day" approaches. "In my heart I have the witness that His coming draweth nigh."

The next Decade?

What will happen, in fulfilment of prophecy, during and especially at the close of the next decade — the next ten years?

It has been stated that the year A.D. 1958—just eleven years from now (1947) will witness the close of the six thousand years of human existence. This has been demonstrated clearly in that profound and scholarly work, published in 1913, entitled "The Romance of Bible Chronology," in two volumes, by Rev. Martin Anstey, M.A., B.D. (London, England). In that work which he dedicated to his friend, the world-famous Bible scholar, Dr. George Campbell Morgan, he demonstrates the errors of both Ptolemy and Bishop Ussher, whose systems of chronology have been accepted throughout the Christian era.

Claudius Ptolemy, who flourished in the second century, A.D., was undoubtedly an

extraordinarily intelligent man. Because of his great learning he was considered almost divine by the people of his day. He was a great geographer and astronomer, and for long an accepted chronologist, yet Martin Anstey shows Ptolemy's errors in all these three branches of learning, especially in chronology, where he declares, and proves, Ptolemy's chronology to be 82 years higher than the Bible dates. This older chronologist gives the year B.C. 4124 as the year of the creation of Adam—the first of the human race—whereas Martin Anstey's Bible dates places it as B.C. 4042 (Anno Hominis 1).

Bishop Ussher, one of the more modern chronologists (A.D. 1581-1656) and one of the ablest, constructed a scheme of chronology which is largely accepted even in the present time, and one "which does not err by more than 38 years from that which lies embedded in the Hebrew Text," declares Martin Anstey. Ussher's system was revised by William Lloyd, who became Bishop of Worcester, and was published in his "Lloyd's Bible" in 1701 A.D. So that we find in many of our English Authorized Version marginal references the date given for the creation of man as B.C. 4004. This, suggests Martin Anstey, was 38 years too low. If all this is correct, and Martin Anstey's Bible date for the creation of Adam, B.C. 4042, is the true one, then the present year would be An.Hom. 5989, and in *eleven years' time*—1958 A.D., will see the end of the six thousand years of human existence and the beginning of the seventh millennium.

This is not merely interesting but strikingly important, especially in the light of that most impressive passage in II Peter 3:8, "But, beloved, be not ignorant of *this one thing*, that one day is with the Lord as a thousand years and a thousand years as one day." There are many students of prophecy who see in this passage, not only the brevity of time from the Divine viewpoint, but a great principle. The Greek word, *Lanthaneto*, translated here — "Be not ignorant"—suggests something that is hidden, secret, or that which escapes the notice, and the whole sentence has been translated—"But this one thing let not be hidden from you." And this "one thing" which must not be overlooked by us, or allowed to remain hidden from us, or escape our notice, is the Divine principle that one thousand years is *as* one day, and one day *as* a thousand years. When that principle is applied to the six days of the Creation of Genesis 1, followed by the

seventh day of sabbatical rest, we must surely realize that "The coming of the Lord is (very, very) near."

It is well to remember that, in these days when "men's hearts (are) failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26); the distress of nations; the ever-increasing immorality, crime and godlessness abounding everywhere; the insoluble problems facing this worn-out world of mankind; that it is written of the end time—"the wise shall understand." And that "*day*," when the physical, tangible feet of the Redeemer, the Lord Jesus Christ, shall contact the solid earth again, shall not overtake the believing, waiting, watching child of God "as a thief in the night." Those are significant words of our Lord in Matthew 25:6, at midnight the cry—"Behold the Bridegroom cometh, go ye out to meet Him." Who will cry that to us in the Day of His Appearing? And from whence shall come the command—"go ye out to meet Him"? As we have received all our spiritual life, enlightenment, and inspiration from the indwelling presence of the Holy Spirit, is it not true to suggest that He—the Holy Spirit who has been given to us—shall make that cry and impart that urge within our own hearts?

The next decade! How much can happen in that short period of time. As we meditate upon the immediate future, we see in troubled Palestine the possibility of the stage being set for the final Battle of the Armageddon period. The London Press accuses a Northern Power of being behind the "hell-ships" of Jewish emigrants in order to embarrass the British Government. The Jews are determined to get into Palestine by sea or land. At this moment there is in Germany a Jewish exodus plan to march through the countries of Europe to Palestine. Should this plan materialize it would be a remarkable repetition of the great exodus march from Egypt to Canaan. That march took forty years to accomplish. In 1917 the Balfour Declaration was made that in Palestine the Jews would find a national home. Forty years from 1917 brings us to 1958, which, according to the latest research, terminates the six thousand years of human life. There is no need for us who believe to look out upon the political and economic state of the world, for that would only depress us. We need to have a firm grasp of the Scriptures of truth in order to know just where we are in the "March of Events," and in the Divine purpose.—*The Evangelical Christian*.

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The tongue is yours, but be careful how you use it.

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Man is lost in sin. God alone can change his nature.



# 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.

**Jabbok 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.

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## 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, Sr. Mary Breneman, and Sr. Lula Asper.

**Mtshabazi Mission**, P. B. 102M, Bulawayo, S. Rhodesia, South Africa. Eld. & Sr. D. B. Hall, Elder & Sr. Roy H. Mann, Sr. Annie Winger, Sr. Martha Kauffman, Sr. Anna Wolgemuth, Sr. Beth L. Winger, Eld. and Sr. Bert Winger, and Sr. Mabel Frey.

**Wanazi 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. & Sr. David Climenhaga, Sr. Rhoda Lenhert, 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. Effe Rohrer, Sr. Beulah Arnold, Sr. Leora Yoder, Sr. Shirley Bitner, Sr. Erma Hare.

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

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

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

## Missionaries on Furlough

Sr. Anna M. Eyster, 637 Third Avenue, Upland, California.

Sr. B. Ella Gayman, 2001 Paxton St., Harrisburg, Pa.  
Eld. and Sr. Albert Breneman, West Milton, Ohio.

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 6-1470; Harry and Catherine Hock, Mary Sentz, Ruth Heisey.

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

**Massillon (Christian Fellowship Mission)** 118 South Ave., S.E., Massillon, Ohio; Telephone—2-3804; Eli Hostetler, Pastor; Lloyd Hostetler, Assistant Pastor; Lydia Hostetler, Doris Rohrer, Minnie Bicher.

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

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

**San Francisco (Life Line Gospel Mission)** 224 Sixth St., San Francisco 3, Calif.; Residence—311 Scott St., San Francisco 17, Calif.; Telephone—UNderhill I-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 Bossert, Pastor; Pauline Hess, Florence Faus.

## RURAL MISSIONS

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

**Bloomfield, New Mexico**, c.o. Blanco Trading Post (Navajo Indian Mission) Lynn and Eleanor 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	12:30-1:00 P.M.
WPFB, Middletown, Ohio	910 Kcs.
"Gospel Lighthouse Hour"	
Each Sunday 8:00 - 8:30 A. M.	
WRFD, Worthington, Ohio	880 Kcs.
"Brethren in Christ Radio Broadcast"	
Each Sunday	7:30 - 8:00 A. M.
WBUX, Quakertown, Pa.	1570 Kcs.
"Sunday Bible Hour"	
Each Sunday	12:30-1:00 P.M.

## EVANGELISTIC SLATE

Saxton, Penna. ....	March 5
Evangelist, Elder Romie Sider	
Iron Springs, Pa. ....	Feb. 26-Mar. 12
Evangelist, Elder Isaac S. Kanode	
Manheim, Pa. ....	Mar. 5-19
Evangelist, Eld. John L. Rosenberry	
Martinsburg, Pa. ....	Mar. 5
Evangelist, Bishop Luke Keefe	
Valley Chapel, Ohio ....	Mar. 5-19
Evangelist, Bishop E. J. Swalm	

## LOVE FEASTS

Pennsylvania	
Saxton, Penna. ....	April 8
Canadian Spring Love Feasts	
Bertie—Rosebank .....	April 22-23
Markham—Cheapside .....	May 6-7
Howick—Wainfleet .....	May 13-14
Springvale—Nottawa .....	May 20-21
Frogmore—Buffalo .....	May 27-28
Boyle—Clarence Center .....	June 3-4
Note: Bertie, Markham and Nottawa meet Saturday at 10:00 A.M. Wainfleet meets at 1:30 P.M. All the other places meet at 2:00 P.M. with the exception of Clarence Center and Buffalo.	

Efforts are always successes. It is a greater thing to try without succeeding, than to succeed without trying.

## Weddings

**ADAMS-JONES**—Buford Adams, son of Ellis Adams of Erin, Tennessee and Bonnie Jones, daughter of Bro. and Sr. David Jones, Detroit, Mich., were united in matrimony on December 24, 1949 at 1:00 P. M. at the Free Methodist Church, Detroit, Michigan. Elder Harry Hock performed the ceremony in the presence of the immediate families.

**HERR-FAUS**—Sr. Nora G. Faus, daughter of Bro. Albert and the late Sr. Annie Faus, Manheim, Penna., became the bride of Mr. John Herr, son of Mr. and Mrs. (late) Henry Herr, Manheim, Penna., on New Year's Day at 2:30 P. M.

The ceremony was performed in the home of Bishop Emeritus, J. T. Ginder, of Manheim, Penna. May heaven's best be theirs through life.

**HYKES-CRISTOPHEL**—On December 17, 1949, Dorothy Cristophel became the bride of Leslie Hykes at the home of the bride in Greencastle, Penna. Bishop S. F. Wolgemuth performed the ceremony, assisted by Bishop Harvey Shank of the Mennonite church. We pray that God may continually bless this couple.

**LOEFFLER - KUMLEY**—Henry Maurice Loeffler, Jr., son of Bro. and Sr. Henry Loeffler of Cherokee, Kansas and Martha Kumley of Detroit were united in holy matrimony at the Brethren in Christ church of Detroit, Mich. on December 17, 1949. The ceremony was performed by Elder Harry Hock. May God's blessing be upon this young couple as they journey through life.

**NORTHRUP-BUNDY**—On December 10, 1949 at the Community Methodist Church at Goodrich, Michigan, Sr. Audrey Bundy, daughter of Mr. and Mrs. Wilfred Bundy, of Goodrich, Michigan, became the bride of Henry Northrup of Leonard, Michigan. Elder Harry Hock of Detroit performed the ceremony in the presence of many relatives and friends. May God be their pilot as they travel together on life's sea.

## Births

**COTT**—Mr. and Mrs. Franklin Cott announce the birth of a baby girl, Francine, born February 8, 1950. Franklin is the son of Mrs. Anna Mary (Bohen) Cott.

**EBERSOLE**—On November 6, 1949 a son was born to Dorothy and Alvin Ebersole of Palmyra, Penna. Mrs. Ebersole was formerly Dorothy Risser.

**ENGLE**—Kathleen Lynette is the name chosen for the little daughter of Mr. and Mrs. Oliver Engle of Abilene, Kansas. She was born January 30, 1950.

**FREED**—A daughter, Janice Elaine, born to Bro. and Sr. Marvin Freed, Clayton, Ohio, September 29, 1949. A sister for Gregory and Cynthia.

**GREENAWALT**—A daughter, Sarah Jane, was born to Bro. and Sr. Albert Greenawalt Jr., Mount Joy, Penna., on February 15, 1950.

**MEYERS**—Dean Eldon came to bless the home of Bro. and Sr. J. Guy Meyers of Williamsport, Pa., on January 27, 1950.

**SEESE**—Mr. and Mrs. Kernit Seese of R. D. 2, Lewistown are the parents of a son born in December.

**SISCO**—Evelyn Leora, born to Mr. and Mrs. Eilo Sisco on January 18, 1950. The Siscos live at Sandusky, Mich., and are active members of the Mooretown congregation.

**WHITMAN**—October 28, 1949 to Kathryn and Elwood Whitman of Annville, Penna., a daughter, Brenda Louise. Mrs. Whitman was Kathryn Painter.

**WINGER**—Bro. and Sr. Alfred Winger of the Five Forks congregation became the happy parents of a son, Carl Dennis, on December 14, 1949.

**WOLGEMUTH**—Bro. and Sr. Paul Wolgemuth of Elizabethtown, Penna., are rejoicing over the birth of a daughter, Karol Lynn, on October 31, 1949.



## Obituaries

**BYERS**—Mrs. Mary Jane Byers, the daughter of Rev. Henry L. and Nancy A. Shirk, of Shannon, Ill., was born June 13, 1861, and died January 24, 1950 at Carmel, California, aged 88 years, 7 months and 11 days.

She was married to Rev. J. W. Byers, son of Rev. and Mrs. Andrew Byers of Albany, Ill., all of whom were members of the Brethren in Christ Church at that time.

After farming a few years, they went to California, where they spent their lives in the work of the Kingdom of Christ.

Besides her husband and parents she was preceded in death by one sister: Mrs. Delila A. Kreider of Shannon, Ill., one brother, David F. Shirk of Topeka, Kans., her two daughters, Olive and Cora and one granddaughter, Deloras.

She is survived by one brother, John H. Shirk of Milledgeville, Ill.; one sister, Mrs. Cora M. Albright of Shannon, Ill.; one son, Laud S. Byers of Carmel, California, six grandchildren; four great-grandchildren and many other relatives and friends.

**HARTMAN**—Mrs. Hattie E. Hartman, daughter of James and Annie Scott, was born August 3, 1888 at Fort London, Penna., and died January 22, 1950 at her home near Leitersburg, Md., aged 61 years, 4 months and 19 days.

About twenty years ago she was converted and joined the Brethren in Christ Church at Hollowell where she attended ever since.

Surviving are her husband, George Daniel, and these children: Mrs. Lester Mongan and Kenneth E. Hartman, both of Smithsburg, R. 2; Clarence Hartman, Hagerstown; Ray Hartman, Mrs. Edward Berger, both of Hagerstown, R. 6; Mrs. Melvin Cutchall, Mercersburg and Mrs. Russell Ripple at home. Twenty-three grandchildren, four sisters and a brother also survive.

Funeral services were held at the Hollowell Church, Thursday afternoon, January 26 with the Rev. Eber Dourte in charge. Rev. Robert Gossard also assisted in the service. Interment took place in the Rest Haven Cemetery near Hagerstown, Md.

**QUERRY**—Sr. Bertha Querry of Saxton, Penna., daughter of Katherine Togel, now deceased, was born in Huntingdon Co., on June 22, 1883.

Sr. Querry was a faithful member of the Brethren in Christ Church for fourteen years. She had a distance of three miles to church and often walked both ways. She had perfect attendance at Sunday School for at least ten years.

She was ill for some time and passed away November 16, 1949 in the J. C. Blair Memorial Hospital at Huntingdon.

She is survived by her husband and the following sons: Cluster of Saxton; Paul of Punxsutawney; Harry of Martinsburg; William and John of Saxton; also one granddaughter.

Funeral services were held at the Saxton Church November 18, 1949, Eld. R. K. Ebersole officiating. Interment at the Stoners-town Cemetery.

**STARR**—Samuel P. Starr, youngest son of Eld. and Mrs. F. Kenneth Starr, was born in Gladwin, Michigan on December 12, 1947 and died at his home January 31, 1950, aged two years, one month and nineteen days. He is survived by his parents, two brothers, Philip and Paul; six sisters; Mrs. Shirley Ewald, Donna, Isabelle, Sharon, Lois and Mary; his grandmother, Mrs. Ethel Starr of Rochester, and great-grandmother also of Rochester.

Samuel was a very lovable child, much loved by his parents and the rest of the family and dedicated to the Lord. He will be missed here, but will be cherished above with all the heavenly hosts. The family will have a tie in heaven that will draw their hearts to the beyond.

Funeral services were conducted in the Gladwin Church at Butman by Bishop Henry Schneider, assisted by Eld. G. G. Lyons, Eld. Lewis Thomas and Eld. Melvin Stauffer. Text: Gen. 22:12. Burial in Butman cemetery.

## Our Hope

Fannie Davidson

*While the hearts of men are failing,  
Christians have a perfect hope,  
For the blackness of the midnight,  
Through which nations blindly grope,  
Means for them a glorious dawning,  
Which the Church has waited long,  
With the promised reappearing,  
Of the One we praise in song.*

*Are our lamps all trimmed and burning,  
Are we loosed from worldly lusts,  
Are we ready for the bridegroom,  
He, in whom a Christian trusts;  
When He cometh in the morning,  
Will He find a faith on earth,  
Or a church asleep to duty,  
For their Lord, of no real worth?*

*Oh, it seems that we are sleeping,  
When we should be wide awake,  
With no promptings of the Spirit,  
For the final great daybreak;  
For the forces of the evil,  
Rampant are on every hand,  
With devices new and subtle,  
Which so few can well withstand.*

*Sins that once the church most hated,  
Worldliness and foolish pride,  
Are now winked at and permitted,  
And a host of ills beside;  
Lack of love for one another,  
Envy, greed and gossip rise,  
Prayerlessness, a slack on missions,  
Lack of power, engendering strife.*

*With our eyes on sins of others,  
We can never see our own,  
Perfect standards for a brother,  
While our acts we oft condone;  
Sacred Word declares the Christian,  
Who is looking for the Lord,  
Purifies himself while waiting,  
In his heart responsive chord.*

*Satan's hordes are ever trying,  
Souls of men in these last days,  
Isms of all kinds prevailing,  
He attractively displays;  
Yes, a Christian needs be careful,  
He is true to Holy Writ,  
Fight the fight against all evil,  
With the help of Infinite.*

*Oh, the Son of Man is coming,  
In a day that we think not,  
And how great will be the mourning,  
If that day we have forgot;  
Let us pray that oil may ever,  
Keep our lamps all trimmed and bright,  
Let no tie of earth entice us,  
Hindering a sudden flight.*

—Upland, Calif.

God will be with me. I will stand.

—Martin Luther.

## With the Church In The Homeland

### Altoona, Penna.

We have just concluded a revival that has seen the blessing of the Lord manifested in a real and unusual way. Elder Marshall Winger was used of God in bringing us messages that the Holy Spirit burned into the hearts of men and women. Conviction gripped them till they came to the altar and sought the God for the answer that filled their need. There were over thirty people that came to the altar and many of these returned to experience the blessing of God in a fuller way. We thank God that the day of revivals has not passed and that He saw fit to send a real shower of blessing our way. Help us pray that the fires may be kept burning and that more will be won into the kingdom of God at this place.

Our building fund is advancing and we expect to begin the actual construction of the church in a very short time, at which time we will submit a complete report of our funds and plans. Meanwhile, please pray for us that God will guide every step that we take to His glory.

Graybill and Ethel Brubaker.

### New Guilford District

A two-weeks' revival campaign closed January 22 at the Five Forks Church. Bishop J. T. Ginder of Manheim served as our evangelist.

We enjoyed two weeks of very fine weather, making it possible for many community folks and others to attend regularly. Bro. Ginder brought heart-searching messages to which a number of souls responded. Several Sunday School children accepted the Lord and wish to unite with our church. Their mothers are also planning to unite with our group.

One aged man confessed Christ, and we ask your prayers for him that he may go the whole way. While visiting, several souls sought the Lord in their homes. One was a young girl who is seriously ill and has to suffer much. Another middle-aged woman repented and called on God in her home. Three children who were ill and unable to attend services were also saved in their home.

Surely God's Word has gone forth in its truth and simplicity and our prayer is that those who have accepted may be faithful and that others may walk in the light which has beamed across their pathway. May God continue to use Bro. Ginder in the salvation of many more souls as he further labors for Him.

Mrs. John Knepper.

### Waynesboro, Pennsylvania

#### Revival Meeting

Bro. Roy Sider of Ontario, Canada, was our evangelist for the two weeks of special meetings from December 4 to 18 held at the Hollowell Church. We were all inspired by the searching messages which he brought us from the Word of God. We had been praying for some time that God would stir our group in a mighty way and felt full of thankfulness when He answered in such a wonderful way. During the services more than thirty people sought God for special help. Many of these young people will go out to tell others of the love of God, we are sure. Will you help us to pray that many more yet find God.

We want to thank the Lord for helping us in the growth of our Sunday Schools. In the recent contest sponsored by the Sunday

School Board both of the churches in our district ranked near the top. Waynesboro was second and Hollowell fifth. We feel that the Lord should have the glory for helping us to bring a lot of these people to Sunday School.

Sunday night, January 1, 1950 we enjoyed our District Communion Service at the Waynesboro Church.

On Thursday night, December 22, 1949, the Waynesboro Sunday School presented a special Christmas program to a full church. Sr. Grace Wolgemuth had charge of the very impressive service which featured singing of Christmas carols accompanied by Paul Carlson and his violin.

During our recent district council it was decided to make a canvass of the Ringgold district in regards to opening the Ringgold Church. As many of you know, the Ringgold Church was one of the first three built in the United States. However, there have not been regular services held there for quite a few years.

Mrs. Harold E. Zercher.

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### A Builder

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

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

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

—Author Unknown.

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### Boyle Congregation

We can say "Safely through another year God has led us on our way."

New Year's Sunday. We enjoyed having Bro. and Sn. Andrew McNiven and Donnie home over the Christmas season. We enjoyed their messages in song as well as the messages Bro. Andrew preached. Our souls were thrilled on New Year's night to see nine of our young people and Sunday School children bow at the altar of prayer and pray through to victory.

Sun., Jan. 8, Major Stevens from the Welland Salvation Army brought the morning sermon from I Thess. 5:23 on sanctification.

Jan. 12. We had the Gospel Team from O. B. S. take the service tonight.

Quite a number from here attended the revival services at Wainfleet where Bishop Charlie Byers was evangelist.

Jan. 27. Bro. Marshall Winger left for Altoona, Penna. to hold a revival effort.

Jan. 29. Bro. and Sr. Arthur Pye outgoing missionaries to India had the evening service. Their theme was their "Call to Service." They also sang for us. May God richly bless their young lives as they go into active service for Him.

### Cheapside, Ontario

The Cheapside congregation enjoyed another period of refreshing from the presence of the Lord during the revival held from January 8 to 29. The spirit-filled messages given in the evening services and the clear, sound teaching of the Word in the afternoon prayer meetings by our evangelist, Bishop Carl Ulery, of Springfield, Ohio, were enjoyed by all. God used this ministry to produce conviction of sin and a need of heart-cleansing and filling of the Holy Spirit. The Lord let the spirit of prayer rest upon the congregation, even travail in prayer. We thank God for the victories won, for the special manifestation of His Spirit, for the sanctifying of believers and for giving definite witness to healing.

A Bible conference was held on the second Saturday of the revival, with Bishop Carl Ulery, Bishop C. B. Byers, and Bro. and Sr. Arthur Pye as speakers. The church was filled to capacity and God poured out his blessing upon speakers and congregation alike. At the close of the afternoon service, two were seeking God at the altar.

These services have been a time of "building up the church in the most holy faith."  
E. M. S.

### The Waukena Brethren in Christ Community Church, Waukena, California

February 6, 1950

The Brethren in Christ Community Church of Waukena greets each reader in the name of Christ our Lord and trusts you are in His grace.

We have been blessed with many workers visiting us this summer. Eld. Walter Winger showed a map of all the Missionary stations in Africa and gave a talk. Mrs. Winger told of the death of the Climenhaga baby which grieved us all.

Sunday School Convention was held October 16, with morning, afternoon, and evening service. Harriet Trautwein gave an object lesson in Sunday School. Several speakers spoke in the afternoon, and the Conquerors Quartette gave several numbers. In the evening Miss Trautwein told of her experiences in Mexico and showed many interesting pictures.

Bishop Henry Hostetter held a service which was well attended. He showed pictures of the Christians and of the heathen which showed quite an improvement of the educated ones that became Christians.

Thanksgiving was celebrated with a special service by Brother Sherman, our pastor. The Junior League group made up and gave two very nice food boxes to needy families of the community.

Bro. Norman Wingert brought us pictures of Germany and told of his year spent distributing food and clothing to the displaced people.

Our Christmas program was very nice with the children all taking part and did very well under the supervising of the program committee. The offering received that evening was sent to the Kentucky Mission Field. The large number of adults at this program was unusual.

Mrs. Charles Jones.

# On The Foreign Field

## THIS IS AFRICA!

### Delisle, Sask.

Greetings and praise in Jesus' precious name. We want to give glory to the Lord for the way He has met with us and for all we are trusting to see accomplished "In His Name."

We are very grateful for warmer weather, as it makes traveling easier, and as a result, a larger number in attendance at the Sunday School and Young People's Meeting. We have again returned to holding our service in the school as side roads are blocked and the school is central for all. Sunday, last we had twenty-six. We are glad to report the interest and attendance of two new families.

On Wednesday evening we held our Young People's meeting. With the use of the flannelgraph we set before them a scene to illustrate the "Christian Life." There were twenty-seven in attendance.

We have a project for relief, and many of the people have sent in second-hand clothing. The Sunday School is also sending an offering. We appreciate the interest and the spirit in which the people respond.

Thanks to all who are praying. God is answering and we still expect great things.

<b>Receipts</b>	
Offering received Aug. 21, 1949 to Dec. 15, 1949 .....	\$64.33
<b>Expenditures</b>	
Offerings for Rev. Earl Brechbill's traveling expense .....	48.00
1950 Balance .....	\$16.33
Pearl Jones	

### Granville, Penna.

Greetings from Granville once again. Our revival is in history with Bro. E. J. Swalm from Canada as our evangelist. Bro. Swalm came filled to overflowing and gave the message each night to a well-filled house. He kept the attention so well that scarcely any noise was made, so earnestly each one took in the words and message. We were sorry to have our brother leave us. There were many other church people came in. Visiting brethren and sisters were from Franklin Co., Mill Hall, Millersburg, Carlisle and Juniata Co. There were hands for prayer and ten children came out on decision day. We pray as Bro. Swalm goes from place to place that he will be blessed for his great fatherly efforts.

Ruth Freed.

### Saxton, Penna.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22. We have enjoyed much of the blessing of the Lord. There has been some sorrow but not unmixed with joy; many dear ones have been laid away, there has been sickness, some nigh unto death but the Lord had mercy upon us. Bro. Ebersole had an accident that kept him in bed for ten days.

We buried one of our oldest sisters in November. She was one of the faithful ones in attending the House of God. She was saved from a life of deep sin. Her life was one of triumph in Christ. Many believed her testimony and had respect for her.

On January 20 we held our district council meeting. At some of our first council meetings we had hardly enough business for a meeting and after the business was taken care of, one of the visiting brothers always preached for us. How we used to enjoy that. Now we have grown and have more church business so that there was no time left for a sermon. There was a good time of fellowship. We appreciated having Bro. Henry Ginder and our overseer Bro. Albert Engle with us.

The Lord had been blessing in our meetings. A mother was saved in one of the prayer meetings. The family has been at-

My first glimpse of Africa was that of Table Mountain through the Cape fog. No doubt many other missionaries have viewed this mountain even as I viewed it and perhaps had feelings akin to mine. It is a barren mountain whipped by the winds of centuries past. It shows marks of erosion typical of vast areas of this great continent. However, it would appear that with the erosion of earth so also has eroded any good that might have been in the hearts of the people in the past centuries.

There are a number of things to remind the newcomer that "This is Africa." I have not been homesick but the early morning call of the dove would certainly stir the emotions of one so inclined. It has a mournful call and is very noticeable in the stillness of the morning hours. It is one of those strange noises which caused one to realize he is in a new environment.

Much has been said about the heat of Africa, and one cannot escape noticing the quietness of the mid-day heat on a cloudless October day. The lowing of the cattle is not heard, the birds have disappeared and the traveler has sought a shelter from the blistering heat. Then as the evening shadows turn into darkness he again is surprised to be reaching for a comforter to keep himself warm for the night.

I am sure all missionaries are delighted to introduce the new missionary to the fruits of Africa. The pawpaw is not so bad and in a short time they become a treat. But the gwava, a very seedy fruit, takes a lot of courage to finish the serving after that first bite. It produces a sensation which cannot be described, and may prove

to be quite amusing to the host and hostess.

In the evening on the mission station you soon recognize some familiar tunes coming from the evening prayer group. Although the words are not understood, the heart is made to rejoice to know that some people in Africa do worship the only true God. Many times my heart has been touched by the hearty singing of the boys in evening prayers.

One will not soon forget hearing the first wail. A mother brought a very sick child to the dispensary for medicine. Since we have no facilities for taking care of the community folks she was going to a nearby village. Before she got far the child went into convulsions, and the mother thought the child was dying. She laid the child on the ground and wailed in her despair. We soon arrived on the scene and soon the child was sleeping nicely. The shriek of such a wail is heart-piercing and occurs altogether too often because they have no hope in God.

I was told to have a good look at the trees before leaving America, because I would not see many here. At a Christian Service League outing I was surprised to hear and see a Standard VI boy identify over one hundred African trees. In about an hour he had gathered either a leaf or twig from so many trees.

This is Africa with its bountiful supply of trees, flowers, land, erosion, superstitions, fears, life and death. Not much different than other countries, but "This is Africa", the land of our calling, the land in which we labour for God.

Chester F. Wingert.

tending Sunday School and church. We covet the whole family for the Lord.

There have been calls for prayer for the sick. The Lord had been answering in a wonderful way. One man was very ill. He was prayed for. He came to church Sunday night and came to the altar. We believe the Lord touched his body and soul. Also a mother of a large family was ill and given up to die. The Lord has wonderfully undertaken for her.

In January we started another class in Evangelical Teacher Training. This is the third class. We have twenty-eight enrolled. Some of the young people from Clear Creek are attending the class. We need the prayers of God's people.

S. Iola Dixon.

### Chestnut Grove Church, Ashland, Ohio

Our annual Sunday School Rally Day was observed on October 9, 1949. Sr. Ralph Davis gave a flannelgraph talk to the children and during the worship service the young people put on a musical program. We had a very good attendance on this day for a number of persons from the community came in.

The first week-end in November we held our annual Fall love feast. Bro. and Sr. Elam Dohner from Kentucky were with us on this occasion. The Lord met with us as we commemorated His suffering and death.

Our Sunday School Christmas program was held on Sunday evening, December 18. The children gave an interesting program and a treat was passed out to all present. All the parents who do not attend Sunday School but whose children came regularly were sent special invitations to this program and we were rewarded by having all

of them there. We were glad for this contact and many expressed appreciation for the program.

Bro. Elwood Flewelling came to us on January 8 to begin our two-weeks revival. He brought sane, sound, deeply spiritual messages, and they were appreciated to the extent that there was the best attendance that we have had here at Chestnut Grove. Many came in from the community, and quite a number attended from the Christian Missionary Alliance and Free Methodist Churches of Ashland and Mansfield. While the results were not as spectacular numerically as we would have liked to see yet those souls who were saved or brought into a deeper knowledge of salvation testify as to the quality of work that was accomplished. A heavy schedule of home visitation was also carried on which was felt to be especially profitable.

Mrs. Ernest Dohner.

### Montgomery Church, Upton, Pa.

On January 1, 1950 we began our annual revival meeting with Bro. Allen Brubaker as the evangelist. We had been looking forward and praying for this blessed time in the Lord. Bro. Brubaker came filled with the Holy Ghost and a desire to see souls won into the Kingdom of Heaven. His messages came direct from God's Holy Word. It brought many souls to the altar because of its heart-searching power. Some souls came for the first time to be saved from a life of sin. Others saw their need of a deeper consecration of their life for the Lord's work. What a soul-thrilling time we had when seekers got blessed at the altar.

(Continued on next page)

# Will You Marry Out Of The Church?

THE FOLLOWING newspaper clipping enforces the teaching of Brother Bontrager's article (see previous issue, p. 5) even though written from another standpoint.

"While my brother and I were in college, we both fell in love with Catholic girls and married," he spoke morosely.

"We come from an active Protestant family, but we didn't think a religious difference would mean much.

"Besides, there is no Catholic church in our little town. But religion is the cause of my family upset right now. My wife has refused to set foot inside any of the three protestant churches in our village so she has isolated herself from the good people of the town.

"That has not only hurt her socially and made her somewhat of an outsider in the civic and religious life, but it has hurt me in my business, for people think she must be a snob.

"Until gas rationing, my wife always insisted on taking our car and going to a larger city 20 miles away for early Sunday Mass. Even after rationing, she demanded the car, too, but I told her we couldn't use up our gas coupons like that.

"I think she is narrow in her religious outlook. If she believes nobody in this town is going to heaven but herself, and thus thinks all three Protestant churches are the bunk, then I am more hostile to her religion than I was before I married.

"I moved out three months ago and am living alone and eating at a restaurant. If it weren't for our little boy, I'd have divorced her long ago. But I see no sense in keeping up this farce of our marriage, so I filed suit yesterday for a divorce. I should never have married her in the first place, but I never dreamed religion would break up our home. I thought Christianity should promote happy marriages."—Mort.

God intended husband and wife to be a team until death parts them. Do you think He would countenance any church rivalries that would cause domestic friction and break up homes, so children would be shuttled back and forth between warring parents?

Don't indict the lofty ethics of Christ, however, when you see His supposed followers making such mistakes. Jesus said that man's happiness was more important than any church denomination or even the Sabbath itself, for "The Sabbath was made for man; not man for the Sabbath," he sternly rebuked the High Priests of His day.

One of the simplest ways out of Mort's difficulty, however, is to stick to your own

religion when you marry. Don't let your temporary romantic fever produce a sentimental delirium that blots out the practical aspects that insure a permanently happy marriage.

If you are a Catholic, there are plenty of eligible members of your own church, so pick a Catholic mate.

If you are Protestant, there are plenty of eligible Protestant men and women, so pick a Protestant.

Some marriages do succeed where strongly opposed religious lines are crossed, but these are the exception. Play the batting average in marriage. Use your head more and your heart less when you select a mate.—*Columnist.*

To choose ignorance rather than knowledge is not only foolish, it is sinful. Knowledge is not our greatest foe; it is ignorance, and especially active ignorance. Some of us are not nearly so much in danger of being too broad as we are of being too shallow.—*F. Lincicome.*

Why should we choose slang to express our meaning when we have so many beautiful words in the English language?

## Sunday School

(Continued from page six)

They must be taught the way of the Lord and learn obedience to all of His will and commandments. Furthermore, converts need to be trained for participation in the actual work and program of the church. The Sunday school is not only a great evangelizing agency; it is also a great school of Christian living and a training school for Christian work and service.

### Drop That Small Vision

Pastor, Sunday-school superintendent, teacher, drop that small vision of what can happen in your congregation and community. Unite in a determined, balanced, continuous program of evangelism. The results will surprise you. After you have crowded your walls, you will probably want to start a branch Sunday school where you can more conveniently reach new prospects and eventually establish a new church. Evangelism through the Sunday school is almost limitless in its possibilities. Try it. Advance with Christ down this path. You will find it a thrilling adventure.

—*Gospel Messenger.*

## In The Homeland

(Continued from page eleven)

Our meeting continued for two weeks and a half.

We were sorry to see Bro. Brubaker go home because we realize that there were some souls that did not obey the Spirit's call. We are still praying for them that God in some way may win them back to the fold again.

One week after the revival closed Bro. Wilbur Martin took a bus load of thirty-eight children and parents to Granville, Bro. Allen Brubaker's district where Bishop E. J. Swalm was holding revival meeting. This was a blessed trip for all who went. May God bless Bro. Brubaker as he goes on in the work of the Lord.

Raymond J. Garling.

## Did You Ever See Anybody So Narrow?

Harold Wolgemuth

Yes, that very expression has sometimes been used regarding your Brethren in Christ neighbor. But before judging their narrowness it would be well to remember how broad Brethren in Christ folks really are.

First, they are broad enough to admit that salvation through the blood of Jesus Christ is available to any man regardless of nationality, social rank or color.

Second, they are broad enough to insist that every man is competent and free to do business with God without the intervention of human agencies. However, they do insist that a good dose of salvation will make the gambler stop gambling, the robber stop robbing, the liquor drinker stop drinking, the liar stop lying and, of course, the sinner stop sinning. (Nothing like sinning saints)

"But they are so narrow," you may hear it said. To be sure there is a sense in which Brethren in Christ are narrow. They are narrow as was the Lord himself in calling for loyalty to the Scriptures as the one and only all-sufficient rule for faith and conduct here.

Frankly, they are as narrow as were the apostles who left for us, in the New Testament, a very democratic form of church government, giving us pastors, deacons, bishops and evangelists—terms which do not signify grades of authority, but diversity of function. Again, they are narrow enough to insist that we must believe all the Word of God, following Christ as our example in everything from the form and purpose of baptism on to the plan of salvation itself.

Their message is narrow as the Bible itself which calls for godliness, holiness, honest dealings, sober living and loyalty to the church program as evidence of faith that is not dead.—*Stowe Evangel.*

MY class of nine-to-eleven year old boys listened to what I had to say, and responded politely enough to questions. But there was little genuine interest.

Most of the teachers I have talked with have frequently expressed that same bewilderment, "My class just doesn't seem to care much, one way or another."

Undoubtedly there are as many ways of solving this problem as there are interested Sunday-school teachers. However, the best solution I have run across is quite simple. Some place I read words to the effect, "To make a friend, ask him to do you a favor." Now I could think of many instances in which this axiom would have an opposite effect. But I thought I would try it on the boys.

The following Sunday I asked the boys to give close attention to the lesson dis-



ussion because I was going to ask three of them to do me a favor. The favor would be based on what they learned in today's lesson.

That clicked with the boys when they discovered that the favor was to be done on the outside and during the week. They listened, asked more questions pertaining to the lesson than usual, and showed a more personal interest.

At the end of the discussion I asked for three volunteers to do the favors. Every boy volunteered. I took fourteen slips of paper from my pocket—enough so that each boy present could draw one. I explained that I had only three favors to ask. These were written on three separate slips of paper; the rest were blanks. The three boys receiving the requests were delighted. The remaining eleven boys looked disappointed, but I told them that if they wished, I would ask favors every Sunday for a time.

The favors were nothing more than requests for examples of applied Christianity. As closely as possible, I tied them in with the lesson we had just discussed. Each boy receiving a slip containing a request for an example of the "lesson in real life" had a week's time to get the information. He could ask his parents, the pastor, get it from the newspaper, from magazines, from his own experience, or from wherever he wished.

# Ask A Favor

Bill Pasman

The following Sunday he had about two or three minutes in which to report the example to the class. This was a favor to me because the three boys took over the class for a few minutes. It not only served as a review, but brought home to the boys the theme of the previous lesson more strongly than I could do without their help.

That first Sunday the lesson theme was based on "Give us this day our daily bread." The reports I requested I tried to make simple enough for the boys to understand, but yet just "deep" enough so they would consult their parents or some other person. (After all, there are many ways to subtly plant the seeds of the gospel and through the mouths of little children is one of them.) Here are the requests and the reports based on the lesson:

1. Should we just pray for our food? If we must do something else, what is it?

The boy reported, briefly, that his father thought they should always pray and give thanks for food. But people should show God that they really meant what they said by working for the food. His dad earned money for food by working in a paper mill.

2. How can we show God we are thankful for our food?

This boy gave two ways: first, by eating everything on his plate; second, by sharing



## Fancy With Reality

Charles R. Stump

*When thoughts go winging up and far  
Beyond the flight of light and star:  
Up! Up! beyond pole of outer space  
Where man charts not the outer place,  
Still would our fancy wish to see  
The wideness of that vast eternity.*

*There thoughts wing to distance far  
Midst the unknown worlds that are  
Beyond our world and our bright sun  
To find our journey has just begun,  
A universe without lined end  
To dwarf thoughts that so pretend.*

*What vast reality it would be  
If eye could all the universe see:  
Things over which we have small control  
Are part of the universe as whole,  
Whether in fancy we explore, or otherwise,  
God rules the universe and skies.*

—Marion, Ind.

food with others. Sharing, he said was done by giving baskets of food to those who needed it. Also, he was feeding food scraps to "God's birds."

3. Bread is made from wheat. What are some of the ways God uses to help provide the bread we buy at the store?

"God makes the seeds grow after the farmer plants them," was the report, "and he provides rain and sunshine to make the wheat grow tall and ripen."

Of course, there are many adjustments that must be made under an arrangement such as this. Sometimes the boys forget or for some other reason are not ready with a report. I've never had a person refuse to take a slip, but sometimes when a person does not have a report ready, the class gives their off-hand "examples" on the subject. This is all right if the ex-



amples are concrete and real, but I discourage rambling generalities.

Now and then these "favors" produce an unexpected chain of events. In my class was the son of a rather skeptical policeman. The boy was very irregular in attendance, perhaps coming to Sunday school only when his dad happened to be in the right mood, or when he caught the boy before he got out to play.

In Sunday school the boy wasn't exactly resentful, but he was too quiet and resigned. The week he drew a slip for a request for an example, he questioned his dad for the information. He came back with an interesting and pointed true-to-life recitation from his dad's experience as a policeman. He added, "My dad says maybe I am learning something here after all."

His slip had a request for an example based on a lesson concerning the text, "Honour thy father and thy mother." I had written on the slip which he drew, "What can we do to show our fathers and mothers we really love them?" His reply was a bit lengthy and not a direct answer to the question, but it set off a chain of events that were very worth while.

"My dad says he can always tell a boy who is honoring his father and mother. That kind of boy is just naturally a good citizen. If he tries to help his mother keep the house in order, he won't be the

kind of boy who scatters paper over the streets and sidewalks. If he is the kind of boy who is careful with his father's tools, he'll be careful with the playground equipment.

"My dad says that sometimes the police are called because boys are running through someone's garden or ruining a lawn. The boys who do things like that aren't the same boys who help take care of the garden or lawn at home.

"He says if you want to be a good citizen when you grow up, you'll have to honor your father and mother now."

Apparently this question had set the father to thinking, too, because some time later he bashfully admitted to the relationship between man-made laws and their enforcement, and the principles of Christianity and the laws of God.

He even consented to giving a talk to the boys at a class party. His subject was an interesting comparison, from the viewpoint of a friendly policeman, of the boys' attitude and helpfulness at home and their actions and behavior when they are away from home. And from then on, his own son had grown so much in importance in the eyes of the other boys that he was in class every week of his own free will!

### Fourth Quarter Field and Treasurer Reports

#### God's Love Mission, Detroit, Michigan

As another year has ended we are reminded of the goodness and mercies of our Heavenly Father. We thank God for the victories won over sin and the devil through the precious blood of Jesus Christ, our Lord.

October 9 was Rally Day with 155 in Sunday School. We had a unified service. Bishop C. N. Hostetter, Jr., was our guest speaker. At the close of the services we gathered at the new church for the corner stone laying service, with Bishop Carl G. Stump in charge. Elden Dale Ulery read the opening scripture and led in prayer. Bishop Henry Schneider gave a talk on going forward. Bishop C. N. Hostetter, Jr., spoke of appreciations from the Home Mission Board. Bishop Carl G. Stump preformed the ceremony while Elder Dale Ulery and Elder Harry Hock laid the stone. The writing on the stone was "Brethren in Christ . . . A.D., 1949," with a cross carved between A. and D. This service was inspiring to every one.

On October 28 Bishop Lafayette Shoaltz, Bro. and Sr. John Nigh stopped over night on the way to northern Michigan. Bishop Shoaltz brought the evening message. Bro. and Sr. Jacob Hock and Mr. and Mrs. Elmer Hock of Chambersburg, Pennsylvania, arrived October 31 to help with the work on the new church for ten days. On November 3 a carload of brethren came from Sandusky, Michigan, and Springfield, Ohio, to help put on the sheeting of the roof. This donated labor was appreciated much and may God richly bless all who helped. Bro. Clyde Shirk spent a week here at the Mission Home.

Bishop Carl G. Stump was with us over the 17th and 18th of December and brought the message Sunday evening. Sr. Billie Holstein, missionary to India, brought a very inspiring message Sunday morning.

On December 18 a nice Christmas program was rendered and many of the children's parents attended and expressed their appreciation of the services.

The Young People's Prayer Services held each Sunday evening from 6:45 to 7:30 have proven to be quite an inspiration to the services following. The Lord is blessing the work spiritually and financially beyond what we have asked or could think but if we ever needed your prayer and support, it is now.

#### FOURTH QUARTER FINANCIAL

Cash on hand, October 1, 1949 .....	\$ 17.08
Hall Offerings .....	550.95
God's Love Mission Sunday School .....	7.43
Henry Leoffler .....	5.00
Mr. and Mrs. Tambasco .....	2.00
<b>Total .....</b>	<b>\$582.46</b>

#### Church at Large Offerings

From a Brother .....	\$ 20.00
Ruth Taylor .....	1.00
Ruth Kranick .....	1.00
A Friend .....	10.00
Jacob Sentz .....	5.00
Will Shirk .....	5.00
Paul A. Martin .....	100.00
Emanuel Chapel Sunday School, Des Moines, Iowa .....	12.27
<b>Total Church at Large Offerings .....</b>	<b>\$154.27</b>
<b>Total Local Offerings .....</b>	<b>582.46</b>
<b>Grand Total Offerings .....</b>	<b>\$736.73</b>

#### Mission Home Expenses

Groceries .....	\$278.39
Milk .....	24.24
Water, Gas, Lights, Phone .....	59.88
Coal .....	85.75
Property Repairs .....	11.55
Floor Wax .....	3.00
<b>Total .....</b>	<b>\$462.81</b>

#### Mission Hall Expenses

Rent .....	\$120.00
Car Expenses .....	49.23
Bus Expenses .....	64.85
Car Fare .....	9.00
Water, Gas, Lights .....	22.20
Miscellaneous .....	7.36
<b>Total Mission Hall Expenses .....</b>	<b>\$272.64</b>
<b>Total Mission Home Expenses .....</b>	<b>462.81</b>
<b>Grand Total .....</b>	<b>\$735.45</b>
Cash on hand, January 1, 1950 .....	\$ 1.28

—God's Love Mission Workers.

### Canadian Home Mission Fourth Quarter Report

#### Receipts

Balance on hand, October 1, 1949 .....	\$1,633.91
A Friend of Missions at Cheapside .....	50.00
Springvale Sunday School .....	48.24
Rosebank Sunday School .....	65.55
Interest in Bonds .....	32.67
Markham Sunday School .....	25.00
Interest from bank .....	9.89
<b>Total .....</b>	<b>\$1,865.26</b>

#### Expenditures

Ada Chapman tuition at O.B.S. ....	\$ 60.18
Basil Long for moving to Houghton ..	30.00
Basil Long for rent for December ..	20.00
Allowances for fourth quarter .....	678.79
<b>Total .....</b>	<b>\$788.97</b>
Balance on hand .....	\$1,076.29

—Edward Gilmore, Treasurer.

Cheap characters bid for notoriety.

### Building With Broken Things

Christ is building His kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken, in building their kingdoms; but God is the God of the unsuccessful—those who have failed.

Heaven is being filled with earth's broken lives, and there is no bruised reed that Christ cannot take and restore to glorious beauty and blessedness. He can take the life crushed by pain or sorrow, and make it into a harp whose music shall be all praise. He can lift earth's saddest failure up to Heaven's glory.—Selected.

### Canadian Contributions to Foreign Missions

#### FOURTH QUARTER FINANCIAL

October:	
Boyle Congregation .....	\$ 76.34
Houghton Mission .....	39.25
Clear View Mission Band:	
African Evangelist .....	12.50
Bible Woman .....	10.00
Tuition fee for Native Student .....	10.00
Christian Service League .....	10.00
Bro. Joseph Sherk .....	50.00
Mrs. H. Schaefer .....	10.00
Cheapside Congregation .....	35.00
Springvale Congregation .....	35.00
Bertie Congregation .....	65.00
Cheapside Sunday School (Support African Preacher) .....	40.00
Howick Congregation .....	43.00
Girls' Intermediate Class, Markham Sunday School (for Sr. Anna Steckley) ..	12.00
Bro. and Sr. Harold Heise, for Bro. and Sr. Bert Winger .....	10.00
Sr. Beth Winger .....	10.00
Sr. Shirley Bitner .....	10.00
Sr. Anna Steckley .....	10.00
Canadian Youth Societies (Christmas bundles for India) .....	120.00
November:	
Mr. and Mrs. Joseph Bitner (for Shirley Bitner) .....	10.00
Mr. and Mrs. Will Chambers (for Shirley Bitner) .....	5.00
Wainfleet Sunday School:	
Bro. and Sr. Lewis Sider .....	65.00
Bro. and Sr. Amos Dick .....	65.00
Bro. and Sr. George Marr .....	10.00
Boyle Sunday School .....	50.84
Boyle Sunday School, Primary Class (for orphan Maya, India) .....	24.35
Sr. Velma Nicks .....	100.00
Cheapside Sunday School (Support native preacher, Africa) .....	40.00
Bertie Congregation .....	230.00
Girls' Bible Class, Markham Sunday School (for orphan, India) .....	25.00
Bro. and Sr. Jesse Cober (for orphan India) .....	25.00
December:	
Springvale Congregation .....	12.00
Bertie Congregation .....	117.00
Rosebank Sunday School .....	29.46
Markham Congregation .....	80.36
Bro. and Sr. Russel Heise (for Sr. Shirley Bitner) .....	10.00
Wainfleet Sunday School .....	325.00
Clear View Sunday School, Sask. ....	140.00
Bertie Congregation .....	150.00
In memory of the late Wade Smith:	
For Santal Work, India .....	300.00
For Africa .....	200.00
Bro. and Sr. Jesse Moore:	
For Bro. and Sr. Lewis Sider .....	10.00
For Bro. and Sr. Amos Dick .....	10.00
Bertie Sunday School for water well, Africa .....	63.39
Bro. and Sr. Glen Climenhaga .....	50.00
Bro. and Sr. Dan Climenhaga (For Sr. Shirley Bitner) .....	10.00
Primary Class, Bertie Sunday School (For orphan, India) .....	150.98
<b>Total .....</b>	<b>\$2,916.47</b>

#### Disbursements

Cabled to Africa .....	\$2,523.39
Cabled to India .....	768.16
<b>Total .....</b>	<b>\$3,291.55</b>

# Church Behind Bars

J. B. Tweter

IT WAS A LARGE prison cell in which forty-two notorious criminals were huddled together on wooden benches, earnestly discussing the formation of an indigenous church — as unique and unbelievable a chapter in modern church history as any that Ripley could conceive of! This actually happened in "The Second Prison" of Chungking, Szechuen, China, on December 21, 1947. Thirteen murderers, fourteen opium addicts or dealers in the vile business, nine embezzlers, five bandits, one swindler, and their jailer, organized a church by electing six deacons, with six alternate deacons to take their place if the others should be set at liberty!

One of the converted murderers had been so depraved that he had robbed and killed his own uncle, and had been given the life sentence twice so that if he was pardoned for the one crime he had yet to atone for the other! Before his conversion he had been the terror of the whole prison. He had been the ringleader in all the riots and had demanded such "rights" as unlocked doors, forcing the authorities to call in the militia, to maintain order.

Of the one thousand inmates one hundred were wonderfully saved! The human agency for this astounding work of grace was the quiet, unassuming Chinese gentleman, Rev. Marcus Cheng, Editor of the magazine "Evangelism," Bible teacher and evangelist, founder of the Chungking Theological Seminary of the same city. With his students he had proven anew the reality of the Scripture that "the gospel was the power of God unto salvation to every one that believeth." (Rom. 1:16).

"Have you been baptized?" asked Marcus Cheng on his next visit to the jail, when he was informed of their forming a church.

"We don't understand what you mean," was their reply.

So he gave them a course of instruction from the Bible, and at its close offered to baptize all who were truly "born again." One hundred applied, but after a careful examination of each one, he finally accepted only the forty-two for this initial rite. The very first one to be baptized was the jailer himself, at his own request!

"This is so manifestly the work of God," the jailer confessed, "making these devils into saints that I could not rest content until their Saviour became mine, too."

The governor of the prison became so impressed by these miracle lives that he sent all the worst characters to the services in order that they might get converted too! When news of these strange happenings reached the ears of the Chinese government

it decreed that all prisons should be free to hold gospel services for their inmates!

As each convert was about to be baptized Marcus Cheng asked that each one pray first. Every one made it clear that they were definitely regenerated by the words of their prayer: "Oh, God, I've committed the sin of covetousness, and ought to be shot, but, oh, God, you have forgiven my sins."

"The Lord Jesus has saved me. My spirit has obtained freedom!"

"The precious blood of Jesus has washed me clean!"

The spirit of love has transformed the entire prison. Daily Bible study and prayer among the prisoners has become the accepted thing. And when the jailer gives the roll call he calls each one by their proper name, but if it is a convert he says, "Brother So-and-so."

This love found practical expression in supplying the needs of the sick and undernourished in their midst. Those who had money bought extra rations to feed their needy companions, and also secured medicines to heal the ill. Students of the seminary helped by canvassing all the cafes in the city for leftover rice and other food and bringing it to the inmates. In a short time the sick became better.

In February, 1948, Marcus Cheng held special meetings for three days in the jail. Almost every one professed conversion. Nowhere could he get a more attentive audience. None could leave the meeting, even if they wanted to, for they were all locked in! But there was real hunger for the Bread of Life. Soon a second baptismal service was necessary. This time out of one hundred and ninety-nine applicants, fourteen were prison officials themselves!

One of the men who was first baptized was eventually released. It developed that he had been imprisoned for two years on a false charge. Yet there was no rancour in his heart. "How else could I have been saved?" he explained. "My home was in Canton, where there are many churches, but I never went to any of them. Now Christ has found me in prison!"

The governor of the jail was astounded recently by the request of two deacons who asked for transfer to some other jail.

"Don't you realize that this is a model prison?" he asked them. "Other prisons are not up-to-date, nor hygienic, nor so considerate of their inmates. What is the reason for your complaint?"

"We have no complaints," the two deacons explained. "We appreciate the good treatment that we get here, and we know that it is very 'ku' (bitter) in other jails.

But we want to tell other prisoners what Christ has done for us, and what He can do for them, too!"

Unusual as was the request it was granted!

The people in the country just outside the Chungking city walls had seen many convicts marched along the road, chained together, and herded by armed guards. But this was a sight that caused them all to stop work and stare in amazement. Only two convicts marching along this time, but they held Bibles in their hands and sang hymns to the accompaniment of the clanking chains! A testimony in song twenty miles long, and at its end their faith was rewarded, for the last word from Chungking, April, 1949, tells of how these two set the prison on fire with the gospel and forty-two more converts have been added to the roll of those who have been "born again"!

Rev. Marcus Cheng says that the prisons of China present a very real challenge to the Gideons of America, or any other agency that would see the need. There ought to be a Bible or New Testament in every cell, he says, or at least in every prison library. He further maintains that 80% of the Chinese people are illiterate outside the prison walls, while those within are 90% literate. Any who enter and are unable to read are soon taught to read, for prisoners have much time on their hands. And what better Book to read than the Bible? He states that the Bible only has the answer for every human need, and quotes in confirmation of this belief: "The entrance of Thy Word giveth light; it giveth understanding to the simple" (Psalm 119:130): "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1:16).—*The Evangelical Christian*.

## Why The Bible?

An exchange tells of a Mohammedan trader in India, who once asked a European whether he could not secure a Bible for him.

"What for?" he asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European asked, "What for?" he answered:

"Well, when a ship brings a trader who is unknown to me but wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know that I can trust him. But if he throws it aside with a sneer, or even with a curse, I will have nothing to do with him, because I know that I cannot trust him."—*Selected*.



# The Church Walked With The World

The church and the world walked far  
apart,  
On the changing shore of time;  
The world was singing a giddy song,  
The church a hymn sublime.  
"Come, give me your hand," said the  
merry world,  
"And then walk with me this way."  
But the good church hid her snowy hand,  
And solemnly answered—"Nay."

"I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way of eternal death.  
And your words are all untrue."  
"Nay walk with me a little space,"  
Said the world with a kindly air,  
"The road I walk is a pleasant one,  
And the sun shines always there."

Your way is narrow and thorny and rough,  
While mine is flowery and smooth;  
Your lot is sad with reproach and toil,  
But in rounds of joy I move.  
My way, you can see, is a broad fair one,  
And my gate is high and wide;  
There is room enough for you and me,  
And we'll travel side by side."

Half shyly the church approached the  
world  
And gave him her hand of snow;  
And the false world grasped it, and walked  
along  
And whispered in accents low,  
"Your dress is too simple to please my  
taste;  
I have gold and pearls to wear;  
Rich velvets and silks for your graceful  
form  
And diamonds to deck your hair."

The church looked down at the plain white  
robes,  
And then at the dazzling world,  
And blushed as she saw his handsome lip  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the church with a smile of grace;  
Then her pure white garments drifted  
away,  
And the world gave in their place,

Beautiful satins and fashionable silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell  
And waved in a thousand curls.  
"Your house is too plain," said the proud  
world,  
"Let us build you one like mine,  
With kitchen for feasting and parlor for  
play,  
And furniture ever so fine."

So he built her a costly and beautiful  
house—  
Splendid it was to behold;  
Her sons and her daughters met frequently  
there  
Shining in purple and gold.  
And fair and festival—frolics untold,  
Were held in the place of prayer;  
And maidens bewitching as sirens of old—  
With world winning graces rare.

Bedecked with fair jewels and hair all  
curled—  
Untrammelled by gospel of laws,  
To beguile and amuse and win from the  
world,  
Some help for the righteous cause.  
The angel of mercy rebuked the church  
And whispered, "I know thy sin;"  
Then the church looked sad, and anxiously  
longed  
To gather the children in.

But some were away at the midnight ball,  
And others were at the play;  
And some were drinking at gay saloons,  
And the angel went away.  
And then said the world in soothing  
tones—  
"Your much loved ones mean no harm—  
Merely indulging in innocent sports,"  
So she leaned on his proffered arm.

And smiled and chatted, and gathered  
flowers,  
And walked along with the world;  
While countless millions of precious souls,  
Were hungering for truth untold.  
"Your preachers are all too old and plain,"  
Said the gay world with a sneer;  
They frighten my children with dreadful  
tales,  
Which I do not like to hear.

They talk of judgment and fire and pain,  
And the doom of darkest night,  
They warn of a place that should not be  
Thus spoken to ears polite!  
I will send you some—a better stamp,  
More brilliant and gay and fast  
Who will show how men may live as they  
like,  
And go to Heaven at last.

The Father is merciful, great and good,  
Loving and tender and kind;  
Do you think He'd take one child to  
Heaven,

And leave the rest behind?"  
So she called for pleasing and gay divines,  
Deemed gifted and great and learned;  
And the plain old men who preached the  
cross,  
Were out of their pulpits turned.

The Mammon came in and supported the  
church,  
And rented a prominent pew;  
And preaching and singing and floral dis-  
play  
Soon proclaimed a gospel new.  
"You give too much to the poor," said the  
world,  
"Far more than you ought to do;  
Though the poor need, shelter, food and  
clothes,  
Why need it trouble you?"

The sly world heard her and laughed  
within,  
And mockingly said aside,  
"The church has fallen,—the beautiful  
church,  
Her shame is her boast and pride."  
Thus her witnessing power also was lost,  
And perilous times came in;  
The times of the end, so often foretold,  
Of form and pleasure and sin.

Then the angel drew near the mercy seat,  
And whispered in sighs her name.  
And the saints their anthems of rapture  
hushed  
And covered their heads with shame.  
A voice came down from the hush of  
Heaven  
From Him who sat on the throne,  
"I know thy works and what thou hast  
said,  
But alas, thou hast not known,

That thou art poor and naked and blind,  
With pride and ruin enthralled;  
The expectant Bride of a Heavenly groom  
Is the harlot of the world!  
Thou hast ceased to watch for that Blessed  
Hope,  
Hast fallen from zeal and grace;  
So now alas! I must cast thee out,  
And blot thy name from its place.

—Selected by Mrs. Ray Smee

## News Notes

### Relief Warehouse is Moved

The MCC Food warehouse formerly located at Silver Springs, Lancaster County, Pennsylvania, has been moved to the Fridy Warehouse, South Manor Street, Mountville, Penna. Persons in the eastern area should take note of this change of location and address.