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J.N. Hostetter

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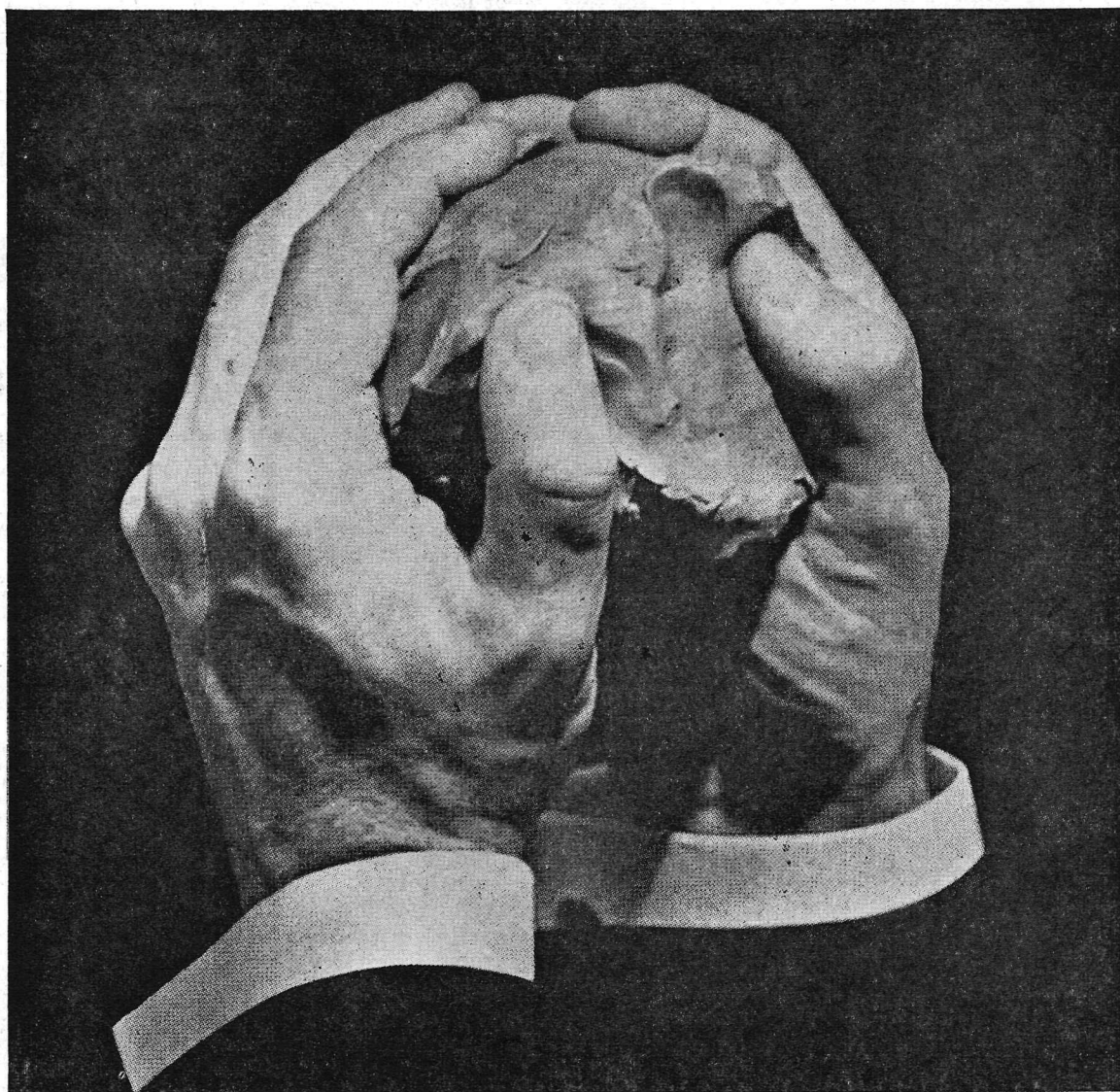
EVANGELICAL

Visitor

Volume LXIV

October 29, 1951

Number 22



"I took a piece of plastic clay and idly fashioned it one day,
And, as my fingers pressed it still, It moved and yielded to my will.
"I came again when days were past—the bit of clay was hard at last;
The form I gave it, it still bore, but I could change that form no more.
"I took a piece of living clay and gently formed it day by day,
And molded with my power and art the young child's soft and yielding heart.
"I came again when years were gone—it was a man I looked upon;
He still that early impress wore, and I could change him nevermore."

The Treasures In The Bible

Mont Hurst

READING and studying the Bible is one of the most practical and wise things any person, young or old can do. Young people find new revelations and guidance in their planning for life and its work. Older people who read the Bible regularly testify that they find new things in the very chapters they have been reading for years and years. As one grows older in years and in grace, he will find that new revelations and messages will come in a constant stream from the Bible. The passages are as fresh and suitable today as they were when they were first written. God's unsearchable riches may be had with regular and systematic reading and study of the Bible. It is God's visual Word and is directed at each individual personally.

Scientists, explorers, engineers and practically every kind of professional person, have found things in the Bible that helped solve a problem or reveal a new discovery. Did you know that oil in Egypt was discovered because a man read his Bible? This is a fact! Who would have thought of prospecting for oil in far-away Egypt? Years ago, a director of the Standard Oil Company was reading his Bible. He was in the second chapter of Exodus and the third verse suddenly arrested his attention. It told of the ark of bulrushes which the mother of Moses made in order to place him in it and hide him in the reeds of the water. It tells of how the ark was made and "daubed with slime and with pitch." The oil man knew that if there was pitch in that area there certainly must be oil. Pitch is the muck and gumbo that seeps upward to the surface in low places where there is oil beneath the surface of the ground. The oil company held a meeting of executives.

The director told of the story in the Bible and his theory that surely there must be oil in that area. The others agreed. They sent its chief geologist, a man named Charles Whitshot, to Egypt to make examinations and study the situation in that area where Moses was hidden in the bulrushes in the ark daubed with pitch. He came back with a glowing report and recommended oil exploration by drilling. Oil was found and now there is an oil field in Egypt which has

produced millions of dollars worth of oil. And it came about by a man who loved to read his Bible.

But greater treasures are waiting for those who read the Bible and apply its Words. There is the treasure of a happy, holy, useful life on earth and an inheritance of Eternal Life when earth's sojourn is finished. No one can earnestly read the Bible without being rewarded in many ways. Its treasures have never been depleted and the more you read and study it, the greater will be the flow of treasures into your life and into the lives of others. Beecher said that a man may own a large farm and yet go to the poorhouse if he doesn't cultivate it. And the same thing applies to reading the Bible. You may own one, but unless you read and study it regularly, you will be Spiritually poor, indeed!



He May Come Today

AT the end of a long point of land extending into a beautiful lake over in Switzerland, far from the beaten path of tourists, a traveler chanced upon a beautiful villa. He knocked at the garden gate, and an aged gardener unfastened its heavy bars, and bade him enter. The aged man seemed glad to see him, and showed him around the wonderful garden. Finally the traveler asked,

"How long have you been here?"

"Twenty-four years."

"And how often has your master been here meanwhile?"

"Four times."

"When was he last here?"

"Twelve years ago."

"He writes often?"

"Never once."

"From whom do you receive your pay?"

"His agent in Mailand."

"But he comes here often?"

"He has never been here."

"Who does come here, then?"

"I am almost alone—it is very, very seldom that even a stranger comes."

"Yet you have the garden in such perfect order, everything flourishing, as if you were expecting your master's coming tomorrow."

"As if he were coming, sir, today!" exclaimed the old man.

This is the thought of our beautiful parable: the duty of being ready for our Lord's coming today, though His return may be far in the future. *Sel.*

Evangelical Visitor

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Editorial

MINISTERS

TO BE over-impressed with one's orthodoxy has with it the accompanying malady of near-sightedness. It often makes one intolerant and sometimes abusive. Unkind and unchristian words and attitudes are sometimes found among Christian ministers.

I am reminded of the minister who had spoken in a preacher-friend's pulpit during a Sunday morning worship service. The guest minister emphasized a certain phase of truth in an unscriptural manner. When the service was dismissed, the pastor in charge met him by the pulpit and said "You are God's man but you did not bring us God's message this morning," and then proceeded to quote text and context to confirm that that which was spoken had in it much of human opinion but little of "thus saith the Lord".

Peter uttered different sayings that were merely human expressions. This is illustrated when he spoke about paying taxes, also his changing attitudes at the feet-washing ceremony. Then too, we remember his unplanned remarks at the Mount of Transfiguration.

Under divine inspiration hear him declare "Thou art the Christ, the Son of the Living God." Within a short period of time he says that Christ shall not go to the cross and Jesus reproves by saying "Get thee behind me, Satan". Human, divine and satanic words were spoken by the same man.

Certain benefits can be realized and certain dangers off-set if the hearers listen with a critical ear. Remember, the Bereans were more noble because they searched the Scriptures daily to see if things that had been said, were true.

Critical listening does not primarily mean, listening for errors in English, neither is it unduly sensitive as to how good or how poor the homiletics are. In either case a God-called minister will endeavor to use good English and build better sermons as he goes along.

Certain fair analogies should be placed against any sermon. Among the tests should be: Is it Scriptural? Is the general frame-work of the sermon strong because of a net-work of Biblical facts and teaching? Is the spirit of the sermon Christian? The drive and manner in which a sermon

is given should be Christian in spirit and attitude. Stern things that must be said should be tempered by tenderness of voice.

How much prejudice and immediate circumstance forms a part of the sermon? Sometimes a minister sees something in the audience that generates an explosion in his sermon, even though not so much as the fuse was visible when the sermon was in the making. Sometimes ministers have had their ears atune to hear "news-casts" and then use the pulpit as a point of attack.

And, so one could go on and on. Suffice it to say, to be free of the human element, clear of prejudices, tender and Christian in spirit, Biblical and illuminating in declaration of truth, are requirements that can only be accomplished by prayer, Bible study, Holy Spirit unction and sometimes a human check-up that may be a bit jolting but will help to keep us in line.

—J.N.H.

The Paramount Motive

VERY early in my Christian life the subject of the Second Coming was brought before me. I went carefully through all the passages in God's Word, and the result was that it gave me to see that the hope of the coming of the Lord Jesus is a paramount motive given us in the New Testament for earnest, holy service here. Some one spoke of it as cutting the nerve of missionary effort; but I wish to bear personal testimony that it has been the greatest personal spur to me in missionary service.

We are to evangelize the world in this dispensation in order that a people may be gathered out for the Lord. The belief that the Lord would have the Gospel preached in all the world, and then shall the end come, has been a great stimulus to me in seeking to carry the Gospel into districts in which it had not been proclaimed, for the Lord will not come for an incomplete Bride. There is first the coming of the Lord *for* His saints, and then the coming of the Lord *with* His saints; and we hasten the coming of the Lord for His saints by doing all we can to carry the Gospel everywhere. —J. Hudson Taylor.

JESUS -- THE HOPE OF THE WORLD

THROUGHOUT the Bible there are no less than 108 different titles and names given to the Lord Jesus Christ. No exact duplicates are used and each conveys an aspect of the character and person of Christ. It is indeed a marvelous Person who can mean more than one hundred different things to me at the same time.

Think with me for just a moment of the references made to Christ in II Peter 1:19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." Note further Revelation 22:16, "I am the Root and Offspring of David and the bright and morning Star". Notice, He is the Morning Star—indicating hope and the dawning of a new day!

In a natural sense, darkness is the most intense just before the dawning of a new day. It is then that the morning star can be seen, heralding the fact, that a new day is just about to dawn.

May I point out that sin and dark-

ness are synonymous; they have many things in common. The darkest periods of human history have been those times when the light of the gospel was eclipsed by man's sin and degradation.

Darkness is responsible for man's groping about. Who of us would or could deny that today we witness a world that is trying to find its way. The lowering clouds of communism, the deadly shadows of atomic warfare, the demoralizing effects of our intemperate ways, have joined hands to plunge this world into one of the darkest periods of the world's history.

Scientists are trembling, states men are perplexed and economists are fearful that inflation will paralyze our way of life. Fathers and mothers are filled with fear and dread, thinking that the demon of war will again rob our homes of our most priceless treasures—our sons and our daughters.

I ask, "Is there any hope?" and must reply, "Apart from God and

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The Place of the Will in Christian Experience

Warren C. McIntire

GOING about in the work of evangelism and after dealing personally with many individuals, I have become convinced that something needs to be said that will help people to understand the importance of the human will in Christian experience.

That the will is the prime human factor in man's relation to God as his Saviour is so basic to a sound, well established Christian experience that those who do not recognize this fact, and act accordingly, make up the major part of those who are unstable and repeatedly backsliders.

Let us take a moment and notice what Revelation 22:17 says, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Not just whosoever, (that leaves something lacking), but whosoever will. It is the decision of the will that is the determining human factor. Psalm 110:3 says the same thing. "Thy people shall be willing in the day of Thy power." That is: God is able to work the wonders of his grace when people are willing. When the Holy Spirit pleads and the human will agrees—then God can wonderfully save.

In creating us, God built into the very structure of our being a set of tools, as it were, with which we weigh, evaluate, guide and construct our lives. These tools are reason, judgment and the will. Reason looks at a given matter from every angle, turns it over, takes it apart, examines it and lays the facts before the judgment. Judgment weighs the facts, listens to the plea of desire, draws upon experience for evidence for or against, hears what the conscience has to say, considers the suggestion of Satan and the advice of God, draws its conclusion and submits its recommendation to the will for decision as to action or restraint. The will, which is the executive agent of personality, activates its decision for action or restraint and thus determines the course which a man takes. This action of the will determines moral attitude, action, relationship and responsibility. It is thus that the soul maintains innocence before God or comes under a cloud of guilt.

The whole matter resolves itself into this simple form: every sinner becomes what he is by a decision, or repeated decisions, of his will; every Christian becomes what he is by a decision, or repeated decisions, of his will. The following will illustrate.

The work of the Holy Spirit in conviction may be deep and pungent and fully sufficient to lead to salvation, but there will be no finding forgiveness and peace with God until by decision of the will one turns from sin and, meeting the conditions of



Day by Day

*I heard a voice at evening softly say,
Bear not thy yesterdays into tomorrow,*

Nor load this week with last week's sorrow.

Lift all thy burdens as they come, nor try

To weigh the present with the bye-and-bye.

One step and then another, take thy way,

Live day by day.

Though the autumn leaves are withering round thy way,

Walk in the sunshine; it is all for thee.

Push straight ahead, as long as thou canst see;

Dread not the winter wither thou mayest go,

But when it comes be thankful for the snow.

Onward and upward—look and smile and pray—

Live day by day.

surrender, repentance and faith, obtains the Divine pardon.

The work of the Holy Spirit in warning of the dangerous nature of carnality and in convincing the believer of his need of a pure heart may be definite and fully adequate to bring him into a clear experience of sanctifying grace, but he will never obtain a pure heart until by a decision of his will he yields to God, makes a complete consecration, enters into a holy covenant with the Lord and seeks the sanctifying indwelling of the Holy Spirit.

There is no keeping saved apart from repeated decisions of the will, as problems arise, to agree with God and side with Jesus. The power of God to keep is effective only in conjunction with the decision of the believer's will to co-operate with Christ by obediently walking in light and keeping true. When the believer thus furnishes the will to be kept, God furnishes the keeping power.

There is no growth in grace without a firmly maintained decision of the will to make progress spiritually. The point of greatest weakness in the Christian experience of many people is the lack of a definitely made and aggressively maintained decision of the will to grow spiritually, walking and working in glad cooperation with the Holy Spirit as He seeks to teach, guide and mature.

There is no keeping true to one's appointed calling in life, whatever it may be, apart from a vigorously maintained decision of the will to carefully and constantly be obedient to the whole will of God for heart and life. Paul, in Philippians 3:13, 14, states how he had this issue definitely settled, how he kept his will set: "This one thing I do . . . I press toward the mark."

There is no maintaining of a genuine devotional life in the reading of God's Word and the kind of praying that brings blessings and help apart from a settled fixedness of the will to do this "in spite of" and "at any and all costs."

In every case, God, ready and anxiously willing, after warning and pleading, has to await the decision of the human will. The will decides what God can or cannot do about saving, sanctifying and keeping. Marvelous, astonishing fateful fact—salvation or damnation turns on a decision of a man's will.

Sinner friends, the provisions of grace are adequate, the promises of God are reliable, the blood of the Lamb is efficacious to cleanse, the

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This negative Scriptural charge should set us to thinking. It is unlikely that all of these things would be applicable to this or any other organizational unit in one year of administration. So anything for which you are not guilty, thank God and take courage. But let us examine ourselves fairly in this light.

TODAY I am a very sick man. The doctor has just left. He said while here, "We have done all that medical science can do for you. You are a very sick man. You had better see to those important things of life as you cannot live but a short time." When facing death, you would expect me to think of my soul. I think in terms of reality, and so must tell you how I feel.

You folk are surely fine neighbors to me. Finer I could not ask for. You were kind and helpful in every way. Occasionally, in conversation, something was said about coming to Sunday School, and this I agree I should have done; but in my remembrance none of you ever asked directly about my soul.

One time someone from your Sunday School came to our home. They said they were having a contest to get folk to Sunday School and that if we came it would help their side get the prize being offered. They were sure worked up over it all. But it soured me. The very idea, they talk about all us sinners going to a Devil's Hell to be in fire for ever and ever, and then it takes a contest with prizes to get them to even invite us to Sunday School. They don't care for my soul. When they came they said they were working for the prize in the contest.

Well, I didn't go that time. But one day I decided and did go up to Sunday School. It was announced to begin at 10:00 o'clock. There were a few folk there and the Superintendent dashed in four minutes late. The chorister was there and so they went into a huddle to arrange the opening part of the service. They found a song real soon, and I thought later how much nicer if the song had been planned to the theme of the Sunday School lesson. It was a good song though, about the second coming of Christ. But the people were sleepy-like, some coming in all the time; no one seemed to care much about the service. Now I know that these neighbors of mine are different from that in business. They are thrifty; up in the morning, prompt on the job whether seven or eight o'clock, good managers, everything well planned. If they cared as much about church as they claim to, seems to me it would have been different.

"No Man Cared for My Soul"

Ray L. Smee

Psalm 142:4

A Rally Day message given at the Bethany Sunday School, Thomas, Okla.

The Superintendent then read the Scripture and led in prayer in a very unconcerned way. I asked someone near me afterwards what happened to make him late. He looked at me as though I had asked some secret, and then said, "Oh, nothing, I guess, it is just hard to get around on Sunday morning."

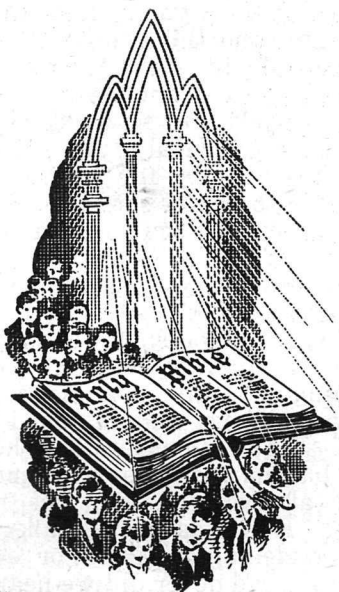
While the opening exercises were carried on, there were so many who were not listening; in fact they were whispering and talking to each other. Now it was not the children for they were in a separate department. These were the big folks. Surely they don't know what I was thinking. If they loved God they would surely respect His service. And don't they

day". The substitute had to try to teach without knowing it before. Now that is not business to me. It might happen in case of sickness or something unavoidable, but not to go visiting. They wouldn't do that if they promised to combine wheat for me today. Surely that teacher didn't care as much about souls in his class as he does about harvesting wheat.

They took nearly half the class period too for talking plans for a social for the following week. It must have been quite important. And I noticed the group had a lot to say about it. But about the lesson they had little to say, like it was some foreign language to them. I hadn't been to Sunday School for many a year and hoped to hear about the way of salvation. I felt when I left that none cared for my soul.

The preacher preached real good that morning but the people didn't seem to get much excited about it. When service was over, someone said they were glad to see me and hoped I would come again. Only two people shook hands with me. And no man cared enough for my soul to even ask if I was a Christian. I left that service disappointed, heartsick, with a great feeling of loneliness. In many years I hadn't gone to church or Sunday School and now when I go once, I find that no man cared for my soul. The Superintendent did say publicly that he was glad for the visitor and that it makes one more for our attendance record. I thought for a moment he did care but that was all of it. I shall probably never again be persuaded to go to Sunday School. Now I am unable to go.

I guess up there at revival meeting when they get a spurt of religion, they will pray for hours to God about saving souls. The big preacher that comes for revival will visit all of the church members' homes, and have nice meals, and will talk in church about the fine fellowship. The church members that don't come any more might be invited, but us?; there hasn't been one of their evangelists here for years. Surely, no man cared for my soul.



know I am watching them? Don't they think about my soul today?

And that singing, I shall never forget. I have always heard that those folk are good singers. But that morning a few sang like they had to. They then sang about "The Home of the Soul". A few more had come in and it went a little better, but if they didn't care for my soul any more than they tried to sing, it wasn't much.

When we went to our Sunday School classes someone said, "Where is our teacher?" one said, "I think they went to their folks to visit to-

Right now while I am about to die, if one of those folk would come and say, "Neighbor, how is it with your soul?" I would not resent it as I would have one day. But even then I would have appreciated it although I did not show it, for I know that is their business. Methinks if they would begin suddenly to care, and I reckon it might be possible for them to change and to care a bit for my soul, I would start crying tonight and say, "Pray for me neighbor, I have waited many years for this time." I believe I could right now confess my sins and accept Christ as my personal Savior if someone cared for my soul and came and prayed with me.

If no one comes, and I pass to the judgment where the judge of all the earth does right, I will of course, be condemned as a sinner. But what of my neighbor who comes up after me? Methinks he will say, "Lord, Lord, have we not gone to Sunday School all our life, have we not testified for you in service many, many times, have not we prayed by the hour and carried a great burden during the revivals?" And then methinks I shall hear the great Judge say with a glance in my direction as I accept my punishment for a life of sin, "No man cared for his soul".

A Consecrated Sixpence

F. F. Marsh

A humble Scotch woman had lived for many years on porridge, that she might give to missions the cost of her comfort and luxuries. One day a friend gave her a sixpence, "to buy a chop," he said. She looked at it awhile, and then she said, "I have got on very well on porridge so far, and I think I'll just stick to it." And so the sixpence went for missions.

A minister was telling this at a missionary breakfast, and a comfortable-looking woman immediately got up and said, "Well, I declare, I never yet have done without a chop for Christ's sake, and so I shall begin today to sacrifice by giving a thousand dollars to missions." Others followed suit, and before that breakfast was over twelve thousand dollars had been contributed for missions. That was the value of a consecrated sixpence. John Howard (a noted philanthropist) says, "We must learn to give up our own luxuries to supply the comforts of others; our comforts to supply their necessities; and even our necessities to supply their extremities." —*Selected.*



J. R. Zook "Did It"

W. O. Winger

VISITING the cemetery recently where this beloved man, evangelist and Bishop was buried, we felt impressed that to remember many of his good deeds would inspire young and old today, to follow him as he followed his Christ.

Learning as a young man that he must study the Bible to be a lawyer, he decided to help answer his mother's prayers and be a preacher of the Gospel. He first experienced and then preached full salvation across the country for years, till he was called to higher service while enjoying a revival campaign in Southern Ohio in 1919.

This preacher was a clean, Christian gentleman in word and deed, adorning the doctrine of our God whether in private conversation, or preaching to a large audience; his talk was always well seasoned with Grace. We remember that hearty laugh, but he was never loud and uncouth; always friendly, yet never foolish. His was clean talk even when condemning sin, in or out of the pulpit, and never did we hear him desecrate that holy place by pleading poverty, or even hinting for money for himself. In all of his travels, living in different homes, meeting and dealing with many different people, his it was to talk according to the Word, "Abstain from all appearance of evil". Thus he had a clean record second to none.

Many were saved, sanctified, and healed through his ministry, and they shall rise up and call him blessed. But he did more. He had no living children, and after providing in his will for his widow, some of his property helped the Mt. Carmel

Orphanage, and now the proceeds from his farm nets a yearly contribution to the Home and Foreign Mission treasuries. Thus, not only does that lustrous life live on, but the real estate he possessed is also working for the God and the church that he loved so much, and which he supported so nobly. He preached with unction, and maintained her doctrines with holy zeal. So in closing we say again, some talk and think of doing something—what they could do for posterity and should do for a needy world—but never do it. Thank God here is the challenging example of a good man, J. R. Zook, who, "Did it".

Room for Improvement

Upon completing his contract with the church he had been serving, a student evangelist in Guatemala received the following note from the Session:

"Dear Brother: This Session wishes to convey to you the action taken by this congregation, which is as follows: To extend you a second call (or contract) if you are willing to correct the following faults: (1) To stop pounding the pulpit, (2) To give attention to and be courteous to the unbelievers, (3) To take care in the use of indiscreet language, (4) Not to correct your wife during the services, (5) Not to select Bible passages which might scandalize the public, (6) Not to sit down in the prayer meetings when the brethren are kneeling in prayer, (7) To stop clapping your hands for attention during the sermon, (8) To be more considerate of the children. Please reply this afternoon before this meeting ends, if you will, or will not, accept this call." Signed by the Clerk of the Session. —*Board of Foreign Missions, Presbyterian Church in U. S. A.*

Ethics and Holiness

J. F. Lady

SOMETIME ago in a meeting while different ones were testifying to the grace of God in their hearts, a certain sister expressed herself like this, "When I got sanctified, I got the real thing." To some this statement would sound like spiritual pride. No doubt this sister got a genuine experience of holiness, but because another sister or brother did not react with a similiar emotional demonstration as she did when she received her experience, she possibly felt the other person's experience was not real. In order to give us a clearer understanding of the doctrine and experience of holiness it is necessary to distinguish between the experience of ethics and the experience of holiness.

The experience of holiness is "The work of God in the human heart wrought by the Holy Spirit in answer to a living faith in the merits of the precious blood of Christ." Since holiness is the work of God it must be perfect, complete and satisfactory in every case whether we shout or smile, laugh or weep, clap our hands or look serene—that is a matter with the individual and the Lord. Let us never criticize the work of God or the doctrine of holiness just because someone did not act according to our pattern of emotions and ethics.

The ethics of holiness relates to man's work and is therefore imperfect to some extent. The foundation of right ethics is a right conduct of being. It should be the outward product of a state that exists inwardly. The inner divine purity in the human heart wrought by the Holy Spirit furnishes the motives for action and conduct. No man can ever hope to raise the standard of his ethics higher than the state of his character. This is the great argument for the necessity of holiness of heart. We need to keep in mind in this experience of ethics that "A sanctified man is a man, just a man, a man with all his appetites and passions that are normal and legitimate; a man that is consecrated to God body, soul and spirit; a man whose heart has been cleansed from all sin and filled with the love of God." Let me repeat, do not criticize the work of God in man. If you must criticize anyone, do so to man who so often demonstrates the grace and holiness of God imperfectly.



There are several reasons why the ethics of people differ in some details in the working out into practical life. For one reason, some have more knowledge; quantity and quality of light and knowledge will have a bearing on what we do. All people are not equally informed and trained. Our ethics of holiness is dependent upon our training and education of conscience—thus discrimination may differ in our sensitivity of right and wrong. The ability to discriminate between right and wrong will help to determine the nature of our conduct. Then too, we differ in our standards of ethics because of our home background and training. What seems to be wrong and unethical for one does not prick the conscience of another.

We do not mean to justify the mistakes and faults of holiness people, but we ought to try to understand each other and not be censorious in our attitude toward our brethren. Certainly we should look upon mistakes and faults with concern and tears and should put forth every effort to correct them and build up a high standard of Christian ethics in the light of God's Word.

Is it not true, the importance of right ethics determines our relationship with people as holiness determines our relationship with God? It has been well stated, "The condition of our heart determines the attitude of God toward us and the standard of ethics will determine the attitude of people toward us." "Follow peace with all men and holiness without which no man shall see the Lord." We can never have holiness of heart without peace with our fellowmen.

Jesus—the Hope of the World

(Continued from page three)

Jesus Christ, there is absolutely none." Man's ways will only plunge us into greater darkness. The *only* hope in this darkness is *Jesus Christ*. There is hope for us as individuals. As the bright and morning star Christ can introduce your life to the dawning of a new day. Fear and guilt can be taken away.

As Christians, our disturbed and distressed emotions can be relaxed if we turn our faces anew to Jesus Christ. History is aflame with incidents of quietness and calm in the hearts of Christians amid the most disturbing circumstances.

From China comes the recent account of the martyrdom of a group of Chinese Christians, as witnessed by a missionary from her prison cell. These Christians were lined up in a large grave that had been made with a bull-dozer. With a sense of dread she awaited the firing of guns, but no shots were heard. To her consternation she saw them begin to bury the Christians alive, the bull-dozer was pushing the ground back into the grave. And then—this is what she heard—these Christians were singing:

*My Jesus, I love thee,
I know thou art mine;
For thee all the pleasures of sin I
resign;
My gracious Redeemer, my Savi-
our art Thou;
If ever I loved thee, my Jesus, 'tis
now!*

The bull-dozer kept pushing the ground over them. When the ground reached the point that merely their shoulders or only their heads were visible, she heard them sing in unwavering voices:

*In mansions of glory and endless
delight
I'll ever adore thee in heaven so
bright;
And say, with the glittering crown
on my brow:
"If ever I loved thee my Jesus,
'tis now."*

My friend, I submit to you the fact, that the only hope in this dark hour, is Jesus Christ. Let him bring into your life a new day.

—J. N. H.

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

- E. V. Publishing House, Nappanee, Indiana,**
Eld. Erwin W. Thomas, Manager.
- Jabbok Bible School, Thomas, Oklahoma.**
Ira M. Eyster, President.
- Messiah College, Grantham, Pa.**
Dr. C. N. Hostetter, Jr., President.
- 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. Sr.** Mazie Seese, Matron.
- Mt. Carmel Orphanage, Coleta, Illinois, Supt.** Eld. Albert Cober; Matron, Elizabeth Schradley.
- Niagara Christian College, Fort Erie, North Ont.** Bishop Edward Gilmore, President.
- 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
- Upland College, Upland, California.**
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- Madhipura Mission:** Madhipura, O. and T. Ry., Bhagalpur District, India. Sr. Anna Steckley, Elder and Sr. Arthur Pye, Elder Joe and Marietta Smith.
- Barjora Mission:** P. O. Tirbeniganj, via Murlinganj, A. Ry., North Bhagalpur District, India. Elder and Sr. William Hoke, Sr. Erma Hare.
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- General Superintendent:** Bishop and Sr. Arthur M. Climenhaga, P. O. Box 711, Bulawayo, Southern Rhodesia, South Africa.
- Matopo Mission:** P. B. 191T, Bulawayo, S. Rhodesia, S. Africa: Elder and Sr. Earl Musser, Elder and Sr. Alvin Book, Sr. Elizabeth Engle, Sr. Dorothy Martin, Sr. Mary Brenaman, Sr. Anna Eyster.
- Mtshabezi Mission, Outstations, Hospital:** P. B. 102M, Bulawayo, Southern Rhodesia, S. Africa.
Mission: Elder and Sr. D. B. Hall, Sr. Beth L. Winger, Sr. Mabel Frey, Sr. Fannie Longenecker, Sr. Anna Kettering.
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Hospital: Elder (Dr.) and Sr. Alvan E. Thuma, Sr. Rhoda Lenhart, Sr. Lula Asper.
- Wanezi Mission, Outstations, Bible School:** P. O. Box 5, Filabusi, Southern Rhodesia, S. Africa.
Mission: Elder and Sr. Roy H. Mann, Elder and Sr. Bert E. Winger, Sr. Florence Hensel, Sr. Anna Wolgemuth.
Outstations, Bible School: Elder and Sr. L. B. Sider, Sr. Anna Engle.
- Macha Mission:** Choma, Northern Rhodesia, S. Africa: Elder and Sr. J. Elwood Hershey, Sr. Verna Ginder, Sr. Ruth Hunt, Sr. Verda Moyer.
- Sikalongo Mission:** Choma, Northern Rhodesia, S. Africa: Elder and Sr. David E. Climenhaga, Sr. Anna Graybill, Sr. Edna Lehman, Sr. Annie Winger.

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- Sr. Naomi Lady, R. 2, Mechanicsburg, Pa., c/o H. H. Mann.
- Sr. Martha Kauffman, 411, 13th St. Abilene, Kansas.
- Sr. Mary C. Kreider, Campbelltown, Penna.
- Sr. Ethelda Eyer, Third Avenue, Upland, Cal.
- Sr. Emma Rosenberg, 300 Railroad Ave. Souderton, Penna.
- Bishop and Sr. H. H. Brubaker, Grantham, Pa.
- Sr. Anna Steckley, Gormley, Ontario.

HOME MISSIONS

Rural Missions

- Allisonia, Virginia (Farris Mines)** John and Ruth Schock, Ida Lu Hane.
- Bloomfield, New Mexico** (Brethren in Christ Navajo Mission) c/o Blanco Trading Post. Isaac and Nina Schmucker, Rosa Eyster, Dorothy Charles, Clara Meyer.
- Hollidaysburg, Pa.** (Canoë Creek Mission), R. D. 2 Box 259A; Hollidaysburg, Telephone -51319; Paul and Esther George.
- Kentucky—Elam Dohner, Superintendent.**
- Fairview Station, Ella, Ky.** Elam and Helen Dohner, Esther Ebersole.
- Garlin, Ky.** Daniel and Marian Hoover, Elizabeth Hess.
- Knifley, Ky.** Eli and Ruth Christener, Katie Rosenberger, Ruby Clapper.
- Meath Park Station** (North Star Mission) Saskatchewan, Canada. Arthur and Verna Heise.
- Saxton, Pa.** Marion Walker, Pastor, Viola Miller, Florence Faus.
- Tillsonburg** (Houghton Mission), Ontario, Canada.: Telephone—Glenmeyer 22-14; Myrtle Steckley, Ruth Steckley, Ruth Keller.
- Frogmore:** Alonza Vanatter, Pastor.
- Houghton Center:** Basil Long, Pastor, Langton, Ontario, Canada.

City Missions

- Buffalo Mission:** 25 Hawley St., Buffalo 13, N. Y.; Telephone GRant 7706; Harry and Katie Buckwalter, Evelyn Frysinger.
- Chicago Mission:** 6039 Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl J. Carlson, pastor, Avas Carlson, Alice Albright, Sara Brubaker, Grace Sider.
- Detroit** (God's Love Mission) 1524 Third Ave., Detroit 26, Michigan; Residence—3986 Humboldt, Detroit 8, Michigan; Telephone—Tyler 5-1470; Harry Hock, pastor; Catherine Hock, Ruth Deihl, Eva Mae Melhorn.

Harrisburg (Messiah Lighthouse Mission) 1175 Bailey St. Harrisburg, Pa.; Telephone—Harrisburg 26488; Joel Carlson, pastor; Faith Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb.

Massillon (Christian Fellowship Mission) 118 South Avenue S. E. Massillon, Ohio; Telephone—2-3804; Eli Hostetter, pastor; Lydia Hostetter, Minnie Bicher.

Philadelphia Mission: 3423 North Second Street, Philadelphia 40, Pa.; Telephone—NE 4-6431; William Rosenberg, pastor, Anna Rosenberg, Anita Brechbill, Erma Hoke.

San Francisco (Life Line Gospel Mission) 224 Sixth Street, San Francisco 3, Calif.; Residence—311 Scott St. San Francisco 17, Calif.; Harold Paulus, pastor, 313 Scott St.; Janna Goins, Edith Davidson, Edith Yoder. Telephone UNDERhill 1-4820.

Stowe Mission: 527 Glasgow Street, Stowe, Pa. Telephone-Pottstown 1211J; Cletus and Catherine Naylor.

Welland Mission: 36 Elizabeth Street, Welland, Ontario, Canada.; Telephone—3192; Earl Bossert, pastor; 268 Potomac St., Buffalo, N. Y.; V. Pauline Hess, Anna Henry.

Mission Pastorates

A complete listing of the Mission Pastorates appears quarterly in the *Evangelical Visitor* with the *Missionary Supplement*.

RADIO BROADCASTS

- | | |
|--|-----------|
| CHVC, Niagara Falls, Ontario
"Call to Worship Hour"
Each Sunday 9:00-9:30 A.M. | 1600 Kcs. |
| CKPC, Brantford, Ontario
"Brethren in Christ Hour"
Each Sunday 2:00-2:30 P. M. | 1380 Kcs. |
| WMPC, Lapeer, Michigan
First Thursday of every month
12:00-1:00 P.M.
Every Tuesday—transcription
3:00-3:30 P. M. | 1230 Kcs. |
| KOCS, Ontario, Calif.
"Morning Melodies"
Each Sunday 10:00-10:15 A.M. | 1510 Kcs. |
| WCHA, Chambersburg, Pa.
"The Gospel Tide Hour"
Each Sunday 7:30-8:00 A.M. | 800 Kcs. |
| WCHA, Chambersburg, Pa.
"Gospel Words and Music"
Each Saturday 12:35-1:00 P.M. | 800 Kcs. |
| WNAR, Norristown, Pa.
"Gospel Words and Music"
Each Sunday 2:30-3:00 P.M. | 1110 Kcs. |
| WLBR, Lebanon, Pa.
"Gospel Words and Music"
Each Saturday 12:35-1:00 P.M. | 1270 Kcs. |
| WKJG, Fort Wayne, Indiana
"Gospel Words and Music"
Each Sunday 8:00-8:30 A.M. | 1380 Kcs. |
| WAND, Canton, Ohio
"Christian Fellowship Mission"
Each Sunday 12:30-1:00 P.M. | 900 Kcs. |
| WPFB, Middletown, Ohio
"Gospel Lighthouse Hour"
Each Sunday 8:00-8:30 A.M. | 910 Kcs. |
| WBUX, Quakertown, Pa.
"Sunday Bible Hour"
Each Sunday 12:30-1:00 P.M. | 1570 Kcs. |
| WLXW, Carlisle, Pa.
"The Verse for the Day"
Each Sunday 8:05-8:20 A.M. | 1380 Kcs. |
| WLBR, Lebanon, Pa.
"The Living Hope Program"
Each Saturday 2:00-2:30 P.M. | 1270 Kcs. |
| WVAM, Altoona, Pa.
"Youth Crusaders Hour"
Each Sunday 8:30-9:00 A. M. | 1430Kcs. |
| KFGQ, Boone, Iowa
"Gospel Hour Broadcast"
Sun., 9:00-9:30 A.M. & Thurs. 4:15-4:45 P.M. | 1260 Kcs. |

Relief Notes

New Record in Christmas Bundles

A total of about 27,900 Christmas Bundles have been received this year, exceeding considerably the number for any previous year. The Bundles this year are smaller; thus children and young people could give a larger number and in this way reach more needy children.

Weddings

BRUBAKER-OAKES — Sister Ila Oakes, daughter of Brother and Sister Monroe Oakes, R. 1, Canton, Ohio, became the bride of Brother Merle Brubaker, son of Rev. and Mrs. Allen Brubaker, Lewistown, Pa. The wedding took place in the Christian Fellowship Mission on Friday evening, 8:00 p.m., June 29, 1951. Rev. Allen Brubaker, the groom's father, officiated.

THRUSH-SHAFER—The wedding ceremony uniting in marriage, Sister Mary Jane Shafer, daughter of Brother and Sister Jacob Shafer of Chambersburg, Pa., R. 5, and Brother Samuel A. Thrush, son of Brother and Sister Samuel L. Thrush of Shippensburg, Pa., R. 1, was solemnized in the Chambersburg Church on Saturday afternoon, September 8, Bishop Charlie B. Byers, uncle of the bride, performed the ceremony. May the blessing of God be upon Brother and Sister Thrush as they establish a Christian home.

WATSON-RICHENDOLLAR — On Wednesday evening, October 10, at the Orlando Brethren in Christ Church, Sister Margaret Darlene Richendollar, daughter of Brother and Sister George W. Richendollar of Orlando, Florida, became the bride of Brother Marvin Ray Watson, son of Brother and Sister Harry Watson of Manheim, Pa. The ceremony was solemnized by the pastor, Elder Paul E. Book. May God's choicest blessing be upon this couple as they travel life's road together.

Births

ENGLE—John Dean came to bless the home of Mahlon and Carol Engle of Nappanee, Indiana, on October 1, 1951.

HEISE — Brother and Sister Alvin Heise (Maxine Engle) of Cincinnati, Ohio, welcomed the birth of a son, Glen Edward, on September 22, 1951.

HOADLEY—On August 25, 1951, to Mr. and Mrs. Gerald Hoadley, Duntroon, Ontario, a baby girl, Lynn Marie. A sister for Ellen.

HOSTETLER — A daughter, Joy Elaine, arrived July 28, 1951, to bless the home of Rev. and Mrs. Eli Hostetler, Jr., 1128 Williams Ave., N.E. Massillon, Ohio.

ZERCHER—To Mr. and Mrs. Ray Zercher of Nappanee, Indiana, a son, Marvin Dale, born October 18, 1951.

Obituaries

LANDIS — Alice (Musser) Landis passed away at the home of her daughter, Mrs. Earl Rosenberger. The widow of Harry H. Landis of Telford, Pa. Mrs. Landis was born in Silver Spring, Lancaster County, November 11, 1870, and died October 12, 1951, age 80 years, 11 months, and 1 day. Her lengthy illness confined her bedfast nearly 6 years.

She leaves as survivors, four daughters: Martha, wife of Max Stieger, Mary, wife of Herbert Dieffenbach, Alice, wife of Raymond Kulp, Mabel, wife of Earl Rosenberger. Her husband preceded her in death July 17, 1951. Also an infant son. Their faith held to the old order York Brethren Church.

Funeral services were held at Virgil G. Sommers funeral home, conducted by Elder Elmer Landis of Sellersville, R. D., and Bishop Jacob L. Horst of Elizabethtown, Pa. Interment October 16 in St. Paul's Lutheran cemetery.

HAINES—Laurel Edgar Haines was born on November 12, 1901, in Harrison Township near Wakarusa, Indiana, the son of Melvin A. and Sara Haines. He died on October 13, 1951, at his home in the village of Locke, Indiana, after an illness of six months, at the age of forty-nine years, eleven months and one day.

On June 19, 1926, he was united in marriage with Mae Gonderman of Goshen, Indiana. In the year 1938 he experienced salvation and joined the Brethren in Christ Church of which he was a member until death.

He leaves to mourn his passing, his wife Mae, and six children: Maxine, June, Laurine, Robert, Ruth and Judy; and four grandchildren; also his mother, Sara Haines and a brother, Cecil, besides many other relatives and friends.

Services were held at the Locke Brethren in Christ Church with the pastor, Elder Erwin

Resolution Passed by General Conference 1951 Concerning Ministerial Seminar

We believe the old adage, "Like priest like people" is still applicable today. We also believe that the church rises or falls depending on her leadership.

Our church in these days of opportunity, as well as apostasy, needs a ministry that is bathed in prayer, humble before God, well trained, and anointed by the Holy Spirit.

To this end we present the following:

Whereas, conference decision of 1950 gave privilege for a co-sponsorship of a ministerial training program by the Ministerial and Examining Board and the Board for Schools and Colleges; and,

Whereas, unity and enthusiasm is necessary in order that the program of the church is strong and contagious; and,

Whereas, this cannot be obtained without a closer fellowship of church leaders in which they study the scrip-

tures and share their everyday experiences and problems; and,

Whereas, many church boards and committies hold mid-winter meetings in and around Harrisburg in early January; therefore,

We recommend, that the first annual ministerial Seminar be conducted at Messiah College January 8, 9, 10, 1952; and further,

We recommend that all active ministers residing in Eastern Canada, Central and Eastern Conference districts will be expected to attend. All licensed ministers, theological students, as well as missionaries are urged to be present; and,

Be it further recommended that the congregations release their ministers for these three days, and pay their traveling expenses and registration fees.

Should General Conference give her blessing to this understaking, the following areas will be considered: sermon building, church administration, pulpit etiquette, pastoral work, the Sunday School, the physical plant and other pertinent subjects.

Evangelistic Slate

Altoona, Pa.	Oct. 21 - Nov. 11
Eld. Elam O. Dohner, Evangelist	
Fairland, Cleona, Pa.	Nov. 4, 1951
Bishop Lester Myers, Evangelist	
Messiah Home, Pa.	Nov. 11-25
Elder John A. Byers, Evangelist	
Pequea, Pa.	Beginning Nov. 4, 1951
Evangelist, Paul McBeth	
Hollowell Oct. 29-Nov. 13	
Evangelist, Alvin Burkholder	
Zion, Kansas Nov. 4 through Nov. 25	
Evangelist, Elder Ray Smee, Clinton, Okla.	

Special Notice

We are sure the many servants of the Lord and friends of Missions only need to be reminded of the need and the treasury of the Home Mission Board will be replenished.

It is about time to write vouchers for this quarter's allowances and the treasurer informs me that there is less than \$200 in the treasury.

We need about \$5,200 within a month for the allowances and about \$4,000 more before January 1, for rents, interest for annuities and other miscellaneous expenses.

Our staff of workers are a most deserving sacrificing group. Many of them are pouring out their energy and using their talents for the salvation of souls with little thought for personal needs.

We are sure you will pray about this need and give as the Lord leads.

Your servants for Christ and the Church

The Home Mission Board
Albert H. Engle,
Executive Secretary

Love Feasts

Michigan

Carland District Meeting and Love Feast Nov. 2-3-4

Ohio

Chestnut Grove, Nov. 3 and 4
Valley Chapel Nov. 10 and 11
Sippo Valley, Thanksgiving Meeting, Thanksgiving Day

Kentucky

Grassy Springs, Sat. evening, Nov. 10

Kansas

Zion, Kansas Nov. 10-11

W. Thomas in charge assisted by Bishop Carl Stump and Elder Donald Heer. Burial followed in the South Union cemetery.

MONKELBAAN — Charles Monkelbaan was born in Holland on September 8, 1882. He came to Buffalo when he was 8 years old and has resided here ever since.

He was converted in the Brethren in Christ Mission in May of 1920, and was baptized at Clarence Center by Brother Whisler in June of the same year. He was a faithful attendant at the services of the Mission, and for many years did not miss a single Sunday for which he received a number of perfect attendance awards.

Brother Monkelbaan had a host of friends who will miss him keenly. One of the last words spoken to his pastor were these: "I love everybody." And this was lived out in his everyday life. Truly, he lived the life of a saint.

His home-going was most peaceful. On Saturday morning he fell into a sleep from which it was impossible to rouse him. As the day wore on it became more and more apparent that he was resting peacefully in the arms of his Savior. At 9:30 that evening (July 28, 1951) his spirit quietly slipped away to be at home with the Lord.

He is survived by his widow, Mabel E. and four sons, Henry C., Edward C., Frederick M., and Richard H. Funeral services were conducted in the Brethren in Christ Mission, 25 Hawley St., by the pastor, H. W. Buckwalter with Elder John Hostetter and Elder Earl Bossert assisting. Interment in Resthaven cemetery. May the God of all comfort sustain the widow and family in this hour of bereavement until Jesus comes and reunites around His throne in one happy family.

On The Foreign Field

LESSON IN BISCUIT MAKING

We want to tell about one of our Women's Meetings for you would enjoy these meetings, I know. Sometimes we have sewing, we have lessons in making soap, and sometimes we have lessons in cooking. Later we are going to take up care of children and villages. The meeting we want to share with you is one in which we met in one of the villages to make biscuits. The women are learning more and more about cooking and some of them are keenly interested. They have asked to be taught how to make various things.

Several hours before the time appointed to meet in Deacon Peter's village, I gathered things into my basket; just the things that any of them might have in their villages; corn-meal, flour, eggs, salt, cooking oil, baking powder and a bit of sugar. There are many who do not have some of these things, but again many do. At two o'clock I arrived at the village. Then remembered I had forgotten to bring sand to put in the bottom of the big, iron pot. Turning to the boy who accompanied me, I asked him to return to the Mission to bring me a little sand. A little later he returned with a whole wheelbarrow load of sand. I could not keep from smiling as I thanked him and thought there would be no shortage of sand for that day's cooking!

I sat down to talk with Bina David, (Peter's wife) and two by two the women came. When they were all there, we started our cooking. We made a fire out in the open, as the people always do, for these were to be made in a way every one could follow, no matter how poor. Then we put about eight inches of sand in the bottom of the big iron pot and put it over the fire. Back in the little house we measured out two cups flour, four teaspoons baking-powder, two tablespoons cooking fat, one teaspoon salt and three-fourths cup milk. As I did this the women gathered round, watching intently. Sometimes I could hear them repeating to themselves: two cups flour, four teaspoons baking powder, etc. When the sand inside the pot was hot, (the sand turns darker when it is hot) we dropped the batter by spoonfuls on a round pan and set it inside the pot on the sand. Hot coals underneath the pot and hot coals on top the lid made an ideal oven, even though the heat made my eyes smart as we worked over it. We chatted together for ten to twelve minutes, then removed the coals from the lid and looked inside the oven. The biscuits were done lovely. We made biscuits three times and cornbread two times. Those who may not have flour can make cornbread. Each time we took them from the oven there were interested exclamations from the women. Then I remembered the time one of our teachers said to me, after he had eaten a sweet biscuit, "Nkosikazi, won't you teach our wives to makes these?" Now they were learning.

I told the women they may eat some of the biscuits but they wanted to take them home. I divided it out into portions so that each would have the same amount, and I am sure their husbands enjoyed the work of that Women's Meeting. Just when we were about finished they said, "Nkosikazi, won't you teach us to make 'pure' bread?"

They meant white, yeast bread. That will come in our next meeting.

They were profuse in their thanks, and as I walked the path to the Mission, my mind was thinking rapidly. I could see women walking to their little villages with a few biscuits and some corn bread in their hands. They were happy and so was I. Possibly this was a different type of missionary work but it was so important. It is so necessary for them to be good wives and mothers. Many of these things they are able to buy in stores if they get to them, but they cost money and it is much better if the women can make them and the money be used for other necessary things. And while we work together on these things in homemaking, we talk of deeper things. How we may be of better service to God and our friends while we keep house in our homes, and also how we should be true to God when the Tempter comes to draw us away. Or they may tell of one who is tempted to give up the Christian faith, and we can add him to our prayer list.

This is only a small part of our work here at Sikalongo but as I said before, it is so important. As wives, mothers and homemakers, it knits us together as one where we can give and share and work together for Christ.

Dorcas Climenhaga
Sikalongo Mission



Day by Day

A. B. Simpson

A little clock which had just been finished by the maker was put on a shelf in his wareroom between two older clocks that were busy ticking away the noisy seconds.

"Well," said one of the clocks to the newcomer. "So you've started on this task. I'm sorry for you. You're ticking bravely now, but you'll be tired enough before you get through thirty-three million ticks."

"Thirty-three million ticks!" said the frightened clock. "Why, I never could do that!" And it stood still instantly with despair.

"Why, you silly thing," said the other clock at this moment. "Why do you listen to such words? It's nothing of the kind. You have to make only one tick this moment. There,

now, isn't that easy? And now another, and that is just as easy, and so right along."

"Oh, if that's all," cried the new clock, "that's easily done, so here I go." And it started bravely on again, making a tick a moment and not counting the months and millions. But at the year's end, it had made thirty-three million vibrations without knowing it.

Oh, if Christians would live only by the moment, not the year! "Day by day" is the limit of the Lord's Prayer. "Sufficient unto the day is the evil thereof," said the Lord. And "As thy days, so shall thy strength be" is the promise which four thousand years have not exhausted.

*"I ask Thee for a present mind,
By patient watching wise,
A heart at leisure from itself
To soothe and sympathize."*

—The Alliance Weekly.

The Place of the Will

(Continued from page four)

constant help of the Holy Spirit is available. You can be a Christian if, when He deals with you, you set your will to co-operate with Him. This you must do very soon or, by your neglect, you will pass beyond all hope of salvation. Hesitancy and postponement ultimately, and often quickly, become fatal.

My Christian friend, if you want to do so, God will help you to maintain a firm decision of your will to walk humbly, to reject evil and do the right, to at once correct mistakes, rectify unintentional wrongs, heal accidental wounds, earnestly push on and keep true to Christ. Thus the Lord Jesus will aid and enable you to keep in constant victory. If you have not already done so, let's definitely settle it right now to keep your will doing its part in the maintaining of a good Christian experience. God is waiting to work out in your heart and life all the provisions of Calvary. This decision and set of your will to always co-operate with Him will not only determine your present happiness, but the future of your Christian experience, your character in this world and your destiny beyond the grave.

Dear Lord Jesus, by Thy grace and the help of Thy Holy Spirit, enable me to so maintain this set of my will that I can know with David, "My heart is fixed, O God, my heart is fixed." —The Wesleyan Methodist.

Worth Thinking About -- Now

Chester Shuler

DR. R. A. TORREY used to tell about a little girl who was literally killed by shame. It is a touching story, but it also has a much-needed message for fathers and mothers today.

Some years ago, related Dr. Torrey, a bank cashier was too eager to provide luxuries for his wife and child. He could not wait to save the necessary funds from his salary, so he embezzled some of the bank's funds, invested them, and fully intended to repay the "loan" as soon as he could.

But, as so often happens in such cases, the investment was a failure, he lost the bank's money, and was unable to repay them. To avoid discovery, he so kept the books as to fool the bank examiners for some time. Eventually, however, they discovered the crime, called in the defaulter, and he had no defense. He was tried, convicted, and sent to prison for a long term.

Some time after his arrest and imprisonment, his little daughter came home from school one day sobbing as though her heart was broken. "Oh, mother," she said, "I can never go back to that school again! Please send for my books."

"Oh, darling," said the mother, thinking it a childish whim, "of course you will go back to school."

"No," she said, "I can never go back. Send for my books."

"Darling, what is the matter?"

Said the child, "Another little girl said to me today, 'Your daddy is a thief!'"

The mother realized that the cruel stab was too much for the sensitive child to stand. She could not go back to that school. Indeed, she became ill, and grew worse steadily.

The physician was called in, but he seemed unable to help, and the little girl faded and faded, until she had to be kept in bed. One day the doctor called the mother aside and said, "I am sorry to tell you that this case is one in which I am powerless. Your child's heart has given way with the agony of the wound. I fear she must leave us soon."

The grieving parent went to the girl and asked, "Darling, is there anything you would like to have me do for you?"

The white face lighted for an instant. "Oh, yes, Mother! Send for daddy. Tell him to come home, and lay his head down on the pillow be-

side mine, as he used to do. Please, Mother!"

How that mother wanted to grant her child's request! Yet she knew it was impossible. She and some friends did appeal to the governor of the State, but he replied, "I have no power in the matter." They appealed to the warden of the prison, but he, too, could only refuse.

Finally, public sentiment became great and in some way it was arranged to subpoena the prisoner as a witness in a court case, which enabled the warden to release him in the custody of a deputy. He reached his home in the night, and entered the house. The family doctor was waiting, and said, "I think you would better go to your child at once; I am afraid she will not live until morning."



The father opened the door and entered softly. The little girl looked up quickly. "Oh," she said, with great effort, "I knew it was you, Daddy! I've been praying that God would send you. Come, Daddy, lay your head beside mine upon the pillow, just as you used to do."

And the man—who can imagine the agony of his heart?—knelt and lay his head upon the pillow. The little girl lovingly patted his cheek, and died—killed by shame.

Perhaps few children are actually killed in this way or in so spectacular a manner. But who can realize the secret shame which many a young heart harbors, when fathers and mothers fail to walk in the right pathway? Boys and girls are not always communicative; they keep deep inside their beings, many things which they either cannot or will not voice. Impressions are made which never leave.

Someone has so truly said that one of the greatest injuries that can come

to anyone is the disappointment, frustration, and shame that comes to a growing boy who believes in his father implicitly, to hear someone speak of his Dad as "crooked", or "lazy," or "drinking too much," or something similar.

"Hell is the place of shame, where everybody is dishonored." What could be worse? Someone *does* believe in each of us! Could we remember this! The evil one, the enemy of our souls, seeks to make us believe—at one time or another—that "it doesn't matter" how we live, what we say, what corners we may clip in our dealings, and that's quite all right to be slightly dishonest, *if* we can get away with it. It is the modern idea. But a Satanic one! A deceptive one, a highly dangerous one.

We have grounds from Scripture to believe that memory does not depart at death. The rich man remembered what he had done on earth, even though he was then on the other side of "a great gulf" (Luke 16:19-31). What evil memory could be worse than the recollection that we have not been true to our loved ones here—wife, husband, son, daughter, parents, friends? The agony of having been a disappointment must be terrible.

But we shall make mistakes. Everyone does. They seem to be inevitable, because of human frailty. The danger is that we shall come to believe that because the "other fellow" does something which he chooses to call a "mistake", we, too, may do the same thing. It's an old, old axiom, but a true one, that, "Two evils never made one right." Years ago, there was a popular song called, "Everybody's Doing It." It isn't sung any longer, but the sentiment of the expression prevails. It is usually dangerous, foolish, and often disastrous to do that which "every body" is doing. The crowd too often is in the wrong.

And somewhere—now—someone is looking to each of us for guidance through example. That "someone" may be a boy or girl, son or daughter. It is a great responsibility which cannot be avoided, but which it is so easy to forget!

Perhaps we can remember the heart-touching story of the little girl who died because her father sinned, and through the remembrance of that sad incident, strive to live better from day to day before our fellows. Then, perhaps, there will be "no moaning of the bar" when we embark.

It's worth considering carefully just at this moment.

“How Think Ye--?”

THINKING of the Lord Jesus as our Brother may not be common, but we like it nevertheless. He is a Brother to all Christians, as well as Saviour, Lord, and King. This is confirmed by His statement to Mary in the garden on the Resurrection morning, “Go to my brethren, and say unto them, I ascend to my Father, and your Father, and to my God, and your God” (John 30:16-18).

Again, Jesus said, “For whosoever shall do the will of God, the same is my brother . . . (Mark 3:35), and Romans 8:17 declares that “we are joint-heirs with Christ . . .”

As children, we probably fled to the protection of a big brother in times of trouble or danger. Or possibly it was to show to him some “treasure” which we had found, or to share some secret. We may have had great admiration and respect for our human big brothers. But human big brothers are not always sympathetic or understanding. Our Brother, Jesus, will never fail us. He sympathizes in times of temptation, since he “was in all points tempted like as we are, yet without sin” (Heb. 4:15, 1. c.).

Now we may have many human chums and close friends. We may enjoy being in their company, sharing with them our mutual joys and sorrows, blessings, even confidences. We are polite in their presence, anxious to show them every courtesy. We would not rudely read a book in their presence, without inviting them to share its message.

Unfortunately, in a home, there are times when it seems easier to “be nice to” strangers or acquaintances and friends who drop in than to our own folks—our brothers, for example. The little boy who said in the family circle, following a quarrel, “Why can’t we be friends, not just brothers and sisters?” was voicing an unpleasant situation.

How, then, are we in the habit of treating our very best Friend and Companion, the Lord Jesus? Are we as polite and courteous to Him as to human chums and acquaintances? Or does the fact that with our physical sight we cannot see His presence at this moment cause us to forget our “manners”? Do we suddenly find ourselves reading newspapers, magazines, books which we would hardly invite Jesus to read with us—which we would not even share with human companions?

Do we sometimes chum with those we would not willingly introduce to Jesus if He were standing in our

presence, as He stood in the physical presence of His disciples in Galilee?

And how about the places to which we go? Would Jesus’ visible presence at our elbow make us feel “queer” and out of place in such surroundings? Or would His Presence depart from our side just then, if we could see Him with our spiritual eyes?

It will make a tremendous difference in our daily lives if we form the habit of *correct thinking* about Jesus. Some persons habitually think of Him as One who lived, died, and rose again—many years ago, an historical figure told about in the Bible; but at that point their thinking practically ends. Others think of Him as having been a great teacher many centuries ago, who was able to perform miracles, and who so impressed many

sheds something of His own glory upon their lives. To such, Jesus really lives and helps every moment. He is a Friend and Companion in their hours of joy, as well as in times of crisis. They can call upon Him with a clear conscience when help is needed, because they have companioned with Him in their hours of serenity and peace.

The Lord is deeply concerned about *how* we habitually think of Him in our day. “What think ye of Christ?” Jesus once asked some critical Pharisees. (Mat. 23:42.) This question applies particularly to Christians now. For the way in which we can truthfully answer will affect our daily living, peacefulness, and usefulness very greatly.

It may help us to think of Jesus as Brother. In doing this may we think also of his words, previously quoted from Mark 3:35: “Whosoever shall do the will of God, the same is my brother, and my sister, and mother.”

It will be helpful to talk over these things with our Companion, through earnest prayer. If He is our Friend and Brother whom we love and want to please, then we shall never be so rude as to insist that any human friend go where Jesus would not care to go. We shall be even more careful to consult Him about all things.

On a church bulletin-board we noticed some time ago this thought-provoking message:

“Jesus died—that is history. Jesus died for *my* sins—that is faith.”

Perhaps this is just another way of saying that different persons today think about the Lord Jesus in many differing ways. But the way they *do* think about Him will direct their future destiny.

The most important way to think about Jesus is to realize and truly believe that He is the *only Way* to salvation. We need to see our need for a Saviour, and then to recognize in Jesus that all-sufficient Saviour, and accept Him as such. After that, we can think of Him as Brother, Friend, Companion, Helper—as indeed He will be.

Not only *how*, but also *when* to think about Jesus is tremendously important, too. If we think correctly about Jesus, but do it too late to be saved, it will do no good. Proper thinking about Him in the matters of



Abide with us, for it is toward evening, and the day is now far spent.—Luke 24:29

persons that He is still remembered by many. And then there are multitudes, right in America, who think about Jesus practically never; for them, He never lived and does not now exist. There are those, also, who think only of Him in their hours of crises, who at such times call fervently upon Him for help—then forget all about Him when the danger is averted or past.

Fortunately, there are also many who do give Jesus an honored place in their habitual thinking. He shares with them their daily routine. He

Time as well as of Eternity will also change one's living and final destiny.

Satan, the great enemy of all Christians, does not want us to think about Jesus at all. But if we do think of Him, then Satan will try to distort that thinking into wrong channels. "How do I think of Christ?" is a most important query. We need to consider it *Now*. And to go to God's Book, and to Him in prayer, that we may arrive at the correct answer.

"God would not send you the darkness, dear,

If He thought you could bear the light;

But you would not cling to His guiding hand

If the way were always bright,
And you would not care to walk by faith

Could you always walk by sight.

" 'Tis true, He has many an anguish
For your sorrowful heart to bear,
Many a cruel thorn-crown

For your tired head to wear—
He knows how few would reach
Heaven at all

If pain did not guide them there.

"So He sends you the blinding darkness

And the furnace of sevenfold heat,
'Tis the only way, believe me,
To keep you close to His feet,
For 'tis always easy to wander
When our lives are glad and sweet.

"Then nestle your hand in your Father's

And sing, if you can, as you go,
For your song may cheer someone
behind you

Whose courage is sinking low;
And, well, if your lips do quiver,
God will love you better so."

—C. E. Shuler.

Neutrality is Impossible

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates. *Chalmers in Reformed Church Record.*

The Cheerful Giver

Mont Hurst

THERE is one vitally important part of service to God in which all may participate. It is found in giving, and giving with a realization that one is only returning to God a small part of which all belongs to Him. He created the world out of nothing and He created everything in it and therefore all belongs to Him. We have nothing of our own selves save our souls which we can keep from Him. All else of our possessions remains here on earth in the form of earthly possessions for someone else.

No matter what we give, how often we do it and how much it may amount to, we can never begin to match God's giving. This is because He alone gave us life and then loved us so much that He gave His only Begotten Son. It is a sin to be selfish. We don't like to see selfishness even in its material way among non-Christians. One of the highest means of our personal spiritual development is found in giving to His cause. All of our incomes are but trusts He commits to our care and use. And for this reason He certainly expects us to give a generous part of our means to the advancement of His



Kingdom on earth. There are countless souls in Heaven today because of the giving of someone whereby the Gospel was preached to them and they accepted Christ as Lord and Saviour.

God has ordered that the Gospel be preached to every creature. It is easy to understand that this cannot be done without spending money for necessary expense of it. No true believer can escape his or her responsibility when it comes to giving generously in tithes and in offerings. We must not stop simply with the tithe. This is a solemn obligation. Above the tithe is where we really start giving in its fullest sense. Preachers and evangelists must be paid, missionaries must be sent and supported, Christian literature must

be printed and distributed, churches must be built and kept in operation, the poor must be helped and have the Gospel preached to them. Real piety finds an outlet in systematic giving.

It is recorded that the old Israelites gave a double tithe on each dollar. The Levites received one tithe and the other went to the support of the tabernacle. Another tithe was given to the poor in each third year. We may stop and realize that God could carry on His work without our help or giving if He so chose. But He has decreed that we, as true branches of the Vine, must bear fruits or we are not true branches. God expects His children to do their part in carrying on His cause in evangelization of the world. And we read throughout the Bible of the importance of giving.

Salvation itself is conditional upon our giving our hearts to Christ. And throughout the Bible there are passages which promise the various types of rewards for cheerful giving of soul, time, means and thought. It is impossible to out-give God. There is one outstanding industrialist in this nation who gives back to God nine-tenths of his income instead of one-tenth! And the Lord continues to pour out blessings on this great man in a way that constantly amazes the world. "Give and it shall be given unto you" and you will thrill at God's loving approval as He whispers "Well done!" Real love for God and Christ and the Holy Spirit is not complete until generous, cheerful giving is an important part of one's service to Him.

That Boy

"Charles," said a mother in England to her son, some ten or twelve years old, "Charles, I have trained you in righteousness. Your father and I set you right examples. We have taught you the gospel. We have shown you the way of peace. My son, if you do not live a godly life I will stand before God in the day of judgment and bear witness against you!" No wonder that Charles Spurgeon became the foremost preacher of the nineteenth century, or of all centuries since the Apostle's day. A home where such things are said make safe homes for boys.

—Trumpet Call.

"Front Display"

Edwin Raymond Anderson

TURNING the corner from Wells onto West Main, I spied the crowd gathered before the window of my friend, Clark Abernethy's Jewelry Store. Wondering whether anything bad had happened, and filled with curiosity in the same measure, I slowed down at the sight of the big chap in blue, standing a few yards away. He turned at my call, and we recognized each other at the instant.

"Hi there, Ed!", he said walking over, until he leaned on the car sill, peering in with that big welcome smile of his. "And what's troubling you now?"

I laughed. "Nothing much, Carl. Well anyway . . .", I glanced away towards the window of my regard, and out of the corner of my eyes, I could see the eye of Officer Carl Wall trace the glance ". . . anyway, what's going on over at Abernethy's place. Not a robbery I hope!"

He grimaced. "Sure a robbery . . . with me standing here doing nothing! Nope . . . nothing like that. Seems that he just received some fancy imported diamond necklace worth nigh onto a quarter of a million dollars". He nodded solemnly as I let out a low whistle. "That's what old Abernethy said. And he's got it laying there right in the window. Suppose you are going to take a look at it?"

And for answer I got out of the car, slammed shut the door and started across the intervening distance. The crowd had thinned somewhat, and those who were left standing drew back a bit at the sight of the officer and myself approaching. A second later my eyes were peering through the separating glass space . . . and I found my breath suddenly caught short!

There it lay! Long and thin and coiled as a shimmering thing of living light, white with sharp light that seemed to facet and stab from every conceivable direction of the piece. A small card was set to one side of the velvet bedding upon which the necklace lay, and I read the account. It was just as officer Carl had said. Imported, and valued at quarter of a million dollars; and there it lay by itself in that center window. And the longer I looked at it, the more came the feeling of . . . of . . .

I turned to Carl and tried to put it into words. "But . . . but is it safe, having a valued piece like that laying there in the window? There does not



seem to be any protection for it Why, it would seem that someone could come along, heave a rock through the glass and make off with it, before anyone would know about it!"

My friend in blue gave a slight shrug. "Well, that is his worry. And if he has enough insurance . . ." He paused suddenly and tapped my shoulder. "Here comes Abernethy himself. Perhaps he can give a little light on the matter!"

The life of prayer can be made so intriguing that even our children love it. Are you interested in such?

Heart-to-Heart

God has been moving across America. God-filled and God-used evangelists have been raised up for this hour. We have seen in our cities great blessing manifested in evangelism but we have yet to witness true Holy Ghost revival.

Revival is dependent upon you. It must start with you! A new brokenness of heart, a renewal of that first love, a new beginning of obedience to God can be yours. Your prayer meeting will take on new life and power, as God works in your life. As fire spreads, so revival fire spreads from one heart to another. You may be a pioneer of revival if you will face the facts and begin with yourself and give God a sacrificial obedience. May it be true that the Christians you pray with, and the Church you attend will be set aflame by the revival fire the God of Elijah has kindled on the sacrificial altar of your own soul. —Don Phillips.

I turned at the pause and the tap and saw the familiar figure approach from the door, with welcome and concern mingling on his features. Probably the sight of the officer by the window had led to his coming. "How do you do, gentlemen. And officer . . . I trust there is nothing wrong?"

Carl laughed and thumbed a gesture in my direction. "No . . . just keeping this fellow company while he is sizing up your stone". He laughed again. "And just keeping an eye on him in case he should take a mind to make off with it!"

I made a grimace of protest. Clark Abernethy invited us into his store and into the small but neat office in the rear. After we were seated, he turned slowly towards a small safe in the wall behind, and after a spell of tumbler clicking removed a velvet box. And when he opened it, the two of us gasped in surprise! There before us, was an identical copy of the piece that we saw in the window! . . . only this one in Clark's office seemed to shine with a different and deeper light. Evidently the old jeweler enjoyed his moment at our baffled expense, and our features surely must have revealed themselves! Finally he remarked.

"This piece . . .", and he fingered it with the touch of an experienced jeweler, "is the genuine one. That which is in the window is worth about \$50. a paste imitation of course, but a good one at that. After all, gentlemen, I could not be expected to take that kind of a risk with a quarter of a million dollars laying there alone in a store window. And so for those who would know, and who would be really interested, I take them back here and show the genuine. Why officer, what is the matter?"

I turned quickly and noted the expression on Carl's face. I had seldom seen it, but I knew what it meant. It was not the expression of an officer of the law . . . but rather, that of a true believer in the Lord Jesus Christ. We watched him as he rose to his feet, and leaned forward as he spoke . . . slowly and deliberately.

"Well, Mr. Abernethy, that may be all right for your jewelry business . . . and most folks won't know the difference. But I think that it's terrible when you come right down to the things that really count . . . things like the soul and sin and the Lord Jesus. Take that window of yours there . . .", he gestured, and we nodded slowly, ". . . don't take me wrong now, because I don't mean anything personal about it. But I was just

thinking of that window, and of the people crowding around to look at an . . . imitation. They don't know, and it looks real to them. But an imitation just the same . . . and all the while they go away with the idea that they have seen something of real value . . ."

Abernethy leaned forward. "Tell us! Just what is on your mind!"

His sobered features scanned the two of us, and after a long pause he told out his heart. "Well, friends, I was just thinking. Your window . . . remember there is nothing personal in it . . . well, it reminds me of the way the old devil fools the hearts of a lot of people in this town. Sticks out a lot of imitation religion, and poor souls think they have the right thing! But I'm mighty glad for one thing . . . mighty glad!" He paused and we nodded. "Yes . . . I'm mighty glad that the Lord Jesus took me away from the windows and took me back into His 'office' where there was the real thing. He had a Cross where He suffered and bled and died for my sins. He had a Cross whereby I could come to Him and confess my sins and accept Him and have everlasting life. And that's been very real for me, all these years".

He reached the end of his heart's telling-out, and sat down. For a long moment neither spoke. I shifted my glance from Carl to Clark, and noted the old jeweler sitting with head lowered in thoughtful pose. And when he did look up, there was the trace of tear in the eye. Slowly he reached over and laid a hand on the officer's arm.

"Thanks for that word, officer . . . thanks ever so much. I've been a Christian for a long time, but . . . but somehow it seems to mean more to me now". He paused and glanced down at the shimmering beauty before him, and then glanced away, and we could understand his eyes traveling beyond the office to the show window with the shining . . . imitation. "And it has convicted me here of how little I have told people about salvation . . . how real and genuine and wonderful it really is. I think that I'll make a bit of change in that store window . . .", he paused and we eyed him curiously. ". . . yes, a change. I have, of course, to leave that . . . that . . . imitation there. But I think that I'll get some Gospel texts made up and scattered around the window and around that velvet. I'll invite people to come in and talk about a real treasure. That's what I will do . . . then I will be a real dealer in valuables!"

Salt Creates Thirst

At a missionary meeting some young people were discussing the text "Ye are the salt of the earth." One suggestion after another was made as to the meaning of the term "salt" in this verse. "Salt imparts a desirable flavor," said one. "Salt preserves from decay," another suggested.

Then at last a Chinese Christian girl spoke out of an experience none of the others had shared. "Salt creates thirst," she said and there was a sudden hush in the room. Everyone was thinking *Have I ever made anyone thirsty for the Lord Jesus Christ?*—CHRISTIAN DIGEST.

New Draft Regulations

Regulations to interpret and put into effect the provisions of the new Universal Military Service and Training Act of 1951 were signed by President Truman on September 25. These are the "general regulations" dealing with all details of registration, classification, appeals, etc. The additional set of regulations dealing more specifically with CO services are not yet released, but will be issued separately later.

These new regulations introduce a number of changes in the classification procedure. The following list gives the designations and meaning of each classification. Registrants are to be placed in the lowest classification for which they are eligible, according to this list.

- I-A Available for military service. Not considered eligible for any lower class.
- I-A-O Conscientious objector available for noncombatant military service only.
- I-O Conscientious objector available for civilian work contributing to the national health, safety, or interest.
- I-S Student deferred by statute. In high school and below 20. In college eligible for I-A, but deferred till end of term.
- II-A Deferred because of civilian occupation, except agriculture and activity as student.
- II-C Deferred because of agricultural occupation.
- II-S Deferred because of activity in study.
- I-D Member of reserve component or student taking military training.
- III-A Registrant with a child or children, even if conceived but not born; extreme hardship and deprivation to dependents. Man with wife as only dependent not deferred.
- IV-A Registrant who completed service; sole surviving son.
- IV-B Officials deferred by law.
- IV-C Aliens in country less than year, or otherwise relieved of military duty.
- IV-D Minister of religion or divinity student.
- IV-F Physically, mentally, or morally unfit.
- V-A Registrant over the age of liability for military service.

I-W Conscientious objector performing civilian work contributing to the maintenance of the national health, safety, or interest.

I-C Members of Armed Forces and certain registrant separated from them.

Attention should be called to several points in the new regulations: (1) The Classification IV-E is to be discontinued. All men now in Class IV-E will be reclassified. Those eligible for one of the deferred class such as II-A, II-C, or III-A will be so classified. Those not eligible for any deferment will be placed into the new Class I-O, which means available for civilian work in the national health, safety or interest. It should be noted that while the Class IV-E designation is being dropped, there continues to be the same recognition of conscientious objectors to combatant and non-combatant military service. The Class I-O signifies the same recognition of the CO position, but it does not entitle the registrant to deferment as was the case for the past few years.

(2) When a conscientious objector is placed into Class I-O, he should accept this unless he feels that he is eligible for a deferred class, in which case it is proper for him to appeal for that class. Such appeal does not endanger the CO claim.

(3) A conscientious objector may accept any class below Class I-O, except those of military character, without endangering his claim to Class I-O.

(4) When a registrant is placed into Class I-O, he may expect to be ordered to civilian work, and once he has been thus assigned, he is placed into Class I-W.

(5) Young men should be careful to distinguish between the Class I-A-O, which as in the past means noncombatant military service, and on the other hand the new Class I-O meaning conscientious objector to all military service.

(6) Two new student deferment classes are indicated. Requirements for these classes are similar to those previously, but separate class designations have been given.

(7) A registrant is eligible for Class III-A if he has a child, even if conceived but not born.

(8) Registrants aged 18 to 25 are liable for service under this law, the term of service being 24 months. However, a registrant who is deferred under the law continues liable for service, in the event that his deferment ceases, until he reaches the age of 35.

(9) It is very important that registrants file data with the local board regarding any factor which entitles them to deferment. Complete data on the CO claim is also very important even though a registrant may have clear eligibility for a deferred class.

Until the more detailed regulations on CO service are released, it is not known what may be included in the possible types of work or the specific conditions of the assignments. Local boards are not able to order CO's to any work until these regulations are issued. As soon as this information is available it will be sent to ministers and other church leaders. The Mennonite Central Committee is also planning to develop a system of regional counsellors to assist young men in connection with their draft situation.