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J.N. Hostetter

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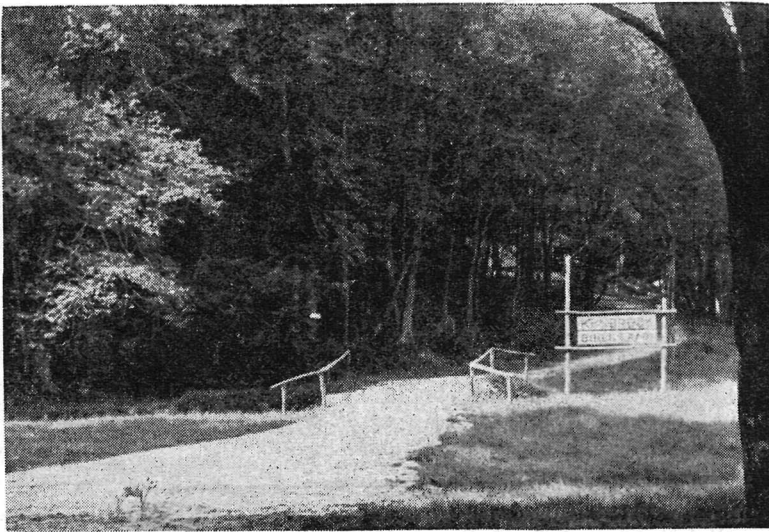
EVANGELICAL

Visitor

Volume LXIV

November 26, 1951

Number 24



Entrance to the Kenbrook Bible Camp, near Lebanon, Pennsylvania, where many boys and girls of that area have the opportunity to study the Bible and to meet God anew among the beauties of nature.

See page six for "An Unfinished Story."

Making the Gospel Attractive

Alton J. Shea

A YEAR ago our family faced a critical housing problem. In fact, it was an acute housing shortage of no mean proportions. Needed: one house for a family of five. After exhausting the possibilities in town, we turned to the country and providentially located a real find just two miles out of the village. To be sure, the front porch was falling down and the side entrance was very, very shaky. The kitchen wing needed lifting on one end, and the whole house needed refinishing inside and out. But the rent was reasonable and improvements were promised. So we moved in.

True to his word, the landlord began a real remodeling job topped off with new porches and a coat of paint. But pleased as we were, something was lacking. Maroon shutters to trim the front of the house were needed.

They were just simple bits of board mounted on either side of the windows. They were extremely inexpensive compared with the cost of the other improvements. But what a difference they made! The house appeared wider and lower and was made attractive at one stroke. "This is a new house?" they began to say. And we would look knowingly at each other, "It's the maroon shutters."

How many movements and enterprises make little impression because of the lack of a few bold strokes. They remain unattractive and mediocre. In how many instances is this the story of the Church of Jesus Christ? Here is a hungry world waiting for the gospel. Millions in Japan, in India, Africa, China, want the Bread of Life. And on the other side stands the Church of Jesus Christ holding a Bible full of staggering promises, yet she is all too frustrated, ineffective and powerless. What does the Church need to get its message across?

The story is told of an aggressive Jewish merchant (and who doesn't admire the selling ability of our Jewish friends) who was being questioned by a Gentile friend about his very successful retail business. Finally, looking at the proprietor, the visitor asked, "And what do you do?" His answer, "Oh, I arrange the goods."

What architect would profess to give a renovation formula that would

fit all situations? Or what merchant could give one sound principle that would insure successful selling? But here it is, "When they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and they spoke the Word of God with boldness." It appears that there are two main steps to rejuvenation: First, the appraisal of the situation by prayer; second, the execution of the task. And who but the blessed Holy Ghost can carry it out?

The gospel is the most attractive commodity in the universe when presented in the Spirit, but shabby and unattractive without His leadership. Are we willing to let the Holy Spirit draw a remodeling plan? Will we let Him arrange the goods?

All of this is very practical. Prayer and anointing are the need of the hour. Who is attracted when there is jealousy, bitterness, or striving? But who can resist freshness, vigor, zeal, ardor, wisdom sweetness, anointing?

*Remember, Lord, the ancient days;
Renew Thy work, Thy grace
restore;
And while to Thee our hearts we
raise,
On us Thy Holy Spirit pour.
—The Wesleyan Methodist.*

When you with smiles, can greet all your trials, and when your trials cannot spoil your smiles, then have you extracted from your trials the true strength and purpose of trial.

A Skeptic's Conversion

THERE lived in a certain community a very wicked man, a notorious preacher-fighter. A resident was strongly impressed to go to see him, but he delayed for two weeks, and the conviction came again that he ought to go, so he went to advise with one of his deacons. The deacon knowing the attitude of the old skeptic, laughed outright and said, "Why, the old skeptic would kick you out on the street, and what kind of a figure would you cut next Sunday?"

So the pastor postponed his visit again, until two weeks later there was another inward whisper, "Go and see that man," and he knew

enough about spiritual things not to refuse. As he knocked at the door his heart was knocking rapidly against his breast, for he was uncertain about what kind of reception he would get, but to his astonishment the old man opened the door and smiled and said, "I am glad you have come. I have been trying for weeks to get up courage enough to send for you. About four weeks ago something got the matter with me and I needed help." They went to the parlor, and it was an easy matter to lead this now broken and contrite spirit to the Lord Jesus. The something that was the matter was old time conviction.

Remember that four weeks before the Lord had touched his heart, and that four weeks before the call came to the preacher to go to see him. This illustrates what is always true, that God never calls one to do a thing that He does not open the way for it to be done.

—Selected.

Evangelical Visitor

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Editorial

PERSECUTION, CRUELTY, AND MURDER

WICKED rulers will have much to answer for in eternity for their dealing with the precious lives of men and women as if they were pawns on a chessboard. At the Yalta Conference held in 1945 between President Roosevelt, Winston Churchill and Joe Stalin, the more than 19,000,000 people of Korea were dealt with as if they had been so many cattle.

In order to pacify the gangsters of the Kremlin, which still seems to be the aim of this and the British Governments, about 10,000,000 North Koreans were handed over to the Communists to do with as they pleased. Then began the fatal work of indoctrination of these people in principles of Communism.

Let us remember that, when this wicked work began about six years ago, the North Koreans were just the same kind of people as their brothers in South Korea. Some of the finest Christians in all the world were in North Korea and, a short time before, a revival in that country had brought the church to a high state of spiritual power.

However, the Communists' first aim was to destroy Christianity, to wipe out the many fine churches in North Korea, and get rid of the Christians, who, they knew, would oppose their program. As a result of the massacres among the Christians of that country, the church was almost completely wiped out.

The work of Communist indoctrination continued unabated, and on June 25, 1950, these once peace-loving people with Satan in their hearts crossed the 38th parallel to destroy the church in South Korea and win that part of the country to Communism. As a result, since then the church in South Korea has been almost destroyed.

Christians have been cruelly massacred by the thousands, driven from their homes, separated from their families and loved ones, so that today these fine Christian people are chased from place to place like sheep by hungry wolves. They are stoned, sawn asunder, tried in every way, slain with the sword, wander about in sheepskins and goatskins, being destitute, afflicted, tormented. They are wandering in deserts and mountains, in dens and caves of the earth (Heb. 11:37,38).

The words of this terrible Scripture have been literally fulfilled, according to the reports of missionaries who know the facts. The Christians who were not destroyed by the Communist armies that invaded that land last summer and fall are now being searched out and put to death by the Communist guerillas. In a recent number of the *Standard*, the Oriental Missionary Society said that every native leader under that agency had been destroyed!

There has never been a greater tragedy in the history of the Christian church, unless it was during the early years of the church under the cruel emperors of Imperial Rome. *There has never been a greater crime committed in the annals of the human race than that which the three national rulers committed that day at Yalta, when, on the advice of Alger Hiss, they gave the Koreans over to the Communists!*

There has never been shown such stupidity as that shown during the past six years on the part of our own national leaders in the blind and stupid effort to pacify the Russian Government in order to prevent a third world war, when that war is in progress and has been since Russia was permitted to gain control of all eastern Europe.

Our leaders even argued that the Chinese Communists were innocent agrarians, nothing like the Russians; and, duped by a lot of Communist sympathizers in our State Department, they still hold on to that idea and refuse to believe that we are at war with Communist China, with Russia backing her with everything she has.

Our national leaders bartered in cold blood the 450,000,000 fine people of China and gave them over to Joe Stalin and his gangsters in the Kremlin, refusing to believe that our Secretary of State is either incompetent or willfully acting in the interest of Soviet Russia.

These leaders refuse to admit that Russian Communism cannot be pacified—that it is bent on ruling the world and started its fight with that purpose in view many years ago. It has varied its tactics to suit its immediate end, but it has but one purpose that it will not turn from until it has either won or been destroyed.

(Concluded on last page)

"Jesus, Our Redeemer"

THE NEXT day John seeth Jesus coming unto him and saith, Behold the *Lamb of God*, which taketh away the sin of the world."

It was said to Joseph, "Thou shalt call His name Jesus, for he shall save his people from their sins." Galatians 3, verse 13 "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

The word *Redeemed* as used here means "rescued from loss". God's most cherished and beloved part of his creation—mankind—will be forever lost unless a redemption that is satisfactory to a holy and just God can be provided. Being cursed by the holy law makes the task of redemption a difficult one.

An absolute requirement in providing redemption is that the innocent must take the place of the guilty. For the Lord Jesus Christ to pay the penalty of those who were under the law it was necessary that he live up to the requirements of the law.

Let us ask this question: Did Jesus live up to the letter and spirit of the law? There is only a limited number of facts that we know about the first thirty years of the life of Christ. We know He was born in Bethlehem and He grew up in Nazareth. As a lad at the age of twelve he went to Jerusalem in company with his parents to attend the Feast of the Passover. His daily toil was that of being a carpenter. These are Biblical facts that we know. Some historians would indicate that Joseph died early in life and Jesus carried a major responsibility in supporting the family.

We may rightfully ask at this point—what do I know about the character and life of Jesus during this thirty-year period? The answer is clear. At the baptism, do you remember that as Jesus stood on the banks of the Jordan, the Holy Ghost descended in the form of a dove and lighted upon Him, and a cloud overshadowed the occasion. Suddenly out of the cloud came the voice of God saying "This is my beloved Son in whom I am well pleased." This was God drawing aside the curtain and giving a panoramic view of this silent thirty year period. Authorities tell us that Nazareth was a cesspool of iniquity. This is possibly confirmed by the statement "Can any good thing come out of Nazareth?"

Jesus Christ was declared free of any guilt of the law even though he grew up under unfavorable circum-

(Continued on page fifteen)

Faith Versus Greater Faith

J. N. Hostetter

DANIEL 3: verses 17 and 18. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But, if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Suppose God does not do the thing that I already expect Him to do? Then what? Suppose I have established within myself a deep conviction that this is the thing that is going to happen, and it does not happen. Then what happens to my faith? I have known people, and you have known people, to be sincerely disappointed. I have known people to be so disappointed that it almost wrecked their faith, and they had a most difficult time.

Let us first speak about what I think is fundamentally necessary here: and that is, *proper convictions*. Here were three men who grew up in Israelite homes. They had been carried to a distant land and were subject to conditions that were unexpected. Here is the try-out of the thing that they had learned and believed back home. I do not think I can over-emphasize the importance of proper convictions. There is a great deal of difference between a Scriptural conviction and a human idea.

A change of attitude by Christian folks on certain issues, is sometimes a bit confusing and hard to understand. There is danger of the human element being party to our ideas and accepted convictions. Well-meaning folks have made certain rash statements and taken radical stands on certain issues and then at a later point in life have indicated a reverse in their attitudes by doing certain things they had formerly condemned. Too much of human opinion and idea and a deficiency of Scriptural foundation creates a structure that is built upon the sand and failure is going to be evident when sufficient pressure develops.

It is true that one of the difficult decisions of life is how much change can and should we accept. We are living in a world that is noted for its changeableness and certain areas of change are constantly affecting our way of life. Convictions in the main should be anchored to unchanging principles. A Scriptural foundation

is the only abiding force that will create stability in a changing world and give poise and balance to our way of life in the day and age in which we live. Convictions based on "thus saith the Lord" need be carefully guarded and when departed from can only be followed by disastrous results. Convictions are something that should be graciously received and tenderly kept. God does not lead everybody alike. Some people can't do certain things. Then they say that everybody who does such things are not sanctified. God sometimes has to deal with a peculiar part in your and my disposition and may convict on certain lines that He does not necessarily convict somebody else on. Conviction should be a part of your life and of my life that is dependent on faith in God's word and will help us to stand on it regardless of what the circumstances may be. It isn't hard if you have real conviction and believe in God, to accept what God says about you and for you.

Here are three men who were deeply convicted by an internal principle of the truth that had been taught to them. It didn't matter to them what the circumstances were or what the outcome would be; there was only one thing to do. Conviction is at its



best when it is able to do that. But it is still better when it is able to go one step further. They said "If God does not deliver we are not going to change." It might be possible that our conception of God's will might be wrong. It is good to remember that we are finite and sometimes our emotions, wishes and desires predominate much more than we think. We need to recognize the Majesty of God. Isaiah 55:9—"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

These three Hebrew children recognized a possibility that God may not intervene. It is as if they said, "If not, we will not abate one jot or tittle of our testimony. If not, we will still believe in the governing power of our God. If not, we will still not bow down. If not, we can yield our lives but we cannot sacrifice our conscience."

How did God respond to their faith? Such majestic faith staggers my comprehension. They said, "God, we know you are able but if you don't see fit to do it, it won't change our relationship with you at all." This is a faith in God that rises above even the thing that God may do.

What did God do? He didn't deliver them from going into the furnace. God's response to their faith was more magnificent. He didn't deliver them from the peril; He delivered them in the midst of it, which was infinitely greater. He didn't change the king's hand but changed the king's heart. God let them get right into the midst of it; into the intense heat where nobody else could possibly have survived; and then God provided a marvelous deliverance that has been immortal in all history. Nebuchadnezzar stands at the edge of that terrible, heated furnace and says, "Look, didn't we put three men in there? I see a fourth man and He is like unto the Son of God." Faith makes God work in heaven on earth; greater faith brings God down right to where men are. God didn't do the lesser because He wanted to do the greater. O the magnificence of the ways of our God!

Faith cries for deliverance; greater faith says, "Lord, not my will but Thine be done". It is wonderful to lose the picture of the circumstances in the majesty of a God. Sometimes we look at circumstances and say, "O God, deliver me from the circumstance". We should say, "O God, lift my eyes beyond the circumstance to see God". How little a circumstance becomes when you see a magnificent God!

One of the encouraging things is how greater faith has been a part of men of old. It had a way of bringing out of people the best that was in them. It was faith on the part of Abraham when Isaac was born entirely contrary to the course of nature. It was greater faith that heard and accepted God's call to sacrifice him on Mount Moriah. His swift obedience indicates an unwavering faith. Evidently the conversation between Isaac (who was now eighteen years of age) and Abraham, on this occasion, are some details for which we

ALTOGETHER too many professors are content to be only nominal Christians, just church members. Such might render an eloquent lip service to God, but certainly not a heart service. To be a child of God, born again, with an assurance in the heart that it is really a fact, and to have the Holy Spirit witnessing with our spirit continually, is indeed a wonderful experience, yet, vital and priceless as this is, with some it is ignored, with others, obscure and indefinite. Without this witness there is a sense of loneliness, and the soul has a feeling of lostness. The soul instinctively longs for assurance, for witness. That is why David cried out, "Make me to know."

Friend, this witness is too important to be in doubt about, because the eternal well-being and destiny of your immortal soul is at stake, as well as its highest and holiest relationships. You will have an inward sense of certainty, a deep rest of soul, find honey in the rock, and be more than conqueror *only* when you get a *clear title* to your spiritual heritage.

It's like a certain man who bought a farm, expecting to get a clear deed, but learned of another living member of that family who had never signed off her claim. The man refused to pay for the farm without a clear title. The lawyer told him this other living member was over 2,000

will need to wait till the next world, to have revealed. It was a momentous event in which the promises concerning this son, Isaac, are overshadowed by a supreme test of Abraham's faith.

We are told he built the altar, put the wood in place and placed Isaac on the altar and reached for the knife. Then God called, "Abraham, Abraham" and he said "Here am I". It appears that God called once when he told him what to do and twice when Abraham had now proved his willingness to do it. His faith, according to Hebrews, envisioned Isaac dead and resurrected again. Faith on the part of Abraham gave birth to Isaac when he and Sarah were past age. Greater faith sacrificed him on the altar and as it were, witnessed his resurrection from the dead.

My beloved, the world and the devil are helpless against the man who says, "But I am going to trust God even now." A person who does not have that kind of faith lives in a lonely world. Faith is the victory that overcometh the world!

—Printed by request.

The Witness of the Spirit

Earl Sider

miles away and not likely to make any trouble, and also that since she had made no claim on the farm for over twenty years, all claims were outlawed. The purchaser suggested that if all claims were outlawed the lawyer could give a clear title. But the lawyer said that would be impossible until the party either signed off or died. Knowing that in earlier years this other living member had made trouble in the family, the lawyer said, "She is over 2,000 miles away and has made no claims for 9 years, she is not likely to make any trouble about the farm now, my advice is to buy the farm and 'let the sleeping dog lie' ". The man replied, "If there is

holiness, certainly not in chapter 7 where he shows our desperate need, but in chapter 8 where the doctrine of holiness has come to be real in the heart and practical in the life. Some would like to enjoy the witness of the Spirit in justification, chapter 5. Such have the witness in the heart that they are saved, (I John 5:10), but not the continual witness of the Spirit with their spirit. "The Spirit witnesseth with our spirit that we are children of God," only when and after we have come into the experience of Chapter 8.

Some honest souls are confused about this experience because they are in bondage to the experience of other people, while others are confused and hindered because they hold pre-conceived ideas of the manifestations of the Spirit. Friend, you can neither copy others nor dictate to God, when it comes to entering into full relationship with Him.

The witness of the Spirit is three-fold. The first phase is the witness of one's own heart. "If our heart condemn us not, we have confidence toward God." I John 3:21. Just as soon as the seeker for the Spirit's witness has confessed all, surrendered all, consecrated all, and has done the last thing, met the last requirement of God, his own heart will witness to the fact, he will know within himself that his life and his heart is clean and right before God. Friend, the Spirit of God will never witness *with your spirit*, until *your own heart* first witnesses to you that you are clear before God and Man. This is basic. How many fail at this vital point! But, it is a happy moment, when one's own heart witnesses that all is right.

The second phase in receiving the witness of the Spirit with our spirit has to do with our attitude toward the Word of God—our obedience to and faith in the Word. Jesus said, John 14:23, "If a man love me he will *keep my words*, and we will come unto him and *make our abode* with him." Did you notice that *words* is plural? That means the whole of God's Word, not only that which one might choose to obey, that which suits best, but *all revealed truth*. The witness of the Spirit with our spirit is enjoyed only when we gladly, from



**There is no burden of the spirit
but is lightened by kneeling
under it.**

a sleeping dog in this affair, the sooner it is awakened the better, take care of that sleeping dog and then give me a clear title for the farm." The lawyer did. The man had full possession without a fear or a rival.

Now, that's just the reason some hungry souls never have the witness of the Spirit; there is a sleeping cur hiding somewhere—the old man, self, lust, pride, covetousness, jealousy, etc. No one can ever have a clear title to their spiritual heritage, enjoy the honey and wine, and have a sense of full possession, until that sleeping dog, the old man, is disposed of. It is very significant, and important to note, that Paul speaks of this experience in Romans, chapter 8, not chapter 5 (justification), not chapter 6, where he introduces the doctrine of

An Unfinished Story

the heart, obey all God's will. And we must believe God's Word, God's promises. "All the promises of God in Him (Jesus) are yea, and in Him Amen, to the glory of God." II Cor. 1:21. The seeker must believe God's promises to forgive, (I Jno. 1:9) and believe God's promises to cleanse, I Jno. 1:7. The witness of the Spirit is attained, not by feeling, but by faith. Faith leaps right out on the promises of God for forgiveness and cleansing, and stays there, feeling or no feeling, demonstration or no demonstration, and faith claims the experience, receives the evidence, the Holy Spirit's witness, Glory to God!

The third and final phase, . . . "the Holy Spirit witnesseth *with* our spirit that we are the children of God." There's no doubt now about being children of God! There are two witnesses, the Holy Spirit and our spirit. "Out of the mouth of two or three witnesses," the fact is *established* to us. All doubts are gone, and temptation to doubt loses its power now that the Spirit agrees with our spirit that we are sons of God. Not only are doubts gone, but this establishes a relationship and a fellowship that is wonderful. "And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba Father." Furthermore, this witnessing of the Spirit with our spirit is continual, every hour, every day, every year, until we reach yonder haven, the soul has light in the darkness, an unending joy, a sense of sure direction, a hope that is steadfast, anchored within the veil, a continual pull heavenward.

"That Your Prayers Be Not Hindered"

"For years," said a brother recently, "I prayed for the conversion of an erring son, but all the time he seemed to go from bad to worse. During those years I had a bitter feeling in my heart toward a brother who I felt had grievously wronged me. I insisted upon reparation, which he refused to make. Feeling my cause was just, I held this against him, and would not overlook it. At last I realized that this thing was hindering prayer. I judged it before God, and freely forgave. Oh, the liberty as I then turned to God about my son. Soon I heard with joy of his conversion. Though far from home he was brought under the power of the gospel and led to Christ." An unforgiving spirit explains why thousands of petitions go apparently unheeded.

THIS is the story of two hundred thirty-eight boys and girls in the past, and countless boys and girls in the future—your own children—at Kenbrook Bible Camp, in the heart of verdant Lebanon County, among the rolling foothills of the Blue Mountain Range.

It is also the story of the fruition of a plan conceived in the mind of a Sunday School class at Fairland Brethren in Christ Church in the fall of 1949. For here was felt the need for more adequate Christian training for the youth of the church, training



in areas not reached by the home or the Sunday School. And here was born the courage to pioneer in a field that is still wide open in its possibilities for ministering to the social, mental, physical and spiritual needs of our children.

The setting of Kenbrook Bible Camp is all that a camp staff could ask for. Over its thirty acres of wooded beauty are scattered native flora and fauna that provide ample opportunity for learning to appreciate the work of the Creator. At the foot of the hill on which the buildings are located the Little Swatara meanders lazily by. From the top of this same knoll one can lift up his eyes to behold the hills of the misty Blue Ridge Mountains. Here is truly a God-made jewel set in the midst of a world of unrest!

In planning and building the camp, the directors have endeavored to preserve this natural, native setting. Rough, unfinished lumber was used throughout in construction. Artificial landscaping was omitted, for that is unnecessary in the midst of golden-rod and red sumac. The knotty pine dining tables absorb the yellow sunshine of summer. Even the trails seem to have taken the paths of least resistance, opening to the hiker vistas of virgin beauty. To build Kenbrook,

they have borrowed only from the woods.

Kenbrook has a philosophy all its own, but one that all Christian camps should have. Not only does it provide for the spiritual growth of the campers, but also it operates on the conviction that mental, physical, and social development are parts of that spiritual growth. Saint Paul stated this idea in other words to the Corinthians when he said: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God". If we are to realize this, then we must believe that for the Christian, all growth is spiritual, whether we think of it as mental, social, physical or religious. Hence, at Kenbrook a visitor will find a distinct Christian atmosphere in games, in classes, on hikes, in swimming—in every week-day activity as well as on the Lord's Day. This is the only adequate Christian philosophy of life for anyone.

Another of Kenbrook's outstanding features is the unity of purpose, the cooperation evident among its personnel. Such unity is essential to the setting up of an efficient, effective program for the campers, and is achieved by having (1) Christian staff members who believe in working together, and (2) a group of responsibility-conscious counselors.

Each year the staff members were acutely mindful of the need for working together. At the beginning of each day they gathered for a brief meeting with God. They committed special problems to Him, and asked for wisdom to pursue the best policies. Many prayers in private devotional periods ascended in behalf of each other's work, thus every staff member became vitally interested and active in the total camp program.

The term "counselor" connotes much more than "policing" the camper. Reasonable discipline must be maintained for the safety and welfare of all. But a counselor is more a guide, a model, and an ideal all in one. He is a guide, in that he leads the camper to the threshold of new experiences; he is a model, in that he is their "flesh and blood" example of the Christian way of life; and he is an ideal, for his group of campers worship him as their perfect hero. Now we adults know that no one, not even a counselor, is perfect, but since

hero-worship is natural for youth, then the task remains to provide worthy and most nearly perfect guides for them.

The counselor also has a unique position in that he lives in intimate association with his cabin group, and learns to know their potentialities, as well as their needs. Therefore, who is in a more favorable position than he to give spiritual counsel to the Christian camper in his cabin, or to lead to Christ that one who still has not accept Him as Savior? For these important reasons, Kenbrook has from the beginning endeavored to secure mature, well-adjusted, college-trained, Christian young men and women to serve in this important capacity.

Any summer camp should be basically a place where the camper learns to do things and participate in activities he could not do at home or anywhere else. At Kenbrook he will be doing such things as: worshipping God in Morning Watch in the quiet, inviting out-of-doors; enjoying the legend and mysteries of an Indian Council; participating in Bible and Christian Living classes for expanding of his own character; learning camp and nature lore which will prove practical in later life, and which enrich his whole personality.

The values of camp experience in character building are not so easy to enumerate. The progress a child makes is largely up to himself, yet one who is placed in a Christian camp situation with sound guidance will usually do better than one who is not. For one thing, he will come to recognize his own weaknesses and his own possibilities. He will learn to be more considerate of others as a result of having been thrown in with other children who are equally important as he. (Among those who expressed appreciation for Kenbrook was a mother who told the camp director that her son had returned home a changed and more considerate boy.)

He will also learn to know new friends, his own age, from other backgrounds, thus helping to broaden his own social outlook and help him to recognize the worth of others.

He will contact God in His great out-of-doors, and learn to appreciate and respect His creation. He will learn the true spirit of thankfulness for life and its beauty, and find a deep, satisfying joy in worshipping God anytime and anywhere, spontaneously and naturally.

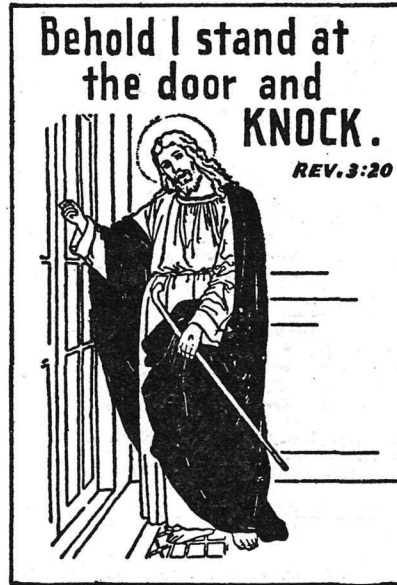
He will return to you a different child. Into his soul will have come an experience of life that only a Christian camp can give. And in his

heart will, no doubt, be a new song—a song of gladness at having caught a deeper, maturer glimpse of God than he had before!

The outcome of the unfinished story of your child at Kenbrook depends on you as a parent. Kenbrook Bible Camp needs your prayer and your child to keep alive this vision.

—Charles W. Yohe.

(This article was written for the Board of Directors by one who has been on the Kenbrook staff for the past two seasons. Camp mailing address is: Route 3, Lebanon, Pa.)



Think It Over

Thomas Cook of England, a flaming Methodist evangelist of the past century, who very humbly admitted that 120,000 souls sought God under his ministry, believed that the preaching of sanctification was the first condition of revival.

"Long ago," he said, "I learned the lesson that if we would convert sinners, we must revive saints. This is not only needful because the converts in a period of revival are almost certain to conform to the type of the average professor, but because the harboring of unkind feelings, the want of charity and forbearance, ill will, the indulgence of prejudices or animosities, prevent the outpouring of God's Spirit, without which all our efforts are in vain. The preaching of the doctrine of entire sanctification prepares the way of the Lord by welding His people together in unity and love as no other truth does. Indeed, it is as Wesley said, 'Wherever a work of sanctification breaks out, the work of God prospers.'"

—Selected.

Ministerial Seminar

As a farmer is interested in a farm, a lumberman in trees, an astronomer in the heavens, or in fact, any specialist in the realm of his activity, just so the Ministerial Seminar is surely in the interests and plans of all bishops and ministers of our church. The first seminar is planned for January 8-10, 1952, at Messiah College, and is designed to serve all ministers of the Canadian, Eastern, and Central Conference districts, as well as all other persons who might be in the area because of committee or board meetings.

The benefits of a Ministerial Seminar are obvious—professional fellowship, sharing and discussing personal experiences, absorbing spiritual enthusiasm, collecting ideas of methods both of handling the Word and management of program and plant, taking stock of one's spiritual needs, etc. And is it not true that no one has a monopoly on ministerial perfection? Probably, then, in the Ministerial Seminar there will be a wealth of usable training and culture presented by capable men of God for the many of us who have not been privileged to spend years in study and training for our primary task, the ministry.

The benefits are not alone for the preacher. The members of local congregations will surely feel the effects too. The touch of wider horizons always improves vision. This is seen many times in the case of that fortunate congregation whose pastor is frequently used outside of his home area as an evangelist, a youth leader, inter-church speaker at Bible Conference, Sunday School Conventions, etc., for in these congregations there is life, growth, enthusiasm, plan, passion, and purpose.

Definitely the home congregation should be happy to help their minister to improve himself. Thus they need not be ashamed to have the community look in on the activity of their church, but can feel at ease then to do so.

Since this is the initial meeting of this kind, sponsored jointly by the Board for Schools and Colleges and the Ministerial and Examining Board, we anticipate a most profitable and pleasant experiment. In fact every minister is expected to make things bend so he can attend, and every congregation is expected to want him to be present.

Persecution and opposition—the universal badge of discipleship.

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

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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.
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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, Campbeltown, Penna.
- Sr. Ethelda Eyer, Third Avenue, Upland, Cal.
- Sr. Emma Rosenberger, 300 Railroad Ave. Souderton, Penna.
- Bishop and Sr. H. H. Brubaker, Grantham, Pa.
- Sr. Anna Steckley, Gormley, Ontario.

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Rural Missions

- Allisonia, Virginia (Farris Mines)** John and Ruth Schock, Ida Lue 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.** (Canoe 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.
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- Meath Park Station** (North Star Mission) Saskatchewan, Canada. Arthur and Verna Heise.
- Saxton, Pa.** Marion Walker, Pastor, Viola Miller, Florence Faus.
- Tilsonburg** (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 Hostetler, pastor, Lydia Hostetler, Minnie Bicher.

Philadelphia Mission: 3423 North Second Street, Philadelphia 40, Pa.; Telephone—NE 4-6431; William Rosenberry, pastor, Anna Rosenberry, 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. |

Evangelistic Slate

- Free Grace (Millersburg)Nov. 25-Dec. 16
Evangelist, Elder John Rosenberry
- Chestnut Grove, OhioNov. 25-Dec. 9
Evangelist, Bishop Charlie Byers
Song Evangelist, Elder Jesse Steckley

Births

CASSEL—Brother and Sister Kenneth Cas- sel, Preston, Ontario, are happy to announce the arrival of a daughter, Martha Jean, on August 8, 1951.

EYSTER — David Roy came to bless the home of Mr. and Mrs. John D. Eyster of Thomas, Oklahoma, on October 1, 1951. A brother for Joyce.

GLICK—Brother and Sister Jacob Glick of Massillon, Ohio, are happy to announce the birth of a son, Lane David, on August 15, 1951. Brother Glick is pastor at the Sippo Valley Church.

HERSHEY — Brother and Sister Clayton Hershey of near Troy, Ohio, are happy to announce the birth of a son, Joel Lutz, on October 31, 1951.

HOCK—Brother and Sister Walter Hock of Shippensburg, Pa., welcome the birth of a daughter, Jane Marie on September 28, 1951.

HOSTETTER — To C. Nelson and Esther (Miller) Hostetter, Pittsburgh, Pa., a daughter, Kaye Nadine, October 28, 1951.

MUSSER — June Arlene came to bless the home of Benj. Musser of Shippensburg, Pa., on July 3, 1951.

PAULUS—To Mr. and Mrs. George Paulus of Philadelphia, Pa., a daughter, Lorene Fay, on October 5, 1951.

WENGER—On October 13, 1951, to Mr. and Mrs. Charles Wenger of Shippensburg, Pa., a son, Dennis Eugene.

Obituaries

BEARSS—Sister Jennie Bearss of Ridgeway, Ontario, passed away quietly at the Douglas Memorial Hospital on October 11, 1951, at the age of 75 years, 9 months, and 14 days. She was the daughter of the late Mr. and Mrs. Elman Zavitz and was born in Bertie Township, December 30, 1874.

She was united in marriage to Elder Girven Bearss on December 30, 1892, who predeceased her March 12, 1926. In the year of 1896 they united with the Brethren in Christ Church, during which time Brother Bearss served as minister and evangelist and served faithfully until the end. To this union were born four children: Mrs. Roy Fretz and Mr. Chester Bearss of Ridgeway; Mrs. Etta Fretz of Paris, and Mr. Standly Bearss of Buffalo, N. Y. Beside her immediate family she leaves to mourn two sisters and three brothers: Mrs. Emma Danner of Stevensville; Mrs. Frank Winger of Ridgeway; Mr. Maurice Zavitz of Sherkston; Melvin and Michael of Welland. Also surviving are eight grandchildren and ten great-grandchildren.

Funeral service was held in the Bertie Brethren in Christ Church, conducted by Bishop William Charlton, assisted by Rev. A. Cameron of the United Brethren Church of Stevensville and Elder James Sider. Text: I Corinthians 15:55, 56, 57. Interment in the adjoining cemetery.

BRUBAKER — Brother Benjamin S. Brubaker, 670 West Arrow Highway, Upland, California, was born on a farm west of Manheim, Pennsylvania, November 15, 1870, and passed away at his home in California at 10:00 p.m., September 27, 1951, aged 80 years, 10 months and 12 days.

When but a lad of seven his parents joined the colony of pioneer farmers who moved to Kansas in 1877. His colony settled north of Detroit, Kansas. This was a high spot in his life. He often spoke of the Bethel church as the church of his boyhood days. At the age of thirteen he experienced conversion and joined the Brethren in Christ Church. As a young man in his early twenties, as a "butter maker", he moved to Butternut, Minnesota. At the age of twenty-five he returned to the county of his nativity in Pennsylvania and was married to Amelia T. Ginder on December 23, 1895. To this happy couple were born ten children: two of whom, Ephriam G. and Katie G., together with mother Brubaker, preceded him to the celestial shore. Mother took her departure from this life during the summer of 1934.

Father Brubaker leaves to mourn their loss a sister Elizabeth Dohner, Wichita, Kansas; five sons: Henry G., Upland, California, Nor-

man G., Grantham, Pennsylvania, Benjamin F., Upland, California, Matthew G., Grantham, Pennsylvania, John M., Upland, California; three daughters: Anna G., Upland, California, Sara G., Chicago, Illinois, and Amelia G., Upland, California; and six grandchildren.

Father Brubaker always had a great concern for his family. For the cultural, educational, and spiritual benefit of his family, in the spring of 1913 he with the family moved to Grantham, Pennsylvania, in order to profit by the Christian education environment of Messiah College.

His second major concern was the spiritual welfare of the church. Both he and mother were conscientious tithers. Then too he bore a constant prayer concern for the church. He spent much time in prayer. Even from before the time that he was ordained as a deacon in the year 1916, he was always interested in the aggressive forward steps of the church. Nothing rejoiced his heart more than the report of a new achievement by the church. His friendly and buoyant Christian spirit was an inspiration to all whom he contacted, and his unwavering faith in the Christ, whom He so dearly loved, was triumphant to the end.

Funeral services conducted at the Upland church on Saturday morning, September 29, 1951, were directed by Rev. Rial Stump, assisted by Bishop Jesse F. Lady and Bishop J. H. Wagaman. The following Wednesday forenoon services were held in the Myers Mortuary Chapel, Mechanicsburg, Pennsylvania, under the direction of Rev. S. B. Stoner and Bishop C. N. Hostetter, Sr., and in the afternoon at the Mastersonville Church in charge of Rev. C. R. Heisey, and Rev. Monroe Dourte. The Scriptures used at Upland: John 17:15; 10:27, 28; Mechanicsburg: Psa. 23; I Cor. 13:9-12; I Thess. 4:13-18; and Mastersonville: I Cor. 15:41-58. Interment was made in the Mastersonville cemetery.

ENGLE—Elizabeth Berger Engle was born near Washington Boro, Lancaster County, Pa., on March 1, 1853, and departed this life in Maytown, Pa., on September 10, 1951, aged 98 years, 6 months, and 10 days.

Sister Engle could recall, as a child, how she helped serve the Union Soldiers during the Civil War and she remembered watching the burning of the Columbia bridge to prevent the Confederate troops from crossing into Lancaster County.

She was united in marriage to George B. Engle in 1873. With the exception of a few years spent in East Petersburg they lived in or near Maytown the remainder of their lives. She was preceded in death by her husband on May 28, 1929.

Surviving are three sons and one daughter: Samuel B. Engle, Mayton, Hiram B. Engle, Maytown, Isaiah B. Engle, Tiffin, Ohio, and Mrs. Mary Engle Trout, Maytown, who so kindly cared for her mother the last number of years. Also surviving are 25 grandchildren, 45 great-grandchildren and 19 great-great-grandchildren.

A number of years after her marriage she was converted and united with the Brethren in Christ Church to which she was faithful until death.

She had been in excellent health up until about five weeks before her passing.

Funeral services were held Thursday afternoon, September 13, at the Brethren in Christ Church, Maytown. Bishop B. E. Thuma and Bishop I. W. Musser had charge of the service. Text: Revelation 14:13. Interment was in the East Donegal cemetery.

FRENCH—William Henry French was born in Gratiot County, Michigan, December 31, 1873. He departed this life October 19, 1951, aged 77 years, 9 months, and 18 days. He was united in marriage to Rosetta May Nichols December 13, 1896. She preceded him in death February 19, 1924. There were ten children born of this union; four of these survive: Mrs. C. B. Acker of Perrinton, Mrs. Harold Fleck of Zeeland, Lloyd of Wheeler, and Francis of Pontiac, all in Michigan. Also sixteen grandchildren, and seventeen great-grandchildren. One sister Mrs. Carrie Shirey of Alma, Michigan, who survives him.

On December 31, 1925, he was united in marriage to Mrs. Samantha Vore who preceded him in death December 30, 1949.

He was converted about thirty-six years ago and united with the Brethren in Christ Church of which he was a member until his death. He will be missed by his family and the church. While he had many reverses to pass through since his conversion, he always had a testimony. His aim was that he might not reproach the cause of Christ.

Funeral services in the Brethren in Christ Church conducted by Bishop Henry Schneider, assisted by Elder Lewis Thomas and Elder G. G. Lyons. Interment in Breckenridge cemetery.

GRAMM—On October 12, 1951, Irwin Gramm of Pleasant Hill, Ohio, was suddenly taken from this world into the glories of the home of the soul. No one was with him at the time of his death, he being occupied with work in the home garden. A heart attack was the cause of his soul's departure.

He was born near Columbia, Pa., and passed his seventy-sixth birthday, August 1. He was the oldest son of Simon and Cathrine Gramm. His younger brother, Taylor, of Miami, Fla., preceded him in death by less than six months.

On January 19, 1899, he was united in marriage with Elizabeth Hershey. The Lord blessed this home with eleven children—four sons and seven daughters: Hershey of Detroit, Kansas; Clarence of Coleta, Ill.; Samuel of Ontario, Calif.; James of Dayton, Ohio; Hazel Etter of Versailles, Ohio; Esther George of Canoe Creek, Pa.; Alma of Pleasant Hill, Ohio; Ellen Wiles of Alta Loma, Calif.; Martha Rohrer of Troy, Ohio; Rachael Book and Isabelle Franklin of Upland, Calif. All were present for the funeral except Ellen and Rachael.

He is survived by his wife and all the children, and one sister, Elizabeth Lehman of Harrisburg, Pa.

He was converted as a young man and united with the Brethren in Christ Church being a member of the Pleasant Hill congregation at the time of his death. The late years of his life have been especially blessed of the Lord and he often spoke of going home and the blessedness of being ready. He will be greatly missed for his earnest Christian spirit. Our loss is his eternal gain.

Funeral services were conducted in the Pleasant Hill Church by the brethren, Bishop C. J. Ulery, Bishop Wilber Snider, Elder E. J. Rohrer. Text: Hebrews 13:14. Burial in Highland cemetery.

STUMP—Almeda May Stump was born at Pine Creek, near Polo, Illinois, on July 7, 1893, and passed away at Dixon, Illinois, October 18, 1951.

She was married on April 23, 1917, to the late Samuel P. Stump, who for thirteen years pastored the church at Franklin Corners, Illinois. They were blessed with three children, Herbert, who died in infancy, and two daughters: Mrs. Ann Baker of Dixon, Illinois, and Miss Phyllis Stump of Oak Lawn, Illinois. One sister, Miss Betty Zook, R.N., of Chicago, also survives her.

Mrs. Stump was the daughter of Rev. and Mrs. Abram Zook, who in 1900 gave their home at Franklin Corners to be a haven for homeless children, the work known today as Mount Carmel Home, which stands today as a fitting memorial to the vision and consecration of the Zook family.

She carried a life-long interest in the Home being vice-president of the Board of Trustees at the time of her death. She will be greatly missed by the Board, as well as the staff of workers for her wise counsel, her sympathetic understanding of the problems of orphanage work. She attended Messiah College, Grantham, Pennsylvania, took nurses training at Englewood Hospital in Chicago, and nursed many years at her profession.

Funeral services were held from the Methodist Church, Dixon, Illinois, October 22, Rev. Nesmith, pastor. Burial was at Franklin Corners cemetery. Rev. Carl J. Carlson, officiating.

THOMAS — Charles Augustus Thomas was born in Michigan December 25, 1872, and left this world to be with Jesus August 25, 1951, at the General Hospital in San Francisco, aged 78 years, 8 months.

Brother Thomas was miraculously saved out of a drunkard's life over twenty-five years ago and since that time his life and testimony have been a positive witness to the transforming and keeping grace of God. For the past nineteen years he has been an active member of the Free Methodist Church. But the past number of years Brother Thomas has been a welcomed and much loved member of the Life Line Gospel Mission. His testimonies and prayers were always an inspiration to the Mission group and his eagerness and interest in the work of the mission was an expression of his love for Christ and for the lost souls of the men on Skid Row. Our loss is his gain for we know that he is rejoicing with the other redeemed saints in heaven.

He leaves a step-daughter and two grandsons, his wife having preceded him in death eighteen years ago. His funeral was in charge of Rev. S. M. Tosh of the Free Methodist Church with Rev. H. E. Paulus of the Life Line Mission assisting.

With the Church

In The Homeland

Springvale, Ontario

Our church activities are moving along much as usual. We are praying that the Lord will visit us with an unusual awakening.

Our fall Love Feast was held October 13 with good attendance. A number came from adjoining districts.

On October 9 we were privileged to have with us our missionaries, Sisters Kaufman and Kreider. Their messages were appreciated by our group.

—D. W. N.

Boyle, Ontario, D.V.B.S.

We feel our Daily Vacation Bible School this year was a great success and that we have been well repaid for every effort put forth. Children were gathered from the north, south, east and west in cars and a large school bus which was driven by Brother Walter Winger. Some mornings over sixty children, singing choruses, drove up to the church and filed out. Sister Mildred Winger was the Superintendent. We greatly appreciated the help of Sister Mary Wenger from Pennsylvania, as well as the nine or ten persons from our congregation.

It was really a thrill to see the children march in and almost fill the church. We pray that some of the seed that was sown may take root and grow. Quite a number of parents came for the closing on the last afternoon.

Our enrollment was 204 with an average attendance of 136.

Eight new children have been added to our Sunday School since Daily Vacation Bible School. Five of these come from one family.

Pleasant Hill, Ohio

We were happy to have another Love Feast at Pleasant Hill on October 20 and 21. Our hearts were thankful for another privilege of commemorating the suffering and death of our Lord and Saviour Jesus Christ. Certainly we owe Him faithful and loving service, for all He has done for us.

We appreciate the fellowship of our dear brethren and sisters from other congregations who were with us at this time. We know as each one obeyed the Lord, that our souls were blest, and our hearts were encouraged, to keep fighting the good fight of faith. Several of our Southern Ohio ministers had part in these services. Our former bishop and pastor, Bishop Wilbur Snider, gave us the Sunday morning message which we appreciated very much.

Our Sunday School took part in sending Christmas bundles to those less fortunate across the sea. Many of the children were in the number who participated and were quite happy to be able to help. Our enrollment is 89 and we sent 49 bundles.

At the present time our Sunday School is participating in the "Forward Contest." We are glad for the new scholars who have come to our Sunday School. We hope and pray these new ones will get saved as a result of their coming.

—E. T.

Cleona, Pennsylvania

Sunday morning, August 12, Elder Isaiah Harley was a guest in our Sunday School. Following the lesson period he spoke to us on the subject, "Christian Education."

The annual Harvest Home service was held at Fairland, Sunday morning, August 19. Bishop Titus Books brought us a most inspiring message on "Daily Marvels." (Psa. 68:19-20). We were made to realize how many small things we have in life to enjoy. Following the message we had a period of praise and thanksgiving to our Maker.

Members of the Fairland Sewing Circle met on the morning of September 5 and canned 88 quarts of peaches for the Messiah Orphanage.

On September 9 we had a Home Mission program in our Sunday School. Elder Joel Carlson was with us and related several interesting accounts of their work in Harrisburg. He was given a love offering from the Sunday School in the form of food and money. In our evening service Elder Elbert Smith from Carlisle brought the message.

Elder John Lebo fellowshipped with us on the morning of September 16. We enjoyed his message on "Ways of Expressing the Christian Religion."

Our Sunday School observed National Sunday School Week September 16-23. On September 16 Bishop Books spoke to the Sunday School on "The Biggest Job in the World." He said, "Making disciples of all people is the biggest job and we should not be satisfied until everyone is a Christian in the Sunday School. We must give the best that is in us in this great task." Elder Harvey Light gave us an interesting talk on "The Origin of the Sunday School" the following Sunday morning.

Boys' Day, October 7. Two classes of boys had charge of devotions, a male quartet furnished the music and Elder Leroy Walters from Lancaster spoke on "Fishing." He concluded with a spiritual application on the thought of "fishing" for men.

Girls' Day, October 21. Another special day but this time for the girls. The committee chose a local school teacher, Miss Esther Bucher from Annville, to speak to the girls. Her subject was "Building a Beautiful Character." I believe all the girls present, from the youngest to the oldest, and also the men, appreciated the message she left with us. The Lehman Sisters from Carlisle rendered several selections in music.

Our Fall Communion Service was held the evening of October 21, with a goodly number present. Our souls were blessed as we participated in this service.

—O. B. B.

Upland, California.

The messages presented by Rev. J. N. Hostetter of Clarence Center, New York, during our fall revival effort, October 7 to 21, brought light, inspiration and blessing to many hearts. To others, those same messages, given by inspiration of the Holy Spirit, brought a sense of condemnation and need. Consequently, a number of folks

Mission Pastorates

Since the listing of Mission Pastorates is to be included in our *Missionary Supplement*, we make the following explanation:

It is the purpose of the Home Mission Board to sponsor and stimulate the development of self-supporting and self-governing congregations of worshippers. Mission Pastorates represent a step between a mission and such a work.

When, because of the type of work or progress of development, a work is listed as a mission pastorate, it is expected that the congregation shall assume responsibility for support as much as possible. The pastor may receive some support direct from the Home Mission Board, and it may be understood that he is expected to supplement his support by his own remunerative employment. We have listed a number of points that way because pastors have felt led to start a new work. We believe every Brethren in Christ work should have some type of official recognition. This is the way for recognition of new works not under the jurisdiction of a district, and recognizes a minister with pastoral status.

General Reports from mission pastorates will be published either in the *Evangelical Visitor* or *Missionary Supplement* at the discretion of the Publishing House Staff. No financial reports will appear in the *Evangelical Visitor* because funds for operation are not to be solicited from the church-at-large. We believe the sacrificial services of such justify this recognition. It also provides a directory to help tourists find such points.

Soliciting your prayers for these out-posts of our Brethren in Christ work, we are,

Your servants,

The Home Mission Board
Albert H. Engle
Executive Secretary

(Ed. note: Due to space arrangements in this issue, the Mission Pastorates are listed on page 16 of the *Evangelical Visitor* rather than in the *Missionary Supplement*.)

sought and received spiritual help at the altar of prayer.

An outstanding feature during the two weeks was a nightly prayer service instigated and well attended by the young people before the evening service. At the same time a group of adults met in the church basement for prayer.

The Lord especially honored the prayers of the young people and others when He manifested His power in the chapel service at the college the last Friday morning

Continued on page fourteen)

On The Foreign Field

AN ORPHAN BOY AT WORK

THE paternal grandmother arrived at the Mission in Supaul bringing her six-year-old grandson. He was a sick child and she wanted to give him over to the Mission. After a year or so of nursing and proper care he became well and strong.

He read in the Mission School and then went away and took Teachers' Training. Upon completing his training he served for fourteen-and-a-half years as a teacher in our Mission school. During that period of time he would often lead the services in the Church. He says that many times the Missionaries would say to him, "You ought to be a preacher." However, he wasn't interested. He wanted to become self-supporting and wanted to get five acres of land—then he thought he could manage for himself. That was realized, but then, he had a desire for more—so he acquired nine acres. Then he wanted his own house and felt he would be satisfied. All of this was realized.

Then one night God spoke to him. His own testimony is that he did not sleep a moment throughout that night. The next day he went to school, but he sat there and could not teach. His mind was so filled with the inner struggle that he could not think of anything else. Somehow the morning passed. As he was returning to his house for his noon meal, he met the missionary, so he unburdened his heart. Now he was willing—and he would go and take Bible Training. At once, he began to make the necessary preparations.

Up until this time, he had mentioned nothing to his wife about his inner struggle and feelings. Now he told her. She bravely did not try to hinder, but told him to go and she would take care of their family of five children. She did her work as a Bible Woman and her husband went to take his three years of Bible Training, returning to his home for vacations. Just before his graduation his wife became very ill and God called her with their little baby. Several hundred miles away he received a vision of an illumined cross and made a note of it in his diary. The next day he received the wire bringing the sad message. As he returned home, I remember meeting him at the station and tried to offer condolence and was much impressed that even in such great sorrow, he was victorious and was saying—"The Lord must have had a purpose. His will be done." Recently speaking with him he told me one of the last things which his wife said to him before going away was "If you don't see me again take care of the children." This he endeavored to do. A

couple years later his oldest son and a younger brother were taken within a few days with typhoid fever. He too was very ill.

On a visit to Barjora, sometime later, he mentioned in conversation how that he now had neither house nor land, that all had been sold to meet one need or another, but he was happy in God's will.

Now he is pastoring the flock at Barjora in the Church where he and another brother gave the land and started the project of building a church with indigenous funds. He is also the leader of the Church Panchyat, or the highest governing body among the Church members. He serves in the same capacity in the local village panchyat. He was asked to take the census in this area which took him into hundreds of homes. When some relief funds were given toward road construction near the Mission he assumed the responsibility of overseeing the project. When the amount on hand was spent, he approached the local relief officer for further funds to

finish constructing the road. After seeing what had been done, he said, "I'll give you approximately five hundred dollars if you take on the contract. Otherwise the hungry people will not get the money and we'll not have a road". So after seeking guidance from the missionary, he with an assistant took the contract and in about a month over three miles of road were completed, making it possible to go by Jeep to the bazaar and Post Office any time throughout the year.

He also was given, by lot, the position of the distribution or the sharing out of the local cloth rations. From a number of sources we hear similar testimonies. "We now have one good honest man serving in our midst."

Around 7:30 each morning you will see him, Andreas Masih Charan, going toward the Mission Dispensary where he gives the gospel message to those who come for medicines. He speaks to all as they come until 11:00 a. m. When asked how he likes this type of evangelistic work, he replied, "It is just the kind of opportunity I've been looking for." Pray for him as he gives forth his witness in these many ways—that he may be as the light which shineth more and more until that day. As workers among the orphan boys we pray many more boys will follow him as he follows Christ. —Mary H. Hoke

"FEED MY LAMBS—TEND MY SHEEP"

A GENTLEMAN, walking over a beautifully kept farm one day, with the owner, and admiring the sheep, asked how he succeeded in rearing such flocks. The simple answer was, "I take care of the lambs, sir."

It was this feeling of 'tend my sheep' that caused us (Sisters Winger and Hunt, and myself, with our native girl-guide, Moono) to cycle out early Saturday morning—6:30, to a village 5 miles from the Mission. Since word had been sent the day before, announcing our coming, we found most of the villagers waiting for us. (If one wishes to find the people in the village, it is best to send a message. During this hot season of the year, the Africans, not unlike us, prefer to get an early start—women going to the river to draw water, some going to the forest to gather firewood, and others working in their gardens.)

We were given a hearty welcome by those, from all corners of the village, who gathered around us. Four chairs were soon brought and placed in the shadow of a hut. A number of men, who were rethatching a roof, laid down their crude tools, and found a place in the growing circle around us. Greetings were exchanged and news shared as we visited together. Little messengers were sent to all parts of the village, calling the people for prayers.

Several songs were sung, in which all joined, but we especially appreciated the support of Melita, a former Macha school girl, who passed Std. VI and is now teaching in one of the Outschools near by her village.

Sister Winger then told the story of Saul's conversion to an interested group of men, women and children, 73 in number. As we went to prayer we were pleased to have Mudenda, a former school girl at Macha, take the lead.

Again the lambs were fed, and for the response they gave, showed deep appreciation for our coming. Some excused themselves and went to their work, but there were among the flock those who needed special 'tending' and lingered on. First was Sokesi, a young man, who for nine years had been teaching in the Outschools, and for whom the missionaries held a bright future. But Satan got in among the flock and caught him. As we tried to show him the right path, and lead him back to the Shepherd, he did serious thinking. Said he, "I don't smoke, I don't drink, I go to Church—there is only my one sin—I've taken a second wife." We told him that just that one would keep him out of the fold. Do pray for this lamb that he might be willing to forsake

sin and come back to the fold of God, of which he was once a part.

Then we went to the hut of Mudenda, a mother of four children. Immediately she began pouring out her troubles, which moved us with compassion. For six years she had been at the Mission, helping in the teaching of Sewing, in which she was very apt. Later on she was married to Musa. Today Musa is a witch-doctor, and as a result for pronouncing unjust judgment on a man for being a witch, is serving a term of one year in prison. She has not seen him since he left six months ago. She has tried to keep her little family together, but living with her husband's second wife is a constant source of trouble and unhappiness. She told us she is tired of such a life and wishes to go back to her people. We tried to show her the debt she owes to God, and her responsibility toward her family, even though outward circumstances would lend little encouragement. As we prayed with her, we begged God to tenderly watch over her, lest she, too be snatched from the fold.

Then there was Enock, a young Christian man, who once desired to be an evangelist, who has been severely tested because of the unfaithfulness of his wife. We appreciated his sincerity and desire to go forward with God.

We went to get our cycles and there we were handed gifts—3 fowls, monkey-nuts (peanuts), 3 eggs—tokens of appreciation for our coming. The three fowls were strapped on the carrier of one cycle, monkey nuts and eggs in a bag hanging on front of another. After farewells and thanks, in typical native fashion (clapping of hands) we wend our way home. Joy filled our hearts for the opportunity of feeding these sheep. We shall count on your prayer support that we might constantly take care of these lambs so that they will find their place in the fold of God.
—Verna Ginder.

P. Bag 102M, Bulawayo
Mtshabezi Hospital

Dear Ones in the Homeland:

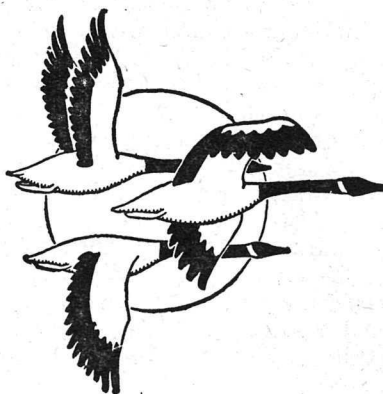
This year at the Mtshabezi Hospital has been a very full year. It has been full of both work and opportunities. February was the dedication and official opening of the new hospital. March we moved the patients and some of the old equipment from the old hospital site in at the mission to the new hospital, which is a bit over a mile from the Mission proper. In April we welcomed the Doctor and his family to their new work here. And I would like to say here that I think the Africans themselves have greeted the Doctor and his family with the greatest joy and thankfulness.

The new day has arrived in the medical work in our Missions in Africa. Before us is opening a greater field of service in reaching the village people, both physically and spiritually.

Today a man who is home for two weeks holiday from his work in Bulawayo came in

to the hospital for "injections" and in the service raised his hand for prayer. It may be the only contact he will have with the Gospel message while he is home and who can tell what the results may be.

Even though many who come in have hardened their hearts to the light and they seem so indifferent to the Gospel, yet we continue to sow the seed. Friday, "injection day," we take turns having the services including the nurses and nurse aids in their turns. We are always especially happy when there is a response when one of them have had the service. They seem to need encouragement in "seed sowing." We have morning and evening prayers with the patients and the ones who have come to stay with them and on Friday afternoon as I mentioned before, and Sunday morning services. The evening prayers are in charge of the nurses, but a Missionary is present at all the other services.



The Doctor has found that his duties include more than the practice of medicine. The building continues. As we become crowded in one place we must push out at another. The maternity patients who are waiting for delivery have found themselves pushed into the laundry to make space for other sick.

We have had from 12 to 19 waiting Mothers for the past several months. As soon as we think we have the number down, some more decide to come in.

The twins born May 28 are doing nicely. Susie weighed 2 lb. 8 oz. and Sallie weighed 2 lb. 10 oz. We had no incubator; only two hot water bottles. They are home now and when they last came in to be weighed they were 7 lb. Their Mother says they may become nurses and help the Missionaries when they are grown. The parents are not Christians but I am sure their hearts have been touched through this contact at the hospital.

Edwin who weighed 3 lb. 4oz. and Evelyn weight 3 lb. 1 oz. are giving us a bit more trouble, but have finally started to gain. Their Mother is only a girl. She was in school last year. She and the group of girls who are her friends need our prayers.

Another woman is waiting to have twins any time now. The nurses hope they don't come until after Evelyn and Edwin go home. They think one set of twins is enough at a time and I quite agree, when they are so small.

The other evening, through a misunderstanding, one of the nurse aides was left alone and had to meet an emergency. I told her afterwards that she wasn't really alone. God was with her, and then asked her if she prayed at the time. Her eyes got so large and she replied "Yes, Nkosi-zana, in my heart I did."

We have had a number of definite answers to prayer and this one I would like to tell you about. It happened quite some time ago but impressed me so much. A woman had cerebro-spinal meningitis and seemed to get worse in spite of all we could do. We had prayer several times and still she seemed worse. We sent for her people—those who weren't there already—and told them we could do no more. That was on Saturday. On Sunday morning when I went to the hospital I asked about her right away. Yes, she was still alive and was asking for us to have prayer for her again. From that morning she began to get better and in two weeks she was up walking around. How much quicker and more definite the answer when the request came from the patient herself. It has been this way in several cases.

If I would leave you without expressing my deepest thanks to you in the homeland for the things that you sent with the doctor I would be most ungrateful. It was some time before we got through all of them and put them in their proper places. There are just no words that can express our gratitude to you for your gift of love to these people. Some of the things seem just too nice to use and it hardly seems real to have such a good supply of linens. Everything that was included is most useful; even the feed bags that were not ripped apart. I had been wishing for a few and you had put them in.

As I would unfold and refold the things, I often wondered just who it was who made this one and if it might be some one that I know. You have spent much time and energy on the things and no doubt many prayers went up to God as you worked with the things, that their use might be blessed of Him. And as we get them out from time to time to use them, our prayers will join yours that your work may be blessed and bring forth fruit in the days to come.

—Rhoda Lenhert.

Andrew Murray Missionary Home
20 Bellevue Street
Cape Town, Cape Province
September 21, 1951

Dear Friends:

Greetings in Jesus' name from this lovely missionary home where we are spending a part of our short holiday. Perhaps you should like to hear how some of us spend our three months away from our station. I do not intend to give you everything for it would be too tedious and tiring.

We left Bulawayo on July 11, arriving in Pretoria the next evening about ten o'clock. When we arrived at Brook House, the missionary home where we were to stay, at eleven o'clock we found the gates locked. But God brought the warden and we were soon shown to our rooms.

In less than a week after we arrived, John broke out with the chicken pox and so he and I were duly isolated. And in about two weeks more Harriet had them; so most of our time in Pretoria was spent in at least partial isolation. Those were discouraging weeks but I am sure God knew what was best. Among other things, we learned to know some very fine Christians from the Church of Norway Mission in Zululand, Natal. And on leaving Pretoria we visited their mission and enjoyed fine fellowship. I was impressed how they carry their message wherever they go. My own heart was stirred anew.

After Zululand we spent ten very pleasant days at the Concord Missionary Home in Durban, Natal. Here we found fellow Christians, fellow missionaries, and fellow Americans and Canadians. I am sure only those who have had a like experience can appreciate what it means to us here to hear American and Canadian voices other than our own. We immediately get together and inquire from where they come and many times we know the same people and have common friends. At such times the world seems rather small.

The little messages given during morning prayers were real uplifts to our spiritual lives. Here again to see and feel the fervor of fellow missionaries spurred us on to greater efforts.

Here the children had their first experience at the sea. It was a lovely place to play, they thought. But one must be careful for the beach is rather treacherous and one must stay within the limits, marked out. Sharks have been known to come quite close to the shore.

The journey from Durban to Cape Town was made by sea. We had a four day journey on the Union Castle boat *Capetown Castle*. Since we had come to Africa by air we were glad to have the short voyage by sea. The trip was a smooth one. We were able to visit East London and Port Elizabeth on the way.

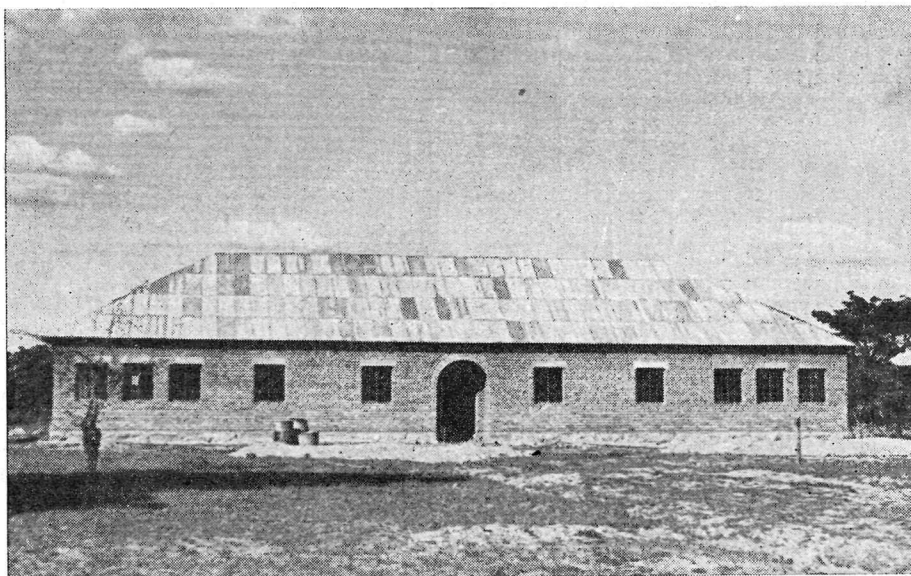
On board we met two very fine Swedish missionaries going home to Sweden. Sunday evening we gathered in our cabin for a time of fellowship and prayer. We had attended divine service in the morning conducted by the captain but we felt we would like a meeting of our own. It is interesting how one can often pick out the Christians. The Lord Jesus does make a difference in the life! We had to feel that the majority on the boat did not know Him as personal Saviour.

Our stay in the Cape peninsula has been divided between Wellwood Missionary Home and the Andrew Murray Missionary Home. At Wellwood we met and had fellowship with some fine people of the Plymouth Brethren. They were most kind to us. Again here the Lord spoke to our hearts. I want my witness for Christ to be truly active and vital.

The days here at Andrew Murray Missionary Home have been full ones. Cape Town has a great many things to see and hear and take part in. This week is the time of the Cape Town Keswick Convention. Mr. J. H. Robinson of the China Inland Mission is one of the speakers. He has given helpful messages on "The Christian's Walk." The evening speaker, Dr. J. C. Stern of the Cape Town Baptist Church, delivered most challenging messages on "The Victorious Life." Our own hearts were spoken to. We have carried away with us a deep sense of our dependence upon God for daily living.

And so I could write much more telling of our trips to the sea, Lewis climbing Table Mountain, shopping trips, visiting the zoo, walking through the beautiful gardens, and many more things which have refreshed us physically, mentally, and especially spiritually. We are determined by God's grace to go back to Rhodesia to be better missionaries of the Lord Jesus Christ. We needed the spiritual help and God was good to give it. We know we shall have your continued prayers as we go back.

Yours in Christian Service,
Gladys B. Sider



A GLIMPSE OF MEDICAL WORK AT MTSHEBEZI HOSPITAL AS THE DOCTOR'S WIFE SEES IT

It has been approximately six months since we arrived in Africa and took up our work here at Mtshebezi Hospital in Southern Rhodesia. Already we feel quite at home and are very happy in the work of the Lord here.

Upon arriving here in April, we were taken on a conducted tour by Brother Hall to see the mission and the huts which were the old hospital, then we were shown what is now the new hospital. There is no comparison, and both of us felt the new hospital much above our visions of the hospital as we envisioned it in the United States.

The main building as it stands now was completed and dedicated by Bishop Brubaker before he left for the States. It is a lovely brick building with many windows and a tin roof. The floors are cement. There is an office for the doctor, nurse and African nurses. Then there is the examining room, dispensary and out-patient department, two maternity rooms and delivery room, which will eventually be an operating room and x-ray department. Also, there is the drug room, and a room that will eventually be the laboratory.

Back of the main administrative building is the men's ward which is now being used both for men and women. It was not completed when the doctor arrived and he supervised the finishing touches to it. Now he is supervising the building—and in some cases actually building himself—the women's ward. He just completed laying the ant course in the foundation of the building, and he hopes soon to have the bricks layed high enough to start putting in the windows. Building is vastly different here than in the States and I'm afraid many who are builders there would think our way of building very unsatisfactory but we think it is very good considering all the labor, including the one who is instructing the job, are unskilled in this type of work.

When the hospital unit was planned, there was to be an administrative building, men's ward, women's ward, maternity ward, isolation ward, laundry and kitchen combined, working girls' quarters, African nurses' quarters, and, most important of all, the

chapel. At present the main building is completed, the men's ward, the working girl's quarters, the kitchen and laundry, and a mud hut for visitors and maternity patients in waiting. I should say this latter building is completed all except the roof which is being thatched now. So you see if the hospital expands as we have dreams of it doing, we shall be building for a long time to come.

Recently a couple from Gwanda, a small town about 30 miles from us, came to visit and see the hospital. He is the secretary at the government hospital there. They were very much impressed with what they saw and wondered how we could ever begin to finance such a place, knowing how much it took to run their own hospital which is supported altogether by the government. We were glad to tell them that there were many Christian people in America who have a vital interest in this hospital, even though they have never seen it, and their interest has made our equipment possible.

If the various women of the church at home could see how the linens are being used and how lovely the bedspreads look on the beds as one walks through the wards, I'm sure they would be more than repaid for the trouble they put forth in making all these things possible.

I have described a little of the material part of the hospital but after all that really is not the most important part of it. The people themselves are the most important part, and it is only because of them that we are here. We have had two sets of premature twins since we've been here, both sets are living, and we've had many babies. During July we averaged about a baby every other day. And for the past month or two we have had 13 or 14 mothers on the waiting list continuously. Most of them have very far to come so they come here and wait. While here they hear the gospel every day and twice on Sunday, and also are visited by many of the missionaries and other African Christians who live nearby.

Almost a daily scene from our living room and dining room windows is a scotch cart drawn by two or four donkeys with

some sick person in it being driven by some relative, on its way to the hospital. Also, I often see a man on his bicycle taking his wife or child to the hospital, and there are always those who have no way to come but by their own two feet.

Being a mother and having two children to take care of, I don't always visit at the hospital as often as I would like to, but I try to make it a point to visit on Saturday or Sunday. The other Saturday afternoon I went to visit the patients and tried to talk to them as best I could with my meager knowledge of Sindebele. At that time we had an old woman as a patient, known as Goko to everyone. She was quite an interesting person. She had had a huge growth on her arm for years which had been troubling her and so the Doctor did a little bit of surgery and removed it for her. She was most grateful and thankful. However, as far as we know she did not know Christ as her personal Savior. We tried to tell her she must get ready to die, but only God knows how much she heard while here, pierced her hardened soul. Wouldn't you like to remember her in your prayers. Now she has returned to her village but we pray she will not forget what she heard.

As I sit here and write this I am made to think that missionary work isn't all teaching, preaching, or even helping the sick, but it is a continuous living before these people the teachings of Christ. It is the way we raise our children; it is the way we treat those who work for us; it is the way we help them when they need help; it is the way we show our interest in their lives and their daily problems; it is the way we treat fellow missionaries; it is our very attitude toward life. Do pray for your missionaries often that they might at all times live the Christ-like spirit, and that their love for these people might continuously grow. It is not hard to love them, but sometimes it is hard to understand their ways and actions, so we need wisdom from on High that we might better be able to understand them.

Revivals will soon begin at the church at Mtshabezi. Won't you pray that we might have a real revival! And don't forget to daily remember Mtshabezi Hospital!

—Ardys E. Thuma.

In The Homeland

(Continued from page ten)

of the meetings. During the opening song, without a word from the evangelist, young people began going to the altar. Many others followed. The Lord Himself took over that service and led them through to glorious victory in His own way. Many of the young folks said they had never seen such a gracious manifestation and demonstration of the Spirit of God. Others had prayed for such an experience for the young people. There was great rejoicing in many hearts.

Saturday night, October 20, members of the Upland congregation and others commemorated our Lord's suffering and death in a precious communion service. Our Bishop Lady was not able to be present because of the death and funeral of his mother. The pastor, Brother Stump, took charge during his absence. Some of the young people who had just obtained new victory, participated in this sacred service.

Sunday night, the service closed with about twenty souls at the altar of prayer.

Points For Preachers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Clipped.

A number of those were young couples and other young people seeking for a fresh touch from the Lord. And they were not disappointed.

Some who raised a hand for prayer made no further public demonstration of their desire. There are still many unsaved who need God. The congregation has been challenged anew by the Spirit through Brother Hostetter to greater efforts in witnessing for the Lord and in personal evangelism. "Lord, keep the challenge constantly before us," is our prayer.

—H. L. B.



Reading

W. O. Winger

THE apostle John suggested that if everything Jesus did was written even the world itself could not contain the books that should be written. Since that time much good has been written. Much bad has also been written, dramatized, and pictured to catch the eyes of man, resulting in moral delinquency and national crime. The wise man said, "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise". We are told again, Isaiah asks why we spend our labor for that which satisfieth not? So why should we as Christians consider any longer light, useless, trashy reading? This will also eliminate from our homes those magazines with semi-nude pictures, and the Sunday papers. Then our spiritual appetite should call for good reading, which will class us with Paul as he asked especially for the parchments, and whether preacher or layman, we should realize our need of God's word, enabling us to grow spiritually. We understand that Doctor Oswald Smith of People's Church, Toronto, Ont. has a system much as the late George Muller had, of reading several chapters a day from the Bible, reading from cover to cover consecutively.

We are told to preach the word, and how can we do this if we don't read it? There seems to be no end of good books today, but, dear friends, no book or reading can speak to us, rouse us, stir us, inspire us, as God's Word. By it we are to be judged, so let us make it the man of our counsel. If a layman be able to quote it, if a preacher quote and preach it, and obey it, it will result in the saving of our souls and those of others.

The late Doctor Meyer of London, England used Bible Characters very largely to help illustrate, explain, and bolster his sermons. Is this not much safer and better than to use some of the many and often thread-bare, stock stories to help out sermons? "For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the heart". Dear reader, there is nothing better for us to do, than to read, obey, and preach the Word.

An Exhortation

Dr. Nicholson

Does Matthew 7:1, "Judge not, that ye be not judged," forbid one's stating his views on a manifestly wrong word or act; and does it prohibit the enforcement of proper discipline?

Answer: Many have so seriously misunderstood and misinterpreted these words that they rob them of their meaning. Some would make them go so far as to forbid any sort of church discipline. But no less an authority than Jesus Himself, who also spoke these words in Matthew 7:1, gave us plain rules by which we were to be guided. He obligated His followers to enforce certain principles among those in their fellowship, and to deny fellowship to those who walked unworthily. This certainly calls for some discrimination and discipline. Acts that are wrong and teachings that are erroneous are to be dealt with in a proper manner. If that be not done hypocrites and errorists would soon overrun the Church. "By their fruits ye shall know them," said Jesus.

One has suggested that the words in Matthew 7:1 mean that Jesus was telling them not to apply any judgment which they would be unwilling to have others apply to them. Some things are so openly evil and so manifestly wrong that God expects us to exercise the power of discernment which He has given us and separate from them. At best we can see only the outward appearance. And since the motives and intentions of the heart are secret and hidden things which we cannot know, we leave the judgment of those things to God.

Our certain obligation is to put the best possible construction upon the acts of others. Some things might appear to merit our censure, or harsh judgment; but since we cannot know one's motives and limitations, nor the physical, mental and emotional conditions under which he acted, we must refrain from harsh judgment.

"Clear and unmistakable wrongdoing is justly condemned. To refrain from judging another does not mean that one approves the course another takes, nor does it imply that one calls evil good." But, it does mean that one leaves the judgment and administering of final deserts to the One who knows accurately and exhaustively all that was involved in man's actions.

Perhaps Adam Clarke's comments on this verse will be helpful; "These exhortations are pointed against rash, harsh, and uncharitable judgments; the thinking of evil, where no evil seems, and speaking of it accordingly . . . By a secret and criminal disposition of nature, man endeavors to elevate himself above others, and, to do it more effectually, depresses them. His jealous and envious heart wishes that there be no good quality found but in himself, that he may be esteemed. Such is the state of every unconverted man; and it is from this criminal disposition, that evil surmises, rash judgments, and precipitate decisions, and all other unjust procedures against our neighbor, flow."

One of man's weaknesses is that he is slow to judge himself about whom he knows the most; and is fast to judge others about whom he knows the least. It is a healthful exercise for us to judge ourselves, "for it helps to keep the beams out of our own eyes"; but it is a hurtful thing to judge others. Not only does unjust and uncharitable judgment hurt those against whom it is directed, it hurts the ones who indulge in it far, far more than it hurts others. To refrain from judging others may cause some to brand you as a compromiser, but it is better for man to brand you thus than it is for God's record to show that you were disobedient to His command to "Judge not." Many have found to their lasting regret that they were too quick and too liberal with words of censure before they knew all the truth, which set matters in an entirely different light.

—*The Wesleyan Methodist.*

Stewardship

A poor man was once obliged to seek financial aid of a wealthy Christian woman. After hearing of the need, the lady made out a check for the amount and, as she handed it to the man, told him that he need not return the money. Then she made a strange remark: "This is more than God ever gave me," she said. The man looked at her in surprise and said, "Mrs. D—, I am surprised to hear you say that. You have abundance, and God has given you all you have." She smiled and replied, "I

speak the truth, for God has not given me but lent unto me what I have, that I may, in His name, bestow it upon those who are in need."—*Sel.*

Correction

We regret that in the printing of the obituary of Sr. Mary Olive Lady in the previous issue, the name of a third sister, Mrs. Emma Minter of Abilene, Kansas, was omitted.

—*Editor.*

Jesus Our Redeemer

(Continued from page three)

stances and knew the rigors of daily toil and hard work.

In the 17th chapter of St. John we have recorded what is truly the *Lord's Prayer*. Look at verse four: "I have glorified thee on the earth: I have finished the work which Thou gavest me to do." It is perfectly clear, the first aspect of Christ's redemptive work was to *keep the law*, and now that phase had been accomplished.

We turn now to the second aspect, the innocent taking the place of the guilty.

The religious leaders of the day were so debased and warped in their thinking and ideals that it was they who accusedly brought Christ to Pilate to have Him sentenced to death. They charged him with blasphemy when in truth he declared himself to be the *Son of God*.

The ordeal of His trial was full of misrepresentation and false accusations. The crown of thorns that he wore, the stripes that were laid on his back, the insult of having them spit in his face were phases of the reproach of sin that He bore, not for himself but were a part of the awful sentence of having to be made sin for us.

When it came to finding a cross—a substitution had to be made. Christ was wholly undeserving of one of His own. Barabas who had led an insurrection and was a murderer, was sentenced to die on the middle cross. To give Jesus a cross, it was necessary to release Barabas—the innocent taking the place of the guilty.

He, Himself took our sins and bare them in His own body on the tree.

He was delivered for our offenses and raised again for our justification. On the cross Jesus paid the price of our redemption and on Easter morning God marked the account paid. God receipted the bill by raising Jesus Christ from the dead, thus giving evidence once and for all that the plan of redemption was complete.

—*J. N. H.*

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- Bethel Mission, Virginia—Denny Jennings, Sylvatus, Virginia.
- Blandburg, Pennsylvania—Andrew McNiven, Blandburg, Pa.
- Clear Creek and Ray's Cove, Pennsylvania—Ross Morningstar, Everett, Pa.
- Grants Pass, Oregon—Glenn Diller, Grants Pass, Oregon.
- Hunlock Creek, Pennsylvania—Marion Walker, Hunlock Creek, Pa.
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- Sherman's Valley and Riddlesburg, Pennsylvania—George Kipe, Six Mile Run, Pa.
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pletely wiped out. The Christians everywhere today in Korea are at the mercy of Communist guerillas, who are hunting them down like wild animals and killing them wherever found.

A few years ago these people were meeting in their churches in peace just as we are today, never dreaming any more than we are of the terrible things that were to befall them. But, in a brief time, the blow came, and we have the terrible situation here described. Who knows but that we here in America may lose our freedom of worship just as speedily? The hand of persecution may fall here just as it fell there, and we are far from having the background of faith that they had to enable us to endure persecution as heroically as they have.

These people had been in an almost continuous revival for years, but we are cold and indifferent to the things of God, caring little about the millions in the world about us perishing without Christ. These dear people went as missionaries to others around them and suffered untold hardships to give them the gospel. They learned to suffer at home, and it was nothing new to them to suffer for others.

The missionaries tell us that they are a poor people, knowing nothing about the many luxuries we enjoy in this country; but in spite of this, they gave great sums of money to get the gospel to others. They frequently gave their means of livelihood, their

clothing, went without needed food, and made other such sacrifices in order to help in building churches and supply other needs of God's work.

The wife of one native worker witnessed the death of her imprisoned husband, then went back to her humble home with her two little children with renewed determination to be faithful to the Lord. With a sewing machine as her only means of support, she began to make a living for herself and children, and at the same time to give out the gospel to those around her. She led many to Christ, organized them into a church which soon grew, through her faithfulness, to a membership of several hundred. She helped them secure a pastor, and then moved to another community to start a similar work there.

Before she died, this poor little widowed mother, without an education and with only a sewing machine as a means of support, had organized many churches with a membership which ran up into thousands. She could not have done this in her own strength, but God was with her, according to His promise, and did a mighty work through her. She had no education, but she had what was a thousand times better, a surrendered will which God could use.—*Editorial in Missionary Crusader, Lublock, Tex., June, 1951.*

Persecution, Cruelty and Murder

(Continued from page three)

The sooner our national leaders recognize this fact, that is evident to every man on the streets, the better it will be for us. We cannot enter into an agreement with Russia without giving her what she wants; and when she gets that she will want something else, until she has the whole world in her hands

Before the Communists took over Korea, that country was a bright and shining light for the gospel, and eternity alone will make known the multiplied thousands of the finest Christians there who have given up their lives for the cause of Christ. We do not know the number of Christians in Korea at the beginning of the Communist regime, but there were, perhaps, a million, the greater part of whom have been destroyed.

Their churches have been burned, their schools and seminaries razed to the ground, their happy congregations broken up, and so far as it has been in the power of the Communists to do so, the church has been com-

Local Boards Reclassify CO's

Under the new draft regulations class IV-E is discontinued and in its place Class I-O is used. The Class I-O designates registrants who are conscientiously opposed to combatant and noncombatant military service, and available to be ordered by the local board to civilian work which is considered to be in the national health, safety or interest.

Reports indicate that in many communities registrants are beginning to be reclassified in accordance with this new set of regulations. The Class I-O recognizes the CO claim and should be accepted, unless the registrant feels he is eligible for a deferred class such as II-A, II-C or III-A, in which case it is proper to make appeal for same.

Men in Class I-O are subject to assignment to civilian work by the local board. When men are thus assigned, they are given Class I-W. However, to date the detailed Presidential regulations dealing specifically with CO services have not been issued and therefore local boards are not in position to make such assignment.