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J.N. Hostetter

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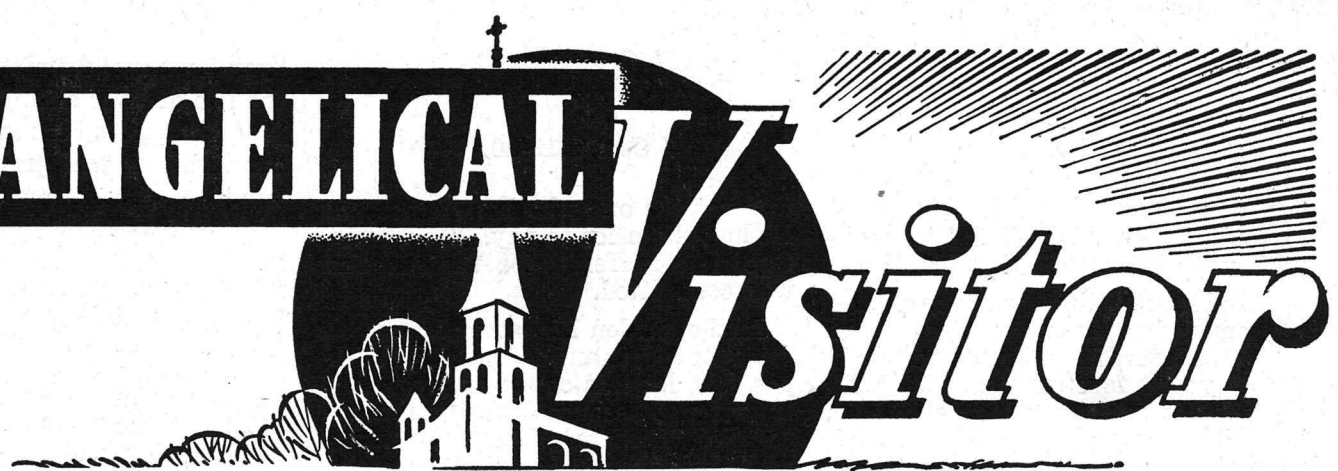
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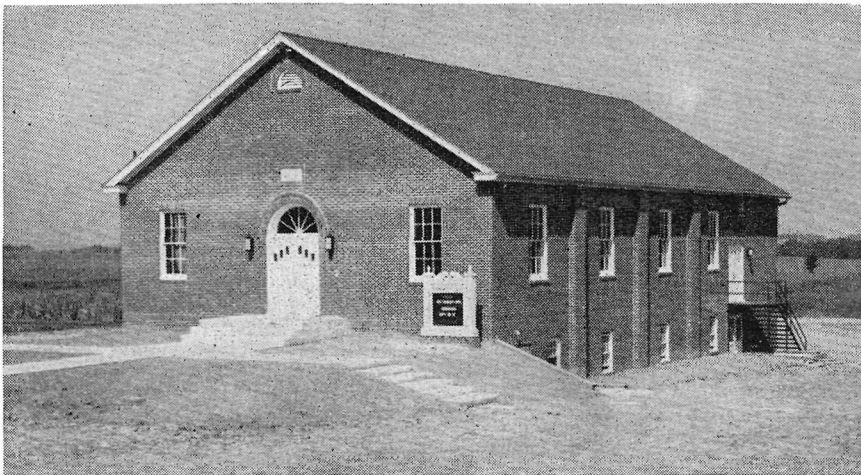
Visitor



Volume LXIV

December 10, 1951

Number 25



The new church pictured here was dedicated on September 30 of this year by the New Guilford Congregation near Chambersburg, Pennsylvania. A brief historical account of the congregation and of the building and dedication of the new church may be found on page ten.

Not My Own

Isaiah Bashore

I Cor. 6:19-20.

FOR YOU were bought at a great price; then give God the glory with your body." (Berkly Version)

"Well aware that you have been ransomed from your useless ways such as traditionally came down from your forefathers, not with perishables such as silver and gold, but with the precious blood of Christ, as that of a faultless and spotless lamb." I Pet. 1:18, 19 B. V.

*Now I belong to Jesus
Jesus belongs to me,
Not for the years of time alone,
But for eternity.*

We were hopelessly lost. There was no way of redemption until God gave His only Son. (Jno. 3:16). How like Jesus to come down and pay the price for redemption for guilty men. We were bought at an infinite price. God gave all He had. To understand and realize the price paid for our redemption we must first study to realize the cost of the soul. I hear someone say, "I've heard that over and over. It's an old story to me." That is the trouble, I am afraid, of a good many of us. We have heard the Gospel preached and preached until we have become more or less used to the Gospel. What we need to do is to realize the full meaning of what we have heard—Matt. 16:26. We are unable to grasp, the contents of "the whole world," it includes every thing on the planet. Over against that Jesus puts one human soul. Jesus did not say "if a man should own." He said if a man should gain by marvel of his achievement, come into control and possession, realize complete ownership, and then lose his soul, he had lost all.

Oh, what a priceless thing is a soul. Jesus paid the price that redeemed lost souls. The only way to estimate the cost is to look at the Victim on Calvary. No one has ever walked the planet yet who had a just sense of value—except Jesus. It did not take one drop only, but His out-poured Blood. It cost so much that in His agony on the Cross the earth, trembled, rocks broke, mountains shook, the sun grew dark, His Father forsook. Jesus was under such a strain of sacrifice for your and my redemption. Do not ask your neighbor or some preacher, but look to Calvary's Cross and there you can estimate the cost of a soul. Jesus

was not the one who had sinned, yet He had the price to pay. He was the One who suffered for the sin that was committed.

In the garden His sweat became as drops of blood, and He cried, "If it be possible, let this cup pass from me". It was not because Jesus was afraid to die. That was not the secret of His suffering, but the secret lies in the fact that He was meeting sin and bearing sin for all of us. Sin causes suffering, and as Jesus was bearing a multitude of sins, no wonder He cried out in agony.

In the last hour as He hung on the cross and lifted His head and said, "It is finished", no doubt there was a triumphant look on His face. Love, sacrificial and unselfish, held Him to the cross, stronger than those iron nails. Love had conquered hate. Heaven and Hell had met. Heaven was victorious. The earth had been redeemed and mankind bought back from self-sold slavery. God's truth was established for all ages. Jesus paid the cost of redemption. He bought it with His own Blood. He purchased this earth and someday He is coming back to possess it. He shall be owned as Lord and King. He will set up His Kingdom and rule and reign unmolested. I want to live so I can reign with Him. How about you?
Elizabethtown, Pa.

They Didn't Understand

Neither General Washington nor the man about to pay the penalty for treason understood the minister.

It was during the American Revolutionary War. In Ephrata, Pennsylvania, there lived Peter Miller, pastor of a little church. Near the church lived a man who became widely known for his abuse of Miller and the members of his church. This man was also guilty of treason, and was arrested and sentenced to death.

As soon as Peter Miller heard of the outcome of the trial he set out on foot for Philadelphia, to intercede with General Washington for the man's life. When he presented his plea, Washington told him that his prayer for his friend could not be granted.

"My friend!" exclaimed Miller, "I have not a worse enemy living than that man."

"What!" rejoined Washington, "you have walked sixty miles to save the life of your enemy? That, in my judgment, puts the matter in a different light. I will grant you his pardon."

The pardon was made out, and Miller started at once on foot to the place fifteen miles away where the execution was to take place that same afternoon. He reached the place just as the man was being carried to the scaffold. When he caught sight of Miller in the crowd, he said, "There is old Peter Miller. He has walked all the way from Ephrata to have his revenge gratified today by seeing me hung."

The last word had scarcely left his lips when Miller handed him his pardon and his life was spared.

—*Gospel Herald.*



Evangelical Visitor

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Editorial

IN THE IMAGE OF GOD

IN OUR universities today the theory of evolution is as awesomely regarded as religious dogma. When doubts are raised concerning it, within the scientific and philosophical hierarchy, the brave critics are accused of heresy and run the risk of excommunication.

Some weeks ago Dr. Mortimer J. Adler of Chicago University speaking to a packed audience in Kent Hall ripped into the Darwinian theory. He conceded that the *Origin of Species* might properly describe the evolution of plants and animals but flatly challenged Darwin's later hypothesis relating men to apes.

The Chicago professor said men and apes differ "essentially in kind." Only men "make artistically," only men "machinofacture," only men "communicate ideas," and "only human society is constitutional or political." Men and apes, he argued, are as far apart "as a square and a triangle. There can be no intermediates—no three and one-half sided figure." And since there is no "missing link," there can be no common ancestor. Adler even went so far as to admit the possibility of man's special creation by God in His own image.

Immediately the Eastern educators were shocked and bewildered. Then bewilderment turned to indignation. One Harvard professor called the

Chicago pronouncement "the kind of statement Bryan used to make in the Bible belt." With all their violent reaction, the scientists have produced no "missing links."

The fact of the matter is that new scientific studies are definitely upsetting Darwin's reasoning concerning evolution. The story of man's origin will be rewritten by the scientists one of these days and it is going to read much more like the opening chapters of Genesis when all the facts are in.
—U. E. A.



OUR SHARE

DID YOU ever ask yourself, "What is my share in the annual support of the missions program of our church?" Suppose we find out.

There were 6386 members in the Brethren in Christ church in June 1949, according to General Conference Minutes of 1949. If you live in the United States, you should give at least \$3.32 each year toward home missions. If Canada is your home, you owe at least \$2.30 each year. These small amounts cover workers allowances only. (Your share of last year's total expenditure was \$7.79.)

Foreign missions support will naturally be higher. The amount for maintenance and allowances should be not less than \$5.98 each year. (Your share of the total expenditure for last year was \$15.86.)

Has each of us done his duty? Our workers are sacrificing. Home mission workers receive approximately \$120.00 a year—\$10.00 a month; our workers in Africa and India receive approximately \$100.00 each year \$8.33 a month. Is this support?

There are some members who cannot give the above mentioned amounts; others should multiply the figure by ten. "The tide of beneficence ebbs and flows in the most startling ways, . . . the board is often in danger of debt."

Each person who gives what he can to the mission boards has a share in every missionary—in every mission activity.

Are you a partner in the great task of making Christ known to the world? —Ethel Heisey, Missions Class, Messiah College.

CO Men May Volunteer for Work

The draft regulations which the President is to prescribe for guiding local boards in their responsibility in ordering conscientious objectors to work assignments "in the national health, safety, or interest" are not yet issued.

However, according to reliable information, there will probably be in these regulations a provision that a young man who is in class I-O (which replaces the former class IV-E) may volunteer for service before he is called up by the local board. By volunteering, he is able to choose within broad categories the type of work in which he wishes to give his two years of service. On the other hand, if he waits until he is drafted, he will be assigned with more restricted privilege of choice, to public institutions or services, but probably not to a private agency.

If a young man desires to give his two-year period of work in a service project under church direction, which is approved by the government as meeting the requirement of the draft law, he should volunteer to the church agency before he is called by the local board.

Information on openings for work, and on the procedure to be followed in volunteering is given in *A Message to All Young Men in Class I-O*. To each pastor is being mailed a packet containing copies of this *Message* to be distributed to each young man who is in Class I-O or who is seeking Class I-O. Any young man not receiving a copy from his pastor should secure one by writing to the Mennonite Central Committee, Peace Section, Akron, Pennsylvania, or to C. N. Hostetter, Jr., Grantham, Pennsylvania.

As It Looks From Here

They say, "It takes a lot of *horse sense* to live a *Stable* life."

Some people claim that there is still a lot of horse sense in this country and it may be so, but sometimes we are almost tempted to believe that the horses must be in possession of most of it. Might it be possible that much of the evidence of instability of life as we see it today is due to the fact that so much of the thinking is hardly up to horse sense level?

—A. L. E., *Upland, Calif.*

When an everlasting being persists in living in everlasting sin, he may expect nothing short of an everlasting punishment.



Evangelistic Preaching

Rev. J. M. Dooley

TWENTIETH century evangelism should have at least four distinctive goals or objectives: First, it should be the instrument, under God and the Holy Ghost, to revive the church and the community to which it is addressed. Second, it should be the medium of, and the time for, the rescue of those who are outside of the ark of safety. Third, it should be an active agency in stemming the tides of iniquity in the locality in which the effort is made. Fourth, evangelistic preaching must of necessity be the medium of edification, the comfort and the encouragement of the saints.

Evangelistic preaching must have as its prime objective the reaching of all those who can be reached with the message of the gospel; the turning of men and women from darkness to light, the rescue from everlasting hell to the bliss, the peace, and the rapture of a glorious and eternal heaven. Evangelistic preaching should conform to the following homiletical definition: "Preaching is the spoken communication of divine truth with a view to persuasion." It must be that, all of that, and no less than that, if it is to be blessed of God.

We quote a few lines written by Dr. John A. Broadus in his text, "The sublime Art Of the Pulpit." He writes regarding revival sermons: "Revival sermons are those sermons or that preaching which is especially appropriate in revival meetings, where the principal object is to arouse those who are not Christian and win converts."

With respect to the mechanics of evangelistic preaching, there are several things which we can well consider with profit.

1. *The evangelistic sermon should not be too long.* We recall the timely

words of advice given by a now sainted, well-known holiness teacher of some years ago upon the subject of evangelism. She would pause, look over her glasses, and then say with slow deliberation. "Watch your emphasis! Emphasize the proper things at the proper time, at the proper place. Remember to save time for your altar call. Especially in evangelistic preaching, no matter how much you may have to abbreviate your message, or dispense with some other things, save time for the altar call, never be hurried when making an appeal. Take time to draw the net. And remember this, if you fail in drawing the net, if you have to hurry through the invitation for seekers, if you fail at the point of the altar call, you have failed. And failing at this point, you have failed as an evangelist."

2. *The evangelistic message should, as a rule, be varied with respect to its character and contents.* The message will obviously be addressed to various types of people, with varied sentiments; people distraught with varied problems of life; people from many environments, and each with a distinctive personality. Again quoting from a recognized authority, "Sometimes the sermon must edify, comfort, and encourage the saints and faithful workers. Again, it must rebuke the lax and cold church members, whose worldliness and inconsistencies may be a hindrance to the success of the evangelistic message. Now it must proclaim in no uncertain voice the fearfulness of God's judgment on sin. It must gently urge and win the hesitating by presenting the inestimable love and mercy of God. With some, the preacher must argue, to some he must dogmatize, still others he must touch with tender

anecdote and pathetic appeal, some he must rebuke with sharp attack upon the conscience, others he must encourage with patient persuasion to venture upon God's promises."

3. *There should be a general law of sequence applied in evangelistic preaching.* Most authorities agree upon something similar to the following in the process of evangelistic preaching.

First, as the Spirit may lead, it is well to have something especially for the church. I personally have felt the burden of maintaining the evangelistic emphasis, even in the regular services. The saints need it. The pastor needs it. The best of the saints in the best of the churches need to be constantly alerted to the burden of evangelism. The worldly must be recalled and awakened to a new sense of conviction and religious integrity. The pious must frequently be awakened and quickened lest they become static in their devotion and lax in their prayer lives.

Second, it may be well as suggested to present for several services, something of the terrors of a broken law, a real searching of the conscience, an awakening of a God-consciousness for sin, and the consequences of the rejection of light and rebellion against God. This should be coupled with the great hope of the church, that of the rapture of the saints and the return of the Lord Jesus Christ to reign. Then through the entire series of evangelistic messages, hold forth the love of God and His manifest mercy, as proven through the gift of His Son, the fact of Calvary as the propitiation for the sins of all. The certainty of forgiveness if we confess and forsake our sins should be held out to them. The possibility of the assurance and witness of the Spirit to regeneration and a new life in Christ Jesus should be made clear. Then, the privilege and necessity of being sanctified wholly as a second definite work of grace should be urged.

In this matter of sequence, the Spirit may lead in a series of messages throughout the entire meeting and be an integral part of every message. Joseph H. Smith at one time was asked, "Just when is the best time to present the subject of holiness in an evangelistic campaign?" He answered, "First, last, and always." Then he added that he had more seekers for salvation when he preached on holiness than he ever had in preaching on any other subject.

It all seems to boil down to this.
(Continued on page fifteen)

Evangelism -- A Church Ministry

J. N. Hostetter

THANKS be to God! There has been an unusual moving of the Spirit of God in the field of evangelism in the last few years. We are deeply grateful for what has been accomplished. But then, much more must be done if the American way of life is to be preserved as we have known and enjoyed it.

The sins of drunkenness, gambling and lasciviousness are eating like a cancer at the very heart of our way of life. History proves that no nation can survive the deadly workings of these vile and sinister sins.

The torch of evangelism burns the most brightly when accompanied by a true and genuine revival of the church. It need be a revival that accentuates victorious living and makes soul passion the normal attitude of a Christian.

What about evangelism in the Church? What will constitute a proper approach to this all-important phase of a church program?

Program

Customary procedure is to secure the services of a chosen minister, select a certain calendar part of the year, announce and publish the holding of the services, (sometimes, very poorly publicized) and then hold services for two or three weeks. A certain satisfaction is realized that we have now done our duty. That certain benefits have been realized, there is no doubt. The question is—*has our overall program of evangelism been as much a perennial program as should be expected of a Holiness Church?*

Our approach to evangelism would be much more consistent if in each church a greater and more persistent attitude of concern for the salvation of souls, was a regular part of church life.

Successful church evangelism is dependent upon many personal contacts being made by the church as a whole. Soul winners for a church are active and alert to invite to public service, make an appointment for the minister to come to the home or boost the program of the local church at any and every opportunity.

Courteous reception of strangers at our places of worship is of major importance. Ushers should not only serve when the building is crowded

but should be trained to meet people kindly and in a Christian-like manner and be able to make folks feel relaxed and comfortable the moment they enter the sanctuary. Strangers are frequently embarrassed by having to seek for a seat.

The place of music in evangelism is very important. Some considerations are due here as to the type of music or singing that is appreciated. Nothing can take the place of sacred music. Songs that emphasize and portray Christian experience have a place in evangelism. Care should be exercised as to the tempo of the tunes and the significance of the words. Hymns should add their touch and atmosphere to gospel music. To those who use the organ, a properly played prelude can assist greatly in bringing the proper focus in the beginning of a service.



Emphasis

Proper evangelism has but one fundamental approach—*The preaching of the Cross of Christ*. Any other basis or premise to promote a revival will, not produce enduring results. Any people should be seriously disappointed in a minister who does not present Christ and His atoning work as the paramount message of his evangelism.

Sin must be denounced and uncovered. The manner and spirit in which it is done is vital and important. No substitute exists for love
(Continued on page fourteen)

Dangerous Middle Age

W. O. Winger

IS IT NOT true that many middle-aged delinquents, try to hide their own weakness by storming about juvenile delinquency? It could well be said, "No one is as foolish as a foolish old person. The wise man also said something on the same line about a stubborn old King who would no longer be advised. Was it not at middle age that David, Solomon, Uzziah, and others went wrong? They all knew better, but like middle-aged men of today, who have met with a bit of success in life, may think it unnecessary to heed the Scripture, "Abstain from all appearance of evil". And even like poor King Uzziah, they think they are qualified to decide matters and to perform duties, which often are quite out of their realm, and which at times they are not in order to perform. Like tragedy may befall the middle-aged woman, but as we look about us today, is it not shocking how many people, mostly men, fail at middle age? They go wrong, and may openly disgrace themselves, and their family, and thus make it difficult for their children, the Church and humanity. They fail to grow old gracefully and lo, it must be said of them at times, "The older they get the meaner they become". More tobacco, more drink, unclean talk, are some or all of the resultant sins, and in the end a sad death unprepared to meet their God.

Dear readers, this will never happen if we obey God, and as Paul wrote, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away". If we make God's Word the man of our council, walking in humble obedience to the Holy Spirit, it will be easy to reckon ourselves to be dead indeed unto sin and to everything unlike God. In this blessed state we shall be kept humble, free from that stubborn conceited spirit, through which Satan tried to work our ruin, and we shall commit our works unto the Lord, and thus our thoughts shall be established. "Commit thy way unto the Lord; trust also in him; and He shall bring it to pass" "And he shall bring forth thy righteousness as the light, and thy judgment as the noonday". The result will be happy old age. And a glorious entrance into Eternal bliss.

I dare no more fret than curse or swear.
—John Wesley.

Three Fires Of Scripture

Joseph T. Larson

AND others save with fear, pulling them out of the fire." Jude 23.

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"—Isa. 33:14.

"He shall baptize you with the Holy Ghost, and with fire."—Matt. 3:11.

These three texts show to us the reality of three fires in the consideration of Christian doctrine. The first indicates a fire which men may be in during this span of life. The second shows a fire to which some will go after the judgment, the third fire is one by which all Christians may be possessed, which will give them purity, and a power for service, and for withstanding the temptations and trials of this life.

The Fire of Sin

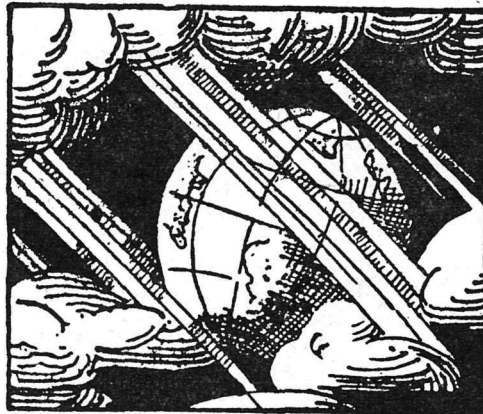
"And others save with fear, pulling them out of the fire." This indicates that sin is like a fire, and that some are already in the fire which is a foretaste of hell fire. The Apostle James says that the whole course of nature is set on fire of hell. There is a certain restlessness of sin in the nature which substantiates this, and a soul does not rest until it rests in God, freed from carnal practices of evil. Sin is like a fire in that, unless it is put out, it will destroy all—body, soul, and spirit. Sin is like a fire in that it begins in a small way but becomes larger and larger until the whole is aflame. Sin is like a fire because it is very destructive and very explosive; it is the most expensive thing in the world. Sin is like a fire in that it has a "fire department;" and God and Jesus Christ have arranged the extinguishing power through Christ's blood shed on Calvary's cross. The Word of God and the Spirit of God are enemies of sin, as every Christian should be. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. "The wages of sin is death."—Rom. 6:23.

The holiness of God is opposed to the fire of sin in the human heart. God constantly seeks to destroy sin, and He uses as agencies the blood of Christ, the Word, the Spirit, and all Christians to wage warfare against sin. Of course Christians have no defense except in Christ and His cross. Fire destroys all, and so will sin, unless extinguished. A little

match set fire to a lantern. The lantern was kicked by a cow, and the fire caused the destruction of more than one half of Chicago in 1871.

The Fire of Hell, or the Lake of Fire

Someone has asked, "How long will hell last?" The reply was, "Hell will last as long as the effects of sin will last." In Mark 9:42-48, Christ taught that hell is everlasting. Also in Matt. 25:42-46, "These shall go away into everlasting punishment." If what Christ said in John 14:1-6 about Heaven is true, what He said about hell is equally true. The Psalmist taught that "the wicked shall be



turned into hell, and all the nations that forget God."—Psa. 9:17. Isaiah also taught the reality of hell, as in Isa. 33:14. John the Baptist preached that there is a literal hell. In Rev. 20:11-15, John the beloved apostle describes hell as a lake of fire. The Greek word for "eternal" or "everlasting" referring to hell is the same word used for everlasting Father, ever lasting Christ, everlasting light, eternal life, or eternal Spirit. This is the case in seventy references in the New Testament where the Greek word is used for "eternal." This proves that hell is everlasting—eternal as Heaven or God Himself. They "shall be tormented day and night for ever and ever." "The Lord is . . . not willing that any should perish, but that all should come to repentance."—II Pet. 3:9. God does not delight in judging anyone; but they judge themselves by rejecting Christ and judging themselves unworthy of eternal life. "Him that cometh to me I will in no wise cast out."—John 6:37.

Hell does not mean annihilation, nor does it mean temporary duration. The cross of Christ stands between the sinner and an awful hell. If the sinner refuses to accept the atonement for his sins, there is no other alternative but hell punishment. The song says:

"And, oh, what a weeping and wailing,

When the lost were told of their fate;

They cried for the rocks and the mountains,

They prayed, but their prayer was too late!"

The born-again Christian has no fear of hell and its punishments, for his sins have been judged in Christ on the cross. To the sinner, God offers full deliverance from all sins, from judgment, and from fears.

If more ministers of today were preaching a literal hell, there would be more literal repentance, more literal confession of sin, more actual forgiveness and cleansing from sin, more joy in a risen Savior. O sinner, flee the wrath to come!

Fire of the Holy Spirit

"He shall baptize you with the Holy Ghost, and with fire."—Matt. 3:11. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

John the Baptist believed in water baptism; but he also believed in a baptism of fire by the Holy Spirit. He promised that Christ would baptize with the Holy Spirit and with fire. Christ Himself was baptized by the Spirit at the time of His water baptism in the Jordan River.

In John's Gospel, Christ repeatedly mentioned the coming of the Spirit as Comforter, and also as teacher, indweller, reminder, and convicter of sin. (John 3:6-8; 4:14; 7:37-39; 14:16-18; 14:26; 15:26; 16:7-11.)

People may sin against the Spirit, grieve the Spirit, insult the Spirit, disobey the Spirit, and sinners may even blaspheme the Holy Spirit. Others, in their ignorance of the presence and will of the Spirit, unknowingly commit sins against Him. The Spirit also strives with men, convicts of sin, convinces the mind, and leads to salvation by His power. Christ knew how essential it was for the Spirit to come after He had died, risen, and ascended to the Father. He had breathed upon the disciples, even though they were born again, and said, "Receive ye the Holy Ghost."—John 20:22. Still He promised that the Holy Spirit would come after He

ascended to the Father. They asked Him if He would at that time set up the Kingdom. He answered that they should "wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:4, 5.

Remember that these were *converted* men who had these promises made to them; they were to be filled with the Spirit of power and receive a baptism of fire that would burn out the dross, refine the soul, and fill the heart with a burning passion for the lost, enabling them to proclaim the Gospel.

In Acts 2, we have the record of the coming of the Holy Spirit upon the church. They were all filled with the Spirit and there appeared "cloven tongues like as of fire." They preached the Gospel in seventeen different languages. That was the effect of being filled with the Spirit. The once cowardly Peter now filled with boldness, proclaimed a model sermon, forcefully delivering it to thousands of people. He accused them of crucifying Christ, but declared that God had raised Him up, that He had ascended to Heaven and had sent forth the promise of the Father, even the Holy Spirit.

The fact that the Spirit came to the church 1900 years ago is no reason that He cannot infill individuals of that body even today. Finney tells of the mighty baptism of the Spirit which came upon him. Moody tells that, after he had preached for fourteen years, the Spirit came upon him mightily in New York one day, and from that day he felt mightily blessed in his ministry. Dr. R. A. Torrey, in 1905 or 1906, after reading a tract on this subject, bowed his head and asked God for a mighty infilling so that he might go around the world on an evangelistic tour. God heard his prayer, and sent him around the world; thousands were saved in the 1906-07 meetings in the British Isles and Australia. It was this baptism of fire that enabled John and Charles Wesley to do the mighty work for God which they did. It was that Spirit of power that enabled Evan Roberts of Wales to pray down a mighty revival until 40,000 were reported saved. This Spirit has always been the power behind the Gospel of Christ, and has always promoted spiritual revivals.

What cold and formal church members need today is a fresh infilling of the Holy Spirit, an anointing for service, a purging of all sinful dross by the fire of His Spirit. Millions of

The Preacher's Notebook

"The children whom the Lord hath given me . . ." Isaiah 8:18.

C. Ray Heisey

IT WAS the wise man who said, "Children's children are the crown of old men; and the glory of children are their fathers." Here is a father-son and mother-daughter relationship that is not only pleasing to God but also entirely satisfactory to everybody concerned, and highly acceptable before the angels for this is Heaven's ideal for the Christian family. This being true, the greater the distance we find ourselves from its realization in our experience, the more heart-break we shall realize. "Pride and glory" in the growth and development of the family is a Godly thing and depends on giving God first place in everything, not omitting our sons and our daughters.

Assuming that Father's religion partakes of the "glory" and that he is living "unto the glory and praise of God," "it is his privilege to believe and work to the end that his children, too, will follow in his footsteps and become his "pride and glory" in

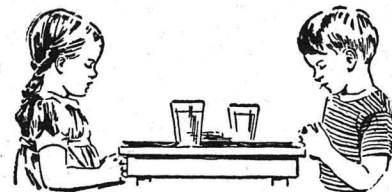
souls are almost unused by God because they have no power for service. Others are living in worldliness and carelessness because of this lack of power.

Christ said, "Ye shall receive power." This is a promise to all Christians for all time; but it shall take place only "after that the Holy Spirit is come upon you." How shall one receive the Spirit of fire baptism? By consecrating all to God and trusting the promise that He will give His Spirit to all who obey Him. The Lord wants to cleanse the heart, possess the Christian by His Spirit, and enable him to be at his best for God.

God seeks for honest hearts that He may purify them. He will come, He will bless, He will sanctify, He will fit us for the service for which He called us.

*"Holy Spirit, Thine infilling
Is the gift for which I pray.
Holy Spirit, Thou art willing;
Come, Thyself, on me today!"*

Will you accept His fulness now, and enjoy spiritual power, abundant joy, and victory in Christ? God waits to welcome you today, and fill your heart to overflowing with the Holy Spirit and power. —*God's Revivalist and Bible Advocate.*



the truest sense of the word. It is cause for heart pain and soul anguish when father's religion is not the "glory of children" and "children's children" even to a thousand generations.

In the early days of our country there were those who were as much interested in the conquest of the "wilderness within" their families as they were in the conquest of the wilderness into which they brought their families. Cotton Mather, the eminent, early New England clergyman, had a very interesting and suggestive set of rules for the ordering of his domestic life, and especially for the discharge of his religious duties to his children. They are worthy of reconsideration in this critical day in which his "children's children's children," find themselves.

1. He poured out continual prayers to the God of all grace for his children, that He would be a Father to them, bestow His Son and grace upon them, guide them by His counsel and bring them to glory. And in this action he mentioned them distinctly, every one by his name, to the Lord.

2. He began betimes to entertain them with delightful stories, especially Scriptural ones, and he would ever conclude with some lesson of piety, bidding them to learn that from the story. Thus everyday at the table he used himself to tell some entertaining tale before he rose, and endeavored to make it useful to the olive plants about the table.

3. When the children accidentally at any time came in his way, it was his custom to let fall some sentence or other that might be monitory or profitable to them. This matter occasioned labor, study and contrivance.

4. He betimes tried to engage his children in exercises of piety, and especially secret prayer; and he would often call upon them, "Child,

(Continued on page fifteen)

CHURCH DIRECTORY

AS SLATED BY THE GENERAL CONFERENCE

Permanent Church Headquarters

Messiah Rescue and Benevolent Home
2001 Paxton St., Harrisburg, Pa. Tel. 3-9881
Attention of General Conference Secretary

Institutions

- E. V. Publishing House, Nappanee, Indiana.**
Eld. Erwin W. Thomas, Manager.
- Jabek Bible School, Thomas, Oklahoma.**
Ira M. Eyster, President.
- Messiah College, Grantham, Pa.**
Dr. C. N. Hostetter, Jr., President.
- Messiah Home, 2001 Paxton Street, Harrisburg, Pa.,** Eld. and Sr. Irvin O. Musser, Steward and Matron. Telephone 2-7836.
- Messiah Orphanage, R. R. 1, Mt. Joy, Pa. Sr.** Mazie Seese, Matron.
- Mt. Carmel Orphanage, Coleta, Illinois, Supt.** Eld. Albert Cober; Matron, Elizabeth Schradley.
- Niagara Christian College, Fort Erie, North Ont.** Bishop Edward Gilmore, President.
- The Christian Light Press**
The merchandising department of Brethren in Christ Publication Board, Inc. Nappanee, Ind., Chambersburg, Pa. Main office: Elizabethtown, Pa. Clair H. Hoffman, Manager
- Upland College, Upland, California.**
Dr. H. G. Brubaker, President.

Treasurers of the Church Boards

- Executive Board:** Harvey W. Hoke, West Milton, Ohio; Canadian Treas., O. L. Heise, Gormley, Ontario.
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- Women's Missionary Prayer Circle:** Mrs. Oscar Raser, Sec., 338 6th Ave., Upland, Calif.; Mrs. Jacob Hock, Treas., 651 Reservoir St., Chambersburg, Pa.

FOREIGN MISSIONARIES

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- Saharsa Mission:** Saharsa, O. and T. Ry., Bhagalpur District, India. Elder and Sister Charles Engle, Sr. Leora Yoder, Sr. Shirley Bitner.
- Madhipura Mission:** Madhipura, O. and T. Ry., Bhagalpur District, India. Sr. Anna Steckley, Elder and Sr. Arthur Pye, Elder Joe and Marietta Smith.
- Barjora Mission:** P. O. Tirbeniganj, via Murlinganj, A. Ry., North Bhagalpur District, India. Elder and Sr. William Hoke, Sr. Erma Hare.
- Monghyr Mission:** Mission House, Monghyr, E. I. Ry., Monghyr District, India. Elder and Sr. George Paulus, Sr. Effie Rohrer.
- Banmaakhi Mission:** P. O. Banmankhi, A. Ry., Purnea District, India. Elder and Sr. Allen Buckwalter, Sr. Beulah Arnold.
- Eld. and Sr. A. D. M. Dick, "Trees," P. O. North Point, Darjeeling, India.

Africa

- General Superintendent:** Bishop and Sr. Arthur M. Climenhaga, P. O. Box 711, Bulawayo, Southern Rhodesia, South Africa.
- Matopo Mission:** P. B. 191T, Bulawayo, S. Rhodesia, S. Africa: Elder and Sr. Earl Musser, Elder and Sr. Alvin Book, Sr. Elizabeth Engle, Sr. Dorothy Martin, Sr. Mary Brenaman, Sr. Anna Eyster.
- Mtshabezi Mission, Outstations, Hospital:** P. B. 102M, Bulawayo, Southern Rhodesia, S. Africa.
Mission: Elder and Sr. D. B. Hall, Sr. Beth L. Winger, Sr. Mabel Frey, Sr. Fannie Longenecker, Sr. Anna Kettering, Sr. Annie Winger.
Outstations: Elder and Sister Chester F. Wingert.
Hospital: Elder (Dr.) and Sr. Alvan E. Thuma, Sr. Rhoda Lenhart, Sr. Lula Asper.
- Wanezi Mission, Outstations, Bible School:** P. O. Box 5, Filabusi, Southern Rhodesia, S. Africa.
Mission: Elder and Sr. Roy H. Mann, Elder and Sr. Bert E. Winger, Sr. Florence Hensel, Sr. Anna Wolgemuth.
Outstations, Bible School: Elder and Sr. L. B. Sider, Sr. Anna Engle.
- Macha Mission:** Choma, Northern Rhodesia, S. Africa: Elder and Sr. J. Elwood Hershey, Sr. Verna Ginder, Sr. Ruth Hunt, Sr. Verda Moyer.
- Sikalongo Mission:** Choma, Northern Rhodesia, S. Africa: Elder and Sr. David E. Climenhaga, Sr. Annie Graybill, Sr. Edna Lehman.

Missionaries on Furlough

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

HOME MISSIONS

Rural Missions

- Allisonia, Virginia (Farris Mines)** John and Ruth Schock, Ida 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, Ruth Zercher.
- Hollidaysburg, Pa.** (Canoe Creek Mission), R. D. 2 Box 259A; Hollidaysburg, Telephone —Cared for locally.
- Kentucky—Elam Dohner, Superintendent.**
Fairview Station, Ella, Ky. Elam and Helen Dohner, Esther Ebersole.
Gatlin, Ky. Daniel and Marian Hoover, Elizabeth Hess.
Knifley, Ky. Eli and Ruth Christener, Katie Rosenberger, Ruby Clapper.
- Meath Park Station (North Star Mission)** Saskatchewan, Canada. Arthur and Verna Heise.
- Saxton, Pa.** W. O. and Abbie Winger, Viola Miller, Florence Faus.
- Tillsonburg (Houghton Mission), Ontario, Canada.** Telephone—Glenmeyer 22-14; Eileen Winger, 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.
- 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
Chambersburg, Pa.Beginning, Jan. 20, 1952
Evangelist, Bishop E. J. Swalm

Births

BOOK—On April 9, 1951, Loine Verle caused the hearts of the Chester Book home, of Pasadena, California, to rejoice, as she joined the family group.

CHARLES—Sandra Kay came to bless the home of Mr. and Mrs. Kenneth Charles of Hamlin, Kansas, on October 5, 1951.

EDWARDS—Hellene Lucille came to bless the home of Mr. and Mrs. Lyle Edwards, Upland, California, on September 7, 1951. Mrs. Edwards was formerly Erma Rohrer of Pasadena.

FRAZIER—Mr. and Mrs. Milford Frazier of the Spring Hope congregation are the proud parents of a daughter, Martha Jane born July 2, 1951.

GROVE—Joyce Elaine came to bless the home of Brother and Sister Edgar Grove on October 16. A sister for Ronald Lee. Mrs. Grove was the former Annie Bert.

HELFRICK—Miriam Fern came to bless the home of Rev. and Mrs. Isaac Helfrick of Mercersburg, Pa., R. 2, on October 5, 1951.

HOOVER—Anita Eilene is the name chosen for little daughter of Brother and Sister Lowell Hoover of Abilene, Kansas, born November 15, 1951.

MUSSER—Brother and Sister John Musser (nee Kreider) of Mechanicsburg, Pa., announced the birth of a son, Charles Nelson, on July 14, 1951.

NESTER—Brother and Sister Marlin Nester (Harman) announced the birth of a daughter, Patsy Yvonne on September 7, 1951.

NIESLEY—Mr. and Mrs. Raymond G. Niesley (Marjorie Cassel) welcomed the arrival of a son, Ronald David, on November 5, 1951. A brother for Connie and Donna Jean.

POTTEIGER—Brother and Sister Eugene Potteiger (Metzer) announce the birth of a son, James Nelson on November 10, 1951.

WENGER—Brother and Sister Gerald Wenger (nee Lehman) of Mechanicsburg, Pa., announced the birth of a son, Stephen Lane on August 8, 1951.

Weddings

DICE-SOLLENBERGER—Brother Philip Dice of Center St., Chambersburg, Pa., and Sister Ruth Sollenberger, Second St., Chambersburg, Pa., were united in marriage on October 23, 1951. Rev. Daniel M. Hawbaker, Mercersburg, Pa., R. 1, performed the ceremony at his home. May God's blessing rest upon this couple as they travel life's road together. Brother and Sister Dice are residing on Center St., Chambersburg.

HEFFLEY-WENGER—Sister Ruth Wenger, daughter of Brother and Sister Daniel R. Wenger, Lebanon, Pa., R. 3, and Brother Ralph Heffley, son of Brother and Sister Miles J. Heffley of Manheim, Pa., R. 4, were united in marriage at the United Zion church in Lebanon, Pa., on October 20, at 2 o'clock. Bishop Jacob G. Lehman, assisted by Bishop Henry A. Ginder, officiated during the ceremony. May God's best attend them through life.

SHERK-HUP—On October 20, 1951, at Springvale, Ontario, Sister Dorothy Esther Hup, daughter of Brother and Sister Ray Hup of Hagersville, and Brother Maurice W. Sherk, son of Brother and Sister Wilmer Sherk of Fisherville, were united in marriage. The ceremony was performed by Elder Paul A. Nigh. May the blessing of the Lord attend this young couple through the journey of life.

STONE-LEHMAN—On July 28, Sister Jean K. Lehman, daughter of Brother and Sister Jacob S. Lehman, Manheim, Pa., R. 2, and Brother Robert Stone, son of Brother and Sister George Stone, Elizabethtown, Pa., R. D., were united in marriage at the Mastersonville church. Bishop Henry A. Ginder performed the ceremony. We wish the blessing of the Lord upon this happy union.

Review and Study Committee Meeting

The Church Review and Study Committee will be meeting at the Messiah Home in Harrisburg, Penna. on January 4 and 5, 1952.

In accordance with Conference action regarding Article XIX, Item 4, p. 35,36 of the General Conference Minutes of 1951, the committee extends opportunity to any who may care to give expression relative to this item.

Letters may be sent to any member of the committee or personal contact with the committee may be arranged for on Friday afternoon, January 4 at the Messiah Home.

Any individual or group desiring such an interview should contact the chairman immediately.

Bishop Samuel F. Wolgemuth
Chairman
Waynesboro, Pennsylvania

Ministerial Seminar to Meet Next Month

The ministerial seminar for all Brethren in Christ ministers, theological students, and missionaries, will convene Tuesday afternoon, January 8, 1952 at 1:30, at Messiah College, Grantham, Pa., and will continue throughout Wednesday and Thursday of the same week. The purpose is to give instruction and Spiritual uplift to the mind and soul, and spark to the local church program.

Outstanding leaders from our own denomination have consented to guide our thinking. One guest speaker from outside our denomination is the Rev. Howard F. Sugden, pastor of Central Baptist Church, London, Ontario. Brother Sugden has had unusual success as a pastor and comes to our seminar willing to share with us his rich experience and Spiritual dynamic.

All active ministers residing in Eastern Canada, Central and Eastern Conference districts are expected to attend.

THRUSH-WINGERT—On November 22, 1951, Miss Bertha Wingert, daughter of Mrs. Alva Wingert of Chambersburg, Pa., became the bride of Donald Thrush, son of Brother and Sister Samuel Thrush of Shippensburg, Pa. Bishop Charlie Byers performed the ceremony in the presence of a large number of relatives and friends. May God's richest blessing be theirs as they go through life together.

Obituaries

SHENK—Ralph R. Shenk was born in Rapho Township, Lancaster County, Pennsylvania, on March 27, 1928, and passed to the great beyond October 16, 1951, in his 24th year. Death was

The Way to Look

If you want to be distressed, look within.

If you want to be defeated, look back.

If you want to be distracted, look around.

If you want to be delivered, look to Christ.

If you want to be delighted, look up. —Sel.

Missing Anything?

The following articles are still unclaimed and will be placed with clothing for relief unless called for. They were left at the General Conference this year in Kansas:

Men's shoes and rubbers; sweater; umbrella; men's pajamas; some bedding.

Write immediately to Bishop R. I. Witter, Navarre, Kansas, if any of the above items belong to you.

Mid-Winter Indoor Camp Meeting

The Second Annual Mid-Winter Indoor Camp Meeting sponsored by seventy-five churches in and around Indianapolis, Indiana, will be held in Cadle Tabernacle January 13th to 20th.

accidental and resulted from carbon monoxide asphyxiation. May his sudden passing be a call to many.

Left to mourn the loss are his wife, Mae Nace Shenk, and two children, Duane Donald, and a daughter, Neisha Michele.

Also surviving are his parents, Brother and Sister Jacob H. Shenk, and these brothers and sisters: Esther, wife of Richard Ruhl, Earl, Ruth, Jacob Jr., Elizabeth, Verna and Arlene.

Funeral services were held in Columbia Church of God with the Rev. Frank Snively in charge. Interment in Laurel Hill cemetery.

SOLLENBERGER—Annie Sheets Sollenberger, daughter of Rev. John and Martha Sheets, was born in Lancaster County, Pennsylvania, March 6, 1879. The family moved to the Bethel church community near Detroit, Kansas, with the famous '79-ers of Dickinson County. She passed away peacefully at the Nursing Home in Kansas City, Missouri, October 25, 1951.

In 1899 she was united in marriage to Harry E. Sollenberger. To this union were born eight children, two of whom died in infancy. Her husband and son Raymond also preceded her in death.

The family moved about to be with Mr. Sollenberger's construction work until 1926, when the family home was made in Manhattan, Kansas. Mrs. Sollenberger was a member of the Methodist church and lived a sweet, consistent Christian life. When the family moved to a new location where no Sunday School existed, she proceeded at once to start one.

She is survived by three daughters: Mrs. Rhoda Hubbs of Kansas City, Missouri; Mrs. Beulah Fraser of Detroit, Michigan; Dorothy Gemmill of Brook Haven L. I., N. Y.; two sons, Norman J. of Des Moines, Iowa and 1st Lt. Donald D. in Japan; two sisters: Mrs. Katie Bollinger of Coleta, Illinois; Mrs. Martha Crawford of California; three brothers: Ezra Sheets of Grand Command, West Indies; Enos Sheets and Jesse Sheets both of California; seven grandchildren and other relatives and friends.

Funeral services were held Sunday, October 28, in the Tufts-Danner Funeral Home, Abilene, Kansas, with Rev. Ernest A. Hull, officiating. Burial in Bethel cemetery.

With the Church

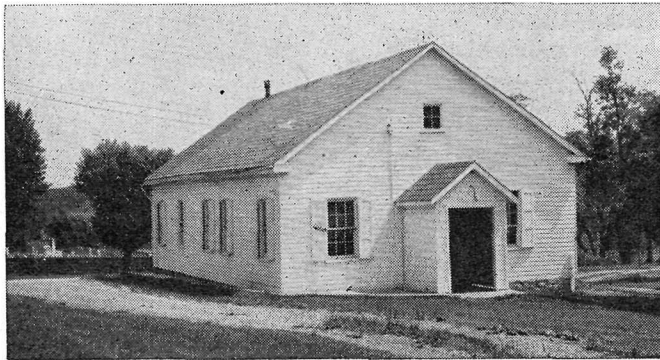
In The Homeland

NEW GUILFORD HOLDS LAST SERVICE IN OLD CHURCH; DEDICATES NEW STRUCTURE

New Guilford Congregation, Pa.

Sunday evening of September 23, 1951, found the members of the New Guilford congregation, and District plus a host of visiting friends and neighbors gathered together for the last service in the old Church. The building was filled to capacity.

The program of the evening was a surprise to most folks. There was congregational singing, a number of various quartets (some which sang in the building a number of years ago) and a chorus of young people. Brothers Harvey, and Levi G. Sollenberger, Milton W. and Solomon B. Wingert, and Harry Wiles were among those who reminisced and told us of some of the things they remembered about the Church during their childhood and young manhood days.



The "White Church" which was formerly used by the New Guilford congregation. New church is pictured on cover.

A reading was prepared and given by Sister Pauline Peckman. The setting was a number of years in the future and could easily take place in any home in the District. The two characters were a mother and her child who was asking questions about the church in days past—which are our present.

The evening was enjoyed by the young because it gave them a glimpse of our congregation in by-gone years and by the aged because they could share memories and incidents in their own lives with those of the speakers.

So it was that we the members of the New Guilford Church met to worship the Lord and close the last chapter in memories history of the "White Church."

Dedication

The members of the New Guilford District worshiped in their homes until 1870. At that time they decided to build a church. With ground enough for only a small cemetery, it was decided that more ground would have to be purchased. One acre of ground was purchased for the sum of one dollar from Rev. John Sollenberger; Rev.

Noah Myers furnished the frame lumber from his farm. The church was completed in 1870.

The Church continued to grow and in 1905 a Sunday School was started with Brother Noah Sollenberger as its first superintendent.

Within a few years the Sunday School and Church grew to the extent that it was necessary to build a 15 foot addition to the present church.

God's blessing continued to rest upon the Church and as the members looked into the future the need for a larger building was seen. A building fund was started in 1945 and it steadily grew by donations and offerings from members and friends of the Church until it was decided to start the new building.

With no ground available for expansion it was decided to move to a new church site. The ground upon which the new church stands was donated by our Brother, Bishop Laban W. Wingert.

A new chapter of history was completed on September 30, 1951, upon the dedication of the new New Guilford Church building. This date culminated the intensive work of the last ten months.

Sunday morning the Sunday School lesson was taught by Rev. David Wenger. Following the lesson was a congregational song and a male quartette number by the Conquerors. Bishop J. Lester Myers brought the morning message.

Rev. Daniel Burkholder had charge of the afternoon devotions. The period of reminiscence by Brother Avery Sollenberger and George Branthaver was thoroughly enjoyed by all. Following the introduction of the Building Committee their Chairman gave us a few remarks. Approximately 3200 hours of free labor were given. The approximate cost of the building was \$44,000.00. With the offering of \$1,800.00 added to the Building Fund we have less than \$2,000.00 debt. The Dedication Sermon was

delivered by Bishop C. N. Hostetter, Jr. The Dedication ceremony was performed by Bishop Laban W. Wingert. The Happy Cousins Quartette and the former Wingert Sisters Quartette rendered musical numbers. A Hymn Sing in the evening concluded the day's services.

The day was beautiful and the main auditorium was filled in the morning while the afternoon and evening services found some in the basement enjoying the services over the sound system.

Air Hill, Pa.

For two weeks, Oct. 28-Nov. 11, we were privileged as a congregation and community to have Bro. Roy Sider of Canada with us for our fall revival.

The presence of the Lord was with us, helping our Bro. to deliver the messages God laid on his heart. The truth came straight and heart searching. A number sought the Lord and found him as their Savior. We thank and praise the Lord for his faithfulness to us and for the victories won.

There are still men about us who need to know the Lord and as a congregation we are praying that God might continue to speak as many have been burdened with conviction.

We feel responsible for these souls and are believing God to save them for His kingdom. —Cor.

Oak Ridges, Markham District.

We are glad to report that the work at Oak Ridges is still going forward.

The Sunday School is not only increasing in attendance and enthusiasm but is definitely realizing the presence and power of God in the class rooms.

Our "Forward" Contest was quite enthusiastic and as a result new scholars were added to our roll.

The evening service which has been in progress for a year is proving a blessing in the community. We were privileged to have as special speakers during the past months—Rev. Paul Nigh, Sr. Anna Steckley, Rev. P. W. McBeth, and the Gospel Team from Messiah College.

There is much work to be done and our courage is good. God will lead His people "from victory unto victory" if they are faithful unto Him. —Ruth Henderson.

Mowersville, Pa.

July 15—We welcome Naomi Bert and Faye Wiles as new members to our district. They were received into fellowship and baptized by Bishop Charlie B. Byers.

July 29—It was with glad hearts that our ministers prayed God's blessing on 26 Christmas Bundles, for overseas, brought by our members.

Sept. 1—Harvest Praise Service for the Green Springs-Mowersville district was conducted at Mowersville, Bishop Jesse Oldham was the guest speaker. Surely, in this land of freedom and plenty we have much for which to thank our maker.

Sept. 2—As a guest speaker in our evening service, Rev. Glen Niswander spoke from Romans 5:1-14. He spoke of seven characteristics of sin:

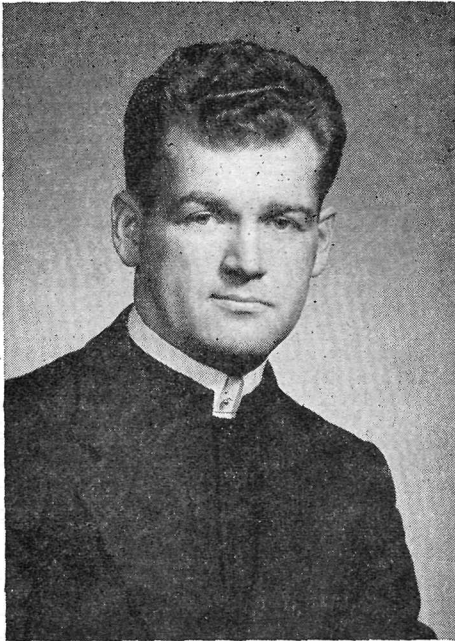
1. Reproach to any people.
2. Abomination to the Lord.
3. Makes us pure in our own eyes.
4. Unfruitful.
5. Hardens the heart.
6. Wages is death.
7. Rebellious against the Lord and His Word.

Sept. 9—A group of young folks from Cross Roads rendered a musical program, after which Rev. Paul Hess delivered the

(Continued on page twelve)

On The Foreign Field

GLENN FREY TO SAIL FROM NEW YORK DECEMBER 14 ON
S. S. ROWALLAN CASTLE FOR CAPETOWN



Glenn C. Frey

Farewell

THE harvest of souls is white, the laborers for the Lord are few, "Pray ye therefore the Lord of harvest that he would send forth laborers into his harvest."

America has six per cent of the world's people. That means that ninety-four per cent are foreign to us. All of these are children for whom Christ died. On America, the land having the greatest opportunity to hear the Gospel, falls the major burden of world evangelization. Communism and Mohammedanism are making a gigantic bid for the harvest. We are told that thousands of Mohammedan missionaries are waiting to swarm into Liberia (Africa) when and if Great Britain moves out. Communism has already enclosed a great portion of the world. Doors to many millions are still open. Can we afford to fail our Lord in the face of this challenge?

I praise the Lord for His great salvation in my own life, in the past, and the present, and for His unfailing promises for the future. "In all thy ways acknowledge Him and He shall direct thy paths." This promise has been my guide and confidence in knowing God's will for my life.

Brothers and Sisters, will you pray for the souls of Africa and for those of us who work in that field?

*Yours in His Service,
Glenn C. Frey,
Conestoga, Pa.*

Prayer Day at Barjora

Beulah Arnold

THE FIRST Friday in every month is set aside as prayer day for our mission. Each station usually has its own prayer schedule for that day. The Dispensary is closed and all work by us ceases. Sometimes in a long while we have a very special prayer day as the one I'm going to tell you about just now.

Bro. and Sr. Hoke gave us all a special invitation to spend prayer day at Barjora the first Friday of Nov. Later, word came that Bro. Pye would pick up the Banmankhi missionaries at Murliganj by jeep. Bro. Engle was to bring Saharsa folks over by jeep as many as could come. Sr. Paulus was to come to Banmankhi via train and go with us. At last Sr. Paulus felt she could not come and Bro. Joe Smith came in her place. Still later, word came that we were to be at Murliganj on Thursday by the 11 a.m. train and the jeep would be waiting. For days we were anticipating this ride by jeep over the jungle road to Barjora. Thursday morning we packed a small suitcase and put on old clothes for this long dusty jeep ride, knowing that we'd be white with dust when we arrived. We all marvelled at the short time it took us to go, compared to the oxcart trip of a few years ago. Yes, in four hours we'd be there, a distance of 37 miles perhaps, where by oxcart 13 to 15 hours may be spent on the road.

Prayer day dawned for us with more eager anticipation. We had received the previous evening what we could expect for the days activities. We all assembled at the breakfast table at 7:00 o'clock, 12 missionaries present with an unusual sense of God's presence. Already the low organ music had commenced in the adjoining room. We merely greeted each other quietly. No one conversed the whole breakfast hour, but ate quietly and thoughtfully, our hearts worshipful. After the blessing was said, Bro. Hoke arose and read a meditative message on prayer by Frazier, which continued throughout the meal, while the sweet old hymns continued to be played by Sr. Hare. This seemed very appropriate for an opening service for a prayer day.

At 8:30 a. m. we met with the refresher course students for prayer in the church which lasted until 11 a. m. perhaps. Different ones brought petitions before the

group for special prayer remembrance—Indian and European alike taking their turns to pray as the Lord led them.

After lunch the missionary group met in the Bungalow for 2 hrs. of prayer and fellowship together. Each station had their special needs and problems to present. Bro. Engle had charge of this service and asked each one to pray as the burden rested on each—probably one for one problem, and another for another. Each prayed and felt our burden grow lighter. We enjoyed a blessed time of fellowship manifested by tear stained faces on the part of some of us. We felt God really met with us.

After tea another service began at 4:30 in the church with the Indian Church group and Bro. Geo. Paulus preached the evangelistic sermon on the "Call of Samuel". He portrayed it vividly and simply in Hindi that even the smallest school boy present could grasp its significance and call to their own hearts. No one responded that night, but previous nights boys had responded to God's call to them.

We retired that night feeling that a wonderful day had been spent in prayer and fellowship for the advancement of our own souls spiritually and with renewed contact with God, we faced tomorrow more bravely and surely.

A Place of Prayer

The Arabs have a beautiful legend about the Temple area. They say it was a threshing floor owned by two brothers. After a division of the corn, when both were sleeping there, the elder one, who was married, awoke and reasoned thus: "After such a plentiful harvest I am indeed rich, having not only wife and children, but more than enough corn to supply their needs, whereas my poor brother has neither wife nor child to cheer his loneliness. At least I can give him a bigger share of corn"; and so he removed a quantity of his own heap to that of his brother's.

When the younger awoke soon after and looked at his share of the harvest, he said to himself: "What shall I do with all this corn? I have no one to help me eat it, and there is more than enough for me. My brother has a wife and family, and ought therefore to have a larger share, so I will give him some of mine now."

In the morning both were surprised to see their corn as they left it the night before; but late a prophet appeared and told as held what had passed in the night and we that God, who knew of the good brotherly feeling, had made their threshing floor. Some remodeling prayer for all the world's new floor has been

—Reli

In the Homeland

(Continued from page ten)

evening message.

Sept. 30—We were privileged to have a group of young people from Zion Mission, Chambersburg, present us with a very interesting program. It was presented as a radio program. The station was WORK. It was discussed as a farmer, as a S. S. Worker, as a housewife, and as a personal worker. A children's talk was also presented. Rev. Daniel Burkholder spoke from Isa. 53, of the awful disease of sin.

Oct. 3—On Wednesday morning the needle guild of the Green-Springs-Mowersville district met to sew garments for the needy. There were 22 women present, 5 children, and 9 sewing machines. Our prayer is that these garments will bring blessing and help show the Christ-like spirit of giving.

Oct. 7—The first Sunday of the "Forward Contest." Our pastor spoke from Acts 12:10, using as his text, "the iron gate." He spoke of five iron gates. 1. Circumstance, 2. Rumor, 3. Finance, 4. Public Opinion, 5. Death. "When there is no iron gate there is no victory." "It isn't so much the iron gate but the way we face it." "What can a fellow do when there is nothing else to do?" "Believe God, hold still, and allow God to work."

During the "Forward Contest" 16 new members were added to our S. S. Every Sunday a special feature was presented, such as, object lessons, flannelgraph talk, or singing choruses. The first Sunday a new member was present he was given a bookmark. The last Sunday of the contest each new boy and girl was presented a New Testament and each adult a motto. We pray our S. S. will grow not only in numbers but also grow spiritually.

Oct. 20 Saturday evening. We humbly commemorated the death and suffering of our blessed, living Lord.

Oct. 21-Nov. 13 We enjoyed a time of refreshing with Bishop Luke Keefen as our evangelist. We are glad for the plain teaching of God's Holy Word. We are very grateful for what was accomplished and we are believing the Lord for greater things. Although the revival meeting has closed, the revival fires are still burning. Believe God with me for a gracious outpouring of his spirit upon our congregation.

Nov. 17 and 18 marked the time of the Eleventh Annual Youth Conference. The speakers were Rev. Kenneth Hoover, Rev. Elwood Flewelling, and Bishop Charlie Byers.

Nov. 20 The Women's Missionary Prayer Circle had charge of the prayer meeting. Our hearts were challenged by the many prayer requests. "The harvest is plentiful, but the laborers are few." Mrs. D. C. B.

Gratersford Congregation, Penna.

On October 8 our Revival started with Bro. Arthur Brubaker of Manheim, Pa. as our evangelist. We appreciated Bro. Brubaker's messages each night as they were given in simplicity, not shunning to proclaim the whole gospel. God alone knows the results. We know the Saints were very much encouraged.

On October 20, 21 our Fall Love Feast was held. We were happy to have Bro. Brubaker minister to us. Also Bro. Cletus Naylor and Bro. Wolgemuth were speakers on Sat. evening.

Nov. 18. Sun Morning service a program was given by the Gospel Team of Messiah College. May God richly bless these young people as they yield to him

Our Vacation Bible School was held the week-day evenings from July 9-20. July 9 found us with a group of 75 lively children ranging in ages from 4-14 years. We were handicapped this year in various ways but we feel that the Lord wonderfully blessed the school spiritually, and with an average attendance of 81. The children love to sing and always put their best into the song Service.

On the first Tues. evening of Bible School, Sr. Emma Rosenberger gave a short talk to the children about India. She left an India doll with us to be given as a prize to the one who learned the most Bible verses. This encouraged memory work and several children worked very hard. The winner learned 87 verses. The offerings which were received were given to help feed starving children in India. We thank God that He enabled us to buy more than 1,000 meals for those dear children.

On the second Tuesday evening, Decision Day, Bro. Cletus Naylor from the Stowe Mission gave a very impressive talk to the children. We felt richly repaid for every effort in Bible School when we witnessed the number of children who stood for Christ. May they always remember that Decision.

Another interesting project which we had throughout Bible School was the gifts of food and other household articles which were given to the Messiah Orphanage at Mount Joy, Penna. A group came from the Orphanage to receive the gifts. A group of eight children came along and gave a short program which was enjoyed by our children and everyone present.

Friday evening, July 20 was the closing evening and a program was rendered by the children. Many of the parents were present on this evening, and expressed their appreciation for the Bible School. To God belongs all honor and praise.

—G. L.

Bethel Mission, Sylvatus, Va.

Dear Readers of the Visitor: Greetings in Him who hears and answers prayer.

In September Bishop Carl Ulery and Sr. Mary E. Schatz came here from Springfield, Ohio. Bishop Ulery was to give us at Bethel Mission a week's meeting after being at Farris Mines for several nights.

The interest became so good at Farris Mines that the people wanted him to continue on there so we had him here for only one night and he continued on for several more nights at Farris Mines. However, the meeting there did us from Bethel much good as some of our children made a start and received definite help. It was such a beautiful service to see young men and their wives go to the altar and then giving a victorious testimony. They need the prayers of God's own that they may press on. We appreciate so much how God used Bishop Ulery to win and encourage our own children and their families.

We especially appreciated Sr. Schatz being with us a good part of a week. To have one that has been on the way with God for years to converse with is truly encouraging and uplifting. She and Bishop Ulery see prospects for a great work yet here at Bethel and we too believe God is able. He never started this without a purpose of results being had to His glory. So continue to pray for the work at this place as well as at Farris Mines. May God call workers, is our prayer.

Having thus been so encouraged by this contact of Sr. Schatz and Bishop Ulery (who is much like his father who stood by the work here at Bethel through the many tests it has gone through) a group from

here decided to slip away for the week and go to Beulah Chapel, Springfield, O.

A car full left here Saturday morning, arriving in Springfield about six p.m. and returned home about four a.m. Monday morning. While in Springfield our group were beautifully cared for by Sister Schatz and the Ulerys, and heard wonder-messages God gave through Bro. John Rosenberry who had been such a blessing to the people in Va. about a year ago.

Though the trip was rather hazardous on account of the slippery roads and snow it was well worth the effort to hear the rich messages given and have the blessed fellowship with the saints at Beulah Chapel.

Yours for souls,
Denny and Marie Jennings

Christian Greetings from Sunbeam Sunday School, Port Calborne, Ontario

We wish to thank the Lord for all He has done for the work here at Port Calborne. Our work here had always been just a Sunday School until the past year a regular preaching service was added. As a result more adults have been attending.

For some time the workers had felt that we should have some special evangelistic services. Just prior to Easter, Bro. Glenn Diller conducted a ten-day meeting. He very clearly presented the way of salvation and invited souls to Christ. Conviction seemed to grip hearts and about fifteen confessed Christ. We appreciated the attendance and interest of the community. Since these meetings we have been having regular Sunday evening services. At first these were in the school house but later the school board asked that the school house would not be used for the evening services. Homes in the community have opened their doors to entertain this service and they are proving a real inspiration and blessing to the work.

Our Vacation Bible School was held Aug. 13-24. The attendance was good the first week but an epidemic of mumps lowered the attendance the second week. Since experienced workers were not available, some of the new converts were asked to help in teaching. This proved to be a real blessing to them as well as to the school. One mother who helped said, "I have learned more Bible in the last couple of weeks than I did before in my whole life."

The services of Bro. and Sr. Diller of Welland have been greatly appreciated the past year.

They have accepted a call to the work at Grants Pass, Oregon and left for that field the first part of September. On the evening of September 6 there was a farewell given for them. A nice group was present. They were given a purse of money as an expression of appreciation for their ministry to us. It was very touching and impressive when Bro. and Sr. Diller gave a liberal gift to start a building fund. Since being with the work they saw the need of a church building.

We were sorry to see them leave but we pray that God will bless and use them to his honour and glory in this new field of labor.

Help us pray that God will direct in the work and that these new converts will go forward and grow in grace. —George Sider

Pleasant Hill, Hamlin, Kansas.

Our regular services here are continuing under the blessing of the Lord. We as a congregation enjoyed many rich blessings during the past summer.

Our spring love-feast was held May 12 and 13 with Bish. R. I. Witter in charge. Bro. and Sr. Unruh were an inspiration in the services also.

In June we had the privilege of helping to entertain and also enjoy General Conference near Manhattan, which was an inspirational time. We had the happy privilege of entertaining many of relatives and friends from Canada, Pa. and Calif. before and after Conference. We greatly appreciated these visits and contacts.

On Aug. 5 we had an all-day Young Peoples Conference here sponsored by our Young People's group. "Ye are Stewards" was the theme of the day's Program. Guest speakers were Bishop H. H. Brubaker, Sr. Brubaker and Sr. Martha Kauffman, and Verland Byer from our group. Sr. Edna Brubaker spoke to the children in S. S. The Dickinson Co. Young People rendered several special songs, Bishop Brubaker gave some very vital truths on the "Steward's Preparation". "The Stewardship of our Time and Talents" also "The Reward of the Steward" were all very ably discussed by the various speakers. It was a profitable day for all present.

We have enjoyed the presence and help of our young people in the services during the summer months. Most of them have again returned to College.

Our Fall revival was held from Oct. 9 to 21 with Eld. Walter O. Winger from Grantham serving as our evangelist. He brought us timely messages and we trust the seed sown will bear fruit for God's glory. May the Lord bless Bro. Winger as he labors at the Saxton Mission.

Sr. Anna Zercher was a visitor in our community during the revival. —E.M.C.

Martinsburg, Pa.

Truly we can say the Lord has been with us during these summer months, at Martinsburg. We do praise God from whom all blessings flow.

On April 29 we had a very impressive service when ten precious children were publicly dedicated to the Lord. We were glad to have Brother Henry Ginder with us for this service.

In the early part of June our group, with the Mennonites, held a Summer Bible School with Sister Elsie Feather supervising. There was a large attendance of boys and girls from the community who attended.

Brother C. N. Hostetter, Jr. and Brother Benjamin Thuma were the speakers for our annual Bible Conference and Sunday School Meeting held over the first week-end in July. These brethren brought some very inspiring messages during their two days of fellowship.

We are looking forward to our revival beginning November 25 with Brother Joseph Vanderveer as evangelist. We do covet your prayers for this meeting. There are precious souls we long to see go through with the Lord.

Mechanicsburg, Pa.

On Saturday evening, September 22, 1951, we here in Mechanicsburg met in a program of song and praise as the opening of our Young People's Conference. We were happy to have with us the Girls' Trio from Cross Roads church. Our own local group also participated in the program. The message of the evening was given by Elden Charles Eshleman of Grantham.

The Conference also continued through all day Sunday. Our theme was "Consecrated Youth, the Preserving Element of the Church." Our Conference verse was "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14. Our topics were "Doors of Opportunity for Consecrated Youth," "Preparing for Open Doors," "Courage and Zeal," and the closing topics "Greater Love

Hath No Man." Esther 8:6. Our speakers were Bishops Henry Brubaker and Luke L. Keefer. The Dourte Mixed Quartette of Manheim were also our guests for the day. We were happy to meet these young people.

This was a week-end well spent, for the presence of the Lord was with us throughout the Conference in a gracious way.

Three outstanding services were held during the month of October. The first was the Harvest Meeting at which Bishop H. H. Brubaker was our speaker.

A group from Rapho District presented a program in a Sunday evening service, which from all reports your correspondent is sorry to have missed. The program was well presented and enjoyed and appreciated by all. Bishop Jacob Ginder brought the message of the evening, preaching on Heaven. Throughout his sermon the visiting group sang songs about Heaven.

A Dedicatory Service for children was held when thirteen children were dedicated to the Lord. Surely here is the future church, and may God grant wisdom to these parents to guide these boys and girls. The message was given by Bishop E. H. Wenger. The dedication was in charge of Bishop Wenger, assisted by our pastor, R. E. Simmons.

The last week in October the Gospel Team from Messiah College was with us, and presented a very interesting program.

—D. E. S.

Sylvatus, Virginia

Greetings in the blessed name of our Lord and Saviour with a verse from Psalm 67, "God be merciful unto us and bless us and cause his face to shine upon us."

I feel that I should write a letter to the Visitor. It always thrills my heart and brings great joy to my soul. I truly thank and praise God for all that he means to me and for saving and lifting me out of darkness and placing my feet on the solid rock. I have never wanted to turn back. My

Why a Family Altar?

It is as imperative for young married couples today to have family altars as it was in previous years. Family Altar Sunday is October 14. If you have not been practicing this custom, start then. Here are some reasons for a family altar, taken from the *Family Altar League*:

1. It will sweeten home life and enrich home relationships as nothing else can do.
2. It will dissolve misunderstanding and relieve friction that may enter the home.
3. It will hold our boys and girls to the Christian ideal and determine their lasting welfare.
4. It will send us forth to our work for the day in school, home, office, store and factory, true to do our best and determined in what we do to glorify God.
5. It will give strength to meet bravely any disappointments and adversities as they come.
6. It will make us conscious through the day of the attending presence of a divine Friend and Helper.

desire is to press on and always be in the center of His will. I desire your prayers that I may ever be faithful until Jesus comes. I do thank Jesus for healing my body of a very serious head trouble. I almost lost my hearing but God is the same yesterday, today and forever and is always so near to help if we will only take our troubles and trials to Him. It was the prayers of God's children that brought me out of this illness.

I am always glad to receive letters and cards from all of God's dear children. It will soon be Christmas and I trust to receive greeting cards and letters. It gives me great joy and helps to brighten my pathway in my crippled condition.

I am so glad too, that I can get out to services at Farris Mines. I love my church and the plain way with Jesus.

I get homesick for heaven and long to go home; but Jesus knows best and does all things well and I am willing to sit here and wait for the time that He will call me. I know that I have many loved ones there to welcome me. Best of all, Jesus. Praise His holy name. With this little verse I will close.

*Only Jesus, only Jesus, only He can satisfy,
Every burden becomes a blessing when I
know my Lord is nigh.*

God bless every one and please pray for me.

A shut-in sister in Christ Jesus,
Alice Phillips

Llewellyn Mission Report

God has surely helped us here at Llewellyn through another busy spring and summer.

We are very much delighted to have a special treat one Sunday evening when a group of young people from the Zion's Christian Church of Elizabethtown came up and gave us an entire program which was very inspiring. God bless these dear young folks in their efforts as "Missionary Helpers."

We had a Spring Revival here with Brother John Byers from Chambersburg as the evangelist. He gave us inspired messages from God and also different evenings he gave very touching talks to the children. One soul sought God for which we are thankful.

We had no tent meeting in Llewellyn this year as the officials had agreed at our Council earlier to combine our efforts with the new work at Tremont and have the tent pitched at Tremont this year. Bishop Luke Keefer was the evangelist and indeed the entire meeting was blessed of God and souls were saved. There was also children's meeting there each day throughout the two weeks in which some of our members and children took part in and attended daily.

On July 22 our Sunday School had a very special treat in that we all gathered on the hill outside the chapel and sent up Gospel messages in tract form tied to helium-filled balloons. The gas was given to us from the Free Grace Congregation and we wish to thank them for it. We invited the other Sunday Schools in the town to join us and we had a goodly number participate. Everyone enjoyed the event and we pray that those messages will be long remembered by the finders. We have had two replies so far.

Our Sunday School outing was held August 18. It was a very nice day and we had both a good attendance and a good time together ending with a short song and vesper period.

We have recently done some remodeling in our little Chapel. A new floor has been

put in and we hope to be able to purchase carpeting of some kind for the isles before too long.

Please remember us here at this little station both in prayer and also in paying us a visit some time.

Yours for the Lost,
Llewellyn Laborers
Brother and Sister Cyrus E. Landis

Locust Grove, York Co. Pa.

Our Harvest praise service was held on Sunday afternoon Oct. 7. The message was brought by Elder Harry Brubaker of Mt. Joy, Pa. Text Phil. 4:6-7, The theme of the message was "Harvest, Praise, and Service."

How God loves to bless his children, a material harvest, also a spiritual harvest. A time to honor God. A harvest that is past, the present and also the future harvest. An offering was lifted for the Messiah Orphanage.

Sunday evening Oct. 7, we commemorated the death and suffering of our Lord and Saviour. Our newly elected Bishop B. E. Thuma, had charge of the service. Again our hearts were made to realize the price of our redemption as we listened to the messages of his death and suffering for our redemption.

On Sunday afternoon Oct. 14 an ordination service was held for Bro. and Sr. Leroy Yoder who were being ordained to the ministry.

The opening Scripture was in charge of Eld. Paul McBeth. Our retiring Bishop I. W. Musser brought the ordination sermon. Text II Timothy 4:2 "Preach the word". Bro. Musser in his message brought out that a minister is a messenger, a watchman, a workman, a witness, a teacher, an evangelist. Must believe the whole Word and preach it. The minister must not doubt the temper of the Sword.

There needs to be a balanced ministry. "Teaching them to observe all things." Feed the lambs as well as the sheep. The layety should be fed on a balanced ration. Preach the doctrine without compromise or excuse, Christ our chief corner stone. Preach as though we believe it.

Bishop B. E. Thuma had charge of the ordination. A very impressive service and the presence of the Lord was keenly felt. Bro. Yoder is serving as ass't. pastor at this place and we know they shall be a blessing to the work at this place.

On Sunday eve. Oct. 21 for our Y. P. S. meeting we were privileged to have with us a large group of young people from the Chambersburg Church. They rendered us a musical program, of chorus numbers, quartette, a reading with a trio.

Eld. Barton Starr brought the evening message on "He is come that they may have life, and have it more abundantly."

We surely appreciated having these young people and our prayer is that God will use them for His glory.

On Sunday Nov. 4 during the Sunday school period, the class taught by Sr. Sarah E. Lehman, boys and girls aged seven to eleven brought their missionary offerings. In the Spring the pupils were given 25 cents by their teacher to buy plants or seeds. They were to care for them and sell their crops and bring the money for the Lord's work.

The teacher had heard that our missionary on the African field, Sr. Edna E. Lehman, had written to her family and said she would like to have a penicillin bank, whereby she would be able to give this ex-

pensive drug to the very poor people who come in to the hospital and are so sick. The teacher had a box fixed to represent a bank and each child dropped his offering in the bank after telling what he or she raised and how much they had brought. It was a very impressive scene as we older ones looked on and I am sure it was a challenge to the children as they were made to realize they too could have a part in mission work, by helping these very poor sick people.

Our prayer is that from this group there may be those who will be called of God in later life to help carry the gospel to foreign lands. —F. M. L.



Evangelism—A Church Ministry

(Continued from page five)

and compassion in effective gospel ministrations.

Backslidden Christians need be aroused and stirred from their sinfulness. Sins of disposition are heinous and need the cleansing and crucifying work of calvary to insure victorious living.

Care must be exercised that manifestations of revival do not major in wrong areas. If one is to judge the results accruing over a period of years, a poor way of ascertaining the value of a revival, is to judge by how many came forward to the altar. High pressure tactics in the pulpit during the altar call are usually fraught with much unhealthy reaction afterward.

Much unfavorable reaction follows a meeting that gets to the point of majoring on *things*. It is true, there is to be a putting off of sinful things. Where a 'thus saith the Lord' is involved, a positive attitude toward the Word must be maintained. There are areas of personal conviction that should always be understood as such. No evangelist or personal worker should undertake to establish a pattern for personal convictions. Where something becomes sinful to an individual, the answer is, "walk in the light". Where some doubt may exist concerning certain things, it has

proven to be a good course to keep one's heart open and bide time for a clearer understanding to develop. This will greatly offset so much of the unhealthy reactions that frequently follow revival meetings.

Personal convictions should not be paraded in public, unless they are labeled carefully enough so as not to create confusion.

Jesus said, "And I if I be lifted up, will draw all men unto me." The magnetism of the cross, the efficacy of the blood for sin, and the life-giving, life-transforming power of the cross, are messages that have no equal. God's servant will major in these areas of truth. God's spirit will witness to this truth and do work for time and eternity.

Results

What should be the normal follow-up to a revival season?

A pastor and his workers should expect a severe assault from Satan in due time—it may be soon or it may be later. During this period of trial is when the basis or premise of the revival will manifest itself. If the program of revival and evangelism has had a sound basis, it will be relatively easy to ride the storm. Otherwise, the casualties will be heavy and the reactions rather severe.

A newly saved convert should be encouraged to follow the Lord in Christian baptism. Scripture would indicate that very little time should elapse between being saved and being baptized.

Specific Scriptural guidance by the pastor or a Christian worker over the period of time the newly-born Christian is becoming established, will reduce the number of those who leave their first love. A church home that will be a place of receiving soul food and a place to channel our services and activity should be selected soon after having been saved.

The fellowship of new-born Christians should serve as a stimulus to the church. The zeal of Christian workers should make a good church a better church. The spirit of evangelism should not stop with the close of a revival meeting.

The church should benefit numerically. People who are led into the grace of tithing should help the church to support a bigger and better program of Christian service.

Forward with Christ in evangelism is a healthy outlook for the church. Without it our numbers grow less, our buildings fall down, our influence disintegrates and Satan and sin enjoy prosperity.

Evangelistic Preaching

(Continued from page four)

There are two great things to be accomplished in all of the preaching of the gospel. The first, to make disciples (which is probably more the work of the evangelist). The second, to make those disciples more Christ-like. This will be more the work of the pastor. The work of the evangelistic message and that of the pastoral message are so closely related, and yet so distinctly different at times, that it seems again a matter of necessity that the pastoral message build and prepare for that of the evangelist, while that of the evangelist must aid and augment that of the pastor. A comparison may be that of the farmer who plows and plants and tends the field, while that of the called laborer who comes to assist in the harvest. The evangelistic message must be geared to that of the harvest.

Such a sermon, like that of the Master, must come, not so much to call the righteous, "but sinners to repentance." Like the Master, it must face the fact of sin, and deal with it without apology. It will not make mere excuses for it on the grounds of "heredity" or "environment" or "the stream of tendency" or refer to sinners as the mere "victims of circumstances." The souls for whom the evangelistic sermons is prepared are sinful souls. And sorrow for sin is no more possible without conviction for sin than a shadow is possible without the sun.

The sermon with the evangelistic emphasis must again, like the Master, "Come to seek and to save that which was lost." This, then, should be the tone, the trend, and the dominating purpose of evangelistic preaching. Christ never forgot, nor did he allow His disciples to forget. He threw a world of meaning into the word "lost." And while He spake with the full knowledge of two eternities, He made them realize that here and now souls are lost. He spoke by proverb and by precept, by symbol and by parable of the lost sheep, the lost coin, the lost boy, the seeking shepherd, the seeking woman, and the seeking Father. The tone and the emphasis cannot—it must not—be any different in these darkening days of the twentieth century.

Evangelistic preaching must have no tomorrow in its decisions. Its accepted time is now. Its invitation is a present, urgent, insistent, "Now!"

Evangelistic preaching should not "be a bow drawn at a venture," haphazard shots, even though drawn

from the quiver of God's Word and winged with prayer. The hunter when shooting ducks will single out a group or even a single bird. He does not swing his gun, shut his eyes and pull the trigger. Likewise the evangelistic sermon has certainly clearly defined objectives. The preacher must plan, pray, prepare and preach accordingly.

He who is called of God to preach must, like the Master, be "filled with compassion." The evangelistic message will have in it something of that which Peter saw in the eyes of His Lord when He looked at Him, after he had denied Him thrice. It will have in it that which was in the voice of the weeping Saviour, when He wept over Jerusalem. It will have what one has called "a mighty persuasiveness; a sermon that is after a soul."

Jesus said "All power is given unto me in heaven and in earth." That is the power for evangelistic preaching.

The great commission was and is, "Go ye therefore, and teach all nations." That is the business of the evangelistic sermon. We are commanded to preach the gospel. That is the one instrument whereby we can rescue perishing humanity. In the words of the sainted Baxter, "I preached as never sure to preach again, and as a dying man to dying men." This, in the truest sense of the word, is evangelistic preaching.

—*Pilgrim Holiness Advocate.*

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope

—*I Thessalonians 4:13.*

Fallen asleep in Jesus!

How precious is that word!

Enjoying now forevermore

The presence of the Lord.

This is not death! 'Tis only sleep;

The Lord thy loved one now doth keep.

'Tis not good-bye, beloved,

'Tis only just "Farewell,"

A little while—a moment,

We, too, with Christ shall dwell;

And so we dry the falling tear,

Because we know the Lord is near.

In memory of my husband. Mrs. Charles Monkelbaum.

The Preacher's Notebook

(Continued from page seven)

don't you forget every day to go alone and pray as I have directed you."

5. He betimes endeavored to form in his children a temper of benignity. He would put them upon doing services and kindness for one another and for other children. He would applaud them when he saw them delight in it; he would upbraid all aversions to it. He would caution them against all revenges of injuries, and would instruct them to return good offices for evil ones. He would show them how, by this goodness, they would become like the good God and blessed Jesus. He would let them discover that he was not satisfied except when they had a sweetness of temper shining in them.

6. When they had use of the pen, he would employ them in writing out the most useful and profitable things that he could invent for them.

7. The first chastisement he would inflict for any fault was to let the child see and hear in him an astonishment, and hardly be able to believe he could do so base a thing, but believing they would never do it again. He would never come to give a child a blow except in cases of obstinancy or something that is very criminal. To be chased for awhile out of his presence, he would make to be looked upon as the sorest punishment in his family. The slavish way of education carried on with raving and kicking and scourging, in schools as well as families, he looked upon as a dreadful judgment on the world. He thought the practice abominable, and expressed a mortal aversion to it.

8. He would often tell them of the good angels who love them, help them, guard them from evil, and do many good offices for them, and ought not in any measure to be disobliged. He would not say much to them of the evil angels, because he would not have them entertain any frightful fancies about the apparition of devils.

9. When the children were capable of it, he would take them alone in his study to pray with them.

10. He found much benefit by catechizing the children. The an-

swers of the catechism he would explain, with abundance of brief questions, which made them take in the whole meaning.

It is questionable if the psychologists and educators have improved this method of parental instruction for the production of perfected sons and daughters in the Christian faith among Christian families. Here is presented much concern, thoughtful care, and careful safeguarding of the environment influencing the thinking of "the children whom the Lord hath given" be brought up in heavenly "nurture and admonition". If we would compare this with the influences that enter the modern home and mold the thinking of those who reside there, we would have at least a partial understanding of why "children's children" often do not "glory" in the religion of their fathers.

Could it be that in our eagerness to excel in the production of hybrid corn in our fields we are producing some "hybrid-christians" in our families. (Hybrid corn does not reproduce itself.) Could it be that our interest in the culture of cows in our stables, or citrus in our groves, or cabinets in our kitchens takes precedence over our interest in the culture of the souls of our sons and our daughters, the "olive plants around our tables," (Psa. 128:3)

Perhaps the incidence of accident in the accession of our children to Christ and His Church could be greatly reduced by a rethinking of our position as parents in relation to religious emphasis in every day living, before those "whom the Lord hath given (us)." Some things can be relegated to the jurisdiction of other agencies but there is no successful substitute for godly parents in the promotion of the work of the Lord in home and Church and the extension of His cause and kingdom among men. Multiplied evil agencies enter our homes by way of the door, the mails, and the ether waves, to poison the thinking and thereby deaden susceptibility to things spiritual. Multiplied energy must be exercised lest the enemy steal away from under our roof, and around our table those for whom we do care more than we care for anything earthly.

It is possible that over-rigidity and ultra-zealousness on the part of conscientious leadership in areas of traditional interpretation of Scriptural principles could present perplexity, provide discouragement, and provoke reaction among keen-think-

ing and most sincere sons and daughters. Could it be possible that we might prayerfully consider the possible conclusion that it were better to disband some cherished traditions and accept some adaptations rather than disband our precious children to the cold uncertainties of a wicked world without the warmth of the protecting fellowship of the Church of our fathers which has meant so much in the lives of us who are their children?

O for men of Issachar's tribe "which were men that had understanding of the times, to know what Israel ought to do." (I Chr. 12:32)

—Elizabethtown, Pa.



News Notes

The Meaning of Class I-W

Class I-W is given to conscientious objectors only after they are drafted by the local board to do civilian work. Since the CO draft regulations remain incomplete to date, local boards are not in position to issue work orders to CO's, and hence the classification I-W is not a proper one at this time.

In some instances local boards have given Class I-W to a young man engaged in farm work. There is no harm in accepting this; but on the other hand, men should not seek it or appeal for it.

Men who are engaged in agricultural work should continue to seek the Class II-C, and not Class I-W. Men placed into Class I-O (or I-A-O or I-A) who feel they should have a farm deferment, have the right to appeal for Class II-C and this involves no danger to their CO claim.

UMT Proposal Before Congress

On October 28 the National Security Training Commission made its report by presenting a proposal for universal military training. This Commission had been established by the Selective Training and Service Act of 1951, with the task of writing a complete UMT plan. Now the basic principle of UMT as well as the details of

this proposal are subject to complete review by Congress.

The MCC Peace Section Executive Committee on November 1 took note of the danger in the militaristic trends which this UMT program would foster, and voted (a) to delegate a number of brethren to again present testimony in Washington when there is opportunity, and (b) to give encouragement to those ministers and others of the constituency who at this time feel led to express to their Congressmen through letters or other contacts their opposition to any universal military training program.

World Conference Travel Arrangements

Transatlantic travel arrangements must be made soon for those who wish to attend the Fifth Mennonite World Conference to be held at Basel, Switzerland, on August 10-15, 1952. The conference is open to attendance by official delegates as well as visitors.

Menno Travel Service is prepared to arrange for transportation by ship at \$340 to \$450 or by plane at \$350 to \$730, round trip. Many persons attending the conference will also be interested in tours in Europe to visit the Mennonite congregations in Germany, France, Holland, Switzerland and other countries, and also to observe the Mennonite relief work in progress in Germany, Holland, France and elsewhere. Tours on individual, family or small group basis, or on basis of larger groups of 15 to 25, may be arranged. A tour from Europe to the Holy land will also be available to those interested. In each case the cost of the tour is additional to the basic transatlantic fare. For reservations and further information write to Menno Travel Service, Akron, Pennsylvania.

Formosa

We wish to report that our X-ray unit has arrived at the clinic and has been installed and put into operation during September. This X-ray unit has been donated to the clinic by the ABMAC (American Bureau Medical Aid to China) as a free gift and without restrictions, given in recognition of the work of the MCC for the Aboriginal peoples. The machine, which is new, is a small portable Japanese built machine and is very good. As a staff, the group feels that this is a definite contribution to the mountain people as an aid in diagnosis. It is the purpose of the unit to operate this on a basis of fee for service rendered.

A number of eye instruments have been donated to the clinic by the Association for the Chinese Blind. Additional milk supplied by UNICEF which arrived will be sent to needy Bunu and Ame tribes. Milk is milk. Youngsters are youngsters. Yet they do pretty well in drinking the unflavored milk every day. Our American youngsters wouldn't do as well.

We are happy to report that a Bible and religious literature distribution center has been set up in the clinic as a new project.

—Dr. Harold H. Engle, Hualien Clinic.

Miffintown, Penna.
Route 2
June A. Lauer