

6-9-1952

## Evangelical Visitor - June 09, 1952 Vol. LXV. No. 12.

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1611>

---

### Recommended Citation

Hostetter, J.N., "Evangelical Visitor - June 09, 1952 Vol. LXV. No. 12." (1952). *Evangelical Visitor (1887-1999)*. 1611.

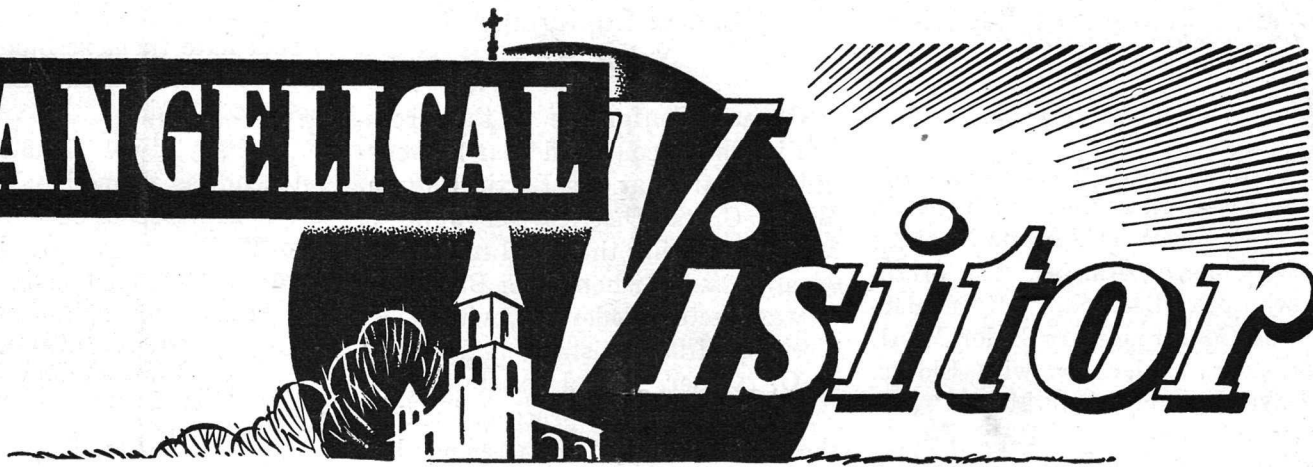
<https://mosaic.messiah.edu/evanvisitor/1611>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

# EVANGELICAL

# Visitor

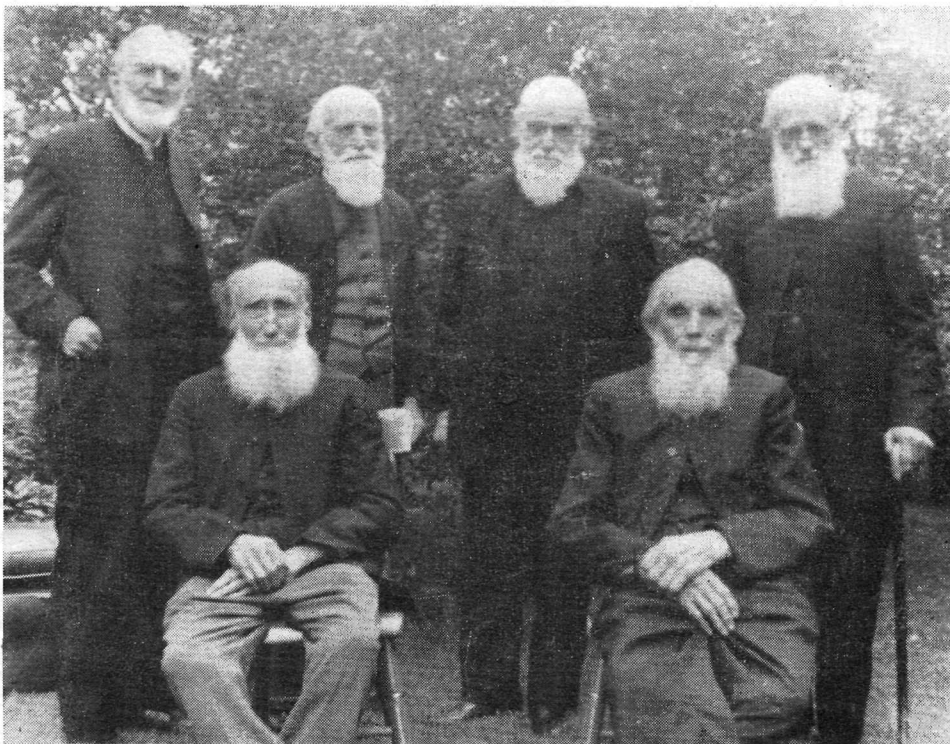


Volume LXV

June 9, 1952

Number 12

## General Conference Issue



Left to right: (seated) \*Eli M. Engle, \*Reuben N. Hostetter, (standing) C. N. Hostetter, Sr., Jacob L. Heisey, Noah Z. Hess and Abram Z. Hess.

Five of these brethren served together on the official board of the Manor-Pequea District, Lancaster County, for many years. Elder Abram Z. Hess has served for many years as a minister in the Cross Roads Congregation in Donegal District. (\*Indicates deceased)

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. (Job 5:26)

The hoary head is a crown of glory if it be found in the way of righteousness. (Prov. 16:31)

... the beauty of old men is the grey head. (Prov. 20:29)

### General Conference Report— 1902

*(As it could have been written)*

This finds the General Conference of the Brethren in Christ Church in session at the Belle Springs Meeting House, Donegal, Kansas. The brethren who have been chosen to moderate this Conference are Elder M. H. Oberholser, Moderator, with Elders, H. Davidson and Aaron Martin serving as assistants. S. R. Smith is serving as Conference Secretary. Some of the active brethren at this General Conference are, B. F. Hoover, Eli M. Engle, Charles Baker, A. B. Musser, D. V. Heise and George Detwiler. Sisters Anna and Sarah Bert are here to give a report on the newly-opened mission work in Chicago. C. C. Burkholder is not here, hence there is no report on the newly-opened mission in California.

General Conference has had presented to it a tender plea to accept his resignation as Treasurer of the African Mission Fund by Samuel Zook. Ill health makes his attendance at this Conference impossible and surely his presence and council are missed. George Detwiler was appointed to fill the vacancy caused by Samuel Zook's resignation.

The sum of \$2069.72 was contributed by the church during the past Conference year to the cause of Foreign Missions. \$700.97 was paid to the support of Matopo Mission, and \$1601.45 was paid to Matopo Mission for the building project. Conference recommends to the workers at Matopo mission that they organize and recognize H. P. Steigerwald as the head of the organization. Conference passed a resolution to encourage and urge the Brotherhood to make greater efforts to supply the needs of the Home Missions. Saxton Bowers, the General Mission Fund Treasurer, reported receipts of \$150.31 for the year and expenditures of \$68.10.

The Publication Board report indicates it has cost \$1429.77 to publish the *Evangelical Visitor* for the year, with receipts totaling \$1684.59. Elder George Detwiler will serve as editor for the ensuing year. Conference gave recognition to the brethren and sisters of Kansas for their generous hospitality and gave praise to God for his leadings and adjourned to meet at Florin, Pennsylvania, D.V. in 1903.—*J. N. H.*

### General Conference 25 Years Ago

General Conference of the Brethren in Christ convened near Stevensville, Ontario, at the Bertie Church, Black Creek District, on June 9, 1927. Following the usual method of organization, Bishop C. C. Burkholder was elected Moderator, with H. K. Kreider First Assistant, and Bishop L. O. Musser, second assistant. The work of Conference proceeded rather slowly for the first few sessions, but toward the end a great amount of work was accomplished. No doubt some measures were postponed pending a better understanding of the question and a more suitable solution.

It is evident to the observant attendant at Conference that we as a people too feel the unrest of the present world crisis. It is getting hard to understand each other and we need to keep close to the feel of our Blessed Lord if we are to have the patience and faith to accomplish things that work to the common good of all. It was refreshing to the writer to note the sincere, firm and yet kindly spirit which permeated all the discussions. The spiritual atmosphere of Conference attendants was good and in the meetings held there were quite a number who claimed to receive real help. The Home and Foreign Mission Meetings were indeed inspiring and helpful. There were a number of changes made at this Conference and we kindly ask our readers to note the changes made, and refer to the directory as revised in this issue when sending remittances and communications, etc.

(From July 4, 1927, *Evangelical Visitor*)

---

### World Conformity

Opposition! It is a bad sign for the Christianity of this day that it provokes so little opposition. If there were no other evidence of it being wrong, I should know it from that. When the church and the world can jog along comfortably together, you may be sure there is something wrong. The world has not altered. Its spirit is exactly the same as it ever was, and if Christians were equally faithful and devoted to the Lord, and separated from the world, living so that their lives were a re-

proof to all ungodliness, the world would hate them as much as ever it did. It is the church that has altered, not the world.

You say, "We should be getting into endless turmoil." Yes; "I came not to bring peace on the earth, but a sword" (Matt. 10:34). There would be an uproar. Yes; and the Acts of the Apostles are full of stories of uproars. One uproar was so great that the Chief Captain had to get Paul over the shoulders of the people, lest he should have been torn in pieces (Acts 21). "What a commotion!" you say. Yes; and, bless God, if we had the like now we should have thousands of sinners saved (Acts 2:41).—*Catherine Booth.*



## Evangelical Visitor

Official organ of the Brethren in Christ church, published bi-weekly by the E. V. Publishing House, Nappanee, Indiana.

**J. N. Hostetter**, Editor, Clarence Center, N. Y., to whom all material for publication should be sent.

**Associate Editors:** E. J. Swalm, Duntroon, Ontario; J. G. Kuhns, Grantham, Pa.; J. F. Lady, Upland, California.

**Ray M. Zercher**, Compiling Editor.

**Contributing editors:** Edward Gilmore, Lowbanks, Ont.; C. R. Heisey, Elizabethtown, Pa.; Ohmer C. Herr, Clayton, O.; Eber Dourte, Zullinger, Pa.; Walter O. Winger, Saxton, Pa.; Leroy Walters, Lancaster, Pa.; Avery Musser, Shippensburg, Pa.; H. W. Buckwalter, Buffalo, N. Y.

**Foreign Missionary Correspondents:** On fur-lough, H. H. Brubaker; for Africa, Verna Ginder, Fannie Longenecker; for India, Mrs. Arthur Pye.

**Brethren in Christ Publication Board, Inc.,** Laban W. Wingert, Albert Cober, Samuel F. Wolgemuth, Dale Dohner, Charles E. Clouse, Samuel F. Minter and Elmer L. Steckley.

**PURPOSE:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

**SUBSCRIPTIONS:** \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

**Canadian Subscriptions** no additional.

Send all subscriptions to: **Evangelical Visitor, E. V. Publishing House, Nappanee, Ind.**

**THE MAILING LABEL INDICATES EXPIRATION DATE:** All subscriptions three months in arrears will be discontinued.

**CHANGE OF ADDRESS:** Be sure to give both the old and new addresses.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

# Editorial

## 'BY GOD'S GRACE'

THIS is being written in anticipation of the fellowship that will accompany the convening of another General Conference. We herewith present the Conference Sermon, prepared and given by the retired Superintendent of the African Mission Field, Bishop H. H. Brubaker. Together with a report of the General Conference of 25 years ago, just as it was taken from the *Visitor* columns of 1927, will also be found a write-up covering some of the General Conference of 1902.

As one reviews church history and Conferences, it is a fact that some General Conferences are more in the limelight than others. Some have been marked by little more than routine, while others have been characterized by periods of marked discussion, and decisions being made.

The General Conference in which we will be assembled by the time this appears in print is one of the Conferences that has been thought about a marked degree before it came into session. High school and College youth are looking this way. Pastors—most of whom are here—have done some thinking and evaluating as to what effect the decisions of this Conference will have on the local congregation. And then, parents have tried to decide what impact will be felt at the home fireside when, after General Conference, the family will sit down together to charter their future course in relation to the church to which they have given allegiance.

Administration work in the church is important. History proves that administration can expedite or hinder the work and efficiency of the church. We deal in immortal values—the Gospel of Good News. A great leader has said, “no one is entitled to hear it twice until everybody has heard it once.” And then, we are responsible in terms of souls. Church values are truly spoken of in terms of souls, and church success is measured by its ability to rescue men and women that are lost, and then give a spiritual leadership that will develop a spiritual people.

History gives proof that church life and administration is beset with two marked dangers. The one is the danger of detailed administration and directives that become impractical and causes people to turn away from the undue burden that it represents.

The other danger is lack of guidance and teaching that fails in pointing out a Scriptural walk for the believer; walk that will honor Christ, and help the Christian to esteem a Biblical way of life that will be a positive and effective witness.

This is Memorial Holiness Camp Grounds. As surely as we are here—memories of this General Conference will linger on. Effects of this convening will be felt fifty years from now if the Lord delays his coming that long. It is obvious; we need the guidance of the Word, the leadership of the Holy Spirit, a unity that should exist among brethren, with a meekness before God that will help us to go from here IN HIS NAME, Amen.—*J. N. H.*



### You Prayed for Me

*You prayed for me. You did not know my need,*

*Nor that my heart was very sore indeed,  
Nor that I had a fear I could not quell,  
You sensed that with me all was not quite well,*

*And so you prayed for me.*

*You prayed for me. My path had seemed so black,*

*And yet I knew there was no turning back;  
Then, in my loneliness, I felt God near,  
And down the long dark road a light shone clear*

*Because you prayed for me.*

*You prayed for me. God did Himself attend—*

*Honoured the intercession of my friend;  
And as your prayer, like incense sweet,  
did soar,*

*He did, in love, on me a blessing pour,  
The day you prayed for me.*

—Selected.

## Wake Up, America!

*Clay A. Cooper*

IN this atomic age when civilization itself is threatened, what is our prime need? Is ours an economic, or an atomic problem only? Or is ours a moral and spiritual problem wherein the hope of survival lies not solely in the possession of a larger stockpile of atomic bombs than Russia possesses, but in God? “Righteousness exalteth a nation,” declares the Bible.

“In God we trust” not “in bombs we trust.” This is our, and the world’s only hope. A return to God now on a national scale throughout America, as I see it, could well provide the solution, not only to our, but to the world’s ills. By lifting high the blood stained banner of the Cross we may hope to keep the Stars and Stripes aloft.

Let’s reminisce. How can you explain the rise of our Nation to such prominence while so young? Is it not traceable to the righteousness of its founders? Our Pilgrim Fathers prayed at Plymouth Rock. After so perilous a crossing of the Atlantic what was their first act but to kneel and *worship* . . . the sole actuating motive for the colonizing of the new world. Now amidst all our efforts to preserve and extend the blessings of democracy, it is well to remember, it was from the soil of religion that democracy sprang. Only a return to the God of our Fathers, and the Faith of our Fathers, can justify its perpetuation!

When framing the “greatest document ever struck off by human hand” the Constitution, what did our forebearers do but hold a daily prayer meeting by resolution. Following the motion, made by Benjamin Franklin, the previously stymied Convention moved on smoothly and prayer became the very foundation stone in the Nation’s building.

Wake up America! No nation ever relegated God and the Bible to the background and survived. What happened to Chorazin and Bethsaida which rejected the claims of Christ? Did not sin bring ancient Capernaum down to hell? . . . from the pinnacle of glory she sank into oblivion and no trace of her can be found today. What contributed to the recent downfall of the French Empire? . . . but the decay of the moral and spiritual fiber of her people. France excluded the Bible from her schools, much as we are doing now, banished the name

(Continued on page nine)



Bishop H. H. Brubaker

## Conference Sermon:

# The Mission, Message, Majesty and Might of the Church

H. H. Brubaker

Mr. Moderator, Delegates, Brethren and Sisters:

May we consider together these words from our Master. "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world".

It is springtime in Galilee, A.D. 30. Our Lord is about to leave His followers and he wants a period alone with them. He appoints a tryst in the mountains of that beautiful place of lilies and roses of Sharon, of cedars and pine, of oak and fir. What a wonderful setting in which to give His final instructions for the future of the work for which He laid down His life. He knows He must leave them soon and He is giving the twelve, less one, their solemn commission and vesting them with authority for the execution of that commission. He says, "As my Father hath sent me, even so send I you."

The commission given these eleven men involved a stupendous task. In two sentences Christ had laid before them the mission, the message, the majesty and the might of his future church. What were the resources for this task? Physically they were scant indeed. The disciples were few in number, weak in influence, lacking in leadership, inexperienced in organized religious work. Furthermore they had been promised much opposition, they had been warned of the

cold reception they would receive and that they would be hated of all men for the sake of the One who was sending them. Indeed Jesus himself seemed to possess little with which to endow them. He came from a tiny town of questionable reputation. He possessed no property. On the day of His greatest acclaim he rode a borrowed donkey. He had been buried in the grave of a secret follower. He held no titles. He wrote no books. He was generally unacceptable to the people of high position, and yet He commissions these eleven men, and through them, us, to a task which is nothing less than world conquest. Surely, humanly speaking, no leader ever had less to offer His followers than this lowly Nazarene.

How then does Christ expect this mission to be carried out? What is the message of the church? Wherein lies its majesty? From whence springs its might? Before we go on to consider these questions in detail let me give a statement by J. B. Watson which is the Pauline conception of the church and Christ's relation to it. He states, "The church is not an organization but an organism. Each member is instinct with the same life: each is linked in life with the Head, which is Christ. The figure of the human body with its complete dependence upon the head for life, and for every function pertaining to life, is an illustration of the members to the Head of the church. This figure of the body teaches that Christ is the living Head of the church: that all the church's spiritual supplies and energies are His gifts: that His life is expressed in the world through the church. His seeking love for the lost being manifested through the

redeeming activities of its members. All the members are one in the possession of the life of the Head." I would only add Christ's own words, "I am in my Father, and ye in me, and I in you. I am the vine, ye are the branches."

The mission of the church is to preach the Gospel on a worldwide scale. This is the only conception of the task of the church which will satisfy our Lord. Mention of this command is made in all four Gospels and the Acts of the Apostles. The last recorded words of our ascending Christ are, "Ye shall be my witnesses . . . unto the uttermost part of the earth." The final source of authority for the mission is not some church board, but Jesus Christ the head of the church. We have devised the phrases "Home Missions" and "Foreign Missions." These designations may be necessary for human organizational purposes, but Christ did not conceive the task in this manner. How true are the words of that great hymn:

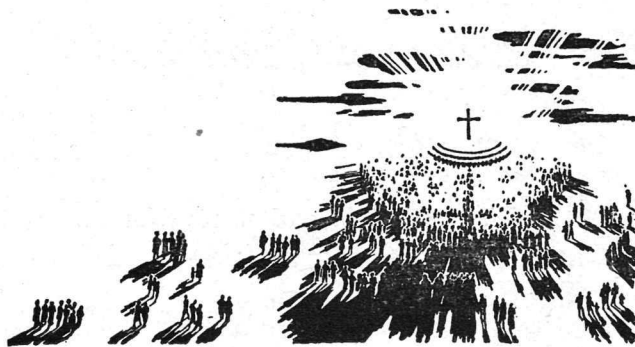
*In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.*

The church has ever been exposed to the temptation to divert its effort into other lesser channels, channels although closely connected with church work, but nonetheless secondary to the main task. One example of this and how it was dealt with is recorded very early in the church's history in Acts chapter 6. Here we are shown dissatisfaction with the

(Continued on page seven)

# Lovest Thou Me?

Marie Manire Chapman



HELEN frowned thoughtfully to herself. Jack hadn't spoken two words to her since he came home last night. He'd had a hard week of work outdoors in the rainy weather, she knew, and he was glad to be home and relax for the week-end. But Helen felt he acted as though he were peeved about something.

She brushed the thought from her mind and finished tidying the house, washed out Teddy's best shirt so he'd have it for Sunday School, put the potatoes on to boil, and set up the ironing board. Jack's suit badly needed pressing. As she fixed it up "good as new," Helen planned the apple pie and meat loaf dinner she knew Jack loved. His folks would be there for Sunday dinner too.

The week-end was a full one . . . but a troubled one for Helen. She couldn't shake the feeling that Jack was angry with her. When he was in the house, he just sat there in the corner in the big chair, reading the paper, or a book, or his Bible—or he just sat.

"Going to kiss me good-by?" she heard him asking her Monday morning when it was time to leave for another week.

"I don't know, Jack," Helen answered slowly, giving voice to her hurt. "You act like you're mad about something. What is it, anyway?"

She wasn't prepared for the outburst which followed. "You don't care nothing about me!" Jack declared. "All week-end you've never come around me. You just don't pay any attention to me."

Helen was stunned — thinking of her busy week-end to help him, to make his house comfortable, to please his taste in food. Quickly she tried to explain all these to him. But if he understood better, he still insisted,

"Well—I'll know better about how much you love me, if you'll stop and tell me once in awhile; or if you kiss me without being asked to!"

Jack was expressing in his way what another Bridegroom has said to His Bride. "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

But Lord (we try to tell Him), we've sung in the choir, we've taught a Sunday School class, we take part in the missionary society, we helped paint the church, we've visited the sick, we've held jail services, we've—

"I know thy works, and thy labour," He interrupts (Rev. 2:2). "I understand that for My Name's sake thou hast laboured and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."

He would tell us in Jack's hurt words, "You never come around Me—you just don't pay any attention to Me!" Waiting to hear us say, "Oh, How I Love Jesus," He only hears "Jesus Loves Me." It's all so one-sided . . . He loved, He sent His Spirit to convict and convert, He leads, He will come again to take His Bride Home.

Two simple things He asked her to do in the meantime—and His heart is hurt because she often turns the words around, putting the last first. "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind," He says to her (Matt. 22:37-39). "And \* \* thou shalt love thy neighbour as thyself."

Love delights in the presence of the Beloved. Our Heavenly Bridegroom, in the secret meeting place, would whisper His love anew to our hearts. He would share the knowledge of His ways and will. And as "we become like the company we keep," we find that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

"Give Me thy heart," says the Father above;

No gift so precious to Him as our love.

From this dark world He would draw thee apart,

Speaking so tenderly, "Give Me thy heart."

—Gospel Herald.

## What I Owe My Minister

*Respect.* I owe my minister respect as an ambassador of God sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for his trained guidance.

*Christian Love.* I owe my minister Christian love that he may be strengthened by the knowledge that the members of the church he is trying to serve are knit with him in the bonds of holy love and unity.

*Confidence.* I owe my minister confidence that he may be free to serve the church unhampered by unkind faultfinding.

*Generosity.* I owe my minister generosity that I may rejoice in the good he is trying to bring us all.

*Prayer.* I owe my minister to pray for him each day that God may bless him and make his service a blessing to everyone with whom he comes in contact.

*Protection.* I owe my minister the protection of kindly silence by refraining from repeating in his presence or elsewhere the slander of unkind gossip that would worry him and prevent him from doing his best work.

*Time.* I owe my minister enough of my time to help him in his work when and where he needs me.

*Encouragement.* I owe my minister encouragement when vexations and annoyances make his work difficult, or when he feels that his work is not progressing as it should.

*Appreciation.* I owe to my minister a kind word of appreciation when his sermons are especially helpful to me.

*Consideration.* I owe it to my minister not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

*Attention.* I owe my minister the courtesy of attention when I go to church, that he may not be annoyed and troubled by seeing from my careless, inattentive actions that he is not holding my interest.

(Continued on page seven)

## The Preacher's Notebook

# A Day of Infamy

"And Zimri went in and smote him . . . as he was drinking himself drunk . . ." (I Kings 16:10, 9).

SO ENDETH the reign of Elah, son of Baasha, King of Judah, on a day of infamy in 930 B. C. He was the sinning scion of a family that had so sinned himself, and caused the nation to sin that God had said, It is enough. The cup of iniquity is full. Judgment must be meted to this family. It was. ". . . he left him not one . . . neither of his kinsfolks, nor his friends . . . for all the sins of Baasha, and the sins of Elah his son, by which they sinned and by which they made Israel to sin, in provoking the Lord God of Israel to anger by their vanities." There comes a time when God, to be just, cannot act longer in mercy. He will not always endure the sins of men and nations.

We wish that we could say with confidence that man had learned this lesson and that this is an experience of which could not be found in our "enlightened age," but we can't. We must hang our heads in shame as we now recount a similar experience of our times, using the same text with the insertion of names to bring it up to date.

"And Captain Mitsuo Fushida went in and smote him . . . as he was in Pearl Harbor drinking himself drunk . . . Now it is 1941 A. D. The antecedent of "him" is that portion of the U. S. Navy and Army personnel stationed on Hawaii, supposedly guarding the welfare of our nation. Captain Mitsuo Fushida is the commander of that squadron of nearly 300 airplanes which met practically no resistance in the surprise attack on Pearl Harbor on that memorable Sunday, December 7, ten years ago. Historians record it as "a day of infamy". It was. There is ample evidence that there is no mere "fixing" of this text to suit a preacher's fancy but that it is fact and that adds to the infamy of the occasion.

The one-time Captain in the Japanese Navy, is now a Christian. In a letter to Mr. Ernest Gordon, Evans-ton, Ill., he explains some sobering facts which have been protested in high circles because they are incriminatingly revealing and very condemning. He says:

"I have often been asked why the

attack on Pearl harbor was made on Sunday morning.

"The plan was to open the war by attack on Pearl Harbor with the destruction of the American forces there. The American fleet was returning thither for week-end rest. This was the main reason. However, the Japanese High Command mentally assumed that American seamen would be drinking and on Sunday would be crippled for fighting.

"In fact, on Saturday and Saturday night before the attack, we aviators, listening to the Honolulu radio, felt sure there would be very much drinking among American seaman and soldiers. It would be pay-day and the drink shops would be run-



ning full steam. We heard jazz over the Honolulu radio all night long.

"So we smiled. We knew very well that on the following morning, there would be oversleeping and unpreparedness.

"Among us Japanese naval officers we too had had experience with drink, so much so that a certain American naval officer described the Japanese fleet as manned with drinking officers and washing sailors, (i.e. laundering clothes). He added that 'if the Japanese officers gave up drink it would be a fearful thing for the American Navy.'

"But during the days before and after Pearl Harbor, the Japanese did give up drink. We depended upon the American navy's being 'caught wet.'"

Immediately after the attack, General Short closed every drinking

## Written in Heaven

"Rejoice, because your names are written in Heaven" (Luke 10:20).

You may not be known by the mighty  
of earth,  
Obscure be your station, and humble  
your birth;  
No tablet of fame may your virtues  
record,  
You may be forgotten except by the  
Lord:  
But rejoice with great joy and sing  
praises today,  
If you from the heart now can truth-  
fully say:  
"I know I'm unworthy, yet certain I  
am  
That my name is inscribed in the  
Book of the Lamb."

Up in Heaven, 'tis written, where  
none can efface,  
Up in Heaven, where all the redeem-  
ed are by grace;  
And you know you're enrolled as a  
child and an heir  
To all that is wonderful, glorious and  
fair.  
Sing praises to Him who redeemed  
you with Blood,  
The blest Lamb of Calvary, dear Son  
of God.  
What matters it much what befalls  
you below,  
Since you know all is well and Christ  
loveth you so?

And if one should read this who still  
may be lost,  
Dear sinner, remember the infinite  
cost  
That was paid for your ransom, and  
oh, do receive  
The Saviour of sinners, and on Him  
believe.  
Earth's fame and ambition, its  
wealth and its pride,  
Can ne'er make you happy; but He  
who has died,  
He only can satisfy, stilling all strife,  
While writing your name in the  
Lamb's Book of Life.

—Kingdom Tidings.

place in Honolulu. Crime, drunkenness and disorder well-nigh disappeared. But was anything learned from this experience? It is doubtful. Today our newspapers are becoming "sin-sheets" as they report the news of sinning in our nation.

Our day has become a day of infamy. Will God allow some infamous situation to come upon us to punish us as a people for our heedlessness of His warnings already given? We can expect nothing else. We deserve nothing less. God has been so good and we know so much better than we are doing.

In-so-far-as we know the promise has not been rescinded and this should stimulate us to act, in this hour of need: "If my people . . . pray . . . I will hear." *Elizabethtown, Pa.*

## What I Owe My Minister

(Continued from page five)

*Charity.* I owe my minister to overlook any trivial flaw or little personal mannerism of speech and action that in no way hinders his work.

*Gratitude.* I owe my minister to remember gratefully the many things he has helped me to bear, and the precious outpouring of his understanding that has strengthened and helped me in the moment of trial.

*Material Support.* I owe my minister my portion of his salary, paid promptly and cheerfully, that he may not be hindered in his work by financial worry. He has served me in spiritual things; I will serve him in material things.

Remembering the nobility of the Christlike men who have ministered unto me, I feel that my debt to them can never be fully paid. It is too great.—*A Layman.*

## The Mission, Message, Majesty and Might of the Church

(Continued from page four)

manner of distributing the common wealth of the church. It could easily have led to a racial dispute between the Hebrews and Greeks. How was the matter dealt with? The preachers simply turned it over to the deacons, and the preachers gave themselves continually to prayer and to the ministry of the Word. This was not the last time the devil tempted ministers to leave the Word of God and serve tables. Nor have ministers always been as wise as were these early apostles.

The story of Nehemiah rebuilding the walls of Jerusalem is an outstanding picture of a cunning, persistent enemy seeking to distract a consecrated builder for God. There

are many lessons church builders can learn from Nehemiah's experience. The first reaction of Nehemiah's enemies was to pour ridicule and scorn upon the effort. Nehemiah's answer was to come to God and place the whole proposition before Him. After having been with God he had these words, "Then answered I them, and said unto them, the God of heaven, he will prosper us: therefore we his servants will arise and build. Nehemiah's answer to open threat of physical danger was vigilance and extra guards. We are told, "The half of my servants wrought in the work and the other half held both spears and shields and the bows and the habergeons, and the rulers were behind all the house of Judah." Thus all were employed and it was just as necessary and honorable to support



and guard the builder as it was to build, in fact all were engaged in wall building. Behind all were the rulers. A people united in building for God.

Unity, co-operation, mutual confidence and respect in church building is just as important. Sanballat tried once again to stop the work of wall building. This time he sought to entice Nehemiah with soft words and craft into a council meeting. Nehemiah knew that Sanballat had but one purpose and that was to stop wall building. The enemy often gains in the council chamber what he lost on the battlefield. Because Nehemiah recognized all these efforts of the enemy for what they were he answered in these ringing words, "I am doing a great work, so that I cannot come down: why should the work cease whilst I leave it and come down to you?" May God grant unto His church today the courage, fortitude and wisdom needed for successful church building.

The church has not always seen its duty clearly nor responded to its main calling. The Acts of the Apostles show us that the apostles "went every where preaching the Word." We are further told that "they ceased not to teach and preach Jesus Christ." Subsequent to this, the man of God shut himself up in monasteries and cloisters. The itinerant, persecuted preacher with a burning passion and zeal for the lost of the world gave place to the severe ascetic with the belief that "when men lived in the fretful world they vantaged other men but missed the while the calmness and the pureness of their hearts." While they lived lives of self-denial and great rigor in essence they lived selfishly because they turned the benefits of the Gospel inwardly rather than to supplying the needs of those without the Gospel. They feared contamination with a sinful world forgetting that it was their mission to free the world through Jesus Christ from the contamination of sin.

Dr. Glover says, "The church was not designed to be a reservoir, ever receiving and retaining for itself God's Spiritual blessing, but rather a conductor conveying them on and out to others everywhere." The church is always most effective when it is actively engaged in proclaiming the message of salvation to a guilty sin-ridden world. It is far better and safer for the church to seek to save the lost than it is to seek to avoid losing the saved. The great mission of the church is soul saving. The charter of the church is the Great Commission given by our Lord. If the church fails to carry out the terms of its charter it forfeits its right to continue, nor will it continue. We cannot rightly claim the promise, "Lo, I am with you always," unless we carry out the command to go and make disciples of all men. Similarly, the promise of Christ respecting Holy Spirit power in Acts 1:8 was not merely for the personal blessing of believers. It is definitely linked with the task of witnessing for Him in all the world.

It is true that the church has functions to perform for its corporate members. There are means of grace to employ. There is the worship and the fellowship of the church. There are sacred ordinances to observe. There are ministers of mercy and benefits of a secular nature to bestow. There is the necessity of council and organization. The church

(Continued on page twelve)



# CHURCH DIRECTORY

AS SLATED BY THE GENERAL CONFERENCE

## Permanent Church Headquarters

Messiah Rescue and Benevolent Home  
2001 Paxton Street, Harrisburg, Pennsylvania—Telephone 3-9881  
Attention of General Conference Secretary

### Institutions

- E. V. Publishing House**, Nappanee, Indiana, Eld. Erwin W. Thomas, Manager.
- Jabbok Bible School**, Thomas, Oklahoma. Ira M. Eyster, President.
- Messiah College**, Grantham, Pa. Dr. C. N. Hostetter, Jr., President.
- Messiah Home**, 2001 Paxton St., 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.
- Foreign Mission Board**: Carl J. Ulery, 1332 Maiden Lane, Springfield 28, Ohio; Canadian Treas.: Wm. Charlton, Stevensville, Ont.
- Home Mission**: Dale Ulery, 412 Dakota Ave., Springfield, Ohio; Canadian Treas., Edward Gilmore, Lowbanks, Ontario.
- Beneficiary**: Jacob H. Bowers, Collegeville, Pa.
- Board of Christian Education**: B. E. Thuma, Marietta, Pennsylvania, U. S. Treasurer; Percy Cassel, Blair, Ontario, Canada, Canadian Treasurer.
- Board for Schools and Colleges**: John M. Book, 247 Euclid Place, Upland, California.
- Publication Board**: Charles E. Clouse, Nappanee, Indiana.
- Free Literature and Tract Department**: Ray Zercher, Nappanee, Indiana.
- Relief and Service Committee**: John H. Hoffman, Maytown, Pennsylvania.
- Industrial Relations Committee**: C. W. Boyer, Secretary, 2223 N. Main St., Dayton 5, Ohio.
- 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

### India

- Acting Superintendent**: Elder Charles E. Engle, Saharsa, O. T. Rlwy, Saharsa Dist., India.
- Saharsa Mission**: Saharsa, O. T. Rlwy., Saharsa Dist., India. Elder and Sr. Charles Engle, Sr. Leora Yoder, Sr. Effie Rohrer, Sr. Shirley Witner, Sr. Ruth Book.
- Madhipura Mission**: Madhipura, O. T. Rlwy., Saharsa Dist., India. Elder and Sr. Joseph Smith.
- Barjora Mission**: P. O. Tirbeniganj via Murliganj, A. Rlwy., Saharsa Dist., India. Elder and Sr. Arthur Pyle, Sr. Erma Hare.
- Banmanki Mission**: P. O. Banmanki, A. Rlwy., Purnea Dist., India. Elder and Sr. Allen Buckwalter, Sr. Beulah Arnold.
- Ulubaria, Howrah District**, West Bengal, India. Elder and Sr. A. D. M. Dick.
- Monghyr Mission**: Monghyr, E. I. Rlwy, Monghyr Dist., India. No personnel to be stationed here for the time being at least after March 31.

### Africa

- General Superintendent**: Bishop and Mrs. Arthur M. Climenhaga, P. O. Box 711, Bulawayo, Southern Rhodesia, Africa.

- Matopo Mission**: P. B. 191 T, Bulawayo, Southern Rhodesia, Africa. Rev. and Mrs. J. Earl Musser, Rev. and Mrs. Alvin J. Book, Miss Mary H. Brenaman, Miss Anna M. Eyster, Miss Elizabeth H. Engle, Miss Dorothy M. Martin, Miss Ruth T. Hunt.
- Mtshabezi Mission, Outstations, Hospital**: P. B. 102 M, Bulawayo, Southern Rhodesia, Africa. Mission: Miss Annie E. Winger, Miss F. Mabel Frey, Miss Fannie Longenecker, Miss Beth L. Winger, Rev. Glenn C. Frey. Outstations: Rev. and Mrs. Chester F. Winger. Hospital: Rev. (Dr.) and Mrs. Alvan E. Thuma, Miss Rhoda G. Lenhert.
- Wanezi Mission, Outstations, Bible School**: P. O. Box 5, Filabusi, Southern Rhodesia, Africa. Mission: Rev. and Mrs. Roy H. Mann, Miss Anna R. Wolgemuth, Miss Florence R. Hensel. Outstations, Bible School: Rev. and Mrs. L. B. Sider, Miss Anna R. Engle.
- Macha Mission**: P. O. Choma, Northern Rhodesia, Africa. Rev. and Mrs. J. Elwood Hershey, Miss Verda C. Moyer, Mrs. Verna Ginder, Miss Lula G. Asper, Miss Anna J. Graybill.
- Sikalongo Mission**: P. O. Choma, Northern Rhodesia, Africa. Rev. and Mrs. David E. Climenhaga, Miss Edna E. Lehman, Miss Anna L. Kettering.
- Unassigned**: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa. Miss Edna Switzer, Miss Ethel Heisey.

### Missionaries on Furlough

- Sr. Mary C. Kreider, Campbelltown, Pa.  
Sr. Etheld Eyer, Third Avenue, Upland, California.  
Sr. Emma Rosenberger, 1151 Taylor St., Detroit 2, Michigan.  
Bishop and Sr. H. H. Brubaker, Grantham, Pa.  
Rev. and Sr. D. B. Hall, 620 N. First Ave., Upland, California.  
Rev. and Sr. Bert Winger, Grantham, Pa.  
Sr. Anna Steckley, Gormley, Ontario.  
Elder and Sr. George E. Paulus, 20th and Paxton St., Messiah Home, Harrisburg, Pa., (after May 10th).  
Elder and Sr. William Hoke, P. O. Box 142, Pleasant Hill, Ohio (after May 10th).

## HOME MISSIONS

### Rural Missions

- Allisonia, Virginia (Farris Mines)**: Telephone —Pulaski 2-8628. 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.  
**Garlin, Ky.** Daniel and Marian Hoover, Elizabeth Hess.  
**Knifey, 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 Hostetter, pastor, Lydia Hostetter.

**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 Taylor.

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

**Toronto Mission**: 150 Gamble Avenue, Toronto 6, Ontario. Workers: Myrtle and Ruth Steckley. Residence: 39 Hopedale Avenue, Toronto 6, Ontario. Telephone—Riverdale 2152.

### 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 1600 Kcs.  
"Call to Worship Hour"  
Each Sunday 9:00-9:30 A.M.
- CKPC, Brantford, Ontario 1380 Kcs.  
"Brethren in Christ Hour"  
Each Sunday 2:00-2:30 P.M.
- WMPC, Lapeer, Michigan 1230 Kcs.  
First Thursday of every month  
12:00-1:00 P.M.  
Every Tuesday—transcription  
3:00-3:30 P.M.
- KOCS, Ontario, California 1510 Kcs.  
"Morning Melodies"  
Each Sunday 10:00-10:15 A.M.
- WCHA, Chambersburg, Pa. 800 Kcs.  
"The Gospel Tide Hour"  
Each Sunday 8:30-9:00
- WGAL, Lancaster, Pa. 1490 Kcs.  
"The Gospel Tide Hour"  
Each Sunday 8:00-8:30
- WCBA, Corning, N. Y. 1350 Kcs.  
"The Gospel Tide Hour"  
Each Sunday 8:00-8:30
- WCHA, Chambersburg, Pa. 800 Kcs.  
"Gospel Words and Music"  
Each Saturday 12:35-1:00 P.M.
- WNAR, Norristown, Pa. 1110 Kcs.  
"Gospel Words and Music"  
Each Sunday 2:30-3:00 P.M.
- WLBR, Lebanon, Pa. 1270 Kcs.  
"Gospel Words and Music"  
Each Saturday 12:35-1:00 P.M.
- WKJG, Fort Wayne, Indiana 1380 Kcs.  
"Gospel Words and Music"  
Each Sunday 8:00-8:30 A.M.
- WVAND, Canton, Ohio 900 Kcs.  
"Christian Fellowship Mission"  
Each Sunday 12:30-1:00 P.M.
- WBUX, Quakertown, Pa. 1570 Kcs.  
"Sunday Bible Hour"  
Each Sunday 12:30-1:00 P.M.
- WLXW, Carlisle, Pa. 1380 Kcs.  
"The Verse of the Day"  
Each Sunday 8:05-8:20 A.M.
- WLBR, Lebanon, Pa. 1270 Kcs.  
"The Living Hope Program"  
Each Saturday 2:00-2:30 P.M.
- WVAM, Altoona, Pa. 1430 Kcs.  
"Youth Crusaders Hour"  
Each Sunday 8:30-9:00 A.M.
- KFGQ, Boone, Iowa 1260 Kcs.  
"Gospel Hour Broadcast"  
Sunday 9:00-9:30 A.M.  
Thursday 4:15-4:45 P.M.
- WXRA, Kenmore, New York 1080 Kcs.  
"Music and Meditation"  
7:45-8:00 A.M. Each Sunday
- WAVL, Apollo, Pennsylvania 910 Kcs.  
"Gospel Words and Music"  
Sunday, 5:30-6:00 P.M.
- WYVE, Wytheville, Virginia 1280 Kcs.  
"Gospel Words and Music"  
Sunday, 4:30-5:00 P.M.
- WBPZ, Lock Haven, Pa. 1230 Kcs.  
"Good Tidings Hour"  
Each Sunday 12:30-1:00 P.M.

## Timely Meditation

Wild Oats and Old Rye grow in the same field.

Nations drift into war; they must be guided into peace.

The war that will end war will not be fought with guns.

The drinking man commits suicide on the installment plan.

All liquids seek the lowest level; alcohol takes the drinker with it.

Said the glass of beer to the bottle of gin:

"I'm not much of a mathematician, but I can *add* to a man's nervous troubles, *subtract* cash from his pocketbook, *multiply* his aches and pains, *divide* his property with liquor sellers, so that *fractions* only remain for him. Moreover, I *take interest* from his work, and *discount* his chances for health and success."

—Anonymous Quotes.

## Wake Up, America!

(Continued from page three)

of God from her legal documents, removed the phrase, "God protects France" from her coins and went merrily on her way to destruction.

Here is the ancient and the modern by way of comparison. Gibbon in his "Rise and Fall of the Roman Empire" lists five contributing factors to the debacle. I give you the causes. "Rapid increase of divorce with the undermining of the home—the mad craze for pleasure—the building of gigantic armaments when the real enemy is within, the decadence of the people and the decay of religion." This conclusion coming from an unbeliever causes one to think. Licentiousness and adultery have swept nation after nation out of existence. The obscene frescoes of Pompeii and Naples tell the tale.

There is *our* morals decline and the breakdown of the home. Are not we too lovers of pleasure more than lovers of God? Is there not now a decay of religion? Less than two per cent of the citizenry of our land frequented any place of worship last Lord's day evening, with a slightly higher percentage in the morning.

Our deplorable crime situation, our economic problems, our domestic strife are but effects. What is the CAUSE? J. Edgar Hoover, Federal Bureau of Investigation, speaks; "These conditions are secondary in importance to the disastrous decay of religion. Over 60,000,000 of our

fellow citizens profess no religion, many of them no belief in God. This is *America's gravest peril.*"

It is high time the Christian forces everywhere arouse themselves and petition the Lord for a spiritual awakening. To safeguard our democracy and preserve the true American way of life, we need, we must have a revival of genuine old-fashioned religion, deep, widespread, in the power of the Holy Spirit, if our land is to be healed. It is this or the dissolution of the home, church and Nation. Let us all make a spiritual contribution to this generation by a personal and national return to God with repentance for our sins and with faith in the Lord Jesus Christ.

*Wake up America!*

—Reprinted from a radio address appearing in *Congressional Record of the United States.*

## The Unknown Teacher

I sing of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war. It is the unknown teacher who instructs and guides the young. She lives in obscurity and contends with hardship. For her no trumpets blare, no chariots wait, no golden decorations are decreed. She keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. She awakens sleeping spirits. She quickens the indolent, encourages the eager, and steadies the unstable. She communicates her own joy in learning, and shares with boys and girls the very best treasures of her mind. She lights many candles which, in later years, will shine back to cheer her. This is her reward.—*Henry Van Dyke.*

## Purgatory and Taxes

The Ohio State department of taxation is in a fix now. It has filed a determination proceeding at Fremont to ascertain whether an inheritance tax can be levied on a bequest designated for masses to be said for the repose of the soul of the donor.

A certain Margaret Shanahan died some time ago and left \$8,000 to pay for masses to get her soul out of purgatory. She made the mistake of not designating which Roman Catholic church should get the money and have the honor of effecting the rescue. Now the State of Ohio has to decide the ticklish question of whether a bequest made *for* something but *to* no one in particular shall be tax free.

It would be an embarrassing thing if the state should decide to tax the bequest and it would be found too late that the amount left after taxes was not sufficient to meet the needs of the lady's soul. We trust the rich State of Ohio will take this into consideration.—*Alliance Weekly.*

## Births

**ENGLE**—Diana Marie was gladly welcomed into the home of Duane and Eileen Engle of Upland, California, on November 20, 1951.

**GROVE**—Arthur and Anna Grove of Upland, California, have been made happy with the arrival of a daughter, Shirley Ann, into their home. She was born on December 28, 1951.

**WINGER**—Brother and Sister Earl Winger of Sherkston, Ontario, are happy to announce the birth of a daughter, Rosemary Jean, on March 28, 1952.

## Obituaries

**BAILEY** — Arthur W. Bailey was born in Bristol, England, January 8, 1872, and passed away May 4, 1952, at his home in Thomas, Oklahoma, at the age of 80 years, 5 months, and 4 days. He came to America in 1893 and settled in Iowa. In February, 1898, he married Miss Bessie Lobb. They came to Oklahoma in 1903, settling in Dewey County where they lived for 27 years before moving to Thomas.

In early life he was converted and at a later date he became hungry for a deeper work of grace and sought for sanctification. He served as deacon in the Brethren in Christ church for a number of years.

Survivors include his widow, three sons: Arthur of Oronogo, Missouri; Ernest of Upland, California; Clarence of Sand Springs, Oklahoma; two daughters: Mrs. Florence Cavener of Bethany, Oklahoma; Mrs. Evelyn Calvert of Thomas, Oklahoma; one sister, Mrs. Thirza Rowles of Bristol, England.

Also 25 grandchildren and 24 great-grandchildren and a host of friends.

Funeral services were held at the Bethany church at Thomas. Services were conducted by Bishop P. B. Friesen and Rev. Ray Smee. Interment in Mound Valley cemetery.

**STONEROCK** — Eleanor Edwards, daughter of Isaac Newton Edwards and Mary Ellen Brandon Edwards, was born on her father's farm near Yorkshire, Darke County, Ohio, March 26, 1877. She was one of a family of nine children, of whom four brothers and two sisters have preceded her in death.

On October 24, 1895, she was united in marriage to John T. Stonerock. Mrs. Stonerock is survived by five children: Mrs. Myrle Denlinger of R. 1, Clayton; John Edwin Stonerock who lives in his parents home in Union; T. B. Stonerock who lives along the Old Salem Road; Mrs. Ralph Cruca of Englewood; and B. P. Stonerock of Sandhurst Drive, Dayton; eleven grandchildren and eight great-grandchildren; also one sister, Mrs. Ed Norris of Union, and one brother, Thomas Edwards of Dayton, Ohio, and other relatives and friends.

Funeral services were conducted at the Hale Funeral Home, Tuesday, May 13, 1952, by Rev. Ohmer U. Herr, assisted by Rev. Lon Karns and Rev. Floyd Wagoner. Interment was made in the Polk Grove cemetery.

**MARR**—Webster Marr was born in Wainfleet, August 29, 1879, and died April 6, 1952. Mr. Marr met with a car accident on April 6 which proved fatal. Mr. Marr had recently been saved in our revival meetings and was returning from church when the accident occurred.

He leaves to mourn his loss his wife; three sons: Jasper of Welland, George Eldon and Sheldon of Wainfleet; also several grandchildren.

The funeral service was conducted by Elder Romie Sider with Bishop Edward Gilmore assisting. Burial was in the Zion cemetery.

# With the Church

## In the Homeland

### GENERAL CONFERENCE OF THE BRETHREN IN CHRIST CHURCH MEETS IN EIGHTY- SECOND SESSION



Bishop C. N. Hostetter, Jr., is the moderator of the 1952 General Conference now in session at the Memorial Holiness Campgrounds, West Milton, Ohio.

#### Colyer, Green Grove, Pa.

On Sunday evening, February 3, our revival services started at Green Grove and continued for two weeks with Bishop Henry Schneider of Michigan as our evangelist. Brother Schneider gave us heart-searching messages and we could feel the Lord's presence in the services. Several bowed at the altar, some to be saved and others for a deeper experience with the Lord. Sister Ethel Heisey spoke on her call to Africa one evening preceding the message. May the Lord bless her in her labor for Him.

On March 16, we were happy to have Clyde Sollenberger at Colyer and Rupert Turman at Green Grove in the interest of Messiah College.

Sunday evening, March 30, the Ladies Chorus from Messiah College was with us at Green Grove and gave us a very inspiring program of music.

On Saturday evening, April 12, our communion service was at Green Grove. Our hearts were made to rejoice anew that Christ died for us and arose and ascended to heaven where He intercedes for us.

On Sunday evening, April 27, we were pleased to have Brother and Sister Pete Wilms with us at Colyer. He showed pictures and talked of his experiences in Japan.

On April 29, Sister Clara Myers and Brother Albert Engle were with us at Colyer. Sister Meyers told of the work among the Navajo Indians. How thankful we are that we had Christian homes, but let us help those who do not.

—R. F.

#### Grantham, Pa.

On Sunday evening, April 20, the touring chorus of Eastern Mennonite College gave an excellent musical program in the Messiah College Auditorium. Many of our Mennonite friends were there to hear the chorus. A very pleasant evening and spiritually profitable!

Clara Meyer, one of our home missionaries who are in reality foreign missionaries, stopped at Grantham, April 24, to speak on the work among the Navajos. Sister Meyer showed slides of the locality and the people. Spiritual results of the service: a deeper understanding of and sympathy for the Navajo work. Material results: an offering of \$183.00 for the Home Mission Board.

#### Rana Villa

Rana Villa church, a union congregation pastored by Rev. John Minter, enjoyed a week of Pre-Easter services which featured special speakers among whom were Brother Leonard Falk, Prof. Kenneth Hoover, and Rev. Joel Carlson. Several people sought spiritual help publicly during the meetings, which climaxed in a communion service on Easter morning. Several of the community folk participated. This is a growing work. Your interest and prayers will help it to continue to grow!

#### Moore's Church

Not too long ago the teen-agers at Moore's church (Brother and Sister Mark Wolgemuth, workers) formed a High School Bible Club. The members of this club carry their Bibles to school and meet once a week for Bible study and quizzes. As an inducement to more thorough study, those who achieve a certain standard in the quizzes will get a free trip to Winona Lake this summer. The idea sounds good, doesn't it? Perhaps you could try some form of it in your congregation!

#### Markham, Ontario

The Markham District will hold their summer tent services June 15 to June 29. Elder Marshall Winger is the evangelist. All who can attend are cordially invited.

#### Wainfleet, Ontario

In April Bishop Lester Myers, Greencastle, Pa., gave us a week of extremely interesting and guiding messages on prophecy. The clear teaching of Bishop Myers on such an important and needful subject certainly proved beneficial. The attendance was very good and the emphasis on the near return of our Lord gave each one the sense of the need to wear this world as a loose garment.

The week of meetings was concluded with a Bible Conference. Bishop Lester Myers, Bishop William Charlton and Elder Earl Sider were the guest speakers. In connection with the conference we were privileged to have the Messiah Male Chorus with us.

They gave us an evening of inspiration and enjoyment. This week of fellowship was indeed helpful and our lives were enriched.

May 4. Wainfleet Reception Service. Three of our Sunday School young people united in church fellowship. We wish them God's richest blessing.

May 17-18. Wainfleet Love Feast and Ordination Service. Our Love Feast was held on May 17-18. We appreciated again the remembrance of the death and suffering of our Lord. On Sunday morning, Brother and Sister Benjamin Winger were ordained to the office of deacon. We pray God will bless their lives in His service.

—M. G.

#### Chestnut Grove Church, Ashland, Ohio

Approximately 90 friends and neighbors gathered on April 10, to surprise Brother M. L. Dohner on his eightieth birthday and Sister Dohner on her seventy-sixth. The high point of the surprise was the presence of Brother and Sister Elam Dohner from Kentucky. The evening was spent in an informal program of songs and readings by various groups of the children and grandchildren, reminiscences back to the time of their first coming into this community 29 years ago, and an inspirational message on "Our Inheritance" by Brother Elam Dohner. This was the first the whole Dohner family had been together for a number of years.

Missionary Meetings. On April 17, Brother Dale Ulery accompanied by Sisters Ruth Deihl, of Detroit and Clara Meyer of the Navajo Mission gave us first hand accounts of the workings of the Holy Spirit in their midst. And on May 18, Brother Carl Ulery presented the work in India as it impressed him on his recent visit there. Such vivid reports keep the vision fresh as to our responsibilities both near and far.

April 19, 20, was a time of spiritual enrichment when Brother Harry Hock, of God's Love Mission was used of the Spirit to unfold the Word to us in our Communion service. Our souls were lead to expand and drink deep as he exalted the way of the Spirit-filled life.

On May 4, a group of young people from Valley Chapel, lead by Sister Elsie Bechtel, gave us an unusual program of devotion and worship. We were lead to realize anew "The heavens declare the glory of God, and the firmament showeth His handiwork."

—L. D.

#### Bethel Mission, Virginia

Greetings in Jesus.

We expect this will be our last report of Bethel Mission as we trust the new workers will come and take over the work here by July if not before. Pray with us that God will definitely guide the right ones to take up this work at Bethel Mission. We expect a great work to yet be done here for God's glory, so help us uphold the work and the new workers.

It seems the Home Mission Board do not know who yet these workers will be but yet they expect them to be forthcoming at least by July and we then will be helpers doing what little we can by God's help.

The plans are now being made by the Brethren in Christ Building Committee of this district under Bishop Henry Ginder's approval for the laying of the cornerstone for the new church at Bethel July 13, 1952, by Carl Ulery, of Springfield, Ohio. We trust many from Ohio, Pennsylvania, and other places as well as many from the neighboring communities will be here. Plans are also being made for an all-day meeting

(Continued on next page)

# Are Missionaries Unbalanced?

**A**RE missionaries unbalanced? Of course they are! I'm one of them. I ought to know.

A missionary probably began as an ordinary person. He dressed like other people, and liked to play tennis and listen to good music. But even before leaving for the field he became "different." Admired by some and pitied by others, he was known as one who was leaving parents, prospects, and home for—a vision. Well at least, that sounded visionary.

Now that he's come home again he's even more different. To him some things — seemingly big things — just don't seem important. Even the World's Series or the Davis Cup matches don't stir him much. Apparently he doesn't see things as do other people. The chance of a lifetime—to meet Toscanini personally — seems to leave him cold. It makes you want to ask where he has been.

Well, where has he been? Where the conflict with evil is open and intense. Where there is a fight, not a fashion. Where clothes don't matter, for there's little time to see them. Where people are dying for help he might give, most of them not even knowing he has the help. Where the sun means 120 in the shade, and he can't spend his time in the shade!

Not only space but time too seems to have passed him by. When you talk about jive he looks puzzled. When you mention Duke Ellington, he asks who he is. You wonder how long he's been away.

All right, how long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the gospel. Some of them gone on when that epidemic of cholera struck or when that Hindu-Moslem riot broke out.

How long has he been gone? Long enough to have two sieges of amoebic dysentery; to nurse his wife through repeated attacks of malaria; to get the news of his mother's death before he knew that she was sick.

How long? Long enough to see a few outcast men and women turn to Christ. To see them drink in the Bible teaching he gave them. Long enough to struggle and suffer with them through the persecution that

developed from non-Christian relatives. To see them grow into a stable band of believers, conducting their own worship, and develop into an indigenous church that is telling on the community.

Yes, he's been away a long time.

So, he's different; but unnecessarily so it seems. At least, since he's in this country now, he could pay more attention to his clothes and to what is going on around the country. He could have more time for recreation and social life. Of course he could.

But he can't forget—at least most of the time—that the price of a new suit would buy 3,200 gospels; that while an American spends one day in business, 5,000 Indians, Chinese, or Africans go into eternity without Christ.



So, when a missionary comes to your church or your chapter, remember that he's likely to be different. If he stumbles for a word now and then, he may have been speaking a foreign tongue almost exclusively for seven years and is possibly very fluent in it. If he isn't the orator you want, he may not have had a chance to speak in English from a pulpit for a while. He may be eloquent on the street of an Indian bazaar or an African market.

If he doesn't seem to warm up as quickly as you want, or if he seems less approachable than the youth evangelist or the college professor you heard last week, remember he's been under a radically different social system since before you started high school, college or business. Maybe he just forgot to brush up on Emily Post.

Yes, the missionary is unbalanced. But by whose scales? Yours, or God's? —*Dr. T. Norton Sterett.*

## "The Men We Need"

The following are desirable traits in a missionary as set down by Ann Judson many years ago:

"In encouraging young men to come out as missionaries, do use the greatest caution. One strong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men, men of sound sterling talents, of decent accomplishments and some natural aptitude to acquire a language, men of amiable, yielding temper, willing to take the lowest place; to be least of, and the servant of all, men who enjoy much closet religion, who live near to God and are willing to suffer all things for Christ's sake without being proud of it. These are the men we need."

## In the Homeland

(Continued from page ten)

at that time with special messages and singing.

When Bethel Mission was built in 1919 roads were rough and nails, material for construction, etc., were hauled in a wagon for miles. Now, for the new building, trucks will be used and roads are much improved. The new church will be larger having rooms for classes where before we have always used the house here for two or three classes.

The need for repairs on the present chapel and lack of class-room space was an incentive to the building of the new church. Plans are made to use the old building remodeled for the parsonage. Pray that all these plans will materialize to God's glory.

We are enjoying Brother Schock from Allsonia coming up here once a week for prayer meeting and giving about a half hour in song services each time which is much appreciated by the people of this community.

As younger workers take up the duties of this place we trust much may be accomplished for the Master. They will have this advantage over our beginning that as we used to walk often ten miles to have services and also ride horseback, fording creeks with no bridges, etc., now they can easily and quickly get to different appointments with cars over good roads. We are glad it is easier and feel more should be done because of it being so and also with youth taking hold where old age lets go.

May those remaining this side of glory, who have so faithfully held us up in prayer through all these years, continue to remember us before the throne of Grace and pray earnestly for the building up of the Kingdom and for help to be given the new workers in all their needs at this place.

Awaiting eagerly the coming of Jesus or the going to Him.

—Denny and Marie Jennings.

## Palmyra, Pa.

On Sunday evening, March 16, Rev. Arnold Seidler, a converted Jew gave his experience. He told of his rearing in an orthodox Jewish home, in Germany, his persecution as a Jew and his conversion in Danzig.

For the past several years there have been Passion Week services at our church in Palmyra. This year Bishop Luke Keefer was our speaker. He brought many rich truths from God's Word climaxing every message with an evangelistic appeal. On Good Friday evening was our communion service. A large number partook of the sacraments.

Saturday evening was a Divine Healing service. Brother Keefer spoke on the subject of Divine Healing and about 10 were anointed. There have been testimonies since of God answering prayer.

Sunday evening, April 27, a colored group, Lebanon County Jubilee Singers gave a program. Rev. Johnson brought the evening message.

When we fellowship with those of other races, our hearts are warmed by His Spirit and our vision and outlook are broadened.

—W. E.

#### Sherkston, Ontario

Good Friday afternoon we had a service conducted by Bishop J. L. Myers of Greencastle, Pennsylvania. The day following we held our Annual Bible Conference. The speakers were Bishops J. L. Myers and Edward Gilmore, and Elder Marshall Winger and Eugene Barnes of Waynesboro, Pennsylvania. The Wainfleet Quartet sang for us and the Sider Sisters of Bertie also assisted. Brother Eugene Barnes began a nine-day revival effort on Easter Sunday. This meeting closed April 20. There were a number who received help in their homes and some at the altar. Brother Barnes is a good Bible expositor, and I am sure our young people benefited from his discourses. We see a great future for such a young man. He left us with the hope of again being of service to us and others.

Sister Lady gave us her missionary talk on Sunday, May 4. Sister Clara Meyer gave us an account of the work among the Navajo Indians in New Mexico. Both these sisters gave us a lot of information and inspired us to greater efforts for Christ and His church.

—N. E. C.

#### Pasadena, California

At our most recent communion service, some thirty members partook of the sacred emblems, and remembered our Lords suffering and death as we are commanded in His Word. Bishop Lady, Rev. Alvin C. Burkholder, and acting deacon D. E. Rohrer officiated.

It was a joy on a recent Sunday morning to have Rev. George Bennard and his good wife with us in the adult Sunday School class and in the morning worship. As you may recall, he is the writer of the world's most famous gospel song "The Old Rugged Cross". Although he has attained the advanced age of 79 he preached a very acceptable sermon that morning.

Our Sunday School Superintendent Eugene Haas did a fine job in leading the school to victory in a six-weeks contest with other Calif. Schools. The interest was quickened and the attendance gains were notable.

The quarterly Youth Rally of the California church was held in the Pasadena Church in April. The church was well filled at both the afternoon and evening sessions. Bob Ringer voiced a ringing challenge in the address of the afternoon, and Ernest Boyer climaxed the day with a very able evening address.

It is with regret, not unmixed with joy, that we note the passing of Mrs. Nellie

Foss, who was a regular attendant of the Pasadena Church for some years. She was a well-known evangelistic singer, a preacher of no mean talent, and withal a cheerful Christian through the years. We will miss her.

We are happy to welcome Ila Heer back to Pasadena and the church. Also it is a joy to have Mrs. B. L. Byer back to church occasionally after so many months away because of a severe illness and surgery.

At a recent musical program we were delighted to have Peter and Gloree Shelsea as artists. Gloree was a part of the "Hour of Charm" on radio, and on the way to a career. A few months ago both Gloree and her husband were converted and are now wholly in Gospel work.

The Pasadena Brethren in Christ Church is always happy to welcome visitors to the land of the Golden Gate. This evergreen church holds all of the regular services usual to a well ordered church. Add to our pleasure and your enjoyment by coming to 434 N. Foothill Blvd., Pasadena, Calif. to worship with us when in the west.



### The Mission, Message, Majesty and Might of the Church

(Continued from page seven)

needs houses of worship and other physical equipment. We repeat, these functions the church has to perform, but all these are only secondary means to an end. The true and primary mission of the church is, as was our Lord's, to seek and to save the lost. This mission must be carried on wheresoever the lost are found, in any land distant or near; in any circumstance good or ill, until He shall say it is enough.

We have now to consider the message of the church. In its broadest sense the message of the church is preaching the good news concerning Jesus Christ. Christ said, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." We recall that the purpose of Christ's coming was to effect reconciliation between a holy God and a sinning humanity. Let me read II

Corinthians 5:18-20. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." When all is said and done the only message the church has which any other group does not have is to tell how sinful man may be reconciled with God, and as a result of that reconciliation henceforward never stray away from God.

We turn to the Apostolic practice in order to determine their conception of the message Christ intended them to give. Peter in reply to the question, "Men and brethren, what shall we do?" replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." On another occasion Peter gave this message, "Repent ye therefore, and be converted, that your sins may be blotted out." Following Peter's housetop vision he preached the same message to the Gentiles. The apostles were not learned men for the most part but they were clear in their understanding of the message they proclaimed and left no doubt in anyone's mind that they believed what they preached. Church history reveals that the church has often been confused in its message, has often spoken with a divided voice and that its messengers have poorly portrayed the message they preached. We are warned in Scripture that a sign of the latter times will be a departure from the faith with perverted doctrines and seducing spirits.

The message of salvation is a large one and includes many avenues of approach. The emphasis the church laid upon certain phases of the message have been varied. There have been periods in the history of the church when God's part has been almost entirely overshadowed by man's effort to do works which would merit salvation. On the other hand, at times great emphasis was placed upon the utter impossibility of man doing anything toward his soul's salvation. All this, it was felt, was in the hands of a Sovereign God whose predetermined will had decided the destiny of the soul.

If the message of the church is to be accepted it seems to me there are

certain things the church will have to do. The church will have to believe what it preaches. Insincerity is transparent and no one will be impressed by an insincere preacher. The church will have to practice what it preaches. Too often the church fails here. A friend of mine said to me a few days ago referring to a certain church, "Their theology is excellent, but their standard of Christian practice is miserably low." Over against this, if the church is to maintain a clear conception of what its practice is, it will have to preach clearly what it seeks to practice. Failure to do this will result in confusion of both preaching and practice. Our preaching and practice must rest upon the sure authority of God's word. We must avoid defending ultra-Scriptural positions by ex-cathedra pronouncements. And just as important is the need to avoid defending sub-Scriptural positions by resting upon the easy chair of interpretation which sees so many possible views that it seems best to do nothing. It is equally as dangerous to rest Scripture as it is to *wrest* Scripture.

There must be a sense of urgency about the message. This sense of urgency will only be felt by the hearer if the messenger is conscious that he is a dying man speaking to dying men. The messenger must proclaim, "Today if ye will hear his voice, harden not your hearts. The watchman said, the morning cometh, and also the night: if ye will enquire, enquire ye: return, come." This sense of urgency will be based upon the solemn truth that the soul that sinneth shall die, and that hell, unpleasant as the word and prospect sounds is the eternal destiny of all sinners. Our forefathers believed this and preached it. The church today has largely lost this urgent note in its message. We need to restore it. It is this loss of a mighty conviction about salvation and of both a present and future disaster to souls and modern civilization without Christ that has emasculated the church and its message.

Finally, in connection with the message of the church. The church has a message for this age. The Brethren in Christ Church has both a mission and a message for this age. Just as the early church preached its beliefs, not its doubts, so must we. The early church proclaimed with zeal and courage Jesus Christ as the eternal Son of God, incarnate, crucified, risen, ascended, reigning and

coming again. Its message dealt with sin and man's utter need of a Savior and of repentance and regeneration. Faced with the social, moral and political problems of its day, which at root were no different from ours today, that early church knew that there was no salvation but in Jesus Christ. In response to this Spirit-empowered message men and women were saved, live churches were planted, social conditions were bettered and the church became the reservoir from which flowed blessing to the whole world. The same results will attend the effort of the Brethren in Christ Church as she dares to follow in the footsteps of the early church.



It may appear to be a misuse of words to use the word majesty to describe a group which sprang from such humble sources as did the church. Its Founder was held in contempt by His fellow countrymen. He was set at naught by men. His early followers were persecuted and hounded from place to place. It has ever been the lot of the church to suffer. Let us now turn to Scripture and see how the church is described. "Ye also as lively stones, are built up a spiritual house, an holy priesthood. But ye are a chosen generation, a royal priesthood. Beloved now are we the Sons of God and it doth not yet appear what we shall be. And has made us unto our God kings and priests: and we shall reign on the earth." Paul reveals the purpose of God for his church in these words, "Till we all come . . . unto the measure of the stature of the fulness of Christ." And yet one more picture which depicts majesty, "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind: and they were afraid." Oh! the majesty of a soul out of whom the devil has come.

In what does the majesty of the church consist? In its riches? No,

for there are too many poor among its members. In the elegance of its buildings? No, never, for too many have no building at all in which to worship. In the beauty and order of its forms of worship? Again the answer is no, for numerous are the ministers of the church who follow no ritual. Is this majesty due to the high social position of the members of the church? A moments reflection reminds us that "the common people heard Him gladly" in His day and today the church is still largely made up of that class of people. Surely then, you say, the vast numbers which go to make up the church are its majesty; herein lies the crowning glory of the church. No, not even in its vast numbers is the majesty of the church found. In this connection Dr. William G. Mather, professor of rural sociology at Pennsylvania State College said, "The church must find a better measuring rod for the success or failure of their work than the counting of heads, and the number of church buildings." He went on to say, "The measure of religion can no more be gauged by church membership than the counting of the number of people in an area is a measure of health."

The majesty of the church is in the quality and character of its members. This royal priesthood, these sons of God, the blind-but-now-I see disciples of Christ, it is these who add lustre and glory to the church. They who adorn the doctrine of Christ, they are the majesty of the church. There is a radiance about the follower of Jesus Christ which is majestic. Let me recall to you memories of those times when at an altar of prayer boys and girls, men and women rose up with faces radiant with glory because God for Christ's sake had forgiven their sins and spoken peace to their souls. They are new members of the royal family of God sharing His majesty as sons and daughters in the everlasting kingdom of heaven.

Let us shift the scene to a river in Africa. Thirty-three of black Africa's sons and daughters in two lines are moving out into the stream. On the shore a company of missionaries and Africans are singing, "Where He Leads Me I Will Follow." At the end of the line one stands ready to receive and baptise a member of the royal house of Kumalo, black but comely. Transformed by grace divine, these children of Africa are members of the redeemed race of God's dear children. Share with me another scene. Nearly nine hundred had just com-

pleted the communion service on a Sunday morning in Rhodesia. The closing moments were given to quiet meditation, and then in one grand, great paen of praise this vast crowd of redeemed arose and sang:

*I thank you Jesus,  
For dying for me;  
You came to free me  
That I may be thine, O Lord.*

*I once was in darkness,  
Without righteousness;  
You came and brought me light  
That I may be thine, O Lord.*

*I saw my sin,  
I saw thy love,  
I was overcome by thy mercy,  
Now I am thine, O Lord.*

The church militant in the splendor and majesty of its redeemed presents a scene of indescribable beauty. And then we look forward to the glad, crowning day when the church triumphant with the redeemed of all ages, from all peoples and kindreds and tongues, shall sing, "Alleluia, Salvation, and glory, and honor, and power unto the Lord our God. Alleluia, for the Lord God omnipotent reigneth." Here is revealed the culminating glory and majesty of the church.

—We have been brought face to face with our mission which we have found is to preach the Gospel and to make disciples of all nations. We have seen that our message is to make known as heralds God's provision whereby sinful man may be made holy. We have found that our majesty is manifested by the quality and character of the lives of the redeemed who have become kings and priests unto God. We are yet concerned with the might of the church. What is the might of the church? It is not by physical power for the prophet tells us, "it is not by might nor by power." The might of the church is the mighty work of grace wrought by the Holy Spirit in believers. This is the same power that fell upon the upper room group on the day of Pentecost.

Through its long history the church has sought to further its ends by other means than by Holy Ghost power. The church has used every human device to accomplish its purpose. It has sought and used temporal power to support its position. It has bought what influence money could buy. By chicanery and deceit it has sought to gain entrance into for-

bidden areas. The church has watered down its message, enfeebled its witness and frustrated the plan of God by the neglect of its one and only source of power which is found in the third person of the Trinity, God the Holy Spirit. This great storehouse of power was the might of the early church. This was that which changed the self-sufficient, impulsive Peter into the well-disciplined preacher of the church. Not only did the heart of the rash understand knowledge, but the tongue of the stammerer was made to speak eloquently. Under the leadership of the Holy Spirit the church has ever gone out and performed great works for God.



We wish to refer to some aspects of the outworking of this mighty power. Let me say right here that this outpouring of might was not merely a wave of emotionalism which soon faded away. It was a deep and continuing work of divine grace and power which affected all wherever the message of the Savior was proclaimed. It is doubtful if any period of the church's long history has equalled the astonishing evangelistic efforts of the church of the first century. The early church was under the discipline of the Holy Ghost. He took an active interest in guiding the affairs of the church. He also corrected mistakes. The excesses and improper actions of some modern groups who claim to have got back to the apostolic age stand in great contrast to the ordered discipline of the apostolic church.

The early church was not without its problems. We have no way of knowing in detail how the early church conducted its councils and conferences. We do have on record the Jerusalem council in the book of Acts and Galatians. We wish to give some consideration and draw some analogies as to the organization and main business of that conference. Any use of present-day titles and positions refers to the office and not to the person presently occupying similar positions in this conference.

The need for the conference apparently arose because of the activities of the foreign missionaries of the church. Incidentally, that was not the last time foreign missionaries created problems for brethren in Christ. Brother James was moderator. He also probably was a member of the executive board. I rather imagine Brother Peter was chairman of the executive board. The third member of the executive board was Brother John. Ground for this supposition is in the fact that Paul referring to this conference in Galatians said that James, Cephas and John seemed to be pillars. Paul, just back from a missionary tour, was called to give an account of the moving of God's power among the Gentiles. It would appear that Paul was rather doubtful as to how much good would come from the conference. The main issue before the conference was raised by a Pharisaical sect and had to do with whether or not circumcision was necessary for Gentile Christians. The issue was an important one with strong opinions on both sides. When there had been much disputing, Brother Peter, the chairman of the executive board, rose up and called the attention of the conference to a vision he had on a certain night in Joppa on a house top. And then all the multitude kept silence and listened to a firsthand account of the working of God among the Gentiles from Barnabas and Paul. After this, Brother James, the moderator, got up and in a few well chosen sentences summed up the whole matter and pointed out a course of action which satisfied the whole conference. The minutes were written up and sent out to the churches. Those early secretaries were not as verbose as we have become for I find only 164 words were used in reporting the decision of the church's first and most important conference.

I wish to give now a few reasons why this first conference was such an outstanding success. The conference was called to deal with a problem which had arisen in connection with the preaching of the evangelistic message of the church. Negative action was taken in respect to four things which were a part of pagan practice, and which, may it be noted, were obnoxious to Jews in general and would have been more so to Christian Jews. It is a mistake to think that this first conference of the church was in total disregard of God's law as revealed to Moses. This action of the church emphasized that acceptance with God is separation

in practice from pagan customs which violate God's immutable spiritual law. The reading of the minutes in the churches back home brought rejoicing without a sour note. Perhaps the last time this ever happened!

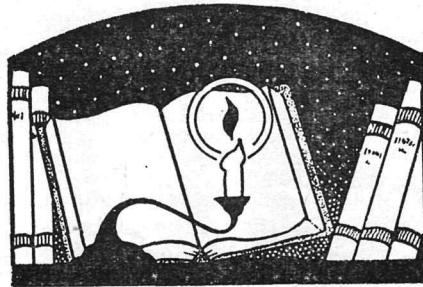
Another important feature of this first Jerusalem conference was that there had been much disputing, but in spite of this, unanimity followed. Frank, fair and full discussion is not to be feared. Difference of opinion on conference floor is not dangerous if there is unanimous acceptance of the decision made even although there may have been a strong minority voting in opposition. May I say quite frankly what I look upon as deadly destructive of all good, both during and following a conference. It is an attitude of either passive indifference or of easy acquiescence, having fully determined in heart to go home and evade conference decisions either by circumvention or by open violation. One further reason why this conference was a success. It was because of the attitude of Judas and Silas when they got back to Antioch and were among the brethren. We are told this of them, "And Judas and Silas being prophets also themselves, exhorted the brethren with many words and confirmed them." I like that, don't you.

This final thought. I should earlier have said, Brother James was assistant moderator and Brother Peter was assistant chairman of the auxiliary executive board. The Holy Ghost was the presiding officer of that first conference. It was He who was the head of all boards, committees and members of the conference. It was He who guided the council to the right decision. It was He who saw to it that the conference was not marred by the intrusion of petty jealousies and bitter rivalries, or by resort to worldly diplomacy and temporizing expediency. It was because He was obeyed that the minutes read, "it seemed good to the Holy Ghost and to us." It was He who restrained that quick spoken brother. It was He who took the caustic and vitriol from the tongue of the uncompromising member. It was He who gave tolerance and understanding to the self-complacent son of Abraham. It was the ministry of His constraining love which drew the guilty Gentile from pagan idols to the acceptance of the claims of the lowly Nazarene. It was the sure guidance of the Holy Spirit which gave the founders of the church a

true sense of direction in the midst of the problems and perplexities of those early days. It is this same Holy Spirit who has been the originator and perfecter of all that is worthwhile in our own church heritage. To Him we give honor and praise.

Brother Moderator, we are assembled in the Eighty-Second Annual Conference of the Brethren in Christ Church. We may know our mission to be what it truly is, the preaching of the glorious Gospel, and we may be willing to spend and be spent on that mission; we may clearly understand our message, and offer men reconciliation with God through Jesus Christ; we may claim the splendor of God's sons as our true majesty; all this we may do, have and hold; but if we do not have the Blessed Holy Spirit indwelling us and working through us, we shall have a church with a fruitless mission, a church with an empty message, and a church with hollow pomp and show.

As we go forth in the might of God the Holy Spirit we shall meet the unprecedented challenge of this hour in the world and in the church. We shall find solutions for the complex problems facing our church in this conference. Under His guidance we shall fear nothing the future may hold. We shall be adequately equipped to serve our age. May He now be our strength.



## News Notes

### Free Methodist Secretary Tours Orient

**Winona Lake, Indiana.** (E/P) Dr. Byron S. Lamson, General Missionary Secretary for the Free Methodist Church of North America, is in the Orient on his first trip to Japan, Formosa, Hong Kong, and the Philippine Islands. He recently has visited India, the Belgian Congo, Portuguese East Africa, Southern Rhodesia, the Transvaal, Natal, Brazil, Paraguay, and the Dominican Republic, familiarizing himself with the Free Methodist work in these areas. The Missionary Secretary will study the Formosa situation to ascertain the best areas for new Free Methodist work. The question as to advisability of a work in Hong Kong will also be answered on this trip.

### Revival Meeting on Capitol Lawn

**Des Moines, Iowa** (E/P) The unique privilege of pitching his giant tent on a capitol lawn has been promised Evangelist Oral Roberts by the officials of the state of Iowa in a recent decision. The Salvation-Healing evangelist will begin meetings in Des Moines, Iowa, with the city-wide cooperation of 100 churches of various denominations, July 11-27, following close on a campaign at the Canadian National Exhibition grounds in Toronto, Canada, in June. Roberts' equipment consists of seven trailer-trucks, a tent seating 12,500, organs, pianos, P. A. systems, and a large working staff. At each meeting 750 personal workers are trained prior to the meeting and a complete follow-up program after the revival is over is set in motion before the party leaves.

### Angelus Temple to Host Sunday School Meet

**Chicago** (E/P) The National Sunday School Association is planning its first regional Sunday School Convention to be held in Los Angeles, May 22-24. This will include four states. California, Arizona, Nevada, and Utah. The entire facilities of Angelus Temple home church of the Four-square Gospel will be turned over to the NSSA visitors. Organizations cooperating with the NSSA will be participating in the convention, and the emphasis will be on a practical meeting of the needs of the local Sunday School and the individual Sunday School worker.

### President to Announce Day of Prayer

(E/P) President Truman is expected to announce shortly a day to be designated as an annual "National Day of Prayer," as a result of a joint Congressional resolution to proclaim a "suitable day other than a Sunday" when the nation "may turn to God in prayer and meditation."

### Nazarenes Schedule Quadrennial Assembly

**Kansas, City, Missouri** (E/P Special) This international headquarters of the Church of the Nazarene will be host to the 13th Quadrennial Assembly of the church June 19-28. More than 10,000 delegates and guests will take part in sessions to be held in the Kansas City Municipal Auditorium. Already more than 3,000 reservations have been made with Kansas City hotels. One assembly high-light will be the group observance of the Lord's Supper at which more than 10,000 persons will participate simultaneously.

### Proposes Return to the N. A. E.

**Grand Rapids, Michigan** (E/P Special) The Synod of the Christian Reformed Church decided last year, contrary to the wishes of a large number of its members, to withdraw from the National Association of Evangelicals. The dissatisfaction of many with this decision found expression in an overture which Classis California, composed of twenty churches, recently decided to send on to the Synod which meets this coming June. It requests reconsideration of the question of NAE membership on the grounds that the Synod of 1951 offered no grounds for its withdrawal and that no due consideration had been given to the report of the committee charged by a preceding Synod to study the principles involved in the Church's members in the NAE. It is not known whether other Classes beside California will ask for a reconsideration of the decision of 1951 Synod.



### Canada Church Tops Quarter Million for Missions

**Toronto, Canada (E/P)** With their goal set at a quarter million, the People's Church of Toronto under Dr. Oswald J. Smith, pastor, raised for missions \$258,000 in a 23-day missionary convention. The church is currently supporting 300 missionaries in 27 fields under thirty faith mission societies. Another 24 missionaries are to be sent out soon. An estimated 54,000 persons attended the convention sessions. The Sunday School of the church gave \$24,000 in the offering. Dr. Smith was recently at an eight-day missionary convention in the Park Street Congregational Church of Boston, and helped Dr. Harold J. Ockenga, pastor, raise \$176,500 for missionary work.

The total debt of the United States—public and private—when broken down to an individual level shows an average indebtedness of \$2,875 for every man, woman, and child in the country. The total now stands at \$429,400,000,000—an increase of \$14,000,000,000 in the last twelve months. In Israel, deficit spending and a fall in price levels caused the members of their Parliament to cut their own salaries by \$10.00 per week. In the U.S.A. the eighth Congress, having spent five billions more than the anticipated income, voted themselves a raise in salary and went home.

Korea is described as the most devastated land in history. Of the 20,000,000 people in the Republic of Korea, as many as 8 million may be described as the victims of war. At least 4 million are still exiled from their homes, 3 million are utterly destitute, and 2 million are supposed to receive a tiny grain ration each day.

### Bible Scholar Dies

Dr. Charles B. Williams, author, teacher and translator of Williams' New Testament, died May 4 in his home at Lakeland, Fla., after a brief illness.

### Graham Invited to British Isles

**London (E/P)** Following a most significant conference on the place of mass evangelism in today's world, British church leaders extended an invitation to Evangelist Billy Graham and members of his team to visit London for a city-wide campaign in 1954. Forty leaders of every phase of British church life voted without a dissenting vote to invite Graham. The conference on mass evangelism brought together 800 pastors, evangelists, and church officers, and was described by the *London News-Chronicle* as the only one of its scope in 100 years. Officials heading the preliminary planning for Graham's coming indicated that Earl's Court, a vast arena seating 30,000 may be the site of the London campaign. Graham indicated that it would probably be in the fall of 1954 that he would come to England, and that campaigns in other major population areas would also be set up.

### UMT Threatens Again

**(E/P)** Advocates of Universal Military Training are seeking to revive the plan in this session of Congress. Chairman Carl Vinson (D. Ga.) of the House Armed Services Committee indicated that he will attempt to draft a new bill and bring it to the floor sometime soon. Speaker Sam Rayburn has endorsed the suggestion, indicating that administration leadership is

prepared to make another try. Mr. Vinson said that reaction from veterans' groups and other organizations supporting UMT was so sharp after it was recommitted by a 236 to 162 vote in the House that he believes many members will change their mind if a milder bill is brought out from the committee. It is generally agreed that if the House once passes the bill, there is little chance of defeating it in the Senate.

### Conference Becomes Revival

**Pittsburg, Pa. (E/P)** The 58th Annual Christian and Missionary Alliance Conference in Carnegie Hall during the month of March became a real revival in the night services. Following weeks of intensive organized prayer, the ministry of Dr. Hyman Appelman was used to the conversion of hundreds of souls, including Jewish people, Roman Catholics, Christian Scientists, and Jehovah's Witnesses. General Chairman K. C. Frazer and the crowding throngs unanimously invited Appelman back next year. J. Stratton Shufelt was in charge of the music.

### Revivals Stir Communities

**(E/P)** News of revivals continue to come from various sections. The Jack Shuler United Revival crowded thousands into a huge cooperative warehouse in Danville, Va., and results were declared to have exceeded the famous Mordecai Ham meeting in this city of thirty years ago. The 26 supporting pastors from 8 denominations declared the meeting was something "new" for Virginia, and considered the crowds and the list of converts phenomenal.

Easter Sunday saw the opening of a Philadelphia Evangelistic Crusade led by Dr. Merv Rosell with 1,000 churches supporting. The meeting started in the Met auditorium but later moved to Convention Hall. The Rev. Walter Smyth, YFCI regional director is in charge of the crusade and is assisted by Joseph M. Steel, honorary chairman, who managed the Billy Sunday campaign held in Philadelphia in 1915.

### Religious Publications in Trouble

**Chicago (E/P)** Protestants who backed a Protestant weekly newspaper, *The Protestant World* have run into financial difficulty. They tried to collect \$2 million to support the paper until it could attract sufficient advertising revenue to pay its way, but during the last few months because of lack of funds, *The World* has been published irregularly and may "fold."

Denominational publications are also having financial problems. Last year *The Lutheran*, organ of the United Lutheran Church, ran a deficit of \$92,930. Part of the deficit was made up by the denominational publishing house, and the paper will ask the denomination for a direct grant of \$37,000 to meet the rest. *Presbyterian Life*, published by the Presbyterian Church in the U.S.A. is receiving a denominational subsidy of \$321,000 in 1952.

### Disaster Relief Unit

The MCC in cooperation with the American Red Cross set up a Disaster Relief Unit in the Junsonia-Bald Knob, Arkansas area beginning May 5. Also working with the MCC is the local disaster relief committee of central Kansas of which Peter Dyck is chairman. W. F. Unruh, field secretary of the General Conference, is in charge of the project and plans to stay with the unit the entire three months of operation. Other men on the project are also from Central Kansas working on the rotation pattern.

Brother Unruh related several touching incidents in a recent letter. "Our next project was to finish the work at the home of Mr. and Mrs. Willis McFadden. We completed the well and wash house and built a chicken house for them. Mr. McFadden was as happy as a lark and hummed meaningless tunes as he helped us. He is 73 years old and is handicapped by a stiff leg. When our work was finished and we said goodbye, he was so touched by our kindness and love that he could not talk for some time. He put his head on Brother Simon's arm and wept. When he finally could control his emotions he said that they could not tell us how much they appreciated what we had done for them.

"When the Eden boys had finished salvaging the lumber at the Mrs. Jennings house and were ready to leave she said, 'Your boys are the finest men we have ever met.' It seems that this kind of service is a real witness to the kind of life our Master wants us to live. We are grateful also for the fact that Red Cross officials appreciate our service and the spirit in which we try to serve. We are sure the Red Cross leaders will have a good word to say for this type of peace testimony.

"It strikes me as significant that people of various vocations can unite in this type of service . . . This will do something for our churches. In this type of service the Lord's blessing is evidently as much upon those who serve as upon those who are helped."

### Voluntary Service Openings

Following is a list of openings which will occur between June 1 and August 15: Mental hospital aides, 6 male and 4 female; maintenance, 3 male (carpentry, mechanics, plumbing, etc.) 5 female (cooking, laundry); nurse or nurse's aide, 2; trucker, 1, (June 15); clothing center, Ephrata, Pa., 1 (July 15); work with children (recreation, teaching, counseling, etc.) 3 male and 2 female. These are all in units now being operated. Many more units could be opened if more young people would respond to this opportunity.

### Selective Service Directors to Meet

Selective Service Directors of the various states will meet in Washington on May 26-29, at which time the CO situation will be one of the questions discussed. Selective Service still feels that July 1 will be the tentative date for the beginning of the drafting of CO men. After the meeting of the directors we hope to know something more definite.

A. H. Engle  
R. R. 1  
Marlboro, Pa.

2-512 3