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J.N. Hostetter

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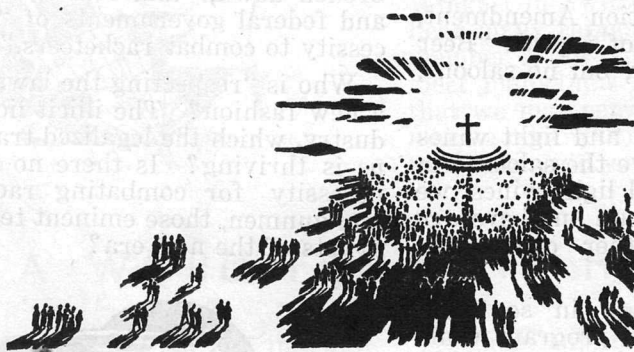
# EVANGELICAL

# Visitor

Volume LXV

August 4, 1952

Number 16



But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Matt. 9:36-38



# No Tolerance

**T**HE PEOPLE who are demanding that something effective be done about the liquor problem are frequently accused of intolerance.

The charge simply will not lie still.

The truth is that the so-called dries have been waiting for nearly two decades for those who assumed responsibility for repealing prohibition to do something. They have done nothing.

A backward look reveals the whole repeal movement as a gigantic fraud.

Pamphlet No. 22 of the Association Against the Prohibition Amendment, sounded the slogan of repeal: "Beer and light wines now, but no saloons, ever."

We have the beer and light wines all right and we have the saloons; in addition to beer and light wines, we have whiskey, gin, rum and beverage alcohol in every other conceivable form.

We were promised in so many words that the repeal program would "destroy the speakeasy, prevent smuggling and do away with bootlegging."

Today, the Licensed Beverage Industries and other spokesmen for "the trade," tell us we have just as much moonshining and bootlegging as we ever had under prohibition.

We are told by Mr. Joseph H. Choate, Jr. (New York TIMES, 5/9/33), that repeal would "bring the rout of lawlessness, the restoration of local republican self-government, and the establishment of intelligent and sane methods of attacking the drink evil." Mr. Choate was a wet spokesman of high type and afterward chairman of the Federal Alcohol Control Administration.

Senator Kefauver has said that "Without fear of contradiction . . . corruption of law-enforcement officials is rampant in many American communities today on a scale that makes the corruption of prohibition days look like kindergarten play."

The Senate Committee to Investigate Crime in Interstate Commerce, its Third Interim Report, asserted that all of the distillers and many of the brewers, had made use of hoodlums in the distribution of their products.

As to the restoration of local republican self-government, it has not

only not been "restored," but it has almost disappeared.

"Intelligent and sane methods of attacking the drinking evil" are certainly not being used by wet groups, leading wet individuals or by government. The drink evil is not being attacked at all except by the "same old dries."

Mr. Jouett Shouse, a spokesman and leader of the AAPA, on September 14, 1932, said that repeal would restore "the respect for all laws, which the illicit liquor industry has broken down," and relieve the state and federal governments of "the necessity to combat racketeers."

Who is "respecting the laws" after a new fashion? The illicit liquor industry, which the legalized trade tells us is thriving? Is there no present necessity for combating racketeers and gunmen, those eminent television artists of the new era?



Suppose we sum up the promises:

1. Bootlegging and moonshining would cease.
2. Poisonous liquor would no longer be sold.
3. The influence of the underworld in politics and in the liquor trade would be eliminated.
4. There would be less drinking by young people.
5. The saloon would not be permitted to return.
6. Racketeers and gangsters would become extinct.
7. Only light wines and beer would be sold.
8. Dry territory would be protected.
9. "Temperance" would be systematically promoted.
10. Taxes would decline!

11. There would be less drinking, less drunkenness, less juvenile delinquency, less immorality.

It is time the American people asked themselves a few questions:

"Who sold us this gold brick? Are we going to call them to account or are we going to 'take it and like it?'"

Shall the liquor traffic, which promised us no bootlegging, no poison liquor, no moonshining, no underworld in politics, no drinking by young people, no saloons, no racketeering and very little taxes, now be permitted even to deny American people the right to prevent their promotion of their dangerous products over television and radio, which so enormously affect the thinking and behavior of even the smallest children in our home? —*Clip Sheet*

## Evangelical Visitor

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# Editorial

## I WONDER--WHY?

WHY are we permitted to retain religious freedom in America? A law of life is that the thing you do not use, you lose. The 150,000,000 who call themselves American, certainly do not have an impressive record in exercising their freedom to worship.

With considerably less than ten per cent in attendance at worship on Sunday Morning and less than five per cent who attend Sunday evening services, one seems impelled to inquire, Wither do we go from here?

It is true that God does not depend on the large crowd to do His work and promote His cause. Salt is a very small part of the whole that it influences and preserves. However, if from the percentages referred to, is eliminated those who deny that Jesus is the Christ, rob him of His deity, deny His virgin birth, and in so doing become party to the Spirit of Anti-Christ, then the preserving influence of the Christian Church is still farther reduced.

History confirms the fact that the flames of persecution are a forceful means in the propagation of the Gospel. More Christians would be better acquainted with what they believe and stand for if an issue of life or death were involved. A Laodicean type of devotion is an insipid, sickening type of love that is described as being "lukewarm." Church membership in America has come to be a meaningless something probably because it was acquired "too easily." No personal testimony of saving grace was required and no high standard of living is expected.

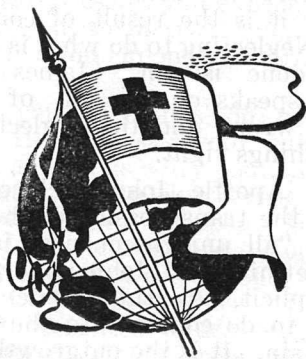
Among the more than seven thousand who have not bowed the knee to Baal, are an energetic, Spirit-led band of Christians, whose missionary zeal and fervor are felt throughout the world. Probably this is the chief reason that North America up to this time has been a land of religious freedom.

The gospel is peculiar in the sense, that the more you share it with others, the more you will have to enjoy. Giving is having, so far as the Gospel is concerned.

America, while assuming a prominent role in world leadership, must remember that, apart from God, we will disintegrate and come to naught. A country is as strong as its spiritual resources and not its natural resources.

Uncle Sam on his knees, as was recently portrayed in a full page ad in leading magazines—is our only means of going forward. If we desire to keep our religious freedom it is urgent that we use it.

—J. N. H.



## A WORD FOR THIS HOUR

THERE is within man an inherent capacity to respond to greater effort and appreciation than is ordinarily exerted or expressed. Most of us work far beneath our possibilities and are sometimes even sluggish unless aroused by some special stimulus. The devil, knowing this, uses every means to brake progress especially where things righteous are involved. The business man recognizes this tendency to inertness and makes use of slogans to arouse the inner urge to action relative to the product he has to sell. Leadership in organizations and movements develop catchy phrases to inspire followers to lively response to their desired achievements.

Henry Crocker sensed this tendency to indisposition on the part of the followers of the Lord Jesus Christ in the urgency of this hour and the passion of his poetic soul drove him to cry out:

*"Give us a watchword for this hour, A thrilling word, a word of power!"*

A few days ago a fellow pastor discounted this emphasis on "the hour" on the part of evangelical movements and men. He implied agreement with those who sneeringly dub as pessimists, preachers and pilgrims who speak of near chaos, and believe that the "end time" is approaching. Someone has said that this attitude declares Christ the

## Enroute

Present schedule indicates that when this issue arrives in your home, the delegation attending the World Conference in Switzerland will have landed in France. Departure is scheduled for July 30th on the *Queen Mary*, due to arrive in Cherbourg, France, August 4th.

For a delegation to serve its purpose, two things are essential. The fact of one's presence should contribute in some small way to the Conference and then some observations and information as gathered should make a worthwhile contribution to the church they represent.

E. J. Swalm, Henry Schneider, Roy H. Wenger and wife and your editor, hope to join hands with Norman Wingert in Switzerland and together hear many things and attempt to remember a few, see many things, and meet many new faces. To the end that we may serve our God well and make a contribution to the church we represent, will you pray for us.

—J. N. H.

"pessimist supreme," for the picture He painted of "wars and rumors of wars," "peace, peace, and there is no peace," "as in the days of Noe," "iniquity shall abound . . . the love of many shall wax cold," etc., is not one of optimism and was spoken "of the end". Strangely enough, it sounds like familiar newspaper items with one serious omission—He presented Himself as the Ultimate and Final Hope.

We, His followers need follow Him in truth. At no time in the world's history has His Way been the majority opinion. We need to be stirred to vigorous action in the matter in spite of the epithets of "calamity howler", "pessimist", or whatever may be hurled at us by any whose eyes are blinded to the values of another world, by the "God of this world."

Our poet has not only laid emphasis on "the hour" but has gone further; he provides the slogan for impetus which becomes both "weapon and warning". He would stir us into intense action for our Lord. Hear him:

*"The call is given; ye hosts arise, Our watchword is EVANGELIZE."*

Here it is! our challenge! our inspiration! our responsibility! our joyous privilege! A Connecticut preacher, stirred by the need of the hour has written:

(Continued on page fifteen)

# Does Sin Dwell in the Physical Body?

J. A. Climenhaga

MAN in his creation was made actually good and potentially evil. In his fall he became actually evil and potentially good. In his redemption in spirit he is again made actually good through imputed righteousness. That which was bodily lost shall not be regained until glorification. In other words, it may be stated that man in his creation was given an immortal body. In his fall this became mortal and corruptible.

As created by God, man was spirit, soul and body. The body was made as the dwelling place, the enclosure of his spirit and soul. All that man was and is, is his body and that which it contains, soul and spirit. The body is subject to limitation as measured by avoirdupois. Spirit and soul can reach far beyond the physical. This, in my mind, is the scriptural presentation of man's existence. The Bible presents man as a trichotomist.

Many theologians not being able to grasp the above truth by faith (that is the only way the trichotomist or scriptural view can be understood) have become dichotomist and maintain that man is but a two-fold being, body and mind which they call soul or spirit. To them the mind contains the soul or spirit as an attribute and is not a separate element. Dr. B. a physician of L. Pa. maintained that man is a Mr. "A" and Mr. "S" no more, no less.

Due to the paucity of the English language, the word "heart" has a twofold meaning as applied to man. It is the center of his circulatory system, thus the main organ of his body. Likewise the heart of man is his mind or soul. It is not physical but psychical. It is the thinking that should be kept with all diligence for "as a man thinketh in his heart, so is he." This psychical heart has its connection with the body through the brain which is in the head and not in the chest. Consequently the more brains (of the right type) a man has, the greater his mind is. It is right to talk about physiological psychology. The spirit is connected with man through the mind. In the Bible, mind and soul are often used synonymously. Other times soul and spirit are used as being the same thing. The spirit connects man with God. Mind is subject to the body. Spirit is God in man. If man follows the body, he

dies. If he follows God, he lives. Man follows one or the other through his mind.

What is sin? The Bible says sin is conceived lust. (James 1:15) Rather it is the result of conceived lust. Neglecting to do what is known to be done is sin. (James 4:17) James speaks of the sin of doing things wrong and the neglecting of doing things right.

The Apostle John declares that "sin is the transgression of the law." Again, "all unrighteousness is sin". This definition of John is very clear and explicit. Anything which we do or fail to do contrary to the law of God is sin. It is the outgrowth of an evil heart or spirit which lives in us. Christ came to change our corrupt or evil heart so that we might not sin but do the right thing at all times.

Already the question has been raised, did not Christ become sin for us? He did, as we are told in II Cor. 5:21. He never became or was made



a transgressor. He did not become sin in its actuality but in its result. Dr. G. Campbell Morgan has rightly said, "sin in its beginning is rebellion against God. Sin in its finality is separation from God". Christ became sin in its finality. He tasted death for every man. (Heb. 2:9)

Cruden says, "sin is any thought, word, action, omission, or desire contrary to the law of God. Sin is any want of conformity to, or transgression of the law". He then goes on to say "it is taken, (1) for original corruption or the depravity and naughti-

ness of our corrupt nature, which is prone to all evil; (2) for the guilt and defilement of sin; (3) for actual sin which flows from the corruption of nature; (4) for the punishment of sin; (5) for both guilt and punishment of sin; (6) for any fault either in doctrine or life, etc.". It can readily be seen that so much depends on definition of terms. If by sin we mean actual transgression, then sin does not dwell in the physical body of Christians. On the other hand, if by sin we mean human depravity, then it might be technically said that the same is a part of our nature both physically and psychically.

In my mind, babies are born humanly depraved. They are born in sin but not with sin. However, that passage found in Psa. 51:5, should be translated, "Behold, I took my form in iniquity; and in pain or labor did my mother bring me forth". The passage has nothing to say about my nature in the last clause. It describes the condition of my mother instead of me. In verse 10 the psalmist prays for a clean heart. The implication is that he received a lustful heart in or from his birth. (See Psa. 58:3.) That like begets like is a rule from the beginning.

That actual transgression can be eradicated from the heart or mind is evident from such scriptures as I John 3:4-10. That potential evil is always present is likewise evident in the light of I Cor. 9:27, Jude verse 21, and I Cor. 10:12-14. Eradicate means to extirpate, that is, pull out by the roots. I can eradicate weeds from a garden but I cannot make the ground a place where weeds will no longer grow. So sin may be removed completely from my heart, but the heart from the beginning is susceptible to both good and evil. "Keep thy heart with all diligence for out of it are the issues of life". Prov. 4:23

Corruption, mortality, disease, pain, etc., are not sin. They are the result of sin. Sin is a part of the psychical heart. When the Apostle talks about the carnal nature he is talking about a soul condition, not a bodily condition.

Human depravity which has been interpreted *sin* most certainly is found within the flesh, that is, within one's being. It is a part of every human being. It is found in the un-sanctified and in the sanctified. The un-sanctified have not had the weeds extirpated while the sanctified have, but the flesh of both remain the same. Both beget children estranged from their mother's womb.

The heart or mind of man can be changed by the resurrection of Jesus  
(Concluded in next column)

# How to Pray for your Pastor

Bishop Charles Edward Cheney

*"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30).*

WE MINISTERS ask for the prayers of our people because of the greatness of our work.

Within a few weeks I met floating on the current of literary gossip a story that Rudyard Kipling, when he wrote the recessional, "Lest We Forget," never dreamed that he had produced a poem which was to endure while the English tongue is spoken. But we ministers do know that we are working for eternity. The thought is oppressive.

It took, they say, a hundred thousand men to build one of the pyramids of Egypt. But on one man rests the responsibility of building souls in truth and holiness. The souls we seek to save are to live when every pyramid is dust.

## *The Intellectual Strain*

May I ask your attention to the intellectual work of a faithful pastor?

We are apt to underrate the things lying outside of our particular sphere. What we have never tried to do, we fancy that we could do very easily.

How little it cost you to fling a silver coin to a beggar! But you never took into account the scientific knowledge, the skill, the capital, and the costly machinery it took to get those few grains of metal out of nature's strong box of rock. You did not trouble yourself with any questions about the processes involved in the separation of the ore, the refining from impurities, or the delicate minting which turned the dull gray ore into glittering coin. All that work was out of sight, and for that very reason had no place in your estimate of the worth of the piece.

Precisely so it is with the work of a minister. It is for the most part out

Christ from the dead. Instead of having the mind of Satan, man may have the mind of Christ. Walking after the Spirit brings communion. Following the lusts of the flesh brings separation.

Actual transgression does not exist in the body of the people of God. Human depravity or potential sin, does exist. Thus the motto of God's people should be to be in Christ, dead, that is, separated from transgression and alive to the things of the Spirit.

of sight, and therefore underestimated. Every Sunday your pastor must meet his congregation with a message, whether they be many or few. If you are present, you expect him to interest you, to instruct you, and to set your mind upon new trains of thought.

But your demands do not stop there. He must stir your emotional nature, as well as edify your intellect. He must wake up slumbering spiritual faculties, and quicken the slow pulse of your conscience. You want the old gospel, which alone will be blessed of the Holy Ghost. But you want it presented under such fresh and ever-varying forms that the hearer shall not weary of its repetition. Like the ocean, it must ever be the same in its eternal truth. Yet must it be as varied in its application as the everchanging moods of the sea. But God made the ocean. It is only a man who attempts to make a sermon.

In these days of intellectual restlessness you want your pastor to keep up with all the progress of the age. Yet you demand that his language shall be so simple that little children shall comprehend him. He must so preach that the learned shall not despise nor the ignorant misunderstand his message.

## *Constant Repetition*

Then remember—he must do this every week. Our great authors give to the world one or two books in a lifetime. The more prolific the writer, the less worth has his work. Few statesmen have ever made more than half a dozen really great speeches in a year. Only at long intervals does your leading lawyer weave the web of convincing argument. But your pastor must be prepared with illustration, argument and appeal with every returning Sunday.

The very persons to whom he seeks to be a messenger, bearing what exactly fits their individual cases, may have allowed some trifling cause to keep them from the church. But the same preparation must be made, whether a congregation or empty pews await the preacher.

I am not complaining. But as a chief pastor I only appeal for your prayers in behalf of my fellow-preachers of the Word.



*The Pastor on His Knees*

In some old sermon years ago I referred, by way of illustration, to the story of Dr. Kane, or some other Arctic voyager, kindling fire from the sun with a convex lens cut out of  
(Continued on page thirteen)

## If I Had Prayed

M. Joyce Rader

*"My voice shalt thou hear in the morning" (Psa. 5:3).*

*Perhaps the day would not have seemed so long,*

*The skies would not have seemed so gray,*

*If on my knees in humble prayer I had begun the day.*

*Perhaps the fight would not have seemed so hard—*

*Prepared, I might have faced the fray,*

*If I had been alone with Him Upon my knees, to pray.*

*Perhaps I might have cheered a broken heart*

*Or helped a wand'rer on the way.*

*If I had asked to be a light*

*To some dark soul today.*

*I would remember just the pleasant things,*

*The harsh words that I meant to say*

*I would forget, if I had prayed When I began the day.*

*I think I could have met life's harder trials*

*With hopeful heart and cheerful smile,*

*If I had spoken with my Lord Just for a little while.*

*And, if I pray, I find that all goes well:*

*All care at His dear feet is laid,  
My heart is glad, the load is light,  
Because I first have prayed.*

—The Brethren Missionary Herald.

# Some Causes of Confusion Respecting the Teaching of Holiness

*Rev. William Holiday*

THROUGH the years there has been confusion concerning holiness as a second work of grace. The causes for this may be found with the holiness people themselves as well as with the accusations of opposers. Let us look briefly at some of these:

1. Sometimes a standard is set that is unattainable in human experience.

Among us this cause of confusion shows itself in statements of certain outstanding holiness teachers which need qualifying, or in statements of preachers which Scripture and human experience will not support.

Opposers accuse us of teaching that once sanctified we cannot sin—that we are free from error, from temptation, from becoming tried over some things, and from danger of falling. Let us quickly examine these.

We do not teach that any work of grace on this earth puts us beyond the possibility of sinning. That awful possibility lies ever before us, and the Scriptures warn time and again against it. We cannot attain a state equal to that of angels who sinned, nor even of Adam and Eve who also sinned. But complete holiness does put us where the inevitability of sin is gone (1 John 3:8, 9). *Justification* really gives victory over outward sin while holiness eliminates the inner cause.

Nor are we freed from error in this life. Peter erred and Paul had to correct him. Paul and Barnabas differed, and one of them was undoubtedly wrong. Paul had to say, "I did not know that was the high priest, for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts 23:5).

Concerning temptation, Hebrews 4:15 tells us that our Lord was tempted in all points like as we are. And we are not better than He.

And some things will try your patience. I remember the statement of a godly teacher during my first year in a holiness school to the effect that the Holy Spirit could live with some people that we could not. However, let me say here that this absolutely did not mean that vexatious impatience which some people call nerves but God calls carnality.

The last accusation mentioned is that we claim we can never fall. This savors of eternal security, which Arminian holiness churches fervently and correctly disavow. A man may at any time take himself out of the hand of God if he chooses to do so. Man always remains a free moral agent, even when saved and sanctified wholly. But if we do not choose to return to sin, and if we are determined to walk with God, there is no power in heaven that will, or on earth or in hell that can cause us to backslide.

2. Too low standards will cause as much confusion as unattainable and unscriptural standards. Some have lowered justification until it will permit sin in order to explain their idea of entire sanctification, which is placed about where the Scriptures place regeneration. The result is a church with pre-Pentecostal feebleness. And of course we always have with us those who profess sky-blue sanctification but who live about three notches below justification. Such are a stumbling block to sinners, a heartache and headache to pastors and class-leaders, and a stench in the nostrils of God.

3. A misapprehension of what entire sanctification will do causes many to flounder in the slough of despond. Because they have found certain purely human manifestations that they had been led to think were carnal, they conclude either that they do not have the experience and give up what they really did have, or, worse yet, they come to the conclusion that maybe after all there really is no such state of grace attainable.

Sanctification does not remove times of depression, which may come from a variety of causes unrelated with carnality. Nor does it remove temptation to discouragement. Often those in the highest state of grace have had to fight and pray through times when it seemed useless to try to carry on.

Entire sanctification does not remove human appetites nor emotions. It places the appetites under control of the will, which is yielded to God, and it straightens out the perverted emotions. The fall added nothing to the human being. It simply perverted those appetites and emotions God had placed there for a good purpose. Entire sanctification does not remove anything except the perversion. Natural appetites or desires must be guarded with a watchful eye lest Satan working on them betray us and bring about our downfall. Failure to realize this has caused many a tragedy. Holiness does not make angels of us. Although for a time our heads may be in the clouds, we must remember that our feet are still on this old earth. Holiness is

(Continued on page fourteen)

## RESTING

*Mabel Pritz Frederick*

*I am resting, sweetly resting  
In the bosom of God's love,  
I am feeding on the manna,  
That came down from heaven above.*

*I am drinking at the fountain,  
Where the living waters flow,  
I have lost myself in Jesus,  
Free from vain things here below.*

*I will walk the narrow pathway,  
As he leads me by the hand,  
For his presence will go with me,  
Till I reach the promised land.*

*Farewell, earthly joys and pleasures,  
You no more I will pursue,  
For I seek a heavenly country,  
And a heavenly kingdom too.*

*For I know in that fair city,  
A fair mansion's waiting me,  
When I pass from earth to glory,  
There my Saviour's face I'll see.*

*Then I'll join my voice in praises,  
With the dear ones gone before,  
We will worship and adore him,  
On that bright and happy shore.*

*Hear the heavenly anthem ringing,  
Hear them play the harps of gold,  
Listen to the angels singing,  
Oh the rapture, joy untold.*

*Then the saints take up the chorus,  
Of that melody so grand,  
As they gather 'round the Saviour,  
On that bright and happy land.  
—Selected by John E. Lebo.*

## Because She Loved God

AT SUNDAY School, Joanne received a paper that said, "Share Your Christmas With Friends Overseas." She thought it was strange to read and talk about Christmas when it was summer and the days were so warm. But Joanne learned that because Christmas packages must travel across the ocean so very far away, she would need to go shopping in July so that someone overseas could open her bundle at Christmas time.

"Mother, wouldn't it be fun to make a Christmas Bundle for a girl who is just my own age?" As she and her mother went Christmas Bundle shopping, Joanne was planning what she would buy. Of course, she had a list of all the things that should be put into the Bundle, and as she found each item she checked it off on the list. Since Joanne herself liked the pretty red dress she was sure her unknown friend would also be happy with the bright colors.

At home all the packages were laid out on the table. Joanne spread out the large blue turkish towel and laid the dress, slip, sweater, soap, underwear and other new gifts in a neat pile on it. She didn't forget to write her name on a Christmas card which showed colorful pictures of the very first Christmas day. The bundle was so thick when the towel was wrapped around it that Joanne had difficulty pinning it shut. She used large safety pins so that nothing would fall out. So that the relief workers would know that the bundle she packed was for a girl eight years old. Joanne wrote this on the packing label along with her own name and address.

Joanne took these Christmas gifts wrapped in the blue towel to the packing center where she saw more bundles like her own. She couldn't count so many bright colored towel bundles, but she learned that in the big, big, pile that there were over twelve thousand bundles. Each bundle would get a New Testament and then it was placed in a box ready to begin its long journey to a friend across the ocean.



Annamarie opens her Christmas Bundle while her two brothers and father and mother look on.

You should have seen Annamarie and her brothers when she got her Christmas Bundle! Since she is small, the eight-year-old things fit her quite well. Annamarie was willing to share, though, even if everything might have fit her. Herman would get the sweater, Hans the warm underwear. And how happy her mother was for the long stockings in the bundle. They were what Annamarie needed so badly. When her father held up the dress with the bright red fuzzy balls on the pockets, he said, "Now there's something for Hermann!" They all laughed. Hermann thought it was mighty funny too. The pencil box, the colors, the pencils, the nice tablet, they thought were fine. Gently they fingered the soft wash cloth and smelled the perfumed soap. The whole family looked at the picture of the little girl in Akron who sent the Christmas bundle. Sending a picture too was an extra nice thing to do!

Annamarie Martins is a little girl eleven years old, but so small, thin and pale that most of the clothes would fit her. She and her two brothers, Hans 10, and Hermann, 4, live with their parents in a tiny two-room house which they have built for themselves outside of Hamburg. Annamarie's father has quite a story. He was born in Russia, but because the Christian people there were being treated very badly, many people had to leave their homes. Mr. Martins, when he was only a boy of ten, without his mother or father, went with some of the village people to find refuge in China. There he grew up and when he was twenty went back to Russia.

Annamarie's mother comes from the Ukraine too. When so many Mennonites had to leave their homes again, they came to Western Ger-

many and went to Hamburg. It was in Germany that Annamarie and her brother Hans were born. But while they were still children, they had to move two times, for two times their house was bombed and everything they had burned. Then their mother and father took them to West Prussia—which is a long, very long way from Hamburg.

Then once more the Russians were coming near their home, and all of the people had to leave their homes and run in fear for their lives. It was cold and winter, and they had to come a long way back to Germany. This time they found a small place in Neumuenster, near Hamburg.

One day the children and their mother were at the home of a friend of their parents. That was just two weeks before the end of the war. And that day the airplanes came again and dropped their bombs. Annamarie's home was bombed again. And the house of their friends, where they were that day, was the only one left standing in the whole block. Their father was away during the air raid, but later he found them and he could hardly believe his eyes when he saw Hans playing outside the doorway.

Annamarie's father had work for a while after the war. But then the money reform came and he no longer had work. Their littlest brother, Hermann, was born in Neumeunster. Hermann is such a friendly little fellow. He laughs and smiles all the time. They call him their "spaasmacher" (funmaker).

Finally their father found work near Hamburg, and in September of this past year he brought their mother and the children with them. The Mennonite minister in Hamburg gave them a few rooms in the basement of their house and they lived

(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.; George Sheffer, Stayner, Ontario.
- 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. Levi C. Nissly, Sec., 665 N. San Antonio Avenue, Upland, California.

## 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 Bitner, 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 Pye, 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.

### 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, Miss Ethel Heisey.
- 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. Lenhart.
- 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, Miss Edna Switzer.
- Sikalongo Mission**: P. O. Choma, Northern Rhodesia, Africa. Rev. and Mrs. David E. Climenhaga, Miss Edna E. Lehman, Miss Anna L. Kettering.

### Missionaries on Furlough

- Sr. Mary C. Kreider, Campbelltown, Pa.  
Sr. Ethelda 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, R. 1, Mechanicsburg, Pa.  
Sr. Anna Steckley, Gormley, Ontario.  
Elder and Sr. George E. Paulus, 20th and Paxton St., Messiah Home, Harrisburg, Pa.  
Elder and Sr. William Hoke, P. O. Box 142, Pleasant Hill, Ohio.  
Sr. Ruth Hunt, c.o. Charles Hunt, Washington, Boro, Pa.  
Sr. Verna Ginder, c.o. Bishop J. T. Ginder, Manheim, Pa.

## HOME MISSIONS

### Rural Missions

- Allisonia, Virginia (Farris Mines)**: Telephone—Pulaski 2-8628. John and Ruth Schock, Ida Lue Hane
- Bethel Mission, Sylvatus, Va.**, Gerald and Lucille Winger.
- Bloomfield, New Mexico**, (Brethren in Christ Navajo Mission) c/o Blanco Trading Post. Wilmer Heisey, Supt., Velma Heisey, Clara Meyer, Ruth Zercher, Ida Rosenberger, Avery Kanode, Beulah Kanode
- Holidaysburg, Pa.** (Canoë Creek Mission) John Bixler, Elva Bixler
- Kentucky**: Elam Dohner, Superintendent  
**Fairview Station, Ella, Ky.**: Elam Dohner, Helen Dohner, Helen Dodson  
**Garlin, Ky.**: Daniel Hoover, Marian Hoover  
**Knifley, Ky.**: Ruby Clapper, Elizabeth Hess
- Meath Park Station**, (North Star Mission): Arthur Heise, Verna Heise, Katie Rosenberger, Florence Faus
- Saxton, Pa.**, Andrew Slagenweit, Pastor, Miriam Heise, Velma Brillinger
- Tillsonburg, Ontario, Canada**  
**Frogmore**: Alonza Vannatter, Pastor  
**Houghton Center**: Basil Long, Pastor, Ruth Keller, Esther Kanode

### City Missions

- Buffalo Mission**: 25 Hawley St., Buffalo 13, N. Y., Telephone—GRant 7706; David Wenger, Emma Wenger, Edith Davidson
- Chicago Mission**: 6039 Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl Carlson, Avas Carlson, Alice Albright, Sara Brubaker, Grace Sider
- Detroit** (God's Love Mission) 1524 Third Avenue, Detroit 26, Michigan; Residence: 3986 Humboldt, Detroit 8, Michigan; Telephone—Tyler 5-1470; Harry Hock, pastor, Catherine Hock, Eva Mae Melhorn, Erma Hoke

**Harrisburg** (Messiah Lighthouse Mission), 1175 Bailey Street, Harrisburg, Penna.; Telephone—Harrisburg 26488; Joel Carlson, pastor, Faithé Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

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

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

**San Francisco** (Life Line Gospel Mission) 224 Sixth Street, San Francisco 17, Calif.; Harry Buckwalter, Katie Buckwalter, Janna Goins, Edith Yoder, Evelyn Frynsinger

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

**Toronto Mission**: 150 Gamble Avenue, Toronto 6, Ontario. Telephone—Riverdale 2152 Ronald Lofthouse, pastor, Myrtle Steckley, Ruth Steckley

**Welland Mission**: 36 Elizabeth Street, Welland, Ontario, Canada; Telephone—3191; Joseph Vanderveer, Jane Vanderveer, Anna Henry

## Mission Pastorates

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

## RADIO BROADCASTS

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

## Births

**BERT**—Marie Elizabeth came to gladden the hearts and the home of Bro. and Sr. Samuel Bert on May 16, 1952. We welcome this new little member to the Mowersville Congregation.

**HEISE**—Barbara Ann came to bless the home of Brother and Sister Orville Heise of Dallas Center, Iowa, on June 17. A sister for Margaret Jean. Mrs. Heise is the former Margaret Friesen.

**HELMUTH**—A daughter, Judith Kay, came to gladden the home of Mr. and Mrs. Harold Helmuth of North Lawrence, Ohio, on June 20, 1952. A sister for Rickie Jay.

**SHRADLEY**—Mr. and Mrs. Wier Shradley of Harrisburg, Pa. announce the arrival of a son, Wier Jr., on April 29, 1952.

**WINGERT**—Carol Ann came to bless the home of Bro. and Sr. Nelson Wingert of Chambersburg, Pa. on April, 15.

## Weddings

**CHARLES-GARIS**—On June 5, 1952 at the Souderton, Pa. Brethren in Christ church, Sr. Vera Kathryn Garis, daughter of Mr. and Mrs. Elmer Garis of Souderton, Pa. and Bro. Landon H. Charles, son of Eld. and Mrs. J. L. Charles, of Morriel, Kansas were united in marriage in a lovely candlelight ceremony. The ceremony was performed by Eld. J. L. Charles, father of the groom, assisted by Eld. Isaiah Harley of Grantham, Pa. May God's richest blessing attend this couple through life.

**FISCAL-WILLIAMS**—A quiet wedding was solemnized in the home of the bride's parents on April 25 at 8:00 P. M., when Sr. Velora Williams, daughter of Bro. and Sr. John Williams of Adel, Iowa, became the bride of Bro. Jay Fiscal, also of Adel, Iowa. The ceremony was performed by Elder Samuel Lady, pastor of the Brethren in Christ Church, Dallas Center, Iowa. We pray God's blessing on this union.

**HOSTETLER-MILLER**—On Thursday evening March 13, 1952, Miss Vera Hostetler, daughter of Bro. and Sr. Jonas Hostetler of North Lawrence, Ohio, became the bride of Mr. Sam Miller, son of Mr. and Mrs. Joe Miller of Holmes Co.

The ceremony was performed by Bishop W. J. Myers. May God's blessing rest upon this couple.

**TOBIAS-PAINTER**—Miss Mary Louise Painter, daughter of Mr. and Mrs. Harry Painter of Annville, Pa. and Mr. Elmer E. Tobias, Jr., son of Mr. and Mrs. Elmer Tobias, Sr. of Annville, Pa. exchanged marriage vows in their newly furnished apartment at 201 East Cherry St., Palmyra, Pa., Elder Simon E. Bohlen officiating. We pray God's choicest blessing to accompany these young people through life.

**WINGERT-LADY**—An impressive wedding was solemnized in the Brethren in Christ Church, Dallas Center, Iowa, on Friday evening at 8:00 P. M., June 20, when Gerald Wingert, youngest son of Bro. and Sr. Milton Wingert of Chambersburg, Pa., and Lucille Lady, eldest daughter of Bro. and Sr. Samuel Lady of Dallas Center, Iowa, were united in holy matrimony. Elder Samuel Lady, father of the bride, performed the ceremony being assisted by Elder Elmo Alleman. May the Lord bless them as they begin their field of service for Christ and the church in Virginia.

## Service Opportunity

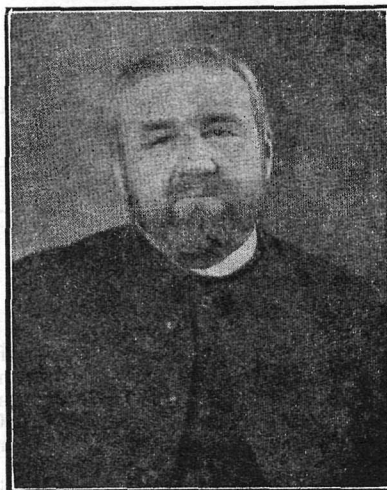
The Messiah Home is in need of nurses and general help and we make this appeal through the *Visitor*. Christian help is preferable.

You can enjoy Christian service in caring for the aged and receive monetary remuneration.

Kindly contact Irvin O. Musser, 2001 Paxton Street, Harrisburg, Pennsylvania.

John A. Byers, Sec'y.

## Obituaries



**WIEBE**—Peter Jesse Wiebe was born March 4, 1877, near Hillsboro, Kansas. He died at Maple, Ontario, Canada, June 23, 1952. He was the son of Jacob Wiebe founder of the Krimmer Mennonite Church. He was converted in September 1898 and baptized the following June by Bishop Samuel Zook at Belle Springs, Kansas. In October 1898 in answer to prayer, the Lord gave him the baptism of the Holy Ghost.

He was married to Sarah Dolmer of Shippensburg, Pennsylvania on September 26, 1900. As his wife's health failed they moved to California in September 1913. He was ordained to the ministry at Upland, California, on March 30, 1919 and soon returned to Shippensburg, Pennsylvania. Here his wife died in October 1919. On August 27, 1924 he was married to Lillian C. Baker of Stayner, Ontario, Canada, who remains to mourn his loss.

In the fall of 1929 a call came for workers at the church in Orlando, Florida. He presented himself and was accepted. For three winters, Brother Wiebe served as pastor of that church. In August 1933, he came to Rosebanks Church in Waterloo District near Kitchener, to assist in the ministry. Here he continued for fifteen years. For the last six years, he has assisted in the work of the ministry in Markham District.

Early in life Bro. Wiebe was interested in education. He took a three-months course in McPherson College, Kansas prior to going to Shippensburg, Pennsylvania where he took a four year normal course, graduating in June 1907. After teaching three years in public school the call came to help in the work of Messiah Bible School, Harrisburg, Pennsylvania, now Messiah College. In June 1914 he graduated from LaVerne College, California and in June 1915 he graduated from Pomona College, California. He also attended the University of Southern California in Los Angeles for a time. He served on the faculty of LaVerne College while taking studies there.

After his wife's death he returned to California and began making preparations for the opening of Beulah College, now Upland College, where he served for five years as Dean. For the next three years he served as President of Jabbok Bible School at Thomas, Okla-

homa. He promoted the founding of Ontario Bible School, now Niagara Christian College and was its first Principal, teaching at Springvale, Gormley and later at its present location near Fort Erie.

He is survived by his oldest brother, Jacob, and a number of nieces and nephews in Kansas and the Canadian West. Brother Wiebe preached his last sermon Sunday morning June 15 on I Corinthians 13 in Heise Hill Church. He faithfully served the church in Markham District. The Church keenly feels this loss. Funeral services were conducted by Bishop Alvin L. Winger. The text was Job 5:26, "Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season." Others who took part were Bishop E. J. Swalm, Jesse Steckley, Roy Nigh, and Marshall Winger.

**BETZ**—William Daniel Betz was born June 12, 1872 near Clayton, Ohio. He departed this life July 4, 1952, at the Valley Chapel Memorial Home, aged 80 years, 22 days. He was the son of the late John Fredrick and Christena Geiger Betz.

Bro. Betz was converted when a young man and united with the Brethren in Christ Church and remained a faithful member until death. Shortly after his conversion he was married to Myrtle Hershey and moved to Pavonia, Ashland Co. Ohio, where they lived most of their lives. To this union were born two daughters, both of whom preceded him in death.

He was a farmer and also a railroad man most of his life.

Some twenty years ago Bro. Betz was ordained to the office of deacon in which he served faithfully until five years ago when he retired from that responsibility. His many years of faithful and devoted service have left foot prints in the sands of time which will live on while he rests from those labors.

Over four years ago, having lived alone since the death of his wife Myrtle in Jan. 1944, he felt the need of making a change as his eyesight was rapidly failing. He made sale and came to the Valley Chapel Memorial Home near Canton where he lived the remainder of his days.

On Jan. 15, 1949 he was united in marriage to Elizabeth Kraybill who served as nurse at the Home. As Bro. Betz transferred his membership to the Valley Chapel Cong. from Chestnut Grove, his devoted Christian life, and steadfast faith won a deep respect from all who knew him.

Left to mourn are his wife and a number of nieces and nephews.

A short service was held Tues., July 8 at the Valley Chapel Memorial Home, conducted by Bishop H. P. Heisey assisted by Rev. J. Robert Lehman, pastor of the Valley Chapel Cong. The body was then taken to the Chestnut Grove Church, Ashland Co., Ohio where further services were held at 2:30 P. M. Services were in charge of Bishop H. P. Heisey assisted by Bishop M. L. Dohner, Rev. John Climenhaga, J. Robert Lehman and Ernest Dohner. Bishop M. L. Dohner delivered the main message using Jno. 14:1-2. Interment was made in adjoining cemetery.

**COMFORT**—Agnes Holmes Comfort, beloved daughter of the late Mr. and Mrs. William Holmes, was born Dec. 23, 1907. Passed to her eternal reward June 20, 1952, aged 44 years, 5 months and 17 days.

Sr. Comfort was saved early in life and united with the Brethren in Christ Church of which she remained a faithful member until her death. During her seven days of sickness her prayer and desire was for lost souls and to see them saved.

On May 10, 1939, she was united in marriage to Bro. Paul Comfort. To this union were born four children.

She leaves to mourn her departure a loving husband, two daughters and two sons; Elizabeth Jane, George William, David Ithamar and Rhoda Marjorie; two sisters; Mrs. E. C. Bossert of Buffalo, N. Y., Mrs. Charles W. Berry, of St. Catharines, Ont.; One brother, Mr. Amos Holmes of Wainfleet, Ont. Also a host of sorrowing relatives and friends and neighbors.

Funeral services were held in the Boyle Church, June 12 conducted by Bishop Edward Gilmore, Bishop L. Shoalts, and Eld. Marshall Winger. Interment took place in the Ridgville cemetery.

**DICK**—Ellen Dick was born in Stark Co. Ohio on May 1, 1870, died June 27, 1952, at the age of 82 years, one month and 27 days. She was the daughter of Daniel and Mary Paulus.

At the age of 19 she was converted and became a member of the Brethren in Christ Church.

On December 11, 1890 she was married to John C. Dick. To this union were born four

(Continued on page eleven)

## Evangelistic Slate

Woodbury, Pa., Tent Meetings ..... July 13-27  
Evangelist, Elder John Byers, Antrim, Pa.

## Love Feasts

### Ontario

Cheapside, 2:00 p.m. .... Aug. 30-31  
Springvale, 2:00 p.m. .... Sept. 6-7  
Markham, 10:00 a.m. .... Sept. 13-14  
Welland, 2:00 p.m. .... Sept. 13-14  
Howick, 2:00 p.m. .... Sept. 20-21  
Boyle, 2:00 p.m. .... Sept. 20-21  
Wainfleet, 2:00 p.m. .... Sept. 27-28  
Rosebank, 2:00 p.m. .... Sept. 27-28  
Nottawa, 10:00 a.m. .... Oct. 4-5  
Frogmore, 2:00 p.m. .... Oct. 4-5  
Bertie, 7:00 p.m. .... Oct. 11

### New York

Clarence Center, 2:30 p.m. .... Oct. 5

# With the Church

## In the Homeland

### An Urgent Need

There is an urgent need at Mt. Carmel Home for a sister to help in the canning season for the next several months. Any sister interested and wishing to serve this need, kindly communicate immediately with Rev. A. E. Cober, Superintendent, Mt. Carmel Home, Coleta, Illinois.  
Mt. Carmel Home  
Board of Trustees  
Carl J. Carlson, President

### Announcement

What: Seventh Annual Youth Conference of Lykens Valley, Juniata and Mifflin District.  
Where: Free Grace Brethren in Christ Church, Millersburg, Pa. (three miles east on Route No. 209).  
Who: Young people twelve years of age upward, including Young Married People.  
When: September 6 and 7, 1952, registration at nine o'clock Saturday A.M.  
Correspond with Miss Esther C. Romberger, Millersburg, Pa., R. D.

### Kansas Youth Conference

August 26 - 27 - 28  
Camp Washunga

Speakers—  
Bishop Jesse Lady, Upland, California.  
Brother Ira Eyster, Thomas, Okla.  
Elder and Sister William Hoke, India.

### Camp Meeting

Dallas Center, Iowa  
Revival Meeting—August 3-17.  
Camp Meeting—August 10-17.  
Evangelists and Camp Meeting Speakers:  
Rev. and Mrs. Ray Smee  
Bishop Jesse Lady  
D. Ray Heisey  
Rev. and Mrs. Bert Winger  
Mrs. Norman Wingert  
Singers and Children Workers:  
Mr. and Mrs. Vernon Martin  
Mr. and Mrs. Gerald Wingert  
Any information desired, write to the secretary, Rev. John Keller, Dallas Center, Iowa.

### Holiness Camp Meeting

Roxbury, Pennsylvania  
August 2 - 10, 1952  
Staff Personnel  
Camp Director .....Charlie B. Byers  
Chambersburg, Pa.  
Evangelist .....John L. Rosenberry  
Mt. Joy, Pa.  
Bible Teachers .....C. N. Hostetter, Jr.  
Grantham, Pa.  
Ohmer U. Herr  
Clayton, Ohio  
Song Director .....Harold Schiedel  
Kitchener, Ontario, Canada  
Singers .....Henderson Sisters  
Gormley, Ontario, Canada

### Other Guests

Harry Hock .....Detroit, Mich.  
Peter Gress .....Reinholds, Pa.  
Andrew McNiven .....Blandburg, Pa.  
J. C. Cassel .....Union, Ohio  
Lawrence Brunk .....Denbigh, Va.  
Raymond Niesley .....Dayton, Ohio  
P. W. McBeth .....Elizabethtown, Pa.

### Prayer Leaders

Rev. Harry Hock  
Rev. and Mrs. Homer Rissinger

### Information

Lodging and meals on the free-will offering plan. It is imperative that you bring your bed linen and blankets if it is possible to do so. "Glad Tidings Missionary Cottage" welcomes all missionaries to enjoy its accommodations.

Plans are made to meet the Blue Ridge Bus that arrives in Shippensburg, from Harrisburg, at 8:30 a.m. Eastern Standard Time. In case of arrival at other times call the "Roxbury Camp Grounds" on the Shippensburg exchange, 913-R-22.

For further information and arrangements phone or write A. C. Zook, Chambersburg, Pa., R. R. 1. Phone 976-R-21.  
Services on Daylight Saving Time.

### Camp Meeting

August 16-24, 1952  
at  
Memorial Holiness Camp  
Near West Milton, Ohio

For camp accommodations write to: Elder Irvin R. Hoover, Ludlow Falls, Ohio. Lodging provided in Dormitory or tents at reasonable rates. Campees bring linens if convenient. Meals on freewill offering plan.

### Camp Director

Bishop C. J. Ulery .....Springfield, Ohio  
Elder Albert H. Engle .....Evangelist  
Grantham, Pa.  
Elder J. R. Steckley .....Bible Teacher  
Gormley, Ontario  
Mr. Raymond Niesley .....Song Leader  
Dayton, Ohio  
Mrs. Howard Wolgemuth .....Mt. Joy, Pa.  
Mrs. Ralph Brumbaugh .....Grantham, Pa.  
Children's Workers

### Sippo Valley Congregation, Northern Ohio

"Not by might nor by power, but by thy spirit, saith the Lord of hosts." Zechariah 3:6.

We do wish to thank and praise God for the leadings and workings of the Holy Spirit in our midst.

February 17 was the beginning of a two-week revival meeting with Elder Christ Moyer as our evangelist. His spirit-filled messages were deeply appreciated and God received the glory for the lasting results of this revival. A number accepted Christ as their Savior and still others sought for the deeper experience of entire sanctification.

On March 16, 1952, we were made to rejoice that five children were dedicated to the Lord. Bishop Myers (Emeritus), who has served the church for many years, took charge of this dedication service making it very impressive as he pointed out the responsibilities resting upon the parents and the nobility of their act. The parents were Elder and Sister Jacob Glick, Brother and

Sister Owen Glick, Brother and Sister David Knutti, Brother and Sister Roman Slabaugh, and Mr. and Mrs. Wheele.

On May 31, was our Love Feast. Bishop Moses Dohner was our guest speaker. Following the afternoon service, we all met by a nearby river in which a young man nobly declared before God and man his stand for Jesus as he was baptized. The following day, he was received into Church fellowship.

Also on June 1 Brother and Sister Robert Wengerd were ordained to the ministry. He will be serving as assistant pastor. May God's blessing rest upon this couple.

We do thank God for the spirit of oneness that exists among us and are looking forward to our fall revival in which Brother Harry Hock will be serving as our evangelist.

### Chambersburg, Pa.

Our 1952 Summer Bible School opened on June 9 with an enrollment of 299 and closed on June 20 with 414 enrolled. Good interest and attendance was manifest throughout the School, which was conducted in evening sessions from 7:15 to 9 o'clock. Transportation for children located in the surrounding area was provided by two busses. Sister Pauline Peckman and Sister Mae Hock very capably directed the School as Superintendent and Assistant Superintendent respectively. Sister Peckman's active participation in the direction of the School was somewhat curtailed due to the sudden death of her father, Bishop Laban Wingert. However, Sister Hock, very ably carried on during Sister Peckman's absence.

The children's offering of \$183.00 was divided among three projects, viz. lights for the new Church at Bethel, Virginia, and a new tire for the Church bus at Allisonia, Virginia, the remaining amount was sent to help in payment of Modern-Fold doors for Messiah Lighthouse Chapel, Harrisburg, Pa. As an extra project during the second week, the children brought school supplies for MCC distribution to boys and girls abroad.

At the Decision Service on Thursday night of the second week, 38 boys and girls decided for Christ. We feel the most important function of our Bible School is bringing the pupils to Christ and we are thankful for those who made this important decision. We pray that these decisions may be definite and result in changed lives.

In the morning worship service of June 29, we received into Church membership five converts. We welcome these new members and trust their uniting with us will help them to advance spiritually. Sister Anna Steckley, veteran missionary of India, gave us a very challenging missionary talk at our Prayer Meeting on July 2. Dr. A. S. London, a zealous advocate of evangelism through the Sunday School, was with us for the Sunday evening service of July 6. This was immediately following the Sunday School Convention at Roxbury which closed with an afternoon session on Saturday. Let us work, let us pray, and be busy in the service of our Lord.

### Mowersville Congregation

"O magnify the Lord with me, and let us exalt his name together." Psalm 34:3.

April 13. An Easter pageant, "The Resurrection," was presented in the Young People's hour.

We also we privileged to have a student from Messiah College, Miriam Allen, give us a reading entitled "Lost Faith."

May God bless and use Miriam's talent for the saving of souls.

April 20. The children of our congre-

gation, with Sister Paul Bert directing, rendered another very interesting Easter program.

May God bless these little children who are jewels because they love their redeemer.

On April 22, we were privileged to have a missionary service. Rev. Albert Engle had charge of this service.

Rev. Joel Carlson gave us a birds-eye view of the need and the work our missions are doing in the cities. His talk could be summed up with this little verse he quoted.

"Life is short,  
Death is sure;  
Sin the curse,  
Christ the cure."

The latter part of this program Sister Clara Myers gave us a very interesting and touching account of the work going on among the Navajo Indians.

"He that winneth souls is wise." Prov. 11:30.

June 9-20, we conducted Vacation Bible School. Sister Paul Musser served as superintendent, Sister David Bert, assistant superintendent, and Brother Edgar Grove, secretary and treasurer. Our total enrollment was 288. The average attendance was 229. The second Tuesday, June 17, the children brought 192 cakes of soap and 67 wash cloths instead of bringing an offering. The soap and wash cloths will be sent for relief. We received \$80.00 for our Bible School project. This project is to help build a bungalow for the Buckwalters in India. Our total offerings amounted to \$126.48. The balance of this amount was used toward defraying the expenses.

We were very gratefully touched on our decision night when more than fifty boys and girls knelt for prayer.

We are thankful for our faithful staff of teachers and our bus drivers who were the ones who helped make the school a success.

Only eternity will reveal the harvest of the seed that was sown over this 10 day period.

June 27, Sister Anna Steckley was with us in this morning service and gave us an over-all picture of her twenty-eight years of service in India.

We were reminded anew that "the harvest truly is plenteous but the laborers are few."  
—Mrs. D. C. B.

#### Messiah Home (Pa.) Congregation

Elder Isaiah Harley held our Pre-Easter services April 10-13. Sermon subjects, "A Memorial of His Death," "The Crucifixion of Christ," "Truly This Man Was The Son of God," and "He is Risen." On Saturday evening a mixed chorus from Souderton was with us and joined in the service.

Sunday morning, April 20, little Albert Hoffman was dedicated to the Lord. Elder Glenn Hensel gave an appropriate message from Deuteronomy 6:3.

Wednesday evening, April 23, Sister Anna Steckley spoke about the mission work in India.

Sunday morning, April 27, Elder John Climenhaga spoke on Hosea 4:6. "My people shall be destroyed because of lack of knowledge."

Sunday evening, May 4, Brother George Bundy spoke from Luke 12:16-21 on the theme "Material and Spiritual Prosperity," as part of the Gospel Team Program of Messiah College.

Wednesday evening, May 7, Brother and Sister Bert Winger brought us greetings from Africa, speaking for the Women's Missionary Prayer Circle service.

Sunday evening, May 11, Miss Emma

Landis, missionary from India, under the United Missionary Society gave us an account of her work in that part of God's vineyard.

Sunday morning, May 18, Sister Bossert told us of her vision of Heaven.

Wednesday evening, June 11, Elder Charles Eshelman showed his pictures of our Church work in Africa.

Sunday morning, June 15, our delegates to the Sunday School Convention at General Conference gave their reports to the school. In the church service, Brother John Engle, district delegate, gave his report. In the evening we had the Harvey Musser Family with us. The forepart of the service was a discussion on "Forward With Christ in Family Life, Secular and Religious Life." Then a Father's Day message by Brother Roy Musser. The special messages in song were also appreciated.

The evening of June 22, the Young People of Hummelstown Church had charge of the service. After a program on the "Voyage of Life," Brother Arthur Musser spoke on Gideon. Text: Judges 6:14.

Our Vacation Bible School was held from June 16-27. The theme of the school was "Sailing With Christ." Several evenings talks were given by Brother John Hensel, Sister Emma Frey, and Brother Roy Zook who brought the need of personal decision for Christ, when over a dozen children took that step.

A little boat was given to each one who brought a new member and a poster in front of the chapel displayed a life saver on a large boat for each one enrolled in the school.

The offering for the school totaled \$150.00 and was given to our local bus fund. Fifty-two children received certificates the closing evening of the school. We pray that the seed sown has fallen into good soil.

—I. B. H.



## Obituaries

(Continued from page nine)

children, one daughter and three sons. Her husband and sons preceded her in death. She is survived by her daughter Eva, one granddaughter, Dolores and one great-granddaughter, Ellen of the home, one sister Mary of Mercersburg, Pa., one brother Monroe of Rossburg, Ohio, one step-daughter Elizabeth and 20 step-grandchildren.

Her friendly Christian spirit, interest and concern for others won many friends and her keen desire was that all whom she met might too know the Saviour whom she dearly loved and served to the end. Our loss is her eternal gain.

Funeral services were conducted in the Valley Chapel Brethren in Christ Church near Canton, Ohio, by Bishop H. P. Heisey assisted by Bishop W. J. Myers and Bishop M. L. Dohner. Text II Tim. 4:8.

Interment made in the adjoining cemetery.

**REIGHARD** — Clara Belle Studebaker Reighard daughter of Adam and Mary Anne Studebaker was born April 28, 1886 near Tipp City, Miami Co., Ohio. She departed this life July 7, 1952 having passed her 66th birthday. She was of a family of nine children; two surviving: Clem Studebaker of Troy, Ohio and Mrs. Eitta Taylor of New Carlisle, Ohio. She professed her faith in Christ the Lord as her Saviour and united with the church of the

Brethren on Jan. 10, 1910, in later years attending the Dunkard Brethren and Brethren in Christ churches of Englewood.

On Nov. 29, 1906, she was united in marriage to David Reighard. To this union was born a daughter, Dartha. Also unto this family circle there came a foster son, Howard, who shared with the daughter the care and affection of their mother. She leaves to mourn her passing, besides the husband, the daughter, Mrs. Dortha Plummer of Tipp City. Also the foster son, Howard Humphrey of Clayton, O., six grandchildren and one great-granddaughter.

The funeral was held in the Fairview Brethren in Christ church July 10. With the ministers Eld. E. J. Rohrer and Eld. O. U. Herr in charge. Burial in Fairview cemetery.

**WAGNER**—Sarah Anne, daughter of Jacob and Sarah Ober Brechbill was born near Garrett, Indiana, November 15, 1868. She departed this life at the home of her daughter, Mrs. Paul H. Martin, Elizabethtown, Pa., on June 21, 1952, aged 83 years, 7 months and 6 days.

She was married to Daniel Wagner, January 26, 1888. To this union were born four daughters: Nellie, Ollie, Viola and Mary. A nephew, Jay Brechbill, orphaned at the age of five years was taken into the home and grew up as one of the family.

Not long after their home was established Sr. Wagner was converted and became a member of the Brethren in Christ Church. She was most faithful in interest and attendance as long as her health permitted. Through the years the home was noted for its warm hospitality.

She was preceded in death by her husband and the second daughter. She is survived by three daughters: Mrs. Oscar Stump, Garrett, Ind., Mrs. Paul H. Martin and Mrs. Viola Olinger, Elizabethtown, Pa., the foster son, Jay S. Brechbill, Kendallville, Ind., nine grandchildren and six great-grandchildren.

Sr. Wagner had been afflicted with arthritis and was shut-in for many years and bedfast for the last six years, of which four years had been spent in the Stump home.

Funeral services were held in the Christian Union church near Garrett, conducted by Bishop Carl G. Stump, assisted by Eld. C. R. Nissly and Eld. Erwin W. Thomas. Text Job 5:26. Burial in adjoining cemetery.

## Holy Ghost Conviction

Warren C. McIntire

THE ministries of the Holy Spirit are varied: He convicts, saves, sanctifies, teaches, guides, warns, encourages, protects and enables. Every ministry of the Spirit is important and essential, but His primary work of convicting the lost of a need of salvation, it seems to me, is the one most needed today. Without it sinners do not desire or seek salvation.

I think it is agreed by the older pastors and evangelists that while we see occasional cases of old time conviction they are not as numerous as formerly, consequently our revivals are not marked by those manifestations of Divine power and produce as many outstanding cases of salvation as we used to have.

There can be no genuine experience of revolutionary conversion without the Holy Spirit's mighty work of conviction; that Divine operation that quickens and alarms the conscience, makes terrible real one's lost condition and awakens hope in Christ. This type of conviction is not wrought by anything human; it is the personal, consciously felt impress of the Holy Spirit upon the soul of the guilty.

From my experience in the work of evangelism, I am convinced that this

work of conviction is the greatest need in our revival work today. Conviction is primary; it is the first necessity; all else is subsequent and consequent. The penitents must not be picked too green; the Holy Spirit must be given time to do a deep and powerful work of conviction.

Old time powerful conviction that reveals sin to be the heinous and damning thing it is produces penitence and leads to a hearty repentance and saving faith in Christ as Redeemer and Saviour. A clear cut positive experience of salvation and amendment of life normally results.

A large proportion of backsliding has its roots in a conviction that is not deep and pungent enough to thoroughly awaken and sicken the sinner and cause the guilty to definitely break from all evil and in full and detailed surrender yield himself to Christ in utter renunciation and a devotion so sincere that it lasts a life time.

To accomplish his work of conviction the Holy Spirit has to rely on a faithful and persistent preaching of sin; its nature, danger and consequences. A preaching that majors on an attack on things will not do this; it usually arouses antagonism without repentance. It must be a preaching of *gospel truth* concerning sin that majors on its heinous character, its affront and personal insult to our holy God; how it is destructive to morality; how it eventually and eternally separates from God and damns in Hell: given this kind of truth the Holy Spirit can work a deep and powerful conviction that leads to such a genuine experience of saving grace that it revolutionizes the moral nature, then stabilizes and establishes the convert in righteousness.

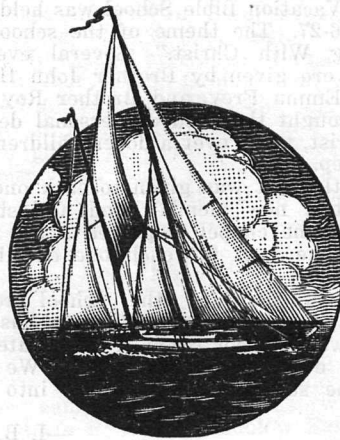
This same type of preaching on *carnality* is just as necessary to enable the Holy Spirit to reveal the unholiness of inward sin and so sharply convict the Christian believer that he will gladly pay the full price of that complete unreserved consecration which is pre-requisite to the deep and thorough cleansing which is necessary to a genuine experience of sanctifying grace and the subsequent unrivalled reign of the Holy Spirit in his purified heart.

Beyond debate, the one primary and essential thing needed in our salvation work today is a *new visitation of the Holy Spirit in deep, pungent and powerful conviction*. This kind of conviction comes only when godly and devoted Christians carry a burden for the lost and travail in prayer under the inspiration and by the help of the Holy Spirit. Experi-

ence has proved that God works *this way*: burdened saints, earnest believing prayer, a mighty manifestation of the Spirit in convicting power, salvation among the people.

Therefore let us major on humbling ourselves before God and praying for this. Other desired developments will follow as a normal consequence. The whole work of the church will be wonderfully revived following such a sweep of conviction. Come, O come, Blessed Holy Spirit in all the plenitude of Thy power to convict, powerfully convict, over-whelmingly convict, a conviction that will sweep away all that is shallow and superficial and give depth, reality and permanence to the Christian experience of our people. Amen and Amen.

—Standard of Holiness.



### Alcohol Costs Compared to Polio, Heart Disease, Cancer Tuberculosis

- a. Polio, number of cases (1948), 40,000. Cost, \$25,000,000.
- b. Heart Disease, annual deaths, 460,580. Funds raised, \$15,468,000.
- c. Cancer Deaths, estimated nearly 200,000 annually; 879,550 living cases in all stages. Cost, \$39,000,000.
- d. Tuberculosis, 500,000 active cases; deaths in 1948, 43,529. Cost, \$14,000,000.
- e. Overall cost of Alcoholism and Liquor Problem, \$12,300,000,000 (accepted conservative figure).

The combined costs of polio, heart disease, cancer and tuberculosis do not equal one per cent of alcohol costs.—*Quotable Quotes*.

### Because She Loved God

(Continued from page seven)

there while they tried to build a house for themselves.

Annamarie and Hans enrolled in the school in September. But each morning or afternoon when they were needed, they would go over to

the house to help. German children have a very irregular school schedule, for the classes are so crowded and there are not enough schools, so they go sometimes in the morning, sometimes in the afternoon.

When they began to build, the whole family went into the parts of the city where the streets are still full of bricks from the bombing, where there are cellars filled with rubble. From there they carried out bricks and stones. Hans, helped very much. He carried all of the heavy sacks of bricks from the road where they were dumped by the truck, to where their father would use them. That was a long block away.

While they were building the house, Annamarie's mother worked very hard. She often came home late at night, after the children were all in bed, and in spite of being very tired herself, she would cook something for them to eat the next day when they came home from school. Little Hermann always went with her, for otherwise he would have to be alone while they were in school. As it grew colder, Annamarie's father sometimes worked all night long to get the house finished before it would snow.

Now they live in their little house. There are just two small rooms. When Annamarie spreads out her doll bed and some furniture, the living room is very full. They have only three beds in the biggest room, and there are five of them in the family.

Happiness flooded the little house that afternoon when the relief workers came to visit. They had brought several cans of meat, a new, warm comforter which Christian friends in America had made, and a Christmas Bundle! Surely God had not forgotten them.

Because she loved God, some little girl in America had remembered there were children who would not have a Christmas this year! Annamarie and her family were very thankful. She wrote a letter to the girl in America who had sent the Christmas Bundle. This is the letter that Annamarie wrote: "Dear Johanna, I want to thank you sincerely for the package you sent me for Christmas. I saw the picture of you. You are sitting on a bench and must be writing the address. Near you is lying a red sweater, a pencil box and other small articles. I was very happy when I could open the package. Now I want to tell you how it all happened. I am 11 years old; my birthday is April 20, and I am in class 4 in school. I walked home from school since I have only a five-minute walk. When I came home we had guests, an

American whose name is Miss Jost; perhaps you know her. There was another man and the minister from our Mennonite Church. They were visiting with my parents when the man suddenly asked whether he could take our picture. My parents said, "Yes". Then Miss Jost brought the package into the house and our picture was taken. When I opened the package I found a beautiful dress and I held it up to myself when I had everything unpacked. Now, dear Johanna, I have two brothers—Heinrich is the name of the 10-year-old and his birthday is November 1; Herman is the name of the 5-year-old and his birthday is February 14. Now you must know my name also; it is Annemarie. I shared the package with my two brothers. My parents got the towel, washcloth and soap, and I the clothing. Now we want to thank you very sincerely for the lovely Christmas package. The dress and the sweater fit exactly. Please write to us. Dear greetings from your friend, Annemarie."

Then the Martins family wrote a letter to Joanne's family which, when

it was translated, read like this: "Dear Family Hallman, With thanks we want to report to you that we received with great joy the package, which you sent through the MCC, for Christmas. Miss Jost from America visited us; she will probably have told you all about it. We thank you with all our hearts for it—you too, dear little Joanne, many thanks. We wish all of you a New Year blessed by God. With friendly greetings, Familie Martens."

Joanne was very happy that she had sent a Christmas Bundle to a friend overseas. She was glad that she had received such nice letters of thanks; but even more than that, she was thankful that through this gift, a needy little girl was helped.



## How to Pray for Your Pastor

(Continued from page five)

ice. As a scientific fact it may or it may not be true. But it is not true that any preacher of Christ ever sets others' hearts on fire with his own as cold as ice.

To get at the consciences of men and women making them feel the power of his sincerity, and touching them with the truth, means that work done only when the pastor was on his knees before God. It means that he sought that sermon, not in theological books, nor in his own intellectual acuteness, but in the heart of God, to which prayer had given him the key. This sort of labor enters into the work of every real minister of Christ.

Do not stop there! A minister's work has only begun when his sermon has been delivered. He is the agent of those who would help the poor. He must plead with employers for those out of work. He is the adviser of those in perplexity. Into his ears are whispered the troubles which make the heart heavy. When the shadow of a great sorrow has darkened the home, even unbelievers turn to him for comfort. To him the dim eyes of the dying look for words of life and the prayer that penetrates heaven.

Such is the work of the true Christian minister. I recognize it as my

own work. I would not willingly give to another its burdens or its joys. I would not even have it less than it is. But I cannot help the cry for the only aid that really avails—"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified."

### A Place of Temptation

We ministers ask for the prayers of Christians because of the peculiar temptations to which we are exposed.

Sir Walter Raleigh undoubtedly believed that somewhere in the vast wilderness of Florida was a fountain of perpetual youth. Ponce de Leon and other adventurers of that age gave their lives to find it. For there old age could not creep upon men, and gray hairs and wrinkles would be unknown. It was a pretty fable, and lured some into enterprises from which they never came back. Exactly such a fable is that which represents the ministry of Christ as a region where temptation is not known.

I think some young men have sought the ministry, and some parents have led their sons to that sacred work, with the idea that it would place them above temptation. No greater blunder could be made. A minister is exposed to every temptation common to human nature. But in addition he must meet other peculiar to his own office and work. He is constantly assailed by allurements

to vanity and self-conceit. The greatness of the work, its dignity and responsibility constitute a danger. A minister is ever in danger of being puffed up, not perhaps with a sense of his own fitness but with the thought that so great a work has been committed to his trust.

### The Snare of Flattery

Then, too, almost every minister has his injudicious friends, who praise their favorite to his face, and stimulate that wretched worship of oneself, which is the most contemptible idolatry with which one can break the first of the ten commandments. The most pitiable thing on earth is a minister who expects such flattery and is disappointed if he does not get it. Worse yet when a pastor would rather have the newspaper press speak well of him, as "broad" and "liberal-minded," than to preach what runs counter to popular ideas! "Woe unto you!" said our Lord, "when all men shall speak well of you."

But even more has the pastor temptations to discouragement. The story is told of a great public speaker who, having met with dismal failure in addressing a vast assembly, hid himself for days in a graveyard. He felt that he was so utterly out of sympathy with the living that he sought the neighborhood of the dead. Such despondency may assail a man in any walk of life. And when allowed to get possession of the soul, it unfits for duty and makes its victim like the half-frozen wanderer who ceases to fight the cold and lies down to benumbing sleep.

### Temptations to Faith

Take the case of a minister—his heart full of intense longing to save men's souls—who finds that the slightest cause serves to keep from the house of God the very persons he aims to help. When sleep on Sunday morning to recuperate from Saturday nights' pleasure, or dislike of the journey to church (though only half as long as that to business), or an indisposition which would never interfere with any week-day engagement compels him to give his message to a handful of people, can you wonder that his faith is tempted to the verge of despair?

Suppose that he sees the worldliness of members of the church made an excuse for indifference on the part of those outside. Or imagine him gleaning in vain the fields on which he has bestowed unremitting labor, and finding the same hard, cold, impassive resistance to the gospel invi-

tation. Is it any wonder that, like Elijah, he should flee away from human society and cry out in bitterness of soul, "Now, O Lord, take away my life, for I am no better than my fathers!"

Equally subtle is the temptation of the minister to preach about the sins of the Russian autocracy, or the wickedness of bribe-taking legislators, or the corruptions of "frenzied finance," and the tyranny of "trusts"—knowing all the while that however such preaching pleases the public, it does not touch one conscience among his own congregation. It is easy to build a sermon as they build a railway line—avoiding heavy grades. We can preach on all sorts of moral and educational topics, and probe no tender spot in the consciences of our people.

#### *Self-neglect*

Yet perhaps the most perilous temptation of the minister is one of which you would never dream. Robert Morris, next to George Washington the savior of his country, the man who brought order out of chaos of the Revolutionary finances, and from his own estate advanced the means to carry on the struggle with Great Britain—Robert Morris, spent his old age in poverty, and died almost a pauper. In his devotion to the government he had neglected his own affairs.

Has it ever occurred to you that a minister might so fill his life with study and toil as to find no time for the communion with God which is the real life of the Christian? Public worship may crowd out private, secret prayer. His own soul's needs may be postponed while his heart is full of the sorrows and sins of a great congregation.

O friends, have we not reason to echo Paul's appeal to the Roman Christians? Do we need a praying people less than did the great apostle? I ask for your upholding hands in special intercession for those who break the Bread of Life.—*Reprinted from MOODY MONTHLY. Used by permission.*



### A Youth's Prayer

*William R. Harbour*

Lord, teach me how  
To have fun without folly,  
To be cheerful without vanity,  
To have self-respect with pride,  
To be strict without fanaticism,  
To be relaxed without laziness,  
To be serious without gloom,  
To be friendly and not fickle,  
To be sunny and not silly.  
Lord, teach me how.

### Some Causes of Confusion

(Continued from page six)

only perfection in motive, but not in body, mind, action, or judgment.

Complete holiness makes love underwrite all actions to the complete exclusion of hatred, jealousy, selfishness, covetousness, envy, and all the rest of the ugly carnal traits. It is the elimination of selfishness so that we are truly enabled to love our neighbor as ourselves, to love our enemies, and to pray for them that spitefully use us—and that does not mean to pray that they will go to hell or come to grief, either. It means pray for and earnestly desire their final good.

4. Another cause of confusion is a lack of differentiation between consecration and entire sanctification. Many, stopping with consecration and thinking that is all there really is, find their experience does not satisfy. And they are in trouble. They perfectly did their part so far as consecration was concerned, for that is man's part. But they did not reach by faith the place where God could do His part and perform the miracle of cleansing the soul and filling with the spirit of divine power, which is entire sanctification, or holiness perfected.

5. Wrong seeking accounts for much confusion. Here could be mentioned such things as seeking feeling, seeking the witness (we should await

and expect the witness, but seek the Witnesser and let Him take care of the witness), seeking selfishly as Simon at Samaria after Philip's revival, or seeking without faith. Failure to reach a satisfactory experience from this may lead one completely astray as was the case of a prominent fundamentalist leader of a few years ago who, as the result of his failure to attain satisfaction due to wrong seeking, originated "Psychiana," a "mail-order" religion to add to the vast morass of false cults which befuddle and confuse the seeker after God.

6. A sixth cause is the seeking of an outward manifestation instead of the inner witness to the work of entire sanctification. Some feel that they must testify every opportunity they have if they are to remain sanctified. Others think that sanctification guarantees good health physically if one continues to walk in obedience to God. And still others feel that only if they can talk in "other tongues" are they filled with the Holy Ghost.

The first is a form of bondage which usually passes away as the individual walks with God and becomes more acquainted with His ways. The second is belied by the fact that Paul was not able apparently to bring about the healing of Epaphroditus (Phil. 2:27), and by the fact that many of God's choicest saints through the ages have had to suffer physical affliction. The answer to the third is found in the comparison of the teaching of these people with the facts as described in Acts 2.

Speaking in tongues, as well as other outward signs, can be and is imitated by the devil as indicated by the fact that many whose lives are utterly vile do speak in tongues and thus are enabled to profess the highest state of grace when they are rank sinners, utterly lost unless they repent and find Christ. Only the inner witness and the holy life cannot be counterfeited, and so only these constitute a safe guide by which to judge ourselves.

7. The last cause of confusion I would mention is the lack of clear preaching, first, of the scriptural background, then of the experimental working of entire sanctification. Holiness as a second definite work of grace should be preached clearly, regularly, prayerfully, that people may know that it is scriptural, and that it is for all who are in a proper condition to seek it; that they may know how to seek it, how to obtain it, how to keep it, and how to know that they really have it.

—*The Free Methodist.*

## A Word for this Hour

(Continued from page three)

"In solemn truth it is either, 'evangelize or evaporate'; it is either 'evangelize or emasculate'; it is either 'evangelize or exit'. For the Risen Lord will hold His blood-bought own to strict account for their regard and handling of the Gospel of Light and Life. The Life of the Gospel must be our Life or we shall stagnate. The Light of the Gospel must be our Light . . . or we shall stagger into the tragedy of huddling about a flickering firelight of mere human opinion, finding, not victory but vacuum, having no clear and distinct word for human hearts beaten, battered, broken and betrayed. We simply must evangelize . . . or we become twentieth century Judases. His Calvary-suffered Gospel will simply not appear real nor worthy enough to put the whole heart and soul into it"

*"O ring out the watchword! Silence it never!"* EVANGELIZE!

Publish the glad tidings "in a world that is sad and oppressed by slavery to sin! Let us be found "sowing with weeping" that we may "come reaping", laden with sheaves when the Lord of Harvest shall appear.

—C.R.H.

## News Notes

**Announcing the 85th Annual Convention,** National Holiness Association, April 22-26, 1953, at the Wesley Memorial Methodist Church, Atlanta, Georgia.

**Winona Lake, Indiana.** Four thousand enthusiastic Youth for Christ International delegates and directors—a record high—embarked on a dynamic five-year program at its 8th annual convention here June 29-July 13 designed, in the words of President Robert A. Cook of Chicago, "to keep America and the world from sliding down to hell."

The 15-day convention re-elected Cook to an indefinite term as president, re-elected Billy Graham first vice president, named Tokyo, Japan, as the site of the 1953 World Congress and adopted a record-smashing budget of \$760,000.

Cook's convention address on the second Tuesday night broke the conference "wide open" and set the stage for a tremendous advance on all fronts. Included in the major decisions were the following:

(1) Plans for a nationwide radio program, with possibility also of television.

(2) Concentration on one country — Great Britain—in the 1952-53 world evangelization thrust.

(3) Recruiting of 10,000 teen agers, each to win 100 people to Christ, for a goal of one million in the next 12 months.

(4) Addition of another full-time man on Bible club work to care for the 1500 clubs now existing in 35 states, with 500,000 members.

(5) Approval of ten more foreign teams to the 29 now on the field.

(6) Addition of two new regions—Montana-Wyoming with Franklin Robbie of Great Falls, as vice president and Northeast with Charles Anderson as vice president.

(7) Extension of the youth guidance program (institutions and camps for delinquents) to five states and approval of Gordon McLean of Seattle, Wash., as representative.

Graham spoke on the final Sunday afternoon to a throng of 16,000 inside the Billy Sunday tabernacle and three adjacent buildings. Other thousands were turned away. Total attendance for the evening services in the 15 days went past the 100,000 mark. More than 500 young people professed Christ as Saviour and about 200 others made missionary pledges. A 500-seat tent was erected behind the Billy Sunday tabernacle as an inquiry and counseling room.

Other speakers during the two-weeks included Merv Rosell, Percy Crawford, Howard Butt, Jim Vaus, Stuart Hamblen, Jackie Robinson, Don Lonie, Torrey Johnson, Bob Pierce and Joe Weatherly, just home from India. A 500-voice choir directed by Don DeVos of Grand Rapids, Michigan, headlined the musical program which also heard Cliff Barrows, Beverly Shea, Herman Voss, Bill Carle, Rose Arzoomanian, Frank Boggs, Wilmos Csehy, the Chicagoland YFC band.

Homer Rodeheaver, famed songleader, was honored by the convention on Monday, July 7, and presented with a silver tray for his help to Youth for Christ in its eight years of existence.

Among delegations were 81 high schoolers from Miami, Fla., some 60 from Columbia, and Sumter, S. C., and scores from California. The prep highlight of the week was the finals in the national Bible quiz contest.

The 1953 convention will be held at Winona Lake from June 28-July 12.

### Anti-Protestant Actions Noted

(E/P) Two verses of an anti-Protestant song "El Protestantismo" were quoted in the June 30 *Time* magazine in an article disclosing the extent of Roman Catholic persecutions in Colombia, South America. *Time* quotes Presbyterian Henry McCorkle as saying, "The situation in Colombia makes the much-publicized persecutions in Spain seem mild as a May breeze." Here are the two stanzas which appeared in *Time* (two of twenty), which are taught children in the Colombian schools.

With a plate of food  
You corrupt the hungry one;  
Just wait—in the life to come  
You will pay with torment.

We don't want Protestants  
That come to Colombia to corrupt us;  
We don't want Protestants,  
Who stain our Fatherland and our faith.

*Time* cited the case of Jose Noel Luna, a young (25) farmer who was an earnest elder in a small Presbyterian church at Frias, in central Colombia. Police broke into the church, overturned the pulpit, dragged the Bible and Protestant literature outside for burning. In the midst of their looting, Elder Luna came upon them. They demanded to know his religion and politics, and when he acknowledged he was a Protestant and a Liberal, they attacked him. Minutes later Luna crawled to the house of a fellow Protestant. "Pray for me," he gasped. "give me water." The police had stabbed him in the chest, and shortly afterward Luna died.

*Time* declared that in the past month 20 cases of violence against non-Catholics have been uncovered by the Evangelical Confederation of Colombia, an organization representing 17 Protestant denominations with missions in Colombia. In three years there have been hundreds of incidents in Colombia where the Protestant minority of 30,000 in a Roman Catholic country of 11 million are now forbidden to distribute tracts or to have radio programs. Inspired by anti-Protestant pronouncements of leaders like Bishop Miguel Angelo Builes of Santa Rosa de Osos, village priests and police officers are aggressively pursuing a policy of persecution, according to *Time*.

### Warns of Danger in South Africa

(E/P) Warning of a brewing storm between the blacks and whites in South Africa was given by Zarchariah Keodireland Matthews, one of Africa's leading Christian laymen, and a "moderate" who has spent his life seeking to bring about understanding between the white and black races in Africa. *Time* magazine in the June 30 section on Religion told the story of Matthews' efforts to fight the South African Malan government's apartheid policies (the white government's steps to subjugate the black majority in the South African section). "South Africans are drifting toward bitter extremes, and it seems to be the tendency of the church to be silent or hesitant to speak out," declared Matthews, speaking on the campus of Wittenberg College in Springfield, Ohio, to the National Council of Churches' Assembly on African Affairs. "All the bridges (the hope of constructing a civilization in South Africa where black men and white men can live in harmony together) are being broken down," Matthews sadly told a friend as he left Africa for a year of teaching in colleges in America. Matthews, the son of a Kimberly diamond miner, was brought up in Christian mission schools and has also studied at Yale and the London School of Economics. He has been teaching at the Negro college at Fort Hare, in the Cape Province. One of the chief critics of Matthew's Christian policy of moderation is his own 22-year old son, Joseph, a South African law student who takes his stand with the fiery African Youth League, which takes its marching orders from the Communist-minded African National Congress. Says son Joseph: "Cooperation is useless. The new true slogan is 'Africa for the Africans.' The whites should clear out." Joseph and others like him have come to believe in black supremacy as fervently as Prime Minister Malan believes in white supremacy.

### PTL Warns of Dangers in Orient

New York (E/P) Alfred Kunz, executive director of the Pocket Testament League declares the recent riots in Tokyo offer convincing proof of a strong underground Communist movement in Japan. Further uprisings may be expected with increased intensity, and it is all playing directly into the hands of Russia, according to Kunz, who warns that things are moving fast in the Orient and not "to our advantage." The PTL is seeking additional funds to print 500,000 more gospels in Japanese which will bring to 10 million its distribution. It has recently shipped 150,000 gospels in Chinese to Andrew Lu for distribution in Formosa, and has just completed printing 250,000 Korean gospels which are to be sent to Glenn Wagner, PTL foreign secretary, for distribution in Korea. "We are attempting to carry on this 3-pronged offensive for Christ in these three strategic spots in the



Orient. We know not how much longer the opportunity will last," declares Kunz.

#### Free Church Holds Largest Conference

Winona Lake, Indiana (E/P) The Evangelical Free Church of America, encouraged by the record in the past year of starting one new church each 16 days, adopted a record budget of \$969,682.73, at its 68th annual conference here June 16-22, and installed Dr. A. T. Olson, of Minneapolis, as new president. The largest conference in Free Church history, (400 delegates to the main conference and a total of 1200 to the four other affiliate group meetings) heard reports of 23 new churches added in the past 12 months, a growth of 110 new churches in the past 10 years. Total members of the 323 churches in the organization now stands at about 25,000. Dr. Olson, former infantry chaplain wounded in World War II and now serving the First Free Church in Minneapolis, succeeds Dr. E. A. Halleen, 77, who retired to become president emeritus after 30 years as president. Olson, 42, is a graduate of Trinity Seminary and the University of Minnesota. Evening crowds in the Billy Sunday Tabernacle at Winona Lake reached as high as 4,000 during the conference. Dr. Torrey M. Johnson of Chicago spoke each night. Scores of decisions for salvation and consecration were made during the week.

#### Released Time Gets New Impetus

(E/P) Following the United States Supreme Court decision upholding the released-time program, many groups have redoubled their efforts in the establishment and interest of such programs. Among them are some 175 delegates to the 150th annual convention of the Protestant Episcopal Diocese of New Hampshire, meeting in Portsmouth, who unanimously endorsed the released-time program for religious education. In Indiana, school boards in both Kokomo and Elkhart voted to make released-time available to children in their schools. In Pittsfield, Mass., the School Committee needed only one minute to authorize a released-time program in city schools.

#### Nazarenes Take Stand Against Corrupt Television

Kansas City, Mo. (E/P) Deploring the "sensuous appeal of many radio and television programs," delegates to the 13th quadrennial general assembly of the Church of the Nazarene adopted a resolution asking Nazarene pastors and leaders to work to develop a "better sense of discrimination between the evil and the good in these mediums." Representing approximately 250,000 members in 4,000 churches, the 625 assembly delegates also scored the "low moral tone of much of the current literature, comic magazines, and the contents of many books." The resolution was deemed necessary to "halt the further encroachment of the evils of the day into the sacred precincts of the home." Delegates asked that the "most rigid safeguards" be adopted to keep the Christian home from becoming secularized and worldly. Television as it is today was deemed to be "detrimental to the welfare of our homes to listen to or view programs of the Hollywood-type of movies or shows of the vaudeville level." The conference asked Nazarene pastors to give strong emphasis to these matters in their pulpits and asked for proper treatment in Nazarene periodicals. The guiding principle suggested was that of John Wesley: "Whatever weakens your reason, impairs the tenderness of your con-

science, obscures your sense of God, or takes off the relish of spiritual things, increases the authority of your body over mind—that thing for you is sin."

#### Christian Business Men Announce Convention

Chicago (E/P special) The fifteenth annual convention of the Christian Business Men's Committee International is scheduled for Atlantic City, October 15 to 19, with headquarters at the Chalfonte-Haddon Hall Hotels. Close to a thousand delegates representing 265 local committees in various parts of the world are expected to attend. Theme for the '52 convention is: "Our Obligation: I Am Debtor; I Am Ready; I Am Not Ashamed." Business highlight of the convention will include election of an international chairman to succeed Arnold Gruningen, Jr. of San Francisco, investment banker who leaves the international board of directors this year. Sessions will begin with a preliminary Wednesday communion service and will continue through the week to Sunday, ending with special addresses from R. G. LeTourneau, Christian industrialist, and Waldo Yeager of Toledo, CBMCI vice-chairman.

#### Novel Prize Winner Announced

Grand Rapids, Mich. (E/P) The Rev. Craig Massey, pastor of the Independent Bible Church in Altoona, Pennsylvania, was named by Zondervan Publishing House as the winner of its \$1,000 Juvenile Christian Fiction contest. Massey was awarded first prize for his novel *Fleming Valley*, the story of a 16-year old boy's adventures among Mohawk Indians in Revolutionary War days. Meanwhile, the Eerdman's Publishing Company of Grand Rapids has announced the 1954 Biennial Fiction Award for the best manuscript of Christian fiction submitted prior to September 1, 1953. The award will be \$5,000 in cash, and regular royalties on sales beyond the first 10,000 copies.

#### Prayer Answered in Israel

Jerusalem (E/P) A west wind saved the four-year old State of Israel on April 28, 1952, from locust swarms which crossed into the country from Jordan in a week-long invasion. A day of general prayer had been proclaimed throughout Israel to plead for "divine intervention" in the face of the locust invasion. An official communique later reported that the wind had pushed the insect swarms back the way they came and Israel's crops were saved.

#### Norway Enjoying Spiritual Revival

(E/P) Norway has been experiencing wonderful seasons of spiritual revival during recent months. At the beginning of 1951 a revival began in Halden, and since then other towns such as Hamar, Stavanger, Skien, Drammen, Trondheim, and Aalesund have had a visitation from God. One of the men prominent in the revival is a young evangelist, Emanuel Minos, son of the missionary secretary of the Pentecostal Church in Norway, the Rev. G. Tollefson. Minos was saved while very young and has been known as the "boy preacher." In

recent years he passed through a spiritual crisis which revolutionized his life and ministry, and from that time his preaching has been in great power and with spiritual results. Minos has been especially used in preaching to preachers and causing them to settle up and make confession of their sins and bad relationships. Reports of the meetings tell of buildings filled with people, numerous healings, and many decisions for Christ, as well as a general quickening in spiritual things among the Christians of the free churches of Norway.

#### Facts of Jewish Population

(E/P) According to the current Jewish Year Book the world Jewish population is 11,532,000. A breakdown showed: In the American — 5,828,000; in Europe, including Asiatic U.S.S.R. and Turkey, 3,463,000; in Asia, 1,491,000; in Africa, 694,000; in Australia and New Zealand, 56,000. Since the establishment of the Israeli State, 690,000 Jews have arrived from 69 countries, 48 per cent of whom came from Europe and a like percentage from Asia and Africa. At present 39 per cent of the population is of oriental origin as compared with 20 per cent nine years ago. Since the creation of the State of Israel, over 4,500 American Jews have settled there. On January 1, 1952, the Israel population numbered 1,578,000, of whom 1,405,000 were Jews (89%) and 173,000 non-Jews. Jewish males outnumber females by 26,000. In 1951 natural increase was 34,833 (up about 5,000 over 1950). Mortality was 6.4 per 1,000.

Billy Graham will be the Sunday preacher at the Southern Baptist "Ridgecrest" on August 24, in connection with the Ridgecrest Bible Conference, August 19-25. He will preach Sunday morning and afternoon. His radio broadcast, "Hour of Decision" will originate at Ridgecrest at 2:30 p.m. Sunday, followed by a great evangelistic rally at 3:00 o'clock. Other members of his organization will participate in the afternoon program.

#### YFC Convention in Prayer Vigil

Winona Lake, Ind. (E/P Special) A 15-day prayer vigil to break the dead-lock in the truce negotiations in Korea was called for by "Youth for Christ International" president Dr. Bob Cook at the YFCI convention which opened at Winona Lake Sunday, June 29. Speaking at the first Sunday night service of the 2-week meeting, Cook read excerpts from a letter received from Major General William K. Harrison, UN chief negotiator in the Korean truce talks, which declared: "I appreciate your prayers in my behalf. I know that many people are praying for me and the work here. I am dependent on God and I know He never fails those who trust in Him." Cook stated in his appeal, "Casualty lists from the Korean fighting must stop mounting. God has answered prayers in times of wars in other years. His arm is not shortened now." Young people on the grounds at the YFCI conference remembered the sessions in half-hour periods around the clock with special united sessions at 7:00 a.m. and 2:15 p.m.

Chambersburg, Pa.

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John A. Byers

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