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J.N. Hostetter

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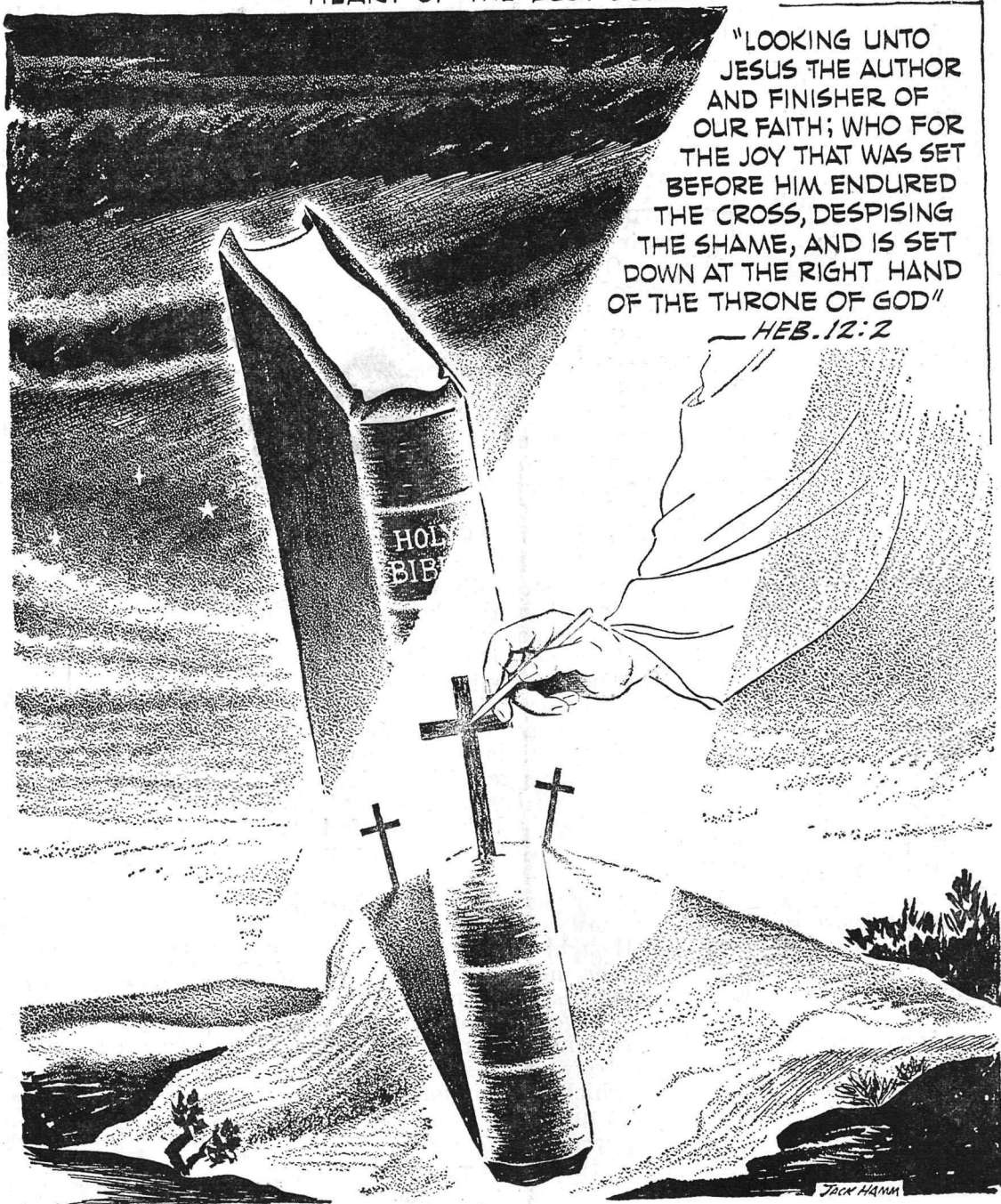
Visitor

Volume LXV

September 15, 1952

Number 19

HEART OF THE BEST SELLER



The Vine's Branches

Mont Hurst

JESUS said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1-2). Here, in these two simple verses in the Bible, we find many answers to problems concerning the life of a professing Christian. We find that as Christians we are members of the *body* of Christ, the True Vine. If we are not fruitful workers and witnesses, we fail in our great responsibilities and dire consequences befall us. In the end, we will appear at Judgment empty-handed. Our lives will be purposeless, selfish, shallow and will cause unbelievers to remain so. On the other hand, we as branches may bear good and regular fruits and, at the same time, suffer material losses, distractions, problems and trials which we might have thought impossible to come to us as *working* Christians.

It is in purging processes that we build our faith stronger. It is the same way with the sturdy oak tree. It does not reach that strong, majestic height without having to withstand the winds and storms. It thrives in and on them! And this is the program we must adhere to if we would be vines which present our Husbandman a rich harvest of fruit at regular periods in our existence on earth. God never intended for His true children to relax on beds of ease. He expects us to be up and about our Father's business. And this business, as concerning us, to be living examples of the Christian way of life and to do our utmost to lead others into the Ark of Safety ere the span of time ends our existence on earth.

We are accountable to God for the way we have lived. But we are doubly accountable to him as Christians for the manner in which we have served Him. What do we have to show as branches of the only true Vine? The Christian, strange as it may seem, will always have more to account for than any other person. This is because he has the grave responsibility of proclaiming the Gospel in his own individual way. We are branches and what is our harvest of fruit? Let's make a regular appraisal and determine our measure of fruitful service.

A story is told of Daniel Webster who was asked: "What is the greatest thought that ever occupied your

mind?" His answer was: "The fact of my personal accountability to God!" This applies to each of us. As branches of the True Vine, shall we be taken away or shall we have the great privilege of being purged in order that we may bear greater fruit? The answer to this question must be applied to every Christian. As branches of the True Vine let us seek continued purging from the hand of the Husbandman in order that we may bear more fruit? The answer to this question must be applied to every Christian. At the end time, our reward will be sure in the sweets of Eternal Life.

That Tormenting Fear

Rev. E. P. Ashcraft

THE DEVIL has many devices for discouraging and weakening God's children. One which he often uses with marked success is that of bringing over the heart a spirit of fear—"the fear that bringeth a snare."

A lady missionary was once traveling without escort in what was to her a new part of China. Not a person did she know. Language and customs were strange. To make matters worse, she could not finish her journey in one day, so found it necessary to spend the night in a Chinese inn.

Alone, in unfamiliar surroundings, and with the constant din of strange voices coming through the paper-covered bamboo partitions, fear of what might happen began to steal over her. "Just who might be on the other side of that curtain? How easy it would be for someone to break through the flimsy door and make away with the luggage! They might even dare to do something worse." Thus she soliloquized, knowing full well that just such things do happen at times.

Hour by hour passed, until the fear became almost unendurable. The more she thought upon her helpless situation, the more she trembled. Even the slightest noise now startled her. If you have not traveled in the Orient under similar circumstances, you can scarcely appreciate the tension under which this missionary was spending the night.

But God was watching over His child, and, at the same time, teaching her a lesson. In the small hours of

the morning, when it seemed that she could not endure the situation no longer, there came from the other side of one of the bamboo partitions the low, clear voice of a Chinese woman, singing to herself in the dialect familiar to the missionary a Christian hymn of assurance, comfort and courage.

It was like an angel speaking from heaven. She felt rebuked for her lack of trust. All fear fled in a moment, and the weary missionary immediately fell into a calm and restful sleep, to waken with the sense of God's continual care. She had learned a valuable lesson.—*The Free Methodist*.

The American Bible Society reports that some parts of the Bible have now been published in 1,049 languages and dialects.

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Editorial

Editors Abroad

Your editors report
impressions of the
World Conference and
other points of interest

As It Looks From Here

THE WORLD Conference came to a fitting close on Thursday evening, Aug. 14. On Friday about 400 delegates and representatives were transported by ten or eleven busses to Zurich, which is located about 50 miles east and south of Basel. Here were held some sessions that were significant in light of Anabaptist history. The high point was a gathering that was held at the rivers edge. It was here in the center of the Limmat river in 1526 that Felix Manz was martyred by drowning because of his practice and beliefs. Prof. Blanke, of the University of Zurich, spoke a few words and then read an eye-witness account. (This account is a part of the historical records as preserved in the University of Zurich.) Rev. Peter Dyck of Moundridge, Kansas led in prayer and then the group sang "Faith of our Fathers".

Saturday, Aug. 16 was the day of departure for here and there. Some on tours throughout Europe and others to Palestine. Your editor is part of what is known as European tour No. 1. We first turned our interests in the direction of the mountains and related activities of Switzerland.

Two days were spent in the Jura Mts. These are the lower range of mountains that are located in the northwestern part. Communities that are significant in Anabaptist history were particular points of interest that were visited. Sunday services, Aug. 17, were attended at Langnau. This city is located in the Emma River valley, one of the very scenic portions of this small country.

The Alps with all their grandeur and massiveness impressed one with the insignificance of man and the eternal greatness and creative power of God. Breath-taking scenes from the cog railroad and certain vantage points made the trip a never-to-be-forgotten experience. Crossing the Sustan Pass gave an excellent view of glacier formations and some of the erosion processes that are constantly at work. At the summit of Gotthard Pass we were about ten miles from Italy. Gotthard Pass is famous as the location where folks who are stranded by snow are given first aid by the large dogs dispatched from there.

We stayed one night at Basel while enroute north again, then we crossed the line into Germany. A number of things impress one deeply as you journey through this land that has spectacularly shared in the history of the world during the last forty years.

From the time we entered at the southwest corner until we crossed into Netherlands at Enschede, the scars of war were evident everywhere. I said to our guide, Rev. Paul Peachy—a young man who has seen much of Europe since 1946 and is now a student at the University of Zurich—"It seems to me that the faces of the people carry the lines of the terrible hardship of war." He then reminded me that since World War II a book with actual photography has been published, that majors on facial portraits. It is evident that war has terribly dissipated the physical and moral stamina of the people of Europe and in a major sense has so affected the German people.

The material destruction, which at this date is reported as considerably repaired in contrast to two or three years ago, is not the major loss in Germany. I stood on a hillside outside of Heilbronn and overlooked a rolling hillside where seven thousand or more were interred in a mass grave. These were a percentage of more than 12,000 who were killed Dec. 4, 1944 between 7:00 and 7:30 P. M. by bombs, dropped from U. S. planes. This was a city without military significance and as such was unprepared for the terribleness of that

hour. I turned away in tears and wondered if the law of sowing and reaping is applicable to the U. S. A. in this connection.

The absence of middle-aged men to carry the "burden and heat" of the day is apparent everywhere. Manpower was so depleted in 1944 that boys 16 years old were drafted along with men who were 64. Again and again while traveling through country, city and town, one was besieged with heartache and despair as ruin and destruction of life and property were apparent everywhere.

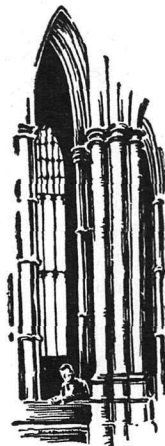
Over against this dark story is the fact that something is happening rapidly in the portion of Germany that is not behind the Iron Curtain. The smog of the Rhur Valley, the Pittsburg of Germany, the heavy truck traffic on German highways, the almost continuous line of boat traffic up the Rhine and long trains of freight traffic on the railroads indicate a commercial activity that is almost unbelievable for a country that six years ago had no money currency and for two years following the war was in a state of helplessness.

To give credit where credit is due, we are told here that the unusual attitude of the U. S. A. to step in and help the vanquished rather than pillage and take all that could be gotten, has been a factor that commands respect from the German people. Large billboards placed at building projects designate that ERP funds are being used in rebuilding is one illustration of what has helped give some hope to these people.

I will not discuss here the military attitude as it has been told to us. Suffice it to say that paradoxes do exist, when one considers the military court trials that followed the war and that today certain Generals are in prison and then the U. N. requests the formation of a German Army. We are told many German people cannot understand such procedure.

For one and one half days now we have seen some of the unique things of the little country of The Netherlands. This is being written from Amsterdam, Wednesday evening, Aug. 27. Tomorrow, D. V. we will see some points of interest in this city and then the end of the week move on over into Belgium. —J. N. H.

(Impressions cont. on next page)



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

We Visit Italy, Egypt and Enter the Holy Lands

THE LAST we told you of our journeyings was upon our arrival at the Mennonite World Conference convening near Basel, Switzerland.

After the conference, the Holy Land Touring Groups, three in number, arranged to leave a day apart so as to more effectively conduct the tours. We had the pleasure of being in Group No. I conducted by Dr. Harold Bender. We left Basel for Rome on Saturday evening, August 16. We traveled third class which provided us with slat seats in eight-person compartments and had to sleep sitting up which was not the most pleasant, but everyone survived cheerfully. After changing trains twice in the middle of the night and going through Customs and immigration inspection at the Italian border, we arrived at Rome about 10:30 Sunday forenoon. We learned on arrival that the plane which was scheduled to leave for Cairo at 5 p. m. that same day was 13 hours late. A bus was engaged and we toured a few points of historic interest. We visited the Catacombs, the Appian Way, The Cathedral of St. Paul outside the wall and saw numerous columns standing amid the ruins of yesterdays havoc which reminded us of the inhumanity of former civilizations.

Early Monday morning we took the plane stopping briefly at Athens in Greece and arriving at Cairo, Egypt in time for dinner. We were entertained in the Hotel Arabica, a floating structure on the Nile. This indeed was pleasant as the heat was most oppressive.

We saw the Pyramids, the Sphinx, and the tomb of Rameses II, father of the Pharaoh who tyrannized the children of Israel. One is made to feel the arrogance of ancient Kings as we behold such luxurious buildings and colossal waste of public funds while millions grovel in abject poverty to this very hour.

Cairo, of course, is under the control of the military and everywhere we went we were under police escort. The unrest could be felt everywhere. This city has many modern buildings but also has much of the backwardness of Eastern areas. The ride on the Nile in a sail boat at night will never be forgotten.

Leaving Cairo we took the plane to Beirut in Lebanon. We were graciously received and entertained by the Travel Service and, after dinner, drove for 60 miles along the Eastern shores of the Mediterranean to see the

ruins of the coastal towns of Tyre and Sidon. We remembered what Jesus said about them but the huge marble columns of immense worth seen laying around like debris speaks solemnly of the judgment of God. The ruined old Crusaders Castle at Sidon is a monument to the ruthlessness of war. Early next morning in five cars we leave for Damascus, Syria. We soon learned something of the mountains of Lebanon, almost all terraced for irrigation benefits. What lovely vineyards adorn those majestic slopes. The Cedars of Lebanon are almost a thing of the past.

We had a long wait at the Syrian border due to a close scrutiny of every passport. Syria is not interested in the American tourist trade. Also, two hundred Moslems were just ahead of us in busses and open trucks on a pilgrimage to Mecca. Poor people, they all hope that the last great religious act of devotion they can do before they die is to visit the tomb of their prophet at Mecca. Many of them have been saving out of their very meager earnings for a life time to use every cent of it in making this trip. They were in rags and squalor but their eyes were set on Mecca. They were also ahead of us as we crossed the Southern Syrian border about dark. But our native guide gave the immigration officer some money and he took us first. We arrived at Ammon Hashamite Jordan at 10 P. M. and were met by a new guide and bus and taken to Jericho for the night arriving at 12:30.

More at a later date. —E. J. S.



Jerusalem - David's Street.

No. 3066

We Walk Where Jesus Walked

AFTER visiting points of interest around Jericho such as the River Jordan, we stood on the General Allenby Bridge. We were thrilled as we endeavored to visualize some of the great incidents of Biblical record. It is supposedly near this bridge that the children of Israel crossed into Canaan. The Jordan is not wide at any one point but it is deep. It would be called a creek in America but to a Bible-loving Christian, its muddy waters sparkle with sacred history.

We saw the ruins of old Jericho caused by Joshua's army in obedience to the will of God. It was never rebuilt. About three miles away a new city was built only to be reduced again to partial ruins. This is the city where Jesus found Zacchæus up a tree. The modern Jericho stands between the former two sites.

Here we got our first real picture of the pitiful refugees living in tents under the blazing rays of a tropical sun. One camp had 14,000 and another 6,000, all Arabs of varying religious faiths who were driven from their homes on the Israeli side. The M. C. C. has a distributing Center within two miles of these desperately needy people. They also have a craft school in which many are taught certain useful trades. It employs their time and helps to preserve morale.

We then drove about 16 miles out on the plains of Shechem to eat dinner with a Bedouin chief. (We will later treat this experience in a chapter by itself.) Returning to Jericho we visited the Dead Sea. Old residents said we were experiencing an unusual heat wave and being 13,000 feet below sea level, the shores of this famous sea of lifeless water, the heat, and humidity are uninviting to say the least. Leaving here we pass the wilderness where our Lord is supposed to have fasted forty days. It looks like soil erosion has been uninterrupted for many centuries here as the whole area is like a wilderness.

From this point we began our journey up to Jerusalem. As we climbed over one rugged mountain after another to a height of over 2,000 feet above sea level we quoted the words of Scripture again and again, "As the Mountains are round about Jerusalem so the Lord is about His people even for ever." This promise became very precious, particularly as our Arab bus driver made those hair-pin curves at dangerous speed.

Arriving at Bethany, the sun was already setting. We made a hurried visit to the tomb of Lazarus. Then

(Continued on page fourteen)

Message of the Fifth Mennonite World Conference

WE, THE more than 600 representatives of the Mennonites of Europe, North America, South America, Asia, and Africa, send sincere greetings in Christ from the Fifth World Conference in Basel, to all our Mennonite brethren and sisters throughout the world.

We have been here together in fellowship and in prayer, in meditation on God's Word and in self-examination. We have taken our stand on the one and only foundation of our faith—Jesus Christ our Lord and Saviour. We have sought His leading in our discussions concerning the church and her commission.

We have held before ourselves the living church of Christ and have asked ourselves whether our churches correspond to it. We are greatly disturbed because materialism and dead formalism have crept into our congregations. Further, we have become deeply concerned because the true meaning of baptism as a sign of the new birth is no longer maintained among us as it ought to be. We want to lay upon the hearts of all our people in every land the Word of Jesus which says "Unless a man is born again he cannot enter the Kingdom of God".

We were also reminded that from a living church will go forth the life-power of Christ into the world. Many of us and our congregations which are represented here, no longer live under the pressure of persecution as did our fathers in the faith, Conrad Grebel and Felix Manz to whom we have dedicated a memorial in Zurich. They and many after them gave their testimony to the world through a martyr's death. We who are no longer persecuted nor compelled to withdraw from the world and remain quiet must face the great commission of our Lord: "You shall be my witnesses" beginning in our own environment and unto the end of the world.

We were happy to have many of our youth in attendance who were deeply interested, and we have been strengthened in our confidence that our entire youth will carry forward the task of the brotherhood in the obedience to our Lord.

The present threatening world situation is for all of us an urgent appeal from Christ to help, to minis-

ter, and to dedicate ourselves more completely to God's Kingdom.

As citizens of our countries, we desire to be subject to our governments, to pray for them, and to seek the welfare of the land, under the condition that where the requirements of human laws are contrary to the Word of God, we must obey God rather than men. Our rule of life must always be the Word of God: "Love your enemies, bless them that curse you, do good to them which hate you and pray for them which despitefully use you and persecute you that ye may be the children of your Father in heaven."

In the present warring and broken world, Christ calls us to be the instrument of the love of God for reconciliation, to bring peace, and not to draw back from the sacrifices which will be required of us.

We remember here in deep sympathy and intercession our suffering brethren and sisters who have been robbed of freedom of faith and are in prison for conscience' sake, and those who have come into suffering through the difficult events of recent years, who have had to flee, and have lost their loved ones, and have been compelled to seek new means of livelihood. We pray that God may comfort them, strengthen them, and support them, and declare our readiness to help to relieve their need as much as possible. If the ultimate sacrifice be required, we, with them, think of the Word of the Lord: "Be faithful unto death and I will give you a crown of life".

Our hope continues to be built upon Him our Lord. He has overcome the world and will bring victory to us and to all those who belong to Him. In the thought of this victory we say: "Come quickly, Lord Jesus".

May the grace of our Lord Jesus Christ abide with us all.

(Official statement of doctrine and belief approved by the delegates to the Mennonite World Conference convened at Basel, Switzerland, August 10 to 15, 1952.)

Missionaries or Soldiers

W. O. Winger

FROM the first, man could choose to obey God's law and live, or rebel against it and die. He was created on that high plan to be a free moral agent. Lot could have been delivered from greed, saving himself and family as Abraham did. Thank God we have many to challenge us as Joseph, Daniel, and the Hebrew children, as well as the warning watchman in Ezekiel's time who was a messenger of life as the people heeded his preaching.

All the truth and teaching of our New Testament Gospel can be summed up in the words, "For the Son of man is not come to destroy men's lives, but to save them." Today we can do as much if we obey the great commission, going, as Isaiah and Paul wrote, with beautiful feet preaching the Gospel of Peace. It is well claimed that Sweden was saved from the last two wars on account of being more faithful in sending missionaries than the other nations had been.

It is very sad that our American Churches ignored the call, about fifteen years ago, for one thousand missionaries to Japan. Had these been sent, the influence of the Gospel of

Peace could have saved our nation the necessity of sending the million soldiers ten years later. Our churches shamefully failed, and from the million soldiers sent, many made the supreme sacrifice, and in addition to a large death toll, billions in money was spent—money for war instead of extending missionary work. Could we claim any honour in being the first country to use that deadly atomic bomb?

When shall we wake up? Seeing the need of sending missionaries to evangelize the world and spreading real Christianity to the lost would be so much better than communism, and could be the best influence against it. Witnessing for Christ is the only thing that does bring real satisfaction and peace.

Paul said, "Woe is unto me, if I preach not the gospel", and can it be less so with us today? Old mission fields are slipping away. We have been so slow and making such a weak effort has failed to make the needed impact of Christianity on the heathen. Wherever the Gospel has been given a fair chance, it has never failed. Woe unto us for not sending the needed missionaries and thus save our nation from sending soldiers.



read about the revival in the days of King Josiah. Idolatry was taking the place of the worship of the true God. The law or God's word was found; it gripped the heart of the king, caused him to renew the covenant of the Lord, and destroy idolatry. It was a great religious awakening. There was the revival of reading the Word of the Lord in the day of Nehemiah and also a revival of Sabbath-keeping.

In the New Testament we read of the revival of John the Baptist. Jesus brought revivals during His public ministry. In Acts we read of many revivals following the day of Pentecost, the time and occasion when God poured out the Holy Ghost on about 120 in the upper room. The apostle Paul was a great revivalist and it was under his ministry that the great re-

vival must be prayed down. It is God and men cooperating—working together. On the one side God says, "not by might, nor by power, but by my spirit"; on the other side God uses human factors and instruments in the promotion of a revival. The foremost of these human factors is *prayer*. A study of spiritual awakenings within and without sacred writ will reveal the importance of prayer. Paul, who was a human channel in this revival at Ephesus, was a man of prayer. He wrote about praying day and night. He exhorts Christians to "pray without ceasing". By a life of prayer and holy zeal he became an open, unclogged channel for God to pour out great spiritual blessings and refreshings. Wesley realized the importance of prayer, for he records in his journal, "I resolved by God's help to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever; and to converse face to face with God." The walls of John Fletcher's room were stained with the breath of his prayers. In the savage wilds of America, David Brainard poured out his soul to God, keeping his spirit on fire for the salvation of men by prayer. He also fasted along with pouring out his soul in prayer. Will you pray with me, dear Christian friend, that God will put on us this *prayer passion*? May we cry out with the words of this bit of poetry—

*"Oh! for a passionate passion for souls;
Oh! for a pity that yearns.
Oh! for a love that loves unto death;
Oh! for the fire that burns!"*

*"Oh! for the pure prayer power that
prevails,
That pours itself out for the lost;
Victorious prayer in the Conqueror's
name—
Oh! for a Pentecost."*

The noted evangelist, Gypsy Smith, was asked by a certain preacher the secret of his success. Having been asked the best method to start a revival the evangelist replied, "Brother, go back home, lock yourself up in a private room. Take a piece of chalk and mark a circle on the floor, get down on your knees inside the circle, pray God to start a revival inside this circle. When this prayer is answered, the revival will be on."

I repeat, "Revivals are not worked up; they are prayed down." Certainly God will come to our help if we meet the conditions for sending revival showers—first in our own lives, then in our households, our churches, our communities, our nation, and the world around. America has experienced at least three great historic re-

"Thou Wilt Revive Me"

Avery Musser

THE FOLLOWING Scripture is from Acts 19:13-20. In this 19th chapter of Acts is the record of a great revival in the city of Ephesus. The forepart of this chapter relates the apostle Paul's return to Ephesus, the Holy Ghost coming on Ephesian believers, that Ephesus became a center of gospel influence, and that God wrought special miracles by the hand of Paul. Verse 13 begins thus:

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed."

The Holy Scriptures tell us of many revivals. In II Kings we can

vival at Ephesus took place about which this Scripture portion relates.

Someone may ask, "What do you mean by a revival?" One definition would be that it is a renewed interest in religion after indifference and decline. It is when God's people get an enlarged vision of their privileges in the gospel. Only those who have been made alive by the Spirit of God can be revived. Those who are dead in trespasses and sin cannot be revived; they must be made alive. This enlarged vision would include an intense desire to see the unsaved get into the kingdom. The truth is that usually sinners are only converted after God's children have been revived with a new touch of God on their souls. It has been said, "A revival is not a miracle; it is a combination of the human and the divine."

I read an account of the revivals that had been started in Europe in recent times by an evangelist named James Stewart. He is not so well known to American evangelicals, but has been in the revival work in Europe for years and God has blessed him with great services. One of the striking things to me in this account was the fact that he is careful to distinguish between revival and just evangelistic campaigns. He says, "The beauty of a revival is that it continues without organization and advertising and personalities. Evangelistic campaigns depend on all these things."

A revival cannot be worked up. Of course there is work to do, but a re-

vivals—in 1740, 1800, and 1858. The need is apparent today for a great awakening in spiritual things. The God that spared the doomed city of Nineveh when they repented in sackcloth and ashes is still on the throne in heaven; He hears and answers prayer. Praise His name!

We have presented a revival help. Let's notice a revival hindrance. A great hindrance to revival fires is differences between believers. When these differences are neglected they lead to hardness and backsliding. How can God's children pray and believe together and be in one accord as on the day of Pentecost if there are divisions among them? It was following Jesus' teaching on dealing with the trespass of our brother that He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The conditions are that they agree, not disagree.

Now, the benefits or blessing of a spiritual awakening. These are many; we shall state a few. Sin is put away and righteousness and right living are brought to the front. In the Ephesian revival which we have presented, we notice their confession of sin, and that they made a great bonfire before all men of their evil books, the value of which was fifty thousand pieces of silver.

Mr. Beardsley in his history of American revivals relates changes brought in the colonies by the "Great Awakening" that began in 1740. He says, "Young people had been led to forego their frolics, night walking, impure language and lewd songs. Both old and young alike had abandoned drinking habits, tavern haunting, profane language, and extravagance in dress. The vicious had been reformed, and the fashionable, great beaux and fine ladies, had forsaken their vanities. The Bible and books of devotion had come into greater esteem, the Lord's Day was observed more religiously, old grudges and differences had been put away, and there was a general disposition to confess sins and make restitution for wrongs that had been committed."

Revivals bring great joy and spiritual refreshing to the believer and newly saved. Lives are dedicated to God's service, believers are filled with the Holy Ghost, and God's work receives added momentum by purses being opened to support His work.

May we pray this little prayer daily, "O Lord, send a *revival* and begin in me, for Jesus sake. Amen."

Shippensburg, Penna.

Break Down the Dam!

Oswald J. Smith

SOMEHOW we get a false impression of our Father God. We think of Him as unwilling to bestow His gifts. And, like the heathen, we plead and pray, groan and weep, urge and entreat, as we tarry at the altar, trying to persuade Him to give something that He is far more willing to give than we are to receive.

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Oh, then, let us believe that God loves to give, that it delights His Father heart. He longs and yearns to bless. That is His nature.

I often think of the Holy Spirit as a mighty river, but a river dammed and held back by obstacles of one kind



and another. Fancy a man standing on the dam and pleading in prayer with the river to flow on. How absurd! "Why," the river would answer, "that is just what I want to do. Don't waste your energy in vain repetitions. It is my nature to flow. I am more anxious to flow than you are to see me flow."

Ah, yes, that is the secret. There is a dam in your life, a dam of sin. There are obstacles in the way, obstacles of unyieldness. Deal with sin. Do you hear me—sin! Get the bed of the river cleared and the river will flow all right. You will not even have to ask the Holy Spirit to fill you. He will come and fill of His own accord. Oh, how eager He is to enter! How anxious He is to get control! Why not give Him a chance?

How will He come? Will there be

any evidence of His presence, any unusual manifestations? Well, how does the river flow? If the dam is broken down suddenly the mighty river will roar and rush in one huge volume through the opening. But when it comes to the slight depressions on either side farther down, it is merely a question of lifting the obstacle, however small, out of the way, and the water of the river without a sound will quietly flow in and fill up the space. Both are equally full, the deep bed and the slight depression. One was conscious of a great commotion, the other scarcely realized just when the river flowed in.

Now if you have been allowing a great dam of unconfessed and unforgiven sin to remain in your life, obviously when you take the dam away the change will be so great that you will feel as though you had suddenly been deluged. But with most Christians who are hungry for the Spirit's fullness it is a question of little obstacles, and as soon as there are all removed—everything that offends or grieves God—the Holy Spirit quietly enters and takes possession. It is enough to know that I am right with God, that all obstacles have been removed, for then I know that the river of the Holy Ghost flows through my life.

Well now, are we right with God? Have all obstacles been removed? Is there anything that grieves the Holy Spirit? Are we conscious of any known sin? Do we yield to the tempter's power? Does our besetting sin still master us, even occasionally? Have we laid aside every weight? Is the Holy Spirit able to flow through unhindered, unhampered?

Suppose I were to call at your house, knock on the door and wait for you to let me in; what would you do? Would you fall on your knees in the hallway and beg me to enter? Would you plead with me to come in? Well, suppose you did, what difference would it make? How would it help matters? There I am on the outside, waiting and eager to enter. There you are on the inside, pleading and praying for me to come in. But there is the door between us, locked and bolted. What chance have I? How can I enter with such an obstacle in the way?

(Continued on page fourteen)

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 Children's Home**, R. R. 1, Mt. Joy, Pa., Bro. and Sr. Ralph H. Musser, Steward and 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.
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- 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. Lenhert.
- Wanezi Mission, Outstations, Bible School**: P. O. Box 5, Filabusi, Southern Rhodesia, Africa. Mission: Rev. and Mrs. Roy H. Mann, Miss Anna R. Wolgemuth, Miss Florence R. Hensel. Outstations, Bible School: Rev. and Mrs. L. B. Sider, Miss Anna R. Engle.
- Macha Mission**: P. O. Choma, Northern Rhodesia, Africa. Rev. and Mrs. J. Elwood Hershey, Miss Verda C. Moyer, Mrs. Verna Ginder, Miss Lula G. Asper, Miss Anna J. Graybill, 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. 2 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.** (Canoe Creek Mission) John Bicksler, Elva Bicksler. Telephone: Holidaysburg 50203
- 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, Florence Faus
- Saxton, Pa.**, Andrew Slagenweit, Pastor, Miriam Heise, Velma Brillinger
- Tillsonburg, Ontario, Canada** (Houghton Mission) Telephone: Glenmeyer 22-14 Alonza Vannatter, Superintendent, Ruth Keller, Esther Kanode
- Frogmore**: Alonza Vannatter, Pastor Houghton Center: Basil Long, Langton Ontario, Pastor

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, Fathie Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

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

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 Frysinger

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—3192; 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
"Call to Worship Hour"
Each Sunday 9:00-9:30 A.M. | 1600 Kcs. |
| CKPC, Brantford, Ontario
"Brethren in Christ Hour"
Each Sunday 2:00-2:30 P.M. | 1380 Kcs. |
| WMPC, Lapeer, Michigan
First Thursday of every month
12:00-1:00 P.M.
Every Tuesday—transcription
3:00-3:30 P.M. | 1230 Kcs. |
| KOCS, Ontario, California
"Morning Melodies"
Each Sunday 10:00-10:15 A.M. | 1510 Kcs. |
| WCHA, Chambersburg, Pa.
"The Gospel Tide Hour"
Each Sunday 8:30-9:00 | 800 Kcs. |
| WGAL, Lancaster, Pa.
"The Gospel Tide Hour"
Each Sunday 8:00-8:30 | 1490 Kcs. |
| WCBA, Corning, N. Y.
"The Gospel Tide Hour"
Each Sunday 8:00-8:30 | 1350 Kcs. |
| WCHA, Chambersburg, Pa.
"Gospel Words and Music"
Each Saturday 12:35-1:00 P.M. | 800 Kcs. |
| WNAR, Norristown, Pa.
"Gospel Words and Music"
Each Sunday 2:30-3:00 P.M. | 1110 Kcs. |
| WLBR, Lebanon, Pa.
"Gospel Words and Music"
Each Saturday 12:35-1:00 P.M. | 1270 Kcs. |
| WKJG, Fort Wayne, Indiana
"Gospel Words and Music"
Each Sunday 8:00-8:30 A.M. | 1380 Kcs. |
| WAND, Canton, Ohio
"Christian Fellowship Mission"
Each Sunday 12:30-1:00 P.M. | 900 Kcs. |
| WBUX, Quakertown, Pa.
"Sunday Bible Hour"
Each Sunday 12:30-1:00 P.M. | 1570 Kcs. |
| WLXW, Carlisle, Pa.
"The Verse of the Day"
Each Sunday 8:05-8:20 A.M. | 1380 Kcs. |
| WLBR, Lebanon, Pa.
"The Living Hope Program"
Each Saturday 2:00-2:30 P.M. | 1270 Kcs. |
| WVAM, Altoona, Pa.
"Youth Crusaders Hour"
Each Sunday 8:30-9:00 A.M. | 1430 Kcs. |
| KFGQ, Boone, Iowa
"Gospel Hour Broadcast"
Sunday 9:00-9:30 A.M.
Thursday 4:15-4:45 P.M. | 1260 Kcs. |
| WXRA, Kenmore, New York
"Music and Meditation"
7:45-8:00 A.M. Each Sunday | 1080 Kcs. |
| WAVL, Apollo, Pennsylvania
"Gospel Words and Music"
Sunday, 5:30-6:00 P.M. | 910 Kcs. |
| WYVE, Wytheville, Virginia
"Gospel Words and Music"
Sunday, 4:30-5:00 P.M. | 1280 Kcs. |
| WBPZ, Lock Haven, Pa.
"Good Tidings Hour"
Each Sunday 12:30-1:00 P.M. | 1230 Kcs. |

Births

GEORGIADES — Rebecca and Timothy Georgiades welcomed little brother Daniel Ray on August 7. The three are the children of Brother and Sister George Georgiades of Abilene, Kansas.

LEHMAN — Wilmer and Gladys (Book) Lehman of Carlisle, Pa., announce the birth of a daughter, Gayle Louise, on August 29.

MANN — Leroy and Arvie Mann, Harrisburg, Pa., announce the birth of a daughter, Althea Sue, on August 30, 1952.

WORMAN — A son, Kent Robert, was born August 12, 1952, to Dr. and Mrs. Robert Worman, Clarence, New York.

ZOOK — Samuel Owen is the name chosen for the son of Brother and Sister Bert Zook of the Zion congregation, Abilene, Kansas. He was born August 22, a brother for Dwight, Duane, and Ivan.

Obituaries

ALBRIGHT — Sister Mary S. Albright, wife of Lawrence W. Albright of State College, Pa., died Thursday, August 14, 1952.

She was the daughter of Herbert and Erma (Smith) Hettinger and was born July 1, 1906. Surviving are her husband, to whom she was married October 7, 1927; her mother, and these children: Ruth, Alma, Naomi and Miriam all at home; as well as the following brothers and sisters: Clayton Hettinger of Rebersburg, Sr. Howard Duck, of Bellefonte, Miss Margaret Hettinger, Miss Dorothy Hettinger and Ralph Hettinger all of Spring Mills.

She was a member of the Green Grove Brethren in Christ Church, Centre County. She was converted about twenty years ago.

Funeral services were held on Monday, August 18, at 2:00 p.m. at the church by Bishop Henry S. Miller of Mill Hall, Elder S. W. Heisey, and Elder Paul L. Wolgemuth. Burial was made in the Green Grove cemetery.

ENGLE — Mahlon Verl Engle, youngest son of Hiram and Lulu Engle, of Hope, Kansas was born May 1, 1927. He was converted at an early age and became a member of the Brethren in Christ church to which fellowship he remained faithful. During his High School education, while attending Upland College he was called into C. P. S. for 1½ years, after which he was graduated in 1948 at the Messiah College, Grantham, Pa.

The last four years of his life were lived at Nappanee, Ind. He married Carol Zimmerman Nov. 4, 1949.

Sept. 1 he was stricken with polio, and four days later, he passed away peacefully at the Elkhart Hospital at the age of 25 years, 4 months, and 3 days.

Surviving are his wife, and two sons: Stanley and Dean; father and step-mother, Mr. and Mrs. Hiram Engle of Detroit, Kansas; two brothers: Ethan of Redondo Beach, Calif. and Eldon of Detroit, Kansas; one sister Margaret of Wichita, Kansas; one half-brother, Jay, besides many other relatives and friends.

Funeral services were held at the Locke Brethren in Christ Church, near Nappanee, Ind., on September 7 with the pastor, Eld. Erwin W. Thomas in charge, assisted by Eld. Carl Carlson and Bishop Carl G. Stump. Interment followed at the Union Center Cemetery.

ENGLE — Miss Myra M. Engle, daughter of John L. and Martha Engle, was born July 31, 1881. She peacefully passed away at her home in Abilene, Kansas, Friday night, August 22, at the age of 71 years. Miss Myra had lived in the present home since 1904 when the family moved here from the Acma community. Since her girlhood days she was an active member of the Brethren in Christ Church, finding a sphere of service in the children's departments of the Sunday School and in the women's organizations of her church. She also rendered efficient service as a practical nurse.

Miss Engle was preceded in death by her parents and her sister, Mrs. Frank Landis of Abilene. She is survived by three sisters: Mrs. J. A. Kauffman of Abilene; Mrs. E. E. Wagaman of Great Bend, Kansas; Mrs. S. S. Gross of Los Angeles, Calif.; four nieces and four nephews.

Memorial services were held in the Abilene Church, Elder G. E. Whisler, presiding. The burial was in the Abilene cemetery.

HOOVER — Eugene B. Hoover, son of Elmer Hayes Hoover and Bonnie Faye Oldfather Hoover, was born in Englewood, Ohio, January 4, 1920. He was the oldest of a family of thirteen children, only one of whom preceded him in death.

Eugene spent his boyhood days near Englewood. He attended the Randolph Township Schools.

On October 6, 1939, he was united in marriage to Mary Kathryn Noland.

He is survived by his devoted wife and his three children: Paul Eugene, 12, Marilyn Louise, 10, and Linda Sue, 5, all of Frederick, Ohio; his father and mother, Mr. and Mrs. Elmer H. Hoover of R. 1, Clayton, Ohio; also six brothers and five sisters and a number of other relatives and friends.

Funeral services were held at the Miller Funeral Home, West Milton, Ohio, August 29, 1952, with Rev. Ohmer U. Herr in charge. Interment was made in the Fairview cemetery.

MILLER — Ida Brown Miller was born May 5, 1890, at New Enterprise, Pa., a daughter of Rev. Frank and Leah Smith Brown. She passed away July 29, at the home of her daughter, Mrs. Earl Helsel of Dillsburg, Pa., after a brief illness, aged 62 years, 2 months and 23 days.

At the age of nineteen she was converted and joined the Brethren in Christ church living a consistent Christian life until the Lord called her home.

On September 29, 1910, she was united in marriage with Elmer Miller of Martinsburg, Pa. He preceded her in death 6 years ago. Surviving are the following children: Martin of Baltimore, Md., Irvin of Winona Lake, Ind., Clair of Harrisburg, Pa., Mrs. Marjorie Helsel of Dillsburg, Pa., and Mrs. Eleanor Slagenweit of Martinsburg, Pa., a son Merle preceded her in death; also nineteen grandchildren, one great-granddaughter and one brother and four sisters: Mrs. Elsie Stoner of Mechanicsburg, Mrs. Virgie Long and Mrs. Ella Woodcock of Altoona, Irvin N. Brown and Mrs. Grace Higgins of Martinsburg and one sister, Mrs. Ruth Miller, deceased.

Funeral services were held at the Martinsburg Brethren in Christ church, conducted by Rev. J. Howard Feather, assisted by Rev. Albert Engle of Grantham, Pa. Interment in the Martinsburg cemetery. Text: Isaiah 21:11, 12.

God Is In Every Tomorrow

*God is in every tomorrow;
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the day,
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.*

*God is in every tomorrow
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection
Knowing my life-path is planned.*

*God is in every tomorrow
Life with its changes may come,
He is behind and before me
While in the distance shines Home.
Home—where no thought of tomorrow
Ever can shadow my brow
Home—in the presence of Jesus,
Through all Eternity now.*

—Selected.

Love Feasts

Ontario
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. 18-19
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

Pennsylvania
Fairland Church, Cleona, Pa., Sun. p.m., Oct. 19
Woodbury, Morrison Cove District Oct. 5

Ohio
Pleasant Hill Oct. 18, 19
Beulah Chapel, Springfield Oct. 25, 26
Chestnut Grove, near Mansfield Nov. 1, 2
Valley Chapel, Stark County Nov. 8, 9

Kentucky
Fairview, Ella Oct. 11

Michigan
Detroit Sept. 27, 28
Leonard Oct. 4, 5
Carland Oct. 11, 12
Mooretown Oct. 18, 19
Merrill Oct. 25, 26
Rust Oct. 31-Nov. 1, 2
(Inspirational program and Michigan District Council)
Gladwin Nov. 8, 9

Evangelistic Meetings

Farris Mines Mission, Allisonia, Virginia
September 21 to October 5
Evangelist, Rev. John Martin

The House Is Not The Home

Walter E. Isenhour

*The house itself is not the home,
Though beautiful it stands,
Designed by master architects
And built by skillful hands;
For wealth may build a structure
grand—*

*A mansion, if you please—
But beauty doesn't make a home,
Nor splendor, pomp and ease.*

*A home is made of loving hearts
And faces bright with smiles,
Of gentle hands to help us on
Along life's weary miles.
It has a lot of peace and cheer,
And plenty of good-will;
A lot of joy to keep us well,
Or sympathy when ill.*

*A house may be a lonely place,
Or place of mere abode;
Instead of bringing joy and peace
May add a greater load
Because of those who fret and frown.
And hate instead of love;
Who bring a bitterness to life,
Not bliss from God above.*

*A home is sweet, though rich or poor,
If Jesus dwells within—
Abiding in our hearts and lives
And overcoming sin;
Then bringing heaven's sunshine
down
To cheer us on our way,
And lead us through this toilsome
world
To heaven's golden day.
High Point, North Carolina.*

With the Church

In the Homeland

Red Star, Leedey, Oklahoma

We are happy to know there is victory for each one of us through Christ Jesus. On Sunday, July 27, we started our revival. Brother Harold Paulus was with us for two weeks. We enjoyed the good messages our brother brought to us. How it stirred our hearts to keep on fire. We pray God's richest blessing on Brother Paulus as he goes on in evangelistic work.

We had Bishop and Sister H. H. Brubaker with us during the meeting. Bishop Brubaker gave an inspiring message in behalf of the African work.

The first Sunday of our revival we had a change of pastors. It was the last Sunday for Brother and Sister Henry Landis and the first Sunday for Brother and Sister William Lewis and family.

The second week of the revival, our Bible school started. Sister Imogene Sider, who teaches at the Jabok Bible School, was our supervisor. We had a good Bible school with 50 enrolled on decision day. Thirteen children bowed at the altar for prayer. How our hearts take on the burden for these children. Most of them who were saved have unsaved parents and don't attend church anywhere. Will you unite your prayers with ours for these parents? We sent the money that we got at Bible school to the Albuquerque Mission to help on a new building. Please pray for Red Star.

—K. M.

Institution Name Changed

To friends of the Messiah Orphanage, Mt. Joy, R. D. 1, Pa., and the church at large, announcement is hereby made that the name of this institution has been changed to Messiah Children's Home.

The Joint Boards of this institution also announce with regret that Sister Mazie Seese, who has so ably served as matron for a number of years has been granted a leave of absence for an indefinite period of time for a much-needed rest.

Brother and Sister Ralph H. Musser have consented to serve as steward and matron in her stead. We solicit your prayers for them and their associate workers, Sisters Marjorie Heise of Gormley, Ontario, and Margaret Rager of Mt. Joy, R. D. 2, Pa.

Irvin W. Musser, Chairman.

Cedar Grove, Mifflintown, Pa.

Our Sunday School attendance has been on the increase. In the forepart of the month of July one of our Sunday School superintendents was called on the telephone and informed that a certain family wished to come to our Sunday School having moved in from another locality. Immediately transportation was provided and they have been attending regularly.

August 11. The tent was pitched at Maze, in the same locality where it had been pitched for two years previous. The meeting opened with Bishop Luke Keefer as evangelist, Sisters Doris Rohrer, Mary Sue Williams and Esther Romberger, workers; Brother and Sister Allen Hoffer caretakers. The meetings are well attended, interest was good, souls finding the Lord. Still others were blessed in their homes.

August 16. A harvest meeting and home-coming service was held at the home of

Brother and Sister Harvey Lauver. Among the speakers were Bishop C. N. Hostetter, Sr., Elder John A. Climenhaga and Bishop Lester Myers. A large number assembled from various districts in spite of the rainy weather. It was a day of rich blessing.

August 17. The first service of its kind ever held in the Cedar Grove church when Sister Mary Stoner gave her farwell message. It was inspiring to listen, while she told of her varied experiences and the definite leadings of the Holy Spirit. We would not detain her but bid her God-speed to India.

August 31. Ordination services for Sister Mary Stoner. Our hearts were stirred as Bishop Henry Hostetter gave the charge not only to the one ordained but also gave us as a church, the challenge to awake to our responsibilities. Bishop Luke Keefer had charge, assisted by Bishop Hostetter. Will you pray for us and also for Sister Stoner that we each one may be faithful in our God-appointed place.

—E. M. L.



Five Forks Congregation, Pa.

The Five Forks Daily Vacation Bible School convened June 9 with a good attendance. Sisters Ruth and Sylvia Wenger supervised the school. The project for the Bible school was an offering for a record player to be used in the Navajo work. This offering amounted to \$51.31. The average attendance was 95. With the aid of consecrated teachers who put themselves to the task, our Bible school was a success. The school closed June 20 with 110 on the roll.

Kansas Summer Evangelism Camp Meeting

Report of Kansas Summer Evangelism Camp Meeting convened August 17-24 at Bell Springs Church.

Speakers, unctionized by power of the Holy Ghost.

Saints inspired to more faithful service.

Nominal Christians challenged.

Children instructed and nurtured.

Sinners shown the way of life.

Victories won.

May the Lord bless the Word which has been so freely sown by our dear brethren: J. F. Lady, E. M. Sider, Paul Snyder, Brother and Sister William Hoke.

May we ever be true, and walk in the Light as He is in the Light.

—S. F. M.

Hummelstown, Pa.

Dedication Program for Newly-Rebuilt Brethren in Christ Church, Hummelstown, Pa., Sunday, October 5, 1952, 2:00 p.m.

Program

Call to Worship

Congregational Hymns

Devotions Rev. David W. Brehm

Hymn—"Bless This House"

Fairland Male Quartette

Greetings from Hummelstown Ministerium

"Echoes of the Past" Rev. J. B. Funk

Building Committee Report

Harry Engle, Chairman

Dedication offering

Dedication Sermon—"The Blessings of

God's House", Bishop C. N. Hostetter, Jr.

Congregational Hymn—

"The Church's One Foundation"

Dedication Rite—

Bishop T. M. Books, Presiding

Dedication Prayer Bishop B. E. Thuma

Song Hummelstown Quartet

Words of Appreciation, Rev. Arthur Musser

Congregational Hymn—

"Lead On O King Eternal"

Benediction

The following week a series of Revival Meetings with Brother John Rosenberry in charge.

Fairland Church, Cleona, Pa.

Our Love Feast services were held May 10, 11. We were happy to have Elder Arthur Brubaker, Bishop H. H. Brubaker and Elder Frank Kipe as guest speakers.

The younger members of our Sunday School rendered a Children's Day Program on the evening of May 25.

Sister Mary Kreider was the speaker for the quarterly Sunday School Worker's Meeting, Monday evening, June 2.

A temperance talk in Sunday School was given June 8, by Rev. Norman Dettra, of Annville, Pa. He also consented to bring the message in our Worship Service.

June 16-27 was the time for our Summer Bible School. There was an average attendance of 151. The offering was given to the Mission Hospital in New Mexico.

On the afternoon of June 22 we were privileged to enjoy a Hymn Sing, which was sponsored by our Mixed Chorus. There were four visiting groups who were participants in the program.

The Sanger Male Quartet rendered a program of gospel songs for us in our evening service, July 13. Alfred Brandt, our Chorus director, is a member of this quartet.

One of our former members, Elder Ben Books of Salem, Oregon, was with us during the month of July. During their stay we were happy to have Brother Books minister the Word to us on various occasions.

July 27 the Hummelstown Mixed Chorus, with Franklin Wagner as director, had charge of our Young People's service. Following their program, we were pleased to have Elder Arthur Musser bring a message from God's Word.

Over two hundred boys and girls were privileged to enjoy a week at Kenbrook Bible Camp this summer. August 9 was the closing date for Camp, after five weeks of operation. There were a number of decisions for Christ.

August 10 baptismal services were held at Kenbrook Camp for the first time. There were sixteen candidates for baptism, fourteen of which had united with the Church at an earlier date.

Rev. Joshua Tien, a Chinese Nationalist, was our guest speaker the Sunday morning of August 24.

—E. F.

On The Foreign Field

"I Visited the Marble Queen"

Leoda Buckwalter

TWENTY minutes to three. There was a fine drizzle which threatened to turn into a real shower. The Chevrolet Station wagon pulled to a stop in front of a large gate which led in turn over marble walks to the sacred tombs of two members of royalty of Gwalior State. I was the guest of Rev. and Mrs. Russel Self who are the first missionaries to reside in Gwalior State. Their home is in Shivpuri, summer seat of the Maharaja of Gwalior, and sixty miles from Jhansi, U. P. where we were engaged in a two week's Refresher Course for village evangelists and third year Seminary students.

I had heard about the Rani and was eager to see her. She is the statue of the present ruler's grandmother and was made and installed by this Maharaja's father. But she is much more than just a statue, for she is treated as though actually alive. The drizzle was becoming more pronounced as we drove to the entrance and stopped. We dashed for the immense marble courtyard with the Rani's "resting place" to our left. Being a strict Hindu, the Rani's corpse had no doubt been religiously burned, but this magnificent edifice which housed her statue and perpetuated her memory was most certainly to bear her honor!

Since we were entering sacred ground, we had to remove our shoes and leave them at the gateway. We approached the building to our left and were met by a group of guards leisurely taking refuge under the portico of the building.

"No, you may not yet see the Rani," they said. "She cannot receive guests now."

"Why not?" I asked.

"She sleeps daily until three o'clock," one of the guards answered. He told us we might return any time that evening and see her excellency. I was curious. As we returned to the car and went back to the house to have a promised meeting with a large group of village children, I began to ask questions. Did these people actually believe that the spirit of the queen was in the statue? Did they think the statue had the power to partake of physical experiences as does a living person? It seemed unthinkable.

We had our meeting with about thirty live-wire boys and girls and found them very responsive to the accoridian music and the flannelgraph message. After they had left we again went back to see the queen. This time she was "awake", and Mrs. Self and I entered barefoot into the ornate building which stands as the Queen's memorial. In the center room I found a large bed prepared. Fitted with an immaculate white sheet, the "bed" was below floor level and had walks on three sides. Pillows were placed neatly in line on the sheet. The bed could easily have accommodated twenty or more persons. We walked past the bed and up a short flight of steps into an anteroom which was covered over with gold-leaf. Within, crosslegged on a marble platform, sat her majesty, the marble queen, dressed in a lovely sari. A guard accompanied us and answered our questions.

In front of the marble queen was a glass enclosed case in which were offerings of flowers and fruits. She is worshipped daily. The guard told us proudly that she is also cared for tenderly and thoroughly. She is bathed, clothed, fed three times daily and even has had her own physician to determine the state of her health. It sounded fantastic, beyond belief that grown-up men and women could actually be serious about such a worship. But evidently they are!

As we came out onto the large marble courtyard, a courtyard which covers several acres and has decorative tanks in the center, we saw three other buildings flanking the enclosure. One is a beautiful edifice of marble. It is finely engraved with inlaid patterns of leaves and flowers. Although smaller than the Taj Mahal, of world fame, this building, too, is a wonderful piece of architecture and skill. This, we learned, was built by the present Raja of Gwalior State and is to house the statue of his father. The statue is made ready for installation, but a fabulous sum of money has been requested from the government to cover the expenses of adequately placing the statue in the building. In the meantime the picture of the Raja is worshipped in a small building nearby.

To the right and left of the tanks were two temples, each doing honor to several Hindu gods. I walked onto the veranda of the temple to my left and peered in. There stood three idols—black-faced Ram in the center, his wife Sita to the left and his brother to the right. In front of these three gods was Hanuman, the monkey god, bowing and worshipping. As I turned away a Hindu holy man approached to worship, and my heart felt sad.

All of this luxuriousness, this very evident flaunting of money, this attempting to do honor to those who were dead and could no longer give visible token of their appreciation for the worship bestowed on them—all this and more left a mark on my spirit.

Before coming to visit the marble queen, I had been shown some of the whims of the present Maharaja's father. There were two lovely lakes which he had made to give him yachting pleasure, a spacious boat-house in which we had eaten our lunch as we looked across the lake to a tiger hunting reserve which the Maharaja has had enclosed. We saw the club-house and drove on well-paved roads which led nowhere in particular. They served as drives in the jungle and surely showed us the beauty of the countryside. But the thing which impressed me through all of this man-made wonder was that it was all done at the express wish of one or two men and had no further aim or desire than to please their personal whims. I didn't have time to see the Palace but was told that it too is furnished in the same degree of elaborateness which characterizes the beautifully laid-out sunken gardens which lead up to the tombs or the idyllic Hindu temple which the Raja has built under a water-fall! I saw both of these. They are worth seeing!

Some people would say—Well, what is wrong anyway with satisfying one's personal desires? The attitude of the world tells us to get all that is coming to us, irrespective of what it does to the other person. But, as I left Shivpuri and returned to Jhansi where over fifty men were studying the Word of God with the purpose of being more effective wit-

nesses for the Cross of Jesus Christ, my heart welled up in praise that I had met the *One* who totally emptied Himself of *His* glory and prayed, "Not my will, but Thine be done." And I remembered that the apostle has written under inspiration, "Let this mind be in you which was also in Christ Jesus . . ." That mind means the forsaking of our natural rights, the things which might be "coming to us." It means emptying ourselves of ourselves that Christ might be *all*. "If any man will come after me, let him deny himself, and take up his cross, and follow me." I thank God for the privilege of saying with the apostle Paul and multitudes of others, "Not I, but Christ."

HAVE you ever gone outside on a moonless night and it seemed the darkness and blackness almost overwhelmed you, and then you looked skyward and saw afar off little stars twinkling and shining as best they could, and you suddenly felt different? It wasn't so dark after all—you could see your way for there were bright spots in the sky.

It is a similar feeling we have at times in Africa. Sometimes the wickedness and sinfulness of the heathen almost overpower us and then we look around and see our bright spots, African Christians who are trying their best to serve their Master.

Let me tell you about a few of them. I want you to know Musa (meaning grace) Moyo and Mary Ncube. They are two of the faithful teachers here at Mtshabezi. Musa has been here for quite a number of years and is the head teacher. Her mother was a witch according to the people of this country, so Musa has come a long way. She has had her temptations too but she has stood true to the Lord. Not too long ago her father died. He was a Christian. At this time Musa was especially burdened for one of her brothers who knows the way of salvation but is not walking in it. She hoped her father's death would bring such conviction on his soul that he would repent and turn to God.

Mary also is a sweet Christian girl. She comes from a well-known family as her father was one of the first converts in this area. He has since gone to his reward, but his wife still lives and attends the house of God faithfully. Mary's father for many years was the boss man on the mission farm and a good job he did. Mary is following in the footsteps of her father in her faithful service to Christ, and how we hope she will continue to do so throughout her life.



Dr. and Sr. Thuma and boys, Philip and Meryl.

Bright Spots in Dark Africa

Ardys E. Thuma

Then there is Jacob Moyo who is also one of the teachers here. He is our standby in interpreting and helps in the Sunday services in that way. He has a personality all his own; friendly, easy to get acquainted with, jovial, enthusiastic, a diplomat. I am sure he is trying to serve the Lord well. He has a wife and several children. A number of months ago his wife was very ill and gave birth to a dead baby. It was hard but we told him how thankful he could be that his wife's life was spared. Later he came to me with a chicken for the doctor as a gift in token for what the doctor had done for his wife. He told me then how thankful he was that God had spared her life, and that it was like heaven to have her home again. He gave much credit to her for his life today. He said, "She has been the making of me!" When I repeated this incident to one of our senior missionaries she said there is much truth in that statement for

Jacob's wife is indeed a real bright spot in dark Africa.

These people have their very human sides too. Not so long ago Jacob was here, anxious to get his month's wages as his wife wanted a new dress. Alvan talked to him about not living above his means and then Jacob said he thought women must be alike the world over. The annual Lovefeast was to be held in his home district and his wife naturally wanted a new dress for the occasion since it was the big event of the year.

The other day word came that the Milo family were sick and would we please come with the ambulance and bring them to the hospital. This family is an outstanding Christian family and are indeed a bright spot in their community. The father has been a teacher at the same outschool for twenty years, and it is a thrill to see how he keeps up his home and the surrounding school grounds. We did bring them to the hospital, and today

they are better and are all home again.

Lest you think only our teachers are bright spots let me tell you of MaNdhlovu. She is the minister's wife at Mtshabezi and no better minister's wife would you find anywhere to my way of thinking. She takes her position very seriously in her meek, and humble way. She is looked up to by her own people.

An interesting sight recently and also a bright spot was the baptismal service which was held some weeks ago at an outschool Lovefeast. There were twenty baptized that Saturday afternoon. Among them was a real old woman, probably in her late seventies or eighties. Her past is an interesting one. She was the first wife of our local witch doctor. Now he has abandoned her for several others, younger ones who can work harder for him. He is a sinful man and badly needs the Lord. Wouldn't you like to pray for him? Once he came to the hospital for medicine. He had a headache he said and wanted some of our medicine. Miss Lenhart teased him a little and asked him if his medicine wasn't good enough, that he had come to us. He replied that it wasn't that. His medicine was all right for others but he couldn't treat himself. Quite ethical!

To return to his wife; all these years she has rejected Christ but now in her old age, when body and mind are beginning to fail her, she has turned to Christ. What a bright spot! She lives with her Christian son and family.

Some of our bright spots are not as bright as they should be. In fact they are quite dim, and undoubtedly Satan is trying his best to make them go out altogether. That makes me think of the maternity patient at the hospital who one Sunday morning after the service raised her hand for prayer. Upon talking and praying with her, her burden came out. She had been married many years with no children (a terrible disgrace in this country) and now the child she was about to have was not the child of her husband. What could she do? It is for such as these that you should pray!

Oh, that we may have many bright spots to brighten up dark Africa.

"The logical never-to-be-forgotten issue of sin is to be God-forsaken. Sin in its harvest is to be God-abandoned. Sin is alienation from God by choice. Hell is the utter realization of that chosen alienation."

—Dr. G. Campbell Morgan.

Ma Slessor

Amelia Doctor

ONE OF the most heroic women missionaries in the history of the Christian church was Mary Slessor of Scotland, who, in 1876, at the age of twenty-eight, went to Calabar, Africa, to bring the gospel to a people ruled by superstition, spirits and Satan.

As soon as Mary had acquired a working knowledge of the native language, she began to go on foot to teach the Word of God in the village homes and schools. On these walks to the villages it was not uncommon to see a human skull hanging on a pole at the entrance of the town. Wherever Mary went she faced glaring evidences of dread and witchcraft. The birth of twins meant

triple murder unless Mary arrived immediately after the birth. To such homes she would run barefoot many miles through the beast-infested forest, risking harm from snakes and insects, in order to save the babies. When necessary she took them to her own home, where she soon had quite a family of rescued children. Whenever possible she would persuade the family to keep one of the babies and take the other back when they saw that nothing happened to it and to them.

If, however, Mary did not arrive in time, or someone failed to notify her of the birth of twins, the babies backs were broken, after which the infants were put into an earthen pot and carried out of the hut to a place where insects and wild animals soon ate them.

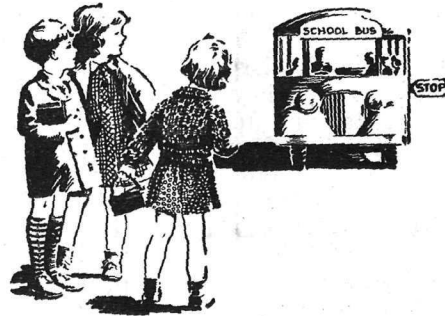
Then the mother's life also had to come to an end. It was believed by everybody, including the mother, that an evil spirit had taken possession of her because these twins were born to her. If she did not run out into the forest where wild beasts could kill her, she was driven out by her family and the whole town.

When Mary Slessor, with her excellent judgment and particularly her love for the people, became well known, she helped govern the people by sitting in their courts with the chiefs and native kings. Not every native ruler appreciated such help, but she saw to it that no lives were taken unjustly.

Mary Slessor saved the lives of many prisoners who were held during the illness of a chief. In the event of the chief's death these prisoners were killed because of the belief that another person's evil spirit was the cause of the chief's sickness. The cruel witch doctor would come to the ruler's home and select suspects who were chained and left without food until they saw what would happen to the chief. If he died, all prisoners had to undergo a test, either by hot oil or by poison, to find the guilty one.

In the poison test, poisoned beans were boiled and the water given to the suspects to drink. If they became violently ill, and most of them did they were thought guilty and beheaded. Not only did these unfortunate have to die, but also many slave wives and often children were killed to be buried with the chief.

"Ma" Slessor, as she was known in Calabar, fought all of this by sitting with the poor wretches and by arg



My Son Is Five

Genevieve M. Seese

O God, he looked so small
This morning
As he started off to school—
He and his pal,
Judy;
Much too small
To cope with
The persistent rain
And the grey, oppressive
Clouds of fall.
Last night as I tucked
Him in
He looked so tall
In his bed.
I sighed
And said,
"My! How he grows."
But today, God,
On this dreary day of fall,
He looked so small.

Please guide him,
God, Friend
Of little children,
Help him grow
In faith and wisdom
To face the unknown
World tomorrow.

—Gospel Messenger.

ing with the men, so often drunk and fighting mad, until she won the victory. She combated murder, theft, sorcery, witchcraft and lawlessness with the fighting spirit of Christianity.

Mary's greatest power was prayer, and God guided every step and helped her when she faced raging chiefs and their mobs who thought it necessary to offer animal and human sacrifices. At all times she preached the gospel, even in court sessions. Daily she taught school and treated the most loathsome diseases.

During the thirty-nine years of her service in Calabar, hundreds of the people became Christians. They dressed neatly in clothes sent from mission societies in England and stopped their drinking, murder and other evil deeds. Instead, they shouldered work on farms, traded and became law-abiding citizens. Churches and schools were built everywhere so that they and their children could be taught the way of Christ by teachers trained by Mary.

Mary Slessor died and was buried in Calabar among the Africans whom she loved and whom she served for the sake of the Christ who had done so much for her and them.—*Youth Today*, condensed in *Religious Digest*.

Break Down the Dam!

(Continued from page seven)

"Oh," you say, "please come in." And I say, "Open the door and I will gladly come in." "But," you continue, "I do want you to enter. Oh, if you could only know how I long for you to come in. I beseech you to come into my house." And thus with tears and sobs you pray and plead. And I answer as before, "Just open the door; it is in the way. Remove it and I will come. I long to enter. I am eager to get inside. But the door is shut. You must open it." At last you stop praying and weeping. You rise to your feet, open the door, and I immediately step inside.

Oh, beloved, do you not see it? Is it not clear now? "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Will you not believe me when I tell you that He, the Holy Spirit, is right at the door, eager, oh, so eager, to enter? And will you not be sensible and instead of weeping and praying, pleading and beseeching, will you not just open the door, remove the ob-

stacles, confess and renounce the sin, and thus let Him in? Would I still hesitate if the door were open? Would you have to ask me the second time? Certainly not. The moment you open the door that bars me out, I enter. Is the Holy Spirit more unwilling than I am? Of course not! The fact is, He longs, He yearns to enter your heart and fill you. It is the door, the obstacle, that hinders. Deal with that and He will come in at once.

But did not Jesus command us to "wait for the promise"? Does He not say "tarry . . . until"? Yes, but that was before Pentecost. God's appointed time for the sending of the Spirit was the day of Pentecost. It was "when the day of Pentecost was fully come." The disciples were certainly ready, but the Spirit had never been given. After Pentecost there was no waiting. Mark that: no waiting. Cornelius and his household did not tarry for ten days. They received at once even before they began to seek. The Samaritan Christians knew nothing of tarrying. They received as rapidly as Peter and John prayed. Paul's converts at Ephesus did not wait. Paul laid his hands on them and at once the Spirit was given. And so it always has been ever since the day of Pentecost. True, we oftentimes have to tarry to get right with God, but that is because we are so slow to confess our sins and accept His will. *But on God's side there is never any waiting or delay.*

To truly "tarry" or "wait" for the Spirit as commanded by Jesus it would be necessary for us to go to Jerusalem, for He said: "Tarry ye in the city of *Jerusalem*" (Luke 24:49). But it is no more necessary to "wait" at Jerusalem for the Holy Spirit than it is to "tarry" at Bethlehem for Jesus. It was necessary before He came, for Bethlehem was the appointed place. Now He has come; He is here. We have but to "receive" Him. So, too, the Holy Spirit has come; He is now here. We are to "receive" Him, to "be filled." And to still "tarry at Jerusalem" is to deny the fact that He came, as stated, on the day of Pentecost.

So, then, it is merely a question of real surrender, abandonment to God. Just as nature abhors a vacuum, and just as the air rushes in the moment there is an opening, so the blessed Holy Spirit, more anxious to fill the vacancy than the air we breathe, will fill your heart and life the very moment the surrender is made. The whole question therefore is one of surrender. Remove the obstacle; confess, renounce and forsake the sin, yield fully to God, and He will fill.

Not only get right, but keep right. Every Christian knows exactly what it is that grieves the Holy Ghost and displeases God. Deal then with that thing, that Achan, whatever it is, and the blessing will come. Walk with God and all will be well.

—*The Alliance Weekly*

We Walk Where Jesus Walked

(Continued from page four)

on to the Holy City where we were entertained in an American type hotel outside the wall of the old city. We soon were made aware of the tense feeling between Israel and the Trans-Jordan Kingdom, which grew out of the boundaries set by the United Nations. There are approximately one million Arab refugees (some Christians but mostly Moslems) who have been driven from their homes and live in tents fed by U. N. N. R. A. and helped by various Relief Agencies such as Lutheran, Anglican and the Mennonite Central Committee.

We are happy to say that the M. C. C. through her sacrificing personnel has left an imprint on the minds of these desperate people, as well as on the Hashamite Government, that excels all others. Not in the size of the operation but in the spirit and effectiveness with which it is carried out. This statement was made to us by the head of the Lutheran World Federation with whom we had a long and profitable interview.

We spent three days in and around the Holy City before crossing over into Israel. We visited Hebron and ate grapes out under the Oaks of Mamre where the angels visited Abram. While the bunches of grapes were not as large as the spies carried, yet we all admitted we never ate such delicious grapes before. We enjoyed that basket dinner out on those stony slopes even though drinking water was at a premium.

We visited the tombs of Abraham, Sarah, Isaac, Rebekah and Joseph. Returning we stopped at Dr. Lambie's Hospital for Tuberculars where M. C. C. has loaned three workers. Then a short visit to Rachael's tomb near Bethlehem and to the church of the Nativity in the city. As we returned to Jerusalem Saturday evening we retired early so as to enjoy the Lord's Day in this historic center.

At 8 a. m. we went to the Garden Tomb and had our own worship service. What a service! Seated in a semi-circle in front of the tomb with its open gate (and, thank God, its *emptiness*) we were melted as we sang



Jerusalem — The Jews Waiting Wall

"When I Survey The Wondrous Cross" with Golgotha's peak towering above us just 300 feet away. Your unworthy servant had the peerless privilege of bringing the message, an event which we hold one of the greatest in all our ministry.

The service reached a holy climax as we closed by singing "On a hill near at hand stood an old rugged cross" How we wished that moment that every member of every family and of every church we represented could have shared this privilege with us!

We spent most of the day visiting the Temple Area, Via Dolorosa, the Jaffa Gate and the church of the

Holy Sepulchre, which was almost demolished by the 1927 earthquake. However, since the Garden Tomb has been discovered through excavations of the last century, it is very evident to most people (who are not Roman Catholics) that the Church of the Holy Sepulchre is not the place where our Lord was laid in Joseph's tomb. Gordon's Calvary has all the Biblical marks.

We crossed the brook Kidron and visited the Garden of Gethsemane which is undisputed for location. There we imagined we could hear our loving Saviour say again "If it be possible let this cup pass from me"

We leave you here for later news.

—E. J. S.

THIS AND THAT

THE trip through Holland is different from any other of the countries that the tour has touched this far. Much of the land has been reclaimed from the sea by the building of dikes. The manner in which water levels are handled is an interesting observation. Being ten to twenty feet below sea level with canals and waterways everywhere, the crops do not suffer from lack of water. Beautiful pastures and large herds of cattle make a beautiful landscape. This is the home of Holstein-Fresian cattle.

The Hague, Netherlands is particularly significant for two reasons: First we were shown the old jail and torture chambers of the 15, 16 and 17th Centuries. Here it was that criminals of the state were punished. Among them were numerous Anabaptists that were martyred for their faith. Small openings in the jail wall are as they were when fellow Christians looked through and saw their companions in faith die a martyr's death in the public square of the city.

Basically the heart of man has not

changed, for as one proceeds on his way across the border into Belgium, the guide, Rev. Orley Swartzendruber, points out a concentration camp wherein many hundreds — exact numbers will never be known — were ruthlessly killed in the *dark age* of 1940 to 1945. No end is too severe to those whose greed is power and whose passions are inflamed by the fire of hell itself.

Upon leaving the torture chambers in the city of The Hague, we crossed the city to another interesting "Monument," the much-publicized "Peace Palace of the Hague." One-and-one-half millions of the required funds for building it were donated by Andrew Carnegie. Most of the other countries of the world donated certain parts and features that were used in its construction. Very early in our tour, the guide pointed out the irony of it all. They started to build the Palace in 1908 and finished it in 1913. Again and again the guide would say, "It was finished in 1913."

There is a sense in which it stands

as a colossal disappointment. For instance, France made certain commitments relative to furnishings that were not completed before the first world war and since then has done nothing about it.

Fundamentally in the heart of man is a desire for peace that God has placed there. It is tragic to realize the disappointment, all because the way man takes only "seemeth right." "There is no peace, saith My Lord, to the wicked." As long as the Prince of Peace is relegated to the unknown, just so long will these vain endeavors come to nought, and disaster and heartache be the ends that are realized.

One of the green spots of our journey was just outside of Brugge, Belgium. It was Sunday morning Aug. 31. We had left Brussels a couple hours earlier enroute to Ostende for boat passage across the English channel to Dover, England. We stopped in a woodlot where, according to *Martyrs Mirror*, a group of Christians were apprehended and five of them were executed. We stepped from the bus and sang a song or two with a short devotional period. Then we listened inside the bus while Orley Swartzendruber brought a gospel message from Ephesians. In travels such as this your editor has a tendency to become a bit allergic to history—religious and otherwise—castles, cathedrals, etc. In striking contrast to all of this, our speaker of the occasion under the Holy Spirit's anointing, warmed and inspired our hearts anew, that the Christ of *Heavenly Palaces* is what Europe and all other parts of the world needs more than anyone or anything else.

After a windy, but interesting trip across the channel, we went via boat-train to London where John Coffman met our group and via bus we proceeded to the Premier Hotel, London. Its surroundings were hurriedly viewed for three days and then the morning of Sept. 4 found the group enroute via boat-train to Southampton for embarkation on the *Georgic*.

This is being written aboard the ship. We left Southampton at 12:45 P. M. Thursday, September 4. We stopped last evening at Le Harve, France, where more World Conference attendants joined the party. We are in the channel en route to Cobb, Ireland where another stop will be made this evening and thence out into the Atlantic.

D. V. we are due to sail up the Hudson river Saturday A. M., Sept. 13. America may be a relatively new country, but for all of us it will look more inviting than when we sailed down the Hudson.

May America, by a course of hu-

mility, penitence and tears, be saved by Almighty God from the bloody stains that so sadly mar the fragments of Europe that yet remain.

—J. N. H.

In the Presence of God

An old minister of a small church in a country town had one day in his audience a very distinguished statesman. To the surprise of the congregation the service went on as usual, and the old minister preached with his accustomed earnestness and plainness of speech.

At the close of the service several members of the congregation gathered about him and asked:

"Did you notice that we had a distinguished visitor today? Why, that was a member of the cabinet, but you did not seem to be at all embarrassed."

Thereupon the old man replied:

"I have been preaching in the presence of Almighty God for forty years, and do you think that, with Him as one of my constant hearers, any man can embarrass me by his presence?"

—Selected.

The Unique Christ

His birth was contrary to the laws of life.

His death was contrary to the laws of death.

He had no cornfields or fisheries but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the Sea of Galilee and they supported Him.

When He died, few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nations honored Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His gospel. He wrote no book, built no church house, had no monetary backing. But after nineteen hundred years, He is the one central character of human history, the Pivot around which the events of the ages revolve, and the only Regenerator of the Human Race.

Was it merely the Son of Joseph and Mary who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled at Calvary's Hill for the redemption of sinners? What thinking man can keep from exclaiming: "My Lord and My God!" —Selected.

If Sin . . .

"If sin be in the heart, The fairest sky is foul, and sad the the summer weather, The eye no longer sees the lambs at play together, The dull ear cannot hear the birds that sing so sweetly, And all the joy of God's good earth is gone completely, If sin be in the heart.

If peace be in the heart, The wildest winter storm is full of solemn beauty, The midnight lightning flash but shows the path of duty, Each living creature tells some new and joyous story, The very trees and stones all catch a ray of glory, If peace be in the heart."

—The Alliance Weekly.



The Unfinished Prayer

"Now I lay"—"repeat it, darling"— "Lay me," lisped the tiny lips Of my daughter, kneeling, bending O'er her folded finger tips.

"Down to sleep"—"To sleep," she murmured, And the curly head bent low; "I pray the Lord," I gently added, "You can say it all, I know."

"Pray the Lord"—the sound came faintly, Fainter still—"my soul to keep," Then the tired head fairly nodded, And the child was fast asleep.

But the dewy eyes half opened, When I clasped her to my breast, And the dear voice softly whispered, "Mamma, God knows all the rest."

Here's the Answer

Myron F. Boyd

LANSING, MICHIGAN: "Is pride always manifest in what one wears, or may it show up in the car one drives, in the home one buys, and other such ways?"

You are correct. I know of an ultra-conservative preacher on matters of dress who buys a new car every year, polishes it every day, and will hardly let anyone touch it for fear he might scratch the chrome. This man delights in his plainness of dress and also delights in his super-deluxe model of a higher-priced car. I call that pride. Pride is an attitude, spirit, or condition of the heart which may show up in any one or more of a thousand and one ways. You might have a million dollars and be humble; you might have nothing and be proud.

LOS ANGELES, CALIFORNIA: "Can we be expected to participate in every service, from 6:00 o'clock in the morning until 10:00 o'clock at night, on our camp ground?"

No, I don't believe that is expected of you. We vary in our physical and mental capacities. Each person must decide for himself how much he can do and still be at his best. If we are spiritually-minded, however, we want to get all we can during the concentrated ten days of camp. I am convinced we need to make some changes in most of our camp schedules. If we had less services and made more out of the ones we do have, they would be greater services. We definitely need more and deeper study of the Bible in our camps.

—Free Methodist.

News Notes

A Gauge for your Sunday School

(E/P) Figures from the U. S. Bureau of the Census tell how many people come within various age groups, thereby permitting a Sunday School to judge whether it is strong or weak in the various departments. The figures show that a Sunday School, to keep up with the population trend, ought to have in its various departments the following percentage of ages: Pre-schoolers, under 5 years, 10.8 per cent; Pupils, ages 5 to 9, inclusive, 8.8 per cent; Pupils, ages 10 to 14, 7.5 per cent; Pupils, ages 15 to 19, 7.1 per cent; Pupils ages 20 to 24, 7.5 per cent; Adults over 24 years of age, 58.3 per cent.

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