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J.N. Hostetter

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# EVANGELICAL

# Visitor

Volume LXV

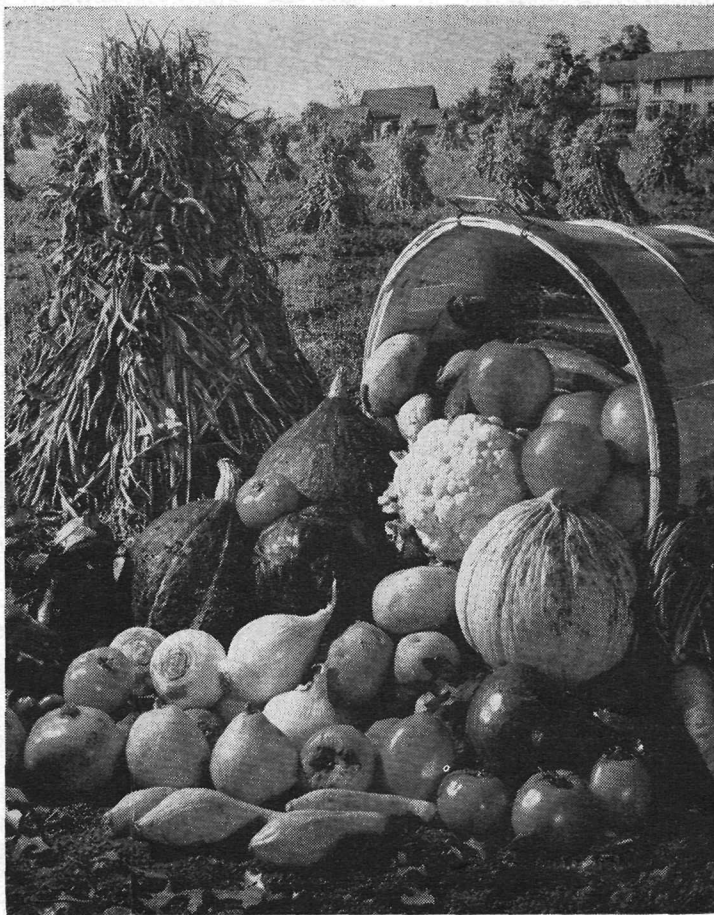
November 24, 1952

Number 24



## Thanks - Living

*What shall I render unto  
the Lord for all his benefits  
toward me?*



*I will take the cup of salvation, and call upon the name of the Lord. I will pay  
my vows unto the Lord now in the presence of all his people. Psalm 116:12-14.*



## “In Everything Give Thanks”

Dr. J. C. McPheeters, Asbury Theological Seminary

**I**N EVERYTHING give thanks: for this is the will of God in Christ Jesus concerning you.” (I Thess. 5:18).

Amid of life's turmoil, and strife, and confusion, and sorrow, and disturbance, and reverses, and disappointments, we are to have an attitude of thanksgiving to God.

Now there are some things that will hinder your attitude of thanksgiving. One of the things that will hinder, is a spirit of complaining. Just an old Brother Complaint and an old Sister Complaint. I have had Brother Complaint and Sister Complaint in every congregation I've ever served across the country. With them things are never quite right, never just as they should be, and such persons are never giving thanks. I tell you, we ought to look on the bright side of the good things of life, and look for the things to be thankful for.

Another thing that will hinder your thanksgiving is talking about people. If you can't say something good about people, then it would be well just to keep quiet—unless, on certain occasions, it should be necessary to say something that might be true; but I am talking about the ordinary run of things.

A dear old lady in a certain community never did say much about people. In fact, nobody had ever heard her say a word of harm about anybody. She had always been heard to say good things. If she couldn't say good things she didn't say anything. It happened that the worst man in the community died, and nobody had a good word to say about him, but people were talking about all his bad points. This sister was present, and she finally broke up the circle by exclaiming, “Well, he did have beautiful teeth.”

I know that's an extreme illustration, but we ought to have more of a positive attitude toward the situations around us. We ought to give thanks to God in every situation in life. —Selected

### Thanksgiving

*Once again our glad thanksgivings  
Rise before our Father's throne,  
As we try to count the blessings  
Of the years so swiftly flown;  
As we trace the wondrous workings  
Of His wisdom, pow'r and love,  
And unite our “Holy! Holy!”  
With the seraphim above.*

*He has blessed our favored country  
With a free and bounteous hand—  
Peace and plenty in our borders,  
Liberty through all our land;  
And although our sins and follies  
Oft provoke Him to His face,  
Mercy still restrains His judgments  
And prolongs our day of grace.*

*As we gather 'round our firesides  
On this new Thanksgiving Day  
Time would fail to count the blessings  
That have followed all our way;  
Grace sufficient, help and healing,  
Prayer, oft answered at our call,  
And the blest of all our blessings,  
Christ Himself, our All in all!*

*While we love to count the blessings—  
Grateful for the year that's gone,  
Faith would sweep a wider vision,  
Hope would gaze yet farther on;  
For the signals, all around us,  
Seem with one accord to say:  
Christ is coming soon to bring us  
Earth's last, best Thanksgiving  
Day!*

—A. B. Simpson.

## I Know Something Good About You

*Wouldn't this old world be better,  
If the folks we meet would say,  
I know something good about you,  
And then treat you just that way?*

*Wouldn't it be fine and dandy,  
If each hand clasp warm and true,  
Carried with it this assurance,  
I know something good about you?*

*Wouldn't things here be more  
pleasant  
If the good that's in us all  
Were the only thing about us  
That folks bothered to recall?*

*Wouldn't life be lots more happy  
If we'd praise the good we see?  
For there's such a lot of goodness  
In the worst of you and me.*

*Wouldn't it be nice to practice  
This fine way of thinking, too;  
You know something good about me,  
I know something good about you?*

—Unknown.

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# Editorial

## Stop and Think

**D**O THE dollars we have in the bank and in our pockets belong to us? The title we hold to a lovely home on the boulevard, or the deed that indicates our possession of the 150 acre farm beside a modern highway, are we in reality, the owners? It will do us good to stop and consider a bit.

Comforts and luxuries are the order of the day in this fair land of ours. Speaking generally, we have come to take a lot of things for granted. Pastors who have served over a period of years will well remember the day when in the 1930's some of their parishioners had a difficult time to balance the budget. In fact, many received substantial aid to make possible the purchasing of necessary requisites for the home.

Now in 1952 things are quite different. The fabulous circulation of money in the last fifteen years has resulted in the greatest period of materialism that the North American continent has ever seen. We have come through and are still in the greatest war economy that civilization has ever developed. In this abnormal or subnormal (which is it?) state of economic affairs, homes, fine cars, expensive furniture, radios, television etc., have become the order of the day until a smugness and self-complacency characterizes most of us. Even Christian folks have been much effected by this intense siege of materialism.

### December 7th

Yes, this is the day we remember 'Pearl Harbor'. We reflect with you, however—not about eleven years of the "dark ages" of human history, years in which soldiers and civilians, in untold numbers, have been sacrificed to the demons of war, but SIXTY-FIVE YEARS of constant production and circulation of the *Evangelical Visitor*.

The *Evangelical Visitor* is the common tie between us. Your home, our home; your church, our church are brought together twenty-six times each year through its columns. On your church bulletins today are features of interest to each of you. See your solicitor and join in a crusade that will tie every home in the brotherhood with the Brethren in Christ Church and her program. Then too, make gift subscriptions a part of your Christmas purchasing program.

—J. N. H.

Have we as Christians, paid our tithes and given liberal offerings besides the tithe during this period of war economy. If we have increased our net worth to a marked degree, we have done it at the sacrifice of other peoples throughout the world. Time and again I was brought to the realization while in Europe this summer. Much of the money we have in our pockets is money that the people of these devastated areas are destitute of. What we have gained is of the nature of blood money.

This is the Thanksgiving Season. The epistle of John says, "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth".

Thankfulness should move us with compassion. We will have more if we give more. Thanksgiving brings thanks-living and then the resultant qualities of character will be reflected in our attitude toward others.

—J. N. H.



### Unfrequented Roads to Thanksgiving

**T**O MANY of us Thanksgiving is simply another custom which we observe once a year. We sit down to our well-loaded tables and eat to the full—so full it is painful. While we stuff ourselves with the delicacy of luxury there are thousands in other places dying of malnutrition. Yes, it is easy enough to travel the road of thanksgiving when we are surrounded by plenty. But can we practice the Apostle Paul's injunction, "In everything give thanks"? Did St. Paul practice what he preached? Let us see!

The Apostle Paul's Second Epistle to the Corinthians is sometimes regarded as his spiritual autobiography. Time will permit for only several illustrations to point the way for some unfrequented roads to thanksgiving from this epistle.

One of the amazing notes in this autobiography is found in II Cor. 7: 4, "I am filled with comfort, I overflow with joy in all our tribulation." Here is a heart that is at rest and filled with Thanksgiving in all his afflictions and trials. Life for Paul was not easy and comfortable, but he was always confident that God's grace was sufficient. The Apostle knew something of the affinity of grief and glory. How singular but sublime the wedlock! This is triumph over trial.

But as we move on in this epistle we reach even a higher altitude of thanksgiving. Listen to him as he writes, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses. (II Cor. 12: 10) I take pleasure—in what? In art, music, in literature, in fellowship of the saints, in nature. Yes, but here is a man who takes pleasure in bodily weakness, in the jeers and insults of men, in the bare necessities of life, in the assaults of Satan and his legion of followers—yea, in the calamities of life. Truly we can say here are five unfrequented roads to thanksgiving.

There must be a deep underlying secret for a man to talk so extravagantly. Now let me complete the above verse and we will discover the secret. Here it is—"For Christ's sake". Paul did not say he endured these things for Christ's sake but took pleasure in them. To take pleasure in them is much more than endurance. He took pleasure in life's pains to "fill up that which is behind of the afflictions of Christ". Is it any wonder that this mighty man of God has so enriched the world in faith and victorious living?

Dr. Bushnell beautifully expressed it: "Great trials make great saints. Desert and stone pillows prepare for an open heaven and an angel-crowned ladder." We may never be called upon to bear the terrible sufferings as did Paul, but if we do, remember Christ's grace is sufficient. Paul did not keep his eyes on his afflictions but on His Lord, that the power of Christ might rest upon him. Let this thought motivate us so that this year more than ever "Thanksgiving in everything" may have a carry-over in our lives because of God's matchless and numerous blessings to us.

—J. F. L.

# From Nothing to Everything

Vance Havner

"... Having nothing, and yet possessing all things" II Cor. 6:10.

HERE is the glorious paradox of the Christian. He has nothing and everything. "Without me ye can do nothing", said our Lord (John 15:5). The starting point to "all things" is to learn that we are nothing, can be and do nothing within ourselves to His glory. "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18). "For if a man think himself to be something when he is *nothing*, he deceiveth himself" (Gal. 6:13). What a self-deceived generation then is ours!

"It is not in man that walketh to direct his steps" (Jer. 10:23). We do not have what it takes. But God has chosen "things which are not to bring to nought things that are, that no flesh should glory in His presence" (I Cor. 1:28, 29). Start with your nothingness—"just as I am, without one plea"—and you are on the way to His "all things." We can never be blessed until we learn that we can bring nothing to Christ but our need. "All the fitness He requireth is to feel your need of Him." We cannot dress up to go to Him—He dresses us up after we arrive!

"Let our debts be what they may, however great or small;

As long as we have naught to pay, our Lord forgives us all.

'Tis perfect poverty alone that sets the soul at large;

While we can call one mite our own, we have no full discharge."

What keeps most of us from the wealth God has for us is thinking we are something when we are nothing. We are all charity patients in God's hospital but some insist on paving their way. I used to wonder what "things that are not" could mean. A thing and yet nothing! Well, a naught, zero, is something and nothing. A row of zeros means nothing until you put a numeral beside them. All of us are zeros until we take our stand with Christ. Then we have a new value, not our own but because of Him. But some insist on standing alone, a poor nothing.

Even after we stand with Him, even if we become preachers and teachers, we are still nothing in ourselves. "Neither is he that planteth anything, neither he that watereth:

but God that giveth the increase" (I Cor. 3:7).

Nothing is more difficult than to get this generation to start toward Christ with *nothing*. We want to start with *something* but the way to His *everything* begins with *nothing*.

If without Him we can do nothing, it is also true that *with Him we have all things*. "He that spared not His own Son, but delivered Him up for us all, how shall He not *with Him* also freely give us *all things*?" (Rom. 8:32). "By Him all things consist" (Col. 1:17). In Him are hid all the treasures of wisdom and knowledge and in Him dwells all the fulness of the God head bodily (Col. 2:3, 9). The Father has given Him all things (John 3:35; 13:3; 16:15)

Jesus has said, "All things are mine—come" (Mt. 11:27, 28); "All things are mine—believe" (John 3:35, 36); "All things are mine—go" (Mt. 28:18-20). He first tells us what

His resources are. "All things are delivered unto me of my Father"; "The Father loveth the Son and hath given all things into His hand."; "All power is given unto me in heaven and in earth." We need never fear a Mother Hubbard experience there for that cupboard will never be bare! With all that wealth behind Him, He invites us to *come, believe and go*.

Our part is to bring Him all our need. His part is to supply all our need (Phil. 4:19). If the first step is to realize the nothingness of ourselves, the second is to turn to the *allness* of Christ. "All That I Need is Jesus" for all that I need is in Jesus. If God spared not His own Son but freely delivered Him up for our redemption, He will not give me the greater and fail to give me the lesser but with Him He has given me all else that I need, whether great or small. And if everything is in Jesus then Jesus ought to be to us everything!

"Without me . . . nothing"; "With Him . . . all things". One other precious word, "All things are yours." "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death or things present or things to come; all are yours. And ye are Christ's; and Christ is God's (I Cor. 3:21-23).

Then take Him for everything, salvation, guidance, every need of the whole man. "Having nothing . . . yet possessing all things" . . . blessed paradox! I bring Him my nothingness and take His Allness. "Nothing in my hand I bring, simply to Thy cross I cling." From Nothing to Everything!

And there is power to do. I can do all things through Christ for God is able to make all grace abound toward me so that I always having all sufficiency in *all things* may abound to every good work. I am not just to enjoy all this for myself. All things are mine except myself. I am not my own, I am bought with a price; therefore I am to glorify God in my body and in my spirit, which are God's. For I am Christ's and Christ is God's.

Move out of Nothing into Everything! It is all in Christ and all for you. And you are not a depository but a dispenser. "Freely ye have received, freely give."



A letter from Bishop Carl J. Ulery who is on a round-the-world tour of mission stations.

## Making Christ Known

WORLD trade and business has zealously pushed its interests to the far corners of the earth. In the most isolated areas among the heathen can be found some of the common products sold in America. European mineralogists, miners and engineers are working and living under conditions, and enduring hardships beyond that of many missionaries, only to increase the material wealth of the world. The business of the Church of Christ is to make Christ known to the world. Many of us at home have been entirely too complacent and self-satisfied in our own personal experiences of Salvation, to fully comprehend the world's need which begins at our doorsteps and reaches unto the uttermost parts of the earth. Our prayer life is only mediocre, and our giving to the cause of Christ and missions is often just to ease our conscience. May God kindle a new fire of zeal in our hearts, that we may be lifted to the heights of service and sacrifice that was exemplified in the Early Church. This will come about, when, upon our knees, we seek forgiveness for our laxness, lethargy, and tardiness, and pray God for a new anointing of the Spirit upon our hearts, and with it, a submission and an immediate response to the voice of the Spirit of God, as He seeks to guide us.

The apparent need for world missions has not decreased. In our travels to date of more than 16,000 miles, we have looked into the countless faces of thousands of many tribes and nations, with the question, How many of these have heard the Gospel story for the first time? In the mission areas we have seen those who have been touched by the Gospel, and transformed into beautiful Christian characters, with the very presence of God beaming from their countenances. In our African Church, there are many such examples of the grace of God: brethren such as Dube, Kumalo, Dhlolo, and many others who have become pillars in the Church, and who carry a concern and burden for their own people. As we viewed the scope and magnitude of our work in Africa today, we can truly say that God gave vision and help to those who pioneered the work in yester-

years, to lay such a firm foundation which is bearing fruit yet today. We were permitted to share in three baptismal services in which more than 120 were joined in church fellowship. As they followed one by one into the stream and we laid our hands on their dusky heads in this sacred rite, our hearts were melted by the presence of the Lord, and the evidence of "what God hath wrought." One lad who had been questioned about his experience and fitness for baptism at the Sikalongo station, could not answer the question relative to the location of the feet-washing account, and although not rejected for his ignorance on this point, was told to go to his room, find it and then report to the missionary before the reception service the next morning. In a few minutes a rustling noise was heard outside the room in which the candidates were being interviewed. There the boy stood, trembling, with the trace of a tear, desiring to give the answer at once, lest he forget it before the morrow. He was not denied.

In Tanganyika where we visited the Mennonite missions, we found the country and the people very much different from those in Rhodesia. In the area around lake Victoria throughout which their stations are located, the tribes are small, more primitive and backward, and they must cope with the problem of five different dialects. In one service my message was interpreted in both Luo and Swahili. Here at the Shirati station we enjoyed communion services with them, and the fellowship was most inspiring. We saw the transformation of Divine Grace in the life of a native "rainmaker" who had been delivered from his heathen practices and he was among those enjoying the services at Shirati.

... After about twenty hours in the air, and a distance of about 3800 miles we landed at Delhi, India, to be met at the airport most unexpectedly by Bro. and Sr. Charles Engle. Together for several days we toured through north central India, visiting several missions and Christian schools. Brindabahn is a center of Hindu worship and one of their holy cities, in which are more than six thousand temples and shrines of wor-

ship. We saw and heard the worship of the widows who are caught in the hopeless maze of Hindu beliefs. The despair on their faces as they chanted the prayers for three-hour periods, to be replaced by another group of widows, and yet by two other groups to follow to complete a twelve-hour period, was a picture never to be forgotten. To think that such a religious system had brought together about 4500 widows to this city, doomed to a life of poverty and misery, with no hope or outlook! O, that Christ might be made known to them. Passing through Allahabad and a visit to the O. M. S. School and the Agricultural Institute of world renown under the direction of Dr. Higginbottom, we came to Benares, the city where all Hindus hope to die. They believe to die here is sure access to heaven. O, the delusions of the Devil that are worked in so many lives! Here we saw a sea of humanity crowding the streets, with the sick and the aged coming to die. The lepers and the blind were to be seen as well, in their wretched state, in the areas of worship near to the Ganges river. Thousands gather every morning, beginning at sunrise, for a holy bath of cleansing in the river, which as well includes prayers and worshiping the rising sun. Gods are worshiped by the millions, but they have not found Him who brings peace to the soul, through the forgiveness of sins. As we saw the milling crowds around the temples, seeking to gain access to make an offering of water, and a gift of flowers and money to the gods, and the hideous images in evidence everywhere, and the doleful sounding of the temple bells, with monkeys overrunning some temples by the hundreds, and cows wandering through others, with its filth and odors, we were given a clearer understanding of the first chapter of Romans. Man left to himself only departs farther from the true God. May we continue to ring forth with a clarion call, the message that Christ can save, and be determined to know nothing among the heathen, save Jesus Christ and Him crucified. Will you help?

In the fellowship of Christ,  
Carl J. Ulery.

# Thanksgiving in 1952

Dr. S. A. Witmer, President, Fort Wayne Bible College

IN A period when Americans are more in a mood to observe a blame-giving day than a thanksgiving day, it is wholesome for us to ponder deeply the origin of our national holiday.

The first Thanksgiving was prompted not so much by tradition or custom as by a pure impulse of gratitude to God. And more significant to a generation that is suffering fatty degeneration of spiritual life, the first Thanksgiving was born amidst want rather than plenty. The Pilgrims were able to "count it all joy" when they faced the bitter experience of their great adventure.

Woodrow Wilson, in *A History of the American People*, tells how for many months the Pilgrims suffered exposure, insufficient food, and scurvy. Before that first dreadful season had passed, full half of them were dead. At one time only six or seven persons were well enough to care for the scores that were ill. It was the following autumn, when the crops had been harvested, that they proclaimed a festival of thanksgiving. With game from the forest and grain from the fields, and with Indians as their guests, their feast was a sacrament of thanksgiving. They were thankful to God for His protection and blessing but, far more, they were grateful for the privilege of serving God with integrity and faith. They were enjoying something more precious than life—freedom to worship God. They knew that man lives not by bread alone but by "every word that proceedeth out of the mouth of the Lord." Severed from the ties of homeland, stripped of all but scanty material resources, facing a hostile wilderness and a hazardous future, their security had to be in God.

And that is the fundamental truth back of Thanksgiving that a sophisticated and cultured age forgets. Thanksgiving was first a simple act of freely, voluntarily thanking God. It was spelled with a small "t," but now we have institutionalized it and we spell it with a capital letter. All that we need to celebrate it is a good appetite matched with a lavish meal.

I think of another scene where a few million pilgrims were on the threshold of a promised land rich in natural resources, whose conquest called for courage and faith. They were being addressed by their George Washington, who had led them from

bondage in Egypt and had organized them into a nation at Sinai. Now Moses reminded them of their dependence upon God during their wilderness wanderings: "He . . . suffered thee to hunger, and fed thee with manna . . ." He pointed to the rich resources of the land before them: "a land of brooks of water, . . . a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey; a land wherein thou shalt eat bread without scarceness." Moses further admonished them, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee."

But Moses anticipated a further step: the time would come when they would enjoy the arts and conveniences of a cultured society. They would have "goodly houses" and multiplied silver and gold, but in their prosperity they would be apt to forget the Lord God. They would be tempted to credit their own ingenuity for their achievements. Instead of thanking God they would praise themselves by saying, "My power and the might of mine hand hath gotten me this wealth." Therefore Moses warned them, "Beware that thou forget not the Lord thy God . . . But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."

Israel did not heed the warning of her Lawgiver. While the manna lasted, the cause of their sustenance was obvious, for it was a daily miracle of

divine provision. But when they entered Canaan, a land of fruitful valleys and mineral-laden mountains, the hand of God was less obvious. Like many in our day, they might easily accept these bounties as a provision of "nature." A greater danger of forgetfulness would arise when they would build a civilization. Significantly, Israel's fatal spiritual decline began at the zenith of her material greatness in the age of Solomon. Goldsmith was right when he wrote, "When wealth accumulates, men decay." In the time of Israel's prosperity, she forgot God, and began the decline that led to national destruction.

But before the fatal day there were certain pronounced symptoms of inner decay. The increase of wealth bred indulgence and easy living. People became absorbed in things and in themselves. In the words of Isaiah, "Neither is there any end of their treasures; . . . they worship the work of their own hands." Hosea saw the leaders of his day ruined for a lack of knowledge, their minds befogged by wine and women. God had long since stopped being an awe-inspiring Reality. For practical purposes He was forgotten, while their minds were occupied with the things of time and sense.

What a parallel between the pilgrims of Moses' day and the Pilgrim Fathers. That first American Thanksgiving was symbolic, a prophecy of the America which was to grow into the most powerful nation on earth. The Pilgrims themselves represent the throngs of immigrants who later came to these shores in search of freedom. The game from the forest was symbolic of the fabulous resources in forest, mountains, and plains that awaited the conquest of pioneers. The harvested crops were prophetic of the industry of later America, whose farms and factories would make it the world's greatest producer. Even the guests from another race were symbolic of the many races that would eventually share in the blessing of freedom. The simple house of God in which the Pilgrims worshiped foreshadowed a continent becoming "a land of templed hills."

But, like Israel, in the time of our greatest material strength through American "ingenuity and enterprise," we have largely forgotten

(Continued on page thirteen)



"IT ALL seems like a pleasant dream of long ago that life was better than it now is," sighed Josef as he rubbed his hot forehead with long, bony fingers.

It was hot, intensely hot, in this wire enclosure where humans were herded together like cattle. The two small linden trees provided so little shade in which not all could share.

Maria did not answer her husband at once. She was thinking of those yesterdays too, and a tear stole down her wasted, putty-colored cheek. She quickly took her dirty hand and wiped it away. It was useless, absolutely useless to weep.

"Blah, I haven't even a handkerchief, no, not even an old rag to wipe my tears!" said Maria.

"Think of it! Little did I think the time would come when I would not own one handkerchief to my name. And I had them by the dozens not too long ago! Yes, all those linen ones with beautiful hand-made lace edges."

The baby in her lap stirred again in her restless sleep. Both Josef and Maria looked in pity at its little starved form.

"If I only had a piece of newspaper I could use as a fan for the little one! She is so hot!" wailed Maria.

And then they both thought of all the papers and magazines that came daily, weekly, and monthly into their lovely home, the home they knew before they were forced to live in this pit of filth and death. Paper, just a piece of paper here would seem like a heavensent gift! The baby was dying. They were sure of it. Josef turned his bitter face away. He had loved his wee daughter to the point of worship, and now any moment she too, like Jon, would be taken from them. Was there a God any more? He wanted to know. Where was He anyway? Why was everything so upside down and so wrong? Why did upright, peace-loving people and innocent children have to suffer worse than beasts?

The burden of his heart came forth in a groan, as it did so often these days.

Yes, it was naught but a miracle that the baby had lingered this long in the heat, the filth, and flies, with little food that was really fit to consume. The little figure in Maria's lap bore no resemblance to the beautiful baby six months ago, a baby with fat, pink cheeks, silky hair, and a tiny mouth always puckered with laughter.



## Thanks Too Late

Cora M. Stutzman

"Milk—if only we had some of the rich milk we used hardly to know what to do with!" bitterly laughed Maria.

"It seems like fifty years ago that I would watch our sturdy Jon and the hired man drive the sleek cows home from the pasture for the evening milking." At the mention of Jon they both fell into a silence too painful for thought. Jon, their son who spent his short, happy, carefree years running over the hills and meadows of the farm with his faithful dog at his heels! Where was he now? His happiness suddenly ended when he was wrenched away, by a foreign stranger, while at school. Was he now being educated and indoctrinated for the state and for war? Or had some awful tragedy taken life from his active, healthy body?

Josef and Maria, who had lived in days of abundance and peace, had almost forgotten how to pray. But only God alone, who notes the sparrow's fall, knew how many times they had petitioned Him in behalf of little Jon.

If only they could know that he was well and happy in that home of eternal light—life for them, even here in this inhuman enclosure, would be more tolerable. But they did not know. God did not send them a vision or a revelation.

"Oh!" and Maria gave an agonized cry that came from the depth of her being, "I cannot, I cannot bear to think that our guileless Jon will be taught to hate God, and to distrust and hate mankind. And, too, to hate the principles of good and right. We who were so saturated with plenty and contentment should have found more time to teach our son about the great God and the things in His good Word. Then—then if he should grow to manhood it would be he would never forget that teaching. Why did we neglect the more important things?"

The burning sun was going down and with the approach of nightfall Josef and Maria were again reminded

(Continued on page thirteen)



# 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.
- Board for Schools and Colleges**: John M. Book, 247 Euclid Place, Upland, California.
- Publication Board**: Charles E. Clouse, Nappanee, Indiana.
- Free Literature and Tract Department**: Ray Zercher, Nappanee, Indiana.
- Relief and Service Committee**: John H. Hoffman, Maytown, Pennsylvania.
- Industrial Relations Committee**: C. W. Boyer, Secretary, 2223 N. Main St., Dayton 5, Ohio.
- Women's Missionary Prayer Circle**: Mrs. Levi C. Nissly, Sec., 665 N. San Antonio Avenue, Upland, California

### FOREIGN MISSIONARIES

#### India

- Acting Superintendent**: Elder Charles E. Engle, Saharsa, O. T. Rlwy, Saharsa Dist., India.
- Saharsa Mission**: Saharsa, O. T. Rlwy., Saharsa Dist., India. Elder and Sr. Charles Engle, Sr. Leora Yoder, Sr. Effie Rohrer, Sr. Shirley Bitner, Sr. Ruth Book.
- Madhipura Mission**: Madhipura, O. T. Rlwy., Saharsa Dist., India. Elder and Sr. Joseph Smith.
- Barjora Mission**: P. O. Tirbeniganj via Murliganj, A. Rlwy., Saharsa Dist., India. Elder and Sr. Arthur Pye, Sr. Erma Hare.
- Banmanki Mission**: P. O. Banmanki, A. Rlwy., Purnea Dist., India. Elder and Sr. Allen Buckwalter, Sr. Beulah Arnold.
- Ujbaria, Howrah District**, West Bengal, India. Elder and Sr. A. D. M. Dick.

#### Africa

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

**Bulawayo Outstations**: Rev. and Mrs. Roy H. Mann

**Matopo Mission, P. B. T 191, Bulawayo, Southern Rhodesia, Africa**  
Rev. and Mrs. Alvin J. Book, Rev. and Mrs. Ira M. Stern, Misses Mary H. Brenaman, Elizabeth H. Engle, Anna M. Eyster, Ethel C. Heisey, Dorothy M. Martin

**Mtshabezi Mission, Outstations, Hospital: P. B. 102 M, Bulawayo, Southern Rhodesia, Africa**

**Mission**: Rev. and Mrs. Glenn C. Frey, Misses F. Mabel Frey, Fannie Longenecker, Annie E. Winger

**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, Bible School**: Rev. and Mrs. J. Earl Musser, Misses Anna R. Engle, Florence R. Hensel, Anna R. Wolgemuth

**Outstations**: Rev. and Mrs. Lewis B. Sider

**Macha Mission: P. O. Choma, Northern Rhodesia, Africa**

Rev. and Mrs. J. Elwood Hershey, Misses Lula G. Asper, Anna J. Graybill, Verda C. Moyer, Edna M. Switzer

**Sikalongo Mission: P. O. Choma, Northern Rhodesia, Africa**

Rev. and Mrs. D. E. Climenhaga, Misses Anna L. Kettering, Edna E. Lehman

#### 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, Box 38 Souderton, Penna.  
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 Eberly 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. Telephone—Saxton 461.

**Tillsonburg, Ontario, Canada** (Houghton Mission) Telephone: Glenmeyer 22-14  
Alonza Vannatter, Superintendent, Ruth Keller, Esther Kanode  
**Frogmore**: Alonza Vannatter, Pastor  
**Houghton Center**: Basil Long, Pastor, Langton, Ontario.

#### 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 Hostetter, Sr., pastor, Lydia Hostetter, Eli Hostetter, Jr., Leona Hostetter

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

**San Francisco** (Life Line Gospel Mission) 224 Sixth Street, San Francisco 17, Calif.; Harry Buckwalter, Katie Buckwalter, Janna Goins, Edith Yoder, Evelyn 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<br>"Call to Worship Hour"<br>Each Sunday 9:00-9:30 A.M.  | 1600 Kcs. |
| CKPC, Brantford, Ontario<br>"Brethren in Christ Hour"<br>Each Sunday 2:00-2:30 P.M.   | 1380 Kcs. |
| WMPC, Lapeer, Michigan<br>First Thursday of every month<br>12:00-1:00 P.M.<br>Every Tuesday—transcription<br>3:00-3:30 P.M. | 1230 Kcs. |
| KOCS, Ontario, California<br>"Morning Melodies"<br>Each Sunday 10:00-10:15 A.M.   | 1510 Kcs. |
| WCHA, Chambersburg, Pa.<br>"The Gospel Tide Hour"<br>Each Sunday 8:30-9:00  | 800 Kcs.  |
| WGAL, Lancaster, Pa.<br>"The Gospel Tide Hour"<br>Each Sunday 8:00-8:30   | 1490 Kcs. |
| WCBA, Corning, N. Y.<br>"The Gospel Tide Hour"<br>Each Sunday 8:00-8:30   | 1350 Kcs. |
| WCHA, Chambersburg, Pa.<br>"Gospel Words and Music"<br>Each Saturday 12:35-1:00 P.M.  | 800 Kcs.  |
| WNAR, Norristown, Pa.<br>"Gospel Words and Music"<br>Each Sunday 2:30-3:00 P.M.   | 1110 Kcs. |
| WLBR, Lebanon, Pa.<br>"Gospel Words and Music"<br>Each Saturday 12:35-1:00 P.M.   | 1270 Kcs. |
| WKJG, Fort Wayne, Indiana<br>"Gospel Words and Music"<br>Each Sunday 8:00-8:30 A.M.   | 1380 Kcs. |
| WAND, Canton, Ohio<br>"Christian Fellowship Mission"<br>Each Sunday 12:30-1:00 P.M.   | 900 Kcs.  |
| WBUX, Quakertown, Pa.<br>"Sunday Bible Hour"<br>Each Sunday 12:30-1:00 P.M.   | 1570 Kcs. |
| WLXW, Carlisle, Pa.<br>"The Verse of the Day"<br>Each Sunday 8:05-8:20 A.M.   | 1380 Kcs. |
| WLBR, Lebanon, Pa.<br>"The Living Hope Program"<br>Each Saturday 2:00-2:30 P.M.   | 1270 Kcs. |
| WVAM, Altoona, Pa.<br>"Youth Crusaders Hour"<br>Each Sunday 8:30-9:00 A.M.  | 1430 Kcs. |
| KFGQ, Boone, Iowa<br>"Gospel Hour Broadcast"<br>Sunday 9:00-9:30 A.M.<br>Thursday 4:15-4:45 P.M.                            | 1260 Kcs. |
| WXRA, Kenmore, New York<br>"Music and Meditation"<br>7:45-8:00 A.M. Each Sunday   | 1080 Kcs. |
| WAVL, Apollo, Pennsylvania<br>"Gospel Words and Music"<br>Sunday, 5:30-6:00 P.M.  | 910 Kcs.  |
| WYVE, Wytheville, Virginia<br>"Gospel Words and Music"<br>Sunday, 4:30-5:00 P.M.  | 1280 Kcs. |
| WBPZ, Lock Haven, Pa.<br>"Good Tidings Hour"<br>Each Sunday 12:30-1:00 P.M.   | 1230 Kcs. |

## Births

**BUCKWALTER** — Janice Eileen was born August 21, 1952, to Brother and Sister Ray Buckwalter, Pottstown, Pa. A sister for Bryan Ray.

**HEISE** — Dr. Jesse and Fern (Hershey) Heise of Cincinnati, Ohio, welcomed a daughter, Mary Esther, into their home on November 6, 1952.

**HOFFMAN** — Mr. and Mrs. Clair Hoffman of the Maytown congregation are the happy parents of a son, Jay Lynn, born September 9, 1952.

**MARR** — Brother and Sister Merlin Marr of Hagersville, Ontario are happy to announce the birth of Phyllis Ruth on September 30. A sister for Lucille and Connie Sue.

## Weddings

**DERSTINE-SMITH** — Dorothy Smith, daughter of Mr. and Mrs. J. Matthew Smith, and Wilson Derstine, son of Mr. and Mrs. Allen Derstine, were united in marriage on Saturday, November 1, 1952, at the Silverdale Brethren in Christ Church. The ceremony was performed by Rev. Walton Bergey. We pray God's richest blessings to accompany this happy couple as they travel through life together.

**HADE-WALKER** — On Saturday, October 4, at the Five Forks Church, Sister Margaret Walker, daughter of Mr. and Mrs. Raymond Walker, Three Springs, became the bride of Brother Donald Hade, son of Mr. and Mrs. L. P. Hade, Waynesboro. The pastor, Rev. Ralph Wenger performed the ceremony. May God's blessing rest upon this couple as they journey through life together.

**HESS-HESS** — On Saturday, June 14, 1952, in the Pequea Brethren in Christ Church, Sister Edna S. Hess, daughter of Brother and Sister Abram M. Hess, R. 4, Lancaster, Pa., and Brother Jay Melvin Hess, son of Brother and Sister Roy N. Hess, R. 6, Lancaster, Pa., were united in marriage by Rev. William R. Hoke, brother-in-law of the bride, assisted by Rev. Cyrus G. Lutz, uncle of the bridegroom. May God's richest blessing attend them through life.

**KIPE-MENTZER** — On Saturday, October 4, Sister Lois Mae Mentzer, daughter of Rev. and Mrs. M. B. Mentzer, Chambersburg, became the bride of Brother Howard L. Kipe, son of Brother and Sister Omar Kipe, Waynesboro. The ceremony was performed by Rev. Mentzer at their home in the presence of the immediate families. May God bless this new home which has been established near Waynesboro.

**OLDHAM-HESS** — Sister Verna Pauline Hess, daughter of the late Conrad Z. and Ada Sue Hess, R. 6, Lancaster, Pa., and Bishop Jesse S. Oldham, son of the late Emanuel and Margaret C. Oldham, Fishertown, Pa., were united in holy matrimony at noon, Saturday, May 31, 1952, in the Pequea Brethren in Christ Church. The ceremony was performed by Rev. John A. Byers, brother-in-law of the bride, assisted by Rev. Samuel Oldham, son of the

## Missionary Gifts

Anyone wishing to remember any or all of our missionaries on the foreign fields with a cash gift at Christmas may have their gift forwarded by the Mission Board Treasurer to the Field. Please indicate to whom the money is to be sent and forward it to Bishop Carl J. Ulery 1332 Maiden Lane, Springfield, Ohio. Sister Dorothea Dohner is acting as his secretary in his absence. These gifts should be in her hand not later than Dec. 6.

bridegroom. May God's choicest blessing be their's through life.

**ROYER-LEHMAN** — On July 22, 1952, Helen M. Lehman, youngest daughter of Brother and Sister Jesse Lehman, Carlisle, Pa., was united in marriage to Richard S. Royer, son of Brother and Sister Kenneth Royer, Middlebranch, Ohio. The candlelight service was solemnized in the Brethren in Christ Church in Carlisle by Rev. Walter S. Lehman, brother of the bride, in the presence of a large number of relatives and friends. May God's richest blessing rest upon this couple as they make their home in Middlebranch, Ohio.

## Evangelistic Meetings

Knifley, Kentucky .....Jan. 3  
Elder Andrew McNiven, Evangelist  
Cedar Grove .....Dec. 3  
Bishop R. I. Witter, Evangelist

## Obituaries



The Late Rev. Ebbert J. Stayman

**STAYMAN** — Rev. Ebbert J. Stayman, late of Shippensburg, Pa., son of the late James and Mary Traxler Stayman, born March 24, 1895, went to be with Jesus, October 11, 1952, aged 57 years, 6 months, and 17 days. He had been in ill health since suffering a heart attack December 1, 1951. He suffered a second attack on September 23, 1952.

Brother Stayman was converted in 1918 at the Zion Mission Brethren in Christ Church. He united with the church and in 1934 was ordained to the ministry and served faithfully in that capacity ever since. He has served for the past 17 years on the Executive Board of the Roxbury Camp Meeting. He also served as chairman of the building committee for Mowersville, Green Springs and South Mountain Chapel. There were more than twenty couples united in marriage by Brother Stayman. He also served as district overseer for Mowersville, Green Springs and South Mountain Chapel since 1947.

He will be remembered as a faithful steward and shepherd of the flock. He will always be remembered as the most kind, affectionate, and sympathetic husband, father, and grandfather. He faithfully fulfilled that passage found in Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might."

On June 20, 1917, he was united in marriage to Alta May West. To this union were born four children: Elva, wife of Mark G. Gutshall, Chambersburg, Pa.; Wilbur W. and Roy S., both of Shippensburg, and Mary, wife of Daniel C. Bert, Newburg, Pa.

A large host of relatives and friends attended the services held on Wednesday afternoon, October 15, 1952, at the M. Garfield Barbour funeral home and further services at the Air Hill Brethren in Christ Church. The services were in charge of Rev. E. C. Flewelling, assisted by Rev. Harvey Musser. The body was laid to rest in the Air Hill cemetery.

## A Day of Commemoration

### "Visitor Sunday"

Sixty-five years ago, in 1887, someone, somewhere, read the first copy of the *Evangelical Visitor* ever printed. Since that time the "Visitor" has become a household word throughout the church. Today it still goes out, "Devoted to the Spread of Evangelical Truths and the Unity of the Church."

In commemoration of this 65th Anniversary, December 7 is being observed in our churches as "Visitor Sunday." Appropriate features are being planned to recall the memory of those who pioneered in providing for us a medium for the exchange of church news and the presentation of Scriptural truth. Let us pay a tribute of respect to those who have so labored to establish the heritage which is ours. Our hearts may well pause in thanksgiving to God for this, — perhaps a taken-for-granted blessing — the *Evangelical Visitor*.

In October many homes were introduced to our church paper through the Sunday school "Enlargement Campaign." "Visitor Sunday" could very well be observed as the beginning of a united effort to recruit as many new subscribers as possible from these new contacts. Several Sunday schools are sending the *Visitor* into local homes as a part of their service to the community. What better regular contact could be made with those whom you wish to win for the Sunday school and for Christ?

Your local solicitor will be glad to provide information and subscription materials. For your Christmas giving, you will find an order form in this issue. Let's give our church paper a hearty subscription "boost" as we celebrate its 65th birthday!

*Circulation Office.*

**BRUNNER** — William Patterson Brunner, son of Ephraim and Gemellah Brunner, was born near Pottstown, Pa., January 26, 1882, and departed this life November 5, 1952. He leaves to mourn their loss, his wife, Laura, five sons: Nathaniel of Stowe, Pa.; Francis and Lawrence of Pottstown; Stanley, Gilbertsville; and Winfield at home; also three daughters: Alice, wife of Villas Boyer, Stowe; Ruth, wife of Frank Stone, Deepwater, New Jersey; and Amy, at home; twenty-three grandchildren and two great-grandchildren; and six brothers and two sisters.

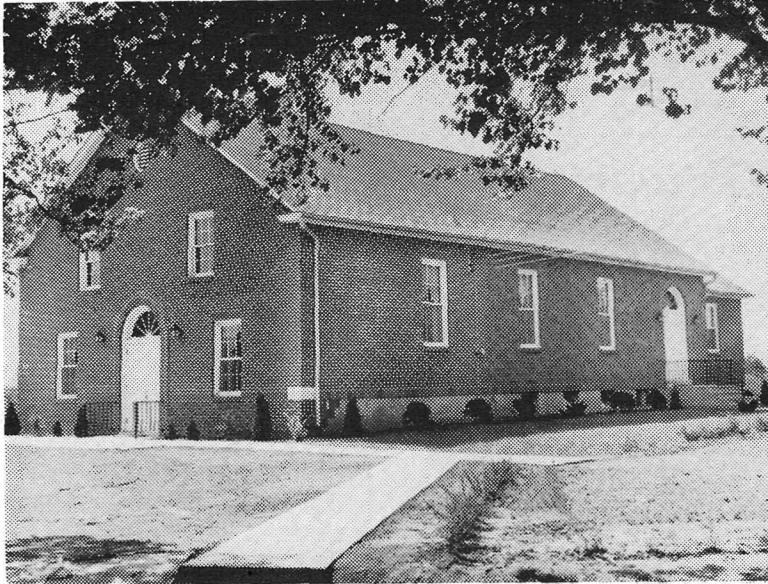
Mr. Brunner lived in Stowe the past twenty-seven years and was an active member of the Brethren in Christ Church.

(Obituaries continued on page fourteen)

## With the Church

### In the Homeland

## Two Pennsylvania Congregations Dedicate Remodeled Church Buildings



The Rebuilt Church at Hummelstown, Penna.

#### Hummelstown, Penna.

On the afternoon of Sunday October 5 a large crowd gathered for the rededication service of the newly-rebuilt Brethren in Christ Church in Hummelstown. Bishop C. N. Hostetter, Jr. preached an inspiring dedication sermon, "The Blessings of God's House" and Bishop Titus Books presided at the dedication rites. Each of the ministers from the churches in town brought greetings, and our Pastor, Arthur L. Musser gave words of appreciation. Music was furnished by the Fairland Male Quartette and the Hummelstown Mixed Quartette.

While the need for expanded facilities for the growing congregation had been felt for some time, the first actual step in that direction began in Sept. 1950 when the first monthly building offering was taken. In Sept. of 1951 the ground was broken for the new church. The project included the moving of the old church building to the new foundation, with the addition of a twenty foot section in the front and twelve feet in the rear. The new portions are of brick, with the old church building also being encased in brick. The old church remains the main sanctuary, while the addition in the front provides a balcony and nursery, cloak-rooms and restrooms. The addition in the rear allows the recessing of the pulpit and additional classrooms. The basement also furnishes additional class rooms.

From the beginning we have felt God's presence and guidance in this work, and truly our hearts were blessed at the dedication as over 400 people crowded into the church, even filling the balcony and basement.

The evening of the dedication was the first night of our revival meetings and we were glad to have Bro. Hostetter bring us the message. The next night Bro. John Rosenberry came and stayed two weeks,

God mightily blessed his ministry and many souls sought Christ. Each night the church was filled and several nights the balcony, aisles and one of the classrooms were used. The people of the community responded as never before. We covet an interest in your prayers for the new converts and for those who sought a deeper life. May the church and those who worship here ever be a light in a darkened world.

#### Cross Roads Church, Florin, Pa. Rededicated

Oct. 14, 1951 was the official ground-breaking for the reconstruction of the old church. A serious feeling gripped us as we looked on and saw the eagerness of each one present to repair the house of the Lord. Our former Bishop, I. W. Musser turned

the first shovel of ground, which was the beginning of a long, hard task confronting our congregation.

We were privileged in having one of our local brethren, Bro. Paul Martin, as our contractor. His generosity brought the prices to a minimum. He was assisted by his son-in-law, Bro. Robert Sentz as foreman. The people had a mind to work and thousands of hours of free labor were put into the new construction.

We believe God's hand was upon the work, which was brought to completion for rededication Oct. 19, 1952. A large crowd filled the church, both morning and afternoon. A very fine program was rendered. In the morning four of our former S. S. members, Rev. James Brubaker, Souderton, Bro. Clarence Musser, Grantham, Pa., Rev. Harold Wolgemuth, Souderton, and Rev. Leroy Walters of Waynesboro spoke very appreciatively of their early recollections. They stressed the point of continuing to teach God's word which liveth and abideth forever. Also how our influence as Sunday School teachers leave a lasting impression on hearts, which develop into fine Christian characters. The sermon was brought by Rev. Walters who brought to our attention what the church owes to the community and to God.

Rev. Paul Z. Hess had the afternoon devotions. Bishop I. W. Musser gave a historical sketch of the former church, which was very interesting telling us the first church was built at a cost of \$2500.00 Also, the first revival was held in 1894.

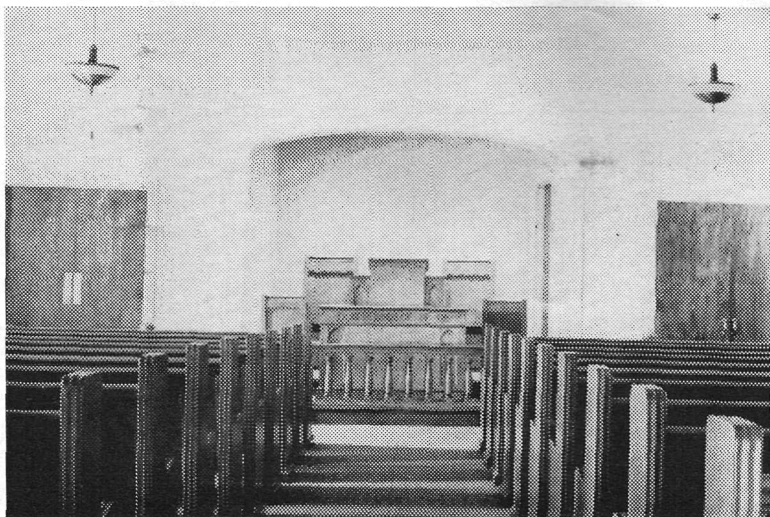
Bishop Henry Ginder, Manheim, Pa. gave the final sermon, using I King 9:1-3 where Solomon had finished the House of the Lord. God spoke to him and said, "I have heard thy prayer, I have hallowed thy House and mine heart shall be there forever."

May God help each one of us at Cross Roads to feel his hallowed presence as we worship in our rebuilt church and be assured that God's Heart shall be there Forever.

It is finished said the Saviour  
As he hung on Calvary's Tree,  
Purchasing our full redemption,  
Died to set the Sinner free.

It is finished, our new Building,  
At the Cross Roads there it stands.  
Beckoning both to saint and sinner;  
Let us work as he demands.

For our hearts will ne'er be happier,  
Just to see one Soul reborn  
Into God's own Holy Kingdom,  
Adding stars to our own crown.



Interior of the Hummelstown Church



Front view of the remodeled Cross Roads Church

#### Missionaries Speak

Oct. 19, On the same day of our dedication we were privileged in having one of our own Sisters, Mary Heisey, give her call and farewell missionary talk. Sr. Mary grew up in the Cross Roads church, gave her heart to the Lord when very young, was a blessing and inspiration to the church. After completing her high school work, she entered nurses training and then finished her college work at Elizabethtown College and finally took post-graduate work in Ky. With God's sanctifying power on her life, we feel she is well equipped to go to Africa as one of our own missionaries. She warned our church not to allow the material things to attract us and requested our prayers as she goes. Some thirty friends accompanied her to the boat, Queen Mary, in New York where she sailed Oct. 22. We pray God's blessing to surround her as she yields her time and talents in the Master's service.

Oct. 22. Sr. Hazel Compton, missionary to the lepers in India, sailed from New York on the Flying Eagle. She spent five days in the Cross Roads community. After giving almost 200 services in her one year furlough, she is going back to India. She is taking a Jeep Station wagon with her, equipped with a P. A. System and filled with Medical supplies to be used in the hospital with 600 patients that she is supervising. God bless her heart as she is laboring 1,000 miles from our India work. Let us pray for her safety.

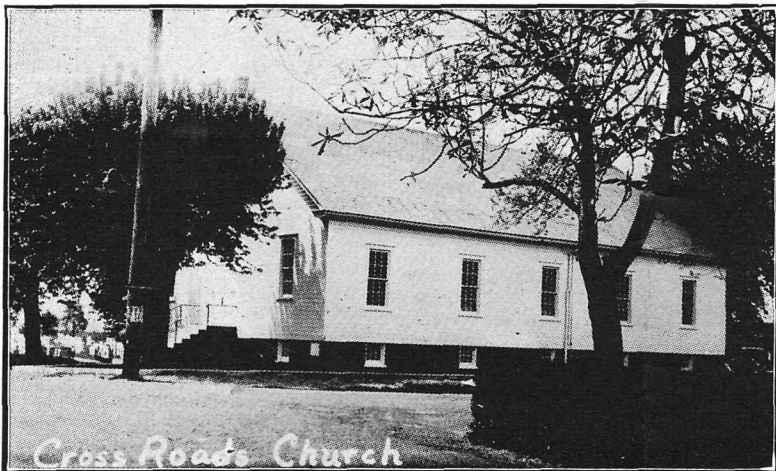
On Oct. 26, it was our Happy privilege to have Rev. and Mrs. Wm. Hoke from India share with us there zeal and inspiration as returned missionaries. Sr. Hoke spoke to the Sunday School and Bro. Hoke preached to our hearts and told us not to eat our morsel alone, but share it with others as found in Job 31:17. He told us we can't afford to just pray for ourselves, but to begin at Jerusalem and then Judea and then to the uttermost parts of the world. Oh! May God give each of us that unselfish spirit which will open our hearts and feed our morsels to lost souls around us.

Mrs. C. H.

#### Sketches of History of Crossroads Church Given at the dedication by Bishop Emeritus I. W. Musser

The Brethren in Christ Church was born in Donegal District near the Susquehanna River about 1778. For nearly one hundred years their services were held at their homes either in the house or the barn. Folks would assemble at the place of meeting on Saturday afternoon. Services were held Saturday evening and Sunday Morning. Dinner was served after the Sunday morning service.

We are told that in 1842 only one brother lived in this community, but in the course of time the church in this part of the district became the largest in number of members. The first Brethren in Christ Church in Lancaster County was built at this place in 1877.



The Cross Roads Church as it looked until recently remodeled.

I was told that some brethren, were discussing what the church should be called. One thought it should be called Hersheys Church the other Mussers Church. Another brother overheard their discussion and said, "This church has its name, Crossroads." I never learned whether these brethren wanted the church called by their own or the other brother's name.

In 1902 the first church was torn down, and a frame church with basement representing the present auditorium and ante rooms back of the pulpit was built. The building cost \$2,500.00.

The first revival was held in 1894. Preceding the revival several meetings were held in my parents' home. At these meetings three sisters "made a start" as it was then stated. The following Sunday evening at the church, two of these sisters husbands also accepted the Lord. It was then decided to hold a "continued meeting" as it was then called. In all, 40 persons accepted the Lord in these meetings, most of whom have gone to their reward. Among those yet living are Bro. and Sr. Ezra Zercher, Sr. Annie Hess Zercher, Sr. Katie Hoffman Mumma and your unworthy servant. Other outstanding revivals were those of 1914 and 1915.

Brother Willie Myers served as evangelist in 1916. This meeting continued for six weeks with nearly 100 conversions. Folks came in bobsleds for miles. My co-laboring brother, Harry Brubaker, and his parents were among these converts.

General Conferences for the years 1903, 1916, and 1937 were held at this place.

At a special Council held in August 1951, a building committee was appointed and authorized to proceed with the building operations as you now see them.

#### Cedar Grove, Mifflintown, Pa.

This is the first time we have participated in the Forward movement, and already we have seen results because of our contact within a two-mile radius; 105 homes were visited and approximately 350 individuals. Our representatives found that of this number 50% attended S. S. regularly, 25% not regularly, and 25% go nowhere to services.

Oct. 5. Rally Day services, Eld. Glenn Hensel brought to us the afternoon message. New pupils are coming in for S. S. for which we are glad.

Oct. 19. Eld. Paul Goodling went to Pleasant Valley where he will be serving as evangelist in their revival.

Our weekly prayer meetings are well attended. Those who received a fresh touch from the Lord during the tent meeting are testifying to the satisfying portion which is found only as we lay our all on the altar. Others are testifying to God's healing power. We are glad for these special manifestations of God's grace and power and we ask your continued prayers for the work at this place.

—E. M. L.

#### Zion, Kansas

During the past several months we have been privileged to have a number of guest speakers in our services. August 3, Bro. and Sr. Harvey Musser and Bro. and Sr. H. H. Brubaker were with us. Bro. Harold Rohrer from Ohio were present one Sunday. He said it brought back memories of when he attended the Zion Sunday School. September 12, Bro. Paul McBeth gave us a very interesting and challenging message in the interest of S. S. work. September 14 Bro. Joshua Tein, a Chinese evangelist told us of conditions in China.

September 28, Bro. Lovegreen, a musician past eighty years of age, was with us

and gave a number of selections on his guitar and sang. He said he thanked the Lord that he can still at his advanced age use his talents to sing the praises of God.

October 12 Bro. and Sr. Ira Eyster and family from Thomas, Oklahoma were with us on our Rally day. Sr. Eyster spoke to the children during the Sunday School period. She told of her appreciation of the Sunday School at this place as this was her home church when she was child. Bro. Eyster gave the morning message.

In the evening there was a farewell service for Sr. Mary Engle, a member of our congregation leaving for the African field to serve as missionary. Sr. Engle told of her call to missionary work, and of God's leading along the way and of her preparation for the work to which God has called her. We are thankful to have those of our group who are willing to answer the call of God for mission work. We pray God's blessing on Sr. Engle as she takes up her work.

October 18 and 19 was the annual fall Love Feast. We were glad to have Bro. Marshall Winger from Canada in our midst for this occasion.

October 26 some of our group were privileged to hear Bro. Hill, a converted Catholic priest, tell of his experiences in Catholicism while in Europe and of his conversion and call to the ministry of the Gospel. We that heard this message were truly made to be thankful that we were reared under the Gospel teaching.

The work at Zion is encouraging and we are going forward and we trust that Zion may ever be as a Lighthouse set on a hill.  
—Mrs. J. C. H.

**Stowe, Penna.**

The third quarter of the year has passed rapidly at the Stowe Mission. In August we had a summer revival at the Pine Forge Chapel with Rev. Eugene Barnes, Waynesboro, as evangelist. We rejoice that six young people found Christ, four of whom were baptized following the close of the meetings. Bro. and Sr. Harold Hartman and Leverne Boyer were taken into church fellowship Sept. 4. We pray that the church may be made a blessing to these new members.

During the month of September Rev. and Mrs. W. O. Winger were in charge of the work while the pastor and wife visited their former home. The ministry of Bro. Winger was greatly appreciated by the Stowe congregation.

As the winter season comes there are a number of special meetings and services planned. We pray that each of these may be a real challenge to us all.

**THIRD QUARTER FINANCIAL**

**Receipts**

Hall Offerings—	
July .....	\$201.36
August .....	185.63
September .....	147.32
Local Gifts .....	12.25
Foreign Missions .....	15.00
Board and Room (M. Little) .....	40.00
Evangelistic Offering .....	184.02
Miscellaneous Paid in .....	5.70
Total Receipts .....	\$791.28
Balance Brought Forward .....	34.27
Total Receipts .....	\$825.55
Total Expenditure .....	\$805.51
Balance on Hand .....	\$ 20.04

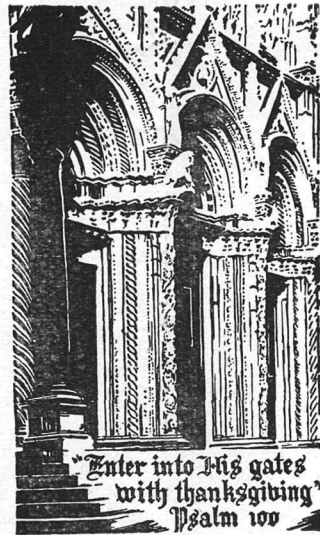
**Expenditures**

Groceries .....	\$150.37
Household .....	12.55
Coal .....	100.90
Utilities—	
Church .....	22.89
Parsonage .....	50.82
Sewer .....	13.66

Parsonage Repairs .....	12.99
Bulletin .....	19.85
Car .....	58.88
Car Insurance .....	25.00
Evangelist .....	175.57
Foreign Missions .....	15.00
Advertising .....	7.30
Supplies .....	10.10
Miscellaneous .....	29.91
Reserve Fund .....	99.72

Total Expenditure .....

Cletus and Catherine Naylor



**Dallas Center, Iowa**

The Dallas Center Church announces a Harvest Meeting to be held on November 29. A warm invitation is extended to all who can attend.

**Mowersville-Greenspring, Penna.**

Aug. 24. Sunday evening we were privileged to have the Air Hill Christ's Crusaders present a program modeled after a radio broadcast. Much excellent special singing was presented. Sr. Chester Sollenberger gave some pointers on listening wisely to our radios. She said we should listen only to those programs that will give us useful information, current events, and programs that will uplift and inspire us.

Rev. Harvey Musser, their pastor, brought a message on "Three Ways God Convicts Men of Sin." The three ways are: Bible, Holy Spirit, and a devoted Christian life.

Sept. 7 The Thirty-Ninth Annual S. S. Convention of North Franklin District was held at the Mowersville Church. An overflow crowd attended the all-day service.

Eld. Charles Rife, pastor of the New Guilford Church, brought us the three main sermons. The sermon subjects were: "Keeping the S. S. on Fire," "Running at Peak Efficiency," and "Moulding the Next Generation." Bro. Rife pointed out the beauty and necessity of the young and old working together.

Sept. 14. Rev. George Kipe brought the evening message on the subject, "Talking with Ourselves."

Sept. 21. Rev. Elwood Flewelling greeted our congregation this morning with the words, "Children, you look hungry." He said, "We get from the spread just whatever we take off." He used as a text Acts 4:26-35 and gave us seven characteristics of the early church:

1. They prayed.
2. Were filled with the Holy Ghost.
3. Spoke the Word with boldness.
4. Were of one soul and one mind.
5. Were benevolent.
6. Had power to witness.
7. Great grace.

**Fairview Church, Englewood, Ohio**

Southern Ohio has been a bee-hive of activity during the summer months. June found us busily engaged in the entertainment of General Conference. July was a month of youth activities. The Tri-County Young People's Society gather at the M. H. Camp Grounds on July 12 and 13 for a weekend of spiritual growth and social refreshment. Elam and Helen Dohner and Raymond Niesley were very helpful in pointing out the Christian attitude toward today's youth problems. Then July 26 and 27 the young married people assembled for their annual conference. Bro. and Sr. Joel Carlson, Bishop Charlie Byers, Dr. Paul G. Lenhart and Sr. Elsie Bechtel gave us very inspirational talks on the problems common to married people and parents today. We all came home feeling better fortified to meet the problems of daily family living.

The Annual Memorial Holiness Camp Meeting was a great spiritual lift to all who were privileged to attend.

August 31 Bishop C. J. Ulery and family were present in our service and Bro. Ulery gave us a very timely message, at the close of which Lucy Lenhart, daughter of Dr. and Mrs. P. G. Lenhart, and Erma Mann, daughter of Bro. and Sr. Leighton Mann, were received into church membership. A baptismal service was conducted for these two sisters following the reception service.

The evening service of August 31 was a musical program presented by the Gospel Mariners Male Quartet. The quartet is very busy in revival services and programs and we were glad for their program. At Fairview we are very appreciative of the musical talent the Lord has given us. Since we have two male quartets and two ladies quartets, besides some duet and mixed quartet combinations, we are able to have special music in all our services.

September was missionary month for Fairview. Our fall communion service on Sept. 13 was well attended. There were a number of visitors from our neighboring congregations. We were inspired by the communion message of Bro. William Hoke. When we follow Christ's command, "Do this in remembrance of me" we feel a deep satisfaction in our souls.

Sept. 20 and 21 were the dates set for our week-end Bible Conference and this year we decided to have a Missionary Bible Conference. Bro. and Sr. William Hoke and family were with us for the conference. Following the Saturday evening service Bro. Hoke showed slides depicting various phases of the Indian work. Sunday afternoon a general question period proved very profitable in enlarging our knowledge of India.

Sept. 25 we toured, by word picture, to Africa with Bishop H. H. Brubaker. His vivid descriptions of African church councils and conferences, the problems and how the African solves these problems was extremely interesting.

October 3, we traveled by moving picture back to India with William Hokes, when they presented their film "Rural Life in India" at the Newton Township School. The Hoke family were all dressed in native Indian costume for this occasion. The singing of the Gospel Mariners as well as the recorded Indian music was a worthy contribution to the program.

Five children were dedicated to the Lord in the morning service Oct. 5. The parents presenting these four girls and one boy were: Mr. and Mrs. Ralph Cassel, Mr. and Mrs. Ezra Cassel, Mr. and Mrs. Vernon Martin, and Mr. and Mrs. Raymond Niesley. We are sure God has a plan for the life of each of these children.  
—M.H.H.

## Thanksgiving in 1952

(Continued from page six)

God. We have taken too much credit to ourselves, and have forgotten that it is God who gives the ability to exploit the natural resources which have been providentially stored in the earth. We have forgotten that in the time of our national infancy we were dependent upon God and that without His providential mercies we would long since have perished. We have so forgotten God that our political leaders know no other succor than military force to meet national peril. We have forgotten that the God of our fathers can move upon the hearts of men, that He can frustrate the machinations of evil, that He uses mysterious ways His wonders to perform. We have apparently forgotten that truth and righteousness have inherent elements of strength. There are in America, as in Israel of old, the signs of the last stages of moral and spiritual decay.

The lesson that comes to us in 1952 should stir every American, certainly every Christian. Ingratitude is a sin that is committed in time of prosperity, not in time of trial and want. The most grateful people I have known are those who have suffered much in privations, ill health, and misfortune. Weaned from the things of sense, many a believer has been enriched in grace, strengthened in trust, and chastened in spirit. As William Cowper wrote,

*Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring me to His feet,  
Lay me low, and keep me there.*

In 1952, Christians in America may well take to heart the admonition of Moses. While we have our material blessings, we should be so detached from them that our first concern is not in houses and lands but in the heart interests of the Master. We should take time out to count our blessings and to ascribe all praise to our heavenly Father. Without doubt we should engage in a lot of thanksgiving before we come to the throne of grace to ask for more blessings. Let us pray that we will not have to have our possessions blasted to bits by bombs before we become grateful.

May we see that God desires spontaneous, sincere gratitude. William Law, in his famous work, *A Serious Call to a Devout and Holy Life*, says that the greatest saint in the world "is not he who prays most, or fasts most; it is not he who gives most alms, or is most eminent for temperance, chastity, or justice; but it is he who is always thankful to God, who

wills everything that God willeth, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it."

It is, then, imperative that we Christians should, at this season, enter so deeply into the spiritual meanings of Thanksgiving that a heart habit of gratitude to God may result, a habit that shall continue with us always and make every day of the year a day of Thanksgiving.

—*Alliance Weekly*.



Sisters Clara and Mary E. Hoffman surrounded by many tokens of remembrance and appreciation.

### For Auld Lang Syne

NO, IT wasn't Christmas, and it wasn't a birthday. It was just a remembrance party which brought together forty-four former students and friends to express to Sr. Clara Hoffman their appreciation of her influence on their lives. Some of the guests remembered her at Messiah College (M. B. S. and M. T. H.) forty years ago, and several had been her pupils at a grade school in Lancaster County when the nineties were gay.

It was a surprise with joy in every minute. Over several hours on the afternoon of September 13, friends kept coming into the pleasant lounge of the girls' dormitory, bringing cards and gifts of delightful assortment. There were compliments, and chit-chat about episodes remembered by one—quite forgotten by another; there were old, old pictures, and flowers; there were refreshments, and photographers; and withal, renewal of old friendships.

But this was only a part of the shower: friends who came brought cards, flowers, and gifts from others who could not be present; and the mail continued to bring them through the following week. The volume of kind remembrances betokens the high esteem in which Sr. Hoffman is held by many, who once knew her as a mother, counsellor, and friend. Her appreciation was voiced in the com-

ment that this surprise with its kind expressions and lovely gifts would last through the rest of her life, be it a day or a year. The following is quoted from a letter, with gift, sent by Rev. ('15) and Mrs. M. P. Krikorian ('16):

"No one is exempt from the infirmities of age, but thank God we need not grow old in spirit by deserting the high and holy hopes of the morning of life. How old are we? As old as our doubts, and as young as our faith against the dull facts that come up against the soul . . . 'We do not count one's years,' wrote Emerson, 'until he has nothing else to count.'

"You have many things to count. The souls you have won and influenced for your Saviour. The prayers you have offered and the tears you have shed in His interest. The witness you bore, the light you have let shine these many years. Life you have infused into your work, sacrifices you have made cheerfully, and the good you have done. As teacher and sympathetic friend you have minted new values out of your students through the years, many of whom now surround you and your 'fourscore' to tender you a deserving tribute and call you blessed."

### Thanks too Late

(Continued from page seven)

that they must try to rest upon the hard earth for the night.

"I never thanked God for soft white sheets or blankets as far as I know," said Maria as she tried to find a comfortable position to lie on the ground. "How I would thank Him now if we only had a thick layer of papers for a mattress!"

"I am wondering if there was ever a time when we could eat all we wanted to, and whenever we were hungry there was food, food, food," intoned Josef.

Then Josef remembered the plums, the apples, and the pears in the orchard to the west of the barn ripening in the mellow sun. He recalled how their table was graced, by turns, with rabbit, quail, pheasant, and chicken the year around.

"Don't, Josef, don't mention food," cried Maria.

"If—if only we had some clean food for the baby. I wonder if by morning we shall not be childless. See, Josef, she hardly seems to breathe. Her sunken eyes—they look too awful!"

But Josef did not look.

"I wonder," he said, "if there are yet towns that have not been bombed and blitzed? And are there countryside that lie peacefully in the sun and shade. If there are such places I hope those living there are more thankful than we were back in our home in the other country."

But Maria did not answer just then for their little one had become rigid, and another of life's greatest treasures was torn from their hearts. Hearts that were already in shreds. But with the arrival of another day Josef and Maria found peace in the knowledge that their baby was once more happy in the better world. Someday they too would go to her—and maybe soon. With a future hope so glorious, even concentration camp would someday seem but a brief nightmare. —*Drumore, Pa.*

### Sagebrush Silhouettes

*Ida Rosenberger*

**H**AVE you ever breathed morning air carrying a fresh supply of wet, spicy sagebrush aroma? It has happened only once in my twelve weeks in New Mexico. But it was an experience I'll long remember.

There have been other interesting sagebrush experiences. We ate a picnic supper on the mission grounds one evening soon after the opening of school. When all the weiners, macaroni salad and home-made ice cream had disappeared, we gathered sagebrush as fuel for our dying fire. It blazed up with brilliance and gave off its usual tangy aroma.

In that atmosphere we had a chorus fest. To hear twenty Navajo children sing so heartily, "I Have Decided To Follow Jesus," "Heavenly Sunshine" and "God Is God," plus many other choruses, the half hour allotted for the fest was soon spent. But each minute gave us relaxation, a feeling of being one big happy family—and another choice memory.

A penetrating wind was blowing over the sagebrush as I stepped out of doors. To the East I could see the flames from a large campfire. Around it were gathered many Navajos who would take part in the squaw dance. Two very good reasons for those giddy leaping flames were that autumn is the time for many such dances and the frequent requests of mothers to have their babies admitted to the clinic during this particular day.

In that camp lived Freddie and Dorothy, two of our pupils. How much of an impact had the Christian teaching and mission atmosphere made on those lives? Would the rhythm of the dances, the chantings of the accompanying minor songs and the bewitching effects of the fire, wash away any footholds made for Christ?

These questions were answered recently as the boys were being put to bed. The singing of the usual good

night choruses was followed by such questions as how our black hearts can be made white; how Jesus comes into our hearts. After another simple explanation of this basic doctrine, Avery asked who would like Jesus to make their hearts white.

The first one to respond was Freddie. He climbed out of his bunk bed and came to Avery's knee. There he very simply prayed after Avery asking God for forgiveness. The prayer was heard for Freddie got up and said, "Jesus now in here", pointing to his heart.

Such victories can only be repeated with the continued prayer support of our many friends of the Navajos. As the sun and moon silhouette the mission against the surrounding sagebrush, may all those who come under its shadow also sense their need of finding shelter in the shadow of the Cross.

—Navajo Mission, New Mexico



### November Thoughts

1. You'll be thankful if you are thankful. Our English word 'thankful' is derived from an Anglo-Saxon word meaning thankful.—*Graham Gilmer.*
2. Thanksgiving is good, thanks-living is better.
3. Get out of Grumble Lane and live on Thanksgiving Street.—*Moody*
4. The first presidential Thanksgiving Acclamation signed by G. Washington, October 3, 1789, recommended to the people of the United States, a Day of Public Thanksgiving and Prayer. (Has the latter been forgotten?)
5. This is the month to open the *Thank Offering Boxes*. Christian stewards love to share.
6. "We give Thee but Thine own, whate'er the gift may be; all that we have is Thine alone, a trust, O Lord, from Thee."

### Obituaries

(Continued from page nine)

The services were held at the Houck funeral home, Pottstown, Pa., conducted by Rev. Cletus E. Naylor and Bishop Jacob Bowers. Interment was in the Brethren in Christ cemetery at Graterford.

**EVANS**—Pryce T. Evans was born February 1, 1892, and passed away July 30, 1952, in his 61st year.

On February 16, 1916, he was married to Nancy Winger, who has so faithfully stood by

his side through thirty-six years of married life.

He is survived by his wife, one son, Bruce, of Toronto, one daughter, Thelma (Mrs. Walter Hill) and three grandchildren: Nancy, Lorene and Louis Hill. One daughter, Helen died in June of 1933 at the age of 2½ years.

He also leaves one brother, Elmer, and five sisters, namely: Lily (Mrs. Percy Usher), Frances (Mrs. George Morris), Mrs. Deil Livingstone, Mrs. Gertie Kitchener, and Ruby, (Mrs. Clarence McBride).

Mr. Evans has lived nearly all of his life in the township of Vaughn and Markham and had made many friends during his life time. He will be greatly missed in the family circle and in the community where he lived.

Funeral services were held Friday, August 1, at Richmond Hill, Ontario, then at the Brethren in Christ Church, Gormley, Ontario. Services were in charge of Bishop Alvin L. Winger and Rev. Roy Nigh. Interment in the adjoining cemetery.

**KOSER**—Paul O. Koser was born April 1, 1896, and departed this life October 11, 1952, at the age of 56 years, 6 months, and 10 days. He was born in Milton Grove, Mt. Joy Township, a son of the late Samuel and Mary Keener Koser.

Brother Koser was a member of the Maytown Brethren in Christ Church and was a faithful attendant of the Men's Bible Class for the past twenty-five years.

On December 23, 1916, he was united in marriage to Dora B. Good. To this union was born three sons: Alvin H., Earl G. and Lester R., the latter preceding him in death 30 years ago.

Besides his wife and two sons he is survived by five grandchildren and seven brothers and sisters: Samuel D., Bainbridge, R. D.; Victor R., Elizabethtown; Charles C., Manheim, R. D.; Aaron A., Elizabethtown, R. D.; Edna, wife of Alvin Heisey, Conestoga, R. D.; Mary, wife of Clarence Ressler, Elizabethtown, R. D.; and Sarah, wife of Albert Greenawalt, Elizabethtown, R. D.

The funeral services were held Wednesday afternoon, October 15, at the Cross Roads Brethren in Christ Church. Bishop B. E. Thuma was in charge of the services, assisted by Elder Samuel O. Brubaker and Rev. John Gable of the Florin E. U. B. Church. The text was I Samuel 20:3, the latter clause. Interment was in the Mt. Pleasant cemetery.

**LUTZ**—Ann Bliss was born, March 17, 1872, in Basel, Switzerland, and departed this life September 24, 1952, at her home in Dallas Center, Iowa, at the age of eighty years, six months, and seven days. She is survived by her husband Samuel Lutz, and eleven children, twenty-five grandchildren and twenty great-grandchildren, two sisters and many nieces and nephews.

She came to America, at the age of five with her father, Casper Bliss, two brothers and three sisters, her mother having died in Switzerland. They settled in Kansas, where she spent the early part of her life. She was united in marriage to Samuel Lutz, October 14, 1890, and to this union were born twelve children, seven daughters and five sons: Harvey of Adel, Iowa, who preceded her in death; Merlin of Biloxi, Miss.; Paul of Portland, Ind.; Richard and Wherely of Des Moines, Iowa; Mattie Hershey of Troy, Ohio; Lillian Edwards of Denver, Colo.; Bessie Ronk of Cedar Rapids, Iowa; Ida Fertig, Sadie Casler, Ethel Butler, and Leuita Grimm, all of Dallas Center.

At the age of thirty-eight she was converted and united with the Brethren in Christ Church, to which she remained faithful until death. Not only will she be missed by her family, but also by neighbors and a host of friends. The Dallas Center congregation will feel their loss as Sister Lutz was very faithful in attendance at all services until failing health kept her away. The last two years she was unable to attend except for a few times when she made a special effort to attend the House of God in spite of pain to herself. She was a patient sufferer the last two years and death came as the result of cancer. Many times when our pastor visited and prayed with her, her soul was blessed and she rejoiced in the Lord. Her love for her Lord was an inspiration to us and we believe she is with Him in whose presence there is fullness of joy and where there is no pain or sickness.

**SHERMAN**—Gerald Lee Sherman was born October 11, 1952. He died at birth. Our sympathy goes out to the parents, Warren and Anna Mae, and to brother, W. Jesse, and to sister, Judith Ann, at Wilmore, Kentucky.

A graveside service was conducted by Rev. Elam Dohner, October 13, as a group of friends gathered with Gerald Lee's father in the Beulah Chapel cemetery, Garlin, Kentucky.

**SNYDER** — Mrs. Florence M. Snyder was born in Harrisburg, Pa., October 15, 1881, and passed away November 2, 1952, at the age of 71 years, 18 days. She lived most of her life in the city of Harrisburg. Her maiden name was Snyder. She was married first to John Weaver, and after his death to Harvey Snyder. She is survived by four sisters. There are two children who mourn her passing: William R. Weaver, and Mrs. Catherine Ehrisman; also 4 step-children. There are 5 grandchildren, 17 great-grandchildren, and 6 great-great-grandchildren.

Mrs. Snyder found the Lord Jesus Christ as her personal Savior, in November, 1946, at Messiah Lighthouse Chapel. The following spring she was baptized and taken into the membership of the Brethren in Christ Church, remaining a devoted member until death. She will ever be remembered by her promptness to respond in testimony. Though getting saved late in years, she immediately engaged in reading the Bible through consecutively. In her last sickness she had a vision of the Lord which was such a comfort to her.

Funeral services were conducted at Messiah Lighthouse Chapel, November 5, by the Pastor, Rev. Joel E. Carlson.

## A Thanksgiving Memory

IT IS only a fifteen minute ride from Seattle Pacific College to the shopping center.

Just a few days ago, three of us were sitting together on the bus and the time flew by as we talked of God's care and goodness. Our hearts were blessed as Mrs. R. told this heart-warming incident.

In the long ago and far away, she greatly need a dress. Food came into the parsonage in a generous way but there was but little cash.

It was no trouble to find a sample of the desired goods, but how about money? The more the sample was felt and examined, the more the thought of the practicability and necessity of such a dress grew.

As if it were yesterday Mrs. R. recalled looking doubtfully at the check her husband gave her, thinking how badly it was needed elsewhere.

Suddenly she tore it up, threw it in the gutter, went into the house and taking an old blue maternity dress dyed it black and remade it.

Some days later, a timid, little lady came to the house. Earnestly she told Mrs. R. that several times as she prayed, the Lord told her to buy the preacher's wife a dress. How could she, she reasoned, when her husband fussed so if she gave any money to the church—even the little she saved when she stretched the food budget.

Besides, for a while, he and her daughter decided to 'run the house' themselves and that gave her no cash at all to handle. As it happened, their management was a flop financially, so recently she was enabled again to save a little money.

The idea of buying a dress was an entirely new idea to her, but at once she thought of some exceptionally nice blue French serge her sister had recently purchased.

To her disappointment however, when she described it to the merchant he said it was all gone. Surely she insisted, there must be some. He looked again and then recalled that a length of the very goods had been returned because it smelled of kerosene. It was in no way injured, but must have gotten that odor on the delivery truck.

Mrs. R.'s friend said she would hang it on the line and buy it if the odor left.

Of course it did and joyfully she brought it to the parsonage.

Was the price reduced? I do not know but you know before I tell you that the goods was identical with the sample.

Had the need been told to anyone but the Heavenly Father and the sample shown? Never.

Did this occur on Thanksgiving Day? No, but who ever said that all Thanksgiving was limited to Thanksgiving Day itself? —Selected.



## "Nine Went Away"

(Luke 17:11-19)

TEN men came to Jesus one day, ten men with nothing to be thankful for—they were lost in the pit of leprosy. With nothing further to lose but everything to gain they came, cried and claimed His cure. Then in one glorious, blinding moment they had *everything* to be thankful for! Their leprosy had been cured and they had found a new life of restoration!

But there is a bitter tragedy in the very heart of this testimony of triumph. It is a tragedy which has been repeated over and over again down the long corridor of years, upon the very part and from the very heart of those who profess Christ. It is a tragedy of which *you* may have been guilty over and over again, and all without knowing it!

It is the tragedy of forgetting that an experience in the heart and life is always meant to exercise itself in the expression of the lips and the voice. A touch from the Lord is always meant to teach us to say, "Thank you, Lord!"

Only one of the ten men remembered and returned. The other nine just went away—happy but heedless; remembering to tell loved ones, no doubt, but forgetting to thank the One who healed them. They were like so many present-day Christians—so filled with the good things of the Lord, but so empty in returning praise and thanksgiving.

Perhaps these nine never knew it—perhaps they would have been frightened or humbled if they had known, but in a solemn, spiritual sense, they went away to form the charter membership of one of the most Christ-wounding societies on the face of this earth, which since that time has tragically grown to cover the earth with a membership that is not even aware of its existence; and even less aware that they are an active part of it!

The society? It can go under many names. I choose to call it, "The Ancient Society of the Thankless Nine."

There is only one mark for membership. When I call to your attention, I pray that you will bow your head, humble your heart and let a solemn hush steal over your soul. Here is the mark:

Just forget to say "Thank you" to the Lord Jesus, whenever He has done something for you.

Think back. Were there not times when He was so real, so dear, so near? when He so blessedly revealed Himself? when He led so lovingly? when He guided so graciously? when He protected so powerfully? when He supplied with such sufficiency? And perhaps you think back, now, with tears and a torn heart.

Think of today. Thanksgiving is here, with so much to remind of the pause for the giving of thanks, for this should be a holy day rather than a holiday.

Think again of the blessed Lord Jesus. In the very gathering of the long shadows of Calvary, He paused, "and gave thanks" (Luke 22: 17). Say not that He who drained the cup for us in our stead, shall receive in return naught save the bitter dregs of thanklessness! Such a a tragedy at Thanksgiving is a sign of a leprosy of the soul.

Or perhaps you never have reached out and accepted the free will which God offers you in Christ Jesus. To all men, doomed because of sin to eternal separation from God, He has



made available eternal salvation. ("For all have sinned, and come short of the glory of God . . . The wages of sin is death . . . But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 3:23; Romans 6:23, Romans 5:8).

But He will not force His gift upon you—you must reach out by faith and accept Jesus Christ's substitutionary death as having been for you. ("Who His own self bare our sins in His own body on the tree" (I Peter 2:24).

Then, having accepted this Gift, join the Lord's people at this Thanksgiving time in praise to Him who is the giver of every good gift.

—Edwin Raymond Anderson.

## News Notes

### California I-O's Urged to Volunteer

Two California state hospitals—one at Camarillo and the other at Mendocino—have been approved by that state's Selective Service as I-W projects. The state Selective Service director has encouraged all I-O Californians to volunteer. Instead of drafting I-O men the state is giving them the opportunity to volunteer.

### Reedley Unit Center To Be Built

A one-story concrete structure will be erected in Reedley, Calif., as the M. C. C. unit center there. It will house 12 single women and include kitchen and dining room facilities.

### VS Orientation School

Fifteen men from various parts of the United States have been invited to attend the 22nd Voluntary Service orientation school to be held at M. C. C. headquarters in Akron beginning Friday, Nov. 21, and running through Friday, Dec. 19.

This school is of particular significance to I-O men. Most of these attending will be assigned to I-W projects administered by M. C. C. They will be performing their two years of government service.

Emphasis at the school will enable the men to perform their I-W service in a way which will be more beneficial to the Church and to themselves. Because they will be assigned to M. C. C.-administered I-W projects benefiting both the nation and the Church. They will have the value of unit life and also gain training and preparation for church service.

Although this orientation school will benefit I-W men particularly, it is not necessarily geared exclusively for them. Young women are now urgently needed in most of the V. S. units.

I-O men who will be going to I-W projects will be paid transportation charges to their destination via Akron. It is expected that they will be able to go home for Christmas before taking up their assignments.

The next V. S. school is planned for early January. Others will be announced soon. I-O men attending may be assigned to one of these projects: Gulfport, Miss.; National Training school, Washington, D. C.; Junior village, Washington, D. C.; Wiltwyck School for Boys, Esopus, N. Y.; and Boys village, Smithville, Ohio.

These V. S. schools emphasize the deepening of one's Christian faith, an understanding of love and nonresistance for daily life and emergencies, service as a personal

task and total task of the Church, and experiencing and developing fellowship with like-minded Christians.

The school schedule includes a Bible course, a Mennonite history course, a course to acquaint the volunteer with M. C. C. and its service program, and other courses to aid in unit group life and personal adjustment.

As a result of the orientation school a volunteer is expected to understand what it means to be a Christian and to be able to state and describe clearly, "Why I am a conscientious objector."

He is expected to discuss the five areas of M. C. C. service, master at least one phase of craft work and administer first aid.

The amount of \$25 per month is pledged for each volunteer by his respective church group. This covers the administrative cost of the program.

I-O men anticipating I-W service or other young people interested in Voluntary Service will get more information by writing to: Voluntary Service, Mennonite Central Committee, Akron, Penn. Constituent Mennonite groups also operate Volunteer Service projects. Young people will get information concerning these opportunities by writing conference headquarters.

### Presidential Campaign an Expensive Affair

(E/P) Like everything else, the cost of electing a new president is about to set an all-time record. Senator Paul H. Douglas of Illinois said last week that the Democrats and Republicans will spend "not far from 75 million dollars" between them on the presidential campaign. The heaviest financial load is carried by big donors—wealthy manufacturers and labor unions—most of whom expect something in return for their money. Douglas urged that small contributors give greater financial support to candidates and thereby help make American government more truly representative and democratic.

### N. H. A. Resolution

Whereas, every New Testament Christian today must realize that we are approaching the hour of the return of our Lord, and

Whereas, lukewarmness and smug complacency characterizes the attitude of the great populace of Christendom today, and

Whereas, we of the National Holiness Association sense that the only hope of this nation's safety will be determined by an old-fashioned, heaven-born, Godsent revival that will produce repentance throughout the land and save our millions of youth from the snares of evil,

Therefore, Be it Resolved, that we sound the clarion call to all spiritually-minded people, to fast, pray, and cooperate with every church, association, and community throughout America in the promotion of such services as will precipitate a godly repentance among sinners, the restoration of backsliders, and the sanctification of believers throughout the land.

### The Committee:

Dr. Claude A. Watson  
Los Angeles, California  
Dr. C. I. Armstrong  
Houghton, New York  
Dr. J. Enos Windsor  
Fergus Falls, Minnesota

### Messiah College Given I-W Status

Messiah College of Grantham, Penna., has been approved by Pennsylvania Selective Service headquarters as a I-W project for eligible I-O men. Local boards reserve the right, however, to determine whether men in their jurisdiction may be assigned to Messiah to serve their two years of I-W service. This is the first M. C. C. constituency college approved by a state Selective Service system, although schools of other peace churches have been approved earlier. Such approval is made on a state-by-state basis. Other states have been rather reluctant to approve educational institutions.

### Newton Hospital Footings Poured

Excavation for the foundation and pouring of the footings have been completed for the construction of the central mental hospital at Newton. Under consideration at the construction site is the building of a combination bridge and dam across a waterway near the hospital which would create an artificial lake. Appointment of a psychiatrist is also under consideration. He will be hired on a part-time basis and will also serve at some other institution in the Newton area. Psychiatrists at the other two M. C. C.-operated mental hospitals are also working on a parttime basis.

### Colorado To Accept Out-State I-W Men

Colorado Selective Service is now prepared to accept out-of-state draftees for I-W work. I-O men will be working in Colorado general and mental hospitals. It is expected that Kansas I-O's will be assigned and accepted for I-W work in Colorado.

### Fear Bad Winter For Jewish Immigrants

(E/P) A news report from Palestine warns that the winter and rainy season beginning in Israel this month presents a dangerous threat to the health and welfare of the more than 240,000 Jewish immigrants still living in shacks and tents. A spokesman for the Israeli government said that the "hunger, poverty and sub-standard living plaguing the immigrants can itself be as contagious as a virus epidemic and constitutes a grave danger to the whole social and economic fabric of the country."

### N A E Schedules Regional Meeting

CEDAR RAPIDS, Iowa (E/P) The 4th annual convention of the Midwest Regional National Association of Evangelicals will be held in Cedar Rapids, Ia., December 13, in the spacious downtown auditorium of Sunshine Mission. The theme of the Convention "Laborers Together with Christ" will be emphasized on the first day by Sunday School specialists of national reputation including Rev. Clate Risley and Miss Winona Walworth of the National Sunday School Association. Chaplain Louis King of Bridewell Prison, Chicago, will be the featured speaker of the evening.

The mornings of Tuesday and Wednesday will be given to business and the afternoons and evenings to messages and forums including such well-known leaders as Dr. R. L. Decker, Executive Director of N. A. E.; Dr. John R. Rice, editor, evangelist; Dr. Paul Rees, President of N. A. E. and pastor of First Covenant Church, Minneapolis; and Miss Eugenia Price, Editor-producer of "Unshackled" of Pacific Garden Mission, Chicago.