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**Evangelical Visitor - April 27, 1953 Vol. LXVI. No. 9.**

J.N. Hostetter

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# EVANGELICAL *Visitor*

Volume LXVI

April 27, 1953

Number 9



Family Issue

*Dedicated to the Rural Homes of Our Church*

## "We'll Serve Him Together"

(Dedicated to my dear Wife, Ione)

Roy J. Wilkins

Often I prayed for Someone—  
Someone to really care;  
Someone who loved my Saviour  
And believed in daily prayer;  
Now I've found that Someone  
Whose Love is pure and true;  
I know my prayer was answered  
When God led me to You!

Often I longed for Someone  
To share a Home with me—  
A Home where Christ the Saviour  
Would always welcome be;  
I'll never cease to praise Him  
For blessings old and new,  
And for my Special Happiness—  
The joy of loving You!

We'll serve Him Together, Sweet-  
heart,  
As the Happy Years go by;  
We'll seek to do His bidding  
And lift His Banner high;  
We'll serve Him Together, Sweet-  
heart,  
In our "Happy Home For Two"  
Where I will always thank Him  
For leading me to You!

## A Mother's Secret

Someone asked a mother whose children had turned out very well the secret by which she had prepared them for usefulness and for the Christian life.

Without hesitation she said: "When in the morning I washed my children, I prayed that they might be cleansed by the Saviour's precious blood.

"When I put on their garments, I prayed that they might be arrayed in the garments of salvation and in the robe of God's righteousness.

"When I gave them food, I prayed that they might be fed with the Bread of Life.

"When I started them on the road to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day.

"When I put them to sleep, I prayed that they might be enfolded in the Saviour's everlasting arms."

No wonder her children were early led to a saving knowledge of the Lord Jesus Christ and became adornments to the doctrine of God our Saviour in all things!

What a joy to that mother's heart when her children rise up and call her blessed!

Now that her secret is an open one, may hosts of other mothers follow it.  
—Prophetic Voice.

## WLW Glamor Boy Hits Sawdust Trail

This was front page news of the Cincinnati-Times Star, a leading newspaper of Cincinnati, Ohio; the morning of April 16. This prodigal son returned to God in the course of a prayer meeting in a hotel room that followed the Billy Graham meeting in the Taft Auditorium, Wednesday evening of the week of N. A. E. in Cincinnati.

MEL MARTIN, WLW-T glamor boy and former Southern Baptist preacher, announced Thursday on his "Breakfast Party" program that he was renouncing the entertainment world and "hitting the trail" again in the service of God.

Martin said that his decision to quit the television field came suddenly Wednesday night.

"I attended Billy Graham's services at Taft Auditorium and felt the old surge within me," said Martin. After the program, I went to Billy's hotel room with him. There we talked for a long time.

"Billy told me that everywhere he went he heard people talking about me, saying that I was in the wrong business. He said that many were praying that I would return to where I ought to be—in the evangelical field."

The former Mel Dibble, who changed his name to Martin for professional reasons, said that as he talked with Graham he also "heard the spirit of God talk" to him and urge him to renounce the entertainment business.

"I feel that I must, of necessity, go on record as stating publicly that I have made a tremendous mistake in entering the entertainment field and in its general mode of life since then."

Martin, who began preaching with his father years ago, attended Wheaton College, near Chicago, as a ministry student, and then left to become associate pastor of the First Baptist Church in Pontiac, Mich., where he met his wife, Ruth.

Following that, he went into evangelical work and was associated with the Tenth Presbyterian Church, Philadelphia, for two years about 1943, according to the Rev. Dr. Donald G. Barnhouse, minister of that church.

Dr. Barnhouse, who said that Martin had "used his personality to sell cornflakes," was present Wednesday

night when the former preacher repented of his sins and decided to give up the entertainment world and his assumed name.

"As soon as I can, I am going to Bob Dunville WLW president, and explain," said Martin, who was scheduled to sign a new contract with the TV station late Thursday. His old contract runs until September. "I don't know what's going to happen."

"My stay here has been extremely pleasant," Martin offered, but "I got to the place where I sometimes scoffed at God."

Early in his life, Martin stated on his program, he had had "an experience of faith with God," and had "accepted Christ as (his) personal saviour."

"Later I forgot the fact that I was a child of God," he said.

But last night, talked into going to the Billy Graham revival by his wife, Martin said he "had a wonderful experience."

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## Evangelical Visitor

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## Rural and City Home Life Contrasted

Carl J. Carlson

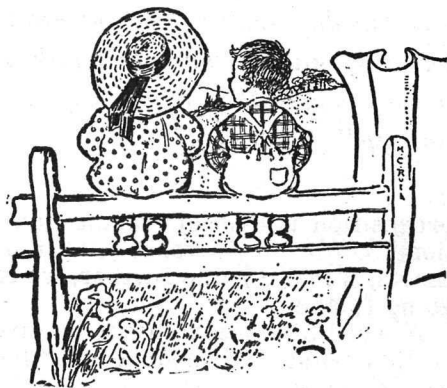
"HOME"—what does that word mean to you? To most of us it touches a very tender cord in our hearts. Home—the father's kingdom, the mother's realm, the child's domain. Home, where mother in loving thought and planning, strives to make its occupants, her dearest treasures, happy and contented; where father labors at his daily toil to make it most comfortable for the ones he has chosen in all the world to live with and love; where the child feels the security of love and understanding. Home—where Christ is the Head of the house, the unseen Guest at every meal, the silent Listener to every conversation. Home—where each lives for the other and all for God. In a Christian home, the Bible is read, and, as well, obeyed. The father is the priest and faithfully carries on his priestly duty with the hearty cooperation of his wife and mother of the children.

Madam Schumann-Heink defines, in part, the home this way, "... the laugh of a baby, the song of a mother, strength of the father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is the first school and the first church for young ones. It is where they learn what is right, what is good and what is kind. It is where they come for comfort when they are hurt or ill; where joy is shared and sorrow eased. Where fathers and mothers are respected and loved; children are wanted; where the simplest food is good enough for kings because it is earned; where money is not as important as loving-kindness; where even the teakettle sings from happiness. That is home—God bless it."

There is the beautiful country home where the children can play on carpets of green, near quiet woods that lures them into its cool depth, lush with flowers and verdant growth, and trees with lofty heads, and arms that ever point upward reminding them of a sufficient Heavenly Father. What country home does not have a stream or babbling brook, however narrow, preaching its refreshing sermon in the clear bright sunshine and fresh air unadulterated or contaminated by dust and smoke?

Are all our homes like this? Our

world has become strangely complex. The Industrial Revolution which is still upon us, the political changes which shake the world, the new position of women in world affairs, the desire for speed, mixed social patterns resulting from intermarriage of people who belong to different religious and social cultures, the increasing economic pressure, all these have placed the home under tension and strain. The home is caught in the sweep of vast social changes. These changes may be a part of progress, but the home and society pay the



price of such progress. Home does not fill the central place in the lives of its members that it once did. Members leave its portals for hours and days at a time to gain a livelihood and to meet the competition of the business world. Mothers are forced to work, leaving children at home to "grow up" like Topsy. Called away from its portals thus, women are not trained in the art of home-making, and the reins of many a home have suddenly fallen into possession of those not aware of the plastic clay entrusted to their care.

Many of the children of our neighborhood have not had the advantages of the quiet country home described above. Having left their doorstep, their lives depend upon their alertness in dodging traffic, not necessarily soothing to the nerves.

Lured by the seemingly big wages of the city, many families have come in from other areas. They are crowded into one- and two-room apartments. Four and five, or more in a family are forced to live in base-

APRIL 14-17, 1953 the National Association of Evangelicals held their annual sessions in Sheraton-Gibson Hotel and in the Taft Auditorium in Cincinnati, Ohio. Seventeen ministers and leaders of the Brethren in Christ Church attended one or more of the sessions of the convention. Key-noting the convention was a prayer-meeting of the Board of Administration in the Covenant Presbyterian Church of Cincinnati. Consequently, an unusual spiritual warmth and fervor was in evidence throughout the convention. Dr. Paul Rees, president, presided with preciseness and dignity, augmented by a spiritual warmth and an atmosphere that makes easy the manifestation of God upon His people.

In this issue is a striking illustration of God's power that was manifest in the Wednesday evening rally when Dr. Billy Graham warmed our hearts as he poured forth from his soul the message of God's word. His passionate plea for deep spiritual living on the part of Christian leadership sent us from the auditorium with a deep sense of a lack of getting our work done, and a need for a fresh anointing and out-pouring of the Holy Ghost to make effective our Christian ministry.

That venerable soldier of the cross and warrior of 50 years in the Christian ministry, Dr. Bob Shuler, Trinity Methodist Church, Los Angeles, Calif. ministered the Word on Thursday evening. His inimitable style coupled with his warmth of old-fashioned Methodism, emphasized the importance of "Other foundation can no man lay than that is laid, which is the Lord Jesus Christ."

Missions, Christian Education, Sunday School and various other features were high-lighted during the sessions. To hear what God is doing right here in America and throughout the Mission points of the world, provides inspiration to plan and, under God, to do a better job in the respective areas in which we serve.

—J.N.H.

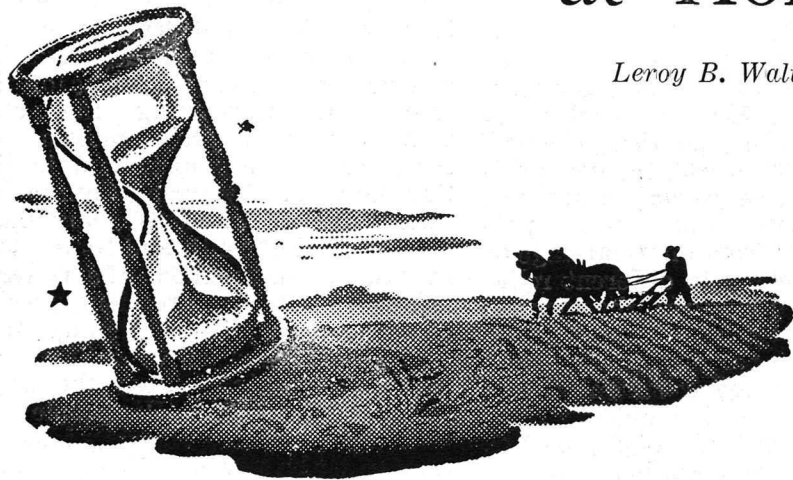
ment rooms that were once the coal bins for the large apartment houses. There are ten apartments in the basement of one particular building which I have visited. To see the children walking around in the winter-time on the bare cement floors in their bare feet, makes one feel ill.

Drab, soiled walls, and sparse furnishings, old and dilapidated furniture, filthy beds; these with father  
(Continued on page fifteen)



# Christian Education Begins at Home

Leroy B. Walters



*"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6,7.*

THERE is great need for a suitable application of these words in the Christian home today. We must never be deceived into thinking that any other type of religious instruction, no matter how specialized or carefully graded it may be, will ever be a good substitute for the teaching God commands and expects in the home. No other agency can do the job as successfully as the home. What we usually call "juvenile delinquency" today should more correctly be called "parental neglect"—failure to do the very thing that Moses commanded Israel to do nearly thirty-four centuries ago.

Let us look at this commandment given to parents in Moses' day. First of all he says, "and these words shall be in thine heart." We have heard this Scripture so often that, perhaps, we had the child in mind and failed to realize that Christian instruction must begin and spring from the hearts of the *parents*. The Word specifically says to us who are parents, "these words . . . shall be in thine heart." What a pathetic condition exists in many homes today! Parents are aware of alarming tendencies in their children. Try as they may, however, they are unable to counteract the error with Truth because "these words" are not found in their hearts. If we do not have the Word in our hearts, then the first

proposition is one of "adult education." Until "these words" are in our hearts, we need go no further, we can go no further!

A word of caution should be given at this point. If, instead of "these words" in our hearts, we are full of prejudice and criticism, our attitude is bound to be reflected in our children. May we parents be very conscious of the fact, that the task of teaching children is made very difficult for anyone else, if the mind of the child has been biased by an unwholesome atmosphere and a critical attitude at home.

Next, Moses commands, "and thou shalt teach them diligently unto thy children." It is high time for us who know the Lord Jesus Christ in a personal way, to stop relegating the responsibility of teaching our children moral and spiritual truths to those outside the battlements of our own homes. The language is very clear and plain, "thou shalt teach them . . . thy children." With the Word of God in our hearts, it becomes our blessed privilege and sacred obligation to teach our children by precept and example. No one is in as strategic a position as the parents to teach their children the way of Truth and the first principles of salvation. No one has the perfect confidence of the child like mother and father. No one is in the intimate

contact with the child to give "on the spot" instruction when it is most effective, than parents in ordinary family relations.

There is a word in these commandments that should be given closer attention. Moses says, "thou shalt teach them *diligently*." The word "diligently" suggests perennial effort. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little". (Isa. 28:10) Our efforts must be made consistently and tirelessly, not spasmodically and indifferently. Our children are closest to us during their most formative and teachable years. It is then that impressions are most easily made, truths are most readily accepted, and convictions are most effectively developed. To teach them "diligently" is to rule out a "hit or miss" approach to this matter and the presumptuous idea that they will *naturally* learn the truth as they develop. We must remember that our children are naturally ignorant of "these things."

Finally, Moses commanded, "thou shalt talk of them." Simplicity is at the very heart of the Gospel. What is more natural than talking? "Thou shalt teach them diligently" may suggest the methods of the pedagogue, but "thou shalt talk of them" is the natural expression of spiritual truth in the heart. An evangelist said a number of years ago that we are to be "spiritual in our natural life and natural in our spiritual life." Oh to be natural, open, and comfortable in spiritual conversation, especially in the home!

"Thou shalt talk of them when thou sittest in thine house" around the table, the fireside, and the family altar. "When thou walkest by the way" either in the performance of our daily tasks or the casual stroll into God's wonderland of nature. "When thou liest down" at the close of the busy day in full recognition of God's protection and blessing. "When thou risest up" in utter dependence upon His guidance and faithfulness—"thou shalt talk of them!"

To be sure, we must do our utmost to win those who sit under our teaching ministry from non-Christian homes. They, too, must be brought up "in the nurture and admonition of the Lord." It is the duty of the Church, also, to help Christian parents to fulfill their Divine obligations, not to supplant them. We are not enjoying the maximum benefits of the teaching program of the Church until we realize that "Christian Education Begins At Home!"—Waynesboro, Pa.

WHY shouldn't it? Who doubts that it can? God is no respecter of persons. The pure gospel can work anywhere. What has brought about this feeling of discouragement about the rural church?

It is a fact that the population picture has changed considerably in the past fifty years. The rural to urban movement developed gradually as a result of better wages in cities and the increasing use of farm machinery in rural areas. Between the years 1920 and 1930, nearly six million people migrated from rural to urban areas.

Even in the last twenty years the picture continues to change. The depression of the 30's reversed the migration but the war of the 40's further decreased the farm population, with over a million leaving farms in the early 40's. However, better transportation to and from work has bent the trend to semi-rural areas.

Community life is different. In most rural areas, the country store with its pot-bellied stove, cracker and molasses barrels has been replaced by modern markets. Instead of simple home pleasures or loafing at a common center, there are now the outdoor theater, radio, television, etc. to create problems in the amalgamation of family life and community spirit. The urban independent spirit has also taken hold of rural areas. Busy industrial life makes the problems of reaching the rural folk very similar to those of the urban. Yet the alert church never lacks prospects who need to be reached.

With this background before us, let us examine four imperatives to success.

#### 1. FACE THE FACTS

No church program can properly be evaluated on assumptions and guesses. Each local situation needs a local evaluation. Sin and its devastating effect in rural areas makes it as difficult to reach the rural as the urban person.

When a rural church experiences a degree of success, some say, "Oh, they must be living in an unchurched area." We find for instance in our area, more churches per capita than in urban areas. Yet this is no reason for discouragement because the alert, spiritual church always has a field to work. Why should we regard other churches about us as a handicap to our church. They aren't! Churches are the bulwarks of our land's spiritual defense. Praise God for them!

We must know our area to begin to work. How many people are in our area? For what area are we responsible? How many churches are in

our area? Are we competing with local churches, or trying to get a Bible message across to people who need it? If we answer these questions with facts, it is surprising what we find.

At this point, may I make reference to our own community at Hollo-well. Our church is located at a mid-point about six miles from the three nearest incorporated towns. Surveys made of a radius of about three miles from the church show a population of about 1,000. Using this figure, we estimate that there are 3,000 people living within a radius of five miles. In this same area, there are 12

If the home visitation is successful, the next place to meet the people is in the church. Here again, first impressions are important. If the interest which brought them is not maintained or increased the first Sunday—we have lost our opportunity to give them the gospel.

We may have home contacts and get folks to attend church,—but, the test is whether we can hold them. The program is very important. Is it interesting? Does it feed the soul? Is it Biblical? Are the folks in the church friendly? Do we know how to make others feel welcome, or are we critical? Do we share responsibili-

## The Rural Church Can Succeed

Eber Dourte



churches besides our own. Waynesboro, about six miles from our church has 17 or 18 churches and a population of 12,000. Even though our rural area is quite densely "churched", yet we have not even reached our numerical share of the community until we have 250 in our Sunday School.

Another fact to consider is whether the churches in the community are Bible-believing. If they are not, we have a responsibility even to those who may be church members elsewhere. They too are lost unless they have Christ as Savior.

#### 2. MEET THE PEOPLE

This is a strong imperative. We need to meet the people in order to know our community and its needs. The place to meet them first is in their own homes. This initial introduction to the church makes folks either want to come or else to stay away. Visitation personnel, particularly for first visits, need to be the kind who can make a wholesome contact. It is valuable to keep a file of community folk, a record of visits, and a mailing list.

ty? Those who are given responsibility, whether it be ushering, secretarial, visitation, or teaching, will feel a sense of belonging and will recommend the church to their friends. All of this takes *twentieth century* facilities and methods directed by *first century* power, zeal, and passion.

The nucleus of Christian workers must be constantly inspired by the needs of the field and a genuine individual concern for souls. When the Christian realizes that his own tact and attitude toward people may be the difference between their being saved or lost, he will guard his Christian walk carefully and prayerfully. One of the finest tributes any church can receive is that the community folk appreciate and have confidence in the church and its people. This can be achieved only through *consistent living* and *aggressive evangelism!*

#### 3. CLARIFY THE MESSAGE

What is the aim of my church, and yours, in the community? Is it to promote itself, or Christ, in the  
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"Every Home Can Be A Church  
And Every Church A Home"

# Family Worship

*Esther Miller Payler*

**T**HE FAMILY Which Worships Together, Stays Together" were the thought-provoking words on our church bulletin board recently. You may go to church together as a family and to Sunday school, but do you also worship in your home?

"Every home can be a church and every church a home," a Washington minister said. The more you think of this, the more you will be convinced it is true. While the godly spirit of a Christian home may make it church-like in many ways, yet something is lacking, unless there is a definite family worship. Many Christian people agree they should have family worship in their home, and yet they drift along and do nothing about it.

## THE PLANNING

I have known homes where the family worship was too haphazard, not at all planned to fit the family. Other homes treat family worship as something to be gotten through as quickly as possible. That is not true worship. If family worship is to be a real part of home life, it must change and grow as the family does. In one home they started family worship before breakfast, when the children were small. Through the years they kept it the same, even when it was a hurried time and not suitable to the needs of the family, their school and work time. That was poor planning.

## THE TIME

No one can tell you when the best time for family worship is in your household. You and your family can best determine that. But from others you can learn what they have done, and so perhaps get some suggestions.

In one family where the children are all pre-school, and the father does not go to work until 9 o'clock, the family has a Bible story and prayer, just before breakfast. This helps them start the day with God.

After the evening meal is a favorite time with families who have children in grade and high school. That is one time the family is all together. Several families have Scripture read-

ing and prayer before the evening meal. But this sometimes makes it hard for the mother in making her meals.

Before bed time is a convenient and relaxing time in some households. In some cases the bed time story has been made into a Bible story, read or told to the children, with prayer and a discussion time for talking together.

Special days can be a splendid time for family worship and a talk about the spiritual meaning of the holiday. In one family of teenagers the Sunday School lesson is discussed on Saturday night, following supper, and while seated at the table. Where the lesson is different for various



ages, reviewing the high points of all, adds interest. If this does not work, probably the lesson of the youngest should be chosen.

## THE INGREDIENTS

While the time for family worship may vary with different families, there are many items on which most Christians agree, that they should be part of family worship. The Bible itself should probably be used for at least some of the reading, in order that even the smallest child can realize that it is God's Word. Devotion books and magazines can be used as a supplement, but should not take the place of the Bible. Prayer is another

necessary ingredient. Whether it is one already written by someone, whether it is individual or collective prayer, or silent prayer, there must be prayer. Discussion, explanation, talking it over, or meditation can be part of the worship, depending upon the age of the children. For small children Bible story books or The Christian Parent are recommended.

## OTHER IDEAS

Here are some other ideas about worship in the home, which people who practice it, suggest. Worship should be together—"one for all, and all for one." It should not be too long. The parent can plan so that it is interesting. His pastor or church publishing house can help him get suitable devotional books or Bible stories. Whatever is used should be easy for the children to understand.

Regularity is another very important feature. A regular time and place, considered as much a part of family life as the meals and bed time, helps make family worship something worthwhile. It keeps the family from forgetting to have it.

Quietness and lack of rush is necessary to reverence, and a feeling of really being at an altar. Some people set a clock to show that it only takes ten minutes—God's ten minutes. Variety in the program and all taking part, according to their ability, adds interest. Even the littlest child can have a part, even if it is only a sentence prayer.

Will family worship be a part of your child's memories of home, which he will carry throughout his life?

—*The Christian Parent.*

## In Christ I May Have

A love that can never be fathomed.  
A life that can never die.  
A righteousness that can never be tarnished.  
A peace that cannot be understood.  
A rest that can never be disturbed.  
A joy that can never be diminished.  
A hope that can never be disappointed.  
A glory that can never be clouded.  
A light that can never be darkened.  
A happiness that can never be interrupted.  
A strength that can never be enfeebled.  
A purity that can never be marred.  
A wisdom that can never be baffled.  
Resources that can never be exhausted.

—*"Elim Evangel."*



IT IS recognized that the final word about the origin of the Brethren in Christ Church has not been written, and there is no doubt but that uncertainties will always shroud its early history. The absence of authentic records suggests to us that the early fathers of this Church were not greatly interested in making history.

In spite of disagreement regarding the beginning of the Church, the fact that this organization had a rural beginning in America is without contradiction or question. It is an interesting observation that up to the present time there have been very few places of worship built by this denomination in other than rural areas.

Jacob Engle, who is generally regarded as one of the earliest fathers of the Church, was a son of Ulrich and Anna Engle. They were among immigrants from Switzerland in 1754 and they settled along the Susquehanna river in upper Lancaster County, Pennsylvania. Jacob was a mere baby then. As a young man he was interested in those things which pertained to his own spiritual well-being. In addition to the doctrine of the New Birth, one subject of particular interest to him was the Scriptural teaching on baptism. Others shared in his conviction regarding baptism by immersion, and it is thought that the earliest organization of the Church consisted of about a dozen people all of whom were baptized on one occasion.

It is generally accepted that this baptism took place either in the Susquehanna river or in the Conoy Creek, in Conoy Township, Lancaster County. It is very probable that Jacob Engle was baptized as early as 1778, and some mark this as the date of the Church's beginning. However, another opinion is that the baptism of the twelve mentioned above and the organization of this small group took place about 1785 and that this is the Church's beginning date. It is accepted that this group met in the home of one of the brethren for fellowship and possibly for whatever organization was deemed necessary.

While there is little or nothing on record about the early organization of the Church, there is no question but that the brethren met in the farm homes of the different members for fellowship. Yes, fellowship! Many readers of this article have had the experience of Christian fellowship in a cottage prayer-meeting. Have you had any that was more blessed? The fellowship enjoyed by this group caused them to regard each other as brethren—brethren in



One of the first meeting places of the Church

from Pennsylvania to Ohio and from Canada to Indiana. Again, according to history, the brethren settled in rich and fertile farming areas. The possibilities for corn production seemed to have been one of the attractions for those who moved on to Illinois and Iowa.

As was mentioned, in the early days of the Church the brethren and

## Brethren in Christ Church Has a Rural Beginning

Ethel Engle

Christ. They were known as "River Brethren" then, evidently because of their location near the river.

Undoubtedly the teachings of the Bible occupied a large place in the everyday lives of these church fathers. One of their interests was to provide for temporal needs, but a Christian atmosphere pervaded their homes. Our present generation would do well to follow their example in taking time to be holy. For these fathers spiritual emphasis in life and non-conformity to the world were not merely ideals about which to talk; they were practiced. It is accepted that through their testimony in word and life, their fellowmen were convinced of the beauties and realities in the Christian way of living, and members were added to the fellowship. In his *History of The Brethren in Christ Church*, Dr. A. W. Climenhaga tells us that "the early growth of the church was not by revival efforts, as at present. The daily walk of the members influenced others to follow Christ." What a challenge to you and me!

While growth of the Church was not rapid, the small group first organized near the river did become larger. These good people scattered into other parts of Lancaster County, as well as into neighboring counties, and generally they settled in good farming land. Thus, we observe that they were definitely a rural people.

It is believed that some members of the Church found their way to Canada some time before 1789, and there again we observe from history they settled in rural areas.

It was after the Church was established in Pennsylvania, with groups of worshippers in various counties there, and in Canada, that members from these areas moved westward,

sisters met in homes for fellowship and worship. However, as the need for church buildings became apparent, in whatever locality it was, as would be expected of a people who chose rural community settlement, their churches were built in the countryside also. While there are a few Brethren in Christ churches in smaller towns and the Church sponsors mission work in some of the larger cities today, there is no contradiction to the fact that the Church has a rural background.

Has not every member in the Church reason to be proud of his heritage? —*Marietta, Pennsylvania.*

(Excerpts from a letter written by a German exchange student to his former roommate at Messiah College. He is now in University in Germany.)

Wendelsheim (Reinhessen)  
Germany

Dear Friend:

You told me about your feelings on your present work on the farm and of your dissatisfaction with it. You are right in stating that sometimes our work seems to be of less importance than other tasks which are neglected because of the lack of people who are ready, eager, and capable of doing them. So it is with mission work, too. But, on the other hand, there also must be those at home who support the missionaries and who raise the food which then is given to needy ones. Or isn't this kind of work necessary? I think it has to be done like any other "service" for the Lord. I just want to mention one more point of view which perhaps is not as familiar to you as it is to me:

(Continued on page fifteen)

# 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, Indiana, 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. Jacob Hock, 651 Reservoir St. Chambersburg, Pa.

## FOREIGN MISSIONS

### 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. Shirley Bitner, Sr. Ruth Book, Sr. Mary Jane Shoalts, Sr. Mary Stoner.
- 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.
- Ulubaria, Howrah District**, West Bengal, India. Elder and Sr. A. D. M. Dick.

### Africa

- Acting General Superintendent**: "Rockview," P. O. Box 711, Bulawayo, Southern Rhodesia, Africa: 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, Mary C. Engle, Anna M. Eyster, Dorothy M. Martin, Ethel C. Heisey.
- Mtshabezi Mission**: 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. Lenhart.
- Wanazi Mission**: P. O. Box 5, Filabusi, Southern Rhodesia, Africa  
Mission: Rev. and Mrs. Earl Musser, Misses Anna R. Engle, Mary E. Heisey, Florence R. Hensel.
- 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, Edna E. Lehman, Edna M. Switzer.
- Sikalongo Mission**: P. O. Choma, Northern Rhodesia, Africa  
Rev. and Mrs. David E. Climenhaga, Rev. and Mrs. H. Franklin Kipe, Miss Anna L. Kettering.
- Missionaries on Furlough**  
Bishop and Mrs. A. M. Climenhaga, Grantham, Pa.  
Sr. Effie Rohrer, Oneida St., Pasadena 10, Calif.  
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. Anna Wolgemuth, R. R. Palmyra, Pa.  
Sr. Verda C. Moyer, 41 Hillside Ave., Souderton, Pa.  
Sr. Beulah Arnold, c. o. Albert Schock, R. R. 2, Hershey, Pa.

## HOME MISSIONS

### Rural Missions

- Allisonia, Virginia (Farris Mines)**: Telephone—Pulaski 2-8628. John and Ruth Schock
- 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, Carl Eberly, Clara Eberly, Ida Rosenberger, Avery Kanode, Beulah Kanode, Dorothy Charles
- Hollidaysburg, Pa.** (Canoe Creek Mission) John Bicksler, Elva Bicksler. Telephone: Hollidaysburg 50203
- Kentucky**: Elam Dohner, Superintendent  
**Fairview Station, Elia, 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, Catharine Hock, Eva Mae Melhorn, Erma Hoke, Virginia Engle
- Harrisburg** (Messiah Lighthouse Mission) 1175 Bailey Street, Harrisburg, Penna.; Telephone—Harrisburg 26488; Joel Carlson, pastor, Faitha Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb
- Massillon** (Christian Fellowship Mission) 118 South Avenue S. E., Massillon, Ohio; Telephone—2-3804; Eli Hostetler, Sr., pastor, Lydia Hostetler, Eli Hostetler, Jr., Leona Hostetler, S. Iola Dixon
- 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 St., San Francisco 3, Cal. Residence: 311 Scott St., San Francisco 17, Cal. Telephone Underhill-1-4820; 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. Residence: 79 Woodycrest Ave., Toronto, Ontario, Canada. Telephone—Gerard 9648. 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*.

## General Conference to be held at Niagara Christian College

June 10-15, 1953

Free lodging provided on the Conference Grounds and the surrounding community. For those who wish it, there will also be lodging in Tourist Cabins within a mile or two of the grounds, prices ranging from \$1.50 per person, up. Please make reservations with the secretary as soon as possible.

Mrs. Leo Bearss, Secretary,  
Ridgeway, Ontario  
Canada

## Summer Bible School Projects

By about May 15th the Foreign Mission Board will have a list of projects of various costs that it can offer to Bible Schools interested in taking on a project for the benefit of your children's offerings. A card requesting a list addressed to Henry N. Hostetter, Secretary, Washington Boro, Pa. will bring you the information.

Foreign Mission Board.

## Evangelistic Schedule

Farris Mines Mission ..... May 3, 1953  
Elder Marshall Winger, Evangelist



## Love Feasts

### Pennsylvania

Free Grace at 10:30 a.m. .... May 23-24  
Granville at Ferguson Valley  
Church ..... May 9-10  
Spring Hope Church ..... June 28, 1953  
Mechanicsburg Brethren in Christ Church  
Sat. 10 A. M. .... May 16-17, 1953  
Fairland Church, Cleona, Penna. .... May 9-10  
Martinsburg Church Sat. 10:00 a. m. May 9-10  
Mastersonville, Pa. .... 10:30 a. m. .... May 16-17

### Ontario

Markham and Springvale ..... May 2-3  
Howick and Boyle ..... May 9-10  
Cheapside ..... May 16-17

### New York

Clarence Center ..... May 16-17  
Buffalo ..... May 31

### Michigan

Gladwin ..... May 2, 3  
Merrill ..... May 16, 17  
Leonard ..... May 23, 24  
Mooretown ..... May 30, 31

## Births

**BOOK**—Eld. and Mrs. Paul E. Book of Orlando, Fla. announce the birth of a son, David Paul, March 23, 1953.

**GIBBONEY**—Bro. and Sr. Adelbert Gibboney, Covington, Ohio, announce the arrival of a son, Timothy Dale, on April 7, 1953.

**GROVE**—On March 29, 1953 Jay Edward came to bless the home of Mr. and Mrs. Walter Grove of Shippensburg, Pa. A brother for Dena and Carol.

**REESOR**—A daughter, Judith Carolyn, was born to Bro. and Sr. John Reesor, Unionville, Ont. on Mar. 8, 1953. A sister for Arlene.

**SIDER**—Mr. and Mrs. Ross Sider and Robert of Ridgeway, Ont., are happy to announce the arrival of Betty Lou on January 22, 1953.

## Weddings

**ALLEMAN-WENGERT**—Miss Mary Wengert, daughter of Brother and Sister Paul A. Wengert, Chambersburg, Pa., became the bride of Paul Alleman, son of Mr. and Mrs. Norman H. Alleman, Williamson, Pa., on Sat. March 21, at the Air Hill church. The ceremony was performed by Bishop Charlie Byers. May God's blessing rest on this new home.

**CAMPBELL-JANOWICK**—Ida Mae Janowick, daughter of Sr. Ellen Salsgiver of Blandburg, Pa., and Enlow Ray Campbell, Jr., son of Bro. and Sr. Enlow Campbell, Sr., also of Blandburg were united in marriage, March 28, 1953 at the Brethren in Christ Mission in Blandburg. Elder Thomas A. Bouch, uncle of both bride and groom, officiated.  
Enlow Campbell, Jr. is now serving in the U. S. Navy. Mrs. Campbell is residing in Blandburg, Pa.

**FREY-WINGER**—On September 12th at 2:30 P. M., Sister Beth L. Winger, daughter of Brother and Sister W. O. Winger of Grantham, Pa. and Brother Glenn C. Frey, son of Brother and Sister Armour Frey of Manor church, were united in holy matrimony in the Mtshabezi Mission Church. Bishop Arthur M. Climenhaga assisted by Bishop Carl J. Utery performed the ceremony. The wedding was solemnized in the presence of missionary co-workers, a number of European guests from Bulawayo and district areas, as well as several hundred African church members and friends of the mission. Our prayers will continually go with Brother and Sister Frey as they carry on in mission responsibility as superintendent and matron of Mtshabezi Mission.

**LeBARON-ALBRIGHT**—On Saturday afternoon March 28, Alma Jane Albright, daughter of Brother Lawrence Albright of State College, Pa. was united in marriage to Richard Melton LeBaron, son of Mr. and Mrs. Rexford LeBaron of Oak Hall, Pa. The ceremony was performed at the Green Grove Brethren in Christ Church in the presence of many guests. Rev. Paul L. Wolgemuth officiated.  
May God bless and guide this union.

**MATER-WINGER**—On April 4, 1953 in the Brethren in Christ Mission, Buffalo New York, Sr. Bethene Winger, daughter of Sr. Margaret Winger and the late Norman Winger, of Buffalo, New York and Bro. Clyde Mater son of Bro. and Sr. John Mater of Wainfleet, Ontario were united in marriage. The ceremony was performed by Bishop William Charlton. May God's rich blessing follow them through their journey of life.

**OLINGER-FISHER**—Miss Theresa Fisher, daughter of Mr. Milford Fisher, of Lewistown, Pa., and Fred Olinger, son of Mrs. Viola Olinger of Nappanee, Ind., were united in marriage at the Elizabethtown Church, April 5, 1953. Rev. C. R. Heisey officiated.

## Obituaries

**HEISEY**—Jacob M. Heisey was born April 4, 1881 and departed this life Dec. 31, 1952 aged 71 years, 8 months and 27 days. Bro. Heisey died at the Harrisburg State Hospital where he was a patient for a number of years. He was united in marriage to the former Elizabeth Nornhold who preceded him in death in 1946. To this union were born seven children: Rhoda, wife of Harold Frey, Lancaster, Pa., Norman, East Petersburg, Pa., Arthur, Jonestown, Pa., Warren, Washington Boro, Pa., Leroy, Manheim, Pa., Martin, Lancaster, Pa., Esther, wife of Marvin Barto, Mt. Joy, Pa.; also 14 grandchildren. After his conversion he united with the Brethren in Christ church of Rapho District where he resided most of his life. He leaves to mourn his departure one brother, Samuel Heisey, Manheim, Pa.

Funeral services were held at the Miller Funeral Home at Elizabethtown by Rev. Graybill Wolgerauth, and Bishop Jacob T. Ginder. Interment in the Mt. Pleasant cemetery.

**MARR**—Webster Marr, Jr. was born October 3, 1952, and passed away April 1, 1953. This little boy is missed by his sorrowing parents, Bro. and Sr. George Marr, Wainfleet, Ontario, and his brothers and sisters.

Funeral services were conducted in the Brethren in Christ Church, Wainfleet, Ontario, in charge of Bishop Edward Gilmore, assisted by Eld. Romie Sider.

**MYERS**—Sr. Estella Mae Fastorius Myers, widow of the late Bro. John Myers formerly of Mt. Joy, Pa. passed to her reward April 3, 1953 at her home in Landisville, Pa., where she and her daughter Anna had a Rest Home for the past two years.

She was born May 12, 1887. She died aged 65 years 10 months and 9 days. Sr. Myers was converted at the age of 24 years and united with the Cross Roads Brethren in Christ Church. She was a faithful and staunch believer in the doctrines of the Church and interested in missionary work.

Sr. Myers was ill for the past four months and became seriously ill three weeks ago.

Surviving are five children: Lillian K. wife of Abram Kreider, Mt. Joy, Pa.; Anna K. wife of John M. Kemmer, Landisville, Pa.; John C. Palmyra, Pa.; Edwin P. Quarryville, Pa.; and Mary, wife of Paul Stauffer, Mt. Joy, Pa.; 17 grandchildren and 4 great-grandchildren; a brother Thomas A. Pastorius, Canton, Ohio. Two children, Amos and Myrtle, preceded her in death. Funeral services were held at the Nissley Funeral Home, Mon. April 6 at 2 P. M. Bishop I. W. Musser, Rev. Harry Brubaker and Rev. Paul Z. Hess officiated. Text II Tim. 4:6,7. She was laid to rest beside her husband in the Cross Roads Cemetery.

**SHERK**—Mrs. Catharine Melissa Sherk, wife of Bishop Bert Sherk of Stevensville, Ontario, passed to her eternal reward March 23, 1953 at the age of 76 yrs., 10 months, 21 days following a cerebral hemorrhage.

She was the daughter of the late Samuel and Elizabeth Winger of Stevensville. She was married to Bert Sherk Sept. 28, 1897 and with her husband was converted at the age of 23. They united with the Brethren in Christ Church at that time and remained faithful until God called her home. She served the church faithfully both in the capacity of minister's wife and later as bishop's wife.

In addition to her husband she leaves to mourn one daughter, Elva (Mrs. Howard Fretz); two sisters: Mrs. Jennie Shisler and Mrs. Elizabeth Damude, and one brother, Emerson Winger, all of Stevensville, Ont. There are also eight grandchildren and two great-grandchildren, several nephews and nieces.

Funeral services were conducted Mar. 25 at the home near Stevensville by Eld. Edward Nigh. From there to the Brethren in Christ Church by Bishop William Charlton and Eld. James Sider, assisted by Eld. Roy Sider. She was laid to rest in the adjoining cemetery.

**SIDER**—Sr. Lydia Sider, daughter of the late Solomon and Annie (Cober) Gingrich, born May 17, 1877 near Preston, Ont., passed peacefully away at her home March 31, 1953 aged 75 years, 10 months and 14 days. She was united in marriage to Bro. Andrew Sider October 21, 1903. She was converted at the age of 17 and united with the Brethren in Christ Church and remained faithful until she was called home.

She with her husband was elected and ordained to the office of deacon in the year 1919 and served the church well and was faithful and diligent in her calling. Her modest and unassuming manner endeared her in the hearts of the church. Her Christian life was held in high esteem both in the community and in the church. She leaves to mourn a sorrowing husband, one sister Nancy Gingrich of Stevensville, and a number of nephews and nieces. Four sisters and three brothers predeceased her.

Funeral services were conducted at her late residence then in Bertie Church by Bishop Wm. Charlton and Elder Edward Nigh. Text Mark 14:8,9.

Interment in the adjoining cemetery.

**TUCKER**—George Tucker was born June 12, 1908 and died at his Wainfleet, Ont. home Friday, April 10, 1953.

On June 12, 1928 he was united in marriage to Lillian Margaret Moore.

He leaves to mourn his loss, his wife, and one son Ronald at home; three brothers: Frank and John of Wainfleet, Ont. and Clarence of Stevensville, and one sister, Mrs. Murray Winger (Pauline) of Wainfleet, besides several nieces and nephews and other relatives.

Funeral services were conducted in the Brethren in Christ Church, Wainfleet, Ont. in charge of Bishop Edward Gilmore assisted by Eld. Romie Sider.

**VANDERVEER**—William E. Vanderveer, a resident of Snover, Mich. for seventy years, passed away at his home on April 9, 1953 at the age of 91 years, 6 months and 16 days.

He was born Sept. 23, 1861 in Ontario and married Mary Ann Schisler in 1880. She passed away in 1911. He married Mary Curtis in 1913.

He was a member of the Mooretown Brethren in Christ Church. It was through the labors and faithfulness of Bro. Vanderveer that the Mooretown church was built on its present site fifty-two years ago.

He is survived by his widow and three sons: Casper of Muskogee, Okla., Warren, of Snover, and Rev. Joseph Vanderveer of Welland, Ont.; four daughters: Mrs. Leslie Cubitt, of Sandusky; Mrs. Edward Bulgrien, Snover; Mrs. Andrew Pearson, Port Huron; and Mrs. Ralph Guilliat, Stambaugh, Mich.; 22 grandchildren, 51 great-grandchildren, and a great-great-grandchild.

Three step-children: Thomas Curtis, Oxford; Russel Curtis, Charlevoix; and Mrs. Ernest Reaume of Flat Rock, Mich., and a number of step-grandchildren and great-grandchildren also survive.

Funeral services were conducted from the Snover Evangelical United Brethren Church. Rev. Melvin E. Stauffer officiated, assisted by Rev. A. R. Kuehn, pastor of the Snover church.

## Changed

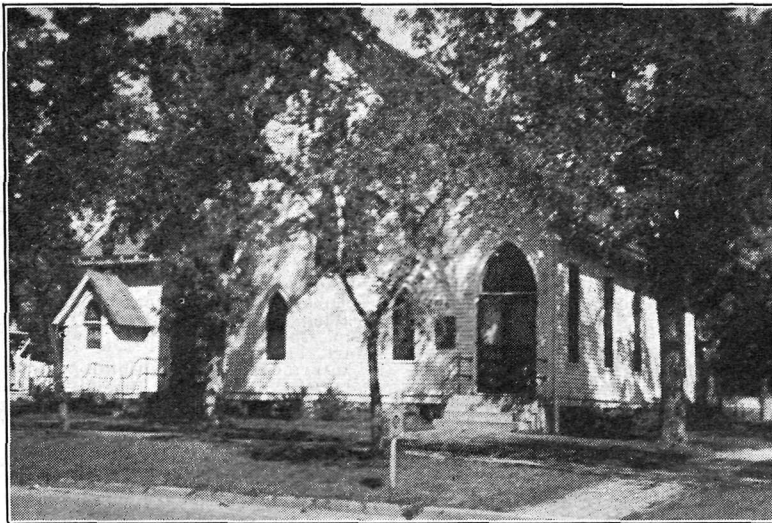
An Italian woman, whose husband had accepted the gospel and become a Christian, was asked, "Is it true that your husband has changed his religion?"

"No," she replied, "but his religion has changed him! Now he has Christ, and Christ has certainly changed him! You must have noticed yourself that he doesn't get drunk any more, and that he does not swear and scold as he used to."—Selected.



# With the Church

## In the Homeland



### Eisenhower Greets Abilene S. S. Convention

Friday evening, March 27 was the opening session of the Third Sunday School Convention of the Brethren in Christ Church in Abilene, Kansas. Bishop R. I. Witter brought the address of welcome at which time he also read a letter of greeting from President Eisenhower. The letter, sent to Rev. Paul L. Snyder, local pastor, said:

"I am happy to send greetings for the 1953 National S. S. Convention of the Brethren in Christ Church. It is my earnest hope that your meeting will arouse in all who participate a quickened appreciation of the importance of religion in our national life." President Eisenhower attended the Abilene Brethren in Christ Sunday School as a boy.

A large crowd turned out for this first session and were well repayed for being there. Sr. Pearl Wolgemuth spoke first on the subject, "The Eye Appeal in Visual Aids." The older folk as well as the children thoroughly enjoyed this part of the service. As the second speaker of the evening Dr. C. N. Hostetter, Jr. spoke to us in a challenging address on, "The Home, the First Line of Defense."

Three-hundred-sixteen people registered for the Convention from eight states, California, Iowa, Penna., Okla., Missouri, Ohio, Ind., and Kansas. An estimated total of 2,700 to 3,000 people attended the seven meetings of the Convention. A drawing card to the Convention was the Departmental Conference and Workshop featuring each department of the Sunday School and its work. There were three sessions given for this, twice on Saturday and once on Sunday.

On Saturday evening a Youth chorus of local talent was featured which was very inspirational in their singing of Pre-Easter and Easter songs. Along with the chorus were several other numbers given by a Male Quartet and a Ladies Trio. During these numbers colored slides were shown showing Christ as He went through the period of suffering, crucifixion, and resurrection. Following this part Bro. Owen

Alderfer spoke on the subject, "Dynamics to Hold Youth."

Sunday School convened at 10 A.M. with the local superintendent, Bro. V. R. Brandt, in charge. At 11, Dr. C. N. Hostetter, Jr. spoke on the subject, "Empty Nets." During this period the children were in another room in a Junior Service conducted for their own interests.

The Convention was brought to a fitting climax Sunday evening with "Do's and Don'ts in S. S. Visitation." The conversation was carried on by local youth talent. The final address, "The S. S. Builds," by Dr. Hostetter.

#### Hummelstown, Pa.

For three consecutive Thursday evenings in January the churches of Hummelstown had combined missionary services. For the second meeting Dr. Arthur Climenhaga was secured as guest speaker. We showed colored slides of Africa as he brought a challenging message. Sisters Ruth Hunt and Mary Kreider had curios of Africa displayed. Much appreciation was expressed for these services.

On February 15 Dr. Harold Engle of Palmyra showed colored pictures of the relief work in Formosa in which he and his wife were active the past two years.

On March 8 we were happy to have the winter term quartette from Grantham to sing during the Christ's Crusaders hour.

On March 14 the Messiah College chorus of nearly forty voices rendered a beautiful program of music.

On March 15 Sr. Beulah Arnold who has recently arrived from India gave a very inspiring message of the work there and of how God is working in their midst. She also had a number of lovely curios to show. On the following Sunday Sr. Arnold spoke to the children during the Junior church service. We were happy to have her with us in our services the past few weeks.

During Passion week we had as a guest speaker Rev. Abner Stolfus, a well known Mennonite preacher who has worked among

the Jews both in Europe and America. On Tuesday night he showed pictures of his trip to Europe and on Sunday night of his trip to the Holy Land. It was heartwarming to see the pictures of the places which figured so largely in the earthly life and ministry of our Lord. Rev. Stolfus, in his kindly way, told interesting experiences in which the Lord had led him among the Jews.

On Good Friday our congregation joined with those at Palmyra for communion service.

We believe the coming of the Lord truly draweth nigh and we do want to be faithful until He comes. Pray for the work at Hummelstown. —W.M.

#### Spring Hope, Pa.

Brother Percy Cassel of Canada was with us for two weeks in revival meetings beginning March 15. The Community people responded enthusiastically, some attending nearly every night.

The second Wednesday evening was family night and the church was nearly full. The workers from the Saxton Mission gave a talk to the children. Several evenings, Bro. Cassel gave pre-sermon talks on Church ordinances.

Palm Sunday morning five children were dedicated. One couple who were unsaved brought their daughter for dedication. The Lord spoke to them and that evening both sought for salvation. One individual called the evangelist and then came to the home where he was staying, several nights before responding to the altar call. God dealt with people—some were saved, some sanctified and others reclaimed but all who sought with a whole heart had their need met.

A number of prayer meetings were held during the revival weeks. The Women's Prayer Circle had had the campaign as a special subject of prayer for several months and feels that prayers definitely were answered. —R.O.

#### Markham District, (Heise Hill Congregation)

Feb. 17-Mar. 12 were the weeks of our revival meetings. Bro. Samuel Lady was our evangelist. There were several afternoon prayer meetings. The attendance was not quite as large as usual, due to sickness in a number of homes. The weather and roads were very good throughout. Our brother laboured faithfully in preaching heart-searching messages under the direction of the Holy Ghost. While many hardened their hearts against the light we are glad for a number who did respond and received definite help. An old man who had lived all his life deep in sin made his way to the altar and wanted to seek God. He expressed his regret of not coming forty years sooner.

Mar. 7—Sr. Fern Ulery spoke concerning the need of the Women's Prayer Circle and of their recent visit to the Mission stations and the East.

Mar. 8—The funeral of our oldest member, Sr. Sarah Steckley. Her many years of service to the district were much appreciated. She was greatly interested in the spiritual welfare of the church and especially the young people. While of a quiet unassuming manner, we shall never forget the many times she so kindly inquired of our spiritual standing, and gave words of help and encouragement. This she continued to do during the years she could no longer attend Church. Eternity alone will reveal how much her life and prayer have meant to the Markham district.

# On The Foreign Field

## Veldt Experiences

This is Monday evening of February 23. I am sitting outside my hut at Zhukwe school located at the foot of Zhukwe mountain. Zhukwe mountain is a massive rock which can be seen from quite a distance. It is something beautiful to see and gives one a good appetite if climbed.

I arrived here about 4:00 p. m. and set up camp. Afterwards I settled some matters such as salaries, sale of books and collection of school fees with the three teachers. Supper was the next item which consisted of canned beef, canned tomatoes, amakomani (a type of squash) fruit and stuffed cookies. Following supper I visited a look-out in a nearby field. Baboons trouble the corn fields very much after earing time and the people sit and watch their gardens. In this watch was a mother, a 14 year-old girl, and a boy of perhaps 3 years.

This watch is a hut built on top of an old ant heap perhaps 10 feet high. A round shelter of perhaps 10 feet in diameter is built on top of the ant heap. Here they were cooking porridge. As soon as I arrived they greeted and we spoke of the troublesome baboons. Very soon the mother sent the daughter to get me some imfe (sugar cane) and some ears of corn. She returned soon with six canes and five ears of corn which the mother presented to me. I, of course, thanked them very much. In leaving I said I was a baboon taking away their corn. They laughed with me about that.

Now I am trying to write, and am finding the mosquitoes are quite annoying, so much so that I must move—so now I am sitting under the mosquito net writing with the pressure lantern sitting on the table near by. I am expecting the bell to ring soon calling for evening prayers in the school. Until then I will report on my journey.

Last Wednesday I left Mtshabezi at 10 o'clock in the morning by ox cart, using 4 oxen and a rubber-tired, two-wheeled cart, similar to a trailer. I had eighteen miles to my first school, Shake, and arrived there

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Mar. 15—We were privileged to have the Sider family Quartette from Wainfleet in our Sun. morning service. They sang several numbers which we appreciated very much.

Mar. 18—Rev. Milton Hill of Toronto spoke of their work in the Jewel for Jesus Mission.

Mar. 26—Sr. Ruth Hunt, returned missionary from Africa, was with us, and gave us an interesting talk of the work in Africa.

We appreciate the new Young People's Committee, consisting this term of three of our sisters. They are doing splendid work in adding interest and variety to their programs. We also appreciate the messages from our own ministers. Especially do we want to mention the series of sermons our Bishop Winger is giving on the Book of Ruth. These messages have been full of deep spiritual truths, and very practical for the life of every Christian. The Bible is a large Book and we do appreciate these new messages from time to time. —M.C.

by 4:30 p. m.—six and one half hours traveling. Little of real interest happened except I picked up a young mother carrying her baby. The young father I let walk behind the cart. We had a little conversation and I discovered they were not married, but were living in sin. The young man was a Catholic. The girl had at one time attended one of our schools. Now they were coming to her home to arrange for a marriage. No doubt I will be having more to do with them before they are married, for she will have to come to me before she can get a license for marrying.

Wednesday evening about twenty-five gathered around the fire for evening prayers at Shake. By 8:30 I was ready for sleep.

Thursday morning I inspected the Shake school and afterwards had service. Only a few village people came, however we did have a full house with the 250 school children present. I left Shake by 1:00 p. m. for the next school, Dambashoko. This was a difficult three and one half hours ride. The road was very rough and if you had seen the Silikawani river you would have said it was impossible to cross, but we crossed. Again routine work at Dambashoko plus a discussion with a dozen of the men about the building which was just completed.

Friday noon we left Dambashoko for a long trek to Matshiya, perhaps fourteen miles. Here we had permission to have school on Saturday. I stayed here for the Sunday services. Josiah Ndhlovu is head teacher here and it is his first year of teaching after finishing Teacher training at Matopo. He is interested in teaching and also in the spiritual work here. He started a morning Sunday School for the children and is having an attendance of thirty to forty children. Pray for him in this work. Too many teachers do not take interest in the Sunday School work. Saturday afternoon we noticed the one tire on the ox cart was ailing. I was not prepared for a puncture, so we collected a few tools from some nearby village and tried to remove the 7:00 x17 tire. But we lacked the proper tools and did not succeed. I thought we might get along all right by pumping occasionally. So Sunday afternoon we left for Silikwe school five and one half miles away. By the time we got to Silikwe we had pumped 4 times and I knew something had to be done, but there were no tools and no patching material. Sunday evening we inquired at a near-by village about any irons they might have. To our surprise they came with a good steel bar and soon the steel ring was removed from the wheel and we could slide the tire off the rim. But now we needed patching. We waited until Monday morning and spoke to the teacher. He kindly sent a boy seven miles to a native store for patching. In two hours the boy reported saying the store man had loaned his patching and the borrower had not returned. So we sent another boy six miles to find the borrower and in two hours the boy returned with the patch but no glue. Fortunately the teacher had a tin with just enough in it to get the patch to stick. We got away from Silikwe by 12:30 p. m. This afternoon we were given sugar cane twice

as we came. Now the bell is ringing for prayers. I will finish at a later date.

This is Wednesday evening and I am at Lumene School about fifteen miles from the mission. Now to pick up my trek from Monday evening. Thirty were present for prayers at Zhukwe. Tuesday morning I inspected the school which was followed by the service at 11:30. By 12:15 we were ready to start for the next school. It was very hot and the oxen moved slowly. We had to cross the Shake river and the approaches were very bad and steep. The cart had hydraulic brakes but they are not working. So I got several boys to pull on a rope which I tied to the back of the cart. This worked quite well and we crossed without mishap. We passed by Chief Masukus village but he was not home. He is a Christian man and is a very good chief. This was a very hot afternoon and I am beginning to look like a native with the tan I am getting. We arrived at our school Sinkukwe by 6:15, having been on the way six hours, traveling perhaps sixteen miles.

We prepared our camp and had supper and about 8:00 p. m. the bell rang for evening prayers. There were about thirty present. After prayers I tried to settle for a sleep but I was too tired to sleep well. This is the home of my cook boy so I left him go home in the evening saying he was to return early in the morning to wash the supper dishes. He arrived after I had fire made and the dishes washed. I told him upon our next visit he can stay with me.

We had a very good service at Midday at Sinkukwe with the 128 school children. Only two women came from the villages. Forty-five children stayed for special prayer and instruction. We asked them to attend the Class members meeting on Sundays. They too need your prayers. It was 1:30 when we left Sinkukwe and there were promising thunder showers nearby. We started on our way and soon it started to rain. I pulled the canvas over my head and kept dry. It was not heavy but it kept showering a little during our two and one half hour trek to Lumene.

Lumene is a new school with two large buildings. The head here is Tebele Moyo, one of our church members and he pushes the work. We wish for more headmen like him. We usually have prayers here in the evening, but our head teacher was dismissed quite recently because of sin and now the rain. I am wondering if any will come for prayers.—Prayers are over and about thirty were present. Tomorrow morning I will inspect the school of 184 children and leave after the midday service for home. I will go to bed now and finish this at home.

I inspected the Lumene school Thursday morning and had the usual service at midday. There were some heavy thunder showers around, but we were anxious to get home, so packed our equipment and started for home. We got into two light showers by the way, and arrived home by 6:15 Thursday evening.

Thus we finished a trek of about 100 miles, having inspected seven schools and preaching thirteen times. It is different than traveling by car. I had to think of the statement used sometimes "dumb as an ox." After going these miles I have a better understanding of that statement.

The hand of God has been over me in this trip and I praise Him for His care and the spiritual fellowship which we were privileged to enjoy. Continue to pray for us and the work here.—*Chester Winger*.

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Better to live rich than to die rich.





Brother Lorenzo Iashie,  
Navajo Evangelist

### Our Evangelist

**T**HE LORD only saved me to serve, sustains my health to serve Him. I will serve Him until He comes or takes me home."

These words gave us a glimpse of our Navajo evangelist during our campmeeting. It has certainly been a privilege to associate with a man who lives so close to God. Even though we could not understand his sermons in Navajo we received inspiration from just watching his glowing expression and catching the few English verses or explanations he would insert here and there in his messages.

Lorenzo is a modern miracle showing the love of God for the Navajo people. He has been near death's door so many times that to hear him speak, one feels very near to the eternal world and realizes that it is only our acceptance or rejection of Jesus Christ as our Savior that determines our future in heaven or hell.

As a boy he was sent to a government boarding school. He tells the story that after several years in school he noticed that the Catholic boys received more candy at Christmas than his group who were registered as Protestants. So the next year when he registered he spoke with a group of boys and they decided to register as Catholics.

He tried to understand the Catholic faith, but neither it nor faith in his Navajo gods brought peace to his heart.

After several years in school he realized his health was failing, but no one realized he had tuberculosis until one day in 1936 when he started to hemorrhage. The hemorrhages continued for three days. He was sent to the Ft. Defiance Hospital where the doctors said he had only about two years to live. He tells us, "I began

to call on my Navajo gods, but no comfort came. From that day on, my faith was shaken in my Navajo and Catholic religions."

He was sent to the Winslow, Arizona, Sanatorium "just to await death." Under sanatorium care he gained about fifteen pounds during that summer. In the fall he was released for about a week to visit his home. While he was home, his parents did the thing most Navajos do when they are ill. They called the "medicine man" who performed certain ceremonies hoping to drive out the evil spirits that were causing the illness.

He caught a ride back to the sanatorium with a missionary who quoted John 3:16 to him but didn't explain what it meant. He didn't know anything about the Bible, but the verse lingered with him day after day until another missionary visited him in the sanatorium and gave him a motto with the same verse. He memorized it, but it still didn't mean much to him.

He was sent from Winslow to Kayenta to Albuquerque where after four years the doctor decided to do surgery to remove some ribs and collapse the left lung. The operation was successful, but a piece of gauze was allowed to remain in the chest cavity. No one suspected what was retarding his recovery, and he continued in the sanatorium in Albuquerque three more years.

It was during this time that a fellow patient learned to know the Lord and witnessed to Lorenzo. He told him "there is only one Savior, the Lord Jesus Christ". He relates, "I rebelled because I loved my sin. I loved to play cards. I tried to be brave and told the missionary I wasn't interested."

But on January 24, 1942, I realized I was lost. A fellow patient quoted Romans 6:23: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord". "I realized I was lost and that if I would die without Christ I would go to hell. So I accepted God's free gift, the Lord Jesus Christ, and became a new creature in Christ."

Soon after this experience, the piece of gauze that was retained in the chest cavity during surgery was found and removed. Lorenzo says of that experience, "Even after the acute suffering of those three years, in some way, I'm thankful for the gauze. Even though I have the effects of that gauze up to now, I was saved during that time".

In 1943 he was released on trial

### Call To Prayer

Place May 15-24 on your prayer calendar on behalf of the Camp meeting at the NAVAJO MISSION in New Mexico.

Brother Lorenzo Iashie, Navajo evangelist, will be preaching the Word. Three Bible classes will be held daily for the ten-day period.

All Christian prayer warriors—join in this effort to bring souls, in confusion and darkness, into the glorious Light of the Gospel. May we all unitedly implore the Throne that His presence may permeate all that is said and done.

"And I, if I be lifted up from the earth, will draw ALL men unto me."

Yours in His service,  
J. Wilmer Heisey

basis, but in four months he had a relapse hemorrhaging this time from the right lung. He says, "At this time I was ready and really wanted to go and be with the Lord. One day a missionary came and prayed for my recovery. I told her not to pray like that, that I wanted to go; but the Lord answered her prayer. At that time the Lord opened my mouth, and I've been talking for Him ever since.

"A lot of patients came to know the Lord in the sanatorium. I was almost thrown out of the sanatorium, for they said I was proselyting. But I continued to tell them about Jesus. For about two years, many accepted Him just before they died.

"One happy day in the spring of 1944, I was told that I was well enough to leave. Since that I have been serving the Lord on every part of the reservation doing camp work, going from hogan to hogan, holding meetings and visiting in the hospitals.

"The Lord has been good to me in giving me Martha as a helpmate three years ago; and now we have two sweet little children, Samuel and Rebecca."

Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

(From an interview with our evangelist, Lorenzo Iashie, as reported by Ruth Zercher.)

Observe National Family Week

May 3-10, 1953

Theme - "Building the Home"



# I Chose to Return To the Farm

Austin Heise

THOSE DAYS spent at Upland College were great days—days full of fun, study and spiritual enrichment. Sessions in the dormitory, climbing “Old Baldy” and explosions in the chemistry laboratory made life exciting. Another kind of a thrill came from witnessing about Christ to the prisoners in jail and from offering tracts to the unfortunate men and women stumbling down Skid Row. Not only the gospel team work but also the spiritual atmosphere of the College made us students aware of a duty in giving service to our fellow men. We discovered that college was not primarily meant to provide fun. Its purpose was to prepare youth to live in the future.

One day with these thoughts in mind, I found myself making a serious inquiry. “Dr. ‘A’, I do not feel that the Lord, at present, has called me to any particular phase of active Christian service, yet I am here in college preparing myself for a life of service. Would you have any suggestions to guide me in my preparations?”

The reply which I received was somewhat different from that which I expected. “Return to your home community; there is a tremendous opportunity for service in rural churches.” Yes, this was the gist of his suggestion—return home.

As the months and years of college passed, all the doors seemed to open for my return to the farm. My major course of study and interest in college was biological science. God’s world of nature held the greatest appeal for me. I knew I could enjoy farming as a business.

In this anticipation other phases of farming came into the limelight. There was the realization that the farm helps to provide for the physical needs of humanity. Our relief workers spend time as well as themselves trying to win lost souls to Christ. They try to bring a new hope to them. How do they endeavor to do this? It is through the medium of giving food and clothing to the needy. Christian farmers are needed to grow crops and food in order that these souls might be saved. It is a calling to provide food that it might be given “in the name of Christ.”

In addition, I felt there was a major advantage in returning to the

farm. The expression has often been repeated, “There is no place to raise children like on the farm.” But today the complaint is that children raised on farms do not have access to the many cultural advantages which are provided in urban areas. However, to a large extent, this situation is disappearing in many rural areas. With very little effort a farm boy or girl has within reach activities that help him become well informed and socially adjusted. Nevertheless, here is a great open door for service. It is the duty and privilege of a college graduate who is returning to rural life to bring new opportunities to the children of his community. Think of the new ideas, of the social life, and of the spiritual encouragement a Bible Club could produce in a rural community! I feel that our boys and



Austin, Rhoda and Janette Kay Heise

girls in the farm homes ought to have the same chance for expression and social experience as those in the urban homes. Here is my opportunity to help raise the level of our rural life.

Although all these factors contributed to my returning to the farm, yet the greatest calling came from my home church. The membership consisted of about seven families and during the school year most of the young people from these families attended a church school which took them from their home congregation. There needed to be new recruits to help continue the work that had been faithfully carried on by the older ones. The invitations from the home

## A Child's Right to Know God

Will Durant tells the story of his little girl who came to her mother one day with the age-old question, “Mother, what is God like?”

The mother hesitated, and finally said, “Dear, ask your daddy.”

The little girl went to her father. “Daddy, what is God like?” He, too, hesitated.

Later on, among her childish possessions they found a slip of paper with this bit of free verse inscribed upon it:

*“I asked my mother what God was like.*

*She did not know.*

*I asked my teacher what God was like.*

*She did not know.*

*Then I asked my father, who knows more than anyone else in the world, what God was like.*

*He did not know.*

*I think if I had lived as long as my mother or father,*

*I would know something about God.”*

—Selected.

church to return were almost pleas. In this respect, God spoke the clearest. At this point in my life, I felt I could give the greatest contribution to my home church. I was challenged with the possibilities of Sunday School expansion, of witnessing to the neighbors and of bringing new enthusiasm to the church. I felt it would pay spiritual dividends to put into practice some of the knowledge gained in college. The “give and take” experienced in the dormitory with the buddies ought to help with the neighbors. My goal was to present and live a positive salvation before them,—to invite them to our Sunday School and church services, to tell of the inspiring revival our church might be having, to be alive for the Lord. Our neighbors must know that it is not enough to be good. We must be more than good. We must make them hungry for the best thing in this life. They must feel that they are missing out on everything until they put Christ first in their lives. We must provide an attractive church program for them. They must see us at work in their community by making a worthwhile contribution to its activities that are wholesome.

Upon returning to the farm my wife and I found that our goal was workable but that there were also complications. Today, a very large capital investment is needed to commence farming. Without proper equipment, a farmer can hardly work his land. Then, also, to locate a farm

either for rent or for sale is a difficult task in many rural districts. With the shifting of the population from rural to urban districts, we are finding a gradual trend of large scale farming. This makes it almost necessary for a young man returning from college to obtain financial aid. When and if he should receive a promising start there is the hovering possibility of a draft call. Financially, this could inflict a terrific burden.

From the social viewpoint, discouragement could arise in returning from a college situation to the farm. Due to the movement of young people to our schools and to other more active phases of Christian service, the most talented and educated of our young people often do not return to the rural churches. There are not so many young people with whom to associate in the home church and there may be a temptation to loneliness.

However, despite the possible difficulties, we hope that by our returning to the farm, we will be able to help build our home church as well as our community. We hope that other young couples will see the opportunity of service in their "Jerusalem." By this movement we pray that the spirit and numbers of many of our rural churches will be rebuilt. We have a great heritage, let's maintain it for Christ and His kingdom,

—Hamlin, Kansas

### Book Review

LeRoy B. Walters

"Farming and Gardening in the Bible"

Alstair I. MacKay

Rodale Press Emmaus, Pa.

PERHAPS you have never placed most of the happenings and characters of the Scriptures in their proper rural setting. You will be unable to read Alstair I. MacKay's book, "Farming and Gardening in the Bible" without a fuller realization of the fact that the Hebrew religion of the Old Testament and the Christian religion of the New Testament have their roots deeply imbedded in the soil.

The Bible is full of a multitude of details of the happenings of rural people with hundreds of references to plants and their culture and animal husbandry. These references are scattered from Genesis to Revelation. The author, in writing his 264 interesting pages, has used about 950 direct quotations from almost every book of the Old Testament and most of the New Testament. As you read these familiar words, you wonder why the significance of the coun-

try background of the Bible did not impress you before. In the twenty-one chapters of the book you are made to realize that, on the most part, the people of the Bible were countryfolk who loved the soil. They were quite removed from the confusion and complexity of urban life.

In the book is the very interesting and informative chapter on the Promised Land. Here is a description of the climatic conditions, pro-



ductivity of the soil, and the geography of the Holy Land that is unsurpassed. There are whole chapters devoted to Gardens, Herbs, Trees, Flowers, Vegetables and Crops in the Bible. Perfumes, Spices, and Ointments make an inspiring study in themselves. In the Bible you will find the only logical explanation of the origin of Weeds and Plant Pests and Diseases. One whole chapter is devoted to a careful study of these enemies of animals, plants, and man.

One of the most interesting discussions is a chapter on the Vine. One cannot read these pages without attaching greater significance to the symbolical teaching that is to be found in the Vine. The Bible is studded with references to vines, vineyards, grapes, and raisins making mention of them nearly five hundred times. The most impressive passage is, of course, in Saint John 15.

It appears that no stone has been left unturned on any subject which pertains to rural life and agriculture. The seasons, seed time and harvest, natural resources, soil fertility and many other general subjects are presented in a most interesting way.

Alstair I. MacKay was born and educated in Scotland. His parents, who were ardent students of the Word, were tillers of the soil. He sailed the seven seas as a Commander of the British and Canadian Navy for over twenty years. In 1946 he, with his American wife, moved to an estate on Vancouver Island where he is now spending his time at farming and writing. Although his book has been planned for the general reader, ministers, Sunday School teachers, and Bible students will find it an invaluable source book.—Waynesboro, Pennsylvania.

### Counterfeits

"Did you ever see a counterfeit ten-dollar bill?"

"Yes."

"Why was it counterfeited?"

"Because it was worth counterfeiting."

"Was the genuine ten-dollar bill to blame?"

"No."

"Do people counterfeit scraps of brown paper?"

"No."

"Why?"

"Because they are not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes, plenty."

"Was the genuine Christian to blame?"

"No."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Did you ever see a counterfeit infidel?"

"No; never."

"Why?" you ask.

The answer is obvious.—*The Life Line.*

### Forgiveness

Some years ago a band of brigands attacked the homestead of a Manchurian farmer named Tung. They tied him up, burned his home, and carried off his property. Tung, who was a humble Chinese Christian, did not inform the authorities. He bore his loss, restored his home, and went on with his work.

About two years afterward he met in the city one of the robber band who, seeing that he was recognized, begged for mercy. Tung said, "I do not bear any grudge against you. Tell me about yourself."

The man, hardly believing his ears, told the story of his troubles. His feet were frostbitten, he owed money at the inn, but had none left, and he was in need of food.

"Well," Tung said, "go back and get some food," and he gave him some money, adding, "Go back and pay your account if you can. I will call for you tomorrow and take you to the hospital."

The man, who feared that behind this generosity there must be some plot to capture him, would fain have run away in the night, but found it impossible, his feet were so bad.

Next day Tung came for him in his own cart and took him to the hospital, saying to himself, "Perhaps he will learn of Jesus as I did, and will come out a different man." And he did.

—*Missionary Review of the World.*



## Rural and City Home Life

(Continued from page three)

sitting there holding the baby in dirty wrappings, smoking up the already dank foul air which the baby is forced to breathe, while the mother is out working or doing the family shopping, all this greeted our eyes on a call last week. The older children are sent out to the show, to get them out of the house, to give Dad a little "peace." "Go play in the yard"?—the building is on the yard.

Over in another such room, which serves as a bedroom, living room, dining room and kitchen for a family, there sits a girl getting her sandwich lunch. There would be no place for all to sit down at the table at once. Each must serve himself as he can. There is little chance for father to pull the family Bible down and read the story of the Master as he sat in the sunlit airy home at the table of his friend Martha while being anointed by the love, devotion and ointment of Mary as they communed on heavenly things.

A thousand times worse than the visible condition of these two "homes" thus described, is the spiritual condition of the parents. They do not feel they need God. Worse, they do not want Him. Innocent children must suffer in warped personalities and suffer the consequences of sin, which never pays anything but *wages in full*—nothing taken out for security.

Listen to the irony of this: While this article is being written, the telephone rings. A voice on the other end tells this story, "I was wondering if you could help me. I do not know where the father of my oldest child is. The father of my second child died after I divorced him; my children are alone while I work."

In another home, six little children, the eldest seven years of age, were forced to stay in their living room all day during the summer months,—"No place to play—they disturb the neighbors when they play out in the street!"

The great metropolitan centers of industry and commerce with their concentrated population, offer the homemaker few of the more favorable surroundings of a quiet, spacious environment—so desirous in rearing a family. And thus, the problems created by the very nature of our twentieth century cities present a striking study in *contrasts*.

—Chicago, Illinois.

"If you cannot do some great thing, you can do some little thing for Christ."—D. L. Moody.

## The Rural Church

(Continued from page five)

minds and hearts of people? Community people are very adept in analyzing a church on this point. Are we vitally interested in anyone other than our own families and cliques? Are we bigoted in our views and attitudes? Are we interested in only maintaining the status quo, or do we have aims above and beyond that? Before any church can succeed, it must make clear why it exists and what its chief aims are. Many aims could be mentioned, but we will list only three:

1. *Preach Christ* and the Scriptures without apology. When people know they are lost, their primary concern is to know the right thing to do about it. Life-giving challenges must be kept before them. "Believe on the Lord Jesus Christ and thou shalt be saved." "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Jesus said, "If I be lifted up, I will draw all men unto me". This message must be kept clear and unadulterated. Folks must be brought face to face with Christ, and when they get a true picture of *Him*, they will also get a vision of themselves and want to do something about it.

2. *Nurture the Babes*—"As newborn babes, desire the sincere milk of the Word that ye may grow thereby." After souls are born into the kingdom, they need to grow, and they will, if carefully nurtured in the guidance of the Spirit and the Word. The Word prayerfully opened and unfolded to the new believer will gradually mature him, as the Spirit faithfully speaks and interprets it to his own life. We may be responsible for his discouragement and backsliding if we press upon him our own views and leadings. A careful nurture program is a must, adapted to classes, junior prayer meetings, Christ's Crusaders, Sunday School lessons, or pastoral messages.

3. *Saved to Serve*—With spiritual growth and maturity comes the desire to deny self so that Christ may be exalted. Give every person a directed opportunity to confess Christ before men. Enlist their interest in missions, local and foreign relief, the urgency and blessing of tithing, in taking time for private study and prayer, supporting the voluntary prayer-band efforts, in enrolling on the community visitation committees. These practical experiences equip the

growing Christian for ever-increasing responsibilities in kingdom building.

### 4. LET GO AND LET GOD

This is the last-mentioned imperative to success, not because it is least in importance, but because it is of chief importance. This is the most significant aspect of a church's success. Spiritual people know we need plans, programs, aims, and goals—but along with this there must be a vital sensitivity to the leadership of the Holy Spirit. Special periods just for prayer, when only those with a burden come together and agree in prayer—God answers, Praise His Name! The successful church has prayer warriors. It is "Not by might, nor by power, but by my spirit, saith the Lord". If we do our part, God will do His. Sometimes we have held to our way and our ideas so long and so persistently that God has not been able to get a move in edgewise. When we relax our feverish efforts to restrain here and promote there, in favor of a closer personal walk with God, and a greater reliance upon *Him* and the infallibility of *His* promises, we are amazed at how much can be accomplished for good in a short time.

And finally, we dare not touch the glory, or assume the credit for success unto ourselves. The glory for any degree of success belongs to God, for it can be achieved only by doing His work in His way.

—Zullinger, Pennsylvania.

## A Letter

(Continued from page seven)

After the war the MCC came to Europe, especially to Germany, to do relief work. This work was a great help to many persons, not only material help, but spiritual help as well. People realized that the Americans weren't all enemies of the German people, but that there were those in the States who "In the name of Christ" tried to do as much as possible for the poor and needy. The MCC workers would not have been able to distribute food here if there had not been Christian farmers in the States raising that food. Well, they might have come here anyway and started preaching the love of God and that He takes care of all human needs, that "Christ is the answer to all of our problems" and so on. Do you think that there would have been much faith in that doctrine if it had not been preceded by action? Hungry people in poor clothing, sitting in small, crowded, unheated rooms aren't a good audience for a preacher of the Gospel, if he is



preaching faith and not showing the fruits of such faith himself.

I think that, viewed from that angle, the farmer's work is important, too. If we would know that Christ would come again on a certain day and this were announced to us now, then, I believe, it would be all right to primarily try to spread the Gospel to all the world until that day. Since we aren't sure and won't be sure of the date of the Lord's coming, we are obliged to care for the future. Not that we have to get as large a savings account as possible, but we have to prepare to do even better service in the future than we are doing now.

With the best of wishes,  
Sincerely,  
Hans Jakob



## MCC News Notes

### Walls of Prairie View Hospital being Completed

Construction of Prairie View hospital, M. C. C. mental hospital at Newton, Kan., has progressed to the point where all walls have been completed to the tops of the window frames.

An incinerator has been installed and boiler room walls are near completion. Two steel boilers for the radiant heating system, a water heater and hot water tank will be installed later in the summer.

A combination of good weather and volunteer help from nearby congregations are in part responsible for the good progress made during March. A total of 224 hours of hauling was done during March by volunteer laborers.

This included the hauling of sand, brick, and dirt. A group of men with three loaders and three trucks hauled more dirt onto the road which is being built across the ravine in front of the hospital.

Most of the kitchen equipment for the hospital has been selected. Final decisions on room furnishings will be made during April by a committee of women representatives and advisory committee members.

Members of the Voluntary Service unit doing much of the construction work are now living in a residence in Newton at 201 South Pine—across the street from Bethel Deaconess hospital. They were living at 1310 North Main. This larger house is much appreciated by unit members as the other house was somewhat crowded for the number of persons living in it. Owners of the house return the rent as a donation toward the Prairie View hospital program.

### C. F. Klassen To Present Refugee Resettlement Program To Churches in United States and Canada

C. F. Klassen, M. C. C. member who has spent most of the time since the end of World War II working with refugees in Europe, will be visiting Mennonite churches in the United States and Canada during April and May in the interests of the M. C. C. refugee resettlement program in Western Germany.

Brother Klassen will describe how 600 Mennonite refugees have been resettled in new homes in Western Germany and the remaining task of finding homes for approximately 8,000 more homeless Mennonites scattered over Western Germany. It is hoped that during the next year 750 of these 8,000 can be resettled.

Most of these persons have lived as refugees for at least eight years and many of them as long as 10 years. They have been living in the most distressing circumstances—in camps, in attics, and such buildings as chicken barns and storage bins.

It is not difficult to see that they have suffered much. Their spiritual lives have been severely neglected. By bringing together communities of 30 to 50 families, these people will again have their own church life as well as normal family life.

The 1953 program for the resettling of about 750 Mennonite refugees calls for a \$25,000 subsidy from Mennonite churches in the United States and Canada as well as the help of the PAX builders in Europe.

Brother Klassen will not only speak from observation but also from experience having fled from Russia following World War I.

## Items from the News

### Calcutta Revival Successful

CALCUTTA, India (E/P Special) A revival meeting sponsored by Youth for Christ and featuring Dr. Bob Pierce was held in Calcutta in a large tent in the heart of a densely populated area of the city. The meetings were actively supported by many churches of all creeds, and resulted in over 200 definite conversions. More than a thousand persons flocked to the tent every night for nearly three weeks—the best attended revival in Calcutta for 25 years, according to gospel workers who have labored their life time in Calcutta. Each day a large number of people attended an early morning prayer meeting held in the tent at 6:00 a. m. Many outstanding conversions among Hindus and Moslems were reported, and frequently the enquiry tent was filled with seekers. Youth for Christ director Dick Reilly has organized an effective follow-up program and the good results of the 19 day campaign are being carefully preserved.

### Negro Bishops Barred From South Africa

CAPETOWN, South Africa (E/P) Application for permanent residence in the Union of South Africa has been denied two American bishops of the African Methodist Episcopal Church, Bishop Frederick D. Jordan of Los Angeles and Bishop Howard H. P. Prim of Nashville, Tenn. They were elected at the Church's General Conference in Chicago last May to head the Negro denomination's Fifteenth and Seventeenth Episcopal districts in South Africa.

The Rev. L. L. Berry, the Church's secretary of missions, said he filed applications for the two bishops with the Consul General of the Union of South Africa in June, 1952. The Consul General, he said, in notifying him that the applications had been denied, added that "this office is never advised of the reasons for the rejections of such applications."

The African Methodist Episcopal Church in South Africa has 400 clergymen and its membership is estimated at 150,000. It was established in 1896, and twelve of its bishops since that time have come from the United States.

### Mission Presents New Film

CHICAGO (E/P) City-wide premieres across the country will introduce church audiences to the new Pacific Garden Mission documentary film, "The Street," according to Harry Saulnier, mission superintendent. Beginning with the world premier in Chicago's Moody Memorial Church, major cities from coast to coast will preview the new motion picture, a 35-minute color production. Prints will be available through both rentals and sales beginning August 1, Salunier announced.

Based on an actual case history, and photographed on authentic Skid Row locations, "The Street" tells the dramatic story of a youth alcoholic who turns to God out of the depths of spiritual and physical need. Calvalcade Productions, who previously filmed "Out of the Night" for the mission, produced the new picture, with Dale McCulley handling script and Henry Ushijima in charge of direction and cinematography. John F. Meredith recorded the sound, and Richard Shores composed the original music score.

### President Defends Churches

WASHINGTON, D. C. (E/P) President Eisenhower told a press conference in Washington, D. C., that the Church, with its belief in and teaching about Almighty God, was the last institution that would be preaching or tolerating Communism. He could therefore see no possible good to be accomplished by questioning the loyalty of American churches (as suggested by some investigators.) The president said that if there is any question of Communist ideology in the churches, then the government had better go beyond investigating in its effort to combat the Communist disease.

### Radio Station Honors Pastor

NEW YORK (E/P) A gold-plated microphone was presented to the Calvary Baptist Church on the anniversary of its thirty years of continuous broadcasting, by Bertram Lebharr, Jr. Director of Station WMGM. Speaking from the pulpit of the skyscraper church, 123 West 57th Street, New York, during the Founder's Night ceremonies broadcast over WMGM Wednesday evening, March 4, Mr. Lebharr brought greetings from the Station, its parent company Loew's Inc., and MGM Pictures, "as well as the many employees and friends of the station, who share with us our pride in WMGM's participation in this great celebration.

"We have been fortunate indeed," said Mr. Lebharr, "that it was our station which was chosen by you thirty years ago, and that we have been honored throughout three decades by this uninterrupted association." The microphone was presented by Mr. Lebharr to Dr. John Summerfield Wimbish, pastor of the Calvary Baptist Church, and is inscribed, "To The Calvary Baptist Church Radio Ministry, 30th Anniversary, March 4, 1953, for spreading the Gospel around the world—Station WMGM."