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J.N. Hostetter

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Evangelical Visitor

March 14, 1955

Vol. LXVIII, No. 6



And Pilate saith unto them, Behold the man!—John 19:5b

VOICE OF THE BRETHREN IN CHRIST CHURCH

Indigenous

THE TERM "indigenous" is descriptive of that which is self-supporting and thus not dependant on help that originates from without. The term may be applied in many general areas, such as, industry, agriculture, education, and is applicable in the field of religious endeavor.

Just how rapidly churches that were started by the Apostle Paul reached the state of self-support may be a mooted question. He does make a striking statement to the church at Corinth in the 2nd epistle Chap. 11 and verse 9. "I robbed other churches, taking wages of them to do you service." The churches of Macedonia and particularly the church at Philippi sent once and again unto Paul's necessity while he was ministering to the people at Corinth. Evidently that situation did change for at a later time he asked the Christians at Corinth to take a collection for the saints at Jerusalem.

As a denomination we have specialized on "outside" giving. We have sent our "good" dollars away from the home church and kept the "lesser" dollar to spend on the development of the local church program. The tendency is to continue contribution of funds to areas and projects that are long past due in reaching the status of self-support.

There are areas of giving that need constant support from without. In the case of where some disaster of one nature or another, such as flood, fire, famine, storm, etc., by which hardship has been created; it is both an opportunity and duty of the Christian church to come with substantial aid and help.

In a soul-saving program that is constantly serving a transient group, such as skid row mission work, where largely the congregation is here today and gone tomorrow; there is constant need for support from church groups. Many men and women who have gone the extended rounds of sin have been saved and their lives salvaged by this type of mission work.

A church is making a good investment that emphasizes missionary giving, even to the point of accepting the specific responsibility to support one or more missionaries in a given field. Missionary giving that has as its basic purpose the carrying of the gospel to those who have not heard will be singularly blest of God. It will

even serve as a stimulant in the further development of a local church program. Preparation of Christian workers and the support of Christian education should be considered an integral part of mission activity.

Some serious questions can and should be raised as to the propriety of continuing to contribute funds to areas that for some reason or other have not developed to be self-maintaining, and, even more serious, still have not become established congregations, who in turn would be supporting and assisting in the development of other extension projects.

Even though a work be located in a city is certainly no reason to think of it as a mission work. Any Christian work located among and serving the rank and file of our way of life, should speedily become self-supporting. If a mission point or church is serving a populace of average living people who earn the average wage of that community life, it is a reflection upon approach, administration, adaptation or something that subsidizing of the work need continue to carry on and develop the program.

As stewards of tithes and offerings which are given by Christian people, the dispensing of these funds should be with as careful consideration as though an investment for monetary returns was being made. If anything, greater care should be exercised.

A study into the field of how to develop indigenous churches is a must among us. The apex of our organizational structure stands in jeopardy unless the base of our operations, (congregational life) is developed in the proper proportions.

—J.N.H.

Florida

When I sat on the platform of our church in Orlando, Florida and viewed the congregation on a recent Sunday morning, I was still certain I was in Florida, but then—what a crowd!

They came from Ontario, Canada, Ohio, Pennsylvania, Michigan, New York, and then, the year-around folks of Florida. They were elderly, of middle age, relatively young and even some newlyweds. Farmers, business people, retired folks, etc., comprised the warm-hearted people who had come away from the frigid blasts of the north to bask in the sunshine of Florida.

Yes, the temperature is in the 80's. The azalea has just about past its peak of beauty; and those gorgeous sweet peas and snap-dragons over in the park are displaying their glory

and spreading their fragrance, just as God gave it to them to present to us.

This utopia we live in—the United States and Canada—has no equal anywhere in the world. It offers to us luxuries that cannot be found elsewhere. Just a few short hours from the chilly air of the north and I stepped from the airplane at the Orlando Airport.

Too much vacation has a tendency to make one feel less responsible for assigned duties and more interested in relaxation than in ardent toil for the Master.

It need not be so. Vacationing in Florida can be used to encourage and assist in the development of church life here in Orlando, which is being so ably directed by Bro. and Sister Harold Wolgemuth.

—J.N.H.

I am not bound to win, but I am bound to be true.

I am not bound to succeed, but I am bound to live up to what light I have.

I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.

—Abraham Lincoln

Evangelical Visitor

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Thrice Right But Once Wrong

Paul L. Snyder

THREE years ago this past October, the question before Iowa's Black Hawk County court was: "What is a Christian?" It had never occurred to William B. Small of Waterloo, Iowa, a prominent Methodist layman, that the answer might be difficult. When he died in 1939, his will directed that the income from \$75,000 of his estate should be distributed "to persons who believe in the fundamental principles of the Christian religion and in the Bible and who are endeavoring to promulgate the same."

When his wife died in 1949, ten nephews and nieces sued to break the will. Their argument: "There is no common agreement as to what constitutes the fundamental principle of Christianity." The judge called upon no less than seven clergymen to testify in the hearing. After the testimonies were heard the judge ruled that it is impossible to define the word sufficiently to administer an estate bequeathed as a trust fund for "persons of the Christian faith who actively promote their beliefs."

Centuries ago a rich young ruler was grappling with the same question. He desired to know what he would have to do to have eternal life. He posed the question before the Judge of all the earth, Jesus Christ. "Good Master, what shall I do that I may inherit eternal life." Mark 10:17

This young man asked the right question. To this question every one born into this world must find the answer or miss the supreme purpose for their being here. Perhaps one of the greatest needs today is to rid ourselves of the false conceptions of what it means to be a Christian. Not a few people still hold to the idea that believing certain things makes one a follower of Christ.

Every one recognizes that one's beliefs vitally affect one's Christian life, hence no one can afford to be careless about what he believes. But no amount of intellectual beliefs will

make one a Christian. The Pharisees believed that a careful reading of Scripture, a punctilious keeping of over six hundred rules and laws and a slavish keeping of traditions would bring eternal life. Christ bluntly set aside any such hope when He said, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of God."

Others think that being a Christian means the experiencing of ecstatic feelings. No one could doubt that the Christian life produces feelings and at times these feelings burst forth into ecstasy, but waiting for such feelings may keep you from ever entering the realm of the Christian life. In all of Christ's teachings He does not prescribe any certain type of feelings, the experiencing of which shall be the condition of becoming a disciple of His.

A third class of people maintain that the Christian experience is simply a high type of moral life. Upon the inquiry of this youth, Jesus said, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." The young man answered, "Master, all these have I observed from my youth." Jesus said, "One thing thou lackest." Christian experience cannot be divorced from moral life, but it goes far beyond simple morality or being good.

This young man asked the right question of the right Person. The source of our information is highly important, in receiving proper results. If we desired knowledge of the acid content of soil we would not consult a plumber, but a chemist. Knowledge of rock formation is not received from a stenographer but from a geologist. Information concerning the human body is not received from a ditch digger but a medical doctor.

This young man had sufficient in-

telligence to go to the right person for information about eternal life. Peter said to Jesus on one occasion, "Lord, to whom else shall we go? Thou hast the words of eternal life." Too frequently our source of information concerning eternal life is wrong.

The rich young ruler received the right answer. Jesus told him to sell what he had, "and come take up the cross and follow me." He met the only Person who could forgive sins and infuse new life into a sinner until he became a new creation.

The answer was right, for here was the Christ, the Son of God who had all power in heaven and on earth. Christ put it tersely when He said, "And this is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent." To receive eternal life is to receive Jesus Christ and His cross. "Come, take up the cross and follow me." This is Christ's answer to the question, "What must I do to inherit eternal life?"

We know to receive entrance into many places we must possess a ticket. If we want to enter we assure ourselves that we possess a ticket. Yet Christ says, "Except a man be born anew, he cannot see the kingdom of God," and many people ignore His words.

This fine moral young man was right three times, but wrong in the most important of all his choices. He asked the right question. He asked it of the right Person. He received the right answer but he made the wrong choice. The Scripture says, "And he was sad at that saying, and went away grieved." This is a sad commentary of an inquiring, earnest seeker to the most important question in life.

What is your response to the right answer of this most important question?

Carlisle, Penna.



The Church Will

“Soak You!”

Paul S. Rees, D. D.

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 John 3:16).

TWENTY-FIVE years ago I heard the late Dr. M. S. Rice of Detroit tell a story to which my mind has returned again and again. In the early 1920's the church he served, which was Metropolitan Methodist, erected a new structure at a cost of half a million dollars. In today's inflated money it would cost perhaps three times that amount.

While the work of building was going forward, a gentleman asked for an appointment with Dr. Rice. He said he was giving serious consideration to the matter of becoming a member of Metropolitan Church. There was one thing, however, that troubled him. He had been advising with a friend who had encouraged him to unite with some church—until he learned *which* church it was that the man was thinking of joining. When the friend discovered that it was Metropolitan, he said, “Don't join that church; *they* will soak you!”

“THE CHEAP DOOR”

When Dr. Rice told us his reply to the gentleman, there was something a little shocking but extremely bracing about it. Anyone who ever heard him or met him can imagine his friendly, even smiling, but nevertheless completely frank manner as, looking the man straight in the eye, he said, “Your friend was right. We *will* ‘soak’ you. If you are afraid of being ‘soaked,’ don't join here. If you are looking for a cheap church, don't join this church. Go somewhere else, and may God help the cheap door you enter in His name.”

For the record it can be stated, happily, that the gentleman, instead of being repelled by such candid speech, eagerly caught the challenge of it, saying, “You may take my name.”

Good enough! The early Christians would have understood such talk as that. The representatives of it who march across the pages of the New Testament lacked a great many things. For the most part, they lacked servants; they lacked political prestige; they lacked social prestige; they lacked military honors. But one thing they did *not* lack was an understanding that fellowship with Jesus Christ and His church meant the sacrificial giving up and laying down of their lives for the sake of the Saviour who had won them to Himself.

Dragging money into the bargain never would have fazed them. Finance, big or little, was a bagatelle. It was their *all* that they laid upon consecration's flaming altar. Our text says it, handsomely and heroically, “Hereby perceive we [the members of the Christian community] the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”

When your contract with Christ reads like *that*, you are not afraid of getting “soaked.” It's an expected part of the enterprise. The appeal is not to the enjoyment of softness but to the endurance of hardness. Here is a note, I venture to say, that today's churches need to recapture.

If we have any sympathy with this

outlook, it may be helpful to give fresh attention to some points that are associated with our text.

I.

For one thing, we should recognize that the church is a *society of seers*, and vision is costly.

I know the word “seer” sounds remote and stuffy in modern ears, suggestive of the lonely peaks of sacred mountains or the dim recesses of quiet cloisters. Even an up-to-date dictionary may not help you much unless you read *all* of the meanings it gives for “seer.” It will probably start out by telling you it means one who foretells future events, which isn't at all the idea I have in mind. But then it will tell you, if you keep going, that it means one who “sees.” That's what we want, especially when the seeing is the seeing of *insight*.

“CURSING AND CUFFING”

There's a *word* for it in our text: “perceive.” “Hereby perceive we the love of God, because he laid down his life for us.” It means to *see* the Cross of Christ with some saving degree of understanding and faith. To *see* it not as so much wood and nail and blood and sweat! To *see* it, not as much hooting and howling and cursing and cuffing by passionately bitter, blind men! To *see* it, rather, as God's utterly holy and selfless love, giving itself for the salvation of self-ruined men! To *see* it, moreover, a love which, once men surrender to it, puts them under bonds to lay down *their* lives for others!

The church of Jesus Christ, we must understand, is made up of people who, however unlike in other ways, are brought together in the controlling fact that *this* is what they have seen in the Cross of Calvary.

It's an expensive vision, and you can't make anything else out of it.

One of Scotland's most distinguished and beloved preacher-sons was Thomas Guthrie. He once was called upon to pay a midnight visit to a police station in Edinburgh. That night for the first time he saw the homeless waifs who came to this place seeking shelter. In front of the stove, on a spot where the light shone full on his face, lay a little boy who caught his special attention. The lad was about eight. He was in heavy sleep from exhaustion. The calm and innocent look upon his face seemed for the moment to belie the truth: he was without father, mother, brothers, or friends. Where he lived the police did not know. All they could say was that he was on their hands that cold night.

For days and nights after that, the sight of that boy burned like a relentless memory in Guthrie's soul. He had to do something about it. He inaugurated what became a great and historic work for the reclaiming of the outcast children of Edinburgh. Today one of the many monuments along Edinburgh's famously beautiful Princes Street is that of Thomas Guthrie, who is shown with the waifs and urchins taking refuge under his arm. "I have the satisfaction," said the great preacher before he died, "I have the satisfaction, when I lay my head upon my pillow, of always finding one part of it soft, and that is that God has made me an instrument in His hands by saving many a poor creature from a life of misery and crime."

"EXPENSIVE VISION"

What an expensive vision it was that broke upon Guthrie's startled, sympathetic eyes that night in the police station! It cost him—in tears and toil, time and trouble. Christ has ordained it so for those who genuinely belong to His church.

II.

What is more, the church is a family of members, and membership is costly. "We ought to lay down our lives"—for whom? "For the brethren," says John. "Brethren" is a family word. The relationship it suggests is that of one member to another and of all members to the Head.

This is a good place to say that the casual use today of the phrase "church member" is a pathetically far cry from the use of it in the New Testament. Read the description of the "real thing" in Paul's First Epistle to the Corinthians: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to

drink in one Spirit. For the body is not one member, but many * * *. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (I Cor. 12:13, 14, 26.)

A dear friend of mine has told of the profoundly-moving and mutually-endearing experience that he and his wife had in connection with the birth of their first child. For the mother it was an ordeal which almost took her life. For the father it proved to be an agony of sympathy almost as exhausting as the physical distress his wife underwent. One day when the crisis was safely passed and the newborn child was lying at the mother's side, my friend attempted to tell her how tenderly and admiringly he regarded her because of the life-giving suffering through which



she had gone. Brushing this lightly aside and assuring him that his pain had been as great as hers, she said, with something akin to rapture, "Think of it, Will, she's *ours!*"

Not "mine"! Not "yours"! "Ours!" That's *membership*. And it's costly.

"PRONOUNS"

Try saying it, I dare you! *Our* church! *Our* Sunday school! *Our* missionary responsibility! *Our* mid-week service! *Our* Youth League! Say it with sincerity and meaning, and it will cost you something. It will "soak" you.

Karle Wilson Baker gets at it in a whimsical poem he calls "Pronouns":

"The Lord said,

'Say "We"';

But I shook my head,

Hid my hands tight behind my
back and said,

Stubbornly,

'I.'

The Lord said,

'Say "We"';

But I looked upon them, grimy and
all awry.

Myself in all those twisted shapes?

Ah, no!

Distastefully I turned my head
away,

Persisting,

'They.'

The Lord said,

'Say "We"';

And I,

At last,

Richer by a hoard

Of years,

And tears,

Looked in their eyes and found the
heavy word

That bent my neck and bowed my
head:

Like a shamed schoolboy then I
mumbled low,

'We,

Lord.'"

III.

There's a third reason why Dr. Rice was right when he said, "The church will 'soak' you": The church is a *fellowship of lovers*, and love is costly. "Hereby perceive we the love of God, because he laid down his life for us."

Once upon a time someone among the angels, I suppose, might have taken God off in a corner of heaven and said: "Don't go down and join yourself to that world of selfish, foolish, quarreling humans. They will 'soak' you. You will end up on a Cross."

Who am I to put upon the lips of God the answer He would have given that angel? But it is at least a reverent guess that He might have said: "O angel, you may understand my power and my majesty. What you don't understand is my love. Love is not afraid to be 'soaked,' to be taken advantage of, to be spit upon, and ill requited. Love feels a pain yet flinches not, is glad of a reward but is not dependent on it. So I go—go to lay down my life—go to a Cross!"

"ABSORBING THE WORST"

So, fellow Christians, if we feel our souls shriveled and shrunken for want of love—Calvary love—let us bring them to the Cross anew. What means this Cross, where blind men curse the One who is the world's light, where proud men jeer the One who is humility itself, where tricky, hypocritical men mock the One who is immaculate holiness? What is it? you ask. It is God getting "soaked," and making no complaints about it. It is Love absorbing the worst and overcoming it.

IV.

Here's a final suggestion: the church, besides being a society of seers and a family of members and a fellowship of lovers, is a *community of givers*, and giving is costly. "We ought to lay down our lives!"

The prevailing philosophy of the world is "Get!" "Get what's coming to you." Sometimes our actions seem to say something even stronger: "Get

what's coming to you, and if it isn't coming to you, get it anyhow."

When Christ redeems and controls, the philosophy of life is reversed: "Give! Give to those who have it coming to them; and if they don't have it coming to them, give anyhow."

"LET'S NOT FUDGE"

The church will soak you in the *time* it asks you to give. It cannot do otherwise, since it is the organ and agent of Him who said, "I must work the works of him that sent me while it is day; the night cometh, when no man can work" (John 9:4). Between last Sunday morning and the next, you and I have had one hundred and sixty-eight hours of time allotted to us. Honestly, now, how many of them have we *given*—freely, cheerfully given—to those things that Jesus Christ declared were the work of His church—such matters as prayer, Bible reading, coming together with other Christians for worship, getting out and winning others to Christ? Let us not fudge on our answer. Make for yourself an honest estimate. How many hours out of the hundred and sixty-eight for your own soul and the souls of others?

The church will "soak" you in the *money* it asks you to give. It frankly tells you that your attitude toward what you call your money is an acid test of your attitude toward your Master. It will keep you reminded that "Jesus sat over against the treasury, and beheld how people cast money into the treasury" (Mark 12:41). It will tell you, with equal frankness, that if you stand up in the song service to sing, "All to Jesus I Surrender," and then when the offering plate is passed give less than the price of a package of cigarettes or a movie ticket, you are fooling nobody but yourself.

But, most of all, the church will "soak" you in what it asks you to give of *yourself*. It asks nothing less than *all!* "We ought to lay down our lives!" Not our money only, or our time only, or some fragments of skill and strength only, but our lives.

Mind, it is possible to give much and still hold on to ourselves. That way lies trouble. Two kinds of trouble, as a rule: if we give anything less than ourselves, we are almost certain to be over-concerned about a reward; and, second, we are equally certain to be upset, if not embittered, when what we give is not appreciated as we think it ought to be.

"THE DOG THAT BITES"

One man read Lloyd Douglas' *Magnificent Obsession*, the story of a physician who had been sick and discouraged but who found the secret of happiness, together with renewed health, in helping others so quietly, so privately, that he never drew any public recognition for his services. This man, however, who read the story said to his minister: "The idea of finding your happiness by helping others sounds good, but it doesn't work with me. I gave a man ten dollars; and instead of being grateful, he was like the dog which bites the hand that feeds it."

What was his trouble? He gave only the ten dollars—he did not give himself. If he had actually cast his life into Christ's hands, he would have known that Christian giving is a reckless thing. It is giving without regard for an immediate return or, indeed, for any return at all.

That poor church-woman made the same mistake who complained: "I taught a Sunday school class for several years and never got any reward for the sacrifice of my time except frazzled nerves and a tired body."

"A Rushing Mighty Wind"

I recently read of a minister who declared that for years he pled with God for revival, but no revival was forthcoming. Finally, in despair, he gathered his church around him, and rolled the burden of his anxiety upon them saying, "I have done all I can. It is now for you to consider your attitude towards God."

Then there rose up a respected gray-haired elder who said, "Pastor, I do not wonder there is no revival in this church; there never will be as long as Brother Jones and I do not speak to each other."

After making his confession, the dear old man went down the aisle where Brother Jones sat. "Brother Jones," he said, "forgive me, for ten years we have not spoken. Let's bury the hatchet." After making peace, the old man returned to his seat where he sat with his hoary head between his hands.

In the great silence that was upon the people, another officer of the church arose and said, "Pastor, I do not think there will ever be a revival

You see, she had doled out her time and energies to *people*; she had not taken herself in both hands and given her all to Jesus Christ, with the understanding that she, too, might land precisely where Jesus once did when all His friends forsook Him and He stood untended and alone.

Contrast the whining of the Sunday school teacher with the burning words of David Livingstone, who, after thirty bouts with fever in Africa, encounters with wild beasts, and close calls with death at the hands of hostile natives, cried protestingly, "Say not that this is sacrifice; say rather that it is a privilege!"

Ah, yes, the church *will* "soak" you. Being what it is—a society of seers, a family of members, a fellowship of lovers, a community of givers—it cannot do otherwise. "We ought to lay down our lives!" We ought to be like Barnabas and Paul, of whom it was said, they are "men who hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26).

—*The Free Methodist*

in this church as long as I continue saying fair things to your face and mean things behind your back. Will you forgive?" He was immediately forgiven.

The pastor declared that for twenty minutes, in the awful stillness of the divine hush, men and women left their seats to square up old accounts of long standing. After that, the Spirit of God came on the congregation like the sound of a mighty rushing wind.

William Whiteman in the "Missionary Worker"

A young theology student thought to have fun at the expense of an uneducated, but very devout, blacksmith. Seeing him pouring over his Bible, the student asked, "Can you tell me what Urim and Thummim were?"

"No, son," was the reply. "But by usin' and thummin' this blessed Book, I can know what the mind of the Lord is."

—*Moody Church News*

Evangelical Visitor

God Created Man

"So God created man in His own image . . ." (Genesis 1:27)

Man did not happen, he is not the fortuitous result of atoms flying about in a willy-nilly universe. God created man, just as he created life and inorganic matter in the universe which cradles life.

Take a tube containing twenty marbles. Pour them into a basket. Pick up the basket and pour the marbles back into the tube. Once every so often the marbles will go back in the same order as they were before being poured out. Mathematicians using the law of probabilities can tell you how often this will happen—once in so many thousand or million times.

Two thousand atoms or more are required for each molecule of protein, one of the constituents of living matter. These atoms must be in a definite arrangement. The degree of probability that they might associate themselves in the right structure to form a molecule of protein is very small. It probably would not yet have happened on this earth and might not happen for many millions of years to come.

Furthermore, how could atoms with their complex arrangements of protons and electrons ever have come into existence without the creative power of God. The atom is a small universe of its own, with a proton at the center and electrons circulating around it, much the same as our solar system, and with the electrons as far apart from one another, relatively speaking, as the planets in the heavens. How could this have happened, and if it had, and if the molecule had happened, what could have caused the latter to associate itself with other molecules in the infinitely complex combinations necessary to produce an animal—marvelously coordinating living matter. Without the design of God and His creative power life is unthinkable.

One cannot even conceive of an atom of inorganic matter without God—a Creator, and certainly not of living structures capable of reproducing themselves.

But even if all this were possible, how would the atheistic scientist account for the spirit of man. When and how could he become a living soul, without the intervention of God.



It seems difficult for some men to imagine an all-wise, all-powerful, all-benevolent God capable of creating a universe in which beauty, compassion and love are important factors, but it is infinitely more difficult and in fact completely impossible to conceive of any way by which electrons, protons, atoms and molecules could have come into existence in the first place, or, if having done so, could associate themselves in the forms and structure necessary to produce life. If one could conceive of the possibility of this happening, without the direction of God, certainly by the mathematical law of probabilities, it would not yet have happened and would not happen for billions of years to come.

But if one should be stubborn enough to say that in some unknown way this all has happened, he still could not explain how atoms, in a godless universe, could express patience, kindness, good will, forgiveness and love.

Is an atom or any combination of atoms conscious of right and wrong? Could purely material things achieve the capacity of forgiving their enemies? Could they be kind, steadfast and loving?

Merely to ask the question, is to show the absurdity of the assumption that the universe might be purely mechanical, with no divine creator or controller.

If one wants to be rational, he must postulate God. Anything else is completely irrational.

"So God created man in His own image."

—*Christian Economics*

Mrs. Prayer Meeting Dies

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and spiritual holiness and soon growing into worldwide prominence as one of the most influential members of the famous Church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees and coldness of heart, inactivity and weakness of purpose and will power. At last she was but a shadow of her former self. Her last whispered words were inquiries concerning markets of trade and places of worldly amusements. Her older brother, Class Meeting, has been dead for many years.

Experts, including Dr. Work and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives and religious education, but to no avail. A post-mortem showed deficiency of spiritual food coupled with lack of fasting, faith, heartfelt religion, shameless desperation and non-support as contributing causes for her death. Only a few were present at her last rites, sobbing over memories of her past beauty and power. Carefully selected pallbearers failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace," and "Rock of Ages" were not sung. Miss Ima Grace rendered "Beautiful Isle of Somewhere," but none has any ideas where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons above.

In honor of her being, the church doors will be closed Wednesday nights save on the third Wednesday of each month when the Ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball Team.

—*Author Unknown, selected by Andrew McNiven*

Projects: Approved by the Home Mission Board



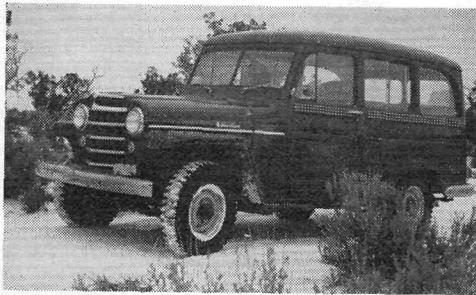
A Top Priority Project for the Children

Look at this picture! See the Navajo children against a background of Navajo Designs. Those children need "The promise of the life that now is and of that which is to come."

The great-grandparents of some of these children were killed by our forefathers in their struggle for more land. Those who were not killed were driven into deserts where it is almost impossible for human beings to live. Wool is one of the chief sources of livelihood among these people. It is so dry that in some places it requires 19 acres to produce enough to keep one sheep alive. Think how many sheep it would take to keep your family alive. Because of the poverty of the 75,000 Navajo Indians, many hundreds of their children die annually.

Some of the children who have survived have been evangelized and some have become great Christian workers. Some have a great burden for their own people who are living in superstition and heathendom. But, for lack of funds, they cannot do much without the white man's help. Most of the unevangelized Indians have been kept in ignorance and superstition by their pagan religious leader,

the Medicine Man. They have been taught to fear and mistrust the white man and his religion. Do you wonder? We must break down this racial barrier.



Look at the pictures again! See the jeep. It was originally bought by Brother John Hoke to be used in India where his son, William, is in Christian service. The government of India would not grant passage for it. So the Foreign Mission Board sold it to the Home Mission Board. It is an interesting story how this bargain was saved by a hair's breadth from the general market. We bought it, on a loan basis, for the Navajo Mission.

That jeep represents the medical

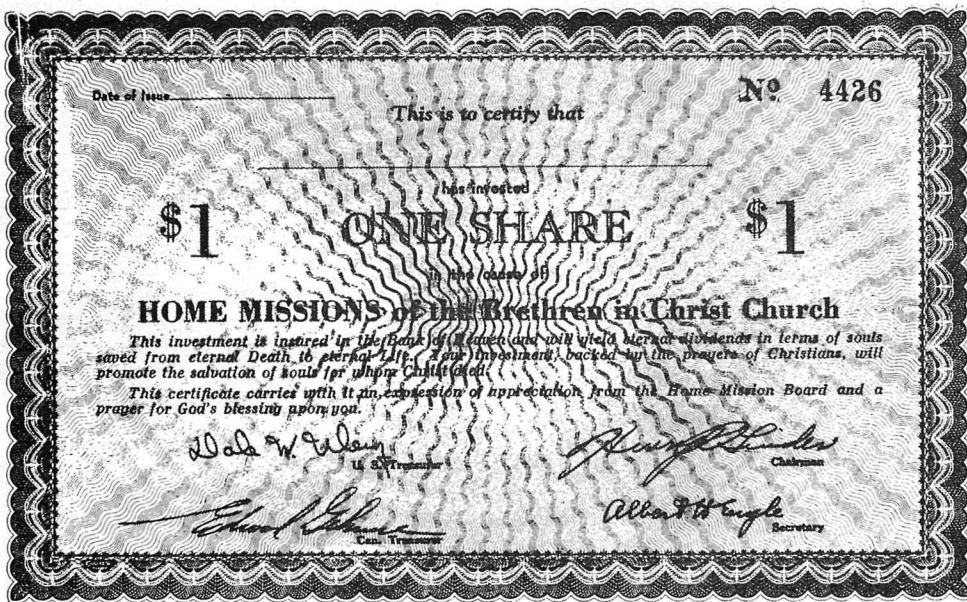
program which is intended to minister to the physical needs of the Navajo Indians, to show love and kindness by bringing relief, and thus help break down the racial barrier between them and the white man, so we can lead them to Jesus Christ. We have been operating a hospital for several years on a temporary license. Finally, in answer to many prayers, Dr. Alvin Heise was moved of God to give two years of service leading the medical work of our Navajo Mission. This attaches permanency to our license.

Dr. Heise is finishing his year of internship after graduating with high honors at the University of Cincinnati School of Medicine. When Dr. Heise gets to our Navajo Mission, he will need a means of transportation to get around in that rugged country where there are few roads. He will want to give medical help to thousands of Navajo children and their parents and acquaint them with the Great Physician, Jesus their Saviour. He will want to help to break down the racial barrier and help to get the 20,000 illiterate Navajo children to Christ and a better way of life.

Already, before the doctor comes and with limited facilities, our hospital staff have ministered to over 500 cases in the month of January, 1955. Thus we are breaking down the racial barrier by showing them the love of Jesus so they can be persuaded to believe the missionaries' message of salvation.

Do you not want to help pay for this jeep that Dr. Heise will use in giving medical help so the Indians will believe the missionaries when they tell them about Jesus? Just as Jesus spoke of despised, thinly-settled Samaria as a step in world evangelism, and the Holy Spirit sent Philip there, so the Holy Spirit is leading the Brethren in Christ to give the Gospel to the Navajos. You want to help in this, do you not?

Now children, here is your project. Look at the pictures once more! See that \$1 certificate. That represents the nice, beautifully engraved 5 x 8 certificate you will get if you give \$1.00 toward the payment of the jeep. But you may ask, how can I do it? First, pray! Jesus will help you. He may ask you to deny yourself of



something you were going to get and do not need. He may lead your parents to give you some plan. Or, you may speak to your Sunday school teacher or Vacation Bible School teacher about it. Perhaps they would like to make it a project in your class. When the secretary receives your dol-

lar with your name, then the certificate will be mailed to you.

Now, children, let us pay for this jeep before General Conference in June. If 1200 children will pay one dollar, the jeep will be paid for. Come on, children, let's go!

(Send your \$1.00 to Albert H. Engle, Grantham, Pa.)

Other Home Mission Projects

ALLOWANCE FOR A MISSIONARY

One congregation has recently expressed its interest in assuming full support for a certain missionary. The factors involved in computing this figure are many and complicated, but the Home Mission Board is planning to release such figures, and will be glad to make provision for such responsibility as a PROJECT. It is certain, however, that such projects shall be cleared through the secretary and treasurer of the Home Mission Board.

We are glad to announce that any individual or congregation may be credited for paying the allowance of a Home Mission Worker of their choice by sending the treasurer \$180.

Their choice is cleared through the office of the secretary after which all parties concerned are informed and the way is open for inter-communication. This opens the way for the party providing the support to be kept informed of the activities of the missionary. However, from a number of viewpoints it is better for such sup-

port to be cleared through the treasury of the Home Mission Board in the regular manner.

The allowance of one missionary is now being provided by a certain family out of a special income project they have developed. Such projects are commendable.

The **Philadelphia Mission Church** is now (February) taking shape sufficiently to reveal what an asset it will be to the work there, and that it will be a credit to the Brethren in Christ Church in that city. A worthy project would be to supply brick at \$43 per thousand. Anyone desiring to pay for a pew may write to the pastor of the church, Rev. William Rosenberry, 3423 N. Second St., Philadelphia 40, Pa.

New York City Mission: Our most recent contact indicates the probability that we may soon be able to secure possession of the building for which we have been negotiating. Gifts for this project are solicited.

Navajo Indian Mission Hospital: Anyone desiring to pay the needed

\$175 for a microscope for use there will be credited with a very useful gift.

Also, we must provide another well for that expanding work in the desert. Cost \$4.50 per foot.

Toronto Church pews at \$60 each.

Detroit Church, an electric clock.

VOLUNTEER SERVICE PROJECTS

Another type of project would be the donation of a period of time in Volunteer Service. This might be assumed entirely as an individual project on the part of the one giving it. Or, some person or group who is interested but cannot actually give the service might help finance such service on the part of another. Thus it becomes volunteer service on the part of the sponsor, but very meaningful where the service is being given.

Some opportunities for Volunteer Service are as follows:

Construction Work on the Philadelphia Mission Church (Carpenters particularly).

Construction on the Clear Creek Mission Church (Carpenters particularly).

Improvements on the Canoe Creek church and parsonage.

Excavation for Sunday School rooms at the Sherman's Valley Church.

Painting the mission at Welland, Ontario.

Painting at the San Francisco Mission.

Excavation for Sunday School rooms at Sunnyside Chapel near Kittanning, Pa.

Helping at the Vacation Bible School at Houghton Mission, Ontario

Substituting at the Farris Mines Church while the pastor is serving in evangelistic services.

A worker for the entire summer at our North Star Mission, Saskatchewan, for many kinds of work on the plant and also help for a 10-days Summer Youth Camp.

Any person interested in any of these Projects may make contact with the pastor or the Home Mission Board representative for the area or with the secretary of the Board.

If necessary and if previously approved by the Home Mission Board, transportation of any Volunteer Service Worker will be paid by the Board.

We very much encourage participation in these PROJECTS. We quote one of our mission pastors who had previously shared in such service; "I will never regret the time I spent in _____," in Volunteer Service.

Albert H. Engle
Executive Secretary

Missionary Rally at Grantham Bible Conference Sunday Afternoon, February 20

THE SPEAKERS listed on the printed program were Bishop Henry N. Hostetter, Executive Secretary of the F.M.B., and Bishop Samuel Wolgemuth, now engaged in Youth for Christ work at the offices in Wheaton, Ill.

Speaking on "Missions in the Near East," out of the background of experiences and observations during his recent tour, Brother Hostetter pointed out two reasons for opposition to the Gospel from John 15:21: "for my Name's sake" and "they know not Him that sent Me." Opportunities to do mission work in Israel are likely to narrow unless a miraculous change in trends occurs, he said, and practically no new missionaries are entering India; yet in spite of *woes*—e.g. poverty and illiteracy in India and Jordan—and *foes*, the Gospel still *glows, grows, and flows*.

Using the theme, "He emptied Himself" with its Scriptural background (Phil. 2:5-8), Brother Wolgemuth sought to inject "a fresh sense of responsibility into our missionary endeavors." At the close of his appeal, a good number of young people gave expression to their purpose to obey God in full-time Christian service.

Present were the following furloughing foreign missionaries: David and Dorcas Climenhaga, Glenn and Beth Frey, Fannie Longenecker, Florence Hensel, of Africa; Shirley Bitner, India. Robert and Agnes Lehman, accepted for India but for whom no entrance papers could be secured, were also present.

FAREWELL FOR LEORA YODER

Between the two scheduled addresses for the Rally, time was ceded to the Grantham District and to the Foreign Mission Board for a short Farewell service for Sister Leora Yoder, for whose return to India plans were completed at a late date. As Grantham is her home congregation and as it was inconvenient to arrange for the usual farewell at the Messiah Home, it was most fitting that it should be included in the Rally.

In speaking as her district bishop, Brother C. N. Hostetter asked for a "poll" of missionary interest by asking those to stand who come from congregations from which there are

at present missionaries serving in (or on furlough from) any of our foreign fields. He suggested that those who could not stand might mingle with their prayers for missions a petition that God would call one from their own congregation!

Sister Yoder went to India first in 1936. In her farewell, she referred to the words, "I can do all things through Christ which strengtheneth me," and said, "There is no sadness in the thought of returning—only joy."

Evangelical Fellowship of India Convention

MANY OF US have heard of Dr. J. Edwin Orr and have read some of his books. Recently, some of us have heard the name of the Rev. William Dunlap in connection with outstanding revival in Brazil. This year at the annual convention of the Evangelical Fellowship of India we were privileged to hear both of these men.

The Fellowship Convention was held at the Canadian Presbyterian Mission in Jhansi, United Provinces. Nearly three hundred members from all parts of India attended. It thrilled one to realize the extent of the impact of the Gospel message in this great land, as at least half of the members present were nationals.

The Brethren in Christ Mission, feeling the need of a wider association with other Evangelical Churches and Missions, joined the Evangelical Fellowship soon after it was formed. A number of the Indian Church leaders have attended the yearly conventions and feel it has brought blessing and enlarged vision to all of us.

Dr. Orr preached three challenging messages to the convention: one on the Holy Spirit, another on Worldliness, and a third on the Inspiration of Scripture.

He brought us face to face with the fact of our need of a personal, up to date relationship, with the Holy Spirit. He said it is so easy to have a past experience. What about today? Many of us want a Holy Spirit-filled revival, but not with a perfect heart.

His unusual message on Worldli-

The Executive Secretary of the F. M.B. explained that Sister Yoder's furlough was somewhat shorter than the usual because of the time limit in papers for her return to India. She is to leave New York on the *Saxonia*, March 5; arriving in Liverpool, March 12; leave London, March 18, and arrive in India, April 2.

We appreciated that her twin brother Leroy, pastor of Locust Grove congregation in York County, led in the first prayer during the period of short volunteer prayers for the missionary being sent forth.

While the offering was being taken, a quartette from the Grantham district (Clarence Musser, Faye Wittlinger, Grace Stoner, and Mark Winger) sang to an appreciative audience, "Take the Cross and Bear it Bravely." This quartette rendered several other fine selections in the course of the day.

ness raised such questions as "What causes fightings among you?" Great stress was placed on the idea that worldliness results in fighting in the body of Christ. Party spirit in the Church is sin; spiritual cliques hold up blessings to the whole body of Christ. True revival brings godly people together.

In relation to problems we face as Christians, he gave this advice, "When you are eating meat and come across a bone, don't break your teeth on the bone. Go on with the meat, later you can make soup with the bone."

Rev. Dunlap gave two thrilling messages on what God is doing in Brazil. They were filled with rich spiritual experiences, making us feel that India too can have revival, if we meet the Christ of revival. His message on the Person of Christ made one to know Christ better, to love Him more, to live for Him, yes, even to die for Him—truly a Christ-exalting message.

The Evangelical Fellowship of India has a large place to fill in the spiritual ministry in the Church. It has been a privilege to share in this Fellowship and we believe the readers of the *Evangelical Visitor* will assist this work by their prayer support.

The Fellowship is looking forward to sponsoring a visit to India of Dr. Billy Graham. Will you pray the will of the Lord may be made known to all in this matter.

William R. Hoke

Evangelical Visitor

"On His Majesty's Service"

The King's Business requireth "energy, foresight, strength, and skill." Printed below is a preliminary calendar of our Africa General Superintendent, Bishop Climenhaga, for the current year—as sent out to the various mission superintendents there. It should be of value in giving us a little insight into the demands of the task—a heavy one, indeed—and in enabling us to pray more effectively for our field superintendents in Africa and India, as they carry the burden of the churches.

- January 8, 9—Macha Mission, Baptism and Communion
- January 15, 16—Sikalonga Mission, Baptism and Communion
- March 26, 27—Mtshabezi Mission, Baptism and Communion
- April 2, 3—Matopo Mission, Baptism and Communion
- April 8, 9, 10, 11—Luma Baptist Youth Camp
- April 15—S. R. C. C. Executive, Bulawayo
- April 16—S. R. C. C. Education Committee—Matabeleland Section, Bulawayo
- April 23-29—Mtshabezi Valley Evangelistic Tour
- May 6—Macha Commencement (Provisional)
- May 20, 21, 22—Bulawayo District East (Longfield), Baptism and Communion
- May 27, 28, 29—Bulawayo District West (Gwaai), Baptism and Communion
- June 3, 4, 5—Mtshabezi District South (Tudi I), Baptism and Communion
- June 10, 11, 12—Wanezi District South (To be chosen), Baptism and Communion
- June 13-16—Wanezi Mission
- June 17, 18, 19—Wanezi District Central (Malole), Baptism and Communion
- June 24, 25, 26—Matopo Mission, Bible Conference
- July 15, 16, 17—Macha District (Mabwe Atuba), Baptism and Communion
- July 18—Macha District (Mabwe Atuba), Council
- July 19-21—Northern Rhodesia Outstations
- July 22, 23, 24—Sikalongo District (Mbole), Baptism and Communion
- July 25—Sikalongo District (Mbole), Council
- July 29, 30, 31—Mtshabezi District Central (Kwakwe), Baptism and Communion
- August 5, 6, 7—Mtshabezi District East (Sinkukwe), Baptism and Communion
- August 8-11—Mtshabezi Outstation Tour
- August 12, 13, 14—Wanezi District North (Mazhabazha), Baptism and Communion
- August 19, 20, 21—Bulawayo District Central (Lukadzi), Baptism and Communion
- October 21, 22, 23—Mtshabezi Mission, Baptism and Communion
- October 28, 29, 30—Matopo Mission, Baptism and Communion
- November 4, 5, 6—Wanezi Mission, Baptism and Communion
- November 7—Wanezi Bible School Commencement

Yours in Christ,
A. M. Climenhaga

March 14, 1955

"Then I saw in my dream, that . . . they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair . . .

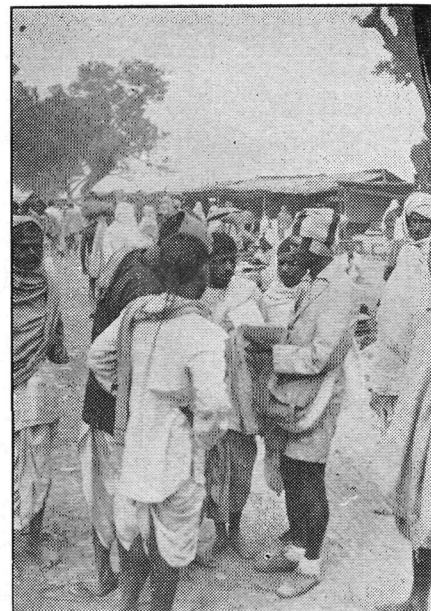
"This fair is no new erected business, but a thing of ancient standing. I will show you the original of it.

"Almost five thousand years ago, there were pilgrims walking to the Celestial City . . . and Beelzebub, Apollyon, and Legion, with their companions . . . contrived here to set up a fair; a fair wherein should be sold all sorts of vanity, and that it should last all the year long . . .

"Now, as I said, the way to the Celestial City lies, just through this town where this lusty fair is kept; and he that would go to the city, and yet not go through this town, 'must needs go out of the world.'

"And, moreover, at this fair there are at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind."

—Pilgrim's Progress



Witnessing at Supaul Mela

William Hoke

AT MELA time in India, the village people drop the drab routine of a meager existence and enjoy the limited provisions of a religious fair . . . Shopkeepers put up a small shop on the *mela* grounds and sell their wares. The food shops move to the fair and thus provision for physical sustenance is made. As to entertainment, here in the Supaul *mela* this year, the entertainment drawing the largest crowd is the cigarette advertisement—men dressed in women's clothing and portraying dancing of a very low moral type. . . . While we were in the midst of the *mela* grounds with the Land Rover and Public Address System, broadcasting religious music, preaching the Gospel of Jesus Christ, and selling Christian literature, a friend of ours who lives in the North of Supaul, came along and said that this reminded him of a "voice crying in the wilderness."

People did not come to the *mela* to hear the Gospel, but we were there to get the ear of those who had some inclination toward things religious and who would stop to listen. Gospels were sold and these went back into the homes of people in the interior villages. Pray definitely that the work of the Holy Spirit may be completed, in causing them to understand what they read and in bringing them to Christ.

During the evangelist's stay in the *mela*, two people who had been previously contacted by the worker there expressed their desire to become Christians. One, a young man, knows he will have to face persecution if he makes a decision for Christ. The other, a middle-aged man of good standing in Supaul, is seeking for something to satisfy him. He says his whole family intend to become Chris-

(11)

tians. Will you pray for these people. The Indian Team of *mela* workers will be at the Singeshwar *mela* from February 20 to March 5. Pray that the work will be fruitful and that seeking hearts will find peace in Christ.

Some Evidences of the Holy Spirit's Working

Ruth Book

"DOES ANYONE of you know that your sins are forgiven? Can you tell me when and where they were forgiven? If you were in one of the villages somewhere near Barjora and had an opportunity to say that you were a Christian, would you be afraid to speak? If you know your sins are forgiven and would not be afraid to give a testimony for Christ, then why didn't you give a testimony in last evening's service?"

Brother Sahu's simple heart-to-heart message to our thirty-five girls seated in rows on the floor of the verandah of the boarding school was on "Following Christ Afar Off." In the church service the evening before, no one was courageous enough to stand and give a testimony for Christ and this morning the evangelist's heart was heavy.

Sitting on the floor to the back of the girls, I noted their slow, hesitant response to these questions. And then Brother Sahu told the girls to pray all together, asking God to forgive their sins and give joy and gladness. To this, their response stirred one's heart and I especially rejoiced when one by one the girls rose to their feet and gave positive testimonies of knowledge of sins forgiven and a desire to follow Christ closely.

Brother Sahu then asked the girls if they had ever seen a three-legged stool. They said they had. "If one leg were broken off, would it stand or fall?" "It would fall." The Christian's life is just like the three-legged stool, he said, the legs being prayer, reading God's Word, and testifying. And if one "leg" is broken off—no matter which "leg" it may be—the Christian falls. The girls got the point!

And now it is not an unusual sight to see the girls very early in the morning with their Bibles, sitting in some quiet corner of the courtyard reading and praying. In the following Wednesday evening service, twenty-four girls stood to testify.

These girls are precious babes in Christ. Help us pray that they may be rooted and built up in Him.

In Retrospect

This dialogue regarding the mission field in which Sr. Adda Engle Taylor is the main speaker is of special interest to those on the field or those who have served on the field. It is challenging to all of us to send the message to those who have not heard.

—E. J. S.

WHAT WE SEE

"Sister Engle, in America several years ago you lifted up your eyes and looked on the field. Now you have looked upon it from African soil. What do you see?"

"There I saw a vast, indistinct, undefined need, within was a glad response to God's 'Go ye,' and in answer to His call I came. You ask what I see now. Surely I see a need no less great, but one that has become more clearly defined. I still see many in heathen darkness, many who need Gospel light and Gospel deliverance, such who pass out—devoid of Gospel hope."

"You remember that missionary hymn we used to sing at home: 'They reach their dusky hands to you; For bread of life they cry.' What do you think, Sister Taylor, do they?"

"Literally they do not. They are reaching out after something, but ignorantly they do not know what it is, because they do not know the voice of the Holy Spirit. We dare not say these people are ignorant because they cannot read and write; generally they are well informed of natural things about them. Every human heart naturally reaches out for something satisfying, but the devil tries to direct it in the wrong direction, and it is sad that he finds so many, for whom Christ died, following him. They are bound in deepest night ignorant of a Saviour, the only hope for breaking their bands of sin. From this view-point we can sing:

"They reach their dusky hands to you;
For bread of life they cry;
If you are Christ's disciples true,
Can you their plea deny?"

But you asked the question, what do you think?"

"Yes, I too think they do if we can see and hear it. Beneath their spiritual indifference and grasping for material things is a heart hunger which, though they cannot understand it because they do not know Christ Jesus, is nevertheless very real.

"At Mtshabezi Mission I was reminded of these words as I used to give out the soap to the girls. There they literally came up to me and reached out their dusky hands—for soap. Again, on my last evangelistic trip out to the villages, one of the native helpers made a good illustration of their reaching out. It was at Buboli's, on our way home we camped there the last night, and although we know this is one of the villages nearest the mission, it was one of the hardest I found on all the trips. He actually went about from hut to hut calling the people for the service, then some still sat, con-

versing within hearing distance, later in speaking of their indifference, he said something to this effect: 'If we brought a cartload of sweet potatoes for you people, you all would come to receive some.' They eagerly reach for the material, they will walk a long distance for a cup of salt, or a piece of soap, or a few yards of cloth. They persistently devote themselves to their lessons in school, trying hard to get their sums and to learn a little English. But beneath all this I see a reaching out of dusky hands and of starved hearts for the bread of life, and my own heart yearns to make Jesus known to them, Whom to know is life eternal.

"But now, Sister Taylor, after your many years in the work, what do you see?"

"You ask what I see after eighteen years on the field. 'The harvest truly is PLENTIFUL and the laborers are few,' and a still greater need of 'Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.' Frequently we hear the question, 'Do missions pay?' The old Duke of Wellington, when asked his opinion about evangelizing the heathen, said: 'That question cannot be discussed for we have our orders that must be obeyed.'"

This brief editorial by the Editor, Bro. V. L. Stump, appeared in the March issue 1930 and is rather piercing. Have we made any progress in this area in 25 years? We hope so.—E. J. S.

WHAT HAS IT COST?

There are perhaps few religious services, missionary meetings or revival efforts where people are not exhorted to pray and we know there is some heed taken to these exhortations. But how much? If we had the record of our individual lives and knew just how many hours we have spent in sacrificing prayer for missions; for revival meetings; for our fellow believers; for the unsaved son or daughter or neighbor, we would no doubt be heartily ashamed of ourselves. What have these things cost us? We venture to say that the Christian church has paid a very small price for all that has been accomplished. Surely God has rewarded the seed sown in prayer and tears, a hundred fold.

We, as a rule do not object to giving when it comes handy. We do not refuse to pray so long as we can engage with others or do so in private in a passive customary way, but when it comes to sweat, agony, self denial, to shedding hot bitter tears, because the passion for souls has gripped our hearts, **Where Do We Stand?**

The Church of Christ will not need to wait until the World charges her with failure. We know there has been failure especially along the lines just quoted, for if there were one out of every twelve believers who carried this spirit of sacrifice and denial as the Master would have them, it would not be long until the furthest corner of the globe would radiate with Gospel light.

Echoes from the Seminar

A Church is not a museum in which to put on specimens, both ancient and current of religious profession. It is a body of believers banded together for the evangelization of the unsaved.

It is the duty of the Church to build up in the most holy faith.

There is such a thing as "perseverance of the saints," provided they persevere. A saved soul might persevere alone, but he isn't likely to. He is much more likely to persevere if in company of other saints who are persevering.

The Church does not exist for the purpose of bringing folks to Christ and then put them on suspicion or parole, subject to criticism of the congregation.

The Lord adding to the Church is different than adding a name to a piece of paper.

The Early Church filled with the Holy Ghost was able to inaugurate some new things that had never existed before.

When evangelism gets on fire there isn't time for instruction classes. There must be careful instruction after folks are in the Church.

If our Church is to serve the present age she must live so close to the Word that nothing from our background may hinder us in service to the present age.

We can plan much and do little unless prayer occupies a large place in our program.

"O God, give us grace to serve our day and generation."

"Father help us to bask in Thy glory that we may reflect that glory before others. Anoint us that the message may be directed to our hearts, that we may not miss the message meant for us personally. . . . There are troubled hearts to whom we need to minister." (Prayer followed discussion of II Cor. 3:17 through 4:7)

"For we are not as many which corrupt the Word of God: but as of sincerity, . . . as of God, in the sight of God speak we in Christ." Then to the thought of 4:18 ". . . we all . . . beholding . . . the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (We will have no glory to manifest unless we have basked in that glory.) 4:2 expresses the great responsibility of the minister: ". . . not handling the Word of

God deceitfully." The experience is in verse 6: ". . . God, who commanded the light to shine out of darkness, hath shined in our hearts . . ."

After Paul said, Acts 20:28, "Take heed to yourselves, and to all the flock of God," we read vs. 36, "When he had spoken, he kneeled down and prayed with them all."

—C.R.H.

Notes on Preaching from Toplady's Diary

1. Preach Christ Crucified, and dwell chiefly on the blessings resulting from His righteousness, atonement and intercession.

2. Avoid all needless controversies in the pulpit; except it be when your subject necessarily requires it, or when the truths of God are likely to suffer by your silence.

3. When you ascend the pulpit, leave your learning behind you: endeavor to preach more to the hearts of your people than to their heads.

4. Do not affect much oratory. Seek rather to profit than to be admired.

Operation "S"

A man of means struggled with surrender to God, but finally gave everything over to God. A call came for funds. The man said to God, "How much do you want me to give?" He got no answer.

Finally God said, "I thought you gave it all to me."

"That's right!" he promptly replied, "How much do YOU want me to give?"

And that's different.

—Harry S. Denman

Selvar the Seer, sez,

Some people wake up too late. Simon Cidadees came to me the other day suffering under a grievous wound. He had spent much time nursing a grudge. But at this date even a special nurse supplying the Balm of Gilead couldn't do much toward soothing his painful sore. This was his trouble: "When I said everybody in the church was wrong but Ma and Saray, and Sam and Me, I made a big mistake. I was-a-lookin' in the wrong direction. I should-a-had somebody stand us a-fore a mirror. I see it now. I wish I hadn't-a-dun it. We was a-holdin' them by the hand then. They're steppin' on Me and Ma's hearts now. Even our tears don't seem to do no good no more."

I have wept about it, too. Only God can change the sorry situation, if it can ever be changed.

To the Perfect Parsonage Lady

Anne Hartley

*You arrive, and there she is to meet
you*

*Takes your wraps and cordially she
greet's you;*

*Settles you down in an easy chair
Then goes your meal to prepare.*

*You must eat well she stoutly declares
For you can't work well on skimpy
fares;*

*All good things, healthful and tasty;
Nothing rank, sour, or pasty.*

*To your room then you are shown
Spotless and clean to call your own.
The linens so snowy and white
Are really and truly a great delight.*

*A great person, this "Parsonage
Lady,"
Lovable, kind and always ready
To give you the best of care
Every day while you are there.*

*Always mindful of all your needs is
she
From sewing a button to brewing a
cup of tea;*

*No want must you know while
tarrying here
Always satisfied you must appear.*

*Her lovable, kindly spirit to all she
shows*

*On less fortunates her tend'rest
sympathy she bestows;
Never too busy to hear their tales
Of sickness, poverty and stormy gales.*

*For the revival, oh, how she prays!
Her concern for all the unsaved lays;
No rest for her until they be brought
in*

*Away from the world and all of its
sin.*

*Yes, this "Parsonage Lady" is truly
a dear,*

*Pushing the battle where'er she is
needed*

Letting her own feelings go unheeded.

*"Bouquets to the living," we say
But get them in too late in dismay;
Times a-wasting, and thus the reason
For these lyrics at this season.*

*To the grandest lady of them all
Give the largest bouquet to enthrall;
The biggest "Thank You" we can find
That pen can write or comes to mind.*

*Yes, the one you are thinking about
Is the one I mean—
The one who in your thoughts is
The "Perfect Parsonage Queen."*

—The Wesleyan Methodist

Fishers of Men

Dr. A. B. Simpson

JESUS speaks of His disciples as fishers of men. And I am sure fishermen can teach us some useful lessons about spiritual work. One is not to let the fishes see the meshes of the net. Don't let them see the cold steel of your sharp hook. Bait it. Draw them to Christ. Make Christianity attractive to them.

Let me give you another word of caution. Don't be timid in your work, but go carefully. Don't go up to a minister of fifty years' standing and ask him if he is a Christian, and make him smile at your want of discernment. Don't go to some conservative Christian and talk so flippantly that he will think you rude. Take in a case intuitively, and if it is a hard one, don't step back from it, but get the spirit of Jesus for it. Study His method of working as it is given in the fourth chapter of John. When He talked with the woman of Samaria, notice how He felt His way to the golden key of her heart. He first awakened her interest by talking about the well of water. Then He sought to find a sore place in her heart, and He found that she was thirsty. Then He went further. When He hinted that she had been living a wicked life, He did not condemn her. He did not tell her how bad she had been, but He said, gently, "Go, call thy husband, and come hither." And when she broke down before Him, He revealed to her her whole sinful heart. He had gotten to the point at last, and it was just as easy to reach it by six steps as by one.

There is a spirit of refinement needed, dear friends, in your work. Paul does not advise us without reason to be courteous. While it is necessary for you to break through your sensitiveness, to get a victory over your nerves, and not to be frightened at the prospect of any kind of service, it is necessary also to have Christian tact. You can welcome all strangers into your service with graceful courtesy that will not seem intrusive. Trust Him, beloved, to make you wise fishers of men. He will give you the wisdom you need, which is the direct gift of the Holy Ghost.

—Selected

"When anybody can buy you they won't have any respect for you."

—Harry Denman

Pennsylvania State Council Convenes at Grantham on Tuesday, April 12

The 1955 Pennsylvania State Council will convene on the campus of Messiah College on Tuesday, April 12. Sessions will begin promptly at 9:00 A.M.

The change from Thursday to Tuesday has been made because of the prescribed day falling in Holy Week and the next Thursday, April 14, conflicting with the meeting of the National Holiness Association.

District secretaries and committees are requested to submit reports and items for council consideration as early as possible.

Jacob G. Kuhns
Grantham, Pennsylvania
State Secretary

General Conference Program Bulletin

The General Conference of the Brethren in Christ Church is scheduled to convene June 8, 1955 at Upland, California.

The General Conference Program Bulletin is now being compiled. All matter for inclusion in the Bulletin should be in the hands of the General Conference Secretary not later than April 1, 1955.

We ask all State, Provincial, District and Congregational Secretaries, Board and Committee Secretaries, and all others having material for publication in the Bulletin to kindly give attention to the matter. Your prompt response will be greatly appreciated by us.

H. H. Brubaker,
General Conference Secretary

GENERAL REPORT OF SUNBEAM SUNDAY SCHOOL

"They rehearsed all that God had done." Acts 14:27 In these words Luke recognized that the work which the apostles did was God's work and that God worked with them. Under the guidance of God, this year has been one of the most encouraging years in the history of our work. While some prayers are still unanswered we feel God has opened doors and opportunities of witnessing for Him. Each year God gives us new homes in which to work. Tennyson said, "More things are accomplished through prayer than this world ever dreams of." We do appreciate working with a group of young Christians who enjoy praying. This year the adults were invited to hand in prayer requests. These requests were then given to individuals who promised to pray faithfully every day and to take that person as their responsibility. This helped to strengthen the Christians and to tie them to needy hearts.

The Lord is not visiting the community with a sweeping revival. However, one home after another is opening their hearts and homes to us. So many homes today have problems and are just waiting for some one with whom they can counsel. It is such a wonderful privilege in trying to help

them to point out that God is the solution to every problem of life and that prayer changes things.

Visitation work has endless possibilities. Touching people in their homes seems to be an era that will awaken an interest more than any other. We appreciate working with the Home Bible League. They have been furnishing us with Bibles to place in Bibleless homes. This has proved a real blessing to the work.

Our Cradle Roll and Home Departments have been working faithfully. Christ's Crusaders interest is good. They have had a special project on which resulted in a very substantial sum of money being raised for furnishings for the new church.

Daily Vacation Bible School was conducted July 19-30 with an average attendance of 70. A new feature was an adult class. God blessed Mrs. Fretz as she taught them. Several boys and girls confessed Christ as their Savior. An offering of \$40.00 taken in DVBS was sent to Pete and Mary Willms.

There is an active interest in the area of our new church building. We feel that if the work is to develop and grow, we do need a place of worship. Help us pray especially that something will open up, and that we may know God's will regarding this matter.

In closing our report we would like to give a bird's-eye view of the work in figures: Increase in Sunday school attendance is 7 in spite of the fact that a number of our S. S. families have moved from the neighborhood. 43 will receive Robert Raikes Diplomas; 8 have confessed Christ; 2 were baptized; 20 home department calls; at least 200 calls made in visitation work; 40 hospital calls; 55 names on mailing list; several calls made who requested special counseling; \$1,376.14 given this year by Sunbeam folk; \$2,038.87 in building fund; special thanks given to God in the area of healing.

While we thank God for signs of spiritual progress we are greatly concerned for those who have never had a real experience of saving grace. Pray with us that the group here may be a real blessing in the community.

George Sider

Wainfleet, Ontario

A two-weeks' revival was held at the Wainfleet church from January 2 to 16, with Eld. Alvin Burkholder from Upland, California as evangelist.

We are thankful for the inspirational and soul-searching messages which God gave us through His servant.

A number of souls drew nearer to the Lord at an altar of prayer for which we thank God.

—M. S.

Carland, Michigan

In our last report we were looking forward to our "Fishers of Men" campaign and hoping for interest to be revived in the Sunday school. We were not disappointed for good interest was manifested, and the attendance rose higher each Sunday of October until it reached one hundred and fourteen on the last Sunday of the month.

Sr. Katie Bollinger and her daughter Alma were with us for a service in November in the interest of the work of the Board of Benevolence. We thoroughly enjoyed the message and appreciated this contact with one of our orphanage workers who helped much in the founding of the work.

During the fall several changes were made in the church building which added to its convenience and attractiveness. The platform was extended to one wall which provides room for our Girls' Youth Choir

Evangelical Visitor

which now numbers fifteen. The walls were freshly papered, and a lighted picture of "Christ in Gethsemane" was hung on one wall. Three pulpit chairs and a light for the piano were also added. At this writing plywood is being put over the old wainscoting to provide additional warmth. These improvements have all been made possible by individual and group gifts.

From Jan. 2-16 Rev. Elam Dohner served as our evangelist. The messages which our brother brought were helpful and stimulating. God's children were challenged and drawn closer to God. We were happy to see a number of the girls from our Youth Choir signify by raised hands that they were accepting Christ as their Savior, and another one seek Christ at an altar of prayer. We are praying for them that God will lead them on, and that they will not stop short of a definite experience of salvation.

—A. S.

EVANGELISTIC SLATE

Bethel Mission, Sylvatus, Va. April 3-17
Rev. Edgar Giles, Evangelist

BIRTHS

"Children are an heritage of the Lord"

KIPE—Mr. and Mrs. Alan Kipe of the Five Forks congregation are the happy parents of a daughter, Cheryl Diann, born on Feb. 13, 1955.

MUMMA—Mr. and Mrs. Verle Mumma welcomed into their home a son, Verle Jr., on Dec. 13, 1954. Mr. and Mrs. Mumma attend the Air Hill Sunday school.

WINGERT—Mr. and Mrs. Elwood Wingert of Cleveland, Ohio, are the happy parents of a daughter, Karen Jean, born February 7, 1955.

MELHORN—Mr. and Mrs. Lloyd Melhorn of the Locust Grove congregation York, Pa., announce the birth of a daughter, Rachel Eva, on February 7.

WOLGEMUTH—C. Arthur and Amanda (Kraybill) Wolgemuth of Mount Joy, Pa., welcomed the arrival of Todd Arthur, February 2, 1955; a brother for Deborah Jo, Kent Michael and Roxalyn Rae.

HEISEY—Jay N. and Catherine (Wolgemuth) Heisey of Elizabethtown, Pa., welcomed into their home a little girl, Donna Lea Heisey, born February 4, 1955.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

CHILDRESS-CRASS—On Saturday evening, January 8, 1955, Miss Pauline Crass, daughter of Mrs. Cora Belle Crass of Waukena was united in marriage to Mr. Oads Childress, son of Mr. and Mrs. Silas Childress of Oklahoma, in the Waukena Brethren in Christ Community Church. The ceremony was performed by Rev. Paul Charles.

ESPENSHADE-HOOVER—On Saturday evening, Aug. 28, 1954, a beautifully simple and sacred wedding was solemnized in the Pleasant Hill, Ohio, Brethren in Christ Church, when Charlotte Hoover, daughter of Eld. and Sister Irvin Hoover, became the bride of Kenneth Espenshade, son of Brother and Sister Daniel Espenshade of Elizabethtown, Pa. The ceremony was performed by Eld. Jesse W. Hoover, assisted by the bride's father.

BYER-SPRAGUE—On Saturday, Oct. 16, 1954 in the Methodist Church, Calais, Maine, Miss Evelyn Jane Sprague, daughter of Mr. and Mrs. Asa Sprague of Milltown, Maine, and Dr. Norman E. Byer, son of Mr. and Mrs. Clarence Byer of Upland, Calif., were united in marriage. The officiating minister was Rev. Dale Snider of Bangor, Maine. Dr. and Mrs. Byer are at home at 1525 Clement St., San Francisco, Calif.

OBITUARIES

"Blessed are the dead which die in the Lord."

BRUBAKER—Earl G. Brubaker, Manheim, Pa., a son of the late Allen B. and Annie Graybill Brubaker, passed to his reward January 26, 1955. His age was 52 years, 8 months and 13 days.

Bro. Brubaker was a farmer before taking a job at the Lancaster Co. Farm Bureau, Manheim, Pa.

He was unloading oats from a railroad car when the wall of a grain bin collapsed. Concrete blocks and mortar from the bin crashed down on the car, causing the car to fall over on its side, with Bro. Brubaker buried inside.

He was a faithful member of the Brethren in Christ Church, Manheim congregation.

He is survived by his wife, Anna Ginder Brubaker, and the following children: Carl, Manheim, R. 2, Norma, at home, and Arlene, wife of J. Arthur Wenger, Quarryville; one grandchild and two foster grandchildren.

These brothers and sisters also survive: Landis G., Manheim, Susie, wife of Rev. Monroe Dourte, Manheim, R. 2, Elmer G., Manheim, Allen G., Lewistown, Roy G., Manheim and Jacob G., Upland, Calif.

Funeral services were held Jan. 29 at the Beck Funeral Home, Manheim with further services at the Manheim Brethren in Christ Church. Officiating ministers were Rev. Graybill Wolgemuth and Rev. Benjamin Stauffer. Interment was in Mastersonville cemetery.

BYERS—Mrs. Anna Mary Byers, widow of the late Rev. Joseph Byers, died on February 1 at the Messiah Home in Harrisburg, Penna., where she had been a guest for approximately eight years, at the age of 89. She was formerly of Greencastle, Penna.

Mrs. Byers, daughter of the late Samuel and Elizabeth Dohner Meyer, was born near Dayton, Ohio, on June 24, 1865. Converted at the age of 14, she was a member of the Brethren in Christ Church for 75 years and was a member of the Antrim congregation for 49 years. She was the last of her immediate family.

Surviving are a son, Adam M. Byers, of Greencastle, Penna. and a granddaughter.

Funeral services were conducted at the Antrim Church on February 3 with Rev. Charles Rife, Rev. John Byers, and Rev. I. O. Musser officiating. Burial was made in the Antrim Cemetery.

HOFFER—Phares H. Hoffer, Manheim, Pa., passed away February 8, 1955. He was in his 61st year. He was employed at the U. S. Asbestos Co., Manheim, and was at work at the time of his death, which was caused by a coronary occlusion.

He was a son of the late Emanuel Hoffer and Emma Hosler Hoffer of Manheim. He was a member of the Brethren in Christ Church, Manheim congregation and had resided at his late address 21 years.

Besides his mother he leaves to mourn his sudden departure his wife, Irene Z. Sipling Hoffer; six sons: Chester S., Abram S., Carl S. and Martin S., all of Manheim, R. 4; Emanuel S., Manheim, R. 2 and Stanley S., Gordonville, R. 1; a daughter, Ethel Irene, wife of Thomas Stoppard, Manheim R. 3. Fourteen grandchildren and four brothers and a sister also survive.

Funeral services were held at the Hoffer home with further services in the Manheim

Missions Abroad

INDIA

General Superintendent: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. William R. Hoke

Saharsa Mission: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. and Mrs. William Hoke, Misses Esther G. Book, Evelyn Bohland, Beulah Arnold, Mary B. Stoner

Barjora Mission: P. O. Tirbeniganj, via Murliganj, N.E. Railway, District Saharsa, Bihar, India. Rev. and Mrs. Arthur L. Pye, Misses Ruth E. Book, Mary J. Shoalts

Madhipura Mission: P. O. Madhipura, N.E. Railway, District Saharsa, Bihar, India. Dr. and Mrs. George E. Paulus

Banmankhi Mission: P. O. Banmankhi N.E. Railway, District Purnea, Bihar, India. Rev. and Mrs. Allen S. Buckwalter, Rev. and Mrs. Joseph B. Smith

Purnea Mission: P. O. Purnea, District Purnea, Bihar, India. Rev. and Mrs. Charles E. Engle

Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India. Rev. and Mrs. A.D.M. Dick

Africa

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

SOUTHERN RHODESIA

Bulawayo Outstations, P. B. 101 M, Bulawayo, Southern Rhodesia: Rev. and Mrs. R. H. Mann

Matopo Mission, P. B. T 191, Bulawayo, Southern Rhodesia: Rev. and Mrs. Alvin J. Book,

Rev. and Mrs. Ira M. Stern, Miss Mary H. Brenaman, Miss Velma R. Brillinger, Miss Mary C. Engle, Miss Nancy J. Kreider, Miss Dorothy M. Martin, Miss Eva Mae Melhorn

Mtshabezi Mission, P. B. 102 M, Bulawayo, Southern Rhodesia

Station: Rev. and Mrs. Glenn C. Frey, Miss F. Mabel Frey, Miss Ruth T. Hunt, Miss Anna R. Wolgemuth

Outstations: Rev. and Mrs. Chester F. Wingert

Mtshabezi Mission Hospital, P. B. 101 M, Bulawayo, Southern Rhodesia: Dr. R. Virginia Kauffman, Mr. Joseph G. Ginder, Miss Martha L. Lady, Mrs. Roy H. Mann

Wanezi Mission, P. B. S 129, Bulawayo, Southern Rhodesia

Station: Rev. and Mrs. J. Earl Musser, Miss Anna R. Engle, Miss Miriam L. Heise, Miss Mary E. Heisey

Outstations: Rev. and Mrs. George E. Bundy

NORTHERN RHODESIA

Macha Mission, P. B. Choma, Northern Rhodesia

Station: Rev. and Mrs. J. Elwood Hershey, Miss Anna M. Eyster, Miss Pauline E. Frey, Miss Anna J. Graybill, Miss Edna M. Switzer

Hospital: Rev. Dr. and Mrs. Alvan E. Thuma, Miss Edna E. Lehman

Nahumba Mission, P. O. Box 173, Choma, Northern Rhodesia: Rev. and Mrs. H. Frank Kipe

Sikalongo Mission, P. O. Box 131, Choma, Northern Rhodesia: Rev. and Mrs. A. Graybill Brubaker, Miss Anna L. Kettering, Miss Gladys I. Lehman

Japan

4-chome, 39, Shimoyamate-dori, Ikuta-ku, Kobe, Japan: Rev. and Mrs. Peter A. Willms

Israel

Bishop and Mrs. Jesse F. Lady, P. O. Box 50, c/o M. G. Griebenow, Jerusalem, Israel

Missionaries on Furlough

Sr. Effie Rohrer, 2421 Oneida St., Pasadena 10, Calif.

Elder and Sr. George E. Paulus, Box 38, Souderton, Penna.

Sr. Verda C. Moyer, 41 Hillside Ave., Souderton, Pa.

Rev. and Mrs. David Climenhaga, Grantham, Penna.

Miss Shirley Bitner, Ridgeway, Ontario, Canada

Miss Rhoga Lenhart, c/o Dr. P. G. Lenhart, Arcanum, Ohio

Miss Fannie Longenecker, R. R. Abilene, Kansas

Miss Annie E. Winger, Delisle, Saskatchewan, Canada

Miss Florence Hensel, 2001 Paxton St. Harrisburg, Pa.

Miss Lula Asper, c/o Norman Asper, R. 2 Harrisburg, Pa.

Miss Erma Z. Hare, c/o Loy Hare, Allen, Penna.

Miss Leora Yoder, R. 2, Mechanicsburg, Penna.

Rev. and Mrs. Lewis Sider, 2001 Paxton St. Harrisburg, Pa.

Miss Elizabeth H. Engle, Bausman, Pa.

Brethren in Christ Church, Feb. 11. Officiating ministers were Bishop Henry Ginder and Rev. Christ Moyer. Interment in the Mt. Pleasant cemetery.

NYE—Mrs. Barbara L. Nye, 205 N. Broad St., Lititz, Pa., passed away Jan. 31, 1955 at the age of 73 years, 2 months, 26 days, after a six-months' illness.

She was a daughter of the late David and Lydia Kellinger Stauffer and a resident of Lititz for 50 years. She was a member of the Brethren in Christ Church, Manheim congregation. She leaves to mourn her departure, her husband Harry C. Nye; two daughters, Kathryn, wife of Victor Kauffman, Lititz, and Bertha at home. One granddaughter, one great-grandson and three brothers also survive.

Funeral services were held Thursday, Feb. 3 at the Beck Funeral Home, Lititz with further service at the Manheim Brethren in Christ Church.

Officiating ministers were Rev. Christ Moyer and Rev. Allon Dourte. Interment in the Mastersonville cemetery.

of these men are continuing land-clearing and road-building in Peru while the other five were transferred to Paraguay in December to assist in the construction of Mennonite colony roadways.

The group of five going to Peru is currently being selected and processed. Before going to LeTourneau Technical Institute in Longview, Texas, for approximately two months of training, they will spend a week in orientation in Akron, Penn.

The first 10 PAX men arrived in Tournavista, Peru, around Aug. 1. The men continuing to serve in Peru are Harry Bert of Newburg, Penn.; Willard Ebersole of Warren, Ill.; Paul Fry of Manheim, Penn.; William Nofziger of Wauseon, Ohio; and Cloy Roth of Milford, Nebr. In addition to project construction work, these men have actively participated in the church and service activities of local Christian groups.

NATIONAL HOLINESS ASSOCIATION
87th annual convention
APRIL 13-17, 1955
DAYTON, OHIO
 Convention Planned in
 Cooperation With:

- 15 Holiness Denominations
- 50 Colleges and Schools
- 160 State and County Associations
- 12 Foreign Missionary Boards

Items from the News

Annual Convention of the N. H. A.

The 87th Annual Convention of the National Holiness Association will be held on April 13-17, 1955 at the Memorial Hall in Dayton, Ohio.

This Convention is sponsored by 15 holiness denominations, 50 colleges and schools, 160 state and county associations, and 12 foreign missionary boards.

The Rev. Paul L. Kindschi, executive secretary of the N.H.A., states that plans are underway to bring about a great change in the work of the Association. This is to be accomplished by making the organization a media through which all holiness churches, on a local as well as a national level, might find a basis for fuller cooperation in "giving scriptural holiness a united voice."

The goal is not to influence the National or any local association into a great organization. Rather, it is to be an agency whereby holiness people are brought more fully into the spirit of harmony and love that will eventually bring a Holy Ghost revival, and as a by product, see the holiness churches prosper in every endeavor.

Dr. Oswald Smith from Toronto, Ontario, pastor of the "largest missionary church in the world," will be the guest speaker at the "Missions" program on Wednesday night. Also scheduled for special services are Dr. G. B. Williamson, General Superintendent of the Church of the Nazarene, and Dr. Harry Denman, executive secretary of the Board of Evangelism of the Methodist Church and editor of the *Shepherds* magazine.

"Youth Night" will be held Saturday with the youth emphasis being given by Dr. H. K. Sheets, general superintendent of the Wesleyan Young People's Society. A great holiness rally on Sunday afternoon will mark the closing service of the Convention with Dr. Myron F. Boyd, N.H.A. president, as speaker.

Other outstanding features will include 8 daily workshops, musical talent, pageants, religious films, and exhibits.

For further information address inquiries to the National Holiness Association, 1128 Metropolitan Building, Minneapolis, Minnesota.

for information write

NATIONAL HOLINESS ASSOCIATION
 1128 Metropolitan Building
 Minneapolis 1, Minnesota
 Phone: GENEVA 7926

Planned to be one of the most important conventions ever held

IF PAPA AND MAMA DRINK, NINE OUT OF TEN SONS WILL, TOO

(By Science Service)

New Haven, Conn.—If papa and mama drink, then it is nine chances out of ten that son in college drinks. And four out of five college men who drink began their drinking before they entered college.

These are conclusions of a five-year study of college drinking conducted by the Yale University's Laboratory of Applied Physiology in 27 colleges and universities.

Here are some of the other facts and findings of the Yale sampling, conducted by Robert Straus and Selden D. Bacom, with 17,000 students answering questions:

Of the American women students who drink, 65 per cent started drinking before entering college.

When both parents are users, 83 per cent of the women drink on occasion.

When both parents abstain, only 19 per cent of the women students drink.

When family income is under \$2,500, two-thirds of the men and only 30 per cent of the women students drink.

Where the family income is \$10,000 or over, 86 per cent of the men and 79 per cent of the women drink.

Seven out of ten of the men reported the beverage they most frequently use is beer. Only 47 per cent of these men expressed a preference for beer. Approximately 42 per cent preferred hard liquor, but only 21 per cent could afford hard liquor as their most frequent beverage.

Among the women, 41 per cent reported most frequently using beer, although only 17 per cent preferred it. The women prefer wine.

—The DRY LEGION



MCC News Notes

First Relief Supplies Distributed In Indo-China

Reports of the first clothing, soap and Christmas food package distributions in Indo-China have reached MCC headquarters. Distributions began in late December and were made in refugee camps in the area of Dalat which is approximately 200 miles northeast of Saigon, the capital city.

MCC personnel were impressed by the appreciative way in which the families received these relief supplies and hoped the recipients were made conscious of the Christian concern motivating these distributions. In a majority of cases a gospel tract was given to each family.

Between clothing distributions the relief workers dispersed Christmas food packages made available to MCC from U. S. government food surplus stocks. In all of these distributions the MCC workers have encountered innumerable obstacles and delays—conditions quite characteristic of the slow-moving Orient.

At this time the team of four workers in Indo-China is evaluating the needs and conditions of the people to determine the most effective type of assistance. It appears that the need is for long-term assistance rather than that of an emergency nature. They are discovering that operating costs are rather high in Indo-China.

New Hospital Rate at Brook Lane Farm

A new brochure for physicians describing the psychiatric services of Brook Lane Farm, Hagerstown, Md., announces a change in minimum rates effective March 1. The slight increase in rates from \$6 to \$6.50 a day is occasioned by generally rising prices. This is the first increase since 1951. The rate of \$6.50 a day covers routine nursing care, occupational and recreational therapy, room, board and laundry. In addition to this regular hospital fee there are charges for medicines and physicians' services.

Five More PAX Men to Peru

Plans are to make five more PAX men available to the R. G. LeTourneau industrial-missionary project in Peru.

These five I-W men are being supplied by the Mennonite Central Committee to the LeTourneau Foundation which has been well pleased with the services and Christian contribution of the first 10 Mennonite and Brethren in Christ PAX men in Peru. Five

*A. H. Angle
 Route #1
 Merietta, Pennsylvania*