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**Evangelical Visitor - July 30, 1956 Vol. LXIX. No. 16**

J.N. Hostetter

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# Evangelical Visitor

July 30, 1956

Vol. LXIX No. 13

## TREASURE AHEAD!

*"Enlarge, stretch forth, spare not."  
God calls thee on!  
Be not confined to one small sphere,  
Stretch forth, nor count thine own life dear  
Until the last migrated one  
From eastern "Land of Rising Sun,"  
And generations new are won  
To Christ, who cries, "Press on!"*

*"Enlarge, stretch forth, spare not,"  
God calls thee on,  
Let burnished swords put sin to flight;  
Let prayer of faith flash through to sight,  
And where He points an open door,  
Remember He has gone before.  
Advance—claim all from shore to shore,  
Arise! Spare not! Press on!*

—Anonymous

VOICE OF THE MEMBERS IN CHRIST CHURCH

## The Russians

IN THE General Conference issue we published a release concerning the Russian Church delegation that is in America. This delegation has been visiting religious groups in America and among them was a sitting with the M.C.C. group in Chicago.

Across my desk have come replies that are being shared in part on the editorial page. It is not the purpose to define or defend the article as released in connection with the M.C.C. meeting. Maybe a few simple questions may further stimulate some thinking on this matter.

In separate instances I spoke with two brethren who were present at the Chicago meeting. I discovered their feeling to be kindly and considerate toward the delegation. Evidently something of first hand contact revealed a sense of Christian fellowship that is difficult to convey fully in printed form.

As the Church of Jesus Christ we believe that the forces of evil are not more powerful than the Gospel of Christ. There is a sense in which Satanic forces are triumphant for a season. History proves that again and again. But the disintegration of evil forces has sometimes come by degrees or at times with marked suddenness.

In the 1920's and 1930's we had in this country certain organizations such as the AAAA with companionate affiliates Free Thinkers of America and the National Liberty League. They were riding high and mighty. These organizations had many area setups which sponsored lectures, organized "Damned Soul" clubs on college campuses and similar diabolical activities.

Today they tell us that the most famed of the anti-God publications is down to a circulation of about 2000. A leader admitted that no one will pay anymore to hear an atheist speak and only a handful will attend a free meeting. What has brought the change? Maybe the answer would vary according to who gives it.

They tell us the Russian delegation knows something of suffering for the Gospel. One of them served some time in Siberia. Doubtless most of us believe that "crushed beneath" has been a sincere element of Christian experience in Russia, simply abiding the proper time. The door seems to be opening a bit; what will happen remains to be seen.

These men could be spies. As peace loving, professedly second-mile Christians, what should be our attitude toward them? Does it seem right for so-called sincere Christians to be present in the same hotel (as was the case) passing out literature vehemently denouncing these properly admitted visitors to American soil.

The Gospel we preach advocates to "try the spirits" and have a sense of discernment, but it gives no room for suspicion and blanket opposition without a fair hearing.

Maybe the churches and groups were in error to assemble with the Russian delegation. Time will need to furnish the real answer. In the meantime what can be lost by showing a Christ-like spirit?

—J.N.H.

## Letters to the Editor

Dear Editor:

I look with disdain on the article on page seven of the June 18th E. V. of the Russian delegation of five meeting with the MCC of America or with any other Christian group or church. Furthermore I wish I could open your eyes to see, that eight communist clergymen from USSR to America, 6/2/56 through the National Council of Churches is only a diabolical deception to say peace, peace and lull U. S. to sleep.

I say America awake: Church of God awake, it is the last time or period. Let us go back to II Chr. 7:14.

J. I. H.

\* \* \*

Dear Rev. Hostetter,

We receive the *Evangelical Visitor* regularly and read it quite thoroughly. We feel it keeps us in touch with the Church in America as well as overseas.

In the last issue was the article about the Russian Churchmen visiting the U. S. We cannot believe the church situation is as smooth as put out in that article. In every other country where Communists have taken over the Christians have suffered greatly. Do you believe they were real churchmen or just under the name of the church?

Most people will read that article and really believe that it is as was written in Russia. Any secular magazine will tell what the Christians endure over there.

The radio tells of Christians being persecuted in Communist countries. We feel we as Americans should be wide awake and critical of Russians who come to look over our country because we know one of the first things the Communists would do would be to close our schools and burn our churches and kill the leaders and all who would not surrender.

We greatly protest this article because you and we and every one who knows anything knows the Christians in Russia don't have it as easy as written.

I really believe they were spies under the guise of the church. I heard a radio minister declare this over the air before they ever came. Something should be done to that article, we feel. We are awaiting your reply. We want to hear from you regarding this issue.

P. S. The first thing the Russians do is kill all Christians and free enterprise believers. The two go hand in hand.

Mr. and Mrs. J. I. M.

## My Personal Testimony on Family Prayer

*I wash the dirt from little feet,  
And as I wash I pray,  
"Lord, keep them ever pure and true  
To walk the narrow way."  
I wash the dirt from little hands,  
And earnestly I ask,  
"Lord, may they ever yielded be  
To do the humblest task."  
I wash the dirt from little knees,  
And pray, "Lord, may they be  
The place where victories are won,  
And orders sought from Thee."  
I scrub the clothes that soil so soon,  
And pray, "Lord, may her dress  
Throughout eternal ages be  
Thy robe of righteousness."  
E'er many hours shall pass, I know,  
I'll wash these hands again;  
And there'll be dirt upon her dress  
Before the day shall end.  
But as she journeys on through life  
And learns of want and pain,  
Lord, keep her precious little heart  
Cleansed from all sin and stain;  
For soap and water cannot reach  
Where Thou alone can'st see.  
Her hands and feet, these I can wash  
I trust her heart to Thee.*

—B. Ryberg in King's Business

## Evangelical Visitor

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Edward Gilmore

*For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. (Mark 8:35)*

# BACCALAUREATE MESSAGE

Niagara Christian College, 1956

A PARADOX is a statement or expression, seemingly absurd or contradictory to what would naturally be believed, but nevertheless is really true.

These words of Jesus very clearly suggest to us that life is not always what it seems. The story is told about a Syrian fisherman who was walking along the seashore from his boat to his hut. Instead of taking the most direct and straight line to his home, he followed a winding path that made him travel twice as far as seemed necessary. An onlooker said to a native of the region, "That fellow doesn't seem to realize that a straight line is the shortest distance between two points." "Other people thought that too, some years ago," was the reply, "but they never lived to repeat their experiment. That shore is honey combed with quicksand patches. He is saving his life by going around them."

This story clearly illustrates a basic danger in our modern philosophy of life. The shortest line between two points is not always the best. Sometimes the longest way around is the safest way home. Short cuts are often dangerous. The urge is very strong within us to either completely disregard the traditions and conventions of the past, or to smile rather condescendingly upon them. We are so prone to labour the slogan, "We are living in a different age." The deduction seems to be that our modern way of life cannot be hampered and slowed down by any so-called puritanical concepts of yesterday.

It is true that some of the conventions and moral codes which govern our conduct and behavior, as set forth in the Bible, seem to be cumbersome. Thoughtlessly, we may say, like the onlookers in the Syrian fisherman's

story, how foolish to walk so far around to get home. I shall take the short cut. But let us always remember that every rule for moral rectitude and proper behaviour was made in a sincere effort to avoid the quagmire and quicksand into which some heedless travellers had previously fallen. It is true that the right road of life is often winding and full of annoying detours, but the experiences of many have proved it to be the safest and surest one.

God has created man and has given him definite responsibilities in this world. Life, more or less, follows certain clearly defined patterns and policies, and the greatest happiness is found when man seeks to do as God would have him do. Modern man is insecure, and frustrated, because he is too often trying to get along without God. There is no substitute for God. In the will and guidance of God lies the foundations of real security and lasting happiness.

It is my firm conviction that this graduating class of 1955-56 is facing days of great opportunity. From a monetary standpoint, the economy of our country is probably at an all time high. There are strong appeals for good teachers, nurses, doctors, etc. And as never before, the Christian Church needs consecrated and qualified ministers, missionaries, and teachers.

Many non-thinking people are constantly wishing and longing for the so-called "good old days of the past." One cannot help but wonder, what good old days are meant. Could it be the days of the Apostles when Christians were imprisoned and murdered for their faith? Or could it be during the Dark Ages when Protestant believers were stretched on the racks, burned in the fires, etc.? Or was it fifty years ago when we drove horses to get to church, etc.? No, graduates, you have been called to serve God in a *good* age. It is all too true, however, that we *are* facing a time of great peril. Our religious freedom and way of life are being attacked by the unscrupulous advocates of godless Communism. Without a doubt we are living near the end of this Gospel dispensation, and the Return of the Lord Jesus for His saints may soon occur.

To show how other crises have been met, I would like to point you to an outstanding Old Testament character by the name of Esther. In a time of great difficulty, so far as her nation was concerned, she refused to take the easy short cut, but committed herself to the task before her. Her memorable words, "*And so I will go in unto the king, which is not according to the law, and if I perish, I perish,*" spoken though they were hundreds of years ago, still strike a

vibrant chord in the heart of every consecrated Christian today. It was a crucial hour for Queen Esther. To have been complacent, and to have considered only her own safety might have saved her life, but the blood of her nation would have been upon her hands. To have tried the short cut would have ended in tragedy. But the well tried and proven path of prayer and commitment to God was her way to success. God did not let her down, nor will He ever let us down.

The greatest Teacher of all ages said, "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall save it." *This type of philosophy is not generally accepted.* The cry of the mighty Roman Empire of ancient days was *to get all you can.* The more refined culture of the Greeks emphasized the need of *learning all you can.* But the Christian says that we should *give all we can.* Many mighty Cæsars have risen and fallen with their array of might and tyranny. Many illustrious Grecians, such as Socrates, Plato and Aristotle, are occasionally mentioned because of their marvellous skill and learning. But men like the Apostle Paul of the first century of the Christian church, or men like Latimer and Huss of the Middle Ages, or men like Billy Graham of modern days, are men who will live on and on because they were and are willing to give all they can for Christ's sake and the Gospel's. Here then is the paradox. *To get we give. To save we lose.* That

which appears for the moment to be the easy way and the shortest way often turns out to be a mirage or an optical delusion. No amount of wealth, education or worldly fame will give us that inner assurance of success, unless we use these attainments to better serve Christ and our fellowmen.

A striking example of this type of thing is found in the life story of Dr. Albert Schweitzer. He was a famous scholar, musician and philosopher at the age of thirty. Hearing of the pitiful plight of the natives of Conga, Africa, he left the comforts and security of his surroundings at home, and spent the rest of his life as a doctor among them, sharing their hardships and sufferings.

Further reference can be made to David Livingstone, Robert Moffat, Hudson Taylor, and many others who gave their lives in service to mankind. Our Creator made us all of one blood. We find the human family with different colors of skin, but we are alike in that all have a soul to save and fit it for the skies. Christ died to save the black man just as well as the white man. But today we find our civilization torn with strong racial and social discrimination. Man seems to be in one mad race to get there first. Too often our slogan is "do the other fellow before he does you." We are inclined to forget that the longer way round of peace and good will is a much safer and happier road.

## The "Mice" in Your Life

Edwin Raymond Anderson

I HAVE a friend who operates a large apple orchard. He was telling me about some of the problems connected with the business, particularly on the "debit" side. And one of the largest factors on that side of the scale was mice.

"There are two kinds of mice who damage our trees. First there are the meadow mice. They can easily be detected because they work above the surface. But our greatest problem is with the second kind. They are the pine mice. They work underneath, out of sight, gnawing away at the roots. And the injury they do may not be detected for some two or three years. Then it is almost too late for the saving of the trees."

Does this remind you of something particularly along the spiritual line? Perhaps it will be struck forth by this sentence: Are there "mice" in your life? Something out of the way of sight, beneath the surface of your life, gnawing away at the very spiritual vitals of your life—is there?

That is true of many a life. They sense that something is wrong. The life is run through by a line of deep, inner restlessness, which nothing of earth-things can calm nor assuage. They have tried and tested and turned and tasted, but all in vain. Something is eating away at the vitals, drawing further—and further—and further away from hope and peace and quietness of living. That is true of so many in this day; perhaps it is a clear picture of yourself, at the very moment of this reading—

But you smile with the curl of the lip, the shrug of the shoulder. This doesn't mean anything to you, for you don't feel anything of the kind. You are right "on top and up high" to the sight of men. There are no "meadow mice" nibbling at your life-strings, for everything is so proper, so respectable, so above-board, so—religious. To the eye of men, your life is a "pretty orchard" indeed!

But beyond man there is the Almighty, and far beyond the measurements of mortals there is the stern standard of the Holy and Righteous One. And what does He see? Little doubt but that He beholds a veritable horde of "pine mice" gnawing away at your vitals, for remember that, "the Lord looketh on the heart" (I Sam. 16:7).

You may be very moral, but if you perchance pride yourself on that morality as a pass-key to heaven, then

## A Better Way

*So brief a time we have to stay  
Along this dear, familiar way—  
Should we not kind and tender be  
To those who walk with you and me?*

*The hands that serve us every day,  
Should we not help them while we  
may?*

*They are so frail that none can know  
How soon these hands from us must  
go.*

*The hearts that love us, at the best,  
Must soon be laid away to rest;  
Then might we not their faults for-  
give  
And make them happy while they  
live?*

*The feet that walk beside us here  
So soon must find the crossing near.  
Why should we pause to blame the  
pace  
At which our brother runs his race?*

*So many faults in life there are,  
We need not go to seek them far;  
But time is short, and you and I  
Might let the little faults go by—*

*And spend the hours of life's brief  
day*

*In helping all that come our way,  
And just be tender, true and kind  
With all the little faults we find.*

—Selected

the "pine mice" of pride is poisoning your system, blinding you to your true guilty condition before Himself (Isa. 53:6, 64:6) as being far off from the shores of light. You no doubt shun the things of coarseness, but do you treat the crucified blood of God's dear dying Lamb (I Pet. 2:24) as a thing too coarse for your claiming? You have a regular place at the church, but beyond and beneath the fine surface, do you have a definite claim upon, "the place . . . called Calvary" (Luke 23:33)? In short have you gone further along to claim the Lord Jesus Christ as Saviour, have you ever sensed that you MUST take such a course for your heart's welfare?

The deadliest of all sins is that of the rejection of Himself and His "so great salvation" (Heb. 2:3); and that rejection can be done in such respectable fashion, to the accompaniment

of the Satanic whispering, "all's well—all's well—all's well." What a work of deadly damage is going on deep inside your life even now, particularly if you are just about ready to reject this message this earnest warning—with disgust!

Outward righteousness is the fair dress, but the poor covering for the inward rot of Christlessness, and hardness of heart. Remember that that "orchard" of your life is an eternal thing, and ought to receive the competent treatment of cleansing Calvary ere it become, "too late for the saving of the tree." It is high time to distrust yourself completely, utterly and finally, expose and eject those spiritual "pine mice," by the exercise of repentance and faith (Acts 20:21), trusting Himself alone, from this crucial moment (II Cor. 6:2), and for all the days ahead. Only thus will your life be pleasant and fruitful.

ministry that seems to have the greatest need at the moment. When, for instance, we give our audience a "rest" and do not present a specific need, the psychological reaction among the listeners is, "He apparently doesn't need it so we'll send it this time to so-and-so."

Perhaps now you can see what a "nightmare" the financing of a large ministry can become. Perhaps you can see, also, why such a large percentage of our time must be devoted to the matter of securing funds for the propagation of the gospel. Yet we cannot, we must not, give up simply because these barriers continue to form across our pathway. If beg we must, beg we will, to keep the Message of Life going out to the far corners of the globe.

Such would not be necessary if:

1) If Christians would always pray about where and how much to give, much of this heartache and uncertainty could be spared. The Holy Spirit is the perfect Administrator. When obeyed, He will distribute evenly and fairly all available funds so that each ministry receives its proper and needful share.

2) Christians would never wait for frantic appeals before giving. They would pick out one or more ministries in which they have a special interest and in which they find special blessing, and realize that there is always a great need, and that they need never fear giving "too much" to that ministry.

3) Christians would pray continually for discernment in their giving. There is too much gullibility in such matters. Millions of dollars are being channeled into the pockets of religious racketeers—men who are becoming extremely wealthy through the indiscriminate, unscriptural giving of religious people . . .

4) Christians, don't "hoard" your tithe money. Keep it going into the gospel so it will keep busy. Money in the bank, or "sock," doesn't win souls.

5) Lastly, it would be very smart for you to put your favorite gospel ministry in your will. Your estate (which your relatives will probably fight over anyway) would go a long way in liquidating the obligations of many a worthy ministry (such as the mortgage on a building, etc.).

Too, those who have sizeable sums of money in the bank could pledge their annual or semi-annual interest checks toward a Gospel ministry. This would be a good way to keep your bank account "working" for souls.

—Reprinted from *The Radio Evangelist*, April, 1956

## Preachers or Promoters?

John D. Jess, Radio Evangelist  
Wheaton, Illinois

TIME WAS when a successful minister of the Gospel was free to devote his entire time and efforts to the study and preaching of the Word.

But not any more.

The disheartening, ever-rising costs associated with the operation of a wide-spread and effective soul-winning program has made "promoters" out of preachers and requires that the Lord's servants devote a high percentage of their time with "bank books" instead of *The Book*.

Why money pleas are necessary:

1) Christians, as a whole, are not as sensitive to the leading of the Holy Spirit as they once were. Proof of this lies in the fact that Christians today are contributing multiplied millions of dollars toward the erection of dead churches—churches which have long since ceased to teach and preach the true Gospel. These same Christians glibly, and apparently without conviction, help pay the salaries of men who win no souls year after year. With such a total disregard for the guidance of God's Spirit, it is small wonder that prayer is often ineffective in the matter of financial supply.

2) There are far more appeals for funds today than in past days, therefore the Christian is obliged to put

his giving within the limits of a strict budget. This materially affects and dampens the result of monetary appeals.

3) The high administrative costs of today gobble up dollars like a locomotive gulps coal?

I can remember when a radio dollar could pass through our hands and still look fairly healthy by the time it got around to paying for radio time. Today, the experts estimate it costs over eighty cents to answer one letter? This takes into account the cost of salaries, wear and tear on office equipment, rent, stationery, postage, etc.

It may be a revelation to some to know that a 50c contribution no longer takes care of the expense involved in receipting the gift and answering the letter. This is why so much stress is laid on the larger gifts—\$5.00 and more. While we need and appreciate the smaller gifts, the larger ones are essential in these days of shrinking dollars and increased costs.

4) It is an established fact (and please accept this from one with long years of experience in the ministry) that "ye have not" when "ye ask not." The Lord's people, because of their limited means, usually support the



## A Confucian Scholar Finds Christ

HE HAS gone down in history as Pastor Hsi, a most devout soul greatly used of God in establishing the Church in China. But he wasn't that way until he was reborn. He was a proud Confucian scholar, broken down in health because a slave to the dread opium habit. He was very suspicious of foreigners.

He became language teacher to the missionary. On the table in his room a New Testament was left for reference during study periods. The language teacher would read it. Gradually the life of Jesus seemed to grow more real and full of interest and wonder. He began to understand that the mighty Saviour was no mere man as he had imagined, but God, the very God taking upon Himself mortal flesh. Doubt and difficulties were lost sight of. The burden of his guilt, the torment of an accusing conscience and bondage to the opium habit he loathed but could not conquer, grew more and more intolerable.

At last, the consciousness of his unworthiness became so overwhelming that he could bear it no longer and placing the Book reverently before him he fell upon his knees on

the ground, and with many tears followed the sacred story. It was beginning then to dawn upon his soul that this wonderful, divine, yet human Sufferer, in all the anguish of His bitter Cross and shame, had something personally to do with him, his sin, and sorrow and need.

And so upon his knees, the once proud, self-satisfied Confucianist read on until he came to "the place called Gethsemane," and the God-man alone in the hour of supreme agony at midnight in the garden. Then the fountains of his long sealed heart were broken up. The very presence of God overshadowed him. In the silence he seemed to hear the Saviour's cry, "My soul is exceeding sorrowful, even unto death"; and into his heart there came the wonderful realization—"He loved me and gave Himself for me." Then suddenly, as he himself records, the Holy Spirit influenced his soul, he bowed and yielded himself, to the world's Redeemer and Saviour, and his God.

Words can tell no more. The mighty miracle was done, The living Christ had come Himself, into that silent room. There, all alone, the

stricken soul, with eager faith, had touched the hem of His garment, and straightway was made whole. "With tears that flowed and would not cease," the pardoned, renewed, rejoicing man knelt there before his Lord. Time, place, circumstances were all forgotten. He was alone with God.

Then, gradually, there rose upon his soul another supreme revelation. As to Saul of Tarsus, long ago, Jesus Himself was revealed from heaven; a Light above the brightness of the sun, blinding him thereafter to all other lesser lights; so to this man in the first hour of his newborn life, came the vision of the risen Christ. It was not that he saw a visible form or heard an actual voice, but, alone in that quiet room, the living, present, personal Jesus was so wonderfully revealed to Him by the Holy Ghost, that he was ever afterwards as one who had seen the Lord.

Silently, and with deep solemnity, the very presence of the living Christ overwhelmed his soul. He saw Him then, not only as his Saviour, but as his absolute Owner, his Master, his Lord.

There, then, let us pause and leave him. The place whereon we stand is holy ground.

So real and wonderful was the experience in the life of Mr. Hsi that, years afterwards, those who knew him best used at times to be quite solemnized by a sense of reality to him of the Heavenly Vision. "The more one saw of him," writes his most intimate friend, "the more one felt that Christ had taken possession of his life—the real Christ, the living Christ. Nothing else, nothing less, could have accounted for the change that came over him from that hour. For he was a strong man, and such a typical Confucianist, full of the pride and prejudice of his race, and with a natural contempt for the whole form of our religion and the "foolishness" of the Cross. But the living, present, personal Christ, revealed by the power of the Holy Ghost, will break any man down. This was the root of the whole matter with Mr. Hsi: the great reality of all his after life. No amount of argument or education could ever have brought about that change. It was just one vision of the living Christ—and down he went; melted in a moment; to become, oh, such a fusil Christian! Yes, melted to the very core, and recast in Christ's own mould."

—From "Pastor Hsi Confucian Scholar and Christian" by Mrs. Howard Taylor—(CRH)

Evangelical Visitor

## "Go Tell Thy Friends . . ."

IT HAPPENED in the West Indies. He was not only a man with a black face, but his heart was black also. He was living a life of unrestrained sinning, when something happened which changed the whole course of his life. His hero, a stalwart champion of his wild drinking companions, died! Said he, "I knew that I could fall sick and die just as surely as he had. I became deeply concerned about my soul."

He began attending Gospel meetings in a tent, and there, learned that there was new life in Christ Jesus.

Of the great event when he passed from death unto life he says, "On the night of Jan. 17, 1947, I, hearing of the free pardon for all my wickedness, accepted Christ as my personal Saviour. On the way home I started up the steps of a bar to celebrate, as I had often done before. But then I realized that I could never again gratify myself that way, but that I must live to please Christ, who had done so much for me. When I returned home and *told my friends* the good news, I know the bells of heaven rang." The very next day I found I could not smoke, curse or enter into the filthy conversations around me. Rather I had to tell my friends about my new experience and invite them to the meetings."

It is 2000 years since Jesus said to a young man whom He had delivered from the power of Satan, "Go home to thy friends, and tell them how great things the Lord hath done for thee and hath had compassion on thee." But Jesus is ever the same. Today His presence in a life is demonstrated by the urge to tell others of the way of deliverance, and the joy there is in this new found life. And it doesn't matter where on earth that one lives who comes to know the Saviour. It is the natural expression of the love of God within the heart to go tell friends, that Jesus loves them too.

Love is not silent. It must be shared to increase and abound.

—C.R.H.

Three to four ounces of whiskey "has the same effect on vision as driving with sunglasses in twilight."

## REMINDING YOU — to think of and PRAY for MACHA MISSION JUBILEE CONFERENCE — August 8 to 19

Aug. 8-15. Missionary Business and Bible Conference, Board Meetings, Meetings with African Church leaders, Open Sunday for Gospel Team services at various nearby outstations and stations.

Thursday, 16th—Transition day to African Bible Conference. Africans arrive.

Friday, 17th—JUBILEE DAY CELEBRATIONS

Saturday, 18—Bible Conference

Sunday, 19—7:30. Feet Washing and Communion Service  
Noon. Worship Service. Sermon by Bishop I. W. Musser

## From the Letter-Bag

### From Barjora

What are the Homemakers' girls doing these days? They are making nice lace for sale, clothing for one of the hostel girls who will be going away to high school in July; hemstitching "hankies", serviettes and tea cloths and embroidering some of them, knitting sweaters for sale and for hostel children—orphans. This week and next they are taking examinations in the classes they have had this year, or "giving the exams", as it is said in Hindi. This morning they prepared 125 mangoes for achar and were preparing dal (pulse) for use. They work one hour per day for the hostel and for other work they get paid, so much a hankie or piece of work or by weight for grain that is prepared. For achars and jams, any profits on goods goes into the project and is used toward their

allowance. They are graded each week according to conduct, disposition, and spirit and we believe Christian character and principle is being developed.

Many of the boys are working these days, too, and getting paid according to their work. You see vacation is practically begun. Ten of the boys came back from the Bible Camp at Banmankhi on Monday, with glowing reports of profitable Bible study, good times of recreation, fellowship, and good food. Their exams were finished before they went to camp and now they are waiting for reports and the final day, prize day, on Monday the 28th (May) when the local Circle Officer will give the prizes and the closing program of the school year will be given. Early on the 29th, about half the boys and girls will be off for their homes and we will do our best to make the four weeks holiday a pleasant one for those who remain here. Several of the boys who will be going to high school will likely be working here to earn some of their expenses for the school year.

Vacation time is here but we must look ahead to the opening of the new school year, July 2nd. To our limited vision, the personnel which we need so badly is not in sight but we are believing God to give us a good spiritual matron and two good, qualified teachers for the new year. Pray with us and believe with us to this end.

Then, too, we are looking to the Lord for directions in the final planning for the staff retreat or institute at the opening of the new year. This is a new thing and we pray it may be a spiritual blessing and profitable in the work of the school as well.

There is the yearly round of repairing roofs before the rains set in, only this year it seems more than usual. One school-house roof had to be practically replaced and yesterday I discovered that the main beam in the garage roof is all eaten by wood-borers and breaking in a number of places, so that is another job.

We covet and praise God for your prayers that in all these duties there may be a witness to the Gospel that will bring souls to the Saviour and build up those who are His.

—Erma Hare





## India Women's Retreat



These pictures taken at the Women's Retreat in March at Banmankhi Mission (India) arrived since the report of the Retreat in the July 2 issue of the "Visitor." Most of the women who were present appear on these pictures. What a boon to be released for a little time from the toneless routine of their bare village homes!

In the smaller group, except for the center woman, they were all on the Staff.

"The Light that ne'er shone on sea or land" is manifest in these faces. Not darkened, heathen faces these! Is it not a privilege to have had a part in helping to give them the Gospel and its benefits?

Says A. J. Brown in "The Foreign Missionary": "Is there any work more Christian than the gathering of these . . . and showing them the meaning of virtue, of industry, and of that which does not exist throughout all the pagan world, except where the gospel has made it, a pure, sweet, Christian home?"



### "Travel for Missions" News

Bishop I. W. Musser, whose going to serve as Board representative at the Macha Jubilee Conference was announced recently, is booked to leave New York by plane on Monday July

23, and to arrive in Africa on Thursday, July 26.

Brother Abram Brechbill, a long-time friend of missions, from Abilene, Kansas, will accompany Brother Musser.

Difficulties in securing passage have resulted in the postponement to September of the sailing of the Robert Lehman family.

## United Christian Missionary Conference

The fifth annual missionary conference of the United Christian Church met in the Campbelltown Church on Sunday afternoon and evening of June 10. The theme, "Debtors to All," was forcefully presented by the home ministry, by representatives of the Missionary Prayer Circles, and by returned and prospective missionaries (Dorothy and Elwood Hershey, Anna Graybill, Mabel Frey, and John Graybill), climaxed with a message by Brother Albert Engle, Executive Secretary of the Home Mission Board.

The church was crowded to the doors with interested listeners. A cablegram of greeting, partly in English and part in Citonga, from Anna Kettering, at Sikalongo Mission, Choma, Northern Rhodesia, was read in the opening of the meeting.

### To a Christian Friend on Her Birthday Anniversary

*I hear you are having a birthday.  
How nice this is for you!  
But aren't you glad that you and I  
Can say that we've had two?*

*The first was a wondrous occasion,  
Our parents would agree.  
But the second: The angels in Heaven  
Rejoiced for you and me!*

—Anna F. Pyott

### The Missionary Heart

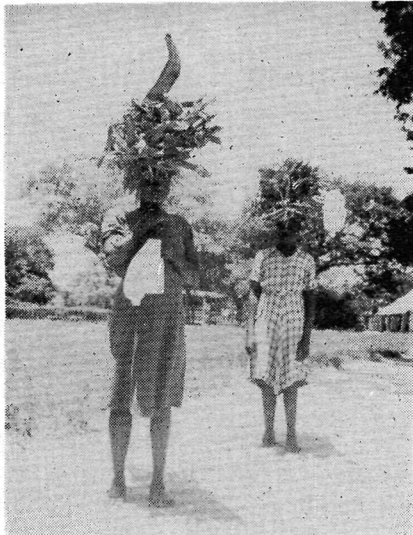
It pulsates in harmony with God! From it flows a life giving stream to every extremity. It receives a constant load of worn and lifeless matter which it sends direct to the place of release. It never stops working.

The missionary heart is God's chief instrument of meeting human need. The blood, lifestream of all God's children, flows through it and touches every point of need in its circuit.

Just as God designed the heart of the body to serve the needs of the entire body, so it is His plan that the Missionary Heart shall serve the needs of every one in its circuit. Little time is left for nursing its own ills though there is constant repair.

A heart that does not serve the needs of the entire body will not long survive. In like manner the missionary heart can not long survive unless it does its work.

God's plan puts the heart in the position of first importance. In God's program for His body, the CHURCH, the Missionary heart occupies the same place.



A common sight on the African veld—girls or women carrying wood gathered on the veld. These girls were “snapped” on the mission station as they were bringing in wood for the Special Conference at Mtshabezi Mission.

## From the Letter-Bag

### Africa

Philip makes his first official visit to the outschools—about the middle of April, “The weather was fine, but on the very first morning, half-way to the school we were to visit, we sank to the hub-caps in a greasy swamp-like place. We were three hours getting out and by the time we got to the school, it was too late to count it as an official visit, and so we rearranged our schedule and stayed on there for another day. Things went quite well with the baby. . . . One day I was holding him as he inspected the fifty or so children who were inspecting him in turn. Suddenly he turned his head to the other side, and fifty little children ran around to the other side so they could keep watching his face!”

In case you did not know this particular challenge which sometimes faces the out-school superintendent's wife—“We are learning about African rainy seasons. On the last morning we started out very early towards the last school . . . a rather treacherous path, we made it all right until we were almost within sight of the school, when we suddenly went down in the mud again. After a few minutes of looking the situation over, Fred decided to go on and make his visit to the school, while our African boy, Titus, and I got the car out. That was at about 7:30 in the morning. We jacked up wheels, dug out mud, gathered stones, and laid down planks which had been brought along for making school benches—repeating the process again and again until finally we got the car out at about 2:00 in the afternoon! Fred had come back several times during the morning to help; and just after we got out, he came

again, having finished visiting the school, conducting the service and everything—ready to go home. . . . Philip didn't seem to mind the arrangement. He slept in his baby carriage under a tree and had his food at the regular times. Shortly after Fred returned, the teachers and all the congregation came single file through the long grass—to see the baby! By the time they left, we were ready to get home. My arms stung from sunburn, and we were all hungry because we hadn't stopped work on the car long enough to build a fire and get lunch.

Well, not all days are like that. The other Sunday, Eva Mae Melhorn and I hiked up over the rock-mountain behind our house and went village visiting. Before we left the village they served us roasting ears, boiled green peanuts (really delicious!), bread and tea. It is a Christian village and we enjoyed the visit a lot.

Another task for the outstation super-

intendent's wife—Very soon now I must begin cutting out materials for the sewing classes in our schools. I must prepare handkerchiefs, school bags, pillow cases, baby dresses, skirts, and blouses—about 1200 items in all—for students on the level of third, fourth and fifth grades. Some of them do really nice work.

And the superintendent himself—Fred has been seeing the teachers from our 25 schools; they come in with reports and for pay as we close the first term. He now has quite a stack of paper to go over and get ready to send in to the Education Department. Although the office work takes time, the real demand is in getting around to each school four times a year; and during the next few months he will be spending most of the time living out in the bush. We all hope that the baby and I will be able to go along some of the time.

Fred and Grace Holland

## NAKA SOLOMONA—

an African “Mother in Israel”

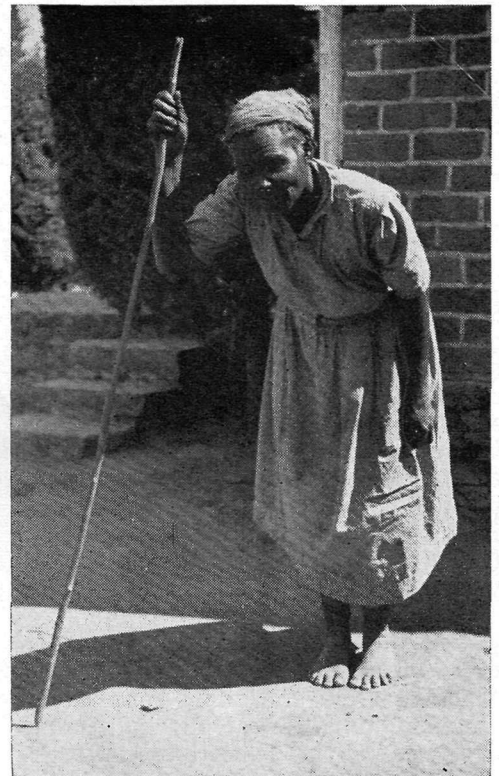
CALLED HIGHER

UNDER DATE of June 24, Sister Anna Wolgemuth of Wanezi Mission writes: “We heard today that dear old Naka Solomon passed away during the past week. I thought you would like to make it known through the Visitor. Many people read the tract about her work, written by Brother A. Climenhaga (“Naka Solomon Builds a Church”). I do not know the details of her passing only that she was not sick very long, and at the time of her death she was having a sore throat. That is another saint gone home to glory.”

Naka Solomon was indeed a “mother in Israel.” She was truly concerned about the spread of the Gospel and was a consistent and loving witness to the grace of God. Many missionaries now home in America will remember her simple, hearty greeting. Her love encompassed black and white as her heart overflowed with thanksgiving for God's mercy.—M.C.K.

The same letter goes on to say: “In recent visiting among the people in their homes we find more and more old people becoming interested in spiritual things and wishing that they were in the family of God's children. There seem to be fewer of the old people who now say that Christianity is for the young people. But, on the other hand, there seems to be a return to polygamy. Middleaged men are taking four, five, and more wives; and young men talk of taking wives. . . . Perhaps (purely my own thought) the wholesale shifting and relocating of Africans has stimulated this. A

man is given a certain stipulated acreage of land for himself and one wife. For every other wife he is given two more acres. We have noticed that in these newly settled areas there is a surge of desire for wives and land. *Our Christian young men need our prayers—not only the young men, however; the middle-aged ones are sorely tempted on this point.*



Naka Solomon

## Modern, Yet Modest

*Dr. Bob Cook, President, Youth for Christ*

ONE OF THE things that disturbs some of us is the realization that there is a gradual slipping of our manner of life, dress and morals to the place where Christians are scarcely to be distinguished from unsaved folk.

Not that there is any virtue in being odd for the sake of being different, mind you. That went out with the gas lamp. Most of us want to be known as ordinary garden variety human beings, but distinguishably Christian—distinguished by the shine of heaven on our faces and holiness in our character, distinguished by the way we live so as to glorify God.

Youth for Christ magazine makes a practice of reporting the doings of teenagers in the various rallies and clubs, so long as it constitutes significant news. More than once recently, we have received letters from some very fine people, protesting the dresses worn by young ladies who appear in the pictures we ran in the pages of the magazine.

These were nice kids, Christian kids, real born-againers. But somewhere in the process of 20th century modernization they had adopted standards of dress that really offended other people who were trying to honor God in their lives.

Either we have to get together on our standards, or lose out before the world altogether.

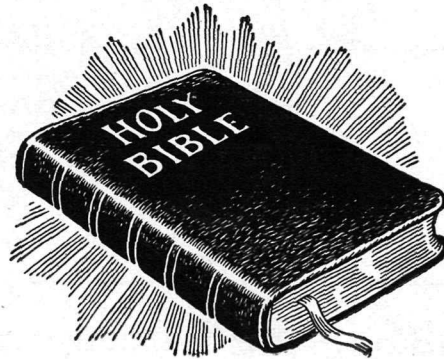
This concern is not limited to the fundamentalist wing of Protestantism, either. We quote now from a paper distributed by some of our Roman Catholic friends:

"Formerly it was taken for granted that a mother would always be modest in her dress. Those days are vanishing. The beaches and swimming pools are crowded not only by girls, but also by many older women who have become exhibitionists. What can we expect of the daughters of such mothers? If the mother's attire is daring, her daughter's attire will be indecent. Some mothers seem to think that because a piece of clothing is all right for a dummy in a window it is all right for their daughter in the world.

"Recently a Christian mother deplored the fact that our beaches in many places have become boobytraps for boys and men. Callous-conscience women quote: 'To the pure, all things are pure.' That is not true. Women who think that the summer months mean a vacation from classes and also

from clothes will be a source of temptation and sin to boys and men no matter how pure the hearts of the men may desire to be. If present trends continue, what at one time were correctly known as swimming pools may more accurately be termed as sinning pools.

"Some boys and men seem to have forgotten that the virtue of girls must be guarded. Certain suits and



trunks of boys and men are unfit in mixed groups. It is up to the mothers to be more vigilant in reference to the young boys. The built-in supporters of many loose-fitting swimming trunks are not large enough and are failing to sufficiently cover the boys.

"Girls go out in sun suits and come back tanned with sun. But boys, because of the girls, may come back tanned with the sun and blackened with sin. Thus many a sun suit becomes a sin suit. This is not a wholesale condemnation of the summer clothes of women, but it is an attempt to point out that there are various styles, so many of which are daring, immodest and seductive. The trouble with some shorts is that they are too short, and without a doubt some of the slacks do not have enough slack in them."

The problem behind this protest is not new. The Word of God everywhere warns against the "world, the flesh and the devil." It is the evil one's business to keep constant pressure upon the believer, to destroy, or to weaken his stand for God and for holiness of life and character.

This was the essence of the temptation in the Garden of Eden: Don't toss the concept of God clear out, but just compromise a little on His clear commands. Ye shall not surely die, for God doth know that in the day that ye eat thereof, ye shall be as gods knowing good and evil. In other words, trim a little on God's com-

mand, and thus get a better deal for yourself.

This same technique is used in scores of temptations that we face today. If neck-lines are lower, and hem-lines are higher, and slack-lines are tighter . . . well, that's not so bad, is it? Everybody's doing it. After all, people are human. Breathes there a man with soul so dead who never to himself has said, "Hm-m-m-m, not bad!"

So what? So give in to the trend, trim your convictions, and lose out spiritually—that's what!

How about mistletoe day at holiday time? What's wrong with wearing a piece of mistletoe in your hair, and seeing the boys line up to accept the challenge? What's wrong about seeing how many pretty girls you can buss under the mistletoe? Are you so old that you don't want the kids to have any fun?

No, lots of us who passed the prehistoric age of 25 are mightily interested in the kids having fun—lots of it. But we wince with real pain when the unsaved—the unsaved, mind you—kids say, "There's your Christian leaders for you!" while they point at a club leader with some tell-tale lipstick on his face, on mistletoe day.

How about some simple smooching on a date? Everybody does it, you say, in spite of all the preaching against it. After all, didn't you kiss a girl before you were married?

Take it easy. I know. People in love, and they manifest that affection in the time-honored way. A fine old custom.

But lots of kids, without the slightest reference to love, kids who know down deep in their hearts that Jesus Christ has no share in the process, because had they asked His guidance He would have said, "Flee also youthful lusts," go right ahead with a considerable display of physical love-making on a date, not because it is deathless love, but—let's face it—just desire, physical desire. And brother, it leads to lighting the fuse on something considerably more potent than the A-bomb!

The whole issue is: Am I going to be thoroughly Christian, in a 1 Timothy 4:12 kind of way, so that the Lord Jesus Christ is honored in the way I talk, the way I act, the way I dress, and the way I live?

(Continued on page sixteen)

## A New Church

**N**OW YOU have a new Church building. But certainly the building is not an end in itself. A congregation dare not—and most of them, we are persuaded, do not—cease to work at its high calling when it moves into a new home. A building is a tool; let us never forget this. But neither let us forget that tools are essential. The workman must have them. But having them, he must not only polish them, keep them sharpened, protect them from rust. He must use them.

A Church is not an impressive mausoleum; it is a workshop. If the church is not designed and equipped to be a fitting workshop, and if its members are not disposed to be workmen, then the building is sham and pretense, whether arching Gothic or angular contemporary. But if the Church member is committed to work, he must have a place in which to work, a sanctuary in which to find strength, a base from which to exercise it.

—*Protestant Church Administration and Equipment*

The church is not an organization but an organism. A mausoleum is certainly a picture of organization. Many of them are most beautiful structures. But it is an organization of dead stones and cold marble. One certainly doesn't go there to find life. It is possible that a church may be perfectly organized and yet completely dead. Read of churches in Revelation and this truth is easily seen.

Did you ever think of the occasion when Jesus "rejoiced in spirit" (Lu. 10:21)? And what was it that made him thrill with joy? Read carefully and you will note that it was because there was life in the Church. The body of believers was an organism that was alive and functioning. The beauty of it was that it was not the Apostles, the ordained officials, who were responsible for this outburst of joy on the part of Jesus. It was seventy laymen who went out two by two doing just what Jesus told them to do. And there were results.

The Church which Jesus was establishing was working exactly as He had designed that it should. There was no building involved in this at all. The seventy returned full of joy and it gave Jesus cause for exultation: The power which He provided was performing the task which He intended. And it was with the

tools at hand at the moment. It is the picture of a working church.

How much more should this be true today in our church with the promised gift of the Holy Ghost readily available, to every believer for the asking?

—C. R. H.

## Sunday Night in the Pastor's Study

*Father, the day is done. I come to  
Thee,*

*With weary body, and on bended knee  
I bring an offering of my work today,  
And for a blessing on the effort pray.*

*Thou knowest all; 'tis sweet to think  
that Thou*

*Can'st read the heart, and that Thou  
knowest how*

*I strove to win to Thee lost souls who  
stray*

*Afar from Thee and from the narrow  
way.*

*I gazed in faces that were strange to  
me,*

*But all, O Lord, are known and loved  
by Thee;*

*Their lives to me are as a sealed book,  
But Thou dost know their nature's  
inmost nook.*

*But some there are whose natures I  
know well;*

*I know and love them, and would fain  
compel*

*Them to come in unto the marriage  
feast,*

*But these they are that seem to heed  
me least.*

*I gave Thy message, and the arrow  
sped*

*Just where the hand divine, directing  
led;*

*I can not tell, but Thou dost know,  
dear Lord,*

*If hearts found comfort from Thy  
preached Word.*

*I leave it all with Thee; I did my best,  
Dear Father, it is Thine to do the  
rest;*

*Drive home conviction to the stub-  
born heart,*

*And to the one in doubt sweet peace  
impart.*

*I ask Thy blessings on the Scripture  
read,*

*On hymns of praise, on words of  
warning said,*

*Let not our prayers to Thee unheeded  
fall;*

*The day is done; with Thee I leave it  
all.*

—Exchange



## Revival

**W**E WILL have revival when Christian professors fear sinful imperfections most, and set themselves to searching after the standard of Christian perfection, possible only in the person of the Holy Ghost being "shed on us abundantly through Jesus Christ our Saviour." Then there will be no question about a consistent carefulness to "maintain good works," which is the medium through which our "light shines before men," not for our salvation, but that others, in darkness, seeing, may grow hungry for the same transforming grace and thus, they too, will come to "glorify (our) Father which is in heaven."

It was a weeping prophet on his knees, confessing the sins of a stiff-hearted people, who said, "Turn us unto Thee, O Lord, and we shall be turned: renew our days . . ." It was a British evangelist of our day, Leonard Ravenhill, who said, "The biggest single factor contributing to a delayed Holy Ghost revival is the lack of soul-travail in pulpit and pew! We are not 'resisting unto our souls,' as Luther put it. Our prayers are cold, not fervent. We have left our first love. Bible Conferences today major on the Book of Ephesians. Despite our sin and carnality we are told we are seated with Him. Alas! what a lie! We are in Ephesians all right, but as the Ephesians in the Revelation, we have left our first love. Revival tarries because we lack urgency and desperation in prayer. Over the doors of our churches can be written, 'We wrestle not.'"

Brethren, "the High and Holy One who inhabiteth Eternity, dwelleth with him who is of a contrite spirit." "Immanuel . . . God with us," is Revival watchword! "Let us give ourselves continually to prayer and the ministry of the Word," until it is so among us as we share in the broken-hearted prophet's prayer: "Turn Thou us unto Thee, and we shall be turned."

—C. R. H.

## Camp Meetings

### Brethren in Christ Holiness Camp Meetings

August 4 through August 12, 1956

Roxbury, Penna.

#### Speakers:

C. N. Hostetter  
Henry A. Ginder  
And others

#### Song Leader:

Raymond Niesley

#### Teen-age Director:

Simon Lehman, Jr.

#### Children's Camp:

Mr. and Mrs. John Sollenberger

#### Camp Director:

Charlie B. Byers

### Brethren in Christ Church Holiness Camp Meeting

at the  
United Brethren Camp,  
Abilene, Kansas

August 12 to 19, 1956

#### Speakers:

Harry D. Hock, Roy V. Sider,  
And others

### Memorial Holiness Camp

West Milton, Ohio

August 18-28, 1956

#### Speakers:

Alvin C. Burkholder  
C. N. Hostetter  
And others

#### Camp Director:

Carl J. Ulery

#### Song Leader:

Harold Schiedel

### Niagara Holiness Camp

(Niagara Christian College)

Niagara Boulevard, Ft. Erie, Ontario

August 19-26, 1956

#### Speakers:

John Rosenberry  
Albert Engle  
Edward Gilmore  
Paul Hostetler  
And others

#### Song Leader:

Raymond Niesley

#### Camp Director:

Henry H. Brubaker

### Cedar Grove and Mifflintown, Pa.

Apr. 1, Easter Sunday, we rejoiced in our risen Lord. Our worship of Him began early in the morning as we gathered in an outdoor sunrise service.

Apr. 15, Bishop Luke Keefer brought the morning message and Bro. Lauver our assistant pastor brought the evening message.

Apr. 18, Home Mission Meeting. We appreciated having Bishop Henry Ginder with us in a Home Mission meeting. It was coincidental that Bro. and Sr. Wilbur Benner, our former pastor were present in this meeting and brought greetings from the Kentucky field. As we listened to Bro. Ginder we realized there is a great work to be accomplished.

May 25-27, Missionary Conference. The first Missionary Conference in the Lykens Valley, Juniata-Mifflin District convened at the Cedar Grove Church. The speakers were Bishop Henry Hostetter, Eld. Albert Engle, Bro. and Sr. Roy Mann and Bro. and Sr.

John Schock. We were challenged to the great unfinished task throughout the conference.

June 2, Love Feast. This was a time of rich fellowship in the Lord and we rejoiced as we realized His movings in our midst. The Feet Washing Service and Commemoration of The Lord's Supper was a great blessing to our souls, especially to those who took part for the first time.

June 3, Reception Service. In the morning worship service Bro. and Sr. Donald Snyder and Bro. and Sr. Earl Cramer, who have worshipped with us for several years, were received into church fellowship. We praise the Lord for these consecrated young parents who are following the Lord.

June 10, Sunday morning. We were happy to have Bro. and Sr. Wilbur Benner, home for Conference to worship with us. Bro. Benner brought the message in the absence of our pastor.

June 18 to 29, Bible School. We were engaged in Bible School with an average attendance of 149. We trust the seed sown in the young and tender hearts will bring forth fruit.

A. R. S.



### Boyle, Ontario

The Boyle congregation was happy to have Rev. Andrew McNiven home on Sunday, Jan. 18, and once again to hear him speak at our evening service. His text was, "Let us go on unto perfection." Heb. 6:10.

On Sunday evening, Feb. 6, the young people were in charge of the service. After an inspirational sing-song, a Bible quiz was conducted for the children. In conclusion, Bro. John Bossert gave a very enlightening exposition of the early church.

On February 12, due to the illness of our pastor, the pulpit was filled by Rev. John Sider and Bishop Edward Gilmore. We appreciated their messages of inspiration and challenge. On February 26 Sr. Lizzie Bossert gave an interesting talk to the Sunday School, on their recent trip to Florida.

The month of March proved quite eventful.

Bishop Lester Myers was with us for a week's revival from March 4 through March 11. His messages challenged us to keep ready for the coming of Christ which seems to be so near at hand.

For our Bible Conference on March 10 we were pleased to have as our guest speakers, Bishop Luke Keefer, Rev. Arthur Heise and our evangelist, Bishop Lester Myers. Special singing was provided by the Bertie Ladies' Quartette.

On Sunday evening, March 25, Rev. C. H. Sider conducted a Bible study on II Chronicles.

A Missionary Convention for this area was held on April 14 and 15. From this convention came Rev. Andrew Slagenweit to present us with a missionary challenge on Sunday morning, April 15.

A special dedication service was held on Sunday morning, May 13 for little Kathleen Joyce Bossert, daughter of Donald and Jean Bossert. Prior to the ceremony Rev. Sider spoke on "The Home", basing his thoughts on I Samuel 1:1-28.

The young people were in charge of the Mother's Day program in May. Some mothers of our congregation gave very interesting talks on the mothers of Bible times.

The Father's Day program in June was conducted by the young people. Testimonies in honour of our fathers were given by various young people.

Rev. John Woodland from near Kingston, Ontario, was with us for our tent meeting from June 18 through July 1. Bro. Harold Schiedel from near Kitchener served as song leader. We are very grateful to the Lord for the way He worked in saving and healing power during these meetings. Great things were accomplished and we praise Him for it.

### Hummelstown, Penna.

Early on the morning of March 4, twenty-seven young people met at the James Seiple home for a fellowship breakfast. Then we went to Sunday school where the young people had complete charge of the Sunday school hour.

Later that day we had a fellowship supper with forty young people present. After a few games and lunch, we parted to go to Christ's Crusaders. We were privileged to have two Pax fellows with us, and they spoke and showed slides of their work overseas. One worked in Germany and the other in Greece. Following that, we had a very interesting film centered on two boys who were pranksters, and how they were taken into the fold by their Redeemer through the life of a Christian policeman, who had charge of them.

On April 8, Junior Sunday school was started for all those from six to fifteen years of age. It is proving to be very satisfactory for the need here.

Mother's Day was planned and given in the Sunday school by the men and boys with a useful gift.

Father's Day was planned and given in the Sunday school by the mothers and girls.

On Children's Day, the Junior Sunday school presented the program to the parents which was enjoyed by all. Each child then received a scripture imprinted pencil.

From June 18 to 29, we had Vacation Bible School in which a splendid corps of teachers presented the Word of God to an average attendance of 202.

On Decision night, Miss Mary Sentz was our guest speaker. The Holy Ghost moved in an unusual way among the teen-agers, bringing heavy conviction; thus causing twenty-seven teen-agers to kneel at the altar to find their way to Christ through tears of confession.

### Montgomery Church, near Upton, Pa.

Mar. 25—In the morning service Rev. and Mrs. Roy Mann were with us. Bro. Mann gave the story of being lost, in the native language with Sr. Mann as his interpreter. This was very interesting to all and especially created interest among the children.

In the evening service we were privileged to have with us Rev. and Mrs. Chester Wingert. Bro. Wingert spoke from Acts 26:17-18, taking for his text, "America's Responsibility of Giving the Gospel."

April 14—The Messiah Academy choir gave a program of music in the evening.

Apr. 30-May 11 was the time our Bible School was held with Sr. Rhoda Eberly as superintendent. The attendance was very good and regular with an average of 172.

The school enjoyed talks and object lessons given by Mrs. Merle Eberly, Mrs. Frank Deardorff and Mrs. John Sollenberger. Rev. Glen Niswander led decision night. We were happy for a number who responded to the invitation to accept Christ as their Savior. May each one continue to allow Christ to rule in their hearts.

Our offerings went toward a church at Searights and part for Bible school expenses.

We pray the seed that was sown will bring fruit for the Master's use.

June 20—In our mid-week prayer meeting Rev. William Martin and family was with us. Bro. Martin told of their work at Searights and a few of their many experiences there.

Also Rev. Arthur Grove and family of Waukena, Calif. were with us. Bro. Grove brought a very inspiring message taking for his text "Be strong in the Lord and very courageous."

June 24—In the morning service Bro. and Sr. Charles Myers, Jr. who are in mission work in New Mexico were with us. Bro. Myers told of their work among the Navajo people. He chose Joshua 1:1-9 to bring his message from. We were glad to have Charles home for a visit with us.

July 1—Sunday morning six were received into church membership, baptismal service followed in the afternoon in charge of Bish. J. Lester Myers.

July 8—In the morning worship service Rev. Arthur Grove brought us another inspiring message, before leaving with his family for Waukena, Calif., choosing St. John 21 as a basis for his message.

July 8—Sunday evening the Christ's Crusaders sponsored a hymn sing with meditation by Rev. Ralph Wenger. Bro. Wenger based his remarks upon the 137 Psa., "How can we sing the songs of Zion in a strange land?"

R. M. M.

#### Abilene, Kans.

During the past months the thought of missions has been emphasized to our congregation. There have been representatives from the various fields, both Home and Foreign bringing the needs as well as sharing the work which is being accomplished. In February Mr. and Mrs. Kenneth Engle of the Plymouth Brethren gave a very interesting report as well as showing pictures of their field of labor in the Philippines.

In March Bishop Henry Hostetter and Bro. and Sr. Elwood Hershey, missionaries from Africa home on furlough, were touring these parts and gave us a meeting which was very inspirational.

In April Bro. Roslee Holt and wife (members of our Kans. group) presented their work of two years with the Mennonite Central Committee in distribution of clothing and work in Boy's Detention Home near Montreal, Canada.

Bro. Jesse Hoover and wife from Kans. who spent several months in Florida, also visited the mission workers in Cuba, gave some interesting features of the work there also showing pictures.

During the month of May, Bishop Henry Ginder, on a tour through the Western Conference district in interest of Home Missions being accompanied by Bro. Wilmer Heisey from the Navajo Mission, gave us a one night meeting showing in pictures the work being done at various missions, also stressed the need of financial support.

On his way to General Conference Dr.

Alvin Heise gave a very detailed and interesting report of the Navajo work in New Mexico.

How can we be other than missionary minded after these presentations of the various mission fields.

Our monthly Missionary Prayer Circle adds to our inspiration for the mission cause.

There was interspersed during our evening V. B. School an hour of the time given to the Upland College Motet, as they were touring the states on their way to General Conference, a feature much enjoyed by all present.

Mingled with these times of inspiration which have been ours there came a deep sadness to our congregation when Brother Elmer Engle (our deacon and active worker in the church) was suddenly taken from us.

We are privileged occasionally to have tourists enter our church door to come worship with us in President Eisenhower's boyhood home church.

We enjoy God's presence with us in our worship services from time to time. Pray with us for new recruits.

A. E

#### Fairland Congregation, Cleona, Pa.

Children's Day was held on Sunday evening June 3. The Junior Sunday School presented the program.

The Upland College Motet Choir gave an enjoyable evening of music on Tuesday evening, June 12.

The Fairland Mixed Chorus participated in the Christ's Crusaders Rally which was held Saturday evening of General Conference.

Sunday morning, June 24 was observed as Cradle Roll Sunday. A class of Cradle Roll Mothers was taught by Mrs. Edgar Gish and each of these mothers was presented with a gift. Dedication of babies was held in the morning worship service for the following, Philip Lee, son of Mr. and Mrs. Marlin Ebersole; Louanne Joan, daughter of Mr. and Mrs. Joseph Brechbill; Cynthia Rae, daughter of Mr. and Mrs. Henry Miller, and Curtis Lee, son of Mr. and Mrs. Samuel Garman. Our pastor, Rev. Stump, gave the morning message, "The Church at Its Best."

Our newly enlarged nursery is much appreciated. The "Ambassadors for Christ," a class of young married people provided the furnishings for this room.

Sr. Dorothy Martin, returned missionary from Africa, was the guest speaker on Sunday evening, June 24. This program was sponsored by the Adult Christ's Crusaders.

Vacation Bible School was held June 18-29. The total enrollment was 170 with an average attendance of 143. The project offering of \$110.68 went to the Navajo Mission to be used in the construction of the new Boys' Dormitory.

Christian Education Day was observed in the Sunday school on Sunday, July 1. Rev. Paul McBeth was the guest speaker. The morning sermon, "Pillars in the Church" was given by Rev. McBeth.

We were happy to welcome the following out-of-state visitors in our services recently, Mr. and Mrs. J. W. Bert, and Mr. and Mrs. J. P. Bert, Rev. Vern Zook, Miss Ethel Climenhaga, and Mr. and Mrs. William Georgiades and children, all from California. Rev. and Mrs. Naaman Climenhaga of Saskatchewan, Canada, and Rev. and Mrs. Sylvanus Landis of Des Moines, Iowa.

KENBROOK: We are thankful for the Lord's blessings on our Children's Summer Camp! The 1956 season opened June 30th for the smaller girls. Forty-four campers came from a wide area of Pennsylvania, and Ohio. As these girls reluctantly left

camp at the end of the week, an older group of fifty girls eagerly arrived. Following three weeks of girls' camps, the boys will have their time. Applications are still being received for older boys.

Camp is blessed with a good, competent staff of counselors, teachers, kitchen help and a nurse, all under the able direction of Dr. Charles Eshelman of Messiah College.

"These Christian leaders have been recruited from over quite a wide area of our church to carry on a camp's evangelistic program of devotions, study, recreation and fun. Kenbrook endeavors to give its girls and boys a full camp life, plus a distinctly Christian atmosphere. Pray that this camp experience may continue to be a blessing to all who attend, as well as to all who serve.

S. R. L.

#### Pleasant Hill Church, Hamlin, Kansas

April 13—The Gospel Team from Grantham were with us for a Friday evening service and we did enjoy their messages in song, the reading and sermon. We also appreciated the fellowship with these young people from Messiah College.

May 1—Bro. Henry Ginder and Bro. Wilmer Heisey were with us for a Tuesday evening service in the interest of Home Mission work. Bro. Ginder's missionary pictures were a challenge to us and we rejoice in the progress of the work at the Navajo Mission. One of our church girls, Joan Byer, will be leaving soon to take up her work as a teacher in the Mission school.

May 8—The Church women sponsored a Mothers' Fellowship with the Hamlin Baptist women and neighbors as our guests. The film, "A Chance to Grow," made us realize anew the mother's position in the home.

May 12—Bishop and Sr. Witter were with us for our Annual Love Feast.

May 13—After the morning's sermon, "A Mother's Influence," by the Pastor, Linda Louise Heise, ten-months old daughter of Austin and Rhoda was presented to the Lord in a dedication service.

May 21-June 1—Our Sunday school children attended the combined Daily Vacation Bible School with the Hamlin Baptist children at the Baptist church.

June 10 and June 17—Rev. David Craig and Rev. John Wagner from the Nazarene Seminary, Kansas City, Mo., filled the pulpit in the absence of the pastor who was attending General Conference.

July 1—We enjoyed a combined Sunday evening service with the Hamlin Baptist church for the showing of the film, "Martin Luther."

B. M. C.

#### Messiah Home, Harrisburg, Pa.

April—On Easter Sunday there was a record attendance at our combined Sunday School and Worship service program.

We were again blessed in having an M.C. Gospel Team with us. God has designed that the youth should cheer the often too somber lives of the aged. And the aged are surely needed to stabilize the sometimes faltering youth.

One Wednesday evening Rev. Bemederfer, pastor of the U.B. Church at Lebanon, led our prayer meeting. A number of his members accompanied him. Some of our group were very happy to be able to join them in singing several numbers in German.

May—The Rev. and Mrs. Miller spoke of God's very definite leadings to open, and His present blessing upon, the "Rescue Mission" in Lebanon, Pa.

In our W.M.P.C. (we are thankful for the brethren who attend also) Bro. and Sr. Chester Wingert took us, by word and pic-

tures, to some African homes and Outstations. The contrasting effects of the "power of darkness" and the power of the "Gospel" were very vividly portrayed. Short, warm-hearted prayers were offered for various individuals as they appeared before us.

Miss E. Poe and several of the Foreign Exchange Students from Grantham presented a program which was indeed a challenge to our thinking and praying.

The main feature in the Saturday evening session of our Dauphin-Lebanon Co. Sunday School Convention was departmental group discussions of "Problems and their Solutions." The "findings", as reported at the close, were varied and helpful. The Sunday afternoon program was climaxed by Bro. Jacob Kuhns's stirring address on "Making the Word of God Live."

June—On "Decision" night of our D.V.B.S. a number of our boys and girls prayed for the forgiveness of their sins. As they are "followed up" we sincerely pray and trust they will truly "Grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ."

#### Five Forks, Waynesboro, Pa.

##### Bus Project

We at Five Forks are very happy to report that our Sunday school is on the increase. We want to share with you our Bus Project which is sponsored by our Sunday school. For the past several years for about three or four months, every other Sunday we use the bus to transport migrant workers to Chambersburg, Pa., to enjoy a Spanish service prepared especially for them. Several of our men take their turn in driving the bus. Sharing in this work and attending the services with our migrant workers, seeing some being saved has been a thrill. We are glad we can help the Lord's work along in this way.

S. E. W.

### THREE EXCITING DAYS OF YOUTH CAMP!

Evangelism - Devotional - Youth Problems - Recreation

The first Youth Camp sponsored by the Indiana-Ohio young people will be held August 3 - 5, 1956 at the E.U.B. Church Camp at St. Marys, Ohio. The camp is located two miles west of St. Marys on St. Marys Lake, on Highway 364. The opening session Friday evening at 7:00 will feature a Youth Rally with the film, "Angel in Ebony." Parents and interested persons are invited to share in the closing service Sunday morning when Rev. Gustavo Puerto, native Cuban, will speak. Other speakers include Rev. and Mrs. Elam Dohner, and Rev. and Mrs. Elwood Hershey. Camp is planned for ages 12-25. For information call or write Clark Hock, Camp Director, 1327 Maiden Lane, Springfield, Ohio.

## BIRTHS

"Children are an heritage of the Lord"

**DAVIS**—a big, bouncing boy, Garth Norman, delighted the hearts of his parents, Mr. and Mrs. Alfred Davis of Clarence Center, New York on June 8, 1956.

**MATER**—Mr. and Mrs. Clyde Mater happily announce the birth of their "firstborn son," on April 14, 1956. Ronald David lives, with his parents, near Stevensville, Ontario.

**SIDER**—Mr. and Mrs. Harold Sider (Ardys Charles) announce the birth of a son, Bruce Alan, on June 28, 1956. The Siders are members of the Pasadena congregation, Pasadena, California.

**BOOK**—Rev. and Mrs. Alvin Book of Matopo Mission, Southern Rhodesia are the happy parents of a baby boy, Christopher Stephen born June 27, 1956; a brother for Priscilla, Sheila and Curtis.

**KIPP**—Mr. and Mrs. Charles Kipp of Elizabethtown, Penna., announce the birth of a daughter, Debra Lynn on April 23, 1956.

**SNYDER**—Mr. and Mrs. LeRoy Snyder of Lancaster welcomed Susan Ann into their home on June 5, 1956.

**ENGLE**—Mr. and Mrs. Daniel Engle of Millersville, Pa., are happy to announce the arrival in their home of a son, Kevin Daniel by adoption, on June 13, 1956. He was born Aug. 27, 1955.

## MARRIAGES

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

**KENNEDY - MYERS** — Sr. Grace Myers, daughter of Bro. and Sr. Charles Myers of Greencastle, Pa., became the bride of Bro. Norman Kennedy, son of Bro. and Sr. Ralph Kennedy of Waynesboro, Pa., on Saturday, June 23, 1956 in the Montgomery Brethren in Christ Church. The ceremony was performed by Bishop J. Lester Myers, assisted by Rev. John Byers before an altar of mixed white flowers and palms.

**WINGERD-HOOVER**—On Saturday evening, June 16, Rev. Elbert Smith, pastor of the Lancaster Brethren in Christ Church united in marriage Betty Jane Hoover of Lancaster, daughter of Mr. and Mrs. Herman Hoover, and Roy Allen Wingerd, son of Mrs. Ruth Wingerd of Ramona, Kansas. The ceremony took place in the Lancaster Brethren in Christ Church.

**CHARLES-WENGER**—On Saturday evening, June 9, 1956 Miss Norma Jean Wenger, daughter of Mr. and Mrs. Norman E. Wenger of Lancaster, Penna. and Stanley Charles, son of Rev. and Mrs. J. L. Charles of Morrill, Kans., were united in marriage at the Lancaster Brethren in Christ Church.

The ceremony was performed by the groom's brother, Rev. Paul Charles. The newlyweds are living at Colorado Springs where Stanley is in the service.

**HEISTER-BYER**—Miss Evelyn Byer, daughter of Mr. and Mrs. Milton Byer of Hamlin, Kansas, became the bride of Orville P. Heister, son of Mr. and Mrs. Clair J. Heister of McVeytown, Penna., on June 22, 1956 at the Church of the Brethren, Morrill, Kans. Rev. Paul Charles officiated at the ceremony.

**STONE-MEINHARDT**—Miss Marian Meinhardt, daughter of Mr. and Mrs. Harry Meinhardt, Elizabethtown, Penna., became the bride of Gerald F. Stone, son of Mr. and Mrs. George E. Stone, Sr., Bainbridge, Penna., on June 10 in the Christ Evangelical and Reformed Church, Elizabethtown, Pa.

The Rev. Philip E. Saylor, pastor, officiated at the double ring ceremony.

**HILSHER-KILHEFFER** — Miss Irene Kilheffer, daughter of Mr. and Mrs. Abram Kilheffer, Lititz, Penna., became the bride of J. Clair Hilsler, son of Mr. and Mrs. Van Buren Hilsler, Elizabethtown, Penna., on June 16 in the Crossroads Brethren in Christ Church.

Bishop Benjamin E. Thuma, Marietta, officiated.

**GREGG-HEISE** — Mr. and Mrs. Arthur N. Heise of Hamlin, Kansas, announce the marriage of their daughter, Eileen Joyce, to Mr. Robert Lee Gregg on Saturday, April 28, 1956, at St. James Protestant Episcopal Church, Lancaster, Penna.

**CAUFMAN-WILES**—On Saturday, July 7, 1956 Bertha Wiles, daughter of Mr. and Mrs. John Wiles, Chambersburg, Penna., became the bride of Wilbur Caufman, son of Mr. and Mrs. Melvin Caufman, Chambersburg, Penna. The ceremony was performed by Rev. Charles Rife at the New Guilford Brethren in Christ Church.

**RIFE-ALLEMAN**—On Saturday, July 7, 1956 Miss Anna Alleman, daughter of Mr. and Mrs. Norman Alleman, Chambersburg, Penna.,

became the bride of Merle Rife, son of Mr. and Mrs. Victor Rife, Chambersburg, Pa. The ceremony was performed by Rev. John A. Byers at the Antrim Brethren in Christ Church.

## OBITUARIES

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

**HACKENBERGER** — Mrs. Sara Hackenberger, daughter of Benjamin and Mary Heisey, and widow of Amos Hackenberger, was born Dec. 11, 1865 and departed this life June 13, 1956 at the age of 90 years, 6 months and 2 days, after an illness of several weeks.

Sister Hackenberger dated her conversion to the year 1885. She was a member of the Brethren in Christ Church, Conoy congregation. Although advanced in years she was active and alert and took a great interest in spiritual things as well as in the beauties of nature. She was an inspiration to younger Christians and expressed a great concern for those yet outside of Christ.

Surviving are three children: Mary, wife of Charles Barbour, Bainbridge, Pa., with whom she resided; Harry H., Harrisburg, Pa.; and Paul, Bainbridge, Pa., R. D. 1. Also seven grandchildren, two great-grandchildren and five brothers: Amos Heisey, Florin; Aaron Heisey, Manheim, R. D.; Elmer Heisey, Elizabethtown, R. D. 3; Millard Heisey, Elizabethtown, R. D. 1, and Ellis Heisey, Manheim.

Funeral services were held Saturday afternoon, June 16, at the Hawthorn Funeral Home, Bainbridge, Pa. Officiating ministers were Rev. S. O. Brubaker, and Rev. J. W. Brandt of the Bainbridge Church of God. Interment in Bainbridge Cemetery.



#### Couple Needed at Waterloo

A I-W couple is needed at the regional office in Waterloo, Ont., to be on a Voluntary Service basis.

The man would be assistant at the clothing center besides meeting refugees and carrying maintenance responsibilities. The wife would be housekeeper and cook.

#### Summer Service Numbers 360

Approximately 360 young people this summer are participating in summer service projects in the United States, Canada and Europe.

There are 85 workers in the U. S. serving in health, recreational and Christian educational positions. Canadian units have 70 persons; 27 persons including those in the workcamp have signed for the educational tour of Mexico in August; and 190 persons are in international workcamps in Europe under Mennonite Voluntary Service.

Members of the MVS camps represent the U. S., Holland, England, Germany, Canada, Sweden, Greece, Egypt, Switzerland, Norway, Austria, Lebanon, Iraq, Spain, Yugoslavia, France, Portugal, Turkey and Ireland.

#### Christmas Bundles

Stacks of Christmas bundles continue to mount in MCC clothing centers, forming a colorful and impressive sight.

It is too early to know the exact number of bundles contributed to date. Requests from foreign fields call for more than 32,000 bundles this year. These bundles will be allocated, baled and shipped in early autumn.

#### Harvest in Jordan

It is harvest time at Hebron, Jordan, where Ada and Ida Stoltzfus serve in a boys' orphanage.

Evangelical Visitor

They write that all the harvesting and threshing is done by hand. Farmers use a small sickle for cutting. Men, women and children are busy long hours. They use donkeys, camels and cattle.

They comment, "Jesus said, 'Man shall not live by bread alone' which means there is also a spiritual need to be met, and how great it is among these people."

The Stoltzfus sisters visited caves where the Dead Sea Scrolls were found. These caves are in cliffs some distance from the shore and were first discovered by a Bedouin shepherd boy who had climbed into the rocks to retrieve a stray goat.

#### New Administrator for Brook Lane Farm

Dennis D. Miller of Mankato, Minn., is the new administrator of Brook Lane Farm at Hagerstown, Md., one of three mental hospitals operated by Mennonite Central Committee.

He succeeds Arthur Laemmlen of Reedley, Calif.

Miller has been in charge of the student teacher placement bureau at Mankato Teachers College. Prior to that he was in high school administrative work.

He received a BA degree from Goshen College and MA degree from Kent (Ohio) State University. He served in Civilian Public Service at Farnhurst (Del.) State Hospital.

He grew up at Berlin, Ohio, and is the son of D. D. Miller of Berlin, Ohio. His wife is the former Jean Ann Plank of West Liberty, Ohio. Both are members of South Union Mennonite Church at West Liberty.

#### Worker on Loan in Nepal

Rudy Friesen plans to begin construction work in Nepal, a republic north of India in the Himalaya Mountains. He will help in the construction of two hospitals and the remodeling of an old palace for hospital use.

His transfer to Nepal came at the invitation of United Mission to Nepal. He has served in flood rehabilitation in the Punjab, and before going to Nepal he will help in a flood area of northern India where the Brethren in Christ mission is located. He also spent some time helping the Benedictines in Calcutta.

## Items from the News

#### Airlines Agree on Standardized Drinking Limitations

In an apparent attempt to prevent Congressional action, U. S. airlines have decided to limit drinking on their planes. Domestic scheduled airlines have agreed to standardize their policies. This announcement was issued by the Air Transport Association less than one month after the House Interstate and Foreign Commerce committee had approved a bill that would have banned such service.

The new policy limits drinking. It provides that: no airplane will advertise that alcoholic beverages are available; that no more than two drinks will be served to a passenger; and that no drink will contain more than 1.6 ounces of any alcoholic beverage.

The agreement does not include serving of beer or wine. It applies to all flights between points in the continental United States and will remain in effect indefinitely.

Meanwhile: Latest reports indicate that the air clergy bills, which would make it possible for the airlines to grant reduced fares to clergymen, stand a good chance of

passage by this session of Congress. The House bill, at last report, was to be put on the House consent calendar.

The clergy rate question was considered in House hearings at the same time as the air liquor bills. Dr. Clyde W. Taylor, Washington representative of NAE, submitted testimony on both issues.

With regard to the air clergy rates, Dr. Taylor said, "Increased numbers of national conventions and regional conferences of church leaders and executives have greatly expanded the travel budgets of our churches. We have been convinced that the several large domestic airlines would be willing to make special considerations for members of the clergy, if they were not restrained by law."

#### Australians Seen To Be In Unique Missionary Position

That Christian people in Australia in post-war years have come to realize their responsibility to send the gospel to the heathen has been pointed out by a mission executive visiting in the United States.

J. Robert Story, a member of Wycliffe Bible Translators in Australia and general secretary there for the Unevangelized Fields Mission of Australia, reports that, "They recognize that God has placed them in a unique position, with a custodianship responsibility almost unequalled among the Christian nations of the earth."

## 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, Leora Yoder

**Barjora Mission:** P. O. Tirbeniganj, via Murliganj, N.E. Railway, District Saharsa, Bihar, India. Misses Erma Z. Hare, Ruth E. Book, Beulah Arnold

**Madhipura Mission:** P. O. Madhipura, N.E. Railway, District Saharsa, Bihar, India. Dr. and Mrs. George E. Paulus, Misses Mary Jane Shoalts, Evelyn Bohland

**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, N.E. Railway, District Purnea, Bihar, India. Rev. and Mrs. Charles E. Engle

**Woodstock School:** P. O. Landour, Mussoorie, United Provinces, India. Miss Mary Beth Stoner

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

### Africa

**General Superintendent's Residence, P. O. Box 711, Bulawayo, Southern Rhodesia.**  
Bishop and Mrs. Arthur M. Climenhaga  
Miss Velma R. Brillinger

#### SOUTHERN RHODESIA

**Matopo Mission, Private Bag 191 T, Bulawayo, Southern Rhodesia.**

**Mission Staff:**  
Rev. and Mrs. Alvin J. Book, Rev. and Mrs. David E. Climenhaga, Miss Mary H. Brenne- man, Miss Mary C. Engle, Miss Miriam L. Heise, Miss Nancy J. Kreider, Miss Rhoda G. Lenhart, Miss Eva M. Melhorn, Miss Edna M. Switzer, Mr. Donald R. Zook

**Outstation Staff:**  
Rev. and Mrs. Frederic L. Holland

**Mtshabezi Mission, Private Bag 102 M, Bulawayo, Southern Rhodesia.**

**Mission Staff:**  
Rev. and Mrs. Glenn C. Frey, Miss Lois P. Davidson, Miss Ruth T. Hunt, Miss Mildred E. Myers, Mr. Keith D. Ulery

**Outstation Staff:**  
Rev. and Mrs. Lewis B. Sider

**Mtshabezi Mission Hospital, Private Bag 101 M, Bulawayo, Southern Rhodesia.**

Dr. R. Virginia Kauffman, Miss Martha L. Lady, Miss Gladys I. Lehman

Mr. Story also says: "Australia has a special responsibility toward the islands immediately to her north and northwest. The war emphasized the needs of the island of New Guinea. American and Australian soldiers mingled together in the fetid, steaming jungles of New Guinea and Borneo. Indeed, right through the island world they met and together repelled the Japanese who had planned to strike with lightning rapidity down southeast through the Pacific world in order to invade Australia before the Allies could marshal their forces. Through the contacts begotten of war experiences, we of Australia learned to love the island people, particularly those of New Guinea.

"This led to the discovery that we were in the middle of the most complex linguistic medley in the world. Surveys of more recent days indicate that in New Guinea, in the Australian section alone, the two million natives speak no less than five hundred different vernaculars. Some of these are related, but for practical purposes, for preaching and teaching and giving them the Word of God in their own mother tongue, only separate translations will really do the job.

"We need the prayers of all Christian people that young folks from America, Canada, Australia, New Zealand, and England will respond to this tremendous challenge of the unreached and Bibleless tribes of this Southwest Pacific island world."

**Wanezi Mission, Private Bag 129 S, Bulawayo, Southern Rhodesia.**

**Mission Staff:**  
Rev. and Mrs. J. E. Musser, Miss Mary E. Heisey, Miss Florence R. Hensel, Miss Anna R. Wolgemuth  
**Bible School Staff:**  
Rev. and Mrs. Jesse F. Lady  
**Outstation Staff:**  
Rev. and Mrs. George E. Bundy

#### NORTHERN RHODESIA

**Macha Mission, Private Bag, Choma, Northern Rhodesia.**

**Mission Staff:**  
Rev. and Mrs. I. M. Stern, Miss Anna M. Eyster, Miss Pauline E. Frey, Miss Ruth E. Hock, Miss Fannie Longenecker  
**Hospital Staff:**  
Dr. and Mrs. Alvan E. Thuma, Miss Edna E. Lehman, Mr. Joseph G. Ginder

**Sikalongo Mission, P. O. Box 131, Choma, Northern Rhodesia.**

Rev. and Mrs. A. Graybill Brubaker, Miss Kathryn Hossier, Miss Anna L. Kettering

**Nalumba Mission, P. O. Box 173, Choma, Northern Rhodesia.**

Rev. and Mrs. H. Frank Kipe

### Japan

**11 Higijara, Hagi City, Yamaguchi, Japan:**  
Rev. and Mrs. Peter A. Willms, Mr. and Mrs. Doyle Book

### Cuba

**Cuatro Caminos, Habana Province, Cuba;** Mr. and Mrs. Howard Wolgemuth

#### Missionaries on Furlough

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

Miss Annie E. Winger, Delisle, Saskatchewan, Canada

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

Miss Elizabeth H. Engle, 236 College Ave., Elizabethtown, Penna.

Rev. and Mrs. Arthur Pye, Wainfleet, Ontario  
Rev. and Mrs. Roy Mann, Box 165, Mountville, Pa.

Rev. and Mrs. Elwood Hershey, Route 3, Troy, Ohio

Anna Graybill, R. 2, Hershey, Pa.  
Dorothy Martin, 662 S. Market St., Elizabethtown, Pa.

Miss Mabel Frey, 20th and Paxton St., Harrisburg, Penna.

Rev. and Mrs. Chester Wingert, R. 3, Elizabethtown, Penna.  
Miss Anna R. Engle, 233 Marietta Ave., Mount Joy, Penna.



THE RESULTS

"SEÑOR, what was that you said?"

An old Campa Indian chief had come into the settlement and was talking in broken Spanish.

"We want a missionary to come to our village. We will move back into the Pajonal away from the river and go back to wearing Cushmas instead of pants and shirts. We want to leave our patron (rubber baron) and have our own land and school."

His people had been cheated for years and I could see he was desperate. It was quite different from the savage Aucas. There are countless Indian and Spanish peoples in South America whose hearts are prepared to receive God's message to man.

Our hearts ached for the old chief and if support had been provided, we would have said, Yes, to his request.

On our knees before God, He showed us that one more missionary was not enough. He wanted an army of laborers in that vast land. So we turned our backs on the jungle and said goodbye to the weeping natives.

"When will you return," they asked. We couldn't tell them for we didn't know but we had strong assurance from the Spirit that God had given Philippians 1:12, "But I would ye should understand Brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Our prayer for several months had been for a thousand new missionaries who would obey God's command, "Go ye unto all the world and preach the gospel to every creature."

Homeward bound we wondered how people could be stirred to see the need. Then God took the lives of five missionaries at the hands of the Auca Indians in Ecuador, and stirred the whole nation. As a result more than a thousand young people have volunteered their lives from the middle East area alone. God was not subtracting but multiplying when He claimed the five.

God has called the missionaries. Is He calling you to help send them out? Ask Him what your part should be in this new movement to claim South America. If you want a personal joy in harvesting those dear souls who are waiting for a better hope, then write to us of your decision. We will endeavor, under God, to direct you to just the one whom He wants you to help. Pray for His spiritual development and training.

"And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before."—Job 42:10

—Tract

Let's Put Up Or Shut Up!

Dr. Edman, President of Wheaton College, just handed me a pamphlet put out by the Hanover Bank of New York pointing out the need of our colleges for more financial support, stating that unless this need is met speedily it will cripple the backbone of our free enterprise system, which has given us the position of world power we hold today, and the unequalled standards of living which we enjoy and have never been known in the world before.

And I would like to add that I believe that God gave us this system of free enterprise which has lifted our people to this unprecedented standard because our forefathers came to the shores of America seeking freedom to worship God. They discovered South America at the same time and found gold

there instead of God, and today there lies an area in South America of the richest land in the world bigger than the United States with practically nothing but a mass of solid green jungle, inhabited by animals and Indians—wild Indians who have never seen civilization and recently massacred five of our finest missionaries who were seeking to bring a little of the Grace of God to them. And when I started our combined missionary and industrial enterprise in the jungles of Eastern Peru on the headwaters of the Amazon, a Brazilian newspaper had this to say, "American technicians in engineering and agriculture are going to try and prove that Amazonia can be converted from a green hell into an el dorado using modern methods and machinery plus religious zeal and ample capital." I'm not so sure about the ample capital, but I am sure of the grace of God and believe He will see us through somehow.

But back to the need of our Christian colleges. Governmental subsidies would of necessity tie their hands so we must not do that. Our Government has done its part nobly and fine. Oh, I know taxes are high, but they have allowed us 30 per cent deductions for gifts specifying that to get that much deduction at least 10 per cent of it must go to colleges, hospitals, church organizations, etc. There is nothing unpatriotic about it.

They are giving us a chance to preserve free enterprise. Corporations can give 5 per cent—let's put up or shut up! And anyhow it doesn't make any difference how much money you have, you can only sleep in one bed at a time, and you can only wear one suit of clothes at a time, and I know you can't eat any more than I, so let's quit our worrying and remember we can't take it with us, but we can give it to the Lord's work and the Word of God says that we will have treasures in Heaven, so I say we can send it on ahead and have it waiting for us when we get there.

—Industrialist Robert G. LeTourneau, in Now (June 15, 1956)

Protestants in Italy Finally Get Freedom of Worship

After three years, punctuated by a running battle with Italian police, American missionaries have finally been granted a degree of freedom.

Last month Italy's new constitutional Court ruled that the Mussolini-regime law requiring police permission before hanging up a sign or poster is unconstitutional. The 1948 constitution provides that "everyone has the right to manifest his thought with words, in writing, or by any other means of propaganda," decided the court.

A second ruling of the court held that Protestant services could not be considered "dangerous to public order and security or public morals." It freed the Rev. Giuseppe Pizzo, an Assemblies of God minister, who had been arrested when he defied a police order to leave the town of Alcamo, Sicily, where he had been holding religious services. As an Italian citizen, Mr. Pizzo had

the right to go anywhere in Italy as long as he did not menace public health or security, the court ruled.

In West Germany, a group of Lutheran preachers in Wurttemberg have protested the government's proposal that they, along with coal miners, be exempt from military conscription. They feel that ministers should be drafted along with church members who, presumably, need their services even more during enforced military service.

In Australia, Melbourne newsboys have joined a fight against immoral literature. They have refused to handle 21 magazines—mostly issued by American publishers—on a list which they, themselves, compiled as being "too filthy to handle." When news agents give them copies of the blacklisted magazines the boys return them without displaying them or offering them for sale. News agents are complaining, even threatening legal action, but the newsboys just grin every time they hear that sales of their self-censored periodicals have fallen off sharply.

Robert S. Hartnell, one of the three original founders of the Christian Radio Missionary Fellowship (Australia), has returned from a four-year stay in the U.S. where he studied the latest TV techniques. He is now affiliated with the Department of Technical Education as an instructor of future Australian TV technicians. Hartnell hopes that his present work will, eventually, mean that he will have many "friends at court" when evangelicals are ready to use TV in the spread of the gospel. CRMF recently celebrated the 10th anniversary of its founding.

## Modern, Yet Modest

(Continued from page ten)

Or, do I wish merely to be professionally Christian, with a resultant slippage in my character and reputation?

The answer probably will be determined by what you are trying to accomplish. The dying thief got to heaven . . . Jesus said so. But he never did much with his life. Timothy, on the other hand, yielded his life, and anybody who will read first and second Timothy will realize that it was a distinctly *different* kind of life as a result.

Modern, yet modest.

Human, yes, but holy.

Friendly, yes, but faithful.

Think it over!

—*Youth for Christ magazine*