

3-24-1947

Evangelical Visitor - March 24, 1947 Vol. LX. No. 6.

Jesse W. Hoover

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1455>

Recommended CitationHoover, Jesse W., "Evangelical Visitor - March 24, 1947 Vol. LX. No. 6." (1947). *Evangelical Visitor (1887-1999)*. 1455.<https://mosaic.messiah.edu/evanvisitor/1455>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



Volume LX

Nappanee, Indiana, March 24, 1947

Number 6

Entered as second-class matter, at the post office at Nappanee, Ind., under Act of Mar. 3, 1879. Accepted for mailing at special rate of postage provided in Sec. 1103, Act of Oct. 3, 1917.

The Victor

*I hear th' accuser roar
Of ills that I have done;
I know them well, and thousands more;
Jehovah findeth none.*

*Sin, Satan, Death press near
To harass and appall;
Let but my risen Lord appear,
Backward they go and fall.*

*Before, behind, around,
They set their fierce array,
To fight and force me from my ground,
Along Immanuel's way.*

*I meet them face to face,
Through Jesus' conquest blest;
March in the triumph of His grace.
Right onward to my rest.*

*There, in His Book, I bear
A more than cong'ror's name;
A soldier, son, and fellow heir,
Who fought and overcame.*

*His be the victor's fame
Who fought the fight alone.
Triumphant saints no honor claim;
Their conquest was His own.*

*By weakness and defeat
He won the meed and crown,
Trode all our foes beneath His feet,
By being trodden down.*

*He hell in hell laid low;
Made sin, He sin o'erthrew;
Bow'd to the grave, destroyed it so,
And Death, by dying, slew.*

*Bless, bless the Cong'ror slain—
Slain in His victory;
Who lived, who died, who lives again,
For thee, O man, for thee.*

—Author Unknown.

Book Buys---Wise and Otherwise

The Monk Who Lived Again, by B. H. Pearson.

While this book is not new, having been published in 1940 by the Light and Life Press, Winona Lake, Indiana, yet we believe that its message merits a far wider circulation than it has heretofore enjoyed among our people.

The setting of this true account was the Catholic dominated countries of South America. The monk, who lived again after he was pronounced officially dead by the hierarchy, and after every effort was made to kill him and put him out of the way, was Dr. Walter Manuel Montano. His is truly an amazing story of spiritual liberation and Christian service.

Dr. Montano was from one of the upper class families. "His father was of patrician lineage, a scholar and gentleman in his own right, and for many years was the Regent of the University of Cochabamba. His uncle, Eliodor Villazon, the distinguished head of the family clan, was a former president of the Republic of Bolivia."

Here is an account, from the pen of one most unusually qualified for the task, of the condition which has prevailed for many centuries in countries that are overridden by the corrupt Catholic hierarchy. Intrigue, suppression, domination, threats and murder are their age-old weapons. For a vivid, authentic, first-hand account of some of those conditions, we know of no recent book which compares with this. It should be high on the list of everyone interested in knowing the religious situation in other parts of the world.

Be it further said, that the Editor knows, from personal acquaintance, that such conditions do actually exist in other countries where the Papacy is strongly entrenched. While I do not know Dr. Montano, I do know the pattern which he describes in his account. But thank God, there are still those who are finding their way out of darkness into His marvellous light.

Witch Doctor's Holiday, by Charles Ludwig.

Published by Warner Press in 1945, this is one of the most vivid portrayals of heathen fetishes which has yet come to our attention. It is an untouched photograph of life in the African jungles. The dreadful power of evil spirits upon the darkened mind of the African savage is so clearly pictured that the reader can almost feel it.

The setting is among the Bunyores, one of the fiercest tribes in the interior. All the deceitfulness, strategy and cunning of the jungle mind is here displayed. And the cruelty of the savage mind is also vividly pictured.

But on the other side, the power of the Gospel is also most remarkably shown. But the struggle against heathen darkness and superstition is not overcome in a day. Here is displayed in a most graphic and unusual way the life and death struggle between the shuddering darkness of paganism in its rawest form, with the glorious light of His grace.

And as could be expected, final triumph comes — but we must not give away the plot.

You will want to read this book if you are mission-minded. And if you are not you should read it to get a new evaluation of missions. It will be very much worth your while to take time to read this pen portrait of Darkest Africa.

War, Peace and Nonresistance, by Guy F. Hershberger.

This is a quite comprehensive volume (415 pages) published by the Herald Press in 1944. Not designed as a popular treatise, but rather as a student's treatment, nevertheless the book should be read by all our people who are interested in the "reason for the hope" that we maintain. The treatment is, of course, from the Mennonite viewpoint. The basic philosophy and the obvious lessons to be derived are none the less pertinent for all those who believe in Jesus' methods, commandments and spirit. While this book has been on sale for quite awhile, its reading by our people is all too limited. Every active Church worker should put it on his "must" reading list.

The author, Professor of History and Sociology at Goshen College, is preeminently qualified for this task, which was given as a commission to him some years ago by the Peace Problems Committee of the Mennonite Church. He first traces the shadows of war in human history across the centuries, and its terrifying expansion in modern times. He also suggests one of the basic contributing causes when he describes war as "a great industrial enterprise."

Brother Hershberger then traces peace and war in the Old Testament. The conviction is that the Old Testament is not as favorable to war as is popularly held. It is described as a sub-Christian standard due to Israel's sin. The New Testament, however, inaugurates "the new covenant in which the moral law is fulfilled and all human relations are restored to their rightful place."

The writer then traces peace, war and the state in the history of the church. The greater emphasis, of course, is on the history of the Mennonites. But their varied experiences under different conditions can be very valuable to all of us. There are a number of alternatives open to us now. The history of non-resistant peoples and their attempt at solutions should give guidance in this fateful hour.

The book then deals with the relation between non-resistant Christians and the state in modern life, drawing the issue distinctly. The distinction between pacifism and non-resistance is also very ably drawn. The treatise closes with a challenge of the service which true Biblical non-resistance contributes to society as a whole, and an earnest appeal for us to keep the faith. In the day in which we live this is "must" reading.

Into the Arena, by Theodora Wilson.

Here is a recent book to challenge the deepest devotion of Christian young people. It is a collection of stories of the early Christians and the persecutions, slander and sufferings they endured for their Lord. And this collection of accounts has been developed in a truly fascinating way. First, something of a setting in which early Christianity was planted. The pagan world was not the most friendly to this religion which knows no compromise. But imperial Rome was the real threat.

As the author states in her introductory chapter, "Some of the stories that have survived are pure fable, founded on no better foundation than the imagination of the writer. They have been "made up" as any of us might invent a story today. But even the most fabulous story gives us a

glimpse of the point of view of the writer in the days in which he wrote.

"We shall be keen to know, not only what people did, but what they thought, and we shall notice their manners and customs and try to grasp something of their religious worship and superstitions. For we must be careful not to forget that many of the "heathen" were questing for a nobler and higher life than they saw around them, and it was amongst many of these that the Message of Jesus Christ made such a big appeal."

Quoting from the introduction to chapter six, "In the whole range of history, there is no more striking contrast than that of the Apostolic Churches with the heathenism around them." The author very aptly describes the venture into the story of the early Church in her struggle with Rome as going forward into a dangerous world. From the vivid if lurid account of Nero's first brutal assault on the Christian community as a means of turning the people's anger from himself, until the supposedly invincible iron fist of the Roman Emperors was relinquished, as the author puts it "the Emperors fail" this is a challenging impetus to stand fast in the faith.

It is written in a very readable style and can be understood by young people. It can well find a place on the shelves of those who believe that true Christians cannot compromise with the un-Christian demands of the state.

Tuckers Turn Out, by Virginia Baker.

There is not the slightest question that this Junior story is exciting, as the latest Catalogue advertises it. For Junior boys this is a truly fascinating tale. To them it makes no difference that the story is perfectly fantastic, and in fact only serves to heighten its glamor for them. If we are interested in giving our boys and girls thrills here is one for them.

But if that is all we have to do as a Church, through her institutions, we had better fold up and go out of business, making way for the much better organized "thrill" business. For the world is much better equipped for this business than is the Church. It is perfectly nauseating how cheaply the Church is selling out to all the second-hand junk of the thrill-crazed world.

This book has its merits. Most of Satan's most subtle tools have. There is a cleverly interwoven thread of fundamental, Biblical, Christian teaching, especially about the Creation story. This feature is very commendable. Also the decision of the family to attend church after years of neglect is an emphasis in the right direction. But these things are merely incidental to the main plot, which is a first class Junior spy-baiter. It is too cheap to even be mentioned in Brethren-in-Christ circles. But it is featured as one of the Junior leaders in our Catalog.

I am repeating what has been said before, (and I trust that coming in the present setting it may achieve somewhat more effect than it has heretofore) that unless we stop this tide of subtle but powerful undermining of our basic principles as a Church we are on the skids. We may just as well face the unpleasant facts right now. Unless we bring about a thorough renovation of our propaganda sources of our reading materials being promoted by our own institutions, we may just as well quit illusioning ourselves that we are training our youth in Christian principles. One such book as "Tuckers Turn Out" can undo all the tedious task of teaching over weeks and months.

Editorial

The War Has Taught Us

ATTEMPTING to answer the question in the concluding paragraph of a former article as to whether a minority group which believes in the New Testament way of peace should continue to uphold this unpopular attitude in the face of such overwhelming numerical opposition, we hasten to say most emphatically that we must continue to promote this teaching at any price.

Opposition or numbers are definitely no reason why we should abandon our efforts to emphasize such a prominent Doctrine as nonresistance which is essentially anti-war. If it were, then every cardinal doctrine of the New Testament would have to be discarded.

We have heretofore discussed what the war has done to our world. May we seriously meditate on what it has done to our own church. We have a feeling that what it has done to one it has done to all the Historic Peace churches.

Wars like other emergencies are not as creative as they are revealing. For example, take the world-wide depression of the "thirties." We say it caused bankruptcy everywhere; what it really did, it revealed poor methods of finance that had been hidden and only a catastrophe could brush aside the veneer and bring to light realities.

Among the several things this recent scourge showed-up for us is this: we as leaders in the past have not consistently adhered to and taught this tenet of faith which we solemnly pledged to do. We evidently did not believe it wholeheartedly for we all know that if we believe in a sacred idea deeply enough we will promote it in spite of ourselves, or men, or demons. This forces a serious question on the minds of those who love the church and are jealous for her future. Are we as anemic on other doctrines of equal importance such as Holiness, Regeneration, Eternal Punishment, Christian Marriage etc.? What heartbreaking discoveries might be ours if any one of these doctrines should be individually attacked by some popular world hysteria? We cannot rid ourselves of a fear that a corresponding compromise would show up in all these standards if their devotees were put under the same pressure as were nonresistants during the world's blood bath.

We have surely learned that truth has been given to us at infinite cost and we should regard it as priceless. We have indulged in modern sophistry until we studiously seek to avoid being too radical about religious beliefs unless we are assured that nearly everybody agrees with us. All the while the enemies of the cross are radical

and positive and imposing. What we as a church need in this hour is more depth of conviction such as sent men to fiery furnaces, lions' dens, deacons' stonings, dingy prisons and Nero's block.

We must contend earnestly for this point of faith at this time as never before because it has been singled out by Satan himself for special attack. When hell centers its forces on a particular plank of the church's platform then the church should rally her strength to the point of attack. Also we ought to start somewhere to resist the spirit of compromise that is sweeping evangelical churches like an epidemic. Again we ought to be more pronounced because men have made this a subject of controversy. They discuss this matter of Christians participating in war just as though the Lord Jesus had never said a word about it. Surely a subject on which He spoke so unmistakably plain can never properly be used for argument. Remember a church so numerically small as ours that has had committed to her such a rich deposit of truth should be grateful and feel honoured rather than ashamed.

We shall experience perilous consequences if we side-step this issue and continue our evasiveness. We shall suffer the loss of self-respect which cowardice always produces. We shall bear in time and eternity the penalty for misguiding youth. We shall suffer the paralysis and emptiness of the Holy Spirit's absence from our midst.

Will we all make the following the gist of a heartfelt prayer.

Oh! God forgive us as a church for our carelessness, pretence and compromise and enable us by Thy mighty power to regain territory we lost in not holding fast the Word of Life prior to and during the war. Write the doctrine of peace in our hearts by an unprecedented anointing of the Holy Ghost. Amen.

—E. J. S.

Sanctification

The term 'sanctify' as used in Scripture, has several shades of meaning. It means to declare holy, to set apart for specific and sacred purposes, and to make holy, or to cleanse thoroughly.

As the term is usually employed in doctrinal discussions, it relates to experiential Christianity. In its more restricted sense it could mean only the act of God by which an inward cleansing of soul and spirit is effected. In its broader usage, it also includes the necessary steps from the human point of view which are prerequisites to the sanctifying grace. It further includes the baptism of the Holy Spirit which accompanies heart cleansing.

The prerequisites on the human side are, first, justification and new birth, a genuine

experience of saving grace; a walk of obedience and faith; a ceasing from the old life of sin; an awakening to the need of heart purity; a deep soul hunger; a deep sense of the abomination of the carnal nature; a loathing of the inherent disease of sin; a genuine repentance, turning away from the old life that is self-centered; submission to the crucifixion of the old man; full consecration of the new life in Christ; faith in the meritorious sacrifice of Jesus Christ, which atones for Adamic as well as specific sin; resting in faith and expectancy, awaiting the actual realization of the promise of the Father.

God's part is to witness to that consecration and faith, purifying our hearts by His divine and perfect love, and perfecting our natures which were depraved by the fall into sin. This witness may be instantaneous, or it may be delayed. But when the consecration is complete, the witness is certain to follow.

Sanctification brings about a correcting of the tendencies of depraved nature so that the things once hated are now loved, and things once loved are now despised. It does not make it impossible to sin, but it takes away the innate tendency to sin, so that where once it was natural to rebel and disobey God, now it is the normal thing to obey and trust. It does not make one infallible, but establishes a normalcy of mind and soul that is requisite to true development in the knowledge and wisdom of God. We are only ready for healthy development after the "proud flesh" is removed.

Sanctification does not make us supernatural, but only truly natural in the original image of God. We will be subject to the temptations common to physical beings until we are glorified. Natural appetites and tendencies are not removed, but are restored to their normal and rightful place in life, to fulfill the purposes of God in us.

Sanctification is a continuing and developing and expanding grace, as well as a crisis experience. If we do not continue to possess our vessels in sanctification and honor, it is just as possible to become depraved again as it was for our foreparents to lose their holy estate in Eden. To go back into sin after once being partaker of the heavenly gift, the Holy Spirit, is a very serious matter. (cf. Heb. 6:4-6).

The great need of this perilous day is for Christians to become honest enough before God that He can actually purify and possess them. There is such a vast amount of high profession and low living that Christian testimony has fallen to a new low level in public esteem. The appalling thing is that so often those who profess the highest and loudest live the lowest and lewdest. May God give us a gracious revival of genuine, Holy Ghost directed, pure, sanctified, holy unction.

J. W. H.

Missions

First Impressions

Saturday afternoon January 11, 1947

It seems that much has happened since December 22 last year. We left Elizabethville, Sider's and we, on the morning of December 23 as we had planned. Our tickets to Bulawayo were bought through Compagnie Maritime Belge. Because we had arrived in Elisabethville late Saturday afternoon and everything was closed, we were not able to purchase our tickets until Monday morning. Our train left at 9 in the morning. It seemed to take the officials an endless amount of time to get everything fixed up and the tickets issued, which made it necessary for all of us to pile into one taxi, suitcases and all, and make a dash for the station and pile into the train just before it pulled out. What a sight we made! Americans in a foreign land!

The train itself was an interesting thing: narrow gauge (to us) railroad, small engine burning wood, one passenger car for Europeans containing both first and second classes. We rode second class.

We left Elisabethville at 9 right on schedule. All day long we were in the Congo, much of the time skirting the border of Northern Rhodesia. At Sakania, in the evening before crossing into North Rhodesia, we passed Belgian customs. Shortly after we left Sakania, we arrived in Ndola, just inside Northern Rhodesia. There we left our Congo train and our coach was attached to quite a sizable passenger train pulled by a somewhat larger engine which burned coal.

It was dark when we left Ndola. All Monday night we traveled through Northern Rhodesia. Sometimes we rolled along fairly swiftly and sometimes we stopped. Of the trains we have been on here in Africa that seems to be the rule. I have wondered if the trains would not make more time if the periods of time, when the trains are moving and when they are standing still would be switched.

The character of the country was interesting. There was considerable vegetation, scrub trees of one sort or another, none of which I recognized. There were a lot of large ant hills scattered around too. The country was, by and large, rather flat, gently rolling in some places, but with no mountains or ranges of large hills.

Tuesday afternoon shortly after one o'clock we stopped at Choma. The Mission staffs from both Sikalongo and Macha were there to meet us. It was a welcome sight indeed to see their bonnets down the platform and to greet someone we actually knew. The train stopped there for only a few minutes, all too short. The Macha staff boarded the train and rode to the next station where the south-bound and the north-

bound trains pass. They were able to return to Choma immediately. They brought some things for us to eat from both mission stations. There were roast peanuts, cake, home-made potato chips, a melon and good American fried chicken. That the chicken very likely was of African ancestry made no difference; it was still good American fried chicken.

After the missionaries left us, we gathered in Sider's apartment and opened our lunch. We were comfortably situated. The compartment door was closed so that others could not see. Each of us had a piece of fried chicken in our hand, eating, when a rap sounded at the door. A Southern Rhodesian Immigration official! "Passports please" (pronounced here "PAWPORTS"). Again we made a sight! We had to open the door; there was no avoiding it. The official was very courteous and congenial, but what he thought I do not know.

It was dusk when we crossed the Zambezi River at Victoria Falls. We could just barely see the Falls from the train platform. Again we rode all night, traveling some times and stopping long stretches of time between. We arrived at the Bulawayo station Christmas morning about an hour late. The Brubaker's, the George's, Cousin Walter Winger and Cousin Annie Winger were there to meet us. My brother Arthur was there, too. Arlene was absent due to sickness.

We came on out to Matopo for Christmas day service where we greeted the African church. Everyone had lunch at the Mission then the party split. Arthur's and we went to Mtshabezi in the green "automobile" of ancient vintage.

The day after Christmas all the Southern Rhodesian Brethren in Christ missionaries gathered at Mtshabezi for the official Christmas dinner. This gave a good opportunity for the new missionaries to meet the old ones.

We left Mtshabezi and went with Arthur and Arlene to Wanezi. We were privileged to be there over two Sundays and one prayer meeting. There, too, we had an opportunity to greet the African church.

On Tuesday, January 7, we returned to Matopo for Executive Board Meeting. All the new missionaries were at Matopo. Here we were interviewed by the Board and received our assignments. Already some have gone to their places of labor to acquaint themselves with the work required of them. Soon we shall leave, too, for Sikalongo. We need your prayers. Many times we feel incompetent. The vagueness of the future causes us to feel that we are not able. The bigness of what is ahead makes us feel small. But God is bigger than the future. God is able to take our frightened, finite, incompetent efforts, provided our fright is sanctified, our finiteness is sanctified, our in-

competency is sanctified by Him, and cause them to bring honor and glory to His name. Cause them to work for the advancement of His kingdom. Pray for us.—David E. Climenhaga.

Singing Period at the Matopo Practising School

Singing classes occupy one thirty minute period of the week.

Then will ye hear a chorus of sounds (perchance, even a harmony) such as ye never heard before, from the inhabitants of any other half acre of earth, when from every one of the six classrooms and from one or two outdoor classes—turned out from a shared classroom for euphonic reasons—there comes a chorus or song—English, Sindebele, and sometimes Chickaranga or some other tongue for variation, as the African is fond of languages and cares too little whether it be known what is sung or "piped or harped."

The tonic sol-fa, instead of the staff notes, is in general use in the schools in Africa. After Standard IV had been singing it for a month or two, the African supervisor for Standard III asked me whether it would be *wrong* to introduce the tonic sol-fa in Standard III also. I told him to go ahead and so on the day of which I am speaking I found the twenty-six of them quite enjoying the notes of "There's a Land that is Fairer than Day," the back row or two standing on the benches in order to see the blackboard, and the Second Year pupil teacher in charge.

In Standard IV they were using the new Zulu Sunday School Chorus book, "Amaculo eSondaskole," published by the Mission Press at Durban for the Scandinavian Missionary Conference of South Africa—a book for which we looked longingly for a number of years, its publication being delayed by the scarcity of paper, etc. It is a small book, 6 x 3 1/2 inches, of less than a hundred pages but contains many favorite songs and new songs and choruses. All of Standard IV in our Practising School were required to buy it for school use. A number of songs from our regular church hymnal (now very difficult to procure) are in this book, and they were singing, "Tina, ma si suke sonke, Ekwoneni kwetu" (Let us arise from our sins). This is often sung in our services; I can imagine Bro. and Sr. Steckley and others of our missionaries at home being irresistibly moved to sing or hum this song when they read this account!

The thirty-eight Standard I's were crowded far too close to the blackboard—a common teaching error in Africa—from which they were singing, "We are building for eternity." Most of them must have had only a vague idea of the meaning.

(Continued on page five)

Contributions

That's Different

Lester E. Shelley

Frequently for reproving people for their slackness, their slothfulness, their waywardness, and their inconsistencies we are confronted with this little phrase—"That's different." Let us note a few examples:

1. Many desire an old-fashioned Holy Ghost revival, but few are willing to pray, fast, sacrifice, and pay the price for one. That's different!

2. Many would like the old-time glory of the early Methodists, but few are willing to fast systematically every Wednesday and Friday until 3:00 p. m., and to tarry hours daily before God, as they did. That's different!

3. Many are willing to "consecrate" for holiness, but few are willing to take the Bible route and confess out their pride, their envy, their jealousy, their anger, their lust, and their fear of man until they receive a genuine experience of Bible holiness. That's different!

4. Many are willing to lay aside some of their worldly garb, but to come right out and take the plain way of the cross and "be not conformed to this world" (Rom. 12:2).—That's different!

5. Many parents who have strong convictions against curled hair, wearing jewelry, and running half nude will nevertheless, allow their teen-age daughter to friz her hair, bedeck herself with Satan's trash, and run half naked. Of course they say, "That's different!" Is it? You can no more allow your daughter to do these things than you can do them yourself.

6. Many must be at their secular work right on time; in fact, they have not been so much as a minute late the whole year, but on Sunday the same group are from ten to thirty minutes late to church. That's different!

7. Many find fault with others, speaking evil of them, but when we begin to step on their idols, that's different. "O consistency, thou art a jewel!" Christ would say to this group: "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:24).

8. Many people talk about trusting the Lord, but how few trust the Lord supremely. Many put much confidence in corrupt organizations, doctors, hospitals, and human strength, who should think more on the question,—Our Lord God, is there anything too hard for thee? That's different. Remember "Without faith it is impossible to please Him" (Heb. 11:6).

9. Many people say that they love God, but how many say by their actions, that they love pleasure, money and wealth, reputation, etc., more than God. But they

say that's different. Jesus said, "Ye cannot serve God and mammon (self)." (Matt. 6:24).

10. Many people make excuses, why their children are not saved, but when these people come to the final judgment day, and the question would be asked why their children are doomed, it would be a different answer. "Wisdom is justified of her children" (Matt. 11:19).

Are you guilty? You may get by for awhile, but there is coming a day when all excuses will be laid aside. God will look down into the innermost recesses of your heart, and He will see the lies, the damning excuses, the sidestepping of the issue. How will your lying excuses look then? The Bible says, "All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

"After the pleasures of life are o'er,
And you shall stand, face to the shore
Of the dim land of the evermore,
Careless soul, what then?"

In that day it will be too late; but, thank God, that day is not yet upon us. We can be ready if we act now. Here is the solution: "Remember therefore from whence thou art fallen, and repent" (Rev. 2:5).—*Hatfield, Pa.*

Missions

(Continued from page four)

Standard II was singing, "'Twas a great day when I was born again."

The primary class (called Sub A), consisting of some sixty boys and girls, ranging in age from seven to seventeen, were singing a little invitation chorus, "Bantwana bancane, tandani Nkos" (Little children, love the Lord). Usually they are divided for singing as for other classes, but on this day the two first cousins who were practising teaching had combined their classes. This is one of the most interesting groups because of the many small "chocolate drops" in it—some trying very hard to be good but not knowing how with a comically earnest look on their faces.

The next highest class was singing, "Hlengiwe"—a translation of our familiar song "Redeemed, how I love to proclaim it"—a song which never fails to thrill me, even when sung by those who comprehend but dimly.

Sometimes the African with his love for melody but his undeveloped sense of the fitness of things pains us by singing our sacred hymns inappropriately, and we have to doubt that the meaning is fully clear even of Sindebele hymns, but yet we may and do rejoice in the fact that his lips are being used to sing Gospel songs instead of obscene heathen songs.

"Swarthy lips when moved by grace
Can most sweetly sing;
Pray that Afric's heart may be
Loyal to our King."

Thinking of singing leads me to add a
Request for Prayer

The supply of hymnals for our church services has been very restricted for a number of years, due to shipping difficulties. This naturally affects our singing, for very few of our pupils have books now. We use the Zulu Hymnal prepared for the American Zulu Mission, Durban, and find the selection of hymns very satisfactory. We hear that there are plenty of copies in America. Our hearts are heavy when we think of the non-essential and even harmful commodities (such as alcoholic liquors) which are shipped while we go begging for Zulu hymnals and have not a full supply of Zulu Bibles. Surely the Lord wants to be entreated of us for the relief of this condition.

—*Mary C. Kreider*

As An African Sees It

The biggest trouble is sin. Sometimes, people say, "I have sorrow, or I am hated by people," etc., but that is nothing compared with sin in the heart.

The *little sin* is the "umtagati" because big sins come from little sins. A big sin is just a little sin grown old.

(Note: "umtagati" is a much used word; it is defined by Elliot's dictionary thus: "a sorcerer, magic-worker; a bewitcher, evil person; figuratively, anything very bad, irritating or destructive, e. g., a bad tooth.")

We are not ashamed to speak of the things of the Word of God, because we know they will stand forever.

If your heart is like a rock, you will not be helped in these meetings. The water will not stay on the rock; it will run off to the good soil.

We are not ashamed to speak of the things of the Word of God because we know they will stand forever.—*Evangelist Kutshekaya Ndhlovu, at Matopo Mission.*

Why Some Sermons Fail

A Methodist layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."

—*Record of Christian Work.*

The Place of Prayer

Let's Try Prayer

K. Owen White

WHAT is it that characterizes the churches of the first century? Read once again with open heart and mind the first six chapters of Acts. Notice the pre-eminent place of earnest, believing prayer. Acts 1:14, 24, 25; 2:42; 3:1; 4:24-31, 6:4, 6. No decision was made, no step undertaken, no problem attacked, no danger faced without immediate and united prayer. All the work grew out of intercession, and was saturated in it. If the churches of the New Testament found their victory through combined prayer why should not we?

Consider the conditions that exist in our nation as a whole. Commercial sports and amusements have made a "field day" of Sunday. Profanity, smoking and drinking are appalling. In our nation's capital we hold the tragic distinction of consuming more liquor per capita than any other great city in the land. Paganism is on the march in our beloved country. What can be done to stem the tide? What is the way out? Long ago, the answer to these questions was given. It is recorded in II Chronicles 7:14—"If My people which are called by My name, shall humble themselves, and pray and seek My face, and turn from their wicked ways; then will I answer from heaven, and will forgive their sin, and will heal their land." Sincere, penitent prayer is the answer.

Consider the conditions in the average church today. Comparatively few people make a public profession of faith. Personal soul-winning is so rare as to be unusual. Worldliness characterizes the lives of many leading officers and members. The world in the church is keeping the church from going into the world with a vital, appealing, impelling message.

There can be no change in conditions in general unless individual hearts and lives are changed.

With paganism all about us on the outside; with worldliness stifling our testimony and throttling our spirit on the inside, what can be done? The answer is that we must turn again to repentant, whole-hearted, earnest, united, prevailing prayer.

What happened in New Testament days when they prayed? The answer is clear and forceful. "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Spirit, and they spake the word of God with boldness."—(Acts 4:31)

What happened when the members of the early church prayed? God revealed His Presence! The believers faced wealthy and powerful foes. They faced persecution

and death. They faced problems insurmountable and immeasurable. They faced a task gigantic and breath-taking. Human wisdom was insufficient. Human resources were incapable of meeting it. Human courage was not enough. Faith and vision and consecration were sorely tested. In every hour of challenge the Christian's first weapon was united prayer, and when they had prayed "the place was shaken." They accepted this as the token of the Presence of the living God.

What happened when they prayed? The church was strengthened (Acts 2:42, 46, 47; 4:32-34). Is there anything finer than a strong, vigorous church giving consistent and faithful witness to Christ? Prayer will produce such churches, but the cost will be great. It will mean sleepless nights. It will mean inconvenience, and discomfort, and labor, and personal sacrifice. Are we willing to pay the price? When I think of what my church and your church could be, my heart burns within me.

How many churches are engaged in prayer that is earth-shaking, God-honoring, power-enduing, soul-saving? What of my church? What of yours? O pastor, deacon, superintendent, teacher, officer, leader, member, or whoever you may be, will you now call your church to prayer? Let the mid-week prayer service be a *prayer* service indeed. Let hundreds of our people come together to fall upon their knees and pour out their hearts in earnest prayer. Such a revival must begin somewhere, why not in your church and in mine? God is waiting.—*King's Business.*

Request for Prayer

On Sunday March 9th Bishop Bert Sherk, of the Bertie Cong. Black Creek District, was stricken with a stroke effecting his left side. He was at the Sunday morning service. At the close of the service he arose to make the announcements but was unable. Special prayer is requested for a complete recovery.

He Will Act

Dr. Gaebelein

TEXT: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."—Psalm 37:5.

The last sentence permits a more literal translation. We should read instead of "He will bring it to pass"—*He will act.* How often the things we pray for and commit unto the Lord do not turn as we desire, as we anticipate. Then often discouragement comes. But substitute for it, "*He*

will act," and another comforting thought comes to your heart.

He will act according to His love and that love will never permit anything to come into our lives which will in any way be not for our good. "For we know that all things work together for good to them that love God, to them that are the called according to His purpose" (Romans 8:28). Be it ever so dark His gracious, loving arms are still around us. *He will act* according to His infinite wisdom. And so we can leave the answers of our prayers to Him. He never makes a mistake; He does all things well.

Now we call attention to that other instruction which follows: "Rest in the Lord and wait patiently for Him." Here again the translation from the Hebrew can be improved. "Rest in the Lord," should be rendered, "*Be silent unto the Lord,*" have nothing to say! Whatever He does, be satisfied with it. Take all as coming from His hands. Do not fret or be uneasy if things do not happen at once; God is never in a hurry; our hurry is just as sinful as our worry. Wait patiently for Him! — *Our Hope.*

"Through Your Prayer"

Ruth Thomas

"I know that this shall turn to my salvation through your prayer" (Phil. 1:19).

*Through your prayer a soul in conflict
Triumph in the strife obtained;
Fiery darts and fierce temptations
Were by God's great might restrained:
Through your prayer sin's chains were
broken,
Blinded eyes received their sight,
Souls afar in darkness groping
Found the path of heavenly light.*

*Through your prayer the foe was van-
quished,
Doors were opened, ways were made;
Through your prayer the force and fury
Of the raging storm was stayed.
Through your prayer the weak was streng-
thened.
For the burden of the day,
And the weary feet encouraged
In the path where duty lay.*

*Through your prayer new hope was given
To a soul sore tempest tossed;
Think not then your work was fruitless;
Deem not that the time was lost;
Not a service God can give us
Will a richer harvest bear,
Than this one of intercession,
This blest ministry of prayer.*

—Way of Faith

Someone has said that Satan's one concern is to keep Christians from praying.

Conference

Maintaining the Sanctity of General Conference

TIME is eating its way well into 1947 and each day brings us closer to the General Conference, which will convene (D. V.) on June 4th, in Upland California, on the Beulah College campus.

The California Brethren, in their characteristic way, are opening wide their arms of welcome to all those who anticipate the soul-refreshing, spiritual uplift and enriching fellowship of this august assembly, when the saints, board members, committee members, delegates, ministers and missionaries, gather from both the home land and foreign soil to report and to confer.

It might be easier to know the wealth of the world, than to evaluate the worth of the great blessings that have come to our beloved Brotherhood, through these assemblies in the years that have gone by. True, here the church establishes policy, makes decisions and plans for expansion. But what is more than this, many people look back to a conference, where they were infused with a holy flame in the fires of its evangelistic meetings, and others were urged to greater devotion by its sacred influences. And then too the lingering memories of venerable saints, indelible impressions left by the holy fathers, deliberate delegates who have "earnestly contended for the faith once delivered unto the saints," plus the cherished fellowship with the people of God. Here our hearts are bound together in Christian love, problems are solved, God's will revealed and understood, weary missionaries are refreshed, burdened pastors are encouraged to push the battle to the very gates though "ten thousand foes arise," and devout layman gather new zeal to help in the harvest for the souls of men.

Many things will contribute to make the coming conference, in all probability, the largest ever held on the west coast, and the western conference district is doing its utmost to make comfortable accommodations for all, conference members, missionaries, ministers, laymen, and any others who feel the urge in their souls to meet on these sacred grounds to share the blessings of this assembly.

Meeting, as this conference does, in this south west land of flowers and sunshine, will necessitate many miles of travel, for the greater part of the people, who will comprise the body. And who among the people would be so unmindful of God's handiwork, as to fail to admire the vastness of the rolling prairie, the majesty of the towering mountain peaks, the splendor of meandering rivers, the solitude of the sage covered desert, and the beauty of the fruit laden valleys? Or who can turn a

deaf ear to the call of the hills, the roar of the ocean, or the murmur of the mighty forests, and the whispering pines? But nevertheless, as much as all this is to be admired, yet for the sake of God's holy work and cause may it be far removed from any one to yield to what might be a temptation, to use the facilities of the conference and the grounds, as a camping place, tourist inn, or base from which sightseeing tours, hikes, climbs, or outings, are conducted, while the conference is convening, be it conference member, visitor or layman.

If this conference is to be marked and remembered for its power and glory; if its influence is to be felt around the entire globe; if its voice is to be heard to the uttermost parts of the earth; if its light is to point benighted sinners to the cross of Calvary; if its spirit is to infuse new strength and courage in the church, then it is necessary, yea it is imperative, that those who plan to attend this coming conference see to it that side issues do not take their time or attention over the conference period.

May the God of our fathers help us to be freighted with a divine compassion for the work of the Lord, and the welfare of the saints, as well as a concern for the lost and weary world all about us. And since the time is short, the shadows are lengthening, and our Lord's return draweth nigh, may each one of us feel it our responsibility to contribute not merely to the numbers at this conference but to the SPIRIT of this conference. So help us God!

Will you do your part and help us pray so that when this conference is history it will have become a beacon, a landmark, a milestone?—*Charlie B. Byers, Moderator of General Conference 1947.*

The Afflictions of the Righteous

Seth C. Rees

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all".

NO one is as capable of suffering as the righteous. No one has so keen a sense of injury and injustice as the just. When the human nature is made pure, it has the finest appreciation of kindness, and the most real sense of the presence of evil. When we speak of being dead to persecution, illtreatment or injustices, we do not mean that we are insensible, or unconscious of them, but that they are as ineffective to move us from our purpose and loyalty to God, as if they were not. They have absolutely no power to turn us back

from God. They may be painful beyond comparison, but we regard them not. The billows of opposition may roll mountain high, the waves of sorrow may break over our heads and sweep our deck, but greater is He that is in us, than he that is in the world. And with our prow set across the ridges, we throw back the waves and ride serenely on.

You may be tempted to think you are not sanctified, because you keenly feel injury and injustice, or are painfully affected by the presence of evil, or the affliction that may come through unsaved loved ones. It is like the devil to tempt you to cast away your confidence. If you feel no resentment, no retaliation, if it does not affect your purpose to follow God, if it makes you more tender, loving, pitying, then you are as dead to it as if it were not, but greatly helped because it is. The fact that your afflictions are many is no evidence that you are not right, but the fact that the Lord delivers you out of them, the fact that you do not go down under them, is Scriptural proof that you are righteous.

A tree may sway, and bend and bow greatly in a violent wind, but if it straightens back to a perpendicular state when the storm is past, it is tougher and stronger for the conflict. A well anchored ship may bow, and nod and change positions several times during a protracted gale, but if the anchor does not drag, or the cable part, she will right herself and be found without injury. So, when awful storms come, just be quiet—wait. Do not secure yourself until you are sure that the Lord secures you. Do not weigh anchor to see if it is holding. Just keep the hatches closed and keep snug within. It cannot last always—these light afflictions which are but for a moment. It may seem a long moment, but when compared with eternity, it will soon pass. They work for us a far more exceeding and eternal weight of glory. When? While we look not at the things that are seen, but at the things that are unseen; those are temporal, but the things that are unseen are eternal. Beloved, let us keep gazing at the Eternal, and He will keep us forever.—*Pilgrim Holiness Advocate.*

When trials come, keep on repeating: "I will trust Thee though Thou slay me." Kiss the rod, for His dear sake. He knows all about your trials. You need them or He would not allow them to come your way.

"Be not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be new feeling and new meaning in it which will give you fresh courage."

— *Dostoyevsky.*

The Evangelical Visitor

A Religious Journal
Official Organ of the
Brethren in Christ Church
(Known as "Tunkers" in Canada.)
U. S. A., Canada and Foreign Countries

JESSE W. HOOVER, Editor
To whom all communications
should be addressed.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

Associate Editors: E. J. Swalm, J. A. Climenhaga, Jesse F. Lady.

Contributing Staff: Edward Gilmore, Titus M. Books, J. R. Steckley, Lynn Nicholson.

Contributors for Foreign Missions: On Furlough: A. D. M. Dick, Kathryn Wengert, For Africa: Arthur Climenhaga, Mary Kreider. For India: Mrs. Allen Buckwalter, Mrs. George Paulus.

Publication Board: Laban Wingert, Carl J. Carlson, L. H. Mann, J. N. Hostetter, Charles Clouse, Henry G. Brubaker, Samuel F. Wolgemuth.

SUBSCRIPTIONS: \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$1.50 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

Canadian Subscriptions no additional.

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Published Bi-Weekly by

E. V. Publishing House

E. G. Brubaker, Gen. Mgr.

(Brethren in Christ Publication Board, Inc.)
301-305 North Elm Street
Nappanee, Indiana

Announcements

OLD VISITORS

We have received a number of replies to our former inquiries about old "Visitors." We are following up these replies as fast as possible. You who have written in please hold all copies for further instruction.

Meanwhile, there are many issues not yet located. Will you please check among old papers which you may have for the following: All of the "Visitors" for the year 1903, and for December 1897. Any papers published before the first of this present century, 1900, should be carefully preserved. Please notify us immediately of any of these papers you may have.

Thank you and God bless you.—Ed.

LOVE FEASTS

Pennsylvania

Mt. Pleasant Good Friday Eve. Apr. 4
Mechanicsburg, Pa. May 17, 18
Beginning at 10 A. M. Sat.

Ohio

Chestnut Grove, Spring Communion Service—
Saturday Evening, April 5, with special
Services on Easter Sunday, April 6.
Beulah Chapel, Spring Communion Service—
Easter Sunday Evening, April 6.
Fairview Love Feast, Saturday & Sunday,
May 3 & 4.
Valley Chapel, Spring Communion, Saturday
Evening May 10 & Sunday May 11.
Highland Love Feast, Saturday & Sunday May
17 & 18.

Kentucky

Fairview Fellowship Meeting—
Saturday March 29
Beulah Chapel—Saturday Afternoon & Night
April 26

Michigan

Gladwin March 29, 30
Detroit April 6
Merrill May 10, 11
Carland May 17, 18
Mooretown May 24, 25
Leonard June 21, 22

EVANGELISTIC SLATE

Orlando, Fla. Mar. 16-31
Evangelist, Wm. Lewis
Gladwin, Mich. March 16-30
Evangelist, Eld. Harry Hock
Thomas, Okla. March 23-April 6
Evangelist, Eld. Riall Stump

CONFERENCE ACCOMMODATIONS

For the convenience of General Conference guests, lodging tents will be available on Conference grounds for those who prefer to remain on the grounds, and desire that type of accommodations for the week of Conference, at the following rates,

1 Tent with two single beds \$10.00
1 Tent with four single beds 18.00
Extra beds 4.50

Bedding and linens furnished. Reservations to be in the hands of Paul Engle, 890 West Arrow Highway, Upland, Calif. before April 15th.

A. L. Eshelman.

CORRECTION

In the book review on "The New Leviathan" appearing in the last issue of the "Visitor" in paragraph five is this typographical error: the word "protect" is substituted for "protest." The statement should read: "Hutchinson insists that the church must rise up to protest this blasphemous attitude"—etc. The meaning is exactly reversed by one letter.—J. W. H.

CORRECTION

In the last issue of the "Visitor" the article on Repentance was credited to Edward Gilmore. This was written by Bish. L. Shoalts. We are sorry for the error.—Ed.

PENNA. STATE COUNCIL

Directions for Reaching Ringgold Church

Traveling West from Gettysburg to Waynesboro on Route 316, come to foot of mountain just East of Waynesboro and turn left on Airport Road, follow this road about two miles to church.

Coming to Waynesboro from North or West, go through Waynesboro traveling East on Route 16 for two miles. Turn right on Airport Road.

Obituaries

HEISEY—Bro. William L. Heisey was born on Dec. 31, 1874 near Elizabethtown and died on Feb. 13, 1947 at his home at the age of 72.

He was converted and united with the Brethren in Christ Church in 1901, of which he was a faithful member until the time of his passing, one who has been greatly missed from his regular place.

He is survived by his widow, the former Sr. Lilly Charleston; one son, Jonathon of Laguna Beach, Cal.; two daughters Sr. Ruth Frank and Sr. Mildred Nace, both of Mechanicsburg, one sister, Sr. Catharine Heisey of Harrisburg; Cyrus of Mechanicsburg; and Ezra of Orlando, Fla. Also five grandchildren.

Funeral services were held on Sunday, February 16, with a short service at the home and further services in the Mechanicsburg Brethren in Christ Church, Bishop E. H. Wenger and Eld. Roy Wenger officiating.

Interment in the Mechanicsburg cemetery.

One Year Volunteer Opportunities

"What type of openings are there for young people who have no special skills, for those with nursing, teaching backgrounds?" is the type of questions that have been asked ever since the first of this series of articles was published. This article is to suggest the general types of individuals and their general areas of work and possibilities. It is for Christians of varying ages—eighteen, twenty, twenty-five, thirty-five or older if young in spirit. Individuals are not all expected to have highly developed skills. CPS and relief taught us that consecrated young people under qualified leadership can soon learn if they are willing to serve where needed. It is necessary to have folks who can take the lead in various areas—carpenters, nurses, teachers, religious, recreational workers. In all cases we must follow the leading of the Lord and learn by doing.

At present we have twenty-four young people at Gulfport, Mississippi of whom eleven are CPS men and the others volunteers from our various churches. Should CPS end suddenly we would be somewhat short of the construction type of men. The terms of other workers expire in May and September. Therefore between now and September we could add as follows or more: 5 men who would work largely in fighting the hookworm through survey and building sanitary units and serve families and community through home and school repair; 5 girls who could divide their time between office, kitchen, laundry work in the camp and work with home relief nursing and other service in underprivileged homes; 3 men or women to lead or assist in community religious, recreational, and educational program. In addition to this group, trained nurses, teachers, social workers can be utilized to extend the present scope. Regardless of what the individual does it must be a part of the total Christian testimony of the group in this particular chosen area of spiritual, economical and physical need. A more detailed article could describe how our service to meet these needs is channeled to individuals through the home, school, hospital, and through neighborhood activities.

"A Volunteer should be a Christian, desirous of serving wherever possible in the name of his Lord and Saviour . . . be willing to contribute his service without regard to financial remuneration (not lose nor make money during the year) . . . be desirous of growing in the life of love, in giving up self, in finding the will of God, in developing habits of prayerful devotion, and in disciplining self strictly to the way of love and nonresistance in all personal and group relationships." Further information on worker and project standards is available in the report from which the above is taken. For further information concerning "One Year Volunteer Opportunities" write to Jesse W. Hoover, Nappanee, Indiana. The above release is limited to openings at Gulfport. Those interested in Puerto Rico and other foreign fields should write to the same address.

NOTICE

Inquiries have been coming to this office concerning the several radio broadcasts which are being regularly carried on by Brethren in Christ groups in various places. If you are broadcasting will you please send the station, wave length and time so that we can list it for the convenience of our readers? Thank you.

With the Church

On the Foreign Field

Dauram, Madhipura
December 25, 1946

As I sit at my office desk, busily finishing up the November account, Miriam enters the door and in great distress falls down at my feet and grabs them and says, "Oh, I am very guilty. I have done a terrible thing, do forgive me." With great distress manifested she says, "Peace has gone from my heart, I do want forgiveness." She can hardly speak for the distress that has gripped her.

But how can I intelligently forgive where I do not know the reason for asking forgiveness? I lay my hand upon her shoulder and press her for the reason, "What is your guilt?"

She replies, "Hira went into Paul's room in the dark to get the matches to light the lantern, and she knocked the bottle of medicine and it fell upon the floor and broke. Oh, I'm so sorry I have done this terrible thing, do forgive me." Yes, and Shushela (the younger sister) is also feeling very bad about the whole matter. While I am still speaking with Miriam and explaining the difference between a mistake or accident and a sin, the younger sister also enters the door in distress and asks forgiveness.

Miriam was baptized last May. She feels especially called to witness among her own people. She says if we Santale's do not witness to our own people, who will? It is up to us to do it.

These three women, Miriam, Shushela, and Hira live at Arrah Ghat about twelve miles distant from here. They frequently come to Madhipura to see Paul who is affected with T. B. and is being cared for here. Paul is a brother to Miriam and Shushela, living among their own people who are still in heathendom. Theirs is the only Christian home in the village.

In the recent past, an Indian gentleman came to the village and tried to impress it upon them that they were to stop preaching the gospel. But Miriam very fearlessly and boldly took her stand for the Lord. Yes, she says it is difficult to live in that village, as they do not want Christians there. "But how can I run away from the work the Lord has given me to do? What would God think of me, if I ran away?"

Paul is our first Santale convert. Hira is a woman of their village who has in the recent past left caste and professes Christ as her Saviour. Therefore she is living with Miriam and Shushela just as a younger sister.

Miriam bears all the guilt of Hira's accident, as she is the elder and head of the home. Hira has not even appeared to acknowledge her accident. She probably feels the two sisters acknowledging it, is quite sufficient. Under the circumstances to my mind also it is sufficient but I hope and pray that Hira will become the same conscientious Christian as the two sisters who have taken her into their home.

Pray for these and the work among the Santals.

M. Effie Rohrer

In The Homeland

Air Hill, Pa.

A time of spiritual refreshment was just experienced by the folks of our congregation and by neighboring churches and communities. On February 2 Bro. Henry Ginder came to us with a desire to give us the truth as God would have him present it—also a burden for the unsaved of this community. God blessed our Bro. and used him in a marvelous way. The attendance was better at this meeting than any before at the Air Hill church, but better than that, lost souls sought and found the Lord. To us who know and love the Lord, it was a time of spiritual growth. One of the interesting notes of the meetings was the manner in which Bro. Ginder won his way into the hearts of many children who learned to know him through the illustrated talks he gave them each Tuesday and Friday nights. I believe I am safe in saying that Bro. Ginder's motto is the Bible quotation—"A little child shall lead them"—for in doing this he was able to get many of the unsaved parents out to the services—who otherwise would not have attended. Due to the snow storm we were unable to have services the full three weeks—however we missed only two nights, with a few evenings having only a few there who weathered the storm. Because of the two nights missed at the close of the meetings Bro. Ginder is coming back to us for a week-end of services. We are indeed looking forward to this.

Mrs. Paul Crider

Cedar Grove, Mifflintown, Pa.

God's gracious presence has been felt among us both in answering prayers and also in the protection of our loved ones. On the night of Feb. 10, Eld. Harvey Lauver's home might have been destroyed by fire, had not our kind Heavenly Father reached down His mighty hand. The family was sleeping but Sr. Lauver was roused by some means, in time to give the alarm and awaken the others. Only the chimney was ruined. Through the help of kind neighbors, fire companies and the Lord's assistance the house was spared. Our hearts are filled with gratitude. Feb. 23, (because of the roads being blocked with snow past the Cedar Grove Church) we had no service. Some of our number took advantage of the circumstance and went to other places of worship. We have had some sickness among our group but at the time of this writing all are recovering, for which we are thankful. Continue to remember us in your prayers.

Ella M. Lauver

Garlin, Kentucky

The weather lately has been rather unusual for this state. We are having snow and cold weather. The weather is very changeable and the result of that is very much sickness in many communities where we work. Also sister Wolgemuth's health has improved since coming back from the hospital.

With the thawing and freezing temperatures our roads are not what we would like them to be but we hope this weather condition will soon change for our good in many ways.

Also we are very busy getting ready for entertaining of the Ohio-Kentucky Joint Council March 19 to 21. The various congregations are cooperating splendidly in preparing for this time and we feel sure

that in consideration of this we will be able to meet the needs and care for the task at hand.

Now we are able to give more detailed report of the car since it arrived a few weeks ago. As mentioned, in last Supplement, we do appreciate this interest and effort by the Cross Roads S. S. in purchasing a car for us. Bishop I. W. Musser and daughter brought the car to Kentucky. Yes, you guessed right, it was far beyond our expectation. To our great and pleasant surprise, they brought a 1946 Chevrolet two door, practically new. We too appreciate very much the individuals responsible for pushing the project through, considering the extra time they put into it. May the Lord bless all concerned and His work.

Nothing before ever happened to us just like this. We felt unworthy of this confidence placed in us. We intend to still serve the Master in this capacity and make greater sacrifices for the cause of Christ. We hope to faithfully stand at the post of duty until Jesus comes.

Harold M. Wolgemuth

Granville, Pa.

We have had a good year past in the Lord, and another one has started. We have had three weddings in the church in the last three months: Sr. Mildred Haun and Bro. Alfred Whitesel, Sr. Shirley Fisher and Robert Rissinger, and this last Saturday Nancy Bulick, daughter of Bro. Chester Bulick and Wilbur Charlton.

Now Bro. Wenger of Canada is our evangelist in a two weeks' revival which has proved worthwhile. There has been a number who have sought the Lord at an altar of prayer. The weather has been some what bad to travel. There has been good attendance. The Missionary Prayer Circle meets once a month at any home where invitations are given. The Prayer Meeting meets each Tuesday evening at the church. A hearty invitation goes out to any one passing by or near Lewistown to stop over.

Ruth Freed

Oak Ridges, Ontario, Canada

We feel this is a time of seed-sowing for us at Oak Ridges, but we are assured that God's word shall not return unto Him void. "Though we may not see the fruitage, of our toiling here below," we are looking forward to the great Harvest when we shall come with rejoicing bringing in the sheaves.

We have been encouraged again with our attendance for 1946. Our average was 48 out of an enrollment of 68. Three children had a record of perfect attendance which we feel is very commendable as most of our children are from non-Christian homes and going to Sunday School is practically voluntary on their part.

On February 16, Mr. John Heska of Ft. William, Ont., Superintendent of the North-West Canadian Sunday School Missions—showed illustrated slides of his work in North Western Ontario. He impressed on us the importance of children learning Bible verses and showed us the effects of the same.

We are planning an Easter program for April 6 to be given by the children. These programs help to create a new interest among the parents as well as increase the attendance of the children.

"Some would gather money along the path of life.

Some would gather roses and rest from worldly strife.

But I would gather children from among the thorns of sin:

I would seek a golden curl and a freckled toothless grin.

For money cannot enter into the Land of
endless day,
And the roses that are gathered soon will
wilt along the way
But oh, the laughing children, as I cross the
Sunset Sea.
And the gates swing wide to Heaven, I
can take them in with me."
Freda Henderson

Palmyra, Pa.

Another Revival is history. Bro. Jacob Bowers labored diligently with us during the weeks from Feb. 2 to 16. It was a period of refreshment for many. The messages were freighted with such decisive questions as: Can we have a Revival? and "How shall we escape if we neglect so great a Salvation?" and with such pointed challenges as: "Ye must be born again" and "Thou art weighed in the balances and found wanting." We thank God for the accomplishments of this meeting.

Bishop Titus Books brought us the evening sermon on Feb. 23. His theme was Christian Courtesy. The message contained much food for thought—and for action.

"A Growing Christian" was the theme of the Christian Workers' meeting on Sunday evening, March 9. Four of our older folks led in a very thorough discussion of this topic. In the worship service following, Bro. Simon Bohlen introduced us to a typical study of the Book of Ruth.

For two Sundays some of our congregation were snow-bound, but now with the spring thaw at hand, folks are back in their accustomed places of duty with renewed vigor and zeal.

L. Catherine Bashore

Saxton, Pa.

The Lord has been very gracious to us. To have His presence in our midst is worth more than any thing in this world.

Revival—Feb. 4-16 Bro. Marshall Winger was our evangelist. His heart-searching messages were much appreciated by our group and the folks that came in to worship with us from other churches. There has been a breaking down of much prejudice among the people. There were a number at the altar, among them a young married couple. The wife prayed through to victory, and was first to testify of God's saving power. She is Bro. Davis' daughter. Her parents were surely happy. It is the answer to prayer. We would like to see all the children of our members saved. Some of these young people were babies when the work started here; now they are starting homes of their own. We could only wish that all were Christians.

There has been a growing need for some work among the young people. We held a program conducted by the young people on Jan. 26. The interest was good and we believe will help the young people in their spiritual life.

Feb. 15 we met in the afternoon for our Council meeting. Bro. Albert Engle and Bro. Henry Ginder were with us. There was also a Workers meeting held in the morning.

Bro. Ebersole had two funerals in the last few weeks. Mr. Brown died the first of February. His wife belongs to the church, and three of the girls belonged at one time. Mrs. Guthrich was buried the first of March. She was an old lady. The workers visited and prayed with her many times. She left a clear testimony. Her prayer and desire was that her loved ones would go to church and serve the Lord. The Lord has done some very definite things for different members of the family, yet most of them are without God.

We have not been able to reach some of

our appointments because of the snow. Hope we can make these contacts by next week.
S. Iola Dixon

Sherkston, Ontario

The work here is showing some progress under the leadership of our young minister, Bro. Roy Sider. Each Sunday three cars pick up children who have no way of getting to Sunday School otherwise.

The Gospel team from O.B.S. have given us a program monthly. We expect to hold our "Spring Revival" during Easter Holidays. Elder Paul Nigh will be the Evangelist. We are having our Bible Conference at the same time. The programs will be issued soon, and we would like you to be present.

Our Sunday School is specializing in the children's interest. We expect to hold a Vacation Bible School this coming summer. In spite of the inclement weather our Church has not been closed. We are trying to be a lighthouse in this community.
Norman E. Church

TESTIMONY

I thank God that He came into my life when He did. I am in a county home, and get around on a wheel chair. I have not taken a step for over five years. I praise God when I get to Heaven I will have a glorified body, and it will be perfect.

I study the Bible every day. It is my spiritual food. It surely pays to serve God. I would not give up what I enjoy in God for any thing that is in this old world. I can get to our meeting only once a year. But I have communion with God. He is the only One. I read quite a bit and love to read and write about the things of God. This is not the most pleasant place to be, but I love these people. They need God.

From a Christian and a Brother in Christ
Archie Burkholder, County Home, Midland Michigan

(The following is a testimony given by a man 69 years of age, and who had been on the police force of Springfield for seven years)

I would like to tell the folks here what I went through the last 10 days. I have written what I have to tell as I do not want to take too much of your time and I can read faster than I can talk.

When my wife and I came home from Arizona my wife said, "Let's go some where." I told her we could not go very far as we would have to walk. We sold our automobile before going west as we expected to make our home there. There were so many soldiers in Arizona going to the University, and in the Government Service that we could not get located and so we came back to Ohio. I got the newspaper and read down the columns and finally saw where an evangelist by the name of Eld. Marshall Winger was in town. I called my wife and told her what I had read. I said "Many years ago I knew a man who had the same name, who was a member of that church, and I liked him very much, and I would like to see this man. I presume he is a relative to the man I knew years ago." We came to church. When Eld. Winger stepped up in the Pulpit I told my wife "He is a fine looking man." When he started to preach it sounded all right to me until he walked to the front of the pulpit and it looked like he pointed his finger at me and said I was committing sin. I thought someone had told him about me. I felt he had insulted me. I did not want to hear any more of his sermon. I thought he will break up my home talking that way. I turned to my wife to ask her to leave the church with me. Before I could say anything she said

"We are hearing a good sermon." I decided to stay with her as she was enjoying herself.

When Eld. Winger finished his sermon he came back to where I was and invited me to that altar. I said "no" as I did not want to talk to him. He asked me where I lived and I said in Springfield. (I thought if he found out where I lived some one else would have to tell him.) He left me to talk to other people.

When we got back to our home my wife said "We heard a good sermon tonight." I said "He started all right but finished poorly." I lay awake until the clock struck 4 thinking Mr. Winger did not know the law as I had been on the police force many years, and knew more about the law than he did. When the clock struck 4 o'clock I said to myself, "I will forget all about it" as I had not been invited there and he had been.

The next night my wife said "Let's go back to church tonight." I said "It looks too much like rain." The next night she asked me again. I said "It is raining." She looked out and said "I see no rain." I said "It is sprinkling." The next night she asked me again. I looked out to see if I could find an excuse and it was snowing, so I said "We can't as it is snowing." The next night she asked me again. I said "It is too cold, it will be zero in the morning." The next night when she asked me I said "You know how warm it was out in Arizona, and we are not used to this weather. We might get sick." But the next night I could not find any more excuses so I came to church. When Eld. Winger finished his sermon he came back to me and said "Come to the altar and I will pray with you." I said "Not tonight." He again asked me where I lived and I told him about two squares from here. I did not tell him the number of the house.

I came home, and still I could not sleep much. While lying awake I thought "I will clear myself of this charge he has against me. I will ask him to come here so I can prove to him he is wrong." When morning came my wife said "What is the matter with you. You have not slept good for several nights? I want you to see a doctor." I told her I was not that sick, and added "I wish you would call Eld. Carl Ulery, and ask him to tell Eld. Winger to come here. I want to prove to him I have not committed sin. I know the law." She said "I will not call for him. We will go to church tonight and you can ask him your self." We went, and when Eld. Winger came back to talk to me I said "We would be pleased to have you visit us in our home tomorrow. He said he would let me know in a few minutes. Then Eld. Ulery came to me and said he would bring him to my house, and I invited him to stay with us also. His brother Dale came too. I thought that would be fine as I knew them when they were small boys and they would help me out in my case.

I started to plead my case. I noticed Eld. Winger would nod his head "no." When I explained what I had to say the three of them were against me. Then I said "The Bible says I did not commit sin the way you accuse me." They seemed to not know where the Bible said that. I said "I was told it was in the Bible." Then they said "We cannot pass on your case. You come to church tonight and we will pray with you for God to help you. He is the Judge." I took my case to the Highest Court where God is the Judge. I said, "God, I beseech you to forgive my wife and me for the sins we have done. If you don't my home will be ruined. I want to meet my parents and family in heaven." I prayed I do not know

Doctrine

The Cross and the World

Orrie D. Yoder

*"The offence of the Cross" (Gal. 5:11)
"The Cross of our Lord Jesus Christ, by
whom the world is crucified unto me, and
I unto the world" (Gal. 6:14). "He is
despised and rejected of men" (Cf. Isa.
53.)*

*"Thy Cross, Thy lonely path below
Shows what Thy brethren all should be;
Pilgrims on earth, disowned by those
Who see no beauty, Lord, in Thee."
(Denny)*

*"Take up thy cross, and follow Me;
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown."
(Everest)*

"The Cross and the World" and "the Offence of the Cross" may be expressions that strike the same note. At least Paul spake of the offence of the cross ceasing, if he would seek to avoid persecution for the sake of Christ. This question brings to us perhaps the most crucial test of all our Christian experience in relation to the cross of Christ. Devotion to Calvary and love for this world can never both be found in the same heart. We must either accept the cross and have the world hate and stigmatize us as evil, or we "crucify the Son of God afresh" if we accept the favor of the world.

The original attitude of the world concerning the cross is one of utmost extreme hatred and shame. A united world could have killed our Lord in many more honorable ways, but they vented their venom and hatred to the utmost when they nailed Him to the shameful tree. "He that is hanged is accursed of God" (Deut. 21:33) (and accursed of man too.)

Listen to sinners and church members sing about "The Old Rugged Cross"! How Satan has beclouded the human mind concerning "the cross"! Modern minds are deluged in a sentimentalism and idolatry

how long. Finally God answered my prayer and forgave me. I will always remember Bro. Winger for telling me how to get out of my troubles. It makes me sad to think he will soon leave us. I feel I used his advice.

Brother and Sisters, we can obey the laws of our courts here and keep out of jail. But God has laws which we have to obey if we want to get to heaven.

I want to thank Bro. Winger for telling me to take my case to God, and I am so happy to know God has forgiven me.

Praise the Lord.

John W. Bowers

concerning the cross that is most pitiful and tragic as we see the ornamental cross adorn person, home and chapel.

"Back to Christ" is the modern cry of religion, but how sad that it is a sentimentalism associated with a modernized and beautified cross. The Christ Who died on a cross of shame has almost passed out of our thinking. The Protestant minister, the Catholic Priest and the Jewish Rabbi are having many scheduled meetings to find a common Christ. Modern Pacifism too, is trying to ornament the cross so that it will appeal to a warring world and so that the cross can "be worn" by all so-called Pacifist bodies. All such movements disclose the fact that we have in our present-day religious thinking come to where we are playing hymns to the Cross with our feet on the soft pedal, instead of singing from our heart, "In the cross of Christ I glory".

The world always has hated, and always will hate those who take the way of the cross. Righteous Abel had but a short time to live, as he long ago dared to walk in the light of the cross. The princes of

Two Altars

D. M. Moore

*Two altars stand, where once an Eden
smiled
To greet the welcome, soul-refreshing
morn;
Where now unwelcome and profusely wild
Have reared their heads, the thistle, briar
and thorn.*

*A lamb is slain, for naught else will suf-
fice;
This offering a just God will not shun
Which Abel offers as a sacrifice
To make atonement for transgressions
done.*

*The smoke of Abel's holy sacrifice
Ascends unhindered thru the vaulted sky;
Unquestioning obedience the price
While heaven's blessing hovers ever nigh.*

*The offerings of a rebellious Cain,
Composed of fruits from his own earthly
store,
Still there untouched by holy fire remain
For unrepented sin lies at his door.*

*The rebel follows in the way of Cain
And seeks to substitute the crimson flood,
Take heed lest this same guilt thy soul
should stain
Find now a refuge 'neath the cleansing
blood.*

—Meath Park, Sask.

this world directed by the wisdom of this world crucified the Lord of glory. Rulers today, have no different attitude toward those who take the way of the cross. They may have changed their attitude toward modern Christianity, or toward us, but they still pour out the same venom against those who would embrace the cross of Christ.

The world must hate the cross because its big men and leaders were responsible for the cross; they crucified Christ and consequently they are condemned under its very shadow. The world of persistent sinners, too, hates the cross because the cross condemns them. All the forces of Satan and evil within human beings invoke hatred for the cross because the cross restrains evil wherever it is preached or lived. All modernistic and Anti-Christian religion hates the cross because the cross condemns such—"Neither is there salvation in any other" (Peter). Every easy and luke-warm way of religion can but hate the cross for it is condemned by the cross. Any record of early Christianity or testimony of the martyrs during the "dark ages" will declare the reality of the great chasm between the Cross and the world that can never be bridged.

Furthermore, the followers of the Christ of the Cross must be perpetually hated and stigmatized for the cross would dethrone every enemy of the Christian. Ease, pleasure, pride and self must surrender wherever the cross is embraced. Paul said the cross left him crucified unto the world, and the world unto him. If the Christ of the cross is host in your house and mine, we must experience the same. Lastly, the cross demands not a little, or more, or much; it demands our all, even our very life. Not only our honor, or our possessions must be crucified but our very self, nothing less.

"Must Jesus bear the cross alone?"

No: . . . there's a cross for me."

—Bannock, Ohio.

A Man a Day

"On a stormy Monday morning after reading and prayer, I ventured to ask Mr. Moody wherein his power lay. (It seemed that every man with whom he spoke on the subject of salvation and becoming a Christian was swept right into the kingdom. Oh, how I craved this blessing and power!) After putting the question to him he said,

"Bilhorn, I will tell you this much; I made a promise to God and the rule of my life is that I would speak at least to one man every day about his soul's salvation."

"I said, 'But, Mr. Moody, the opportunity does not always present itself.'

"He quickly replied, 'It will if you keep in touch with God and keep your eyes open for the opportunity.'"—The Reaper.

Christian Homes

How Faith Triumphed

A True Account

THE Marusic family lives in Herkimer, New York. Nine years ago work was scarce and the father, struggle as he could, was unable to provide nutritious food for his wife and little ones. At this time, to be exact, December 22, 1927, Lilyan Anna was born, an undernourished, weakly child.

She became sick and at eight weeks old had frequent violent convulsions that medical skill could not relieve. From the beginning of her illness the doctor said that Lilyan would not live; and if, perchance, she did live, her mind would not be right.

Mrs. Marusic was a member of the Slavic Lutheran Church. She always used a prayer-book in her devotions. She knew nothing of praying to Jesus out of her heart in her own words. She had heard that there was a cult in the village which practiced healing. She supposed that they were true Christians who prayed to a personal God in the name of Jesus for the healing of the sick. She said to a Slavic friend, "I wish you would get one of those folk to come here and pray for my baby." She answered, "I do not know any of those people, but I am acquainted with an American lady. Mrs. Elsie Ashman, who lives across the street. My husband and I asked her to go pleasure-riding with us one Sunday. She declined, saying politely that it would be desecrating God's holy Sabbath day. I am sure she is a true Christian and could pray for your baby."

Mrs. Ashman was summoned and came immediately. When she saw the terrific convulsions and was informed that the doctor had given the infant up to die, she felt that she had little faith. She knelt down and in a simple way told the Lord how much this mother loved her little one, and implored Him to spare her child and help her to train her up to serve Him. To all her petitions the mother responded, saying, "Yes, Lord."

God was in that afternoon prayer service and the Slavic and Polish friends who were present felt His power.

Mrs. Marusic entreated Mrs. Ashman to come often, it could not be too often to suit her. She went there again that evening and about three times a day thereafter. At each prayer service Mrs. Marusic's faith grew stronger until she put Mrs. Ashman to shame. To some extent she prayed independently to her prayer-book as Mrs. Ashman assisted her. It mattered not how many callers were present when Mrs. Ashman came, everything must stop and her company had to kneel down and pray, too.

There was much unbelief in some of her friends, and they were antagonistic to her praying so urgently for her child's recovery. When her friends would come into the room where the infant was and argue against faith and prayer, she would not listen to them. She did not argue but would quietly leave the room.

Mrs. Marusic knew that the purchase price of our redemption was fully paid on the cross. "With his stripes we are healed." Hence the penitent suppliant must receive all things from the heavenly Father as a free gift by simple, trusting faith, and not by works. "Not by works, lest any man should boast."

There was a prayer in the prayer-book for the dying. A friend asked her to pray that prayer. She answered, "I will pray any other prayer in the book, but that prayer I will not pray."

On prayer-meeting night at Mrs. Ashman's church, Mrs. Marusic sent word asking prayers for her baby's healing. The week drew near the end with the child getting worse. On Friday afternoon the nurse sat holding the baby. It was cold and his fingernails were black and one could not see that it breathed. The only sign of life was the awful convulsions recurring every five minutes. Mrs. Ashman came in and Mrs. Marusic asked her to pray.

The nurse became indignant and said, "Elizabeth, why do you pray for your baby? This child wants to die! God wants her!"

Also Mrs. Ashman, wavering in the battle of faith, queried, "Do you want your baby to live, Mrs. Marusic, and be foolish?"

With placid confidence she answered, "If God spares my child, Mrs. Ashman, she will not be foolish."

Sunday night came. The doctor had come for the third time that day and said the child would not live till sunrise. This in no way discouraged the mother. She sent a note for the church to pray for Lilyan and for Mrs. Ashman to call after the service was over.

Mrs. Ashman, knowing that the house would be filled with Mrs. Marusic's friends, and feeling the need of human support in taking the cross in the presence of those strangers, asked a sister of the church to go with her. They arrived at nine that night and found the house full as had been anticipated, and the table full of people having a Sunday-night lunch.

Mrs. Marusic would not wait for them to finish their meal but had the entire company kneel and pray. And what a prayer service; God especially helped the sisters in supplication, and then one after another of those foreigners prayed from their prayer-books with tears streaming

down their faces. The sisters could not understand the language but felt the Spirit.

There was a prayer in the book for healing the sick. Mrs. Marusic offered to translate this for the sisters, making apologies for her inability to speak our language well. But under the Spirit's power she rendered it in most elegant English.

When Mrs. Ashman and her companion left at half past ten Mrs. Marusic said, "This spirit of prayer must not leave this house."

She went to the baby's room and knelt by the cradle, intending to remain there in prayer all night. There was no sign of life except that every five minutes a convulsion would shake the infant's tiny frame.

She gave orders to the nurse to let no one into the room. She must not be disturbed.

"Do not speak to me," she said, "and do not let any callers speak to me. You are not to come into the room except to give the baby her medicine."

Despite her orders, some did speak to her but there was no answer. She was dead to everything but God.

When the unbelieving nurse came in to wait on the child the convulsions were more violent, but they became lighter.

When the convulsions came on, the mother, as she knelt there, covered the child's face with her hands. She refused to look at them but with mighty faith kept looking away to God.

She remained by that cradle in prayer until five o'clock in the morning when they came and carried her away bodily and put her to bed.

At daylight Mrs. Ashman looked out to see if there was a wreath on the door, but there was none.

The doctor came. The convulsions had ceased. He viewed the child and said, "The crisis is past. She will live." The mother's faith had triumphed.

Some weeks after, when Mrs. Marusic went to pay the physician she said, "I thank you, Doctor, for all you did for Lilyan, but I can not give you all the credit for the child's recovery."

Tears came to his eyes as he answered, "I do not want all the credit, Mrs. Marusic. It was a higher power than mine that saved your baby. I wish I could always have such prayers behind me. Whenever I have a critical operation to perform, I look up for help."

Lilyan is now in good health and mentally normal. She attends school every day and gets high grades. When I called on the family recently I asked Lilyan to show me some of her school papers. She brought me three all of which were marked 100.

She is normal physically with one exception—her eyes turn outward, but God wrought a miracle on her.

Doctrine

Responsible or Irresponsible Soul Security

ONE of the most popular trends of teaching among many groups in modern Christianity is the teaching that once a person is saved, he can never be lost. Is this teaching true to God's revelation in His Word? Or is it the result of misinterpretation, perhaps of wishful thinking? Is it the revelation of holy oracles that life eternal, begotten of the word, is a treasure that cannot be lost this side the heavenly portals? Let us prayerfully search the Scriptures for light on this tremendously important truth.

"But he that endureth to the end shall be saved." (Matt. 10:22). These searching words of Jesus were spoken concerning His chosen, while in the deepest waters of testing and trial. Does not every warning of the Scripture plainly imply danger? Yes danger, not in His keeping, but the danger of not enduring, thus forfeiting His keeping.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels." (Rev. 3:4-5). Who in Sardis would walk with Him in white? All who were once born from above, or a qualified part of the church? If the names of the overcomers will not be blotted out what shall be the inevitable consequence to the names of the defeated? That in Sardis which remained was ready to die, providing the trend of the church was not changed.

Every promise to the seven churches of Asia, concerning their eternal lot and state, is given only to him that overcometh. In each case, the rich promise is followed by the solemn exhortation and warning to hear what the Spirit saith to the churches. Did not Christ see that some ears would grow dull and lose the promise?

However, the eye specialist told Mrs. Marusic that this condition was due to nerve strain in her convulsions and that she will outgrow the effect.

Many of those Slavic and Polish people are now living different lives. The unbelieving nurse has been soundly converted and joined an evangelical church.

Mrs. Marusic has launched out into the deeper things of God. While conversing with her on the necessity of praying through to the blessing as Jacob did, and doing so daily, she answered. "We must pray till we are right."—*Light and Life Evangel.*

In the parable of the sower, the stony ground hearer receives life begotten of the word, endures for a while, then in time of temptation, withers away or falls away. In the thorny ground hearer, we have life begotten of the Word, followed by death. Not God's fault, but the fault of the one who falls.

Why the solemn warning of Jesus, "Remember Lot's wife." (Luke 7:32). This warning Jesus gave in connection with the coming dangers confronting His church. Who can say that none of the saved will come to the judgment, having failed to heed this warning, to their eternal rejection? The fact that Lot's wife was led by the Heavenly messengers from the burning, proves she was counted among the righteous.

"No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). Later repentance will restore fitness, but all do not repent.

"And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. 18:34-35). In answer to Peter's question, Jesus here points out the eternal state of a believer, who, after he is forgiven a great debt, refuses to forgive his brother. In such case, a continued forgiving spirit would count toward the security of the soul. Its absence cancelled the security of the soul.

"Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder and will appoint him his portion with the unbelievers." (Luke 12:43-46). The very same servant who is pronounced faithful, wise and blessed, and who would have been ruler will, by reason of changed conduct, receive the curse of eternal perdition with the unbelievers. The use of this last word, unbelievers, in this connection, verily reemphasizes the truth of the Master's warning presented in this Scripture, that Perdition will be the portion not only of those named unbelievers, but also of unfaithful believers.

"If therefore the light that is in thee be darkness, how great is that darkness." (Matt. 6:23). Will not such darkness produce the same effect upon soul life as stony ground and thorns?

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out (going out)." (Matt. 25:8). Nothing is more clear in this parable, than the fact that the foolish virgins were once purified through receiving the Spirit; and that later through unfaithfulness, they were crying against a closed door. No other charge is given than that they were too low on oil. Forsaken children, they were left outside.

In the parable of the talents, (Matt. 25: 14-30) the three holders of talents were called, "His own servants." In verse 30, we read the terrible sentence against wilful neglect. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." He is called a servant in the beginning, also at the end, the difference was his attitude toward his opportunities.

"And they that are with him are called, and chosen, and faithful." (Rev. 17:14). The sublime Apostle was scanning the horizon beyond the veil. On this side, not all the called are chosen, not all the chosen are faithful. This is undisputed. But on that strand, the apostle saw that those who are with him, are not only called, not only called and chosen, but they are called *and* chosen *and* faithful. There is nothing given about the length of time given to prove their faithfulness, whether sixty minutes or sixty years; that is in the Father's hands. We ask, who are they with, that were granted opportunity to prove their faithfulness and despised it? The Scriptures give us many such sad accounts.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34 & 36). Solemn warnings of danger from the lips of our Lord! These are standards laid down, by which we may stand before the Son of man.

We consider the searching words of the prophet, Gabriel declared to him who was greatly beloved, even the prophet Daniel. "Many shall be purified, and made white, and *tried*." It would be very pleasing to think that all who have been purified, and made white, will properly endure being tried, if such were true. But the sacred oracles, church history, and present observation, does not witness such to be true.

The latter end of king Saul is written with such positive witness as a man forsaken of God; we have yet to hear the first word of any one who expects to meet him, in the morning in Glory. But in an effort to disprove the reality of his conversion, it has been said the Lord chose Saul, but Saul never chose the Lord. The words of Jesus come in here, "Ye have not chosen me, but I have chosen you." Did these

(Continued on page fifteen)

Perfecting Holiness

"Workings of the Spirit I Have Seen in Africa"

(A part of the message given at the 3rd Annual Missionary Conference in Philadelphia by Rev. Virgil Kirkpatrick representing the National Holiness Missionary Society in Urundi, Belgian Congo, S. Africa.)

THIS topic gives me a wide scope, for everything which concerns us—our protection, our keeping, our salvation, all is administered by the Holy Spirit. But I should like to dwell for the most part on the most important work of the Spirit—the sanctification of the church.

On a number of occasions the question has been asked of me, "Why is it that we hear so little, both in written reports from the field and from the pulpit, of the sanctification of those who are being reached in the foreign mission fields?"

As I heard the question I dropped my head and lifted my heart in prayer, "O God, have I been guilty of neglecting to report the work of the Spirit in cleansing and filling the native church?" And then I was reassured as I remembered several instances in which I had reported what the Lord was doing.

But the question remains: Is there an unbridgeable gap in the understanding of the heathen mind that he cannot grasp the doctrine of entire sanctification? Must there be an indefinite number of years go by before they are able to receive it? Are we not to expect mighty outpourings of the Spirit in our foreign mission work as we do at home?

The question had burdened our hearts as we looked forward to Missionary service. I had seen the Spirit working in Japan, China, Korea and other places as we toured the mission fields of the world before going to Africa. But these were established mission centers. Perhaps they were prepared by Gospel influence to receive the truth.

We were asked to speak on one occasion to a group of Christians at a station where missionaries had been preaching 37 years. As we brought the message on holiness, they listened with astonishment written on their faces. I remember one big fellow sitting on a log who leaned forward and listening so intently, edging forward until I thought he would fall off the log. He was the first one there when the altar call was given. They crowded around me asking, "Why have we never heard this truth before?" "Why this is wonderful!" Indeed, the question "why" was in my own heart. I had always thought when a soul was saved it was his desire to become more like Jesus, that he should be led on immediately to the truth of cleansing from

inbred sin and the baptism with the Holy Ghost.

On our way to our own mission field we stopped at a mission where the work had been carried on for six years. The leader of this work I knew, had preached holiness at home, was the president of a Holiness Association. Here through an interpreter we began to bring the message of entire sanctification. As the service proceeded I saw that the pastor was uncomfortable and the people plainly had never heard this truth before. I thought, "What is this?" "A holiness preacher is not preach holiness? Something is wrong."

At the close of the service there was nothing to do but give an altar call. The church moved as one man to the altar. After the service I asked, "Why have you never preached the truth to your people?"

He replied, "I was waiting till they were prepared for it."

"How is it that for six years you have been teaching them and still you felt they were not ready for it?"

There was no answer.

In my heart there was still a question as we went into the virgin field of Urundi where the influences of the Gospel had never reached. How soon would these people be able to understand sufficiently to receive the experience? For two years we labored with the burden on our hearts, longing for the time when we could command the language enough to make ourselves clearly understood. Every effort was made with this goal in view. The difficulty of finding words for that which had never been expressed before in the language made progress slow at times but at the end of two years we felt that the time had come. We announced a series of holiness meetings. The people gathered until 1100 were crowded inside the church. There was no way to separate the Christians from the non-Christians. We had to preach holiness to the whole crowd. Would I be able to make them understand? The burden lay heavy on my heart. How I longed to present the truth so clearly that they might receive it!

They listened eagerly, drinking in every word. There was the look of understanding on their faces; the Holy Spirit was at work, I knew that God was moving. This went on for three days. On the fourth day I intended to give a final message and then an altar call. I arose to speak but that was all. My heart was too full, I could not speak. With a few words of exhortation I opened the altar. They started forward but not many got there. The whole church was turned into an altar and for four hours there was such seeking for the Holy Ghost as I have never heard. Some stood with their arms stretched toward heaven crying "Everything Lord, Everything Lord," changing to "Fill me Lord,

Fill me Lord" and the cry of victory "He has come." We were moving to what I thought would end in a great demonstration. It did not come. Instead a hush settled over us and silently I prayed "Lord, what is this. Is this Thy way? Have these people really received the Holy Ghost? Do they understand what they are doing? Will they be able to teach and lead others into the experience?"

I got the answer about a year later. I was making an evangelistic tour with a group of native pastors. It was the custom at the close of the day to sit around a campfire and rehearse the happenings of the day. Some of my most precious memories are associated with these campfires.

On this occasion, my heart was longing to know what had been my question of a year before. I began to question them just as I would here at home. "What is sanctification? What is necessary in preparation for it? What is it in relation to the baptism with the Holy Ghost? What is the evidence of it? What are its fruits?" I waited and then one by one they answered without hesitation, not only giving a clear explanation but telling how it had worked in their own lives. I had my answer.

How does holiness give evidence of its work in the lives of these Christians? However good a theory may be, unless it is worked out in lives it is worthless. By the following I will illustrate.

To the heathen a wife means someone to make a living and see that his needs are taken care of. Hers is the work of the field and home. His occupations are hunting, and beer-drinking. A second wife means that his living will be the more comfortable, an extra source of income. To work with his hands is a disgrace.

But look at these whose lives have been transformed. A call is sent out for help in the erecting of some out-school buildings. They gather together, walk 11 miles to the location, toil all day and then when everyone is nearly exhausted, immediately start back the trail for home. If I could not drive the motor car to the place, I could not go for I could not stand it. While I linger an hour to rest and look things over they are on the trail. Soon I start in the car and after a while overtake them. There are too many to take them all. I pile all in I can and the rest walk on. They are singing "What can wash away my sin, nothing but the blood of Jesus" or another "We are marching to Zion." What a change! No sacrifice is too great, no hardship too severe, when it is for Him.

The Camoso valley, about 15 miles to the southwest of our Kayero mission station is one of the most difficult places to enter with the Gospel. The people are especially unreceptive, the man-killing animals roam without restraint and the testsefly, malaria mosquito and other diseases take their deadly toll. In just a few years 3 of the pastors sent there have made the

(Continued on page fifteen)

Contributions

Why the Pressure

E. E. Shelhamer

"For we would not, brethren have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." II Cor. 1:8. Here we find the great Apostle under such pressure, (perhaps from Satan) that he was at the point of death.

Pressure may come from *God, Satan or other people* and we ourselves may be more or less responsible for what we suffer.

First, from God. God often brings pressure in order to stir us up to *do* something. On one occasion Paul was "*pressed in the spirit* to testify to the Jews that Jesus was Christ." If God did not stir us we would never get out of our nest. The nest is so nice we, like young eaglets, do not like to venture out. But the mother eagle feels it is time to learn to fly. So she stirs up the nest; pushes them off the high crag and down they go screaming into space. Thus they develop a power and privilege that they did not know they possessed.

Some people are so timid and tied up with carnal fear, that God cannot get anything out of them. Hence He stirs them to write, to send money, to visit hospitals and pray with the sick. In this way they forget their own troubles and as a result live longer and happier for so doing.

Second, pressure often comes from Satan. He would kill us if God did not intervene. "This woman whom Satan hath bound, lo, these eighteen years, shall be loosed." Satan is pleased when preachers are so tame and insipid that they cannot counteract sickness and demonology. He is an "accuser" and will bring up past failures and lost opportunities in order to torment and annoy. On such occasions one should hold his ground and not cast away his confidence.

But how shall we know the difference between God's voice and that of Satan? Here are a few simple tests: God's voice is not argumentative; Satan delights in contention and strife. God's impressions are of a peaceful nature; Satan is restless and uneasy. God's truth can wait for vindication; Satan hates investigation. God gives time to pray and take invoice; Satan says you must decide *now*. God leads; Satan drives. God's leadings are quiet and deliberate; Satan is noisy and commanding. God's light is steady; Satan's light flickers and blazes. God's witness is calm and confident; Satan's voice is weird and ecstatic. In short, you can safely set it down that a hurry spirit, an unteachable, harsh spirit is *always from beneath and hence of the devil*.

On the other hand, as Wesley would say, "There is nothing higher in religion than *Love*; you can go no higher than this until you go to Abraham's bosom. So, if anyone urges you to seek this or that, if he means anything but more of that love described in I Corinthians 13, he is leading you astray and putting you on a wrong scent."

Third, pressure may come from others. It is possible to send mental waves of hate or lust for miles, that may cause another to fall. In obedience to a master mind, (though not a word is spoken) one may sell out and lose his own personality and become a slave; a slavery worse than chains and death. We have known people to suffer and pine away because an unlovely companion brought silent and crushing pressure. It would have caused less suffering had the cruel party beaten the other to death. Well, what can be done in way of relief? Plead the Blood; resist the devil; put your will on the side of God, and believe Him to strengthen you where you are too weak and weaken you where you are too strong. Complete victory may come in a moment, or gradually. Peter speaks eight times of suffering in the will of God, then concludes by saying: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, *after that ye have suffered a while, make you perfect, stablish, strengthen, settle you!*" (I Peter 5:10).—*Cincinnati, Ohio.*

Workings of the Spirit

(Continued from page fourteen)

supreme sacrifice and laid down their lives and yet we have never lacked a volunteer to go.

At one of our monthly business meetings when plans are talked about and appointments are made, word had come that Camoso Valley had again lost its pastor. A call for another was made and one rose to his feet. "I'll go." A chorus of voices arose, "No, John, you can't go. You are not strong as it is, you would not last long in the valley." But he insisted and the appointment was made. In a short time word came that John was sick. A helper was sent to him who returned in a few weeks with the word that John was better and wanted to carry on.

Too weak to make the trip, he was not often able to come to the monthly meetings. The next time I saw him, I saw that he was going down. "John, how is it going?" I asked.

His face lighted as he replied, "Not so well in body, but oh such peace in my soul." Now and then as we saw him we would ask the same question and always got about the same answer.

It was two years before we could relieve him. The last time I saw John before leaving to come home I asked him just to see what he would say, "Well John, how about going back to Camoso?" His face shone as he replied, "Just tell me when, I'm ready, anywhere for Him!"

If the six years in Urundi had yielded no other fruit than this one life it would have been worthwhile. But he is only one of those who have been saved and sanctified so that they know no other desire than to please Him.

Before the farewell service, previous to my return home, I had determined not to break down. But as I rose and looked over the audience the flood-tides were opened and I could only weep. At parting? No, although there was pain in that but they were tears of joy as I saw before me the proof of the Holy Spirit's work in these souls just as effective as I had seen in other parts of the world. I remembered what they had been six years before. I saw what they were now: not all, but many saved and sanctified.—*Philadelphia, Pa.*

Soul Security

(Continued from page thirteen)

words to the twelve mean to convey any lack in their conversion, or their response to His call? Or did Jesus seek to impress the superior right of His Lordship, reminding them that He made the initial choice? Would to God that today, all who profess to accept Christ as their personal Savior, possessed the positive evidences of a new Divine life, and the good testimony of a true prophet as did king Saul! "God gave him another heart." (I Sam. 10:9). "God is with thee." (verse 7). There is much more evidence in the chapter. It was being tried that found Saul out. • Who can say it was not his privilege to prove true?

So with the prophet Hezekiah (Jehovah is strength). He did right in the sight of the Lord, according to all that David his father did. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him, for he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him. (II Kings 18). After many years of blessing and prosperity, we read thus; "Howbeit in the business of the ambassadors of Babylon, God left him to *try* him, that he might know all that was in his heart." (II Kings 23:31). We also read, "But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him." (verse 25). We rejoice that instead of going to his eternal state in that condition, as many of the kings of Israel did, he later humbled himself.

(To be continued)

Worldwide News Currents

Potential Drunkards

According to the Temperance Advocate, 62 per cent of American youths between the ages of sixteen and twenty-four are drinkers.

Vocational Guidance

Every young person who wants vocational guidance will get it, if Congressman Graham A. Barden has his way. He has introduced legislation to authorize \$78,500,000 each year in Federal funds for vocational guidance projects.—Classmate.

Youth for Christ

It is estimated that Youth for Christ reaches a million young people every Saturday night.

Launch Counseling Service

Indianapolis church and social agency leaders are planning to launch a counseling service for young couples, to help stem the rising divorce rate, according to Dr. Howard J. Baumgartel, Executive Secretary of the Indianapolis Church Federation. Dr. Grover L. Hartman, Secretary of the Social Service Department of the Federation, is chairman of the committee.

Scientists Say Preparedness Is Futile

Nine scientists, led by Albert Einstein, announced the formation of an Emergency Committee of Atomic Scientists, Inc., and plans to raise a million dollars for an educational effort. According to their statement of November 17, they want to educate the American people to six facts which are accepted by all scientists. The facts are:

1. Atomic bombs can now be made cheaply and in large number. They will become more destructive.
2. There is no military defense against the atomic bomb and none can be expected.
3. Other nations can rediscover our secret processes by themselves.
4. Preparedness against atomic warfare is futile, and if attempted will ruin the structure of our social order.
5. If war breaks out, atomic bombs will be used and they will surely destroy our civilization.
6. There is no solution to this problem except international control of atomic energy, and ultimately, the elimination of war."

Leper Home For Paraguay

The leper home to be established on a tract of land near Concepcion, Paraguay, by the Mennonite Central Committee is to be a \$60,000 to \$70,000 project. It is expected that a large share of the initial cost will be borne by the internationally known Mission to the Lepers of New York.

A number of MCC workers are already on hand, ready to proceed with the project as soon as legal matters can be cleared with the Paraguayan government. Mennonite colonists, together with the MCC, expect to maintain the home as an expression of thanks to the Paraguayan government for the many privileges enjoyed in this country.

Paraguay's leper population is estimated at well over 1,000.

Scripture Distribution

The Pocket Testament League now has 5 experienced men in China distributing soul-winning Gospels of John in Chinese, in connection with large regimental meetings of Chian Kai-shek's troops, as well as with members of China's Youth Army and large groups of students in many schools and colleges. The team was recently en-

tertained at tea by Generalissimo and Madame Chian Kai-shek.

Religious Education Conference

The quadrennial conference of the International Council of Religious Education will be held at Des Moines, Iowa, in July 1947, at which time 10,000 delegates are expected.

Student Christian Groups Reaffirm Faith

Despite opposition from the floor which held that such action might alienate non-Christians who participate in the work of the Y. M. C. A., the Y. W. C. A. and the student Christian associations, the national assembly of the Student Christian Association Movement at its recent meeting in Urbana, Ill., adopted a declaration affirming its adherence to the Christian Faith.

Shall We Educate "Teen Agers" Without Christ?

Today it is an offense against government in many of our States even to read the Bible without comment in our public schools. This in America, the land of the free, the home of the brave, the country on whose coinage is stamped "In God We Trust!"

From the U. S. Office of Education, come these facts: In twelve States, Bible reading is forbidden by constitution or by statute; in eighteen States, on the principle that "Silence gives consent," it is optional; in six States only is it specifically permitted; and in thirteen States only is it required.

Philippine Visitation

Deputations of Churchmen from the Presbyterian, Congregational and Methodist church in the United States have been visiting the Philippine Islands in the interest of reconstructing their ruined work. Among the plans afoot are the construction of a union university in Manila and the expansion of the former Mary J. Johnston hospital of the Methodists into a union enterprise with a medical school and nursery school as complementary agencies. It is said that the mission boards will spend upward of two million dollars in the rehabilitation of Protestant Work. (WP)

Zionist Trends

Paul Hutchinson, writing from Jerusalem to "The Christian Century," calls attention to the "aggressively secularist outlook which is in control." "True," he says, "it will be argued that there are communal villages in which Jewish religious practices are carried on. There are, at present, six such villages with a population of 900 out of a total of 108 villages with 28,700 inhabitants. That tiny minority represents what is left of the avowedly religious element. The rest are either vocally atheistic or utterly indifferent to the claims of religion. They were well represented by the able and enthusiastic young teacher who told me how, in the communal schools, they go about inculcating the love of Israel while making sure that the minds of the communal children are not contaminated or confused by hearing the word of 'God.'"

Radio Reform

Seventh-Day Adventists are campaigning for signatures to petition radio companies to refuse to broadcast crime and horror programs. "It is our opinion that the alarming increase in major crimes committed by teen-age children is directly attributable to such programs."

Deprived of Schools

The National Education Association says that 61,750 children are deprived of schooling this year and that 14,312 teaching positions are vacant.

New Edition of Bible

Under the supervision of the Norwegian Bible Society, the New Testament is to be published in a revised edition, to meet frequent and increasing criticism of the present translation, based on an older Norwegian language form. The revised form, to be known as the Juvenile Edition, is so named for its special appeal for young readers. (WP)

African Literacy Move

Cooperatives, Trade Unions and Professional Associations in West Africa are to take the lead in forming there a West African National Congress along the lines of the Indian National Congress. One of the movement's first aims will be a drive on illiteracy, which is estimated as at least 90 per cent. (WP)

"Slang is a device for making ignorance audible."—John Andrew Holmes.

America, Blest of God

America—a nation that numbers 6% of the population of the world has for its convenience:

- 70 per cent of all automobiles
- 50 per cent of all telephones
- 45 per cent of all radios
- 34 per cent of all railways

It uses for its convenience:

- 56 per cent of all silk
- 53 per cent of all coffee
- 51 per cent of all rubber

It produces for its convenience:

- 62 per cent of all the oil
- 53 per cent of all the corn
- 50 per cent of all the cotton
- 34 per cent of all the coal
- 32 per cent of all the copper
- 30 per cent of all the iron

The Trend in American Reading Habits

Monthly circulation figures show some interesting trends in American reading habits. For example: 25 million adventure comic books, 10 million movie magazines, 8 million true confession type, and 3 million detective stories are distributed monthly.—Faithful Words.

Sobering Facts

"There are three times as many criminals in America as college students; there are more barmaids than college girls. Children spend eight times as many hours at the movies as in Sunday School; and only one out of twelve persons in American attends church regularly. Seven out of eight children quit church and Sunday School before they are fifteen. There is a murder every forty minutes, and a major crime every twenty-two seconds. The people of America spend \$750 for amusements and luxuries for every dollar contributed to foreign missions. Certainly we are a godless nation."—Dr. W. T. Clemens, a Methodist layman, former College professor.

A Former Communist Warns

Louis A. Budenz, who as editor of the Daily Worker was in the top rank of American Communism, renounced the Communist Party over a year ago. He gives as his reasons: "I learned, at first reluctantly, that Soviet Russia intends to destroy Great Britain and the United States . . . The American Communists are as much a fifth column for Russia as the Quislings were for Nazi Germany."