

# THE GOSPEL NEWS

Vol. 11 No. 1 January 1955

THE CHURCH OF JESUS CHRIST, MONONGAHELA, PA. Office 519 Finley St.

## A STIRRING OLD HYMN

Stand up, stand up for Jesus,  
Ye soldiers of the cross;  
Lift high His royal banner,  
It must not suffer loss.  
From vict'ry unto vict'ry  
His army He shall lead,  
'Til every foe is vanquished  
And Christ is Lord indeed.

Stand up, stand up for Jesus,  
The trumpet call obey;  
Forth to the mighty conflict  
In this His glorious day.  
Ye that are men now serve Him  
Against unnumbered foes;  
Let courage rise with danger,  
And strength to strength oppose.

Stand up, stand up for Jesus,  
The strife will not be long;  
This day the noise of battle,  
The next the victor's song.  
To him that overcometh  
A crown of life shall be;  
He with the King of Glory  
Shall reign eternally.

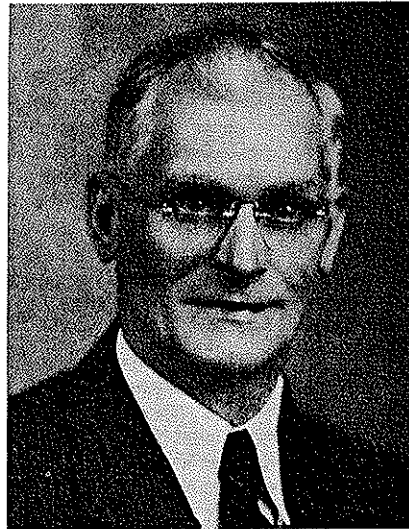
## OUR TRIP TO AFRICA, CONTINUED

In continuing our articles on our trip to Nigeria, B. W. Africa I am wondering to what extent they are interesting you readers. It is hard to describe the real conditions that are, nevertheless, we enjoyed much of our visit in that country. We enjoyed preaching the gospel there, as we have done elsewhere. However, we might have done much better, had we been able to talk and understand the Efak language.

According to my diary, we baptized ten persons on Sunday Sept. 5th, also ordained eight persons to the office of deaconesses, three deacons and one teacher. On this day there was all told 223 persons baptized thus far in our labours in Nigeria! People came from far and near, wanting to be baptized and become members of The Church of Jesus Christ.

On Monday morning, which was a very nice morning, a missionary worker who heard that brother Bittinger had been sick, came in to see us. He was a very nice man and wanted to be friendly with us. After a short visit he set a time for us to eat supper at his place. There was one person baptized this day. Bro. John Thompson brought a taxi a long

## Our Late Brother Isaac Smith



While we were in Africa, brother Smith passed on to his reward, and having this "cut" which was used in the Church History among his brother Apostles, I thought it would be well to reproduce his photo in the Gospel News. It is a very good likeness of brother Isaac.

with him this morning, and took us out about 75 miles from Abak. We stopped at various of their churches (small Missions) and had prayer with the few that gathered to see us. We stopped at one of their schools just at lunch time. On returning from lunch, the children returned to their seats again, and many adults gathered in the school with them. It fell my lot to address them. I first directed my talk to the many boys and girls gathered together, urging them to be attentive to their teachers and their studies, and learn what they could. They were bright looking children, all they need is an opportunity to live and do. I then directed my talk to their fathers and mothers, I enjoyed the opportunity I had in speaking to them, and I am sure they all enjoyed the opportunity of listening. At the close of this meeting, they all gathered outside and we took several pictures of the group. In the mean - time, some one had climbed up a coconut tree, and brought down a lot of coconuts, and we had all the coconut-milk we could drink. This was well for

us too, for it is not safe to drink water, unless it has been boiled for twenty minutes, and then filtered. They also fed us with lots of bananas and oranges. Quite a large crowd had gathered around.

We stopped at one place about 65 miles out from Abak, where the natives are building two school buildings. They are fine buildings of cement blocks, cement floors, cement partitioning walls, and corrugated aluminum roofs. The buildings are 23 x 100 feet each, and divided up into eight or ten school rooms. They would cost at least 50,000 dollars in the states, and they are being built by the natives in that part of the country. There was a large crowd of people gathered for the occasion. The speaker was a representative of the House of Assemble in what I believe was in the Province of Calabar. Brother Bittinger answered his questions. His purpose was in giving an invitation that when the buildings were finished, for The Church of Jesus Christ to take over and operate the schools, the school would be known by the Church's name, and its faith would be taught therein. And he also added that when the school is approved by the government, it shall contribute to the support of the school, and also said that if we established a Mission in that country (Nigeria) that the churches would all discriminate against us, that is, your children would not be allowed to attend their schools. It is obvious then, that a church have schools to educate their own children at least. As I understood, there would be about 300 children attend this school from that district, and prepare them to enter college. What a wonderful opportunity for The Church of Jesus Christ, if we were able to take over. The faith of the Church would be taught in this school. An able teacher would have the privilege of teaching the Restored Gospel to the scholars in it's regular order. What an opportunity to impress the minds of growing children, in the wonderful work of God in these last days. May I not justly say: "that opportunity is knocking at our doors?" What does this church have to say? A large grounds will surround these school buildings, and other necessary

buildings as well, which I might say will be handed to this church if we are able to take hold. And bear in mind, The Church has not ask for it, the church has been importuned.

I took pictures of the buildings. This was quite a long trip for us today, we called at several places of worship during the day, and held services at most of them, and us white fellows were quite an attraction every place we went. On Tuesday Sept. 7th there was seven more persons baptized, bringing the number up to 231. On the 8th two more was baptized. While out at one of the churches the other day, our car got stuck in the mud, and it was after night. It looked as though we were holed up for the night, however after some hard lifting, we got out of the mud, but Brother Bittinger hurt his back lifting, and had to go to a Dr. this morning. We received word that there was 14 baptisms at the Church where brother John Thompson is located. On Sept. 9th we ordained some more officers, deacons, deaconesses, and teachers. I also wrote a letter this day for our Conference in Detroit, for we were not sure whether we would get home for the Conference or not.

On Sept. 10th. the Sisters held their General Circle Meeting here in Ebak. Quite a nice crowd had gathered together from various places, but for some reason their sister president did not arrive for the meeting. At this time brother Bittinger was suffering with his back, and was not able to move around much. So in the afternoon meeting I met with the sisters and addressed them, but had to do so through an interpreter as I did in the rest of my talking. They were very attentive to what I had to say. I spoke to them much about the good work their sisters were doing in America, and I urged, and endeavored to encourage them along. I believe the president of the Ebak Circle, presided over the meeting. While I was talking to the sisters, there was a car waiting to take me about 12 miles out to another Church that wanted me to talk to them. I went with them and found a very poor people, apparently not much to live for, but anxious to hear and learn. What a wonderful opportunity for Elders in this church to do much work among the poor people of Nigeria. Let us all remember the words of Jesus to the disciples of John,

among the things they were commanded to tell him, "was the poor have the gospel preached unto them." Remember the language of Paul I believe it is: "Jesus the same yesterday, today and forever."

There was 32 people baptized here (Ebak) today. Making a total of 279. Tomorrow, Sept. 11 is the day we leave the Abak district to go to Calabar, but before touching on that part of our mission, the Missionary man that came to see us while brother Bittinger was sick, came with his car at the appointed time and took us to his home to eat supper with him and his wife, and also spend the evening with them.

They set us down to a wonderful supper, apparently they had no family, but did have several native servants. They had a refrigerator operated with kerosene, and the good cold water was certainly good for us. It was the first cold drink we had since leaving the hotel at Lagos on August 4th. I drank two big glasses of it, and it was certainly appreciated by me. After our supper was over, we retired to their living room, and spent a very pleasant evening together. I cannot recall the man's name, but he has been in Africa for 29 years, and has seen much in that time. I ask him what was the conditions here, say, fifty years ago, he answered, just as they were five thousand years ago. It seems that the change has come for the better in Nigeria, mostly since World War II. And the Missionary Workers of all Churches must be given much credit for the good that has been brought about among the natives of that country. This man told us that he would soon be eligible to retire, but he did not think that he would take advantage of it, for he had just gone through a very serious operation, and the Lord had spared him through it, and he thought the Lord must have a work for him to do yet, and he did not think he would retire. One must give him lots of credit for such an attitude, for I am inclined to think that most men after spending 29 years of their life in, and under the conditions that he had, would be anxious to leave and go elsewhere. But he took a different view of the matter. He felt that the Lord had spared him for a purpose.

In the course of our talk, he said they (the Mission) were op-

posed to any other mission coming into that district. He did not tell us, but we learned that their influence had been used against us to enter the field. He did tell us though, that for some reason, they were falling off very much in that district. The Mission was composed of four of the leading protestant churches, and they once controlled a very large district. In our travels in our missionary efforts, we observed many church buildings under construction, which had been deserted (cement block buildings) after much money had been spent, and they were growing up with vegetation, evidences of discord among them for some reason. Whatever the cause of them falling off, I do not know, but it is evident that the field is wide-open for the Church of Jesus Christ to gather in many sheaves. One thing that I do not think looks very good on their part; and that is, the reformers in revolting against the mother church paved the way for the rise of protestantism, and now, them using their power and influence against others of today, certainly is in violation of the command of Jesus Christ, to do unto others as you would have others do unto you. We understood that a Christian Council of some kind were against our entry to that country, and we were required to make a deposit of \$860.00 with the Nigerian Authorities for our stay in their country, which was refunded to us (less some fees) the day we left Lagos for home. At the conclusion of a very pleasant evening spent at this Missionary Home, our host brought us back to our home in his car. We appreciated his friendship very much I am sure. To be continued.

AN ADDRESS MADE OVER  
STATION CHOK, SARNIA,  
ONT. CAN.,  
SUNDAY, AUGUST 28TH. 1949  
BY THURMAN S. FURNIER

Good morning radio friends:

I have been using the time that has been allotted to me on "The Gospel Hour program," by introducing the following subjects: "The establishment of The Church of Jesus Christ during the apostolic era," and "The falling away of the gospel," or "The great apostasy."

All churches professing Christianity accept as an established fact that "The Church of Jesus Christ" was founded on the earth, in its pristine (pris-tin) (ancient)

TSF simplicity and beauty, and exhibited the majesty of a divine institution, with its gifts and graces.

Further investigation of the church and its doctrines down through the ages, is proof positive that there has been a serious departure, in word and deed from the teachings of Jesus Christ, and his early followers.

During the broadcasts referred to, the phases or stages of this departure were considered viz: "Predictions of the apostasy," "Predictions fulfilled," "The persecution of Christians by Judaistic Jews and pagan nations," "The apostasy from the church," and "The apostasy of the church itself."

Today we will consider some of the detailed or specific causes of this ever widening departure from the spirit of the gospel of Jesus Christ. Among them: "The corrupting of the simple principles of the gospel by the admixture of the so called Philosophic systems of the times," referred to in the new testament scriptures, and ecclesiastical history.

The Apostle Paul when writing to the Colossians says: Col. 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

St. Luke refers to the opposition that the Apostle Paul met with from these philosophers. See Acts 17:18 "Then certain of the Epicureans, (Ep-i-kur-eans) TSF and of the Stoics, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection."

During the apostolic age attempts were made to graft foreign doctrine on the true vine of the gospel of Christ.

We read of the sorcerer Simon, who professed belief and entered the church by baptism, but who was so destitute of the spirit of the gospel that he sought to purchase by money the authority and power of the priesthood. See Acts 8: 9-24.

This man, Simon Magus, though rebuked by Peter, and apparently penitent, continued to trouble the church, by introducing erroneous doctrine, and winning disciples without the fold. He is referred to by early Christian writers as the founder of heresy, owing to his

persistent attempts to combine Christianity with Gnosticism, i.e. a system of religion mixed with Greek and Oriental philosophy.

The historian Eusebius says of them: "These after the manner of their founder, insinuating themselves into the church, like a pestilential and leprous disease, infected those with the greatest corruption, into whom they were able to infuse their secret, irremediable, and destructive poison." EUSEBIUS-ECC'L. HISTORY Book 2, Ch. 1.

The turning from truth developed within the church is also traceable to the introduction of both Judaistic and pagan fallacies.

There were numerous sects, parties, cults, and schools, each advocating rival theories as to the constitution of the soul, the essence of sin, the nature of the Deity, and a multitude of other mysteries. The Christians were soon involved in contention and endless controversies among themselves.

Judaistic converts to Christianity sought to harmonize the new faith with their inherited love of Judaism, and the result was destructive to both.

Our Lord pointed out the futility of an attempt to combine new principles with old systems; said he: St. Matt. 9:16, 17 "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse."

"Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

The gospel of Jesus Christ came as a new revelation, an everlasting covenant, it marked the fulfillment of the law of Moses.

Attempts to patch the Judaistic robe with the new fabric of the gospel could result in nothing more slightly than a shocking rent.

The new wine of the gospel covenant, could not be bottled in the containers of Mosaic wine offerings and sacrifices. Judaism was belittled and Christianity hindered by the inharmonious association.

Among the early adulterations of Christian doctrine, is the teachings of the Gnostics.

They said that a certain being had existed from all eternity, manifested as a radiant light diffused throughout space, and this they called the Pleroma.

The radiant light produced from itself, two minds, of a different sex, which resembled their supreme parent in the most perfect manner.

From the prolific (fruitful TSF) union of these two beings, others arose, which were also followed by succeeding generations; so that in the process of time a celestial family was formed in the pleroma.

This divine progeny (race TSF) were above the power of morality, and was called by the philosophers, Aeon—a term which signifies, in the Greek language, an eternal nature. MOSHEIM ECC'L. HISTORY CENT 1, Part 2, 1:7.

Then one of the Aeon's, distinctively called the Demiurge, created this world, and asserted dominion over the same, denying absolutely the authority of the supreme parent.

The Gnostic doctrine declares that the body which being the creation of the Demiurge is essentially evil, but the spirit, which being derived from Deity is characteristically good. The spirits thus imprisoned in evil bodies will be finally liberated, and then the power of the Demiurge will cease, and the earth will be dissolved into nothingness.

#### 9374 WOODLAWN DETROIT 13, MICH.

Pointers to the origin of Detroit Branch No. 1, also current news of the Branch.

In the Spring of 1904 a young man by the name of Rafael Frammolino, left Italy to work in Germany. When there, he planned in the month of Oct., to come to the U. S. When he was ready to leave, in the night he had a dream. An old man appeared unto him and showed him a large territory with vineyard. A middle aged woman was working in it, and a young girl was assisting her. The man asked him do you know the girl? He said yes. He said you will have to go back to Italy, and marry her before leaving for the U. S. He also told him, all this land is for you for the future, after you get married. He was agreeable to everything. He married this girl, Anna Basile, Dec. 15th. 1904. In June 1905, he came to this country. When he came to the State of Mich., he realized it was the same place the old man had showed him, but did not understand the meaning of his dream. On May 17th, 1909 Mrs. Frammolino arrived in this country. In Jan. 1911, she had a dream in which her father died, and she told him to take her along

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## EDITORIAL

The year 1955 is now ushered in, and with all the blessings bestowed upon us by the Hand of Providence, yet as a world of creatures, we show our ingratitude to our Heavenly Father the Creator, by using many of the achievements of our day in saturating our minds with evil things, and particular, is the use of the Television bearing on my mind. Any follower of the Lord Jesus Christ, must give credit to the Church of the Nazarene for the stand it has taken as published in the Herald of Holiness of Nov. 24, 1954.

As for me, I take the same stand on the television as I did in the beginning. It is not the instrument wherein the folly is, but it is what is brought into your homes thereon. I cannot understand how any Minister of any church can bring the prize fights, the wrestling matches, the wild west shooting plays and the crimes that are, into their homes, and then stand in the pulpit when Sunday comes and preach Christ. I care not what Church he may belong to. To me, right is right and good is good, and there is no law against such, saith the scripture. I am not against the television, any more than I would be against the Automobile or any other modern invention, but when it is used by professed followers of Christ in violating the laws of God, we are inviting disaster to us as individuals and as a nation of people. The Auto is a wonderful invention, yet it is used by many as a means for the foulest of crime. The Television is a wonder, yet Christian people are using it in a way that is filling the minds of youth and adults with evil, of which I believe it is Paul teaches us to abhor the very appearance of. All due credit to the Church of the Nazarene in its attitude, but I am afraid that television will cause (the use of it as it is being used) members of all churches, my own not excepted to lose their souls if they persist in using modern inventions to transgress the laws of

God, and in taking them from the simple life that was in Christ and his immediate followers. Editor.

(Continued from Page Three)

with him. He answered, I cannot take you with me now, because you do not have a large family.

She said to him, I am so tired and sick, and would like to die. He said have patience, it will be necessary for you to have a large family before you can come with me. He repeated again, after you have a large family for me, then you come with me, and you will see the place you have to go. In 1919, Anthony DiBattista, a cousin of Mrs. Frammolino, who was living in her home, went to McKeesport, Pa.; while there, he went to work with some bros. of the Church of Jesus Christ, he became interested, and was baptized in the Spring of 1920. Then he started to write to the Frammolinos about the Church. On Sept. 26th 1920, Patsy DiBattista, his bro. left Detroit, to stay with him in Pa. On Oct. 10th, Patsy, was baptized. During this time, Mr. Frammolino, and his companion, were attending the Baptist Church, Mrs. Frammolino asked the Minister to explain to her, two passages of scripture, the 12th chap. of Rev., about the woman that fled into the Wilderness, also the 14th Chap. concerning the Angel flying in midst of Heaven, but he could not answer her. She wrote and inquired of bro. Anthony DiBattista in Pa., and he wrote back, that the woman, represents the Church, when the Authority, was taken away, and the Angel flying in the Midst of Heaven, the Restoration of the Gospel. At the same time he sent a Book of Mormon, saying, this is the book that brings again, the Restoration of the Gospel. In the month of March Tony and Patsy's mother came from Italy to Pa. Mrs. Frammolino asked them to bring her to Detroit to visit her. After April conference in Youngstown, Ohio, Patsy and his mother came to Detroit. When Patsy came he explained different passages of scripture, showing that the true Gospel, was different altogether, from the way the other Churches preached it. After Patsy came, he explained different passages of scripture, showing that the true Gospel was different altogether, from the way the other Churches preached it. After Patsy was back with the Frammolinos two weeks, the Lord

worked mysteriously, and he was asked to write to Pa. for some Elders, a few converts being ready for baptism. After some discussion among the Elders in Glassport, Pa. bro. Joseph Dulisse, and Ishmael Damico, came to Detroit, April 19th, 1921. They held meetings in Mrs. Frammolino's home, on the 20th, and 22nd, and on the 24th of April, the following candidates, were baptized bro. and sister Frammolino, their daughter Louise, and bro. and sis. Joseph Johnson. After these baptisms, appeared to bro. Frammolino, the meaning of his dream which he had in Germany, and of sis. Frammolino's, after she came to the States, and a great blessing to the rest of us, who have obeyed this wonderful Gospel.

On the 9th and 10th of Oct., my wife and I, went with Bro. Burgess, to Grand River Reservation, and enjoyed our visit. Bro. W. H. Cadman, was in Detroit, Oct. 16th, through the 20th, and was a welcome guest. The Ladies Uplift Circle, gave him a roaring ovation, in a talk he gave them, and later in the basement of the Church, presented him with a lovely cake, with the inscription, "Welcome Home From Africa." On Sunday, Nov. 7th, my wife and I spent a lovely time in Port Huron, and on bro. Silver's Farm. Bro. Nick Pietrangelo accompanied bro. Burgess to Grand River, and had an inspiring time. There was also a bro. baptized in Amsburg, Canada, where our bros. are preaching, also in Branch 3, there was a sister baptized. I accompanied bro. Buffa to Sarnia, Canada, on Sunday the 14th, and enjoyed the visit extremely well. Bro. and Sister Mazzola of Branch 1 have been quite ill, Kindly remember them in your prayers.

Love to all,  
Bro. Matthew T. Miller

## HOPE

Brother Alma Cadman was here in Stelton last night at my father-in-law's home. I didn't get there until late and I understand I missed the best part of his talk which was about the Peaceful Reign. However, though, after hearing the others refer to different parts of the talk and discussion I felt a reviving spirit within me about these things. My mind went to the great hopes we in the Church of Jesus Christ have for the things the Lord has prepared for His people even in this mortal life and not too many years away

in the future. I many times think of the words of Sister Sadie Cadman in the hymn she has written, "What hopes the Saints of God possess." Hope is definitely a part of our faith and faith is defined as the substance of things hoped for, the evidence of things not seen.

Not too long ago while working around the house I was singing the hymn "Whispering Hope." I was much impressed by the words in this hymn, "Whispering Hope, like the song of the angels" — and isn't it so? How many times when discouragement in the form of illness or misfortune, etc., has taken hold on us, from somewhere, the words of a friend, maybe just a thought or perhaps the whispering of the spirit, has come to us giving us hope and lifting us out of the abyss in which we had fallen. Yes, that hope came to us in words like the song of the angels.

I think much of the hopes we have in the Church of Jesus Christ, not only for the life hereafter but also for this life especially for those who understand in some part the glory of the latter days. It is this hope for the great things and better things that the Lord has for us that will carry us through the great storms to come which we understand will proceed the ushering in of the peaceful reign. How wonderful this hope is. Just as the poet writes, "Hope is an anchor to keep us, holding both steadfast and sure."

Once while reading in the Old Testament the story of Deborah I was impressed with the account of Deborah singing her song of victory for the Israelites. My impression was that I hope I might be there with all of Israel united when the church will sing as Deborah her song for the complete victory over the forces of unrighteousness. How thankful I am that the Lord has given me sight to see in the form of hope.

In looking towards the horizon of the future I am glad I am able to see beyond the ever darkening clouds which are just about upon us and I can see the dawning of the brightest and most beautiful day to ever dawn in the history of the world. May God grant that I may prove faithful so that I may be able to be there to take part with all the others who will be there when Zion's standard will be unfurled in all its glorious splendor.

Sister Elsie M. Ensana  
Stelton, N. J.

#### TV RULES OF OUR FAMILY

We are thankful to God for a Christian home.

Having always had the feeling that a television set can be operated in a Christian home in a way that will be helpful to our general good, we thus submit the following rules:

1. Fights are ruled out.
2. Shooting and murder stories are out.
3. It is our fixed rule that no programs sponsored by liquor and tobacco interests shall be shown. Any exception to this rule may be made only in an unusual case and with the full consent of the parents. Absolutely no weekly watching of such programs.
4. Dancing programs are ruled out.
5. Church comes first at all times. No staying home from any church activities to watch television.
6. The Sabbath is God's day. Only Christian or educational programs are to be shown.
7. Lessons, Bible reading, and devotions first.
8. Parents are to have the final decision regarding what programs are to be shown.

Rules adopted in the home of Mr. and Mrs. Joseph Mosher, of Cardington, Ohio—show the intelligent effort of one family to protect their home; printed with their permission in the Evangelical Friend, August, 1952.

Printed in The Gospel News with permission of Mr. & Mrs. Mosher, thank you.

#### RESOLUTION

Since we are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of our homes through various avenues such as current literature, radio, and the more modern medium of television, it is essential that the most rigid safeguards be observed to keep our homes from becoming secularized and wordly.

While we recognize these agencies are of great value in the propagation of the gospel and the salvation of souls, we do deplore the low moral tone of much of current literature, comic magazines, and the contents of many books. We likewise deplore the sensuous appeal of many radio and television programs. We believe it to be detrimental to the welfare of our homes to listen to or view pro-

grams of the Hollywood type of movies or shows of the vaudeville level. We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from our pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums. We suggest that the standard given to John Wesley by his mother, namely, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin." form the basis for this teaching of discrimination.

We especially recommend that the reading, listening, and viewing on the Sabbath day be consistent with our high standards of holiness and that we do not allow any television program to become a substitute for church attendance. We recommend that this resolution be printed in the Herald of Holiness at intervals throughout the quadrennium; and that this resolution be placed in the appendix of our Manual.

Presented by Committee on State of the Church, and unanimously adopted by the General Assembly of 1952.

Copied from the Herald of Holiness, with all due praise to the "Church of the Nazarene" for the stand it has taken. Ed.

#### A VISIT TO CHEROKEE, N.C. AND KENTUCKY

On October 28th, brother and sister Bittinger, my wife and I left for a visit among the Indian People at Cherokee, N. C. It has been two years since our last visit on their Reservation, and as usual, we were well received by them.

We took a different route than usual, going from here to Wheeling, W. Va. and then followed the Ohio River to Parkersburg, then via Charleston, Bluefield, W. Va., and Bristol, Tenn. The scenery was wonderful, deep vales and high mountains which were adorned with many colors, painted I might say, by the Great Master of Arts. We arrived at Cherokee on the afternoon of Oct. 29th, and on entering the Reservation, we stopped at the home of our old friends Mr. & Mrs. George and family. We had sent them a card, but we arrived before the card did. They were glad to see us, and we were just

as glad to see them again. They are Baptist people and are devoted to their God. We continued to the home of other friends, Mr. & Mrs. Dewitt Owle & family. We found them very well, and they would have us eat supper with them. We appreciated this very much. Had quite a visit with them until much after dark. Mr. Owle is Pastor of one of the Baptist churches on the Reservation. On leaving their home we pulled into a fine Motel known as "Teddy Bear Motel" which was built since our last visit there. It is just a little-ways from the home of Mr. Owle. We engaged a room there for four nights. The Tourist season was about over, and they were making plans to close up within the next two weeks. It was getting real cold, and the proprietor was anxious to get back to Miami were it was warm.

On the next day Saturday Oct. 30th we attended a funeral service of one of their Pastors in the Rock Spring's Baptist Church. It was a large funeral, the church was crowded with people, and a very nice service was had for the departed one. Not far from the Church was a cemetery upon a mountain side, where the remains were carried (quite a distance) and laid away to rest. We were not entirely strangers at this church, we had visited there several times and both brother Bittinger and I had talked in their meetings. We done some visiting with the Indian people throughout the day. On a trip to this Reservation sometime ago, we met a Mrs. Beck, an Indian Lady who runs a Restaurant in Cherokee, where we usually ate our meals. We ate there again on this trip. She was much pleased to see us again. She seems to be enjoying a prosperous business, and has a building that would be a credit to a much larger town than Cherokee is. She serves very good meals.

The next morning (Sunday) we visited the Yellow Hill Baptist church where we were very kindly received by the Pastor C. Hornbuckle. Of course we had met the Pastor before, had visited his home once when he was real sick and we prayed for him on the occasion. I had forgotten about the instance, but he had not and he reminded his audience of the occasion, and he declared that he knew Bro. Cadman was a man of God, for his prayer was answered and he was made well. We were

very friendly received by the Pastor and his congregation, we also had a short visit with him and his wife in their home, and they sang "What a Friend we have in Jesus" for us in their own Indian tongue. We enjoyed our short visit with them.

On this Sunday afternoon, we spent at the home of Mr. & Mrs. George, and we had a very nice afternoon with them. They ask questions about our faith, which we answered them as best we could. Mr. George is an ordained Baptist Minister and apparently is serious in his religious convictions. He told Bro. Bittinger that if he would bring his tent down there next summer, he would find a place to set it, and he will have 150 singers there. He himself is quite a singer. Before leaving their home we anointed his wife for her affliction. She suffered a stroke of paralysis some time ago and we anointed her the last time we were there. She was much better on this occasion. They have a very humble home, and may God bless them is our prayer. On returning to our room that evening, my wife was getting very tired. So I stayed at the room with her, and brother and sister Bittinger visited the Birdtown Church, not very far from where our room was. The pastor Wm. Owle in some way learned that Bro. Bittinger was a Minister. He said that he felt that morning that the Lord was going to send some one to their church that day. So he invited brother Bittinger to do the preaching that evening, and also had sister Bittinger to bear her testimony. They were both very well received by all present. They then made arrangements for a meeting the next night, Monday Nov. 1st., for Bro. Cadman to speak. Well we took advantage of the opportunity and we had a very nice evening. Brother Bittinger introduced the talking, and then turned the meeting over to me. Pastor Owle was very complimentary in his talk after we were through. He confessed that he did not think the "old man" knew very much. He urged us to come back again, he said that there is not many white people that has much time for them, and we do not have any old men to talk too any more, and he wished we could stay with them for awhile. Well, Pastor Owle, we hope to visit you all again before too long, and if you can visit us up here we will treat you right I am sure. Chief Standing Deer, whom

I met on my first trip to Cherokee, and who was a prominent figure on the streets of Cherokee, this time was missing. He had passed on to be with his forefathers and is very much missed by his people. He was a full-blooded Indian, and had been quite an Archer in his day. It was through him that I became acquainted at Cherokee.

The next morning, Tuesday, Nov. 2nd, we left Cherokee in a snow storm for a visit with brother and sister Parrott at Madisonville, Ky. We were told that there was about 14 inches of snow on the Big Smokies Mountain, so we took another route via Chattanooga, Tenn., and from there up into Kentucky. We spent two nights at their home. Sister Parrott is not very well, but they were glad to have us with them. The weather was not very pleasant, and my wife was not very well, so reluctantly we cut our visit short at their home, leaving there on Nov. 5th and arrived home on the next day, very tired and my wife not too well. But with it all we enjoyed the trip very much. Brother WHC.

LOS ANGELES,  
CALIF.

Dear Brother Cadman:

I am writing this letter for the Gospel News, which to me is very priceless to all of us saints. It is the only way we get to know what wonderful things God does for his children. Also of our brothers and sisters visits to the seed of Joseph, the Indians.

The brothers and sisters here in California send greetings to all of the saints east, and also in Africa, in Italy and all parts of the lands where ever they are.

The Lord is very good to me, I cannot thank Him enough for answering my prayers. I was the only one in my family that was baptized in this wonderful Gospel, until the day came that never forgetting conference that was held in Modesto, Cal. among the twelve new converts the Lord was good to me, and now I have not only my husband but one of my sons Joseph, that surrendered to the calling. My oldest son John was not present, if he had been he also would have been baptized as he loves the church and says there is no other for him.

Brothers and sisters I am asking you all to remember this son of mine in your prayers as the 24th of this month Nov., he left to go into the service for two years, and

as yet he has not been baptized, that is my only worry.

I know the Lord is his shepherd and will watch over him with your prayers in his behalf, and I will remember yours in prayer. May the Lord bless all of you, and I will in advance thank you for my son John Nicosia for all of the prayers that are said in his behalf. God Bless you all.

Sadie Nicosia

#### TEN TV COMMANDMENTS FOR CHRISTIANS

Television is rapidly becoming a major medium of influence in many sections of our nation. Surveys in certain cities have revealed more TV sets than radios being sold.

Rev. Homer W. Achor, a pastor in Richmond, Indiana, prepared the following ten TV commandments and distributed them to his people. He believes that if a television set takes one's devotion from Christ and the church (for some it has done this) the fault does not lie with the projection tube, but with the heart and hand that set the dial.

1. Thou shalt not permit thy television set to come between thee and devotion to Christ and the church.

2. Thou shalt not cause it to become a raving image, demanding above its due in time and money.

3. Thou shalt not prize any program of higher value than the prayer meeting or Sunday evening service.

4. Thou shalt carefully evaluate the programs and not permit thy mind to become so cluttered with base thoughts that the virtues of Christ and the presence of His Spirit are crowded out.

5. Thou shalt seek in the programs a balanced diet of entertainment, information, education, and inspiration.

6. Thou shalt be prompt to turn off the TV set upon the arrival of company and turn it on only when it will be an aid to genuine hospitality.

7. Thou shalt not permit the television to crowd out family conversation and counseling, but use it for the mutual benefit of all members.

8. Thou shalt use its dramatic advertisement as opportunities to teach children what is wrong with the wrong and right with the right.

9. Thou shalt enlist the support of fellow Christians in expressing by mail approval of religious and respectable programs and sponsors.

10. Thou shalt enlist fellow Christians in expressing by mail disapproval of such sponsors and programs as oppose Christian concepts and convictions.

Copied from the "Herald of Holiness" of Kansas City, Mo.

#### G.M.B.A. CONFERENCE

The General Missionary Benevolent Association conference, still commemorating its fiftieth year of service, met in Lorrain, Ohio on November 13, 1954.

The morning service opened at 10:00 a.m. Following the opening prayer, roll call of officers, the reading of the minutes, and the free will offering, the unfinished business was attended to. The officers then gave their respective reports. After the officers' reports, the delegates from the various locals reported. Time ran short, and the morning meeting was adjourned before all the delegates had given their reports.

At 1:30 p.m. the afternoon service commenced. The remaining delegates gave their reports, and letters were read from locals not being represented at the conference. There were delegates present from Pennsylvania, Ohio, Michigan, New Jersey, New York, and Canada. Brother Thomas tallied the membership of the G.M.-B.A. from the reports given and announced that there are approximately one thousands members at the present time. The Election of officers for the coming year was then conducted. All incumbents were re-elected with the exception of one organizer, who was replaced by Brother John Buffa of New Jersey. Brother Thurman Furnier was elected as an additional organizer. The conference then proceeded with new business. They voted to hold the forth coming May meeting on the third Saturday of that month in Rochester, New York, and to hold the next November meeting on the second Saturday of that month in Detroit, Michigan.

The evening service, which began at 7:30 p.m. with community singing, was devoted chiefly to the presentation of a program by the Lorrain local. The program, entitled "The Model Church," was well presented and was a source of inspiration to those present.

Sec. Sister Ruth E. Akerman

#### ALBERT SARVER PASSES ON

Brother Albert Sarver died very suddenly at his home on Anton St.

this city, at 7:30 p.m., Dec. 2nd. He had not been very well for sometime, and while in his bath room, succumbed to a heart-attack.

He was the last surviving member of the family of Mr. and Mrs. Frederick Sarver deceased of Monongahela. He had spent all his life in this community and was very well known. He leaves to mourn his passing, his wife Violet Kennedy Sarver, his son Basil, two grand children and other relatives.

He was baptized into the church about 42 years ago, and has borne a very vivid testimony of a hope of eternal life after his earthly tabernacle would be dissolved. He was laid away to rest from the Bebout & Yohe Funeral Home in the Monongahela Cemetery on Dec. 6 with Bro. W. H. Cadman in charge of the services. Music and singing by sisters Ruth Mountain, Sarah Neill and Brother Meredith Griffith. Brother Sarver did not travel around very much, and to you who may not have met him, the hymns in our Church Hymnal Nos. 21 & 49 are his compositions. May the Lord bless his loved ones.

#### CHANGE SUGGESTED IN LORD'S PRAYER

PHILADELPHIA, Episcopalians from the Middle Atlantic area today considered a suggested change in the wording of the Lord's Prayer.

The proposals would change the phrase, "Lead us not into temptation," to read, "And let us not fall when tempted."

It was met with mixed reaction on the floor of the meeting of the 25th Synod of the Episcopal Province of Washington. Representatives of 13 Episcopal church dioceses are attending.

The new phrasing, introduced by Lt. Gen John C. H. Lee of the Harrisburg, Pa., diocese, was sent to the resolutions committee for formulation and introduction at today's closing session.

P. S., The prophet Isaiah in chapter 24, verse 5 says: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, etc."

It would seem that many of our learned men are not satisfied with the word of God as it is, but would rather change it to their own liking. "And let us not fall when

tempted" certainly creates a thought foreign to that which is written, of which they wish to change. The prophet was certainly inspired by the Lord when he said they would transgress the laws, change the ordinance and break the everlasting covenant. The divided condition of the Christian world today, certainly proves Isaiah's words. The Saviour warns us concerning the time when they shall cry out, "Lo here is Christ, and Lo there is Christ, for he says, "Believe them not." May I ask, Are we not fast verging into the time, when the folly of those ever learning, shall be made manifest unto all men? See — II Timothy chapter 3. Editor.

**ANCIENT CEMETERY  
FOUND IN N.Y.  
PRESS NOV. 7, 1954  
Burial Site Believed  
5060 Years Old**

WADDINGTON, N.Y. (UP) — A 5000-year-old burial site has been uncovered on a farm overlooking the St. Lawrence River.

The find was made by Dr. William A. Ritchie, New York state archeologist, and two aides. He said the burials — nine of them found so far, including seven cremations — dated back to 3000 B.C. and apparently belonged to the earliest culture known to have existed in Northern New York.

Ritchie called the find "significant." Only three other finds of the Laurentian Culture have been made in the central section of the state.

The cremations, Ritchie said, undoubtedly represented the burials of highly important individuals in a society of Indians belonging to the early woodland period.

"The Laurentian people undoubtedly came into Northern New York from Canada in one of the earliest invasions of Indians into the new world," he added.

A typical Laurentian javelin point of flint found with one of the cremations led to identification. Large boulders covered the burial knoll.

Pittsburgh Press, Nov. 7, 1954

P. S. Discoveries of this kind, certainly speak loud in corroboration of the account given in the Book of Mormon, of a people coming to this land from the tower of Babel, and also the forefathers of the American Indian immigrating

to this land 600 years B. C. In John 15, 22 Jesus says: "If I had not come and spoken unto them, they had had sin; but now they have no cloak for their sin." I might add that if the American people continue to close their eyes against the Book of Mormon in the face of such corroborating evidence, they might not have a cloak big enough to cover their sins either. WHC.

**COMPARISONS OF SEVERAL  
VERSIONS OF THE BIBLE  
AS TO THE VOICE  
OF THE TURTLE**

To our readers: Rather a strange expression is used in the "Song of Solomon" 2-12. In King James Version, it reads as follows: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;"

The Douay Version reads as follows: "The flowers have appeared in our land; the time of pruning is come: the voice of the turtle is heard in our land;"

A New Translation by Jewish Authorities reads as follows: "The flowers appear on the earth; The time of singing is come, And the voice of the turtle is heard in our land;"

The R. V. American reads "turtledove" instead of turtle. It is possible that the three different Versions, which includes our beloved King James Version, have made a mistake, but as it stands, it is three to one in their favor. (The turtle is classed with the reptiles).

We must not forget that there are some strange things recorded in the scriptures, for instance the serpent talked to mother Eve. The dumb Ass spake to Balaam. And according to the words of the Saviour in Luke 19-40, it is possible for the 'stones' to cry out. And say by the way: let us not forget that the scripture speaks of "lively stones in the building" which seems to imply that there may be some dead ones also. (Edt)

Greenville, Pa.  
Dec. 13, 1954

Editor

We had reason to rejoice at our Dec. 5th. meeting at the Fredonia Mission. It was our late Brother William Cadman's daughter's 85th. birthday and the day his great grandson was blessed.

Sister Mary Love was born Dec.

5, 1869 near Monongahela, Pa. She was baptized with her sister Elizabeth Davidson Oct. 4, 1887 by Brother William Skillen, I quote from his epistle in the Church History, "It is astonishing to see how the young Saints who have lately obeyed the Gospel are advancing. It is very encouraging."

We believe these two sisters have been in the Church longer than any other living person. We are pleased that one is a Member of our Mission, to set an example for us, that we may look upon her and be determined to follow in her foot steps and remain faithful to our Church as she has done. Sister Mary was married to Robert Love March 29, 1893, they had four sons and one daughter. Brother Love passed away Dec. 1931 and since that time Sister Love has made her home with her daughter and son-in-law at Sharon, Pa. William Love is the Presiding Elder of our Mission.

The baby, Dale Thomas Knapp was blessed by Bro. Russell Cadman, he being one month old on this Sunday. We see the blessings of God decending to the fifth generation of the Cadman family.

A few months ago Bro. Russel Cadman was privileged to bless his own grandson, Dennis Paul Gehly. It is good to have these young mothers and fathers, although not baptized members of the Church, attending our meetings and requesting the ordinance to be preformed upon their children. P. S. Ruth Cadman Griffith of West Elizabeth, Pa. will be 90 on Jan. 22, 1955.

Sister Eleanor Sproul

**NEWS ITEMS**

Brother Clarence Robinson of the Glassport Church, spent the afternoon of November 14th, 1954, with us here in Monongahela. In bearing his testimony, he told of his experiences when he was but a young man, and while living in the south. Since coming up north, he met up with the Church of Jesus Christ and his testimony was interesting to us.

The Monongahela Branch has had their corner-lot graded and covered with a material, which makes a very nice parking lot. Quite a few cars can be conveniently parked thereon.



# THE GOSPEL NEWS

Vol. 11 No. 2 February 1955 THE CHURCH OF JESUS CHRIST, MONONGAHELA, PA. Office 519 Finley St.

## AN OLD HYMN

I and my house will serve the Lord;

But first, obedient to His word,  
I must myself appear:

By actions, words, and temper show

That I my heavenly Master know,

And serve with heart sincere.

I must the fair example set  
For those that on my pleasure wait,

The stumbling block remove.  
Their duty by my life explain,  
And still in all my works maintain,

The dignity of love.

Easy to be entrated, mild,  
Quickly appeased and reconciled  
A follower of my God.

A saint indeed I long to be,  
And lead my faithful family  
In the celestial road.

Lord, if Thou didst the wish in-  
fuse,

A vessel fitted for Thy use  
Into Thy hands receive.

Work in me both to will and do,  
And show them how believers true

And real Christians live.

## WHY JUVENILE DELINQUENCY?

Thousands of parents have given their children everything but GOD. They have provided nourishing food, warm clothing and liberal educations, but no knowledge of their CREATOR and SAVIOUR.

They have provided reading matter—but it is the comics and not the BIBLE.

They have taken them to the movies; but not to SUNDAY SCHOOL.

They have cursed before their children; but never prayed.

The BIBLE says to parents:

“TRAIN A CHILD IN THE WAY HE SHOULD GO AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT!”

## PROTESTANTS WIN FIGHT IN ITALY

ROME — Italy's State Council ruled in effect Thursday that the Assemblies of God churches in

Italy are entitled to juridical recognition.

This would exempt them from taxes and enable their pastors to hold services freely.

The council, the nation's highest magistracy, ordered the Interior Ministry to act on a petition by the churches for such recognition.

THIS MARKED the greatest progress by the Assemblies of God during a six-year struggle to gain a legal standing in this predominately Roman Catholic land.

The petition was submitted to the State Council in 1952 after the Interior Ministry failed to give a ruling.

## NOTICE, PLEASE

In sending any clothing to Africa, address to Elder A. A. Dick, Box 43R Uyo, Nigeria, B. W. Africa. If the clothing being sent is for anyone family, acquaint brother Dick with that fact.

If there are any who wish to make a financial contribution to any one in Africa to help along the work over there, if you do not send it through regular channels of the General Church, you had better send it to me, and I will forward it on.

P. S. In sending clothing to Brother Dick, I believe it would be well to inform him as to who may of requested the clothing. According to the last account from our brethren in Nigeria, there is better than 1300 converts baptized over there. Sincerely Brother W. H. C.

## OUR TRIP TO AFRICA CONTINUED

On the morning of September 11th we broke up house-keeping at Ebak, and started for Calabar without any breakfast. Brother Dick had engaged transportation for the occasion, but at the last thing the person disappointed us. We had thirty or forty miles to drive to a place called Oron, where we could catch a boat at ten o'clock a.m. for Calabar. We missed the boat and were obliged to wait til 2:30 p.m. for the next one. It was a tiresome and a long tedious wait. There was no provision for us in the way of a waiting room whatever, we just had to lounge around in the hot sun, until

our boat would come. You cannot go into a restaurant, nor can you find one as we are so accustomed to in our own land of America. We could not get a good drink, it was not safe to drink water, and soft drinks we could not get. We did get some bread off the street peddlers, but it was not satisfying, for there did not seem to be any salt in it.

Well, the boat finally came, and I thought sure we would be able to get a soft drink of some kind on the boat, but to no avail. They gave us a cup of hot tea, but I could not drink it. I had been fed up on tea. They gave us water to drink, which I guess was safe enough to drink, but it was as warm as if it had been on a fire. It did not satisfy us. We had first class tickets on the boat which gave us the upper deck to travel on. A little more comfortable, not so many passengers, the lower deck was crowded. We had reclining chairs for our comfort but that did not satisfy our inner-man.

We finally arrived in Calabar after 18 miles of a ride on the Cross River, a very large stream, and large boats passing us from various countries. We did not get set down at a table until 7:30 p.m. And we were very much fatigued. This of course was Saturday evening.

Unlike our location at Ebak, we were surrounded with other homes, people living all around us. The houses here were a little better than where we had been, yet they were mostly mud-plastered buildings. We were given three rooms in one end of a building for our stopping place. There was a family lived in the other end, and a very large room in between us, which was used for a church room. It was a good sized room. In our end we had a bed room each, and a living room between them. We were very comfortable fixed, especially for in Nigeria. The bed room that I was sleeping in, did have an out side entrance, as well as the doorway into the living room. It was supposed to be locked all the time we were there—we did not use it. In leaving Ebak in the morning, there was quite a lot of people gathered to bid us farewell, for when leaving Calabar we would