

Joana, an ex-witch doctor, with a shining face and testimony. She could tell of her own wonderful deliverance from demon possession and power, and oh how she did tell it, and how they did listen. The poor woman said . . . "I am such a slave to snuff, that if I knew of some one who could deliver me I would be glad to give them a cow, if they would deliver me." Joana could tell what an awful slave she was to the same filthy habit . . . which seems to be intimately connected with demon possession . . . and how God helped her. Another good Christian woman joined us and we urged them to surrender to Christ and seek deliverance. Right there in Grace's new Dispensary we knelt and these two needy souls turned to seek Jesus. I cannot say just how far they were able to receive, but they made a good honest start. We were all deeply moved at the sight of their need and hunger, and we know Jesus met us all there. Aloni said afterward, "Now I want to go to the home of these people and take them the bread of life and show them how near Johan Kunene lives to them, and that they should go there to meeting."

When the crowd went off to Grootspuit last week end, there was a hunger in my own heart to go too, and to help in the special meetings; but it was so evidently God's will for me to "stay by the stuff," that I prayed a special prayer which He often gave me in like circumstances, "Please, Lord, give me special blessing and fruit right here." Within an hour of their departure came two young men, school teachers (from near where they were going) to see Mfundisi. He gave the sweet privilege of dealing with these two hungry young hearts, who knew much of the Way, but had never been saved. They bowed in earnest prayer and prayed through to a definite witness and testimony, and leaving a little later, went on their way rejoicing.

Our young teacher at Altona was present at our Camp Meeting held in the middle of May. She told of how, watching the humility and patience of the young Missionary in charge there (George), she had seen Christ in Him. She recognized that he had something that she had not, and grew very hungry for the same experience. She prayed very earnestly for many days, and ultimately gained the witness that God had done the same thing for her, and she experienced the benefit in her teaching, and a great new joy in her life.

Our own teacher here on the Station has had a similar transformation, and found deliverance from a disposition addicted to the "blues."

I was deeply touched by a word in the testimony of one of our preachers in the Quarterly. He was describing the struggle which was going on in his heart when as a young seeker he was living a life of sin, but under awful condemnation and conviction. He was longing to end the struggle and make a full surrender, and came to the Mission Station, longing for the Mfundisi to deal with him earnestly and even sternly about the matter. Today, as I was telling Paulina about some of our recent experiences and the burning desire in my heart to see souls saved and helped, she said with a kindling face: "Nkosazana, this is just what I have been praying for. A certain soul came to me not very long ago and said, 'Oh, how I long to have Nkosazana deal with me about my soul, but I don't know how to get her.' I explained how a wife and mother cannot have the freedom that a young girl has to wait upon the Lord and His service, but I have been praying about this matter.

Friends, pray with us that when God sends hungry souls like this to the Mission Station, we may not be so occupied with our lawful duties and burdens that we may fail to heed and obey and pass on the help He has for them. I love teaching my own children, and attending to the necessary home duties of wife and mother, but oh, I do not want to neglect needy souls! We need strength and time if we are to help them, and we are so short-handed.

Yours for souls,

FAITH MacDONALD

A PRINCETON GRADUATE LOOKS AT BUCHMANISM

Extracted from "The Wheaton Record"

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Several years ago a speaker came to an institution with which I was connected. He spoke fervently concerning the need of letting God control our lives, the need of a quiet time with God each morning, and the necessity of our lives being changed. As far as the speaker went, we students could find no outstanding discrepancy in his statements.

However, on thinking over what he said, we saw that nothing had been stated concerning the fact that Christ died for us and that we are saved when we trust his shed blood. The very foundation stone of our Christian faith had been omitted.

A few years later I learned that this man was a leader in the "Oxford Group Movement." Characteristically he had omitted the fact of Christ's atonement as does every real Oxford Group member.

I have had many personal contacts with members of the group on the campus of my own alma mater, where the movement is reputed to have gotten its start under the leadership of Frank Buchman. Mr. Buchman has invariably made the greatest headway among non-Christians and also the members of dead churches who have had a little opportunity to know Bible truth.

Consequently, Buchmanism has been hailed as a revitalized form of Christianity, even though the tenets of Buchmanism omit the foundation truth of the substitutionary atonement of Christ, I am reminded of a popular definition, which says, "A counterfeit is something which resembles the original so closely that it takes an expert to tell the difference." Similarly we find this counterfeit gospel making its gains among those who know not the Lord Jesus or who have only a passing acquaintance with the Bible.

From time to time we find members of the group who appear to be born again Christians. However, they were usually saved before they entered the movement, or else through contact with some other Buchmanite who had been saved in spite of, not because of, the movement. Such people usually deny that the atonement of Christ is omitted in Buchmanism; they do not realize that their knowledge of Christ's finished work came from some other source, and not from the basic tenets of the Oxford Group.

The Buchmanite ideals of "life changing," "quiet time with God," "sharing," "taking God's way," all these seem to shed some light on the earthly path of the unregenerate man. But the Word of Truth tells us that Satan appears as an "angel of light," and these Ox-

ford Group ideals prove to be Satan's light. They do not pierce beyond the shadows of the grave to give us the assurance of "absent from the body, present with the Lord."

The former president of Princeton University, Dr. Patton, once said in regard to modernism and its omission of the atonement, "If you take from anything, everything which makes it something you have nothing." If Dr. Patton were living today, he could make the same statement concerning the teachings of the Oxford Group. They have, like the modernists, omitted the "everything" in the Christian faith which makes it "something"—Christ's death on the cross in the place of the sinner.—"The Wheaton Record," student publication of Wheaton College, Wheaton, Ill.

ASKING GOD'S BLESSING ON IT

Condensed from "The Evangel"

An aged servant of Christ was invited to tea one evening at the home of a gentleman who professed to be a Christian, but whose life and ways were worldly. The man of God, before leaving his home, spent some time in prayer, asking help from God to witness for Him in the family whose guest he was invited to be. After tea the lady of the house invited those present to have a game of cards, to which the aged man of God made no demur.

The cards were brought and laid upon the table. Just as the play was about to begin, he arose and said:

"Let us ask the blessing of God upon what we are about to do."

Everybody looked at each other in amazement. They thought the man was mad. At length the hostess said:

"I never heard of such a thing before, Mr. —, as asking God's blessing on a game of cards."

"Indeed," replied the man of God, "I never engage in anything without asking God to bless me. I remember that it is written, 'Whatsoever ye do in word or deed do all in the Name of the Lord Jesus, giving thanks to God!' Col. 3:17.

"If you cannot ask God to bless you in playing cards, that most clearly proves that you ought not to play cards at all."

The reproof had its effect; the cards were laid aside, and, it is said, were never used in that home again.

Condensed From "The Evangel," St. Petersburg, Florida, Jan., 1938.

HIS PRESENCE

About, above me, evermore,

Christ's gentle presence broods;

He shares with me my silences,

He fills my solitudes.

His face, His form, I cannot see,

No spoken word can hear,

But with some finer sense of soul

Do I perceive Him near.

Oh, how my heart within me burns!

What ecstasy is mine

That He thus vouchsafes unto me

His comradeship divine!

Are not these joys too sweet to last?

May He not soon depart?

"Lo! I am with you * * * all the days,"

He answereth my heart.

—T. O. Chisholm