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## Evangelical Visitor - April 08, 1957 Vol. LXX. No. 7

J.N. Hostetter

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# Evangelical Visitor

April 8, 1957

Vol. LXX, No. 7





## Change is Not Easy

A WIDELY-READ magazine *Nation's Business* recently published an article that has to do with ideas. It begins like this:

"Can your company adopt a new idea on the basis of its merit, uncolored by restricting human emotions?"

"Any company, or executive, that can operate along these lines may be said to have broken the barrier of human frailties. The secret of breaking this barrier is two-fold:

"1. The executive must realize that such a barrier exists.

"2. He must have the courage and understanding to readjust his philosophy accordingly."

These words spoken by the president of a research engineering firm have considerable application to administration in church life.

Change for the sake of change, is folly. Change without a careful reckoning of the factors involved, could result in just as much of a stalemate of the church's program after the change as was in evidence before.

Frank evaluations of church progress and efficiency at General Conferences resulted in far-reaching decisions at the Conference of 1956. The degree of unanimity in the Conference body when the decisions were made, was most gratifying.

As a denomination we represent areas of thinking that change slowly. These attitudes result in either good or ill. Church history verifies the fact that changes must take place. Groups who fail to accept change go into oblivion, while too rapid and radical changes exert harmful effects on the cooperative aspect of church life.

One of the responsibilities of an official church organ such as *The Evangelical Visitor* is to serve as a means of enlightenment and education for the membership of the church. The same article quoted from in the introduction makes this statement later in the article: "No man's judgment is better than his information."

The historical background of the Brethren in Christ Church calls for at least three constant emphases. These need to be constantly kept before the membership. 1. A personal

experience of saving Grace. 2. The perfection of love in the life of the Christian; such to be the source of a positive way of life as a discipleship, which implies a careful consideration for Scriptural direction and suggests a constant opposition to the flesh, the world and the devil.

There are limited areas of difference among us as to the application of discipleship requirements. Not every minister would give you the same detailed analysis about what is meant by perfect love or spell out in the same manner the experience of the new birth. As to the principles involved, we are united. Furthermore, we are in full agreement that these basic tenets of Christian experience can only be realized by the avenue of the miraculous. Divine grace must bring them to pass. Such unity stands us in good stead for the days ahead.

We are in the midst of the most marked change in the history of administration in the Brethren in Christ Church. Districts as we have known them will disappear and congregational autonomy will be set up. This will not affect us greatly, for over the last number of years congregational life has become an established fact.

The definite shift to pastors for our congregations and the appointment of bishops to serve as the District Superintendents for the six conference areas of the church are probably the most significant changes of our administrative church life.

To serve the church in light of the important choices and decisions of this coming General Conference, three of our esteemed church leaders were asked to prepare articles to appear in the *Evangelical Visitor*. The purpose of these articles is to help us understand the importance of the task and thereby enable us to pray that God may give guidance and direction.

The first article presented discusses, "Administration, Serving its Generation." This has been prepared by Bro. C. W. Boyer, Dayton, Ohio. It reflects a bit of our history in showing administrative practices and ministries of the past. He emphasizes the importance of administration keeping abreast of the times.

Bishop C. N. Hostetter, Jr., Grantham, Penna. has prepared an article, "Revised Responsibilities of Bishops and Pastors." This article speaks forthrightly and clearly to help us pray objectively concerning these important choices.

A very important factor in this transition is the attitude of the laity.

A real measure of responsibility rests upon the membership of the church. The third article prepared by Bishop E. J. Swalm, Duntroon, Ontario, "The Laity, Its Share in Doing the Lord's Will," discusses the importance of a correct attitude on the part of the laity in carrying out the Lord's will in the Christian Church.

This issue includes the first of the three prepared articles. The second will appear April 22 and the third in the issue of May 6. Also included in this issue is a most significant item under "Today's Yesterday." This is a glimpse of how church leaders of a generation ago felt and thought about administration serving its day and age.

Important days are ahead of us. Our hope is that these articles will be read carefully by leadership and laity. May our thinking be oriented rightly so we will be able to think and pray objectively for divine guidance to be upon us.

—J.N.H.

The man who does not live up to his ideals soon finds that he has lost them.

The best place to find a helping hand is at the end of your arm.

## Evangelical Visitor

Official Organ of the Brethren in Christ Church, published bi-weekly by the E. V. Publishing House, Nappanee, Indiana.

**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.

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"JESUS IS 'the same yesterday, and today and for ever,' but our methods in presenting Him must be forever changing. The dull, complacent church is not dying—it is dead. The living church is an evangelistic church *with all its windows open toward improvement.*" (Italics mine.)

These significant words, written by W. E. Grindstaff, are found in the "Foreword" of his newly published book, "Ways to Win," which bears a 1957 copyright.

"The dull, complacent church is not dying—it is dead!" A rather *frightening* statement, isn't it?

But the very fact that the Brethren in Christ church is in such deadly earnest today in seeking to place its program on a more efficient and productive administrative basis is one indication, I believe, that it is a "living church," and that it does have "its windows open toward improvement."

The real objective in this effort is, of course, that we may be able to find and employ more effective methods "in presenting *Him*," and in winning men to His kingdom and to the church.

I certainly would not mean to imply that this is a *new* objective of the church. From the time of her founding, the Brethren in Christ church has been characterized by a strong urge and active zeal to proclaim the Gospel and to win others to Christ.

A reading of the "History of the Brethren in Christ Church" by Dr. A. W. Climenhaga, which traces the development, growth and extension of the church during her early years, impresses one with the desire to "make Christ known" which seemed to permeate and motivate this new and small, but vigorous, group of believers.

Notice, by way of illustration, the following statements, which also reflect something of administrative procedure:



C. W. Boyer, Chairman of the Board of Christian Education, shares with our readers his concern and insight into matters of church polity.

"The church grew until it was deemed advisable to divide the work."

"He (an early Overseer) spent considerable time visiting from house to house among the unsaved of the community. To help in the work of the church he made four trips to Canada, and at least five trips west to Ohio, Illinois, and Iowa. He encouraged zeal on the part of the members in their work for the Master."

"Each convert felt responsible to win others for the Master's service . . . so converts were being added continually."

"In most sections of the Brotherhood the work started by some one of the faith of the church moving from another locality."

"Overseers . . . came on horseback and baptized other interested converts. In those days . . . brethren out of a heart of love would make trips from other countries to encourage those of like faith."

veloping over a considerable period of years. At this point I refer to the interesting letter which appears herewith, written February 6, 1925, by S. G. Engle to Eli M. Engle, both leaders of the church of the past generation, whose names we hold in high regard. Note a few of Bro. Engle's pertinent observations.

"We do not get the best results by our methods."

"A number of our methods are obsolete, and do not serve the present satisfactorily."

"To get the best results from our efforts . . . should be of interest to every brother and sister."

# ADMINISTRATION Serving Its Generation

C. W. Boyer

"A deacon and the overseer were active in church work . . . Every spring and fall they made a tour of four districts . . . This circuit was continued for a period of at least thirty years. The trips were made in a one-horse vehicle with wooden springs and a frame-covered canvas top . . . The complete trip was a distance of between 500 and 600 miles."

Here are reflected zeal and concern for the cause of Christ and the upbuilding of the church, which appear to have embraced and motivated both leaders and laity, and which are indeed an inspiration and challenge to us today. We would not ignore the fact that our forefathers too were human, and not above human limitations and mistakes; but the question might well be asked, whether *we* are serving our generation as well as they served theirs.

For we must recognize that if the church was to serve succeeding generations effectively, it was necessary that her methods—not her basic message—"must be forever changing" to meet the needs and demands of changing times and changing conditions.

And it is this concern, the concern about serving our generation, and the conviction that perhaps we are not doing so as effectively as we should, which are giving rise to the present desire and effort to bring about needed improvements in our methods of operation.

This concern, however, has not arisen just today. I feel confident that it has existed and has been de-

"Unless the home base is strengthened . . ."

"To make no progress in numbers, is sure to deaden spiritual life."

"I believe the time is here when our people need to reorganize . . . I feel this cannot be done too quickly."

Statements like these would not seem at all out of place if made on General Conference floor today, would they?

Along with Bro. Engle's plea for better methods and "to reorganize," note also the significance which he attaches to the matter of *numerical growth*, and the obvious relation he points out between the *strength of the "home base"* and the extent of world-wide missionary effort which we are able to sustain. We must agree, I believe, that these are crucial factors, and that they *are* an indication as to whether we are getting "the best results by our methods."

It is true the foregoing sentiments are voiced here by only one individual; but one gathers from the letter that they also express the conviction of other church leaders of that day. May we not feel then that here is a composite voice coming to us from our church fathers of "yesterday," urging us on in the administrative changes now being made, which are perhaps *overdue*, and which have for their purpose the more efficient and effective operation

(Continued on page fifteen)





# The Funeral of Jesus

H. W. Buckwalter

JESUS one time stopped a funeral and turned it around. Instead of going to the grave they went back to the home and had a happy reunion. (Lu. 7:14). But here it was different; Jesus Himself was being carried to the tomb. He had voluntarily taken the sickness of our sin and paid the price on the cross, and loving hands carried His body to the tomb.

I. THE UNDERTAKER. This was Joseph of Arimathea. He was a disciple of Jesus, but secretly for fear of the Jews (Jno. 19:38). This tells us something. We cannot remain a secret disciple of Jesus. Secret disciples of Jesus are no good. They are not at home in the world any more, and afraid to identify themselves with the followers of Jesus. They are trying to straddle the fence and making themselves very uncomfortable in the process. May be Joseph was more of a disciple than we here give him credit. We would like to think of him as one of the leading and influential disciples in Jerusalem: but we still wonder why we do not read more about his Christian activity.

II. THE PALL-BEARERS. Here comes Nicodemus. He came to Jesus by night and then dropped out of sight except one day in the Council of which he was a member (Jno. 7:50).

Now he joined Joseph, and apparently they two were the only ones who officiated on this memorable occasion. If there were others in the procession they are not even suggested. All the record is concerned about is the two men who now come into the open, who were now concerned about giving Jesus a decent burial. But why did they wait until now before they showed Him their respects? Here were two men in the same category. Both were disciples, but secretly for fear of the Jews. What a wonderful team they could have made for Jesus and His work. How like so many today who are convinced of the truths of the Gospel but openly stand aloof out of fear of what their associates will say; but when there are no more fears of being "persecuted," when the enthusiasm has died down and there is little excitement and it appears that the cause is lost, then they are ready to bury the dead.

Why do we hear so little about these two men? Where were they when the news of the resurrection spread through the city? How did they receive the report? Were they in the upper room praying with the 120 in those wonderful prayer meetings? Here were two men of no mean calibre and should have made a

mighty impact for the early church, but so far as the record goes their testimony was zero.

May we suggest that here were two men with great potentialities, but failed to use them. They represent what today we call nominal Christians. They can help to bury a dead Jesus, but where are they after the resurrection? Did they meet the living Christ? If they had, we should have heard about it, for no one can meet the living Christ without being a changed person. They should have been on the roster of possibilities to fill the place left vacant by Judas; at least they should have been among the first deacons. Today they would have been placed on the Church Board, and Nicodemus especially would have been offered a professorship in the seminary. This type of Christian can discuss theology, and do the mechanical or secular work of the church (which is necessary), but they do not have a vital testimony nor can they be a real witness of the living Christ. They never yielded themselves wholly to the Lord. They never made the whole hearted dedication or consecration of themselves to the Lord. They are willing to be called Christians, but they have not thrown themselves with all they have into the joy of witnessing to the truth of the risen living Christ.

If it is zeal that we need let us remember that God did not dump a lot of zeal and fire on Paul one night when he was asleep. Neither did He inspire Philip without him knowing it. We have had the idea that Moses, Joshua, Daniel, Paul, Philip, and all the other mighty men of God since then are in a class by themselves. They are. But how did they get there? They worked and prayed as if everything depended on them. Then trusted God as if everything depended on Him. Where are we today? At the funeral of Jesus? Or are we proclaiming a risen living Christ to a lost world?

Joseph and Nicodemus were content to bury a dead Jesus, but did not have enough zeal to go out and proclaim a risen Christ. They were afraid. And fear kills. Why did they not tarry in the upper room with Peter and the others and their fears would have been cured, like Peter's. God has not given us the spirit of fear, but of power and of love, and of a sound mind (II Tim. 1:7). Let us thrill with the joy of the risen Christ and proclaim Him to the world, and we will have no time to think of fears.

San Francisco, Calif.





# The Resurrection of Jesus

John A. Climenhaga

## "Was I There?"

Mrs. M. H. Theurer

*Nicodemus was there; was I beside him?*

*Afraid to speak out to those Jews?  
I remember times when I failed to  
speak out*

*For fear of a friendship I'd lose.  
Perhaps I was there.*

*Judas was there, but I wasn't with him.*

*Oh! come now, let's take a look—  
See that love of possessions, pleasures  
and joys*

*That leave you no time for your Lord.  
I might have been there.*

*Peter was there, he ran away  
In weakness he uttered denial.  
Like Peter I boast of my love for  
Christ*

*But find myself weak in a trial.  
I think I was there.*

*Thomas was there, the doubting one,  
He would never believe lest he see  
Grieving, confused, forgetting  
Christ's words*

*And therein is a likeness of me.  
Yes, I was there.*

*The indifferent crowd was at the  
cross*

*Caring naught for His holy name  
Had I no other sin, this one alone  
Should hang my head in shame.  
I'm sure I was there.*

*Barabbas was there, he escaped the  
cross,*

*The Saviour had taken his place  
From indifference, fear, weakness  
and greed,*

*He saves with His wonderful grace.  
I know I was there.*

*I was there, and you were there  
Was there naught that we had done?  
I wielded the lash, you pressed the  
thorns*

*We helped crucify God's Son,  
Yes, we were there.*

**D**URING a recent Bible Conference at Messiah College Dr. Claude A. Reis of Houghton College declared, "We hear too little concerning the Resurrection of Jesus Christ. True it is remembered once a year at Easter time and we keep the event by our Sunday observance, but little mention is made of the resurrection apart from the Easter season."

How true! Most of our doctrinal books and hymn writers remember the death of Jesus Christ in their writings and glorify the event as if it were the greatest event in the Ministry of our Lord. Hymns are beautiful but not always theologically or doctrinally correct Scripturally. We sing "Dying He saved me," or "I am saved by the blood of the Crucified One," but are we? Where in the Bible are we told that we are saved by the blood?

The Bible sets forth the death of Christ in a threefold way. First, as a reconciliation. "For if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Romans 5:10) "But now in Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ . . . Having abolished in his flesh the enmity . . . that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:13, 15-16) See II Cor. 5:18-21; Col. 1:20-22.

Secondly, as a Redemption or Ransom. "For there is one God, and one mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time." First Tim. 2:5-6. "Christ has redeemed us from the curse of the law, being made a curse for us." (Gal. 3:13) See I Peter 1:18-19. Also see Leviticus 25:47-49 for the meaning of the term.

Thirdly, as a Propitiation. "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." Romans 3:24-25. "And he is the propitiation for our sins; and not

ours only, but also for the sins of the whole world." I John 2:2

Wonderful references and glorious truths aren't they? But not once do they tell us salvation, i.e. being made a new creature in Christ Jesus, is found in what is frequently called "The Heart of the Atonement." The reference in Romans 5:10, the first reference given, declares that we are saved by His life, not His death. The Apostle Peter tells us that the Christians were begotten unto a lively (living) hope by the resurrection of Jesus Christ from the dead. See I Peter 1:3-5.

The Apostle Paul wrote, "He (Christ) died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again . . . Therefore if any man be in Christ, he is a new creature, old things are passed away; behold all things are become new." (II Cor. 5:15-17) All things have become new by what means? By Him who died for our sins to pardon us, was buried to propitiate our past transgressions, and rose again to impart new life unto us. No wonder Paul said he wanted to know the power of Christ's Resurrection.

The importance of the Resurrection of Jesus Christ is evidenced by the fact that all four writers of the Life of Christ include it in their account. See Matt. 28, Mark 16, Luke 23, and John 20. How interesting to note that John said, "These things are written, that ye might believe that Jesus is the Christ, the Son of God" in the resurrection chapter of his Gospel. Note how joy was bestowed, peace was imparted, the initial commission of the apostles transmitted, the Holy Ghost given to them and empowerment promised in verses 20-23 of this chapter. All made possible through the Resurrection.

Just as interesting as is the account of the Resurrection by these so called "biographical writers" is Luke's account of the workings and results of the resurrection of Jesus Christ in the Book of Acts. Only a few of the main things can be mentioned. The Promise of the Holy Ghost was made possible because of the Resurrection. 1:4-8. The preaching of the Resurrection caused men



to be pricked in their hearts; 2:31-37; healing was performed because of the Resurrection; 3:15-16, also 4:10; preaching of the resurrection grieved the rulers, causing them to persecute the apostles; 4:1-4; the door to the Gentiles was opened through the preaching of the Resurrection; 10:34-43, 13:30-37; and scholars and rulers were confounded by the preaching of the Resurrection. 17:2-3, 30-32; 24:21; 26:22-24.

The Apostle Paul's writings abound in the setting forth of the power of Christ's Resurrection. Christ is declared to be the Son of God with power. (Romans 1:4) New life is imparted through the Resurrection. (Romans 6:5-11) In the great resurrection chapter of the Pauline epistles, viz. I Corinthians 15, note the following: Faith is vain, testimony is false, while sins have been pardoned they have not been removed, and misery follows if Christ be not raised. (Verses 13-19)

In the second place note that new life, resurrected life, came through the Resurrection. "For as in Adam all die, even so in Christ shall all be made alive." Lastly, note that the mortal corruptible body to an immortal incorruptible body is made possible through the Resurrection. (Verses 50-54)

Both Paul and Peter most impressively say that salvation in the sense of regeneration is to be found in the Resurrection of Jesus Christ from the dead. Again, refer to Romans 5:10 where it is specifically stated that we shall be saved by His life. A certain writer has said, "Christ's death was for atonement, and in it we are conceived as having died with him to our former state of alienation from God. His Resurrection was the inauguration of a new life to God, in which with him we live." Crucified but living. Dead but alive, quickened by the power of the Resurrection.

The Pulpit Commentary very tersely states: "God's love to man has its expression and proof in the gift of Christ. In what way does this gift enrich and bless those for whom it is intended? The apostle answers this question in Romans 5:9-10. By Christ's death His people are reconciled to Him, and by Christ's life they are saved." It would be far more accurate to sing, We're saved by the life of the crucified One, if by being saved we mean quickened, regenerated, born again, etc.

In conclusion I am quoting from the Pulpit Commentary. It is the most concise writing I know on the power of Christ's Resurrection. "(1) There is a polemic aspect of this

power; for he is declared to be 'The Son of God with power by the resurrection from the dead.' (Romans 1:3-4) (2) There is an apologetic aspect of it, as attesting his Divine mission. (I Corinthians 15:15) (3) There is a dogmatic aspect of it, as indicating the acceptance of his sacrifice, and as it is the pledge of our justification. (Romans 4:24-25) (4) There is an ethical aspect of it, presented by its relation to our pursuit of holiness. (a) It is the resurrection-power of Christ which gives the new life. Because I live ye shall live also. John 14:8. (b) It is the virtue of the Resurrection that the Holy Ghost comes to abide in the Church, as a Spirit of truth, grace and consolation. (c) It is by the same power that we are enabled to subdue sin. (Ephesians 1:19-20; Romans 6; Galatians 2:20) (d) It is the same power which inspires hope. (I Peter 1:3; I Corinthians 15; Colossians 1:5) (5) It has a prophetic aspect; for it is the pledge of our future resurrection. (Romans 8:11; I Corinthians 6:14; II Corinthians 4:14)."

Thank God for the Resurrection for by means of it we are saved for time and eternity.

## Write That Letter

W. O. Winger

GOOD RESOLUTIONS often fail, and fair castles build no houses. Suffering in prison and dungeon could not keep the Prophets, Apostles, and Philosophers from inspiring the world with their letters. Some fulfill their promises made when missionaries depart and write letters during the first term, less in the second. And too often none during the third term. However, those workers are still human, and good letters mean a lot to them. They see very few Christian magazines giving world missionary news, and may wonder as a lone soldier did when he wrote asking, "Tell me, are we winning or losing the war?" Again, it is needless to load them up with cheap gossip, but they do enjoy news from home, even as an African native girl expressed it, "I am lonely and anxious to see even the home cats."

Yes, God's Grace is sufficient for all, but we cannot estimate the value of real encouraging letters in helping to apply God's grace. A worthy worker, suffering Satan's contesting every forward move, won the victory and then received a letter from a very humble Christian at home, stating, "I felt much burdened for you on a certain day and prayed till the load lifted." This knowledge brought great encouragement to the lone faithful worker, seeing how the Holy Spirit in this time of great need raised up a colaborer even across the seas. Many such cases are recorded. Workers appreciate letters from earthly fathers and brothers, so don't leave it all to mother and sister. There is a great door of opportunity before each of us, so let us be more faithful in prayer for our worthy workers, and, write that letter!

Keep your lips from useless words. Few words—much power! Practice silence, then when you speak your words will be potent.

The rich are not always godly, but the godly are always rich.

Evils in the journey of life are like the hills which alarm travelers on the road. Both appear great at a distance, but when we approach them we find they are far less insurmountable than we had conceived.

—Colton

## Easter

Fannie E. Davidson

*What does Easter mean to me?*

*New hope, new life within,  
Graciously Christ paid for me,  
The awful cost of sin;  
Hopeless I would be, I know,  
And fears would me possess,  
When I thought of facing God,  
In my own wretchedness.*

*Praise the Lord, He died for me,  
Upon the cruel cross,  
Took my many sins on Him,  
And freed my soul of dross;  
Then He rose on Easter day,  
Triumphant I can sing,  
Victory o'er death and hell,  
The Lamb my offering.*

*What does Easter mean to me?*

*Love and grace outpoured,  
Joys the world could never give,  
Are mine in my Adored;  
While I live for Him down here,  
I have inward peace,  
Blessings great and multiplied  
Are mine and will not cease.*



# MISSIONS

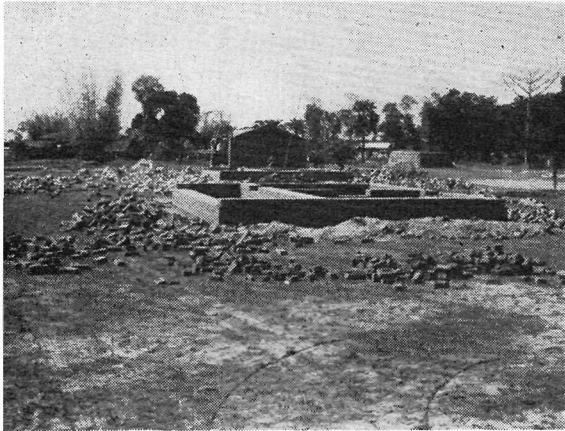
"If a brother or sister be naked, and destitute of daily food [or a decent house to live in], and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James, a pillar in the church at Jerusalem. If we don't, by this time, think "in terms of the missionary's being actively engaged in social and economic reconstruction as well as evangelistic work"—then we have not thought very deeply about missions!

Although we knew there would be people in the United States and Canada who would contribute funds toward helping us change this picture, we also knew the struggle of the Church to meet adequately her financial commitments for her world missionary vision. It was then learned that we might realize funds from the sale of land and a few buildings in Saharsa. With this money, small, two-room houses with cook house and a veranda could be made available to Christian families.

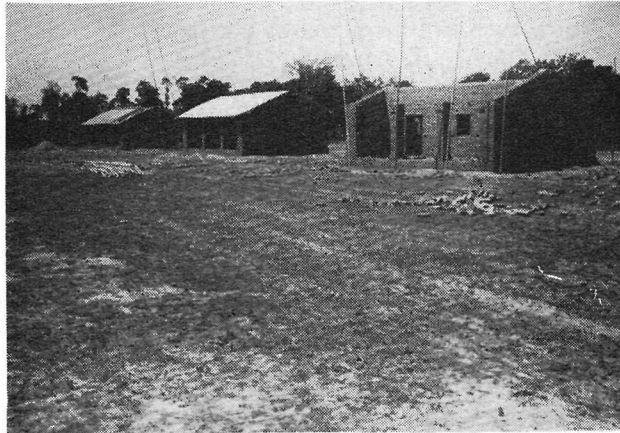
this opportunity. Five more are planning to construct homes during this coming year.

To see the Christian families being established in homes of their own in a more respectable way is most gratifying, especially when the cost of construction of these houses has been completely realized from the sale of old Saharsa properties. We believe this is a great blessing to the families and enhances the community in the District Headquarters.

—William R. Hoke



## FOR BETTER HOMES



### "WHY DON'T MISSIONARIES LIVE AS THE NATIVES DO?"

Let A. J. Brown, for thirty-four years Secretary of the Presbyterian Board of Foreign Missions, New York, and "Nestor" of Missionary Statesmen, answer that question:

"Live as the natives do? The natives do not live. The death rate of heathenism is appalling. . . .

"If any critic really imagines that he could live as many natives live, let him try it [in America; the experiment will be less costly there. M. C. K.]. Let him build a hut in his back yard—no floor but the beaten (Continued on next page)

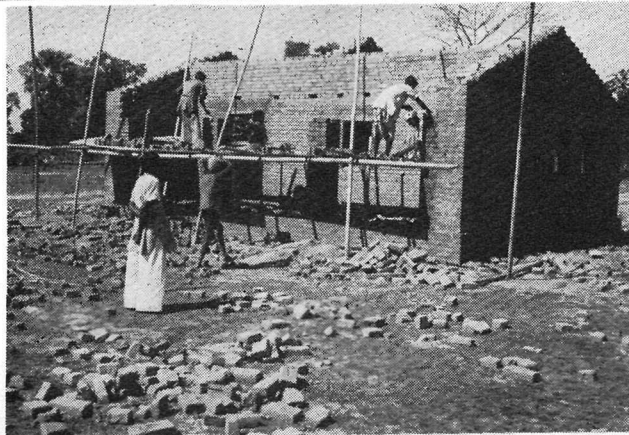
"I'M BUILDING a new house!"

With that statement there is always a lot of enthusiasm.

A year ago seven Christian families were living under one roof in small, dark, poorly ventilated rooms. The missionaries lived in comfortable houses and enjoyed many things unknown in the poverty of the local population, but there seemed to be no way in which the condition could be changed.

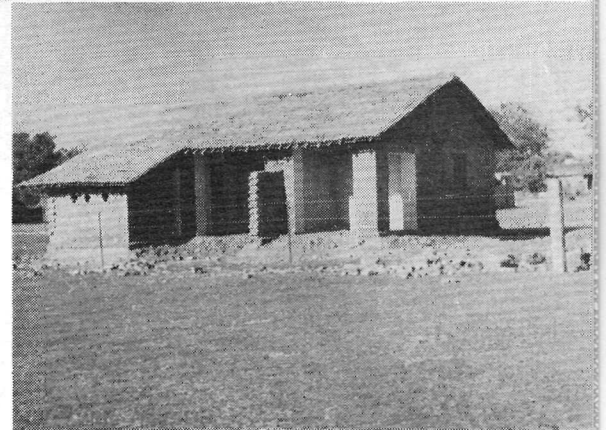
Perhaps one does not think in terms of the missionary's being actively engaged in social and economic reconstruction as well as evangelistic work, but to those who are sensitive to the total implications of the entire Christian message, the construction of a house, under the circumstances we faced will not only appeal, but brings a deep sense of satisfaction in worthwhile accomplishment.

We felt the housing situation was a poor testimony to the public, fed discontent, on the part of the Christian community, and left no ray of hope for experiencing the joys of private ownership, financial independence and security.



The mission owned five acres of land east of the present missionary residence, which we divided into building lots and proper roads. The land was sold to individual family units at reduced rates. For those securing land and desiring to construct a house the mission arranged to give three hundred dollars as an interest-free, long-term loan. The families are expected to pay back the loans in small monthly installments and thus make funds available to assist others in building. Six Christian families have thus far availed themselves of

## WE THANK THE LORD!





earth, no windows but latticed or paper-covered openings, no bed but a hard platform, no stove but an open fire in the middle of the room, no chimney but a hole in the roof through which the smoke rises and the wind and rain and snow fall, and no fuel but manure mixed with grass, made into cakes by his wife or daughter and dried in the sun. For food, let him buy three bushels of corn. It will sustain life for several weeks and cost but a dollar. Have the wife pound it between two stones, mix it with water and bake it in the ashes. Then let him eat corn for breakfast and corn for dinner and corn for supper, and the next day eat corn for breakfast and corn for dinner and corn for supper, and before many days have passed . . ." we guarantee that you will have your answer and an inward feeling that it is the right answer.

A. J. BROWN, *The Foreign Missionary*, Fleming H. Revell Company, New York. (Available through any of our bookrooms—the best all-around book on missions that I know—for supporters, prospectives, and missionaries! M. C. K.)

### Convert by Observation!—India

In May a Rajput came seeking baptism. *He had watched the Christians for some years and decided their behavior demonstrated a love and compassion that his people never had.* After four weeks of teaching he was baptized. His new name is Paul Singh. His family ties are broken, his inheritance forfeited. He does day labor for his food. He loves to sell literature and give his testimony to those who buy.

*One of our missionaries*

Don't let Satan take over your life; let God undertake for you!

—Roy J. Wilkins

### Bible School Financing

**"The operational fund still remains a problem."**

The Bible School takes capital investment in buildings and a regular operation fund. It has taken years to secure enough capital funds to build the necessary buildings. We are grateful that this goal has been achieved and we now have sufficient buildings to accommodate the Institute for the present.

The operational fund, however, still remains a problem. All students do pay a school and boarding fee but this does not cover their entire expense. In addition there is the cost of maintaining the teaching staff. For that reason there has appeared on the Project List last year and this year the support of the Bible School. We believe that God will speak to some to volunteer special support for this very vital need. Just as congregations have assumed responsibility for support of orphans, evangelists and individual missionaries, so groups, Sunday school classes or congregations could assume a regular responsibility in this area. Our Africa staff would deeply appreciate such support of this very worthy work.

(8)

### "Charter" for Bible School

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The Apostle Paul to Timothy—and us.

### F. Mabel Frey Returns to Africa

On April 30, 1957, Sister F. Mabel Frey will sail from New York on the *African Star* for Capetown. Her early departure for Africa came because of the need for a teacher in the Bible Institute at Wanezi. Upon Brother and Sister Lady's arrival in Africa the Bible Training program was enlarged to include advanced Bible training in the English language.

During the last year the work in this area of Missions has been closely reviewed and adjusted to the need of the hour. The name of the Wanezi Bible School has been changed to Wanezi Bible Institute. Brother Jesse Lady is now principal of the Bible Institute. During the coming year he will continue to teach the advanced Bible courses. Sister Lady will teach the women and wives relative to effective women's work. Sister Mabel Frey's joining the staff will make possible the continuing of the lower Bible Training in the Vernacular language. This was discontinued when Sister Anna Engle left on furlough.

*Henry N. Hostetter, Exec. Sec.*

### From the Letter-Bag

#### Building News — Africa

All the walls are plastered (March 1) in the new missionary dwelling house at Sikalongo, and they are laying bricks on the floors getting ready to pour concrete. The Nahumba house is also under roof now. I had a letter the other day saying that the new church at Wanezi will be dedicated the last week end of March.

I understand that the first wing of the new Macha Hospital building is under roof and that they are busy plastering. They are also working on the foundation of the second wing.

Teacher Arthur Kutwayo is building a new house for his family—near his present village—and the Std. IV and V boys are helping him during their Industrial periods. Yesterday afternoon I rode back to take some pictures of the boys at work and I wish you could have heard and seen Teacher Kutwayo [Memory and imagination give me a pretty lively picture! M. C. K.]. He wanted each one of the boys (17 of them) to be busy doing something when the pictures were to be taken. I, of course, went to see little Anna before I returned to school!

*Anna Kettering*

### Return to India

*H. H. Brubaker*

THURSDAY morning, March 14, at the Buffalo, New York airport a large group of relatives and friends gave farewell to Rev. and Mrs. Arthur Pye and their four children. This was the first part of their journey to their God-appointed task in India.

There were approximately two hundred people present from the nearby churches and Niagara Christian College. Rev. Earl M. Sider, an uncle of Brother Pye, offered a touching prayer in which the party was commended to the loving care and protection of the Great Pilot.

Brother and Sister Pye spent a busy furlough. They made numerous contacts within their own church and sister churches in the home area. The time of saying farewell to parents and loved ones is not easy for either party. Ties of fellowship which had again been renewed are once more stretched over many miles of land and sea. It is only natural that there should be a sense of loneliness at separation. Grandfather and grandmother's house which rang with children's voices will seem empty now. However, the supreme joy of knowing each is doing God's will, and is in God's place is the abiding feeling. Our prayers and good wishes follow these servants of God as they take up their second term of service in India.

### Church Board Treasurers

**Executive Board:** M. M. Book, Talmage, Kansas; Canadian Treas., E. J. Swalm, Duntroon, Ontario.

**Foreign Mission Board:** Office of the Treasurer, Foreign Mission Board, Brethren in Christ Church, Washington Boro, Penna; Canadian Treas.: George Sheffer, Stayner, Ontario.

**Home Mission:** Dale Ulery, 412 Dakota Ave., Springfield, Ohio; Canadian Treas., Edward Gilmore, Lowbanks, Ontario.

**Board of Benevolence:** Musser M. Martin, Grantham, Penna.; Canadian Treasurer, James Sider, Stevensville, Ontario, Canada.

**Board of Christian Education:** Paul L. Snyder, 130 N. College St., Carlisle, Pa., U. S. Treasurer; Walter Winger, R. 2, St. Anns, Ontario, Canada, Canadian Treasurer.

**Board for Schools and Colleges:** Lowell Hoover, R. 1, Abilene, Kansas.

**Publication Board:** J. R. Aiken, Clayton, Ohio.

**Free Literature and Tract Department:** Ray Zercher, E. V. Publishing House, Nappanee, Indiana.

**Peace, Relief and Service Committee:** Clair H. Hoffman, Florin, Pennsylvania.

**Industrial Relations Committee:** C. W. Boyer, Secretary, 2223 N. Main St., Dayton 5, Ohio.

**Women's Missionary Prayer Circle:** Mrs. Jacob Hock, 651 Reservoir St., Chambersburg, Pa.

*Evangelical Visitor*



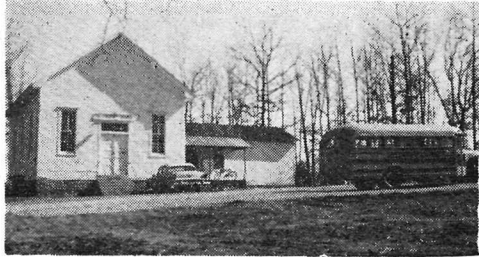
## DISPATCHES

From the Front Lines

San Francisco, Calif.

Bro. Avery Heisey's latest news letter tells of a feeding program at Life Line Gospel Mission, beginning February 7th.

For more details on God's leadings in this challenging mission field look to a later issue.



Fellowship Chapel, DeRossett, Tenn.

### Advances in Tennessee

In their farewell service at the Bethel Church in Virginia the John Schock's sang, "I'll go where you want me to go, dear Lord, over mountain, or plain, or sea." Leaving a people (after five and one-half years) whom they dearly love in the Blue Ridge Mountains in Virginia, they have entered a work among the folks in the Cumberland Mountains of Tennessee.

A truck unloaded the furniture of the Paul Martin's through the front door of the Bethel parsonage and then loaded the Schock's things out of the back door.

The lights were on and the "pot-bellied" stove was burning when they arrived at the Fellowship Chapel in DeRossett, Tennessee. Within a few minutes community folks were on hand to help the Schock's move into their living quarters in the wing of the schoolroom-chapel.

DeRossett, an old coal mining town, has not seen much activity since the mines were closed several years ago. There are three stores and two churches, but no post office. The surrounding community (White County) is wide open for the preaching of the Gospel that saves from sin and enables the believer to live a clean, holy life. The people of the community are open-hearted, cooperative, and very appreciative.

Attendance and interest are very good. The Sunday School has grown in a few weeks from 39 to 74. Over 100 have attended Sunday evening services and mid-week prayer meeting attendance is about 50. God's spirit is preciously near, and people have requested prayer.

### Parsonage to be Erected

The Home Mission Board has approved the building of a parsonage, as the present living quarters are needed for the growing Sunday School. At present there are only 12 benches in the chapel to seat the worshippers. When the present living quarters are vacated, the chapel will have ample room.

The new parsonage, adjoining the chapel is already begun. Bro. Abner Wolgemuth, Mt. Joy, Pa., has laid the blocks for the basement.

Plans are to have materials ready for a parsonage raising in early April (look for a report on this in the "Dispatches" Column of a later Visitor.)

April 8, 1957

# TODAY'S YESTERDAY



REMOVE NOT THE ANCIENT LANDMARK WHICH THY FATHERS HAVE SET. PROV. 22:28

With the Church in the process of making major changes in administrative structure and procedures, the following letter reflecting the concerns of a past generation takes on special interest. Eli M. Engle was born in 1857 and S. G. Engle in 1863. Both passed away in 1949 after long careers in responsible positions in the Church. This letter is included among the Eli M. Engle papers in the Archives.

An open letter to my esteemed Brother  
Eli M. Engle.

February 6, 1925

Most Excellent Brother, Greeting:

Pursuant of subject relative to our church's methods of work which you so fairly and honestly debated with me during past visits, has resulted in seeing our church's methods as applied to our activities, in a new light. That we do not get the best results by our methods as adopted is no doubt a fact. It was my privilege during the past year, to attend a Bible Conference at which time the question of, "The things in my church which perplex me" was ably debated by one of our members. It was an interesting question . . . There will always be perplexing questions. Destructive criticism gets us nowhere. Experience, charity and age go a long way toward their solution. Deeper Christian experience will help to solve many. A ripper age will be a greater factor, but age and experience will also cause new ones to arise. To get the best results from our efforts is a very perplexing question, and should be of interest to every brother and sister. That a number of our methods are obsolete and do not serve the present satisfactorily, is to me an established fact. I do not wish you to read from above statement that I intend to criticize our fathers, who are responsible for them. I condemn myself should I discover such an intent. Our fathers served their generation well, my prayers are that we may do as well as they did. They adjusted themselves to the conditions of their days and it is wisdom for us to do the same. To serve our generation well is to help solve the problem of the future.

. . . . Our methods of organization do not give us the best results, and because of these facts the future of our church is in the balance. Being a member of the Foreign Board, we are facing a crisis in our church as I see it from our position. It is an admitted fact that the Mission work, both Home and Foreign, is the heart of the Church. Take that away and what have we? This being true, it must go forward. We meet with criticism, all of which is kindly taken, that we are not progressive enough, that the Board lacks faith, that we are inactive, beside other criticisms, which might not look well on paper. Some are possibly well founded and well intended, but I fear unless the home base is strengthened, it might prove that the Board has been too progressive and an entrenchment is necessary, which I hope will never come.

Numerically we are holding our own, to say the best. Some claim we are [losing] . . . in number, and to make no progress in numbers, is sure to deaden spiritual life. Some districts I have visited in the past five years hold before us a gloomy picture and unless conditions are reversed will soon be a memory only. Others, however, present an encouraging prospect. I believe the time is here when our people need to reorganize. Amend some of our By-Laws, discard others, and enact new ones. I feel this cannot be done too quickly, as it will save much that still remains.

Objections may be raised. New machinery of which we often hear, if you will always stick to the old, there can be no progress. It is not so much a matter of new machinery as methods. There need be no change of principle, but the method of application. Nothing interests me more than the future of our people. I invite an exchange of thoughts on this subject, remembering that a number of brethren are interested as well as we. A recent conversation with H. B. Hoffer gave reason for encouragement, as well as other Elders, whose opinions I hear voiced, that a change for the betterment of results would be a welcome consideration.

With malice toward none and charity to all,

I am, Your Brother,  
S. G. Engle

The Schocks request an interest in your prayers for the work in Tennessee. There is a great work to be done and under the guidance of the Spirit it will prosper to the Lord's honor and glory. They invite you to visit them — their address is Rev. and Mrs. John Schock, R. 7. Sparta, Tennessee.

### Iron Springs, Pa.

Iron Springs experienced a 14% increase in its Sunday School attendance during 1956.

This fine progress is accompanied by other indications of God's blessing. Financial support of the local people has been very en-

couraging. Debt on the church building has been reduced to a balance of only \$550. The congregation hopes to have this debt completely liquidated within six months.

A recent service of great challenge was on Sunday evening, February 17. Ralph Palmer, Denbigh, Virginia, was used of the Lord to stir us to the realization of our responsibility to present Christ to a needy world. Several responded publicly to the challenge in this heart-searching service.

The Gospel Team from Messiah College presents monthly programs at Iron Springs. This contact with the Church school is deeply appreciated.



# PREACHERS

## To the Preacher

E. P. Marvin

When you enter the pulpit make no apologies.

If you have a message from God deliver it or hold your peace and have a Quaker meeting.

Do not waste time by long prefaces but say good things from the start. And do not keep on talking after you get done. Better leave the people longing than loathing.

Leave self out of the pulpit, and take Christ in.

Do not preach old sermons without warming them over, and never stop growing.

Do not harp too much on one string, but give the great variety of the Bible.

Take care of your character and let God take care of your reputation.

Have no petted or neglected classes.

Do not abuse people for not liking you; perhaps you like yourself too well.

You are not a preacher, no matter whose hands have been laid on you, unless you know the Truth, and are anointed by the Holy Spirit.

Do not scold. Be a friend of sinners but not of sin.

Preach the best that you can, always, but be sure to do your best for those who come on rainy days. Christ preached marvelously to one woman at the well and to one rabbi at night.

Do not repeat. If you said it plainly, say something else next.

Leave out big words and do not expect your hearers to bring their dictionaries to Church.

Cultivate naturalness. Chew your food but not your words. Do not dwell on a monotone nor drop your voice at the end of a sentence.

Do not tire yourself out. When weariness begins devotion ends.

Do not begin low and slow; keep your lungs full. Do not miss all the good places to stop. Stop at a climax.

Do not preach with a big stick in your hand, but keep sweet and hold up the Cross.

Use illustrations but pack your sermons so as to have something to illustrate.

Be clear. We can see to the bottom of Lake George (and it's deep). Do not make the mistake of thinking a mud puddle deep because we cannot see to the bottom.

Make your sermon proportionate. If it is narrow and shallow make it short; if it is wide and deep, make it longer.

I was told of a man who might have been a good preacher if it had not been for two faults: he had no delivery and nothing to deliver.

Remember that you preach to save and edify rather than to amuse and entertain.

Preach straight and live as a Divine epistle. You are ordered to be a pattern.

Preach publicly and from house to house. A sympathetic house-going preacher makes a Church-going people.

Be sure to please God even if no friendly faces smile on you.

Make few promises. Keep out of debt. Live a simple life. Set up a high standard for the Church, and show them how to live it. Your actions will be your loudest preaching.

After a house is solemnly dedicated to the worship of God, let there be no room for the tables of money changers, or for giddy ecclesiastics who sit down to eat and rise up to play, cultivating the social element in the realm of worldliness. Beware of the amusement heresy, and the cook-stove apostasy. The Cross, and not the fiddle is the central attraction of the true Church.

Do not play Church. Feed the sheep instead of trying to amuse the goats.

The less knowledge and piety a Church has, the more clubs, societies, oysters, ice cream and fun it takes to run it, and the faster it goes away from God.

(Given at Minister's Seminar by Jacob Ginder, Bishop Emeritus.)

## Guard the Flame

Samuel Brengle wrote in his autobiography: "William Booth of the Salvation Army called a few of us to him one day and said, 'Young men, take heed to the fire in your own hearts, for the tendency of the fire is to go out.'

"I thought about that, and said to myself, Yes, fire will go out unless I do three things: 1) keep the draft open; 2) keep ashes and clinkers shaken out; 3) put on more fuel. Then I applied it to my own soul. I am not to run around and kindle my fire at the altar of someone else. I have a fire of my own. I am to keep the draft open—keep testifying; keep windows open toward heaven.



"I am to keep the ashes out. I cannot depend on my past experience; I must seek God afresh. Then I must add fuel—pile on new truth, search the Scriptures, feed my soul. The blast of hell will blow out the flame, if I don't guard the fire in my own heart."

## Wesley's Rules

Believe evil of no one and put the best construction on everything.

Speak evil of no one; keep your thoughts to yourself until you come to the person concerned.

If you see what you think is wrong in a person, tell him plainly.

Be serious; let your motto be "Holiness unto the Lord." Avoid all jesting, lightness and foolish talking.

Be diligent; never while away time, nor spend more at one place than is necessary.

Converse sparingly and cautiously with the opposite sex.

Beware of all affectation and partiality, and preach the Gospel as servant of all.

You have nothing to do but save souls; therefore spend and be spent in that work.

Be punctual; do everything exactly on time.

Be ashamed of nothing but sin.

Act in all things not according to your own will. Employ your time according to your profession, in preaching, visiting, reading, meditation and prayer.

Speak as earnestly as you can, but do not scream. Preach with all your heart but with a modulated voice.



## YOUTH

### Emergency Ward— Emergency Word

An R. N.

AS THE DAY wore on I noticed my patient grow more restless. He had come in two days ago, the victim of a car and truck collision. He had survived the impact, but had been rushed to the hospital with both legs broken and internal injuries yet undetermined. I felt his pulse and found it irregular. Other symptoms, too, suggested a guarded prognosis.

Our limited conversation confirmed my suspicion that Mr. Wain's restlessness was not all due to his physical condition. Although under heavy medication, he understood the seriousness of his condition. The question he asked, "Will I ever get well?" was the only vocal expression he permitted the more agonizing question, "What if I should die?"

He remembered his mother as a drunkard. For many years his wife had been seeking peace in many religions.

Conversation soon revealed a desire to see a minister. I assured him of my willingness to call our pastor. With this assurance and his regular medication, Mr. Wain fell asleep.

At the close of the visiting hours next day our pastor came. I believed God was already answering prayer. Mr. Wain's wife had been detained, and so remained now to join in the conversation as Rev. B. stood at the bedside of her husband.

Questions came easily and were skillfully answered as Rev. B. turned to one passage after another in his Bible: "But I was baptized as a child. What does baptism mean?" "If a baby dies, will it be saved?"

With the Scriptural answer to these and many other questions, Mr. Wain turned to me. "He has answered many questions that I've been wondering about for a long time," he whispered.

An hour passed. The supper trays came and were served. Still the conversation went on. It was also meal-time for the minister, but I thanked God for men who are more concerned for the needs of hungry souls than to have their meals served by the clock.

Finally, as it seemed all hindrances to faith were resolved, Mr. Wain and his wife bowed their heads. Rev. B.

led in prayer as two hearts were opened to receive Jesus Christ as Saviour.

As the minister said good-by, Mr. Wain settled back in bed with, "I really do believe!" and his face was aglow—at peace with God.

Later that evening, as I read from the Gospel of John, Mr. Wain fell asleep without medication—the first time since the accident.

He faces six months in the hospital. But he has the assurance that God will be with him and will work out the problems that face his wife and two small children during these long months when he is unable to provide for them.

*(From an actual experience; real names not used.)*



### Summer Camp News

Kenbrook Bible Camp, of Lebanon, Pennsylvania, is again busy making plans for the summer's operation. With Dr. Charles F. Eshelman as director, and Mrs. Eshelman as matron and dietitian, the eighth season will begin Saturday, June 29, and continue for six full weeks through August 10. Boys and girls will be registered as follows:

#### BOYS' WEEKS

Ages 8, 9, 10.....June 29 to July 6  
Ages 11, 12.....July 6 to July 13  
Ages 13, 14, 15.....July 13 to July 20

#### GIRLS' WEEKS

Ages 8, 9, 10.....July 20 to July 27  
Ages 11, 12.....July 27 to Aug. 3  
Ages 13, 14, 15.....Aug. 3 to Aug. 10

Complete information in brochure form, along with registration cards, will be distributed widely throughout the Church in Pennsylvania, and will be sent gladly to anyone, anywhere, upon request.

During the last camp season a series of excellent color-slides was produced, together with an accompanying sound tape of narration, music, and sound effects, direct from camp. This 30-minute feature, "KENBROOK—A Fortress for Youth," gives a vivid picture of camp life and proclaims the standards and goals of Kenbrook. It portrays the joys and satisfaction of the Christian life for girls and boys. The picture is

quite suitable for showing in Sunday School and Crusader groups, and to adult meetings as well. Many congregations have spoken for it to be shown, and it is available to others.

For camp literature, or for making arrangements to have camp representatives bring the sound-picture to your group, write to, Kenbrook Bible Camp, Route 3, Lebanon, Pennsylvania. Your communication will be given prompt attention.

## CHURCH NEWS

### REVIVAL MEETINGS

Samuel Wolgemuth, Waynesboro, Pa., April 14-21; J. N. Hostetter, Millersfield, Ky., April 14-28; Elam Dohner, Thomas, Okla., March 24-April 7.

### GUEST SPEAKERS

Rosa Kim at Upland, Calif., April 10; J. N. Hostetter at Cedar Springs, Pa., March 17; E. H. Wenger at New Guilford, Pa., March 17; D. Ray Heisey at Pequea, Pa., March 24; Allen Buckwalter at New Guilford, Pa., March 31; Gabriel Khalil of Jordan at Valley Chapel, Ohio, March 27; H. G. Brubaker at Upland, Calif., March 24; Owen Alderfer at Upland, Calif., March 24.

### BULLETIN-BITS

An election for deacon is planned for Waynesboro, Pa., Sunday evening, March 31.

An impressive baptismal service was held at Clarence Center, N. Y., Sunday evening, March 17. Eleven were baptized.

An all-day fellowship meeting for Adair County, Ky., convenes in the Fairview Church, April 14.

The Cedar Springs, Pa. congregation held their baptismal service in the Mill Hall Church of Christ. It was a beautiful occasion when eleven received the rite of water baptism.

The Choral Society from Messiah College is scheduled to present the morning worship at New Guilford, Pa., April 14.

The Rosebank, Ontario congregation dedicated a newly-built parsonage, the morning of April 7. The house is located on a plot of ground opposite the church.

New Castle, Penna., reports increase in Bible School attendance. Love-feast service is planned for April 27-28.

### Franklin Corners, Ill.

February 24 was our Christ's Crusader day. Youth assisted in the Sunday School and morning worship. The pastor Marion Book used as his theme, "Youth for Christ." The evening service featured a Bible quiz and two subject discussions by young people.

On March 3-17 Rev. E. J. Rohrer from West Milton, Ohio was here for Revival Meeting.

The spirit-filled messages were a blessing. Souls were found rejoicing because of the blessed Holy Spirit. We feel like Franklin Corners had a fresh touch from Heaven and it seemed the church as a whole was drawn together by God's grace. Pray that the Revival Spirit may continue.

—Mrs. F. A. C.

## CHURCH NEWS

### Granville, Pa. Congregation

February 3rd marked the opening date of the revival services at the Granville church, but a prayer chain had been started several weeks prior, someone engaging in prayer each hour of the day in behalf of the announced meetings; also a prayer group had been meeting in the pastor's home beseeching God's help for the spiritual needs of the church and the salvation of the unsaved of the community.

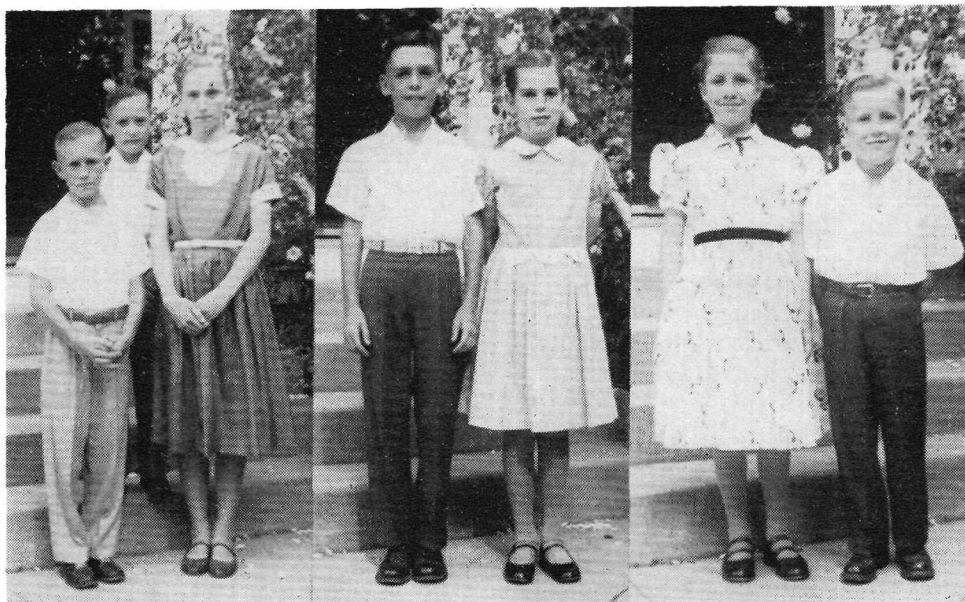
Rev. Elwood C. Flewelling, pastor of the Brethren in Christ in Souderton, Pa. served as God's man to declare the unsearchable riches of Christ. The messages were pointed and given under God as a means of warning the sinner to flee the wrath to come, encouraging the saints, and strengthening the church. God's convicting power was manifest in our presence. A number of children were saved, several young people received help. One young man, the oldest son of the evangelist, was working in the vicinity of Lewistown and came to services out of courtesy to his father. But God had other plans. The Holy Ghost sent deep conviction and he knelt at the mourner's bench and wept his way back to God through repentance and confession. There were rejoicing in heaven and on earth as a father and son were reunited in Christian fellowship after years of prayer in his behalf. His foreman living in Lewistown came to the revival and he, after feeling the call of God for some months, became so sick of his sin and in such desperate spiritual need that he came to the pastor's home one morning at 2:30 and was gloriously saved. His wife and several children were saved the next evening. Also, another young mother was converted and is now attending the regular services. Yes, God still answers prayer.

God has been giving gracious outpourings in the regular midweek prayer services since the revival meeting, for which we indeed give thanks.

The attendance in the unified service on Sunday morning has been from 80 to 100. The Christ's Crusaders are in charge of the opening of the Sunday evening meeting. A part of the service is planned for the Juniors, followed by the Christ's Crusaders program and the evangelistic message.

### Messiah Children's Home, Mt. Joy, Pa.

Greetings of love from the Messiah Children's Home, a Home where love is exemplified. Again we want you to meet by photo these splendid children, a part of the present and past family of the Home. Mary and Thomas Davis are from Lewistown, Pa. Bro. and Sr. Potteiger and workers are serving in the name of Christ to meet the needs of these worthy children. Our Heavenly Father takes note of every act of kindness and heart concern manifest toward these children. You who have sent gifts in money and kind toward the comfort of our family of children and workers, are due words of appreciation. Without your generous support these children and workers could not enjoy the comfort now possible. Surely, "Inasmuch as ye have done it unto the least of these— you have done it unto me." All money given toward the new home for the workers and also the new garage has helped to add efficiency to the present plant. There is still a deficit but we believe the Holy Spirit will move upon the hearts of



Joy, James and William Duncan, Charles and Darline Harbold, Mary and Thomas Davis of the Messiah Children's Home.

those who have the ability to give financial support as they are informed of the need from time to time.

Now meet Charles and Darline Harbold. Also Joy, James and William Duncan. It is a real joy when homes of children have been reorganized and children can go back to their real parents or otherwise reorganized home. This has been the case with the Duncan children. It has been a real privilege for the Home to meet the need of these splendid children for a number of years. May God's rich blessing follow them as they have gone back home.

Bro. and Sr. Potteiger will now tell you how things go around the home: Jan. 26, This is a cloudy morning outside, but in our home just full of sunshine. This morning a sweet girl of twenty, who just recently found the Lord, came to help here in our home. I must say Grace brought sunshine with her and that means so much for us here. She is always ready for the task, and does it with a smile. I believe the Lord calls people like Grace to work for Him. Will you pray for her and Helen as they work together? This is a busy time because eighteen are getting their teeth fixed, it keeps Daddy busy with remembering the dates of each one. One of our boys came back and said, "Mama, I didn't cry, but when I was in school this morning I prayed and asked the Lord to help me."

As we look back on '56 we say again, "Surely God has been good." Our year here has been wonderful, but we are looking forward for '57 to be more wonderful. One of the reasons is, so many people remembered our home in so many different ways. Folks inquire about our needs. There were times when there were needs and we felt no one knew it and perhaps that same day that need was supplied. Last summer we had a visit by one of the boys who was brought up in this home. I was more than pleased when he told me how he appreciated the home and the good training he received. I took him all through the place and we had some laughs together, as we talked about the past it made me feel the work was worthwhile. It encourages us to do our best for the boys and girls.

We are starting some redecorating again. This time it will be the dining room, a new floor covering. We hope we can do more in

the dining room as the needs are supplied.

At this time James and I would like to thank everyone who had a share in gifts great or small. We appreciate the thoughtfulness and kindness of such good folk. We would like to say that we love the work and it is because we know we are in the will of the Lord. Will you remember our boys and girls in your prayers? We have some who have problems. We also feel we need your prayers as much as they.

James and Emma Potteiger,  
Steward and Matron  
F. F. Frey, Board Member

### Five Forks, Waynesboro, Pa.

On Jan. 20, our revival meetings started and continued for two weeks with our pastor, Rev. Ralph Wenger, serving as the evangelist. Several visiting ministers preached and helped our pastor during the meetings. The Bible centered messages were appreciated by the congregation. We believe that He will honor His Word. We pray that the Lord will continue to bless our pastor as he shepherds the little flock at Five Forks.

On March 10, we were happy to have the Leonard Falk family with us in our Sunday morning services. Bro. Falk brought to us a very timely message.

On March 17, in our Christ's Crusader program we were privileged to have Bro. Harry Bert with us, giving some of his experiences while serving his I-W term in Peru, also showing his pictures to a very attentive audience.

### New Guilford Congregation, Chambersburg, Pa.

Several weeks ago we were surprised to have with us on a Wednesday evening, Rev. Gerald Wingert from Altoona, and on a Sunday morning his brother Chester, and their families. We were glad for the messages they brought to us from God's Word.

Feb. 24. We appreciated the messages in song the Air Hill mixed quartet gave in Christ's Crusaders Hour in our two groups.

Saturday evening, March 2, thirty-three of our C. C.'s enjoyed an evening meal and fellowship in the home of our pastor and wife, Bro. and Sr. Rife. This was concluded by a half hour of gospel singing and prayer.

The following day was our "Christ's Crusaders Day."



Our C. C.'s were in charge of morning devotions, which also included a special story to the children given by Miss Doris Rife. Another of our C.C.'s, Bro. Bruce Urey, brought the morning message on "Am I My Brother's Keeper?" That afternoon 23 of us brought cheer to shut-ins, by singing in three homes, plus the Piney Mountain Home. In the evening a gift was presented to Miss Marlene Knepper, who answered the most questions in a quiz from I John. Most of our Crusaders will remember many truths from this book, since we thoroughly studied it for this occasion. Our pastor gave us a message on "Youth at a Crossroad." At the close of the service each of us consecrated our lives to God anew.

March 6. Bro. Joseph Ginder, in a very interesting way, gave us a report of some of his I-W service in Africa, as well as some of the activities of the missionaries and natives. This Missionary Prayer Meeting was concluded by special prayer in seven groups.

—C. F. W.

#### Fairland Congregation, Cleona, Pa.

The "Gems of Grace" Radio Rally was held at the Fairland Church on Friday evening, January 4. The program recorded at this service was released on February 24. The Fairland Mixed Chorus furnished the music.

Rev. John Z. Martin, President of Upland College and representing the Board for Schools and Colleges, spoke in the morning worship service on January 6.

The film, "A Boy and His Bible," was shown to the Christ's Crusaders on January 6.

Bishop Titus Books filled the pulpit during the illness of Pastor Stump.

Mrs. Edith Kern, who served as Immigration Supervisor in Austria, spoke and showed pictures to the Junior Christ's Crusaders on January 20. The Hummelstown Christ's Crusaders presented a program to the Fairland group the same evening.

"Temperance Sunday" was observed in the Sunday School, January 27. Temperance in school life, family life, business life and personal life were discussed by members of the Sunday School.

"Christian Education" was the theme on Sunday, February 10. D. Ray Heisey, instructor at Messiah College was the speaker in the Sunday School. The College Ladies Quartet furnished special music. Pastor Stump gave the morning message, "The Christian College and the Church."

The Fairland Mixed Chorus sang in the Hummelstown Revival Service on Sunday evening, February 10.

On Wednesday evening, February 27, Bishop Henry Ginder spoke and showed slides, representing the Home Mission Board.

"Missionary Day" was observed on Sunday, March 3. Rev. John Bicksler, formerly of the Fairland congregation and now pastor of the Stowe Brethren in Christ Church, was guest speaker in the Adult and Junior Departments of the Sunday School. Rev. Bicksler also brought the morning message.

"Christ's Crusaders Day" was also observed on Sunday, March 3. Christ's Crusaders participated in the Sunday school and morning worship service. The special feature in the evening service was a program given by a Gospel Team from Messiah College. Rev. John Graybill brought the evening message.

—S. R. L.

#### Boyle, Ont.

During November Rev. and Mrs. Elmer Moyer, from Vineland, were with us for a morning service. Mrs. Moyer spoke to the Sunday School and Rev. Moyer brought the morning sermon.

Another service was in charge of the Gideons.

In an evening service the Port Colborne congregation was in charge of the service. Their pastor, Rev. Walter Winger was the evening speaker. He used as his message—"Thy Kingdom Come."

In December Rev. Paul Hostetler spoke in a morning service in the interests of the radio program "Gems of Grace."

Dec. 23—The Christmas message was given by Rev. Andrew McNiven on the theme, "The Gift of God."

#### Messiah Home, Harrisburg, Pa.

Nov. 4 one of the M. B. C. Gospel Teams gave us a challenging and very fitting program on "Revival", a week before our revival services began. As our Evangelist, Rev. C. F. Eshelman, "opened to us the scriptures" our hearts were enlightened, our souls fed, and together we were edified. But there remains yet much land to be possessed.

December 1, 2 our District Missionary Conference at the Fairland church gave us a deeper and wider vision of that which God hath already wrought through the faithful efforts of consecrated workers in various fields, as well as the very urgent need of redoubling our efforts and offerings to reach those who are yet in darkness.

The Life-giving Word of God continues to go forth from the pulpit, in the Sunday School classes, the prayer meeting and the Bible Clubs on Wednesday evening and the Junior Church Services. We thank Him for the promise that it shall not return void.

Our hearts were encouraged to see so many of the Sunday School children's parents at the Christmas program. We are believing God for their salvation.

N. L.

#### Cedar Grove, Mifflintown, Pa.

"O! come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." (Psa. 95:1)

New Year's Eve. The gracious presence of the Lord was definitely felt by those who met in a cottage prayer meeting.

Jan. 6th the Lord was present in convicting power to the extent that one soul knelt at the altar of prayer while our pastor Bro. Keefer brought the morning message.

Jan. 27 Bro. Monroe Dourte came to labor with us in a series of revival effort. We greatly appreciated Bro. Dourte's messages of Bible Truth. The presence of the Lord was felt. The saints were encouraged and sinners were warned. We are glad for those who sought the Lord and pray they may continue to obey and others will yet yield to a loving Saviour.

Feb. 24th Christ's Crusaders had as their guests the Christ's Crusaders group from Blairs Mills congregation. The theme of their program was Divine Guidance.

Mar. 3rd in keeping with Christ's Crusaders day the young people had devotions after which our Ass't. Pastor, Bro. Lauver brought the message. In the evening Bishop Luke Keefer brought the message.

Mar. 10th we had a Special Home Mission Meeting with Bro. Albert Engle as guest speaker.

In the evening we appreciated having the Gospel Team from Messiah College with us.

#### Fordwich, Ontario

Our fall revival was from December 9 to the 23rd. Rev. Harold Schiedel of Kitchener was with us for the services on the ninth as our evangelist Bro. Harry Hock of Leonard, Michigan could not be with us until Monday night. Four seekers were at the altar for prayer the first night and conviction continued throughout the services. God's presence was especially felt the closing Sunday. In the morning service our Brother presented our Saviour in His healing power. The Holy Spirit definitely witnessed to us in the anointing service. In the evening more than twenty were at the altar seeking God for their individual needs. The entire congregation was moved and we are praying that the spirit of revival will burn deeply until many needy hearts about us are brought to the Lord. Our prayers follow Bro. Hock that he will continue to be filled with the Holy Ghost and be guided by the Lord in giving God's simple saving truth everywhere he ministers the Word.

January 11 Bro. Harry Bert, who was in I-W service in Peru, was with us. He spoke concerning the work in which he was engaged and described the mission work which is being done there.

M. C. C.

#### Sherkston, Ont.

We lift our hearts in praise and thanksgiving to God for the spiritual awakening in our church and community. Revival services were held in the Brethren in Christ church, Sherkston, Ont., with Rev. John Rosenberry of Mt. Joy, Penna., serving as evangelist.

His messages were heart-searching and challenging as he gave forth the Word of God in the power of the Spirit. The meetings were scheduled to be held from Feb. 10 to 24. It was evident that God led otherwise and the services continued until March 9. The auditorium was filled each night, with the Sunday School rooms and the basement being used for overflow crowds.

On what was to be the closing night the prayer room was filled with seekers and additional room was provided to accommodate others. The pastor, with Bro. Rosenberry sensed the importance of continuing the meetings. Many souls found the Lord as their Saviour, while others were sanctified and called to a deeper walk with the Lord. It was impressive to see husbands and wives seeking the Lord together. Whole families went to the prayer room to renew their vows and dedicate themselves anew to the Lord.

Special prayer meetings were held throughout the meetings. Other denominations shared in the special periods of prayer. Special interest was centered in a prayer service, held Saturday at 6:00 a.m. At a special Young People's meeting the evangelist told his life story. (His ambition was to make a career in professional baseball.) When opportunity was given many young people went to the prayer room seeking after God.

The pastor, Bro. Roy Sider appreciates all those who so faithfully supported the meetings. We wish the continuing blessing of God to rest upon Bro. Rosenberry in his ministry. We thank God for those who

made Christ their choice in life. Help us pray that each one may grow in grace.

Sunday morning, March 10th, Rev. and Mrs. Arthur Pye gave a farewell service at the Brethren in Christ Church, Sherston, Ont. This service marked their leaving to serve a second term in the field of India.

Using as her text the 10th chapter of Romans, Sister Pye described the sadness of the people of India as they try in their zeal to please God. She told of how they blindly tried to establish their own righteousness through their most difficult religious practices.

Bro. Pye spoke on the 14th chapter of John. He felt led of the Lord not to speak solely on India, but to admonish the young converts who had recently accepted the Lord during our revival meetings.

At the close of the service, the Pastor, Bro. Roy Sider gave an invitation to those who would give their life in the service of the Lord. Many responded and the front of the church was filled with young people who dedicated themselves to His will for their life.

—A.G.

## Love Feasts

### Ontario

Bertie .....	April 13, 14
Houghton Center .....	April 6, 7
Howick .....	April 13, 14
Boyle .....	April 20, 21
Heise Hill Church on April 20, 10 a.m. and Sunday 21.	
Nottawa .....	April 27, 28
Rosebank .....	May 11, 12
Springvale .....	May 18, 19
Sherston .....	May 25, 26

### Michigan

Detroit .....	April 13-14
Gladwin .....	April 20, 21
Merrill .....	April 27, 28
Leonard .....	May 4, 5
Mooretown .....	May 18, 19
Rust .....	May 25, 26
Carland .....	June 1, 2

## BOARD OF BENEVOLENCE FINANCIAL REPORT

Balance October 1, 1956 .....	\$292.33
Receipts .....	382.70
Total receipts and balance .....	\$675.03
Expenditures .....	250.00
Balance on hand January 1, 1957 .....	\$425.03

James Sider, Canadian Treasurer

## BIRTHS

"Children are an heritage of the Lord"

**HERSHEY**—Mr. and Mrs. Dale Hershey, Annville, Pa., are the happy parents of a daughter, Jane Yvonne, born March 15, 1957.

**NOEL**—Betsy Lou is the name chosen for the little daughter of Bro. and Sister Eldon Noel of Abilene, Kansas. She was born February 23, 1957. Betsy Lou is a sister for Marie and Joan, and is a member of the Zion Sunday School.

**FREY**—Randall A. Frey, April 29, 1956 came into the home of Mr. and Mrs. Emerson C. Frey, Conestoga, Pa.

**MELLINGER**—Mr. and Mrs. John H. Mellinger, Mt. Joy, Pa., a son Curtis Lee, June 14, 1956.

**FREY**—Mr. and Mrs. John K. Frey (Nancy Smith) Mt. Joy, Pa., a daughter, Sabina Rae, Dec. 18, 1956.

**DOURTE**—Rev. and Mrs. Jesse B. Dourte, Elizabethtown, Pa., R. 3 became the happy parents of a son on Dec. 16, 1956. Nevin was welcomed by his 4 sisters.

**THRUSH**—Mr. and Mrs. Henry Thrush, Jr., Chambersburg, Pa., announce the birth of a daughter, Lucinda Ann, born March 23, 1957; a sister for Gerald.

## MARRIAGES

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

**CULLEN-JONES**—On October 8, 1956 Mildred Jones, daughter of Mrs. Matilda Jones and the late Mr. James Jones of Wingham, Ontario, was united in marriage to Mr. Roy Cullen, son of Rev. and Mrs. Cecil Cullen of Gorrie, Ontario. The marriage took place at the home of the bride's sister, Rev. Iver Bodenham officiated, assisted by Rev. Murdy Getty.

**BIERLY - WALKER** — Miss Peggy Lou Walker, daughter of Mr. and Mrs. Merion Walker of Center Hall, became the bride of Norman Lewis Bierly of Milesburg. The ceremony was performed in the Milesburg Presbyterian Church on August 24.

**WALKER-DASHEM**—Joann Louise Dashem, daughter of Elmer Dashem of Spring Mills, became the bride of Paul W. Walker, son of Mr. and Mrs. Merion Walker of Center Hall. The ceremony was performed by Rev. S. W. Heisey in the Colver Brethren in Christ Church with many friends and relatives attending.

**MUSSEY-WOODRING**—On Saturday afternoon, March 16, 1957 Miss Anna Woodring, granddaughter of Mrs. Alice Woodring of Waynesboro, Pa. was united in marriage to Ronald D. Mussey, son of Mr. and Mrs. Eber Mussey of Mercersburg. The ceremony was performed in the Five Forks Brethren in Christ Church by the pastor of the bride, Rev. Ralph Wenger.

**HOCK-OBERHOLSER**—On Thursday, March 7, 1957 at 7 o'clock, Miss Fern Oberholser, daughter of Bro. and Sr. Christian Oberholser, of Chambersburg, Pa., was united in marriage to LeRoy Hock, son of Bro. and Sr. Eber Hock of Shippensburg, Pa.

The ceremony was performed in Air Hill Brethren in Christ Church by Rev. Herbert Hoover, brother-in-law of the bride, in the presence of many relatives and friends.

They will be at home at Shippensburg, Pa., Route 1.

**STUTZMAN-MINTER** — On Saturday, December 29, 1956, at the Carlisle Brethren in Christ Church, Norma Louise Minter, daughter of Rev. and Mrs. John L. Minter, Dillsburg, Pennsylvania, was united in marriage with Dwayne Harold Stutzman, son of Mr. and Mrs. Willard Stutzman, Corry, Pennsylvania.

The ceremony was performed by Bishop C. N. Hostetter, Jr. The couple will reside in Eastern Pennsylvania where Mr. Stutzman is doing his I-W assignment at a Harrisburg hospital.

## OBITUARIES

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

**WENGER**—Diane Louise, 17 months old daughter of Bro. and Sr. Blair Wenger, Chambersburg, Pa., R. 3, passed away on February 24, 1957.

Diane suffered from illness at different periods during her short life, and was formerly a patient at St. Christopher's Hospital, Philadelphia.

She was born in Chambersburg on Sept. 18, 1955, and was a member of the Cradle Roll of the Chambersburg Sunday School.

Beside her parents Diane is survived by two sisters and one brother: Bonita Kay, Donna Rhea, and Dennis Ray, at home. Her maternal grandparents, paternal grandparents, maternal great-grandfather, and paternal great-grandmother, also survive.

Funeral services were held on February 28, at Air Hill Church, with Bishop Charlie Byers officiating. Burial in cemetery adjoining the Church.

**LYONS**—Emma Reichard, daughter of the late Rev. Samuel and Susanna Reichard, was born Dec. 3, 1871 in Waterloo County, Ontario, Canada. When as a small child she moved with her parents to St. Clair County, Mich. On December 11, 1888 she united in marriage to Jonathan Lyons of York County, Ont., Can.

The first years of their life was spent in Canada, but in the spring of 1897 she with her husband and three children moved to Yale, Mich., where they pastored the church for a time. In 1892 they moved to Carland, Mich., serving the church at that place as pastor and Bishop until 1931. In 1931 they were sent by the Home Mission Board to take charge of the mission at Welland, Ontario. In 1942, because of her husband's failing health they retired from mission activities and returned to Michi-

gan. Following the death of her husband, Bishop Jonathan Lyons, April 21, 1945, she has made her home with her children. She was at home with her eldest son Garry and family of Merrill, Mich., for sometime; the last few years with a daughter and husband, Rev. and Mrs. Frank Vore of Leonard, Mich.

Last October she came to Pennsylvania, accompanied the family to New York City to see her granddaughter, Elva Lyons, sail for the African Mission field; since that time she has been with her youngest son Clarence and family of Lancaster, Pa.

On February 26, 1957 she passed to her eternal reward after just a few days illness.

Beside her husband, three children preceded her in death: 2 daughters, Mrs. Alta Grounds and Mrs. Clara Heisey, 1 son, Harold.

Left to mourn their loss are five sons and four daughters: Garry G. Lyons, Midland, Mich., Leslie L. Lyons, Flint, Mich., Ada, wife of Emery Turner, Florin, Pa., Mary, wife of Rev. Frank Vore, Leonard, Mich., Mrs. Bertha Felton, Grand Rapids, Mich., A. Ernest Lyons, Miami, Fla., Jonathan R., Flint, Mich., Elsie, wife of Myron Niesley, Mechanicsburg, Pa., Clarence E. Lyons, Lancaster, Pa. One brother, one half-sister, one half-brother, thirty-one grandchildren, and forty-three great-grandchildren also survive.

Funeral services were conducted from the Cross Roads Church, Lancaster Co., Pa., February 28, Bishop Benjamin Thuma, Rev. Ellwood Flewelling and Rev. Harry Hock officiating.

On March 2, funeral services were conducted at Leonard, Mich. Rev. Ellwood Flewelling, Rev. Joseph Vanderveer and Rev. Richard S. Royer officiating.

Final resting place at the Flint Memorial Park.

**EPP**—Caroline Engel, daughter of Peter and Caroline (Mertz) Engel, was born at Marinfeldt, Russia, July 9, 1878 and passed away suddenly at Lafayette, Ind., Jan. 3, 1957, aged 78 years, 5 months and 25 days. In Dec. 1904 she was married to John J. Epp who predeceased her just 11 years to the day, Jan. 3, 1946.

Survivors are John, Rossville, Ind., Catherine, wife of Rev. P. W. Cassel, Nappanee, Ind., Caroline and Peter of Toronto and Hilda, wife of J. D. Dales, Montreal, Que. Also 13 grandchildren and 5 great-grandchildren.

Funeral services were conducted from the German Baptist Church near Rossville, Ind., in charge of Bishop Jacob Skiles. Burial in adjoining cemetery. She was a member of the United Mennonite Church, Waterloo, Ontario.

**TWEED**—Charles Tweed, born near Lowbanks, Ontario, 1873, died at Rosetown Union Hospital Dec. 30, 1956, aged 83 years, 9 months. Brother Tweed married Dora Current in 1902. His wife predeceased him Jan. 29, 1936.

He leaves to mourn one son Fred of Paddockwood, Sask., two daughters, Bertha (Mrs. Henry Calvert) of Marriett, Sask.; Jennie (Mrs. Frank Calvert) of Paddockwood, Sask., also ten grandchildren, and twelve great-grandchildren.

Bro. Tweed was an ardent and faithful member of the Brethren in Christ Church. He will be missed as a genuine witness to the gospel of Christ in his life. A definite experience of God's healing hand upon him four years ago made his testimony more precious.

Funeral services were conducted by Rev. Lorne Lichty, assisted by Rev. D. M. Moore. Text taken from John 14:2. Interment was made in the Paddockwood cemetery.

**LEHMAN**—Annie S. Niesley Lehman, daughter of the late Abram B. and Katie Sheets Niesley, was born April 9, 1868, in Lancaster County and moved to Cumberland County near Carlisle with her parents at the age of three years.

She passed away December 19, 1956 at the age of 88 years, 8 months, and 10 days.

On October 10, 1889 she was married to Joseph O. Lehman of Franklin County, who preceded her in death December 3, 1928. To this union were born four sons and three daughters: Jesse, Abraham, and Eber of Carlisle, Barbara, wife of Doctor Jacob Long, San Anselmo, California, and Grace, wife of Dr. C. W. Lindeman of Waynesboro. Paul and Catherine (Mrs. Orla Heise) also preceded her in death. There are 31 grandchildren and 50 great-grandchildren.

Mrs. Lehman with her husband lived in Franklin County near Culbertson for a number of years and then returned to Cumberland County near Carlisle in 1906. She was converted at an early age and united with the Brethren in Christ Church of which she was a faithful member for the remainder of her life.

Funeral services were held at the Brethren in Christ Church, Carlisle, Pa. on Sunday, December 23, 1956 at 2:00 p.m. with Bishop E. H. Wenger, R. H. Wenger, and P. L. Snyder in charge. Interment in Kutz's Church Cemetery.



**REID**—Mrs. Eliza Jane Reid, of 11 Greenwood Ave., Welland, Ontario, died at the Welland County General Hospital, March 1, 1957 in her 81st year.

A resident of Welland for 18 years, Mrs. Reid was a member of the Free Methodist Church. She regularly attended the Brethren in Christ Church in Welland for a number of years preceding her death.

Surviving are 2 sons, 4 daughters, 14 grandchildren and 2 great-grandchildren.

Funeral services were held March 4 at 2 p.m. at the Sutherland-Thorpe Funeral Home with interment in Fonhill Cemetery. Rev. James Carne of the Free Methodist Church conducted the services.

**COBER**—Viola May Winger, beloved wife of Earl Cober, passed away February 8, 1957, aged 45 years, 1 month, 29 days. She was born at Ridgeway, December 12, 1911. Her parents moved to the Markham District in 1921. At an early age she accepted the Lord and was baptized and united with the Brethren in Christ Church at Gormley, Ontario.

On December 18, 1935, she was united in marriage to Bro. Earl Cober. In 1946 they moved to Fordwich with their family where she faithfully labored in the church and home until illness overtook her.

She leaves to mourn, her husband with seven children, Ellen (Mrs. Lorne Siefert) Fordwich, and a grandson, Peter, Clayton, Glen, Lloyd, Ruth, and Phyllis at home, her parents Bishop and Mrs. Alvin Winger, one brother Clifford, and four sisters, Anna (Mrs. Allan Heise), Helen (Mrs. Fred Lebeck) Stayner, Marion (Mrs. George Kelly), Rhoda (Mrs. Melvin Henderson). Two sisters, Lillian and Norma, predeceased her.

Private funeral service was conducted by Rev. C. Cullen at Moir Funeral Home, Gorrie, then to the Brethren in Christ Church, Ford-

wich. Officiating ministers were Bishop E. J. Swalm, Rev. C. Cullen, assisted by Rev. H. Heise and Rev. Sheldon Wilson. The text Bro. Swalm used was Psa. 35:8. Interment in Maple Grove Cemetery, Howick Township.



### Germany

The Central Agency for Conscientious Objectors has been organized in Germany to handle objector affairs with the government. The German Mennonite Peace Committee is represented.

Paul Bender (Goshen, Ind.), an MCC peace section representative in Europe, reports the CACO will have a function similar to that of the National Service Board for Religious Objectors in America.

This agency was formed after the new German conscription law recognized conscientious objectors. Military inductions are to begin in April.

### European Bible School

A hotel at Bienenberg, Switzerland, has been purchased as the future permanent

home of the European Mennonite Bible School. The cost is \$96,962.

Bienenberg is about ten miles south of Basel, a center for Mennonite activities. The hotel is reported to be in good condition and is located on a high knoll surrounded by more than 11 acres of woods belonging to the hotel.

The purchase was made by the committee of the EMBS composed of representatives of Mennonite conferences in Switzerland, France, Germany and MCC.

The contract was signed February 15 in the presence of several competitors who had gone to the meeting with cash, but too late. Creditors conclusively granted the hotel to EMBS February 26 and transfer of title is set for April 15.

### Harold Bender Writes Concerning Second Russian Delegation

By action of the MCC Annual Meeting it was decided to attempt to send a second delegation to Russia, provided permission can be secured from the Russian government. Also, no delegation will be sent unless advance assurance is given that at least one Mennonite congregation or settlement can be visited. Since the Orenburg settlement is not in territory closed to foreigners, this settlement will be the major goal. The trip will begin at Frankfurt on the day following the close of the World Conference (Aug. 17, 1957) by plane to Moscow, with return on Sept. 2, 3, or 4, thus allowing 15-17 days inside Russia.

The entire trip from Frankfurt would cost about \$800, provided there would be 15 or more participants in the party. Anyone desiring to join the party should write at once to the undersigned. Eight persons have already been chosen.

Goshen, Indiana

## Missions Abroad

### India

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

**Saharsa Mission:** P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. and Mrs. William Hoke, Misses Esther G. Book, Leora Yoder

**Barjora Mission:** P. O. Tirbeniganj, via Muriganj, N.E. Railway, District Saharsa, Bihar, India. Misses Erma Z. Hare, Beulah Arnold, Rev. and Mrs. Arthur Pye

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

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

**Purnea Mission:** P. O. Purnea, N.E. Railway, District Purnea, Bihar, India, in charge of Rev. Charles E. Engle

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

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

### Africa

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

### SOUTHERN RHODESIA

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

**Mission Staff:** Rev. and Mrs. Alvin J. Book, Rev. and Mrs. David E. Climenhaga, Rev. and Mrs. H. Frank Kipe, Miss Mary C. Engle, Miss Rhoda G. Lenhart, Miss Edna M. Switzer, Mr. Donald R. Zook, Miss Elva Lyons, Miss Florence R. Hensel

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

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

**Mission Staff:** Rev. and Mrs. Glenn C. Frey, Miss Ruth T. Hunt, Miss Mildred E. Myers, Miss Miriam L. Heise, Miss Nancy J. Kreider, Miss Eva Mae Melhorn, Mr. Walter Heisey, Rev. and Mrs. J. E. Musser

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

**Mtshabezi Mission Hospital, Private Bag 101 M, Bulawayo, Southern Rhodesia.** Dr. R. Virginia Kauffman, Miss Gladys I. Lehman

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

**Mission Staff:** Rev. and Mrs. Elwood Hershey, Miss Anna R. Wolgemuth, Miss Anna Graybill, Miss Norma Brubaker

**Bible School Staff:** Rev. and Mrs. Jesse F. Lady

**Outstation Staff:** Rev. and Mrs. George E. Bundy

### NORTHERN RHODESIA

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

**Mission Staff:** Rev. and Mrs. I. M. Stern, Miss Pauline E. Frey, Miss Ruth E. Hock, Miss Fannie Longenecker, Miss Lois P. Davidson, Mr. Keith D. Ulery

**Hospital Staff:** Dr. and Mrs. Alvan E. Thuma, Miss Martha L. Lady, Miss Mary Heisey

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

Rev. and Mrs. J. Robert Lehman, Miss Kathryn Hossler, Miss Anna L. Kettering

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

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## Administration

(Continued from page three)

of the Brethren in Christ church program?

However, I think we should note that the effort to bring about improvement in this area did not originate with the present plan of "Executive Administration." Rather it had its beginning, I would say, when the church began to make the shift to the pastoral system, which starting in a small way has now become the accepted practice of the church. If a future history of the Brethren in Christ Church is written, I am sure that the introduction of the Pastoral System will be recognized as one of the most significant developments, and a *turning point*, in our church life.

And now, just what is the objective we are seeking for in this whole effort for improved "Executive Administration"? Or, putting the question another way, where does the greatest *weakness* lie in our present church program. May I suggest this answer: The greatest weakness of the Brethren in Christ church program today lies in the fact that our local congregations do not function as effective units of evangelism.

Over the years we have become self-centered, and self-satisfied with our own little "family" and our "usual routine," until it could almost be said that we are showing more interest and enthusiasm about evangelizing the heathen across the sea, than our own neighbors next door! (I am speaking in general terms, of course.) We have been missing the point that the "Go" of the Great Commission applies to *all* of Jesus' followers, and that for us "the world" is the place *where we live!* Until we recognize this truth, and do something about it, we will not as individuals nor as a church, be serving our generation as effective witnesses and ambassadors for Christ.

And what connection does this have with "administration," you may ask?

Let us summarize briefly the provisions of the new plan of "Executive Administration"; It provides for a change in our bishopric system which will entrust larger areas and greater responsibilities to these key administrators; provides for a change in the district pattern which will bring the congregation into sharper focus as the basic operating unit of the church; it emphasizes still further the role of the pastor as the congregational head; and it creates a new and more representative Church Board, as the key group for congregational planning and administration. These are far-reaching administrative changes and they are being made for *one primary purpose*—that of developing our congregations *into more effective working units* for promoting the cause of Christ and for building the church. And this new administrative structure is also committed, not only to the more efficient functioning of the local congregation, but to an aggressive policy of church extension within the various area conferences.

I recognize that there are also *spiritual requisites* which are necessary to accomplish these results. A discussion of this aspect of the question does not of course come within the scope of this article. I am sure we would all agree that *both* are necessary: spiritual power, *plus* efficient planning, organization and administration.

Also, since "Administration" is the theme of this article, may I further illustrate its importance by referring to the example of Jesus? Note for instance the well planned campaign when He sent out the seventy. Isn't it safe to assume that each pair of two must have had, not only clear instructions as to its duties, but a

specific assignment of territory to cover? We can be sure that *He* would not have launched a haphazard, poorly planned, or inefficiently administered program.

Or take the instance of the feeding of the 5000. Notice the capable administration, the efficient organization, as the bread passed from Jesus to the disciples, and from the disciples to the multitude, after they had been arranged, at His direction, "in ranks by hundreds and by fifties." True, the *bread* was the most important element in meeting the needs of this group; but imagine the disciples madly ministering to the milling multitude, without any organized plan! To picture such a scene is to realize that without efficient organization the multitude *would not all have been fed!*

Yes, the *bread* is essential, and we have the bread to offer. Are we Spiritually qualified, and ready to serve "the multitude," and is our program well planned, well organized, and well administered, so we can accomplish this task efficiently, and so that no one *for whom we are responsible* will fail to receive from us the "living bread?" This is the concern of the church today as we are thinking of "Administration" in relation to serving our generation.

The task today in the twentieth century is vastly different than it was in the eighteenth and it is *more difficult*. There can be no doubt that changes are needed and that a more intensive and efficient program is necessary. The days in which we live demand it. In this generation with its spiritual indifference, its intoxication with materialism and pleasure, with its deteriorating moral standards, with its precious multitudes of children and youth who are growing up with very little knowledge of God and the Bible—in this generation and in such a time as this, may we pray that the Brethren in Christ Church may be able to increase the effectiveness of her witness to the saving power of the Gospel of the Lord Jesus Christ.

I have heard some question expressed as to whether we can "afford" this program. Obviously, it does have

budget implications, and I am sure there are grounds for such questions to be asked in all sincerity.

I believe the key to the answer may be found in the word "sacrifice"—sacrificial serving on the part of the bishops and pastors, and real *sacrificial giving* on the part of the constituency.

If the information provided by the Budget Committee is correct that we are giving only approximately 6% of our income instead of 10% (or just a little more than *half* of the tithe!) doesn't this indicate that we are still considerably below our maximum giving potential? and doesn't this also point to one possible answer to the question of "affording" the program.

The sense of urgency which General Conference has shown in proceeding with this plan indicates a realization that if we are to carry on an efficient church program in today's world, some basic changes in our administrative pattern are imperative, and that we can't afford *not* to make them!

As we dedicate ourselves anew to the task of serving our generation, as we yield ourselves as instruments for His service, as we seek for His continued guidance during these crucial days of administrative change, may God grant that from these efforts there may result a gracious ingathering of souls into His kingdom, and into the fellowship of the church.

At this point I would like to insert the last sentence in the "Foreword" mentioned at the beginning of this article—a statement which I feel is freighted with significant import for us at this moment:

*"Godly men who know how to use organization get best results in evangelism today."*

And now, General Conference of 1957 comes on apace. May we pray and may we have faith to believe that God, Who, we are confident, has been guiding thus far, will continue to give direction, and a very special manifestation of His blessing, as further consideration is given to the plan of Executive Administration, and to further provisions for its implementation.

Dayton, Ohio