

4-17-1961

**Evangelical Visitor - April 17, 1961 Vol. LXXIV. No. 8.**

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1855>

---

**Recommended Citation**Hostetter, J.N., "Evangelical Visitor - April 17, 1961 Vol. LXXIV. No. 8." (1961). *Evangelical Visitor (1887-1999)*. 1855.<https://mosaic.messiah.edu/evanvisitor/1855>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

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

# *Evangelical* Visitor

April 17, 1961



“I was glad when they said unto me, Let us go unto the house of the Lord.”

# EDITORIAL

## Inter-Fellowship

WHAT is the greatest strength of denominational life? We hear it said salvation is a personal matter; we came into this world as individuals, and as such we must leave. What is the prime relationship of the individual to the group? Is worship from a group more acceptable to God than worship that originates in the secret closet? What does one owe to a group or rightly expect to receive from denominational affiliation?

Fellowship stands high in the experience of early Christians getting together. There are some remarkable answers to prayer, united prayer. God took Peter from jail one night when he was due for execution the next day. The Early Church joined in sending missionaries and supported them by offerings. When certain areas suffered from famine, Christians banded together and sent a ministry of relief.

Denominational life, when pressed to the degree of exclusiveness, having little or no contact with believers of other groups, becomes a barrier rather than a means for good. As a denomination we felt the impact of two inter-fellowship groups during the month of April—the National Holiness Association which met this year in Chicago the first week in April, and the National Association of Evangelicals which convened a week later in Grand Rapids.

Both of these groups bring together in one meeting certain emphases on unity of belief and a sharing of effective methods and practices in doing things. In neither case is there an attempt to underrate or stage-play certain particular emphases found in any one group.

As a Brotherhood we have been afforded the opportunity of being heard. The areas in which we are significant, such as the peace witness and a concern for the alleviation of human suffering, have received a kindly hearing from other evangelicals.

Likewise, we go to learn. A Church's plight is a dismal one when there is no desire to learn from others. Success stories usually vary according to the manner of their interpretation. Sometimes accounts of success are like a preacher's sermon: the truth contained could be said in ten minutes instead of thirty or forty minutes. It is good to come close enough to fellow evangelicals to discover some of the things that God is doing among them. It is much more spiritually healthful to be interested in observing ways and means of successful

outreach than to spend one's time in building up a case for the status quo.

Now we sing "Hold The Fort" and by observation it seems our energies are too often thus expended. We simply sit and "hold." Some Brotherhoods are plagued with doctrinal error, a denial of fundamental areas of truth. There are churches of our day who are interested in the broad aspects of the problems of mankind while overlooking the importance of a "personal transformation" in the individual. What we believe is tremendously important, our salvation depends upon it. What we do determines our reward or lack of reward in the world to which we are going.

A personal faith in Christ is of paramount importance. Then too, it is imperative that one fellowship with those of like precious faith and lend strength and energy, a united way to pursue and perform the work of the Lord.

—J. N. H.

P. S. Just this one additional thought: There is even now one place where denominational lines suddenly distintegrate—such is the word that comes from a concentration camp. Whether one is Baptist, Brethren, Presbyterian, Methodist, Mennonite, Lutheran, Catholic or some other label, is unimportant. All who know the Christ, pray and fellowship together.

## The Present Time

How shall the Twentieth Century be evaluated in history? "It is the most barbarous century in history," is one declaration. Violent death, wars of staggering proportions, hunger, privation, banishment, persecution and what not, have stalked the trail of mankind.

Western civilization, once idolized, now the rest of the world is not so sure. Godless atheism, a materialistic, demon-inspired philosophy, Communism seeks enslavement of the world under the guise of a new freedom.

We no longer live in a world of seven major political powers, so listed by historians at the beginning of World War II. These are the days of two—the East versus the West. One thing is not clear, how long until there is ONE instead of TWO? Who will win—the East or the West, or will it be neither?

Paul, expressing urgency in Ephesians 5:16; "Redeeming the time because the days are evil," would certainly underline this were he giving it in the 1960's.

For the second year, congregations of our brotherhood are asked to plan a Week of Evangelism. This year it comes April 16 to 23—a period of concentrated effort to come closer to people and pray

to be able to lead them to the Lord Jesus Christ. No set formula of plans and approaches can be stereotyped that will be workable everywhere.

There are some rural areas whose rurality is little changed from yesteryear. Detailed planning to them shows "up-pishness." The impromptu, inspirational approach is an easier concept for them to follow. Certainly there is nothing here that indicates greater or lesser spirituality, but simply a concept of life that must be reckoned with when adapting a program.

In many cases what was once rural has become substantially urban or inter-urbanized, to say the least. Many people living in these areas are accustomed to a more organized way of life. Certain cultural tastes and concepts have become a part of their personalities. For them the absence of planning and preparation for a church's program, holds little or no interest and attraction. This, likewise, has nothing to do with greater or lesser spirituality, but it is a consideration that dare not be overlooked if we are going to serve such a community.

We must get next to people if we are going to lead them anywhere. Never is this more true than when introducing people to the Lord Jesus Christ. Unyielding, stereotyped, rigid mannerisms have barred more than one heart's door  
(Continued on page four)

## EVANGELICAL VISITOR

Volume LXXIV

Number 8

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

**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.

**Editor:** J. N. Hostetter, Clarence Center, N. Y., to whom all material for publication should be sent.

**Editorial Council:** J. N. Hostetter, Editor. Ray Zercher, Office Editor, H. A. Ginder, C. W. Boyer, H. G. Brubaker, Roy Sider, Isaiah Harley.

**Page Contributors:** World Missions: Mary Kreider, Campbeltown, Pa.; Missions in America: J. Wilmer Heisey, Bloomfield, N. M.; Preachers: E. J. Swalm, Duntroon, Ont.; Home: LeRoy Walters, 925 Homberg Ave., Baltimore, Md.; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.

**Brethren in Christ Publication Board, Inc.:** H. G. Brubaker, C. N. Hostetter, Jr., Isaiah Harley, Joseph R. Aiken, J. Wilmer Heisey, Samuel F. Minter, E. Morris Sider.

**Subscriptions:** \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

MEMBER  EVANGELICAL PRESS ASSOCIATION

## Personal Soul-Winning Ministry

Mrs. George Long, a farm woman near Lima, Ohio, really started the bells of Heaven ringing when she witnessed of Christ and His saving power to a Zanol Products salesman twenty years ago. R. Stanley Tam, the salesman to whom she witnessed says that after Mrs. Long listened to his sales presentation of Zanol Products and made a purchase she asked him to listen while she told of her Lord and Saviour. Tam says that the testimony which lasted an hour and a half brought him to the place where he definitely and personally accepted Mrs. Long's Lord as his Saviour.

In the twenty years since that eventful day Tam has been active in his church, in a personal soul winning ministry, and in many Christian organizations.

### A PARTNERSHIP IN BUSINESS

A testimony from the lips of Mr. Tam reveals that Mrs. Long also introduced Tam to a "Business Partner" which resulted in the establishment of a nationwide industry which grew from a corner of Tam's bedroom to an industry that now has 8,000 customers in 48 states.

### A FAITHFUL CHURCHMAN

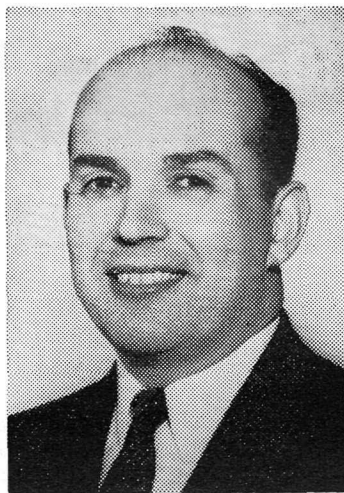
Mr. Tam became affiliated immediately with a Christian and Missionary Alliance Church. He has served as trustee, Sunday School Supt., Young People's leader, and elder. He is at present an elder of the church and faithfully serves in that capacity in addition to his systematic personal work. The inspiration and training for his present outstanding personal work came from his activity as Sunday School Superintendent. While superintendent, Tam induced the Church to buy a bus and then started house to house calling to fill that bus each Sunday morning. After filling the first bus he led the church in buying another and then proceeded to fill it, with personal visitation calls.

Tam says that he really began personal witnessing when he began calling on those who did not stay for the worship service after the Sunday School hour.

### BEGINS SYSTEMATIC CALLING

Mr. Tam resigned his position as Sunday School Superintendent seven years ago in order to have time to carry on a systematic personal visitation work with

systematic follow-up. This does not mean that he has given his church second place. On the contrary, Tam advises that all of his calls are made in the name of his church and that he serves his church better in this manner. He also advises that two nights a week are reserved for stated meetings with his fellow church officers and pastor.



R. Stanley Tam

Tam's business demands that he attends the National Photographers' Convention each year. Seven years ago while attending such a convention he stayed at the Lawson YMCA in Chicago. One evening when left in the room because he could not participate in a social event staged by the association delegates he started for a walk on the streets near the Y. Tam says that he had taken only a few steps when God spoke to him and said, "Why not spend the evening with me back in your room?" He returned to his room and was led to pick up a book by Spurgeon entitled "Three Fires." After reading the book Tam says he spent a great deal of time before God in prayer. He states that many deposits of dross were burned out of him that night.

### A PASSION FOR SOULS

A new passion for lost souls then seized Mr. Tam. A business trip took him to Cleveland. On the streets of that metropolis he was confronted with thousands who apparently needed Christ. He cried out to God for direction on how to

approach these multitudes. Again God answered by saying to him "Not here, but Lima."

### DEFINITE GUIDANCE

Tam left his family and his business and spent his time in prayer and meditation in a Chicago hotel from Wednesday to Saturday, soon after the Cleveland experience. It was in this time of being alone with God that the plan was given to him which he now follows and which God blesses.

### THE PLAN

Tam has set aside every Thursday evening for personal calls at homes and offices. He has also set aside another evening each week for the same work. That evening is either Monday or Tuesday depending on the activities of his church. Thus he spends two nights each week in personal calls which begin at 7:15 and many times last until midnight.

Tam advised that, "Prospects" was his first difficulty. God met this difficulty early in sending to him Steve Whited, who had a list of prospects, mostly young couples. Steve gave the lead to the prospect, Tam made the calls, souls were saved, and "satisfied customers" have given Tam all of his leads since that time.

Folks who are saved as a result of Tam's interviews immediately are burdened for members of their family, fellow workers, or friends and invite Tam to call on them.

### THE METHOD

Tam makes a list of all of his "prospects" and places them in his addressograph mailing list. Immediately they get a letter from Tam in which he expresses an interest in their Christian welfare and begins to pave the way for a personal visit. Tracts and other Gospel literature are mailed at regular intervals to the prospects. He follows up all prospects as diligently and consistently in this field as he does in his business enterprise.

### THE VISIT

Tam consults his "Sales Manager" and reaches into his prospect file to pull out four prospects on whom he will call that evening. He rings the doorbell without previous appointment and announces that he is calling in the interest of his

# Week of EVANGELISM April 16-23, 1961

church. Tam reports that in all these years he has never been refused an interview and has never failed to find at least one prospect out of these four at home and with time for an interview. Some who are busy at his first call make an appointment with him for a return engagement.

Mr. Tam carries with him a sound motion picture machine and a selection of Gospel films. He asks for permission to show these pictures and leaves the "preaching" to the narrator and actors. Tam says this gives him plenty of time to observe the effects of the film on the viewers and listeners. If he sees an evidence of conviction and interest he proceeds to explain the way of salvation and to extend an invitation. Many times, Tam says, convictions have not resulted until the third or fourth follow-up call.

Tam reports that he has averaged one interview for every seven on his prospect list, has averaged one convert out of every four interviews and that nine out of ten converts throughout the years are actively associated now with evangelical churches.

#### FOLLOW UP CONVERSIONS

Tam has a definite program for follow-up work after a conversion is recorded. First of all personal calls are made during the next few weeks to make sure the convert attends church and prayer meetings and affiliates with the church. Letters of encouragement and advice, home devotion material, a national Christian periodical and other materials are sent by Tam's office to each convert. A constant reminder is given by Tam to assure the convert that he can always bring his problems to Tam or his pastor.

#### WHEN BURDEN EASES

Tam says that whenever the urgency of this work cools and his burden for souls lightens he resorts to the one thing that will provide the remedy. Tam says "When I become careless or unconcerned

for the lost I always get my Bible and read everything I can find in it which speaks of hell and the eternal conviction of those who are not born again. This always gives me a greater burden for those who are lost."

#### SOUL WINNER'S REQUISITES

Tam says that the burden for souls and a clean life are the two imperatives in a soul winner's life. He believes that a man must be driven in the work by the burden and must live a clean, separated, and Spirit-filled life before those to whom he witnesses. Tam says that he feels no man can succeed without these requisites and that no man will fail with them.

#### LEADS A BUSY LIFE

Tam is the father of four lovely children. Mrs. Tam is not only a partner in the home and the church, but a co-director of "Stanita Corporation." Stanita Corporation is incorporated by Mr. and Mrs. Tam and derives its name from a combination of their first names. The corporation administers the funds which it receives from 51% of the profits of States Smelting and Refining Company, the industry which Tam owns. Fifty-one percent of the stock in the parent company has been issued to the Stanita Corporation of the Lord's work. Tam says "this does not mean that only 51% of the profits belong to the Lord; in this manner 51% of the property, equipment, and inventory are also His."

In addition to managing this nationwide business, running the Stanita Corporation, faithfully discharging all church obligations, doing this regular personal visitation work, Tam still finds time to preside over a city-wide three weeks Fisher of Men Union Revival and helps in other Christian projects.

#### A TYPICAL CASE

Recently Tam led a worker in the Lima Locomotive Works to the Lord. Immediately that man asked Tam to call on his foreman at the plant with the re-

quest that his name should not be mentioned. He feared his employer and spoke of him as a man with a vile temper, foul language, alcoholic condition, and bad health. Tam called on the man, showed his pictures on three successive visits. On the third night when conviction was evident Tam gave some simple instructions on the way of salvation. Soon Tam saw tears on this vile man's cheek and heard him say "it's gone . . . that weight," and then saw him arise and throw his arms around Tam with a hug that told the whole story. A week later Tam stopped at the home for a follow-up call and a daughter advised that dad had gone to prayer meeting. That was in July of 1948. Today Bill Gilroy is a faithful officer and a devoted Christian of the First Missionary Church of Lima.

#### YOU MAY HEAR HIM

Mr. Tam will visit your church or your club and help you begin this work. His itinerary must be arranged so as not to interfere with his two-night visitation work at home. Send your requests for his appearance to the national office.

*—Used by permission of Fishers of Men Magazine*

## The Present Time

(Continued from page two)

rather than gained a responsive opening of the inner sanctum of the personality, a significant step to inviting the Christ of the Cross to come into one's life.

The outward method, the external manifestation of coming to know Christ as Saviour will vary. Individual disposition and background are often evident in the procedure that one will follow. A response amid the crowd is in evidence in the Early Church. Then, too, some very influential Christians did not move in a crowd. Saul met the Lord in relative seclusion on the Damascus road. Nicodemus started out pretty much under cover. A bold stand at the death of Christ gives veracity to his earlier meeting with Christ, even though it was somewhat secretive. It is the actual meeting with Christ that creates the change, the method is incidental.

Our world is in trouble, tottering on the very brink of disaster. This sounds like a cliché but I beg that it is vastly more. These are the days to study how to become "all things to all men, that I might by all means save some."

—J. N. H.

**G**IPSY SMITH was holding a meeting in Glasgow. He noticed a man who frequently attended the meetings. One night the man stayed until almost all the people had left. Gipsy Smith went to speak to him and, in his own words, gives this story of what he learned that night:

"You are concerned about your soul?" I asked.

"I am," he replied; and promptly I said, "You know what you have to do?"

"Yes, I do." This he said with conviction. I urged him to make the surrender.

While talking with him, I discovered a gentleman near us who was listening. He came forward and asked, "Will you let me speak to this brother?"

I answered, "Yes," and he continued:

"I have heard part of the conversation, and I want to read you [turning to my friend in the pew] a text," and he read John 3:16. "Do you believe that?" he asked.

"Yes, of course, a Scotchman believes that."

The newcomer then read Romans 10:9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," and asked again, "Do you believe that?"

"Of course I believe it."

Next he read from John's Epistle: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then he asked, "You believe that, too?"

"Yes, I believe that."

"Then you are a Christian," said the man.

My friend straightened himself up and looking at the man with the Bible said, "You are wrong, my friend."

"Well, but you believe Christ died for you?"

"Yes."

"You believe He rose from the dead for your justification?"

"Yes."

"You believe He is able to save you?"

"Yes, right on the spot."

"Then you are saved."

"No, I am not."

"How do you make that out?"

"Well, you have read three passages; now, read Isaiah 55:7." The man with the Bible turned to the passage and read Isaiah 55:7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord."

"Now, stop," said my friend. "I am the wicked man; I am the unrighteous man; and I have to forsake the sin and the wicked thoughts, and I must come back from my own way to God's way. In my heart is a sin. I am hugging it and am

not willing to give it up. My own common sense tells me I cannot be saved until I surrender."

Gipsy Smith said, "That is the best sermon on repentance I ever heard in my life."

What are the primary steps to a vital Christian life? Jesus answers in the words of Mark 1:15, "Repent ye, and believe the gospel."

The call to repent is sounded out in the Bible from Genesis to Revelation. Seventy times the urgency of repentance is given in the New Testament, emphasizing the words of Jesus, "Except ye repent, ye shall all likewise perish."

In a survey of members of an evangelical denomination in Ohio it was learned that 20 per cent never pray, 25 per cent never attend church, 40 per cent never give, 50 per cent never go to Sunday school, 90 per cent never have family worship, 95 per cent never invite another person to give his heart to Christ and 96 per cent never tithe. A prominent evangelist declares that 95 per cent of decisions in current evangelistic campaigns are made by church members who have never been converted.

Jesus did die for us but Jesus cannot repent for us. And He said, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5).



What is repentance? Isaiah clearly answers the question: "Let the wicked forsake his way, the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (55:7).

Repentance is "an affrighted halt before God." It is a right-about-face. It is a turning from and a turning to. It is a turning from sin, self and Satan to God, righteousness and truth. Repentance is a wholehearted surrender to God.

You cannot repent and hold on to stolen hay. Pat confessed to his priest that he had stolen some hay. "And how much did you steal, Pat?" Pat replied, "I may as well confess to the whole stack; I plan to go back tonight and get the other half."

# How to Become a Christian

By Dr. Claude A. Ries

That is not true repentance. Unless we come clean, with nothing reserved, God will not forgive. "Ye shall . . . find me, when ye shall search for me *with all your heart*" (Jer. 29:13). "Whoso confesseth and forsaketh [his sins] shall have mercy" (Prov. 28:13).

According to the Greek, to repent means "to have another mind." The sinner's attitude toward four primary things is wrong: He needs a change of mind about *sin*, about *God*, about *self* and about *others*. To repent means to change his mind about *sin*. He hates it, acknowledges it and turns wholeheartedly from deliberate sin. To repent means to have a right attitude toward *God*. He seeks God and begins to love Him. To repent means to have a right attitude toward *self*. He humbles himself, the last thing self wants to do! To repent means to have a right attitude towards *others*. He begins to practice the Golden Rule. He endeavors to come clean with men as well as with God.

Now suppose I owed a large grocery bill and would go to the grocer and tell him I was sorry I had such a huge bill, but from now on I was turning a new leaf and would begin to pay for all I bought. Does that cancel the bill? Never! Not until the bill is paid is the bill settled!

Jim Vaus had nine typed pages of wrongs to make right personally. It cost him thousands of dollars, the loss of his home, car, furnishings and all he could save for a couple of years. But he cleared the record with God and man.

One of our college graduates now doing a wonderful work on the mission field confessed after he had been a de-

feated Christian for two years in college that his defeat went back to a refusal to settle an account of ten cents which he had stolen when a lad. He straightened accounts and came into spiritual victory.

The apostle Paul gives as an evidence of repentance the "clearing of yourselves" (2 Cor. 7:10, 11 [cf. Luke 19:8]).

While repentance does not secure salvation, yet there is no salvation without repentance. The impenitent is hostile to God; hence, repentance becomes a prerequisite to the exercise of faith.

Salvation is a remedy for sin. Just as a remedy for a certain sickness is not valid unless taken according to directions, so there are specific directions to believing unto salvation. The initial direction is "repent." Emphatically, Jesus said, "Except ye repent, ye shall all likewise perish."

How does a person become a Christian? Jesus said by repenting and believing the gospel.

A lady shopper went into the lounge of a department store to repair her makeup. As she put the powder on her face she noticed a small girl carefully watching her every movement. Turning to the little girl, she said, "You don't do this, do you?" "No," replied the little girl, "when my face is dirty, I wash it." This is the way the little girl thought one should get rid of dirt.

How can one believe over a lot of dirty sins? Admit the dirt; ask Christ to wash the dirt of sin away. Then it will not be hard to believe with the heart unto righteousness (Rom. 10:10).

The Greek word for "believe" means "to cast one's whole weight upon." "God so loved the world, that he gave his only begotten Son, that whosoever believeth [casts his whole weight upon] him should not perish, but have everlasting life" (John 3:16).

"As many as received him," that is, welcomed Him into the heart as one welcomes a friend into his house, "to them gave he the right to become children of God, even to them [who rest their full weight of soul for time and eternity upon him]" (John 1:12, A.S.V.). That means more than merely believing that Christ lived and died for us about nineteen hundred years ago. To merely "accept" that fact is only *head* belief, (cf. James 2:19). To believe scripturally unto the salvation of the soul one must believe "with the heart," believe with his whole being.

You are in an upper room in a burning building. The firemen below are firmly holding a net into which you may jump to safety. It is the only way of escape. Several have jumped and are safe. You go to the window and you believe that to jump will save you, but

you do not jump. That is just head belief. Then in your desperation you actually jump into that net; you actually *cast your whole weight upon* that net. That would be a physical parallel to the scriptural idea of believing with the heart unto righteousness.

*Scriptural believing demands action. It demands obedience to a new master.* So "he that believeth," scripturally believeth, "on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

To believe is to accept a gracious gift from a loving God. When a man goes to the bank to cash a check he first endorses the check, thus admitting that it is his check. He then hands it to the cashier who counts out the money and



J. Wilmer Heisey

## Salt and Light

**G**OD HAS always had His preserving agent in the world. It is sacred history that divine judgment has fallen when the precious element of righteousness has dropped below His minimum. In this age the Church is the only agent that can stave off disaster.

Salt is indispensable to life. Animal life is driven to search for it when a deficiency develops in its diet. Primitive man will search, trade, or steal to fill this need. To compensate for the tastelessness of certain foods, strange concoctions of fermented fish and bitter herbs are substituted.

Occasionally I have eaten food that was a delight to the eye, only to be disappointing. Its looks were deceiving . . . the salt was missing. What appeared to be a tempting roll was just so much dull filler. When I eat, I need salt to make

hands the money to the check owner. That money becomes his actual possession *only as he reaches out his hand and takes it*. That reaching out of the hand to take is receiving faith.

How does a person become a Christian? Jesus said that it is by repenting and believing. God has no bargain counters. "Except ye repent, ye shall all likewise perish" (Luke 13:3). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Only those who scripturally repent of their sins and scripturally believe know experientially the joys of salvation and the blessedness of God's Spirit witnessing with their spirit that they are the children of God (Rom. 8:16).

—*The Alliance Weekly, used by permission.*

good food better and common food palatable.

Salt is neither bread nor meat; it is the agent whereby bread and meat taste good. Even by its advertisers, salt has little claim to either goodness or beauty . . . simply, "When it rains, it pours." It is consumed in its task, and receives little recognition. From what banquet or family feast did you rise with words of praise for the "good salt"?

The Church is made up of those who are partakers of the divine nature. The divine spark of righteousness is the element of Salt in the world. This precious ingredient makes for the preservation and the joy of life. "Righteousness exalteth a nation."

Very simply, the implications of Jesus' words in Matthew 5:13 is that, as Christians, we make life "taste good" for the community. At the feast, in the lunch sack, in the "pulse and water" diet, the element of saltiness is the contribution of the true Christian. It is perfectly understandable why the feverish revelings of the Godless become so insipid and unsatisfying. In fact, the mad rush for pleasure and satisfaction is well illustrated by the wild animal, driven in search of a salt lick in a strange and hostile land.

Only Christ could fathom the void and emptiness in an earth devoid of salt. His depicting salt that has lost its saltiness is

a sharp warning to everyone who names the name of Christ. If we do not "taste good" in the community we are "good for nothing," says Jesus. What's more, if we cease to be salt in our communities we are directly responsible for the growing corruption and the impending judgment that falls upon every Sodom.

Light has no individual initiative, and it makes no noise! It is a form of radiant energy which emanates from certain objects which are said to be luminous.

The Beloved Disciple said of Jesus, "In Him was life; and the life was the light of men." This Jesus said of His disciples, "Ye are the Light of the world."

Jesus might have said, "When a light bulb has lost its lighting power, it is good for nothing, but to be thrown out with the empty tin cans." But, we are not, in fact, like light bulbs; for we do not live in a vacuum. Rather, we are a form of metal which when heated enough, becomes incandescent.

We are slow to comprehend the need and services of light in the world. It is so much a part of the order of God's creation in heaven and in earth that our deadened senses ignore it. True, we attempt to manipulate it to suit our purposes. To draw attention we concentrate it in gawdy eye-catching signs, and to avoid attention we operate in times and places where it can be kept to the minimum. But the function and service of light transcend the puny efforts of men to manipulate it.

In God's heavens, "Hath He set a tabernacle for the sun." Light from that sun provides heat and light for all life. Sunlight provides energy with which green plants manufacture the food for all animal life.

The implication of Jesus' teaching in Matthew 5:14-16 is that it is contrary to His purpose that light be wasted. He says, "Let it so shine, that men may see . . ."

In the beginning, when "Darkness was upon the face of the deep," God said, "Let there be light . . . and saw . . . that it was good." When Jesus saw the darkness of a sin-cursed world He said, "Let your light so shine . . ." Every member of Christ's Church, by his very nature and his relation to Christ, will respond as did the light to the Word of God in the creation.

Christ well understood that, in the limitations and imperfections of our present state, we need both teaching and an infusion of the Divine incentive to fulfill the Word of God through Christ as regards shining.

We should remember that light both emanates and reflects.

In that Christ indwells a believer, the incandescence of Jesus (John 1:4) radiates from the Church. Yes, as is the case with a true star, the true church twinkles. From it, men in the darkest night can find their way.

In that the light of Christ shines upon us, we become reflectors of His glory. Might it not be said that the glory and the beauty of Jesus is often best seen, by the world, in the good works of Jesus' witnesses? The beauty of Venus in the evening sky is totally dependent upon the sun which shines upon it. Good works only cause men to glorify God when they reflect the Jesus who "went about doing good."

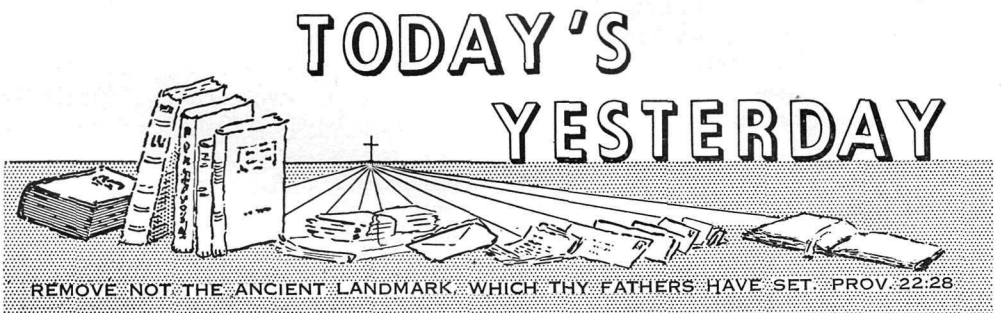
The Church, as long as she is in the world, is both Salt and Light. Perhaps a ready means for self-analysis as to my

relationship to this Church is whether I provide saltiness in my community and whether I radiate and reflect the Light of Life—Jesus Christ.

By all that Christ said, all that He did, and all that He was, it is very clear that His purpose was for the Church to make its own way in the world. Its function in the community and its beaming light to a lost and confused world are the forerunners to the message of the Gospel.

The Church will never get a hearing because of its noise. Noise is of the earth and is identified by its origin. Salt is the divinely implanted righteousness which is not of this world. Light emanates from Christ Himself and is reflected from His Church.

Superintendent of the Navajo Mission,  
Bloomfield, New Mexico



Previous columns of "Today's Yesterday" presented the first four sections of the earliest known statement of the Brethren in Christ Church on the doctrine of Sanctification as follows: "I.—The Word of God Teacheth Holiness, or Sanctification," "II.—Sanctification Defined," "III.—Sanctification Commences in Regeneration," "IV.—Sanctification Completed." The fifth section follows.

V—HOW ATTAINED

THE obtaining of this Grace has a human and a divine side. In some passages of scripture, such as Lev. 20:7, and II Cor. 7:1, man is represented as the active agent.

"In other passages, such as I John 1:9, and Eph. 5:26, a divine power is represented as the active agent. We learn from this, that man has something to do in the accomplishment of this process, notwithstanding 'God performs to will and to do within us of his good pleasure.'

"Man's part consists in consecration, in submitting his will to the will of God, in resisting the devil, striving against sin, rendering obedience to God, exercising a living faith, praying fervently and trusting. All this can only be performed through God's help. To God belongs the cleansing, liberating, dedicating, and out-pouring of the Spirit and sealing, II Cor. 1:22.

"The means employed.  
"First, obedience to the truth. I Pet. 1:22, 'Seeing ye have purified your souls

in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.'

"John 17:17. 'Sanctify them through thy truth; thy word is truth.'

"Eph. 5:26: 'That he might sanctify and cleanse it with the washing of water by the word.'

"I John 1:5: 'But whoso keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him.'

"Second, faith is the procuring cause.

"Acts 15:9: 'And put no difference between us and them, purifying their hearts by faith.'

"Acts 26:18: 'To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of their sins and inheritance among them which are sanctified by faith that is in me.'

"Eph. 3:17: 'That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love.'

"Third, the atoning blood of Christ.  
"Heb. 10:10: 'By the which will we are sanctified through the suffering of the body of Jesus Christ once for all.'

"Heb. 13:12: 'Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate.'

(Continued on page nine)





### MESSIAH "COLLEGE DAYS" MOST SUCCESSFUL

**M**ARCH 2 and 3 brought more than 120 young people to the campus of Messiah College. Nearly half of these were seniors and many had not been to the campus before. They were making plans for entering college this fall.

College Days were held in order to introduce prospective students to Messiah College. Students serving as guides led the visitors on tours of the campus and visits to classes in the morning. In the afternoon the visitors met with the department heads to discuss possible curricula. A "Meet the Students" tea climaxed the day with entertainment and refreshments. During these days a number of students indicated their decision to attend Messiah College this fall.

Thursday evening was the premiere presentation of "Christ in the Concrete City" by the Platform Arts. Friday and Saturday was the completion of the Sunday School Basketball Tournament, with Mount Rock and Springfield winning the titles in their respective leagues.

#### Debate Scores High

**M**ESSIAH COLLEGE Debate Team, Betty Lowe and Alvera Hershey (affirmative), John Stoner and Darrel Bigham (negative), had a most successful year. At first the team felt uneasy debating against varsity juniors and seniors rather than the freshman novice class. Despite the competition the total results showed considerably more wins than losses.

In the main elimination contest held at Pittsburgh both teams debated their way into the finals. Here they lost to Duquesne who has held the championship for several years.

Selection for the Debater of the Year was awarded to John Stoner. During the course of the year John accumulated a total of 137 points and placed as first and second speaker in the majority of the debates in which he participated. Honorable mention was given to Darrel Bigham for a record of eight wins and seven losses. He accumulated a total of 129 points during the year.

This Debate Team, composed entirely of freshmen, shows great possibility as they plan for tournaments throughout their college years.

### Peace Conference at Nashville March 23 to 25

Four students made plans to attend the IPF Intercollegiate Peace Fellowship Conference on the campus of Fisk University, Nashville, Tennessee. The students were Robert Mann, James Engle, Roy Hess, and Doris Lehman. Representatives from nine colleges discussed Problems in Interracial Relations.

#### "ON CAMPUS EVENING" AT UPLAND COLLEGE

**O**N AT least two occasions during the year, Upland College holds open house for guests students from churches, high schools, and junior colleges. Friday evening, March 17, was the second of these 1960-61 activities.

Invitations and announcements were distributed to a large number of Southern California churches, Christian high schools, and public high schools and were mailed to students who have expressed interest in attending Upland next fall.

A total of 81 persons gathered for the dinner and social hour in the college dining hall from 6:30 - 8:15 p.m. Preceding the dinner, guest students and their parents were given conducted tours of the campus. Featured during the dinner portion of the program were college music groups—the Royalaires Men's Quartet, the Fidelis Ladies' Trio—and individual instrumental and vocal presentations. Other items on the program included a humorous reading by Miss Della Lehman of the English Department, a discussion of Sports and Athletics by Mr. Paul Trautwein, P. E. Instructor and Coach, and a thoughtful discussion of Upland's "Climate of Conversation" by Dr. Ernest Boyer, Dean.

From 8:15 to 8:50 p.m., two scheduled sessions afforded opportunity for guest students and parents to "Chat with the Professors" in two of the five academic divisions—Humanities, Social Sciences, Natural Sciences - Mathematics, Bible-Religion, and Teacher Education. These sessions represented Upland's "Concern for the Intellect."

The evening closed with additional selections by the Quartet and the Brass Ensemble, followed by a sermonette, "Concern for the Spirit," by Gerald

White, college senior. Guest student interest was strong and very favorable to the Upland College program.

### NCC PRINCIPAL EXAMINES EDUCATION "Our Education Is A Sacred Cow"

**T**HOSE of us who are immersed in the waters of education need to come up for air. We are like the novice swimmer who feels himself unexpectedly buoyed and splashes in great fashion, but has not learned to get anywhere. To change the figure, we have been starved so long for education that we are now gulping down degrees in quantity, and are developing a condition of educational obesity. I have a gleeful urge to poke that paunch.

I heard a preacher today with the grand total of three years of elementary school to his credit, and he preached a better sermon than nine-tenths of our college graduates could do. True, he used "rebound" for "redound," but I like to see preachers, at least, rebound to the glory of God. Somewhere we've lost the spring in our church's heel. We don't have the *elan* or the ecstasy that has the ability to illuminate the rough-hewn surface of the uneducated man and make him a work of Christian art. Instead we are pursuing the educative process of grinding off the rough edges of such a man to produce a new uniformity that could well be more tyrannical than the old uniformity which is popular to criticize.

Within my span of memory a man with the qualities of Elijah was the man who was acclaimed at the General Conference inspirational sessions. Now a scribe-like scholar wins the accolades. There is a monotony to these learned and pseudo-learned harangues that makes me want to dig my toes in the sawdust of the old evangelistic tent.

I suspect that much of our earnest quest for education is a masquerade. Either we are seeking status among our nouveau-intelligent or are trying to combat an inner uncertainty as to what we believe. Let's admit that we're a little confused, and pray that God will send a Jeremiah with intuitive insight into our predicament, and then not toss him into a dungeon.

Harold Nigh, B.A., B.D., Principal  
Niagara Christian College

(Any comments? Send to Melvin  
Bowers, College Page Editor, 636 E. 7th  
Street, Upland, California.)

## Today's Yesterday

(Continued from page seven)

"Fourth, chastisement from the Lord. "Heb. 12:10: 'For they verily for a few days *chastened* us after their own pleasure; but he for our profit, that we might be *partakers* of his holiness.' Obedience to the truth, and the exercise of a living faith are man's prerogatives under divine guidance; the application of the atoning blood of Christ is God's prerogative in the perfecting of holiness. Chastisement is a stroke of love, that God applies for the health of the soul. In the acquisition of holiness, man's part of the work is generally gradual, not necessarily prolonged; God's is instantaneous, and will be accomplished as soon as man fills the conditions upon which it is promised. Therefore it may be said, that the work is both gradual and instantaneous.

*"Results of being Wholly Sanctified.*

"1st. What it does not do: It does not materially effect the knowledge or judgment of the individual. It does not remove the infirmities that cling to the flesh. It does not eradicate the passions, but restores them to their lawful uses. It does not exempt from temptation, nor from apostasy. It does not bring absolute perfection, neither angelic nor Adamic.

"2d. What it does: Its effects are not mainly in the outer life; as conversion changes the whole tenor of the life, and produces a pure morality. It mainly affects the inner life: The entire man must become submissive to the will of God, hence it produces true humility. It perfects the love of God in the soul.

"I John 2:5, 4:17-18: It gives perfect peace.

"Psa. 37:37: It renders implicit obedience to God.

"I John 2:5: It frees from sin.

"Rom. 6:22: It gives heart purity.

"Matt. 5:8: By it we are induced [inducted] into the glorious liberty of the children of God.

"Rom. 8:21: The old man being crucified and put off.

"Rom. 6:6, Eph. 4:24: The new man is fully put on.

"Rom. 6:22: The end is everlasting life."

## YOUTH

### Joe Haines Writes from Jordan

ONE bright day in December shortly before Christmas a number of us rose early, packed lunches and began a long expected hike from Jerusalem to Jericho by way of the wilderness. We walked out over Mt. Scopus and followed the water line out through Anata, home of Jeremiah, to Ein Farah, the



Joe Haines

source of Jerusalem water and the supposed setting for David's 23rd Psalm. Then we followed the Wadi Qilt gorge, passed some Bedouins, and about noon arrived at the pool where we sometimes swim. There we ate and then continued following the water channel which leads all the way into Jericho. This water is believed by some to be the brook Cherith at which Elijah was fed by the ravens. Climbed over the steep mountain above the Greek Monastery and finally after about twelve hours of steady hiking, good scenery, sore feet, tired bones, and some 24 miles of walking we came into Jericho.

#### INSPIRATION

There are always moments of inspiration which stand out in one's memory. I recall one time in particular. It was while Henry Hostetter was visiting us. One Sunday afternoon our unit went up to the Augusta Victoria, on the Mt. of Olives, which is now serving as a refugee hospital, but which was built originally by the Germans as a sort of hospice. It

is a huge fortress-like building and has a big lovely chapel, which is not being used now but to store bales for relief. There is a good pipe organ in the chapel. Singing with the organ, we had a grand time. We were together with some of our Norwegian friends from the hospital and some UN troops from Gaza. I had the rare thrill of playing on my trombone "The Holy City" along with the organ. Think of it—"I stood in old Jerusalem . . . I saw the Holy City"—this on the Mt. of Olives looking out over the City.

Our experience was climaxed with a few remarks by Bro. Hostetter. There we were singing and thinking about peace and love in a chapel used only to store relief supplies for a people who have known war and homelessness. Working for the cause of peace in a city and a land divided by hatred. What a paradox!

### Dr. C. N. Hostetter Visits Thailand and India

AFTER Indonesia I visited Thailand. In 1948 the name was officially changed from Siam to Thailand, which means land of the free. Unlike its neighboring nations, Veitnam, Laos, Cambodia, and Malaya until recently ruled by France and England, Siam (or Thailand) has had a long history as a self-governed people.

Two M.C.C. pax men serve on an agricultural cooperative farm of 1200 acres. For selected needy peoples a tract of eighteen acres is made available for each family. The balance of the tract is to be farmed cooperatively. Thirty-two families now live on the farm. About 800 acres have been cleared. The project is operated by The Church of Christ of Thailand. One M.C.C. doctor serves as head physician at the Prae Christian Hospital.

The McKean Leprosarium at Cheung-mai, five hundred miles inland has appealed for an M.C.C. doctor. This hospital is in charge of Dr. Chingda Singahana and its work was reported in an article "Banishing the Horrors of Leprosy" in Aug. 27 issue of the *Saturday Evening Post*. This great institution, through the main hospital and twenty-five branches, ministers to more than 5,000 lepers. I asked Dr. Chinda "Do you expect to exterminate leprosy in

Thailand?" He replied, "If I say 'Yes' it suggests too easy an answer and if I say 'No' I deny my deepest hopes." Also Dr. Chinda said, "Working among lepers is not popular. Much of this work is left to Christian doctors."

Christian doctors with the aid of modern miracle drugs, bone and tendon surgery, plastic surgery and massage have arrested this dreadful disease and sent many thousands back to fill their places in society. I have recommended that the M.C.C. supply a doctor to help Dr. Chinda. We thank God for the number of physicians that have made and are making contributions to the mission and relief programs of the church. I would like to see a Brethren in Christ physician working among the lepers.

Six days were spent with our Brethren in Christ missionaries working in Bihar State of North India. With Charles and Kathryn Engle I attended two meetings with the Santals and other aboriginal people among whom they work. God has not only been blessing the witness of the missionaries, but God has raised up and is graciously using "Bro. Benjamin," one of the first Indian ministers ordained by the church, his devoted and capable daughter Dena, and "Bro. Patras," one of the ministers recently ordained at the Saharsa council. In one of the services it was necessary to use two interpreters to get the message spoken in English to the Santals. Beautiful and impressive was the "feet washing" ceremony as we sat for the first time with these Santal people.

In Madhipura Dr. and Mrs. Lowell Mann, Mary Jane Shoalts and Ruth Book minister at the Christian hospital to soul and body. At Barjora Arthur and Phyllis Pye and their family work with the church, the school and the farm project jointly sponsored with the Mennonite Central Committee. There one of the newly ordained ministers Hem K. Paul is pastor of the church and principal of the school.

At Saharsa it was our privilege to share in the two day Indian church conference. A communion service with the council delegates and members and missionaries and the ordination of two Indian brethren to the Christian ministry were impressive occasions.

The business sessions of the council revealed that this young church has members who are thoughtfully and prayerfully assuming the responsibilities of self government. Like church conferences and councils in America, some talked too much and listened too little, but the Holy Spirit is working with and through many of these dear brethren. The pastor of the Saharsa congregation

S. N. Rai was one of the quickest interpreters I worked with on this tour.

The India Mission superintendent William R. Hoke was called by an overwhelming vote from the church to serve as the church overseer although he had resigned and opened the way for the church to call an Indian overseer. Fellowship with the Saharsa missionaries, Bro. and Sister Hoke and their two sons, Leora Yoder, Erma Hare, Esther Book, and Mary Beth Stoner who teaches at the Woodstock School, and a visit to the grave of Henry L. Smith were very meaningful personal experiences.

At Ulubaria I spent a night with Amos and Nellie Dick, their son, and co-worker. Since 1918 the Dicks have been giving themselves for India's multitudes. Beside his mission responsibility Bro. Dick teaches part time at the Bible College housed in the famous William Cary church in Calcutta. He also serves as a member of the Executive Committee of the Evangelical Fellowship of India.

Visiting the United Missionary Church work where John Blosser, a great-grandson of Elder Henry Davidson, serves I learned that his church had taken over the Hepzibah Faith Mission at Adra

---

## Our Help, Our Power!

When the famous author A. J. Cronin was a young doctor, he had a moving experience in a mining community in Southern Wales. A heavy explosion wrecked the mines and buried fourteen miners in a living grave for five days. The rescuers dug frantically to save the men, while the people of the village prayed for their safety. When the rescue party came close to the trapped men, they could hear the faint voices of the buried miners singing deep in the wrecked mine shaft. And this was their song that rose from the depths of the earth:

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast  
And our eternal home.

Dr. Cronin was with the released men as they came out of their black tomb. As they reached the surface, weak, but uninjured, a thousand Welsh voices joined their song. It echoed and re-echoed through that little valley like thunder: "O God, our help . . ."

God is our help! God is power!

Donald Earle Lewis in PRAYER POWER  
(Fleming H. Revell Company)

where D. W. Zook and associates and successors served. I was pleased to see the work that Hazel Compton, still a loyal member of the Brethren in Christ Church, has been doing at the Raj Nandgaon leprosarium for the past sixteen years.

The Mennonite Central Committee carries on a relief ministry at Calcutta among refugees from East Pakistan. The refugee squatters in and around Calcutta railroad stations present a pathetic sight. Seven MCC workers are ministering to the Garia-Lakshapur colony by (a) a children's feeding project (b) a health clinic (c) promotion of a poultry raising co-operative and (d) a sanitation project. To help people help themselves is one of the most important aspects of Christian relief and this is the emphasis at Calcutta.

Many missions were visited in India. The Christian Church in numbers represents only 2% of the population. But our Lord has many faithful members of His body in this nation that is so religious and which is the stronghold of Hinduism. I found more strength in the church and a greater influence wielded by the church than I had expected to see.

At the Maramon Conference of the Mar Thoma Church I witnessed forty thousand Christians gathered for a convention. They congregated in a river bed and sat on the sand. If you could have seen these brown upturned faces as these many thousands listened intently to God's Word and if you had listened to their earnest prayers, that you could not understand but could feel the warmth and devotion of those who prayed, you too would have "thanked God and taken courage."

My thirty-four day visit to India was concluded March 4th after a two day stay in the capital city, New Delhi, where Allen and Leoda Buckwalter, Joe and Marietta Smith, and Gulabi McCarty are now working. The Buckwalters carry on an important service with the Far Eastern Broadcasting Company. They left Delhi a few hours before my arrival for a month's evangelistic trip to South India. The Smiths carry on a much needed ministry among University students. This is an important hour in India's history to confront these young intellectuals with the claims of Christ and the message of the gospel. Gulabi McCarty is devotedly giving herself and God is blessing with fruit as she teaches eleven junior Bible clubs, which meet forty-eight times monthly. More than seventy-five per cent of the students enrolled are from non-Christian homes. God bless every true missionary serving in the great needy field of India!

"Got any rivers you think are uncrossable? . . ."

# Muyanda School Bridge in N. Rhodesia

Robert Sichala

FIRST of its kind to be built by one person with the help of schoolboys—WHY? Why was that big project undertaken by one person? The answer is simple. These days money means all. But in this case, there was no money; and only determination and self-sacrifice could build the bridge.

The log book of the Muyanda School shows evidence enough to arouse action. School registers show that pupils from the southern bank of Muniyeke did not attend school for 3½ weeks in 1955, 2 weeks in 1956, another two weeks in 1957, and two months in 1958—and in that year of 1958 *one pupil was lost to a crocodile* while trying to cross the river to attend classes.

This incident made the school leaders face an angry crowd; and in 1959, although there wasn't enough rain to make the river rise high, parents wouldn't allow the children to cross the river to

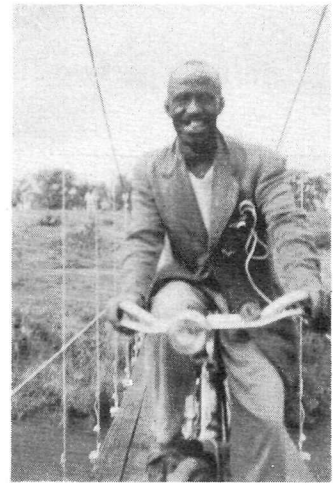
Lower Primary classes for more than five years. These two points have their good side, but the river and rain have no regulations governing them! Nor the crocodiles, sadly enough!



Muniyeke Bridge: 80 ft. long, 4 ft. wide; 14 ft. above dry-weather level of water.

In any case the more worried body was the owner of the school—the Brethren in Christ Church. It seems the loss of a school boy left nasty air. In 1958, letter writing to the Native Treasury, the D.C.'s (District Commissioner) office, the Provincial Education Officer's office, and to the Ministry of African Education became the usual evening table game for the Manager of Schools [Graybill Brubaker]. What he wrote and how strongly he wrote was his business and no one knows . . . But at last an officer of a certain government department came to survey the river for the bridge site. The Manager of Schools announced a sum of £207 from the Provincial Fund for the bridge.

One lazy and hot Saturday afternoon the Brethren in Christ Church Education Secretary [Frank Kipe] pulled in in a lorry [truck] belonging to the Provincial Administration and loaded with cement pockets, some thick wire ropes (the cables), rails, big and small pieces of iron and other pieces like bolts and nuts. Stone collection began. This was done by pupils to the annoyance of a distant politician whose loud voice on the matter



A parent who gave many days of free labour on the project, crossing completed bridge on his cycle.

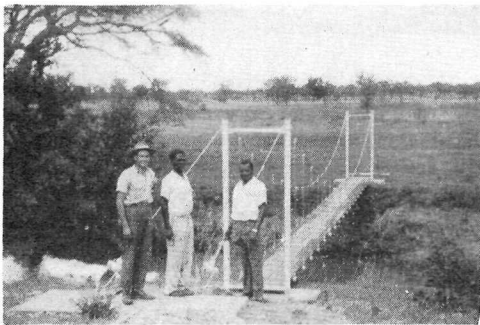
the school and the headmen of the local villages effectively ignored.

As if trying to raise a laugh, the Education Secretary came into the school and asked for this and the other in the form of labour. He had nothing save the carpenter's tool-box in which all tools enough to build the bridge were encased. Big holes for concrete were dug. The nails were planted. Cables were joined. Pieces of iron hanging loose here and there were joined in a way to bear one common weight. Putting the planks on required more than ordinary brains. But all was done and completed.

The parents whose school-going children have now a good hope for full education even during high rivers, are happy. The school-going children are themselves happier as they are free from fear of the crocodiles. But the writer's own imagination has it that the happiest is the Education Secretary who built the bridge and that this happiness is equally shared among his co-workers—the missionaries. To confirm this, the school has now unusual visitors of the builder's church. Twice a visiting group, one after the other, included a V.I.P. of the church from America and another from Bulawayo, now the headquarters of the Brethren in Christ Church.

But what does the ordinary villager say? One would think that people whose children need not cross the bridge in order to learn have less benefit. But not necessarily so, because for many years, people died of curable diseases in the villages when they are so near Dr. Thuma. The river was to blame. And so people associate the bridge with the hospital now. It is really killing two birds with one stone, isn't it? As for the school, the bridge means *progress*.

The writer happens to be one of the spokes in the school wheel and all Eng-



Workers together on Muniyeke Bridge: H. F. Kipe, Emerson Munsaka, and Robinson Sichala.

attend school for two months. This made the head-teacher go to the two villages to see the parents and encourage full attendance. Everybody in the two villages including even friendly faces called the teacher a murderer interested in seeing that the crocodiles of Muniyeke are fed with human beings. "Our sons and daughters were not born to be meals for ugly water creatures." Threats of all sorts became common.

By government regulations, if a pupil does not attend school for twenty days in any school year, the pupil may not be allowed to go into a new class the following school year. Besides, a pupil cannot be allowed to remain in the

lish words have less meaning to express gratitude and thanks. The mother language is more serviceable than the civil, as it has more power to extract the true feeling of the school, thus: *Twakabomba, Bwakatandabala, Kamulala, kule amulio! Ululululululu-u-u-u-u!*

## Thoughts on Going to Africa

January 29

### WELCOME SIGHTS

We've seen whales, flying fish, tuna; three ships; and St. Helena, on which we feasted our eyes for about an hour—from a distance of twenty miles on a cloudy evening about nightfall.

South Africa coast line was spotted about nine-fifteen this morning. They tell us that we should dock about one o'clock this afternoon. You can be sure our suitcases are all packed and we are ready to get off. This is my first introduction to Cape Rollers and we've had almost four days of them. What a struggle to pack! One couldn't be sure if one's clothes or oneself were going into the suitcase; sometimes it was both.

Ruth Hunt

### BACK AGAIN

March 3

What a wonderful feeling to be back in Africa again! Coming to Mtshabezi where I had earlier spent several years was like a home-coming. This once strange language was like music to the ears and the faces that at one time looked all alike did not appear so this time. At the hospital every day I see someone I knew from before. I have been enjoying every minute of it. Not only is it good to be back in the medical program but I am enjoying the very active Bible Study Program that Myron and Linda have going here at the hospital. In the short time I've been here I've seen a dozen of our patients confessing their sins and accepting Christ as their Saviour. Many others came to ask for prayer. The hospital staff (African) attend every session and take an active part in asking and answering questions. Two of the working girls also came one day and said they were not Christians but wanted to become so. God is working and I am very happy to have the privilege of joining with them in this program.

Gladys Lehman

### MEDITATION AT SEA

What thought we as our ship set sail,  
As we waved to those behind?  
With mingled feelings we looked up  
And did God's blessing find.

Up spoke a Voice within us  
"Leave them within My care,  
Trust Me to guide and keep them.  
Their burdens I will bear.

"Take courage as you travel  
I'll be with you just the same.  
I'll give you joy and peace within  
As you tell forth My name."

So we sailed forth without a fear  
Led by our faithful Guide  
And by His help we'll follow Him  
Whatever may betide.

We thought of you in our home land,  
And our hearts were filled anew  
With praise to God for our faithful  
Church

And leaders strong and true.

Our thanks we give as forth we go  
For your concern and care,  
And there behind us mounting high  
We know is love and prayer.

So onward in His strength we move  
And only *forward* go;  
The Word of God we are intent  
To diligently sow.

Ruth Hunt  
Gladys Lehman  
Glenn Schwartz

## Walsingham, Ontario Burns Mortgage

A significant event took place at Walsingham, Ontario on Sunday afternoon, February 12. The occasion was the burning of the note on the church property there. Eleven congregations were represented at the service.

The church was purchased in the fall of 1955 and dedicated November 13, 1955. The house next door was purchased in the fall of 1956 to serve as a church parsonage. This move was made possible through the significant sharing of the Houghton Center and Frogmore congregations. Besides selling the parsonage in their area and giving the proceeds for the parsonage at Walsingham, they also gave generous annual contributions toward liquidating the debt.

The joyful occasion, well attended, saw Bishop E. J. Swalm conduct the note-burning ceremony. Rev. Roy V. Sider, representative of the Board for Home Missions and Extension, brought the message, "The Love of Christ Constraineth Us." Special music was provided by the Wainfleet Gospel Four.

A generous offering taken at this service went toward installing a bathroom in the parsonage. This need awaits early fulfillment.

The Canadian church is rejoicing at this, another sign of moving forward in their Conference.

## Women's Missionary Prayer Circles Building for Christ in Africa

Goal for  
June 16



One urban church



Three rural churches



\$5,000.00

Progress to  
March 1



\$2,000



\$1,000



\$500



Needed: \$1,500

The response thus far has been gratifying. "This is a pattern, not merely for building churches, but for missionary work in this present hour." Let's go over the top. Many more than these four churches are needed.

"Remember this: he who sows sparingly and grudgingly will also reap sparingly and grudgingly, and he who sows generously and that blessings may come to someone, will also reap generously and with blessings." II Corinthians 9:6 (Amplified) Send offerings to Mrs. Lester Haines, Box 255, Route 1, Clayton, Ohio.

# CHURCH NEWS

## BULLETIN-BITS

Pastor Donald Shafer, Elizabethtown, Pa., continued his seminary studies during the year 1960-61. Graybill Wolgemuth has had charge of Wednesday evening prayer meetings at various times.

Upland, California, featured a Missions Conference, March 18-19. The Jesse Ladys and Rev. David Morken were guest speakers.

Alvin L. Heise, M.D., representative of the Men's Fellowship of the Central Conference, shared in the organization of a Men's Fellowship in the Amherst Community Church, Massillon, Ohio.

Editor Hostetter shared in Christian Training Rallies at Cedar Springs, and Palmyra, Pa., Sunday, March 19.

Beulah Chapel, Springfield, Ohio conducted special services, March 31 to April 12, with Rev. John R. Woodland from Canada as guest minister.

Tremont, Pa., observed Communion service during Holy week, the evening of March 31. They announce a Missionary Crusade for April 27, 10:30 a.m., a Gospel Words and Music radio tour program, Monday evening May 15, and the Spring Lovefeast occasion, May 27-28.

Following an extensive remodeling program, Pequea, Pa., conducted Dedication Services in their church, Palm Sunday afternoon. Henry Ginder, bishop of the Atlantic Conference, was guest speaker. Services were held nightly throughout Holy week with guest speakers for each evening. Henry Hostetter shared in a Missions Rally on Easter Sunday.

Harry Burkholder of the San Francisco Mission is now on a four months tour of the Brotherhood, serving the interests of the Board for Home Missions and Extension.

Nelson Miller, pastor of the Laird Community Church, Ontario, California informs us that Mrs. Norman Wingert recently returned from Hong Kong was guest speaker Sunday morning, March 5.

A Sunday afternoon and evening Sunday School Rally was held at Abilene, Kansas, March 19. Bishop Alvin Burkholder was guest speaker for the occasion.

Manor, Pa., congregation received five new members by confession of faith and baptism and eight by transfer of letter, Sunday March 19.

Clarence Brubaker, pastor at Dayton, Ohio was guest speaker for a Communion service at Fairview, the evening of March 30.

Fred and Grace Holland, recently returned from Africa presented a Missions service at Fairview, Ohio, Sunday evening, March 19.

Amherst Community Church, Massillon, Ohio announces special services April 9 to 23 with Earl Sider as evangelist.

Luke Keefer, Jr., was guest speaker at New Guilford, Sunday morning March 26.

Beginning September 1, 1961, Lane Hostetter will begin an additional two year term as pastor of the Lancaster congregation, Pa.

Arthur Climenhaga conducted Christian Training Rallies at Cross Roads and Fairland, Pa., Sunday March 19.

Fred Frey of Harrisburg, Pa., was guest speaker for a Communion service at Palmyra, Pa., Good Friday evening.



Father and Son Banquet sponsored by Men's Fellowship at Palmyra, Pa.

## Men's Fellowships Report Initial Meetings

### PALMYRA, PA.

The Men's Fellowship of the congregation recently sponsored a Father-Son dinner. In spite of a very heavy fog, 190 men and boys attended this event held in the fellowship hall of the church. Nearly one-half of those present were from the Palmyra area.

Walter Hayman, former secret service man, was guest speaker. At the close, ten men and boys came forward expressing various spiritual needs.

There were two four-generation family groups present. The first was Rev. John A. Brandt, great-grandfather; Paul Miller, grandfather; Richard Miller, father and his son. The other was Bishop I. W. Musser, great-grandfather; Elias Musser, grandfather; Irvin Musser and his two sons. There was also one three generation group present.

Styron Herr, Harold Eckert, and Alvin Ebersole were the Fellowship committee who planned the occasion. Dr. Glenn Hoffman is president. Next month the boys activities committee is planning an informative meeting concerning Christian Service Brigade. It is planned that this committee will guide the Brigade in the Palmyra congregation.

### CARLISLE, PA.

Forty persons attended the Men's Fellowship of the Brethren in Christ Church at Carlisle, Pa., Monday evening, February 6. A covered-dish supper was served in the fellowship room of the church. Joseph Lehman, President, and Nelson Byers, Secretary, of the National Men's Fellowship were present for the occasion. Dr. Clair McCullough, John Sollenberger and William Geiman were other guests who were with us for the evening.

Group singing, a period of devotions, a skit and personal testimonies were included in the evening's program. Dr. Arthur Climenhaga of Messiah College spoke on the theme "The Solidarity of Things Unseen." Dr. Climenhaga was presented by the pastor, Rev. Paul L. Snyder. Eber Lehman was master of ceremonies.

### CONGREGATIONS REPORT

#### RIDGEMOUNT, HAMILTON, ONTARIO

Sunday, February 5, Bishop E. J. Swalm was with us for the installation of our deacon, Bro. Lloyd Hogg. Bro. Swalm remained for

W. Rupert Turman, pastor at Silverdale, Pa., was speaker for the Sunday Bible Hour over WBUX on Palm Sunday.

Manor, Pa., received an offering of \$4,498.88 on Palm Sunday toward the payment of a recently purchased parsonage.

Sunday March 19 was Youth Day at Chino, California. The Upland College Motet Choir shared in the evening service which was climaxed by a singspiration joined in by several churches from Chino.

Walter Martin, in charge of relief work in Jordan, has asked MCC for 1,000 bales of bedding and 3,000 bales of clothing.

Doyle Book, Charles Eshelman, Alden Long, and Roy Peterman assisted the pastor, Donald Shafer, in special Holy Week services at Elizabethtown, Pa., March 29 to April 2.

Frederick W. Fowler was guest speaker for Easter Sunrise Service held on Cemetery Hill, Grantham, Pa.

Editor Hostetter was speaker for a Community Sunrise service, Easter Sunday at Arcade, New York.

Pastor Arthur Musser, Grantham, Pa., conducted Child Dedication Service for four children Sunday morning, March 5.

Charlie B. Byers spoke in the morning worship service at Carlisle, Pa., Sunday, February 26.

The Chancel Choir and soloists, Upland, California, presented "The Seven Last Words of Christ" as the evening service, Palm Sunday.

There were twelve received into church membership in the Fairland (Pa.) congregation, Palm Sunday morning.

Ernest L. Boyer spoke on the theme "Beyond the Horizon" at the Upland, California Easter Sunrise Service.

E. J. Swalm is engaged in special services at Valley Chapel, Ohio, April 17-27.

Editor Hostetter is scheduled for the Week of Evangelism, April 16-23, at Martinsburg, Pa.

the evening which was our first communion service.

Known as the "Musical Storyman," Rev. Frank Wellington, ministered here the week of February 6-10. Officers of a Christian Service Brigade were installed the morning of February 12. This marked the beginning of a weekly meeting for teen-age boys.

Velma Brillinger was here for a farewell service before leaving for another term of service in Africa. Enos Beringer, director of the Harbor Rescue Mission here in the City, spoke to us of the great spiritual need here in Hamilton. John Garman of Kindersley, Saskatchewan was guest speaker on March 12.

L. F. H.

MONTOURVILLE, PA.

Our Christ's Crusaders Day, January 29, climaxed with the film "Contrary Winds." We appreciated the many neighbors and friends who attended this service.

Pastor John Bundy spoke at the Muncy Pilgrim Holiness Church in Muncy, New Year's Eve. He conducted morning devotions over Station WHPA January 30 through February 4. Rev. and Mrs. D. I. McCracken of the Pilgrim Holiness Church ministered to us Sunday evening, February 26.

Our Easter program was presented Easter Sunday evening. We are anticipating a period of evangelism and revival May 1-14 with Henry Schneider, Merrill, Michigan, serving as evangelist.

ELIZABETHTOWN, PA.

For five Tuesday evenings from February 14 to March 14, a Sunday school Teacher Training course was given here in our church. Six area congregations, Conoy, Cross Roads, Maytown, Mt. Pleasant, Shenks, and Elizabethtown united for this course of study. A total of seventy-five adults took the course.

Roy Martin, representing Elizabethtown, Avery Musser from Maytown, and Earl Wolgemuth from Cross Roads, served as a committee responsible for planning the course. "Study the Pupil" was the unit of study that was given.

Malcolm Hershey

MAYTOWN, PA.

The theme "Surrender" was used for our Christ's Crusaders Day. Youth participated in the morning worship service and spent the afternoon visiting shut-ins. A film about George Muller and his work of faith in caring for orphan children in England, was shown in the evening service. The day concluded with a time of fellowship in the parsonage basement.

Rev. Earl Martin, Jr., represented Church Extension work of the Atlantic Conference to our congregation in a recent Sunday morning service. He spoke of the new churches being opened and the extension work of the Board for Home Missions.

Sunday evening, March 12, Dr. John Z. Martin, president of Upland College, spoke to us in the forepart of the evening service. Henry N. Hostetter followed, showing pictures and speaking of his recent visit to Africa.

F. M. M.

PLEASANT HILL, KANSAS

Interest was high in our week's revival meeting, Feb. 19-26. J. N. Hostetter of Clarence Center, New York was the Lord's servant for this week of meeting. None of us can ever be the same again after listening to these heart-searching messages, simply but uniquely presented.

There was a fine spirit of fellowship and cooperation with other churches in the community, in attendance and assisting with musical numbers. We pray that the results of this period of revival may be far-reaching in our hearts and in the community.

We do appreciate the sacrificial service of our pastor and wife, the B. M. Books and we are thankful that they are staying with us for another year of service. The Doyle Books from Japan presented a very interesting missionary service the evening of February 7. A recent Sunday evening service that was unique was characterized by the members writing their experience of conversion. The accounts were read by a leader and then the group was asked to identify the author of the article. It was surprising to discover the varied ways in which people come to know the Lord Jesus Christ as their Saviour.

Five of our number attended the Midwest Regional Conference at Des Moines, March 10. Excellent weather conditions made travel enjoyable and they returned, expressing delight and a wonderful time of Christian fellowship.

Mrs. Kenneth Charles

FIVE FORKS, PA.

The Sunday Evening Planning committee presented a program entitled "This is your Life" in honor of a faithful and loved member of the congregation, Bro. Omar Kipe. Appearing on the program were boyhood chums, former classmates, teachers, and various members of his family. He talked by telephone to his son, C. W. O. Keith Kipe in Fort Sill, Oklahoma. His son, Rev. Frank Kipe of Northern Rhodesia, Africa, spoke of his appreciations in a fifteen minute tape. We pray God's richest blessing on this wonderful family.

We appreciated the ministry of Dr. Charles Eshelman of Messiah College in our evangelistic services February 26 to March 5.

Sunday morning, March 5 we were privileged to have Redd Harper of Hollywood, California as guest speaker. He emphasized the importance of reading God's Word daily to our children and in quiet times for ourselves.

#### CHURCHES REPORT REVIVAL

HOLLOWELL, PA.

We went into our recent revival period with a very marked prayer concern. Special prayer included a concern for our evangelist, John Rosenberry, that each message given would be God's message.

During the middle of the second week there was a marked outward manifestation of the moving of the Spirit of God. A sense of the Lord's presence came very near as a spirit of confession by Christians, uncovered harbored sins and unforgiving spirits. The meetings were continued for a third week. Seekers included those who came for anointing for the body, men seeking the Lord for greater power to witness in their lives and many others for a renewed touch of divine grace on their hearts. We are thankful for many youth who received definite help during the revival.

The climaxing service witnessed many hearts bowing at an altar of prayer. After a season of testimony a circle was formed around the sanctuary and Bro. Rosenberry led in a prayer of blessing upon our pastor and wife, Bro. Marlin and Anna Ruth Ressler and our congregation. Thanks to God for what He has done in our midst.

Fern Martin

SHERKSTON, ONTARIO

A spirit of revival was evident in our congregation as our Spring Revival began, March 7-19. Bishop Charlie B. Byers was the Lord's servant for this time of blessing.

Conviction reached into the community and touched a young couple who were not even attending the services. They called our pastor, Roy Sider, and told how they had prayed together and found the Lord. It was a time of inspiration when they came to the service and publicly testified of the peace and joy they had found. A mother of four small children attended one evening and sought the Lord until she was satisfied.

Sunday school children were saved, teenagers sought for a deeper experience, and numerous adults definitely sought the Lord. Others were deeply moved by conviction but did not respond to the Spirit's call.

Our thanks to the Lord and Bro. Byers for his faithful ministry to the Word.

Mrs. Paul Climenhaga

#### MESSIAH CHILDREN'S HOME NEEDS HELP

This has been a winter of snow and more snow here at Messiah Children's Home. The Board of Trustees met on one of the snowy days with the representation of the Board quite limited.

The Home is filled almost to capacity at the present time. The local Child Welfare Agency has been placing some children in our care. This is generally on a temporary basis.

We are pleased that one of our boys was placed in the Milton Hershey Industrial School where he can receive training for a particular type of vocation. Our steward and matron, Bro. and Sr. Glick, had a two-week vacation. They spent part of the time in Florida. Bro. and Sr. Earl Martin, Sr., took charge in their absence. This gesture of the Martins was much appreciated.

It was necessary to purchase a station-wagon. Also a ten quart Hobart mixer has been purchased for the kitchen. While some splendid gifts have been received to pay for these purchases, there is still a goodly sum to be paid on each of these items. A gift of approximately 60 pounds of hard candy was enjoyed by the family, children, and workers alike. This was donated by a family from the Messiah Home Sunday school at Harrisburg.

We have need of a staff worker at present. This is definitely a phase of mission work. While we are interested in someone who might be able to give an extended period of service, we are also interested in such as I-W and those who work in Voluntary Service. Youth with high school and college training will find an area of social welfare work here at the Home that will give them some very practical experience.

The state and local welfare agencies are stepping up the requirements for at least part of our staff. We need at least one on the staff that has had some formal training in the area of social service. There is an opening here for both trained and untrained workers, a mission field wherein to serve.

If God speaks to you, please contact Benjamin Thuma, R. 1, Mt. Joy, Pa.

F. F. F.

(More Church News, page sixteen)

#### Weddings

CASSEL-BOLLMAN—Glenwyn Janet Bollman, daughter of Mr. and Mrs. Roy Bollman of Nappanee, Indiana, exchanged marriage vows with John Douglas Cassel, son of Rev. and Mrs. Percy Cassel of Nappanee, Indiana, on Saturday, February 18, 1961 in the North Main Street Mennonite Church. The father of the groom officiated, assisted by Rev. Richard Yoder.

MITTON-SPROUL—Margaret Sproul, daughter of Mr. and Mrs. Ronald Sproul of St. Johns, New Brunswick, and Douglas Mitton, son of Mr. and Mrs. Clark Mitton, Dorchester, New Brunswick, were united in marriage Friday evening, February 17, 1961. The ceremony was performed by Rev. J. Allen Heise in the Ridgemount Brethren in Christ Church, Hamilton, Ontario.

BRYANT-BROOM — Miss Jeanette Broom, daughter of Mr. and Mrs. Lester Broom of Sparta, Tenn., became the bride of Bobbie L.

Bryant, son of Mrs. Mae Bryant of Sparta and the late Lt. Col. Earl A. Bryant. The ceremony was performed by pastor John Schock in the DeRossett Brethren in Christ Church.

## Births

CHAPMAN—Barbara Linn, born to Mr. and Mrs. Paul Chapman, March 20, 1961, Montoursville congregation, Pa.

STEINBRECHER—Leslie M. and Lisa M., twins, born to Rolin and Grace Steinbrecher, Lancaster congregation, Pa., March 16, 1961.

WOLGEMUTH—Carolyn Joy, born March 6, 1961 to Mr. and Mrs. Carl Wolgemuth, Elizabethtown congregation, Pa.

FRETZ—Lorna Elizabeth, born to Jean and Howard Fretz, February 7, 1961, Falls View congregation, Ontario, Canada.

BROUGHER—A son was born to Mr. and Mrs. John Brougher, September 24, 1960, Carlisle congregation, Pa.

REYNOLDS—Bryan Wesley, born to Mr. and Mrs. Bernard Reynolds, December 16, 1960, Carlisle congregation, Pa.

MILLER—Kraig Derwin, born to Mr. and Mrs. Duane Miller, January 24, 1961, Carlisle congregation, Pa.

WINGERT—Wanda Grace, born February 21, 1961, fifth daughter of Mr. and Mrs. Blaine Wingert, Mastersonville congregation, Pa.

FRETZ—Gretchen Ruth, third child, first daughter, born to Rev. and Mrs. Paul Fretz, March 10, 1961. Mrs. Fretz is the daughter of Howard and Elva Fretz of the Falls View Congregation in Ontario. The Fretzes are serving as missionaries under the United Missionary Church at Campina, Brazil.

PARTHEMER—Donna Lee, born to Mr. and Mrs. Roderick Parthemer January 9, 1961, their fourth child, Messiah Lighthouse Chapel, Harrisburg, Pa.

PALMER—Bryan Lee, born January 5, 1961 to Mr. and Mrs. Harvey Palmer, Messiah Lighthouse Chapel, Harrisburg, Pa.

## Missions in America

*Explanatory Note: In keeping with Item 7 of the recommendations of the Board for Home Missions and Extension in the General Conference Minutes for 1960, our pattern of administration is being adjusted to the new manual. The listing of Missions in America is adjusted accordingly.*

### ALLEGHENY CONFERENCE

- Baltimore 21, Maryland: Rev. LeRoy Walters, pastor, 925 Homberg Avenue  
Blair's Mills, Pa.: Kenneth Melhorn, pastor, Willow Hill, Pa.  
\*Blandburg, Pennsylvania: Rev. Herman Miller, pastor, 1009 Rosehill Drive, Altoona, Pa.  
Breezewood, Pennsylvania: (*Mountain Chapel, Ray's Cove*) Rev. Norris Bouch, pastor, Address Altoona, Pa. R. D. # 2, Box 566  
Everett, Pennsylvania (*Clear Creek Church*): Rev. Roy Mann, pastor, Everett, Pa. R. D. # 3 Telephone—258R  
Hollidaysburg, Pennsylvania (*Canoe Creek and Mt. Etna Churches*): Rev. Ivan Cobb, pastor, R. 2  
Hopewell, Pennsylvania (*Sherman's Valley Church*): Rev. Earl Lehman, pastor, Hopewell, Pa. R. D. # 2 Telephone New Grenada, Murry 5-2344  
\*Ickesburg, Pennsylvania (*Saville Church in Liberty Valley*): Rev. Merle Peachy, pastor, Thompsonstown, Pa., R. D. # 1  
Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa., Box 5, Phone, Fairfield 17W  
Little Marsh, Pennsylvania (*Jemison Valley*): Rev. Samuel Landis, pastor Telephone—Westfield, Pa. Emerson 7-5355  
Mt. Holly Springs, Pennsylvania: To be supplied  
Ringgold, Maryland: Rev. Chester Wingert, pastor Greencastle, Pa., R. D. #3  
Saxton, Pennsylvania: Rev. Glenn Hostetter, pastor 816 Miiffin St., Saxton, Pa. Telephone, 52958, Church address, 700 Weaver St.  
\*Searights, Pennsylvania (*Near Uniontown*): Rev. William Martin, pastor, Chestnut Ridge, Pa., Mrs. William Martin, Phone, Smock-OS 7-2236. Miss Iola Dixon, Uniontown, Pa., R. 4, Box 444, Phone, New Salem-CH 5-5016  
Three Springs, Pennsylvania (*Center Grove Chapel*): Rev. Marion Walker, pastor

### ATLANTIC CONFERENCE

- Allisonia, Virginia (*Farris Mines Church*): Rev. Jacob Moyer, pastor  
Broadway, Virginia: Rev. Fred Parks, pastor Linville, Virginia  
Callaway, Virginia (*Adney Gap and Callaway Churches*): Rev. I. Raymond Conner, pastor: Callaway, Va., Telephone—Bent Mountain, 12 J 31

Harrisburg, Pennsylvania (*Messiah Lighthouse Chapel*): 1175 Bailey Street. Telephone CEDar 2-6488  
Rev. Joel Carlson, pastor; Mrs. Faithe Carlson, Misses Elizabeth Kanode, Beulah Lyons

Hillsville, Virginia (*Bethel Church, near Sylvatus, Va.*): Rev. Leon Herr, pastor, Hillsville, Va. R. D. # 4, Phone, Sylvatus RO 6-3238

Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor

\*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor Telephone Minersville—Liberty 4-5206

\*New York City, 246 East Tremont Avenue, Bronx 57, New York (*Fellowship Chapel*): Telephone—TR 8-0937  
Rev. Paul Hill, pastor, Mrs. Evelyn Hill

\*New York City, 984 Bedford Avenue, Brooklyn 5, New York: Rev. Merritt Robinson, 246 East Tremont Avenue, Bronx 57, N.Y. Mrs. Esther Robinson

Philadelphia, Pennsylvania: 3423 North Second Street, Philadelphia 40, Pa. Telephone NEbraska 4-6431 Rev. William Rosenberry, pastor; Mrs. Anna Rosenberry, Miss Anita Brechbill

### CANADIAN CONFERENCE

Collingwood, Ontario, Canada: Rev. Christian Sider, pastor, 227 Sixth St.

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameson and Caledon Streets: Office Telephone FU 3-5212 Rev. J. Allen Heise, pastor 396 West Second Street Telephone FU 3-5309

\*Meath Park, Saskatchewan, Canada (*North Star Mission*) Howard Creek and Paddock-wood Churches: Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. Arthur Heise, pastor

### CENTRAL CONFERENCE

\*Chicago, 6039 South Halsted Street, Chicago 21, Illinois: Telephone Wentworth 6-7122: Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Alice Albright, Grace Sider

Cincinnati, 2951 Sidney Avenue, Cincinnati 25, Ohio: Rev. William Engle, pastor

Dearborn, Michigan (*near Detroit*), 4411 Detroit Street (*Church and parsonage*): Rev. Maurice Bender, pastor

Ella, Kentucky (*Fairview and Millerfields Churches*): Rev. Archie Waldron, pastor, Columbia, Ky. R. D. # 3, Box 157

Garlin, Kentucky (*Bloomington Church near Beulah Chapel*): Rev. Curtis Bryant, pastor

Gladwin, Michigan, R. D. # 4  
Rev. Gary Lyons, pastor

Knifley, Kentucky  
Rev. Gaylerd Miller, pastor

Massillon, Ohio, (*Amherst Community Church*): Rev. Orvin White, Jr., pastor, 1056 Concord Avenue, N. E., Massillon, Ohio

Shanesville, Ohio  
Rev. David Buckwalter, pastor Box 222 Sheboygan, Wisconsin, 2016 North 13th Street; Telephone Glencourt 8-2627  
Rev. Tyrus Cobb, pastor

Sparta, Tennessee (*DeRossett*), R. D. # 7  
Telephone Sparta RE 8-2518  
Rev. John Schock, pastor

Uniontown, Ohio: To be supplied  
West Charleston, Ohio: Rev. Hess Brubaker, pastor; Phoneton, Ohio Box 82 Telephone Tipp City 8256

### MIDWEST CONFERENCE

Colorado Springs, Colorado  
Rev. Earl Engle, pastor, 2402 E. Caramillo St.

### PACIFIC CONFERENCE

Albuquerque, New Mexico; Church and parsonage, 541 Utah Street, N. E.: Rev. John Bicksler, pastor. Telephone AL 6-9492

Bloomfield, New Mexico (*Navajo Mission*) Telephone Farmington YR 6-2386: J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, John K. Kreider, M.D., John R. Sider, Ethel Sider, Misses Dorothy Charles, Ethel Wolgemuth, Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Charles Myers, Jr., Mrs. Peggy Myers, Misses Mary Olive Lady, Anna Marie Hoover, Edna Long, Ruth Gettel, \*\*John Ludwig, Anna Mae Ludwig, \*\*Ralph Halter, \*\*Robert Myers, Petter Yazzie, Fannie Scott

Ontario, California  
To be supplied  
Salem, Oregon (*Labish Community Church*) 4522 Scott Avenue N.E.: Rev. Art Cooper, pastor, 4306 Scott Ave. N.E., Phone EM 2-7204

San Francisco, California (*Life-Line Mission and Life-Line Chapel*): Mission office and mailing address; 422 Guerrero St., San Francisco 10, California, Telephone Underhill 1-4820 *Mission Hall and Hotel*, 128 Fourth St. Rev. Avery Heisey, superintendent, Mrs. Emma Heisey, Mr. Harry Burkholder, Misses Rhoda Lehman, Esther Henning, Mr. Donald Ott

\*Missions; others are Extension Churches  
\*\*VS or I-W workers

### Contributions to Missions Abroad

send to:

BRETHREN IN CHRIST CHURCH

Office of the Treasurer

c/o Henry N. Hostetter

Washington Boro, Penna.

### Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio



CHRIST—Twila Joy, born to Mr. and Mrs. Edwin Christ, March 6, 1961, Mt. Pleasant congregation, Pa.

WILLMS—Kenneth Peter, born to Peter and Mary Willms, March 1, 1961, 11 Hijiwara, Hagi-Shi, Yamaguchi-Ken, Japan.

## Obituaries

HOKE—Elmer Hoke, born near Englewood, Ohio, March 22, 1882, passed away January 27, 1961. He was a son of the late Samuel and Martha Hoke. He was married to Elizabeth M. Sollenberger who survives. One son Laurence preceded him in death in 1959. Surviving are two brothers, two sisters, and two grandsons.

He was a faithful member of the Highland Brethren in Christ Church near West Milton, Ohio. Funeral services were conducted by the pastor, Andrew Slagenweit, assisted by P. B. Friesen, with interment in the Fairview cemetery near Englewood, Ohio.

WENGER—Mrs. Mary A. Wenger, 90 years of age of Shippensburg, Pa. died unexpectedly at her home Sunday evening, March 19. Mrs. Wenger, widow of Christian Wenger, who died in 1907, was born in Franklin County, September 5, 1870, the daughter of the late Abraham and Christine Wenger. She was a member of the Mt. Rock Brethren in Christ Church. Two daughters survive, Mrs. Anna Wenger and Mrs. Susie Burkholder, both at home. Three grandchildren, two great-grandchildren and one great-great-grandchild also survive.

Funeral services were held at the Mt. Rock Brethren in Christ Church with the pastor, Paul L. Wolgemuth, officiating, assisted by Dr. Ross Murphy, pastor of the Shippensburg Church of the Brethren. Burial was in the Mt. Rock cemetery.

## Church News

(Continued from page fourteen)

### UPLAND, CALIFORNIA EMPHASIZES MISSIONS

#### MISSIONARY PRAYER CIRCLE RALLY

The first Regional Rally of the Women's Missionary Prayer Circle of the Pacific Coast Conference was held in the Upland Church on Sunday afternoon, March 5, as one of the events of the annual conference.

This occasion of inspiration and blessing was well attended. Representatives from San Francisco, Waukena, Pasadena, Moreno, Sunnymead, Alta Loma, Chino, and Upland gave reports concerning the activities of their groups; these included relief work, prayer and giving to missions. Moreno and Chino do work for relief; Pasadena (not a large group) reported over \$1,000 donated to missions during the year.

Impressive messages were given by Sister Lucille Lady and Rev. Henry N. Hostetter, and special music was rendered by the Chino Ladies' Trio and the Aeolian Quartet from Upland. An offering was contributed toward the annual W.M.P.C. project.

At the close of the service, a permanent organization was effected with Sister Rachel Book of Sunnymead as president.

#### MISSIONARY RALLY

The week-end of March 18, 19 was marked with probing mission challenge and inspiration. The conference began Saturday evening with a Family Fellowship covered-dish supper.

Group sessions following the meal included: "Children Overseas"—a presentation of children of Africa and Israel by Mrs. Lucille Lady. Mrs. Lila Clark, a missionary on furlough from

Haiti spoke to the youth on the "Youth of Haiti" and the problems they face in living for Christ.

Dr. Jesse Lady spoke to the adults on "Making the Family Mission Minded."

The evening service concluded with the showing of the mission film: "Suicide Mountain."

The Lord's day was begun in the usual way. The 7:00 a.m. Men's Prayer Fellowship prayed for the Lord's blessing upon the day. The adult classes and the Sunday School combined to hear Mrs. Jean Wilhelman of Go Ye Fellowship speak on "Breathing the Holy Ghost and the Wind of God"—a unique and stirring challenge.

Rev. David Morken of World Vision spoke in the morning worship presenting the challenge to be profitable to the Shepherd.

In the concluding session of the Conference Dr. Jesse Lady presented the work of the Wanezi Bible Institute. David Morken opened the Word of God to us presenting the challenge to live with purpose, devotion and dedication.

#### CARLISLE REPORTS ON CHRIST'S CRUSADERS DAY

Youth Week began at the Carlisle Church January 29 with a Singspiration and recreation time following the evening worship hour. Devotional booklets were given to all in attendance and upcoming activities of the week were explained.

The following Saturday between forty and fifty persons met for a night of recreation at the local YMCA with all recreational equipment at the disposal of the Crusaders. After a profitable time of play, refreshments were served and the group enjoyed a time of devotion and spiritual fellowship.

On Sunday morning, Christ's Crusaders Day, the youth were in charge of the service. They provided the choir and the ushers for this particular service. James White, a student at Dickinson College, brought the morning message. The Crusaders fellowshipped together throughout the day. There was a bit of play, a viewing of the film "Teen-age Witness" and then a rather lengthy discussion on pertinent youth problems such as increased crime, lax morality, infiltration of communistic forces, etc. Emphasis was brought forth that we should be active in the promotion of that which is good.

A String Quartet from Messiah College joined in the evening Singspiration. After the pastor's challenge and a period of honest seeking, eight Crusaders bowed in total commitment to the call of Christ.

## MCC NEWS

#### GERMANY TO DRAFT CO'S

Word has been received that the German government will begin drafting conscientious objectors for alternative service about April 1, 1961. Initially they will not serve in projects abroad, but will be placed in German institutions. International Christian Service for Peace (EIRENES), a program of voluntary service for European Christian pacifists, hopes to become a sponsoring agency and would place the CO's in hospitals and other welfare institutions. EIRENE was begun in 1957 primarily through the efforts of the Brethren Service Commission and MCC.

#### PEACE REPRESENTATIVES MEET

Mission leaders and representatives of service agencies of the Society of Friends, the Church of the Brethren and the Mennonites

met March 10 and 11 at Elgin, Ill., to discuss common concerns as representatives of the historic peace churches, particularly as related to possible cooperation with the newly created Peace Corps. Representing MCC at the meeting were Orie O. Miller, William Snyder and Elmer Neufeld. A conference involving the three church groups is planned for March 9-11, 1962, on the topic "The Peace Witness in Christian Missions."

## NEWS ITEMS

Springfield, Mo.—All Assemblies of God missionaries serving in the Congo have been forced to leave the country because of the danger to their lives, the Rev. Everett L. Phillips, field secretary, currently traveling in Africa, has informed the executive offices.

Political conditions are such the missionaries had to evacuate the mission stations, leaving most of their belongings behind them. The last three couples to leave Congo have moved to bordering areas and will continue missionary efforts with the hope of returning in the near future, the Rev. Phillips stated.

Seoul, South Korea—(FENS)—Korean Christians in recent weeks have become increasingly burdened for the coming Tokyo Crusade. Not only has much prayer been offered, but many sacrificial gifts from extremely poverty-stricken people have been given into campaign funds. One such case was cited when a widow gave her entire income from a two-month period to be applied toward the expenses of the Crusade.

## Bulletin

### A MIRACLE IN JAPAN

GRANDMA KANDA SAVED WAS the thrilling announcement that came to the missions office and Doyle Books during the Missionary Conference in Franklin County, March 23 to 26. Thrilling because Grandma Kanda has so long been used by the enemy to hinder the Gospel in the lives of so many other people as well as in her own.

### WOLGEMUTHS' VISIT TO CUBA

Brother and Sister Howard Wolgemuth left Miami for Havana, March 20. Necessary clearance was secured through the U. S. State Department in the Czechoslovakian Embassy. They received a very warm welcome by the church and their many friends in Cuatro Caminos. They organized a new church Executive Committee under which the work will continue to be carried forward. A recent report from the government indicated every thing is in order so far as the church registration is concerned. They succeeded in clearing all necessary details so that the church can have use of the jeep for the work. They were encouraged with the progress and interest of the five Sunday Schools. They deeply regret the steps taken by some of the church men in joining the militia. It appears some already regret having taken this step. The staff of workers are doing very well in carrying forward the work. There are problems and they need our prayers so that the work will continue to go forward.

World Missions Office, Henry N. Hostetter, Executive Secretary