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J.N. Hostetter

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Evangelical VISITOR

November 27, 1961



"The Entrance of Thy Word Giveth Light" — Bible Sunday, December 10, 1961

EDITORIAL

Guest Editorial

We Are Saved TO As Well As FROM

A. W. Tozer

THE evangelical church today is in the awkward position of being wrong while it is right, and a little preposition makes the difference.

I think there can be no question but that if we let the Bible decide right and wrong the evangelicals are right in their creedal position. Even the skeptic, H. L. Mencken, said, "If the Bible is true, the Fundamentalists are right." He did not grant the truth of the Bible, but he was sharp enough to see that the basic doctrines taught by Fundamentalists were identical with those taught by the Bible.

One place where we are wrong while we are right is in the relative stress we lay upon the prepositions *to* and *from* when they follow the word *saved*. For a long generation we have been holding the letter of truth while at the same time we have been moving away from it in spirit because we have been preoccupied with what we are saved *from* rather than what we have been saved *to*.

The right relative importance of the two concepts is set forth by Paul in his first epistle to the Thessalonians. "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven."

The Christian is saved from his past sins. With these he simply has nothing more to do; they are among the things to be forgotten as the night is forgotten at the dawning of the day. He is also saved from the wrath to come. With this also he has nothing to do. It exists, but not for him. Sin and wrath have a cause and effect relationship, and because for the Christian sin is canceled, wrath is canceled also. The *froms* of the Christian life concern negatives, and to be engrossed in them is to live in a state of negation. Yet that is where many earnest believers live most of the time.

We are not called to fellowship with nonexistence. We are called to things that exist in truth, to positive things, and it is as we become occupied with these that health comes to the soul. Spiritual life cannot feed on negatives. The man who is constantly reciting the evils of his unconverted days is looking in the wrong direction. He is like a man trying to run a race while looking back over his shoulder.

What the Christian used to be is altogether the least important thing about him. What he is yet to be is all that should concern him. He may occasionally, as Paul sometimes did, remember to his own shame the life he once lived; but that should be only a quick glance; it is never to be a fixed gaze. Our long permanent look is on God and the glory that shall be revealed.

What we are saved *from* and what we are saved *to* bear the same relation to each other as a serious illness and recovered health. The physician should stand between these two opposites to save from one and restore to the other. Once the great sickness is cured the memory of it should be thrust out onto the margin of the mind to grow fainter and weaker as it retreats farther away; and the fortunate man whose health has been restored should go on to use his new strength to accomplish something useful for mankind.

Yet many persons permit their sick bodies to condition their mental stuff so that after the body has gotten well they still retain the old feeling of chronic invalidism they had before. They are recovered, true enough, but not *to* anything. We have but to imagine a group of such persons testifying every Sunday about their late illnesses and singing plaintive songs about them and we have a pretty fair picture of many gatherings among gospel Christians today.

There is an art of forgetting, and every Christian should become skilled in it. Forgetting the things which are behind is a positive necessity if we are to become more than mere babes in Christ. If we cannot trust God to have dealt effectually with our past we may as well throw in the sponge now and have it over with. Fifty years of grieving over our sins cannot blot out their guilt. But if God has indeed pardoned and cleansed us, then we should count it done and waste no more time in sterile lamentations.

And thank God this sudden obliteration of our familiar past does not leave us with a vacuum. Far from it. Into the empty world vacated by our sins and failures rushes the blessed Spirit of God, bringing with Him everything new. New life, new hope, new enjoyments, new interests, new purposeful toil, and best of all a new and satisfying object toward which to direct our soul's enraptured gaze. God now fills the recovered garden, and we may without fear walk and commune with Him in the cool of the day.

Right here is where the weakness of much current Christianity lies. We have not learned where to lay our emphasis. Particularly we have not understood that we are saved *to* know God, to enter His wonder-filled Presence through the new and living way and remain in that

Presence forever. We are called to an everlasting preoccupation with God. The Triune God with all of His mystery and majesty is ours and we are His, and eternity will not be long enough to experience all that He is of goodness, holiness and truth.

In heaven they rest not day or night in their ecstatic worship of the Godhead. We profess to be headed for that place; shall we not begin now to worship on earth as we shall do in heaven?

—The Alliance Witness

"Ann Alibi" and "Ben Puttinitoff!"

A. C. McKenzie, First Nazarene Church, Bethlehem, Penna., had this unusual item in a recent bulletin. My guess is that you will want to include it in your Mid-Week Reminder and Hour of Worship bulletin for next week!

"Two folks in our Church have been causing a lot of trouble. They are 'Ann Alibi' and 'Ben Puttinitoff.' Whenever you talk to either of them about attending church regularly, they alibi their carelessness, and even admit they've been puttin-it-off. Some of our members have been keeping company with these characters, and we're alarmed lest they become too much like them! Our prayer is that all of us will keep as far from this pair as possible."

EVANGELICAL VISITOR

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Number 24

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NO ONE can study the history of the Bible without being impressed with the fact that it is the world's most remarkable book. Hated by some, while loved by others; criticized, defended, studied, ignored — it is still the Book for which all enlightened men must have some kind of explanation.

William Lyons Phelps, beloved educator of Yale University, once said, "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." We are happy that we need not make the choice, but it is a fact worth considering in a day when so often those who are exposed to learning are of the opinion that the Bible has been outmoded by education.

I

In the past fifty years our nation has experienced unprecedented progress in many ways. One of the selected books of the year, "The Big Change," by Frederick L. Allen, effectively traces the revolution that has taken place in "The American Way of Life." Those of us who live in this mid-century have witnessed this rapid change. Many who read these pages can remember the first automobiles, the first electric lights; the first radios, telephones, airplanes, and, latest of all, the first atomic bomb. A man is not too old today who remembers the first improved highway that went through his town, and when he had his first experience of talking on a telephone.

But this fifty year period is not the only period of change. To be sure, this has been an age of rapid change, but the change has been largely technological. Our advance has been in the field of physics, chemistry, electronics, industrial engineering and the like. Other periods have experienced equally rapid change in other fields.

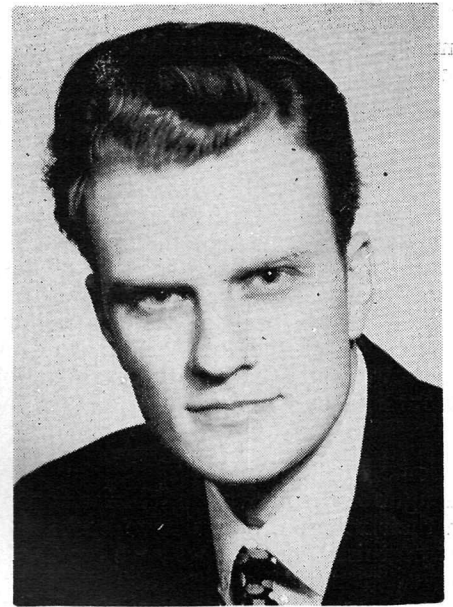
At the beginning of the Christian era the western world was ruled from the City of Rome. There, from the throne of the Caesars, went forth the decrees that made the kind of world the people knew in the days of the Saviour and His Apostles. Rome's rulers, some of whom were arbitrary, cruel, vicious and morally depraved, held the lives of some sixty million people in their hands and exercised unlimited power of life and death over every man. Those who would glorify the Roman era as a time of world peace often fail to take into account that it was a peace attained by policing the world at the cost of all personal liberty. The vaunted "democracy" of Rome was a sham. The Caesars ruled with a totalitarian power unsurpassed by a Mussolini, Hitler or Stalin and his successors.

II

Furthermore, Roman civilization was a thoroughly pagan civilization. It had inherited the mythological gods and

goddesses of the Greeks but had lost much of their intellectual refinement. The gladiatorial combats, chariot races and circuses of the great Colosseum were steeped in blood and were literally riots of immorality. Indecency was flaunted openly, and crimes of all kinds were lightly considered. Of all the nations of those days the Hebrews alone seemed to have a moral standard and it was based on the Scriptures that we know as the Old Testament.

When Christ stood with His disciples, giving them final instructions before His ascension, He commissioned them to "Go ye into the world, and preach the gospel to every creature." Earlier in His ministry He had said to them, "And the gospel must first be published among all nations." These men, empowered by the Spirit of God after the day of Pentecost, went out to accomplish a task of



His Unchanging Word in a Changing World

By Evangelist Billy Graham

unbelievable proportions: twelve men to evangelize the world. But the task was not a hopeless one, for it was committed to twelve men plus God.

And this is precisely the secret of the spread of the Bible message through the ages. It has not been the unaided efforts of men, but the glorious work of a great God working through men as they surrendered themselves to him. There is a hidden, unseen power in the Word of God that is a mystery to the unbelieving world. It has been my God-given privilege during these few years to witness this power that is in the Word of God. It is awe-inspiring. What we are witnessing in this twentieth century is another experience of the Word of God becoming vocal among men and women of the world.

III

Those who know history will acknowledge the truth of these statements. They know that when the Bible was first preached to the Roman world, there were more slaves than free men in that world. They know that women held a very insignificant place in society and were at the mercy of a husband's every whim. They know of the inequality that existed between the rich and the poor; that while some were living in excessive luxury, others were in dire want. Not only was there social inequality and injustice, but there was stifling super-

stition everywhere. Imaginary gods filled the life of every man with fears lest he might anger them and become the object of their wrath.

But the Word of God was preached abroad. Its message of light and life was heralded throughout the empire, and that great empire, founded and nurtured by a pagan philosophy, was destined to be crushed beneath the impact of the preaching of Christ. Slaves were to be freed, injustice and oppression dispelled, woman was to be restored to her rightful place, and the needy were to be fed and clothed.

What happened then has been often repeated throughout the Christian era—too often for superficial critics to attribute it all to mere coincidence, too often for antagonists to succeed in finding other causes for the progress or the decline of peoples and nations. Look at a map of the world. Place your finger on the places where man has reached the highest plane of culture and has made his greatest strides in the social as well as the technical aspects of life. You will discover that you have pointed out the very places where the Bible has been effectively preached, until whole nations as well as individuals have been changed. Then mark those nations that from times of greatness have completely ceased to be. History will remind you they are nations that once had the glo-

rious message of the Bible proclaimed among their people but who turned their backs upon God's proffered Word.

It is not my purpose to show you the social and cultural advantages of Bible preaching and Bible knowledge. In bold contrast to all this consider the Book of books. It is as modern as tomorrow! One cannot enjoy the by-products of the Bible's messages while refusing to receive its message for himself. All these benefits come only after acceptance of the love of the truth it presents, and that truth is salvation through Jesus Christ.

IV

Some well-meaning Christians have thought of themselves as "old-fashioned" in their religion. Songs have been written on this theme. Usually we are thinking of grandmother's religion when we sing "The Old Time Religion," but "Faith of Our Fathers" is not only our grandmother's faith. It is the faith of every yesterday, today and all the tomorrows — as unchanging as the Saviour Himself—"Jesus Christ, the same yesterday, today and forever." Was it not He Himself who said, "Heaven and earth shall pass away, but my words shall not pass away."

Are we old-fashioned for drinking water just as our fore-fathers did? Are we old-fashioned for breathing air into our lungs, just as Adam and Eve also breathed? Are we old-fashioned for taking our rest at night, and calling for daily food to give us bodily strength? There are some things that are unchanging in the midst of a changing world.

In the world of morals and religion, I ask you if sin is old-fashioned. Surely it has been practiced in every generation. Our prisons have never been empty, and the dockets of our law courts are glutted with cases. High crime has become a profession, and many are the amateurs. Our newspapers reek with reports on robberies, rape, arson, embezzlement. One is forced to acknowledge that sin is both old-fashioned and modern. The reason: man has a fallen, sinful nature, which presents a problem not solved by denying it, as do some.

Another thing that is with us always is the sense of frustration and uncertainty. Today most people do not know whither they are bound; but wherever it is, they fear to arrive there. This is not peculiar to our age. We may wonder at the millions of aspirin tablets and sleeping pills we consume in our modern age, but I am sure former generations would have done so, had the pills been available. In the late days of the Roman Empire, there was a way in which a small landowner could deed his property to a powerful military man to obtain protection and security to at least a



limited degree. This was called "precarium," and from it we have our word "precarious." This precariousness is nothing new, for man in this world has a continual sense of uncertainty.

But, thanks be to God, in the confusion and change of man-made ways and institutions there is the Rock of Ages upon which we can build. God's unchanging Word has through these changing years met man's most fundamental need. In times of depression man has found it to be a sure word of hope. When discouraged, he has found in it the single note of encouragement. When in deepest sorrow, he has found in his source of abiding comfort. When man has experienced his greatest loss, the Word of God has told him that "godliness with contentment is great gain." Like the Psalmist we have often cried out, "Unless thy law had been my delights, I should then have perished in mine affliction."

V

It is in times of particular stress that men have found the Word of God to be their comfort. Out of despair when pursued by enemies, again the Psalmist could cry out to God, "Princes have persecuted me without a cause; But my heart standeth in awe of thy word." If every other reason were gone for believing that the Bible is that Word of God to man, I would believe it for the way in which it meets the need of every man. If one still objects, and says it is only the word of man, then I challenge him to produce another collection of writings that will so perfectly meet

man's need. I challenge him to produce a writing that will give to the sinner a conscience that is clean. I challenge him to produce a writing that will forever dispel man's fear of death. I challenge him so to phrase a philosophy of life that it will reach down to the man who can scarcely read and write, and at the same time up into the professor's chair in the university and so meet the need of both for that inward peace which men so desperately seek.

Have not literally hundreds of books been written to give man inward calm in his muddle of confusion? How little they have accomplished. Only the Bible has been able to meet the need and meet it fully. It has become the riches of those who have had none of this world's goods; it has become wisdom to those who never knew a schoolroom; it has been as light shining in the dark places of the earth that dispels gloom and superstition.

This Book is far more than man's book. It is God's unchanging Word sent to man, that he may have a chart and compass for his voyage and that he may have a staff upon which to lean in weary hours.

Woodrow Wilson, one of our outstanding Christian presidents, once said, "When you have read the Bible, you will know it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty."

VI

The story is told (I believe it to be a true one) of a young man who was

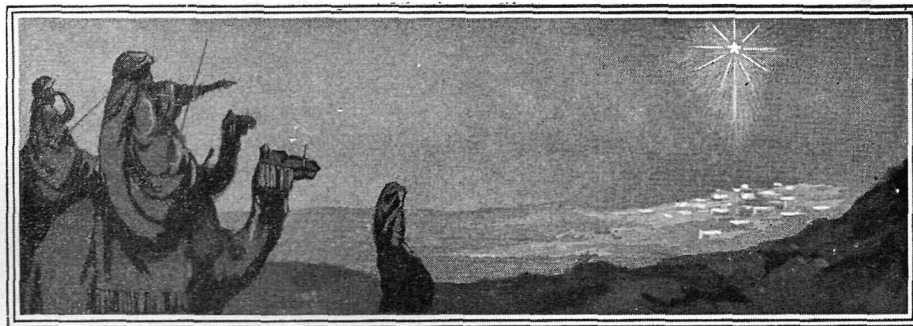
working under the hood of his Model T Ford, trying in vain to make it run. After a long time, in which he had had no success, a fine automobile stopped beside him. A well dressed man stepped out, went over to the young man and sensing his difficulty told the would-be mechanic to make a certain minor adjustment in the timing of the motor. Rather reluctantly, the young man did so. "Now," said the man, "your car will run." With the turn of the crank the motor started running like that of a new car. Surprised that such a man should know about machinery, the young man said, "But how is it that you know just what to do to my car to make it run? Who are you?" Quietly, the other said, "I'm Henry Ford. I made the car. I know all about its workings."

There is one Who knows all about us and how our lives work, for He made us. Maybe your life is out of tune, filled with misery and unhappiness. Maybe you are a person of many fears who has no peace. God, who knows your need, has given you His Word to meet that need in your life. Beneath all other needs in your life, causing your grief and despair, your frustrations and your disintegration, is that ugly thing we call sin. If our other problems are to be solved, the solution will come only when we go directly to the problem of sin. It will not do to apply soothing ointments, that touch only the surface of life's experiences. Sin must be taken out by the root, and no solution has been found apart from the message of God's Word, the Bible. In His prayer, Jesus said, "Sanctify them through thy truth: thy word is truth." And apart from that Word there is no other sanctifying instrument in God's world.

But the human tendency is to let the Bible be closed. We hide behind many excuses, saying it is hard to understand, or we are too busy, or we advance any of a thousand other reasons; but the fact still remains that the Bible has met the deepest need of multitudes, and to this day it continues to demonstrate its ancient power to mend broken lives and give peace of soul to those who stand upon its promises and heed its claims. Herrick Johnson once said, "If God is a reality and you are an immortal soul, what are you doing with your Bible shut?"

Let us go, then, to the blessed Book that has brought the knowledge of salvation through Jesus Christ to men and women everywhere. Let us believe its promise of salvation and discover that new joy that comes to all who commit their lives to the care of the Saviour it offers.

Wherever its message has gone, the Bible has brought blessings, because it offers to men the One who is the Author of true blessing. Its message is the mes-



Bible Society Offers Booklet for Christmas Eve Observance

CHURCHES and individual Christians in America and throughout the world are joining the American Bible Society to urge families to observe Christmas Eve by reading together the Christmas story from the Bible. The Society has been encouraging this custom for several years and reports that the response has been most encouraging.

Several million reprints of passages from the first and second chapters of Luke are being distributed by the Society again this year. They tell of the birth and childhood of Jesus and are printed in large type in attractive, colorful booklets, small enough to enclose with Christmas cards and letters.

Titled "Unto You . . . A Saviour," the booklets are available from the Bible Society in the King James or the Revised Standard Version in English, or in the new Reina-Valera version in Spanish. The price is a nominal \$3 per hundred. Through press, radio and television, the Society is offering to send a single copy free to everyone who requests it.

"We hope every church will use these Christmas Portions this year," says Dr. Arthur P. Whitney, Executive Secretary of the Society. "Placing one of them in every home is one of the best ways I know to call attention to the Christ who so often is forgotten in the secular celebration of His birthday. Christmas will be a truly religious holiday for families who begin its observance by reading the beautiful Bible story out loud together in their own homes."

The Society offers to send quantities of the booklets free to hospitals, prisons, nursing homes, YMCA's, YWCA's and other institutions which are not able to pay for them from their budgets and cannot find a church or individual to donate them.

"To the best of our ability," Dr. Whitney says, "the Bible Society will supply a copy of 'Unto You . . . A Saviour' to everyone who wants one, whether he can pay for it or not. We believe that the Good News this booklet contains is the best news any of us will ever hear. We want to share it with everyone who will listen."

The address of the American Bible Society is 450 Park Ave., New York 22, New York.

sage of forgiveness and cleansing from sin through faith in Him. This is the world's only hope, and it is my only hope and your only hope.

The Bible is more than a book of religion; it is more than a book on the philosophy of religion; it is more than a collection of devotions or of rules for good living. It is all these, but it is so much more. It is the living Word of the Living God, offering to men who are dead in their trespasses and sins, new life through Jesus Christ.

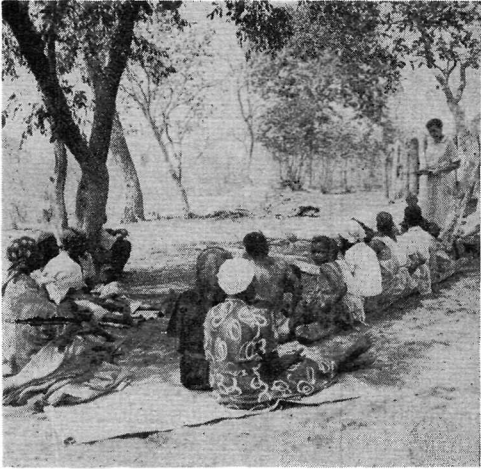
The English philosopher, John Locke, once said of the Bible, "It has God for its author, salvation for its end and truth without any admixture of error for its matter. It is all pure, all sincere; nothing too much, nothing wanting."

Is it peace of soul you are seeking? Is it confident living you yearn for? Is it integration of personality you crave? Is it release from dread and fear that you wish? Is it relief from a troubled conscience you long for? Then turn to the Bible, find there from its inspired pages the living Christ who once at Calvary took the sins of men upon Himself; He will pardon all your sins, He will restore your wasted life, He will give you the confident spirit you need, He will exchange your tears for smiles and your groanings for shouts of joy. This is the Saviour of men and the hope of an otherwise hopeless world. You will find it there in God's great Book of Hope.

—The Missionary Worker

GROWING!

By George and Ethel Bundy; mission photos by Fred Holland.



From simple contacts like these, new preaching places are opened: Grace Holland speaking to a group of villagers in the Gwaai area, "and some fell on good soil . . ."



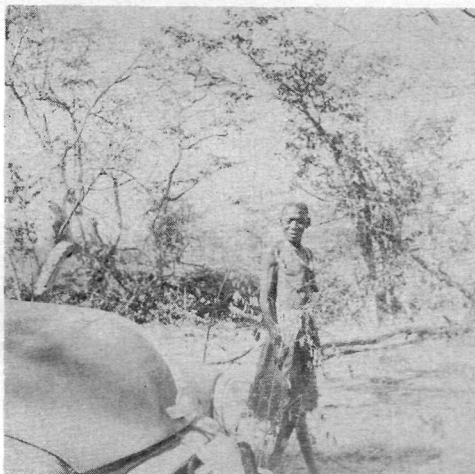
People coming to an outstation service. The thatched building serves for church and school.

HALF the 132 miles from Bulawayo (our shopping center) to Phumula Mission in the Gwaai area is travelled on gravel or sand. An old map of the area calls it the mapane *jungles*. Then the "jungle" road suddenly opens on to a clearing, cheered by the lights and sounds of a mission station. Already Phumula Mission lists eighteen "developments" on the diagram of its lay-out: field, orchard, girl's house, chicken pen, garden, medical staff residence, water tanks, African overseer's residence, tool shed and office, hospital, hospital village, graveyard, road, men's house.

Water! 900 gallons per hour instead of 60! A major problem was the lack of water. The well from which we pumped yields about 60 gallons per hour — not enough to permit expansion. A second and third site chosen by the physicist proved to be waterless. What ought we to do? Stepping out on faith, a third hole was begun about a mile from the mission. Over Christmas and New Year we prayed and eagerly awaited word from the drillers. Several days after New Year this welcome word came: we should have 900 gallons of water per hour. Praise the Lord! We got to work. The men started digging a ditch a mile long and three feet deep to convey the water through a two-inch pipe into four 3,000 gallon tanks on the mission.

Another need is that of a fence to enclose the entire mission property. Twice in the last week we found a herd of cattle in our *mealie* (corn) field. There is also a constant invasion of donkeys which eat almost anything they can get. One day a cow ate from the clothesline the sleeve of a shirt belonging to a visitor from Scotland.

Still another project for the near future is that of building an office. At the present time we are using a building made of second-hand corrugated iron which is neither safe nor tight. The



An old Bushman grandmother looks at the missionary's car. Humph!

floor is loose sand about four inches deep.

TREE SERVICES

Since December 5, we have been in church comparatively few times. At other times we had services under trees. There are eleven preaching points under trees and nine in buildings. On Christmas Sunday six women remained for prayer—under a tree. On New Year an old man repented—under a tree. Another Sunday a Bushman repented—under a tree. As far as we know this was our first adult Bushman to repent. We are often the first to arrive at a place for a tree service. Usually our first task is to set up the loudspeaker on the roof of the car and play Zulu messages and hymns. Sometimes we sing. This carries about a mile, arouses curiosity and the people come to hear and see. We have had more than eighty at some of these services. Usually we have something for the children, and then the main message. God only knows how many people may have heard the gospel message because of the loudspeaker. One Sunday we had the opportunity of speaking to two Bushman women for about half an hour. They said they did not know who Jesus was nor did they know what sin was. When they heard the talking and singing, they came out of the trees just near enough to see. With an invitation they came closer where we spoke to them and gave them pictures of Jesus to help them remember.

In January we began a mid-week prayer meeting here on the mission for those who work and those who are at the hospital at the time. We meet under the trees for this service, too. Our attendance ranges from 30 to 70. A number have repented during these services.



The children come to see the newcomers—white missionaries!

Another special service was the ordination of our African overseer, Mlilo. In the temporary tabernacle erected for the occasion 450 people gathered including fourteen missionaries and children and six African ministers. The Lord answered prayer for these services.

BUILDINGS DON'T GROW

HOSPITAL—Phumula hospital is growing. We mean the work is growing but somehow the buildings housing that work do not seem to grow with it. Only recently 80 people were staying in and around the five round huts—15 feet in diameter. We are praying and trusting that there will soon be enough money to start the erection of the permanent buildings. There is still no other doctor within a radius of 100 miles.

(Continued on next page)



Morning prayers at the Phumula Hospital. The maternity ward is on the left, the supply room in center, and the examining and treatment room on the right.



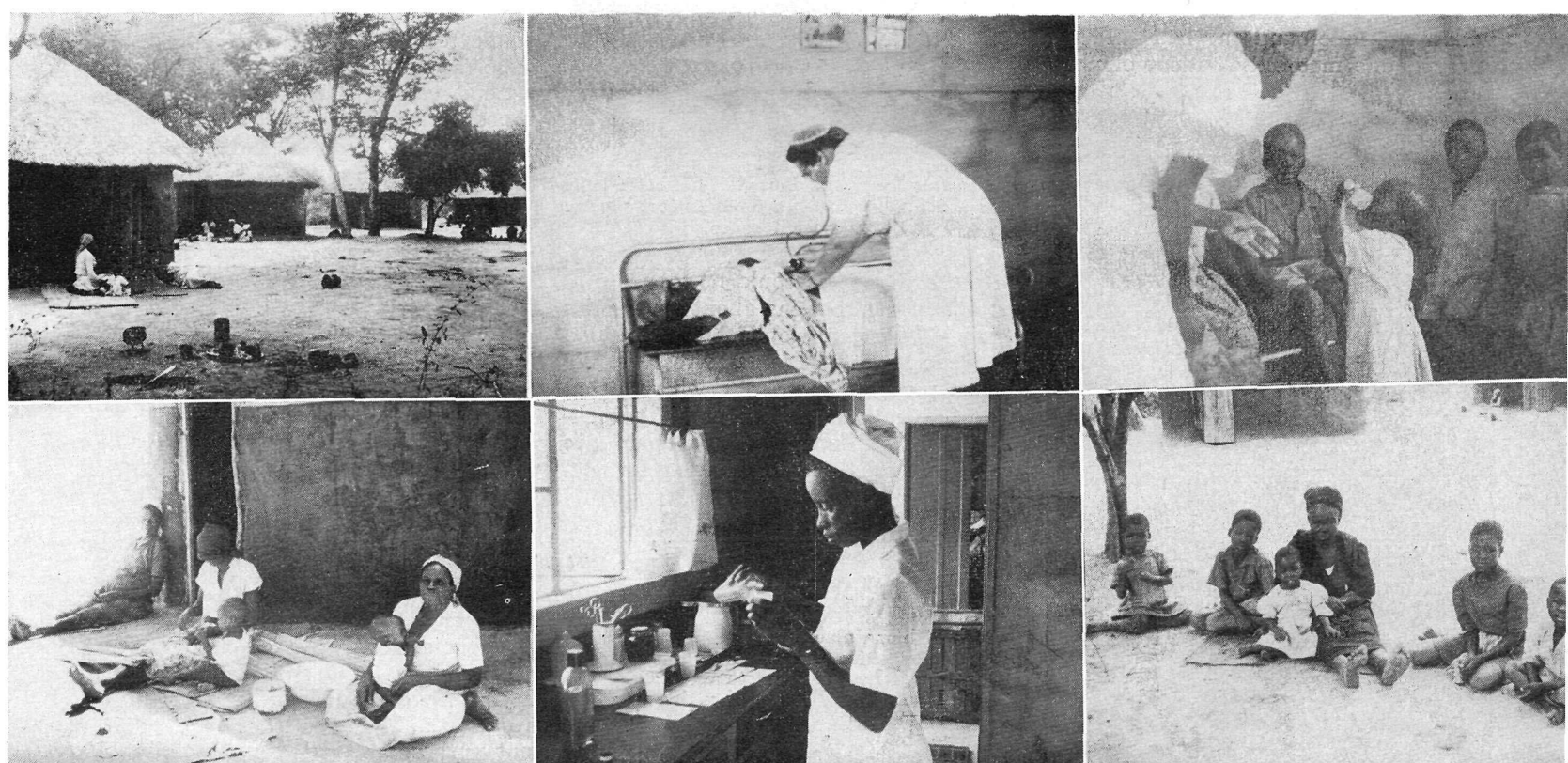
The Thursday afternoon prayer meeting.

Phumula Hospital—Small Beginnings In A Big Way!

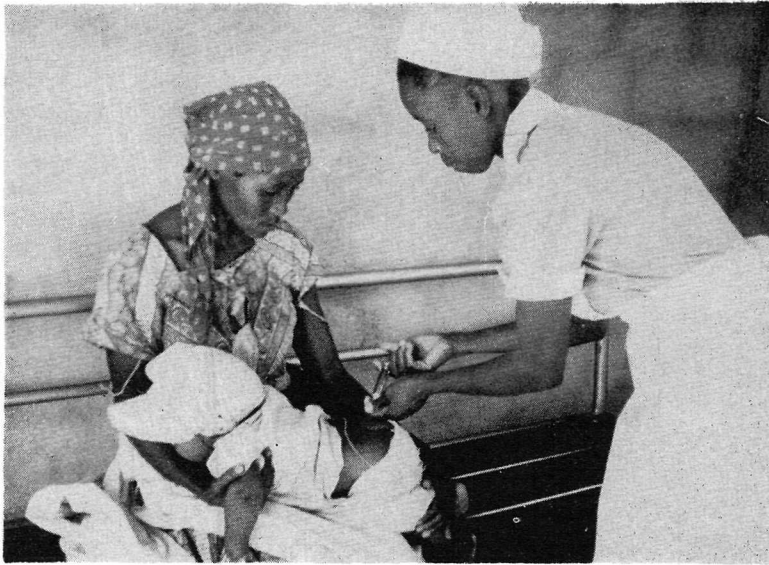
“Little is much if God is in it;
Much is little everywhere
If God the business does not share,”

Hospital photos submitted by Dr. V. Kaufman.

(See also next page.)



From top, left: Four of the five huts used for general in-patients—dung-smearred floors, no beds, only mats on floors. — Our examining table — a bench. It is too narrow and too low, but better than the floor. — Some patients like their medicine. Lower, left: Passing the time while at the hospital. — Our nurse, Mrs. Mlilo, prepares medicine to be given. — A grandmother with the five children she brought in for treatment.



Our nurse gives a shot.

Additional Views of Life at the Phumula Hospital

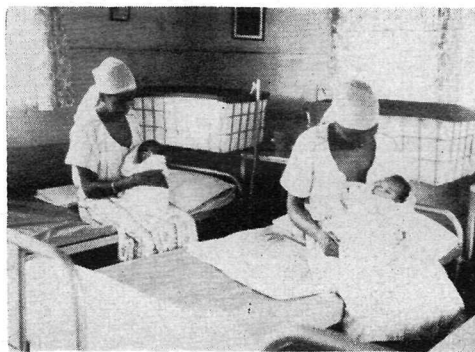
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Growing

(Continued from previous page)

WILD LIFE

We have seen our first anopheles mosquitoes — malaria carriers. There are many rats. Two lions were seen within a mile and a half of the Mission; one maternity patient climbed



The maternity ward. Four bed-basinette units plus a delivery table in a room 15 feet square. No wasted space!

a tree because she could no longer run! A buffalo was roaming about eight miles away. Fourteen elephants were killed between here and the game reserve. We had a piece of another which was shot about six miles from one of our preaching points. Today the Bushmen are passing through again looking for elephant.

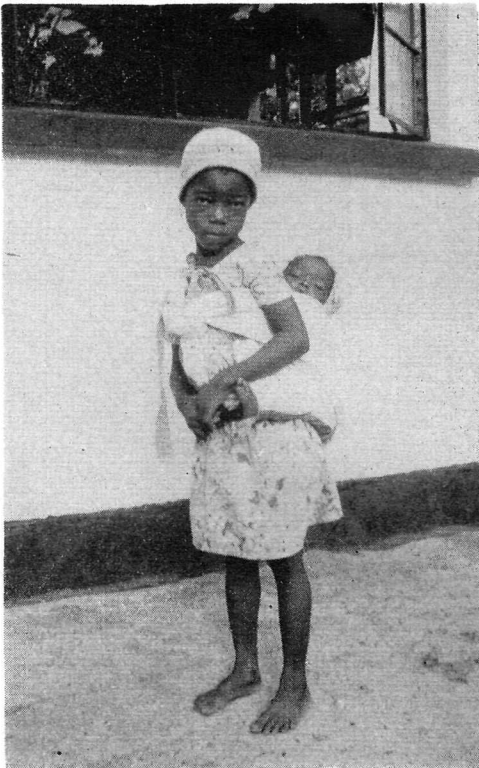
Morning Taps

Meryl Thuma plays our morning taps (really his piano practice time). Every morning we are wakened by the same tune, "I Gave My Life." I have heard it *too* often by now.

One morning, we were wakened by the same old tune, but when I looked at our clock, I found it was only five o'clock instead of six. Harriet and I, highly indignant, went to investigate and found Meryl had missed the time so went back to bed for another hour.

—Carol Edwards, 14

—“Youngways Chatter”



Mother's little helper.

Pilgrim's Progress

Every Sunday afternoon after tea, we have *Pilgrim's Progress*. I like the story very much. We have it on flannelgraph. We are up to where Pilgrim and Mr. Pliable are going to the wicket gate. I like the part when he sees the Cross. I saw a film of *Pilgrim's Progress*. It was very nice. Sometimes we have scriptures with the lesson.—Janet Musser, 9
—“Youngways Chatter”

Settling Destinies

by William S. Deal

DESTINIES are settled at the crossroads of life,” said Victor Hugo.

This is a simple statement of a very profound truth. The crises of life mark its destinies. Millions of people settle their destinies both for life and for eternity in times of great decisions. Often these come in youth.

At the Battle of Waterloo, the Duke of Wellington, who defeated Napoleon and thus changed the entire course of European history for a long time to come, said, “The Battle of Waterloo was fought at Eton.” This is where the Duke had gone to college as a young man. It was here that destiny was marked for him.

The crisis which marked the way of King Saul of Israel and settled his destiny was not his failure to slay Agag, but his first break with God at Gilgal when he “forced” himself and gave an offering to God contrary to the known law of God. From that day onward he chose the downward pathway. The most tragic thing of life is the fact that the little disobediences of youth often start a trend which will be followed for a lifetime. In the case of King Saul, a pattern was set from which he never recovered, though he apparently tried to repent and change his ways several times.

You will be in the tomorrows what you decide in the crisis of youth to become. Almost every person who has accomplished much in life set the pattern for his work in youth, though the noteworthy accomplishment may not have come until much later in life. Thomas Edison showed his deep interest in electricity in youth. Newton, who discovered the law of gravity, was early interested in science.

The apostle Paul as a young man on the Damascus Way saw the light of the “heavenly vision” and “was not disobedient” to it. From that crisis hour arose the man who was to become Christendom’s mightiest apostle, though for years he was virtually unknown to the church. It was the crossroads of life for Saul. He went on to Damascus, but with a different purpose.

Consider well, young friend, the seriousness of a major decision. You may well be settling your eternal destiny.

—The Free Methodist

Evangelical Visitor

Dorothy C. Haskin spent eight and one half months in the Orient, three and one half months of that time she was in Japan. She visited the Brethren in Christ missionaries in Hagi, and also Mennonite missionaries in different parts of Japan.

The Challenge of Hagi

Dorothy C. Haskin of World Vision, Inc.

YOU'LL never get to Hagi," I was told before I left the United States, during my flight to Japan, and when I was in Tokyo. On the other hand, friends were saying, "Tokyo isn't Japan. You have to see rural Japan to understand the Japanese." So I went there. True, it took me two nights on what ironically is called a sleeper. Actually, it is a shelf with a blanket. I'm thankful I went—for I found Hagi to be the most thrilling place I visited during my three and one half months in Japan.

Hagi is rural Japan, where, in the main, the missionary has not gone. In March, 1961, 50% of all the missionaries lived in Japan's nine largest cities, where are 20% of Japan's total population and 32% of the Japanese national pastors. After over one hundred years of Protestant mission in Japan, 60% of the towns and villages are without church, resident or itinerant Christian worker, and 25% of the people live in areas where they are



Note the arrow pointing to the torii. Author Dorothy C. Haskin is in foreground.



Monument to Christian martyrs in Japan.

not reached by any church or Bible class.

So you see how important it is for the Brethren in Christ missionaries to be in Hagi. The missionary would tell you he stayed in Tokyo because there was work to do there. There is. Only the greater unreached percentage is in the rural districts. Once you get to Hagi it is a pleasant place to live. The business district is thriving. The Japanese house of Missionary Peter Willms is equally as comfortable and drafty as those in other parts of Japan. While in the cities each person seemed to live in his own stone wall enclosed castle, the people in Hagi seemed friendly.

Peter Willms presented to me challenge after challenge, including the challenge of building the church, winning young people, and presenting the Gospel over the radio. But also the special challenge of the isolated.

We drove to a fishing village some ten miles from Hagi and walked from one end to the other. We watched the men build new boats, or mend their nets. No one spoke to us. No one smiled at us. We were strangers, alien, intruders. These men and their families were living their precarious lives as had their ancestors for generations before them. I asked, "Are you trying to reach these men?"

"Some, but not as much as I would like to."

As we walked along, the chilling wind from the Japan Sea in our faces, he ex-

plained. "They really need a missionary of their own. Very little work is being done in Japan among the fishermen. They are probably the most difficult of all the Japanese to reach. They live isolated lives, in their own villages, not even mingling with the other Japanese. Of all the Japanese they are the most superstitious. You see, they go out to sea and it can be a frightening, overwhelming thing. A sudden squall, the boat overturns and everyone drowns. They dare take no chance. Everyone on that boat must worship the same goddess. If one of them became a Christian and a storm arose, they might throw him overboard as the men threw Jonah overboard" (Jonah 1:15).

I nodded, for I was old enough to know how fearful and brutal is the human mind without Christ.

"I've made some contacts here, but sometimes all I can do is walk along this stretch of road so they will become accustomed to my face."

I nodded again. Yes, we were so far inland that the sight of a western face was a new experience. Many who saw me that day were seeing their first western woman. They had to get used to Willms before they would listen to his message.

I shivered, watching a child playing with his grandfather, as they typified the span of years during which these people were forgotten, without sufficient Christian witness.

We came to where the road formed a

T and there I stopped, in front of a roadside shrine. It was a small wooden pedestal covered with a roof. Inside was the idol, swathed in a white cloth. At its feet lay a faded bunch of flowers. I shuddered. *Oh, Lord, that anyone should worship such a puny thing as this!*

We walked to the end of the village, to where the land jutted out into the sea. The land rose in a cliff-formation. Willms pointed to its crest. "See the shrine of the goddess?"

"Yes."

"When the men go out to sea, they pray to her to protect them. Every man on that boat must be able to pray to her. Should a fisherman become a Christian, it would cost him his family, his home, his means of making a living."

"I see." Sadly I walked back the long stretch of homes along the shore, where few had ever heard the name of Jesus. I asked, "Don't any believe?"

"There is one man, I think he may believe, but he won't make the public step. He can't pay the price."

We got back into the car. Willms drove to a spot outside Hagi, where we got out. He showed me a stone monument, carved with Japanese *kanji* (words) and the year 1641. "This monument is to Christians who were crucified."

"Crucified?" I exclaimed with a sudden picture of the horror of dying in slow agony.

"Yes. The Jesuit Francis Xavier introduced Catholic Christianity to Japan in 1549. Many believed. By 1581 there were more than 200 Catholic churches in Japan and approximately 150,000 Christians. But they were an independent force in the land. The feudal lords wanted only complaisance, so they decided to wipe out Christianity by the simple expediency of saying, 'So you worship a crucified lord. Very well, we will crucify you.'"

"Martyrs to the faith!" An example to the fishermen that others of their own nationality believed so sincerely in Christ that they were willing to die for Him.

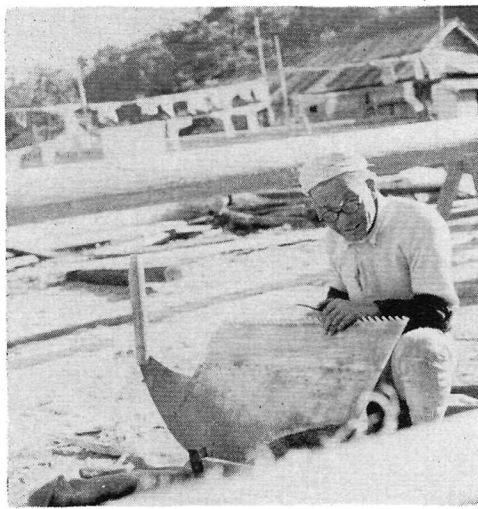
"I want to show you one more place, a place where I often go to pray when I'm discouraged. It is a shrine to a great man of Japan and encourages me."

We went a little farther to the national shrine. I saw the tended garden, the well-preserved wooden buildings, and the benches, which the young men had used as desks and Willms told me of Yoshida Torajiro.

He was only a teacher.

He lived to be only twenty-nine.

He lived in the early eighteen hundreds, when the Shogun was still ruler of Japan, keeping the Emperor a prisoner, in his palace. The foreigners were knocking on the doors of Japan but Commodore Perry had not yet come.



A fisherman in Hagi, Japan.

The Shoguns were determined to keep Japan a feudal state.

Yoshida had a progressive spirit. He saw that Japan should open her doors to foreigners and foreign knowledge. He saw the need of social reform in his country. He had but one means of achieving his ideal. He taught boys.

His fame spread until the Shogun heard of him. He ordered Yoshida brought to Tokyo, where, for his heretical teachings, he was executed. As far as anyone could see his cause was lost!

Yet some twenty-five years later came the Meiji Reformation which changed the entire social structure of Japan. Ten of the boys whom Yoshida taught played an important part in bringing about the reformation and had leading positions in the new government. One was the first prime minister, others were cabinet members and still others were generals.

Who can say what is the value of Peter Willms's work! Perhaps one fisherman will become accustomed to his face, listen to his message and become a leader for Christ. The challenge of Hagi is to win not the entire community but the right Japanese so they may become the Christian leaders of their own people.

Mission Facts

There are believed to be two hundred twenty-nine African or Bantu languages. Can all these people be reached in their own tongues? Pray for our missionaries as they try to learn at least one of them.

As you read this paragraph, more than 20,000 African children are being instructed in Brethren in Christ schools. Are you praying for them?

Grace Holland

NEW ADDRESS
Rev. and Mrs. Howard Wolgemuth
1 Richmond Avenue
Kingston 10, Jamaica

Ulery and Hostetter Visit Japan

It was a very informative experience to visit our mission work in Japan. A few days of visitation provides understanding that cannot be secured through years of casual and even intensified correspondence.

We are thrilled with the working of God's Spirit through our staff in Japan. The accomplishments in these years have been more than people acquainted with the land and its culture considered possible in the particular areas in which we are working. We praise the Lord for this.

The many areas of unevangelized territory which surrounds our mission points concern our staff greatly. These present a tremendous challenge to seize these opportunities while the doors are open.

The two and one half days of conference with the mission staff proved to be a spiritual experience and time of social blessing. It also provided opportunity for the study of problems and of exploring possible avenues of outreach. We have discovered that God has been using our co-workers in a very gracious manner. We also discovered some of the struggles that Japanese people experience battling against the forces of sin.

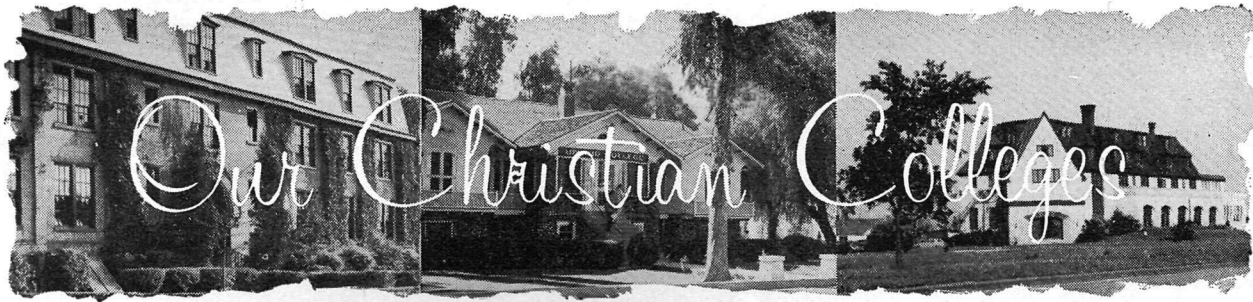
We left Japan with a consciousness that it is a different mission field than most of our other areas outside of U.S.A. and Canada. But also conscious that God is working through the Brethren in Christ mission ministries.

Given in His Name and for His Sake

At the Christmas season, we think of gifts for all the family and many of our best friends. But, have you included in your list our faithful missionaries serving overseas? Fellowship at present with our Japan staff on the field gives me an even greater appreciation for their dedication to the call to service as they labor in isolated areas. This is true of all fields. I know they depend upon and deeply appreciate their lifeline with the home church through prayer and gifts. Let us share our material blessings with those who are ministering the good news of salvation to those who have never heard of God's supreme Gift to the world. Send your personal gifts for the missionaries to:

Board for World Missions,
Brethren in Christ Church,
Washington Boro, Penna.
not later than December 1, for processing to the fields by Christmas.

—Carl J. Ulery, Treas.



FORTY-SECOND HOMECOMING AT UPLAND

The forty-second annual Homecoming was held on the Upland College campus, November 3 and 4, according to word from Merle Brubaker, Program Committee chairman. "The New Era" was the theme for the occasion which brought over 350 alumni and friends to the campus of their alma mater.

Larry Keisling and Janet Crider, elected by the college student body to serve as Homecoming Host and Hostess, were officially presented at the opening program, Friday evening, November 3. Co-Host and Co-Hostess from the Academy were Ben Showalter and Gladys Clark.

Royce Saltzman led alumni and friends in a favorite Hymn-Sing on Friday evening. Following the Sing, the film, *Pilgrim's Progress*, provided a serious spiritual message. An "open house" closed the night's activities. College students entered into competition for the best decorated rooms, with cash awards being presented to the winners. The men of Byler Hall received the dorm prize with their Japanese theme. This competition is always a highlight of the college Homecoming.

A great Pit Barbecue Dinner was served on Saturday at 6:00 p.m. in the college gymnasium. President John Z. Martin challenged the alumni to continue their loyal support of

the college. Another special feature was the concert of sacred music by the Royales and the Trebletones. The Royales, a student men's quartet, enjoyed a 15,000 mile tour last summer when they sang in fifty-two churches and many camps in fifteen states and in Canada. The Trebletones, a trumpet trio, presented their testimonies by music in camps and churches in California and Arizona last summer. Both of these groups have had an exciting reception wherever they have appeared.

As the final feature of the Saturday program, the Alumni "All Stars" challenged the College Varsity team to a basketball game. The Faculty men also competed against the Alumni Junior Varsity during half-time.

The Friday evening program was in charge of Merle Brubaker, and the Saturday activities were directed by Dr. Ernest Boyer. Mrs. Maynard Engle, First Vice-President of the Alumni was in charge of the Homecoming. Abner B. Haldeman chaired the Social Committee, and Mr. and Mrs. Jesse Ginder were in charge of decorations.

TWO ALUMNI MEMBERS JOIN NCC STAFF

Mr. Francis Winger, B.S.A., and Miss Marion Sherk, A.B., joined the faculty at the beginning of the term. Both are residents of Stevensville, and both received their High Schooling at Niagara. Mr. Winger comes to the College directly from the Ontario College of Education. Miss Sherk has had some teaching experience both on the elementary and secondary levels. She recently spent a term with the M.C.C. unit in Newfoundland.

Each of the full time members of the NCC faculty is an Alumnus of the College.

Superintendent of Buildings and Grounds Appointed

Continued growth and development has necessitated increases in maintenance personnel. At the request of the Planning and Development Committee, the office of Superintendent of Buildings and Grounds was established, and the services of Mr. Charles Wright were secured for this position.

Religious Emphasis Week

Rev. Alan Forbes of Buffalo's "Youthtime" spoke in the chapel services each day during this significant week. In the words of a student - "It was a most rewarding week."

Homecoming, November 18

This annual affair was described by some as the best yet. A good crowd, an enthusiastic audience and splendid weather, all helped to make the day one to remember. Rev. Harvey Sider, Alumni President, directed the day's activities.

UC 1961-62 MIDYEAR SEMINAR PLANNED

The Midyear Seminar in Human Understanding offered last year at Upland College brought national attention to the College. Again this year the college is conducting a Midyear Seminar with a new topic, "The Role of the Individual in the United States-Soviet

Relations," during the two-week period, January 22 - February 2.

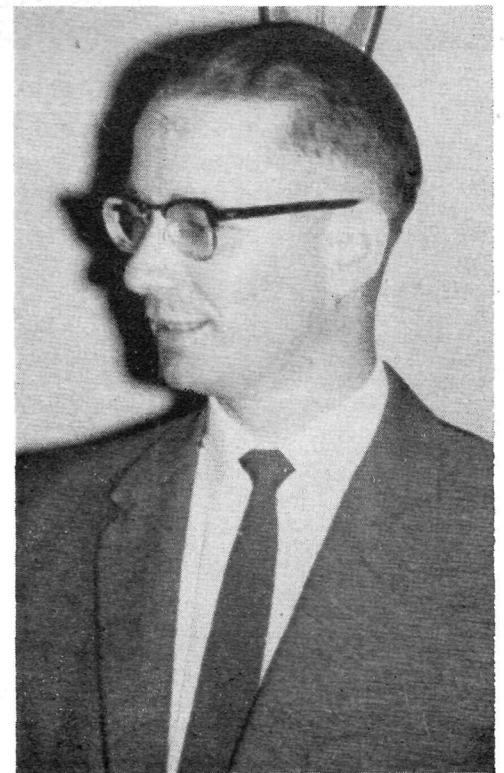
The Seminar steering committee, composed of both faculty and students, has given serious consideration to several topics worthy of discussion and research. One reporter offers this explanation: "The underlying purpose recurrent in most of the students' statements is a serious appeal that the seminar deal with problems affecting their own lives, so that they may grow intellectually, socially and spiritually. This is to be achieved in a way not customary in usual college activities." After defining their purpose, the Midyear Seminar Steering Committee sought to determine a subject which is vital to the students of Upland College.

By polling the student body, the student representatives on the committee discovered that a better understanding of the United States and Soviet Russia was an area of critical interest to the students.

The purpose is to study both the United States and Russia in terms of the individual; it is to see how the individual influences his government, and it, in turn, influences him. This topic is broad enough to include each student's special interest: history, religion, politics, ideologies, economics, literature, customs, and culture. Recognizing the emotional overtones with which many view Russia, the Committee emphasized an objective approach to the subject, avoiding sensationalism and accentuating scholarship.



Rev. Alan Forbes, Religious Emphasis Week
Speaker at N.C.C.



Rev. Harvey Sider, N.C.C. Alumni President.

BOARD FOR WORLD MISSIONS
BRETHREN IN CHRIST CHURCH

Combined U.S.A. and Canada

For Quarter ended, September 30, 1961
Receipts and Balances

Canada Balance on hand, July 1, 1961	\$ 1,030.21
U.S.A. Balance on hand, July 1, 1961	(7,773.16)
Canada Receipts	\$ 3,592.11
U.S.A. Receipts	36,902.29
Total Receipts	40,494.40

Total Receipts and Balances 33,751.45

Disbursements

Administrative Accounts

Salaries	471.00
Travel	369.71
Office Supplies	460.97
Miscellaneous	20.00

Personnel Accounts

Fares to/from field	2,843.94
Baggage to/from field	1,200.00
Furlough Allowances	1,291.66
Furlough Travel	284.00
Promotional	487.48
Medical	159.20
Social Security	1,310.72
Children's Education	75.00
Other Mission Agencies	425.50

Field Accounts

Africa General	7,556.15
Africa Specials	3,333.29
India General	7,500.00
India Specials	1,378.28
Japan General	1,844.08
Japan Specials	729.42
Cuba General	300.00
Cuba Specials	46.25

Total Disbursements 32,086.65

Bal. on Hand, Sept. 30, 1961 \$ 1,664.80

RESTRICTED FUND ACCOUNT

Receipts and Balances

U.S.A. Balance on Hand, July 1, 1961	\$20,036.71
Canadian Scriptural Literature Fund	1,004.18
U.S.A. Receipts	6,407.93
Canadian Receipts	472.00
Total Receipts	6,879.93

Total Receipts and Balances 27,920.82

Disbursements

Non-Budgeted Specials	2,460.71
Personals	410.00
Albums	795.50
I-W and V.S. Fares	1,450.00
Annuity Interest	184.50
Released Annuities	1,098.00
Peace, Relief and Service to India	2,175.00
I-W Allowances	330.00

Total Disbursements 8,903.71

Balance on Hand, Sept. 30, 1961 19,017.11

ANALYSIS OF BALANCE

Albums	\$ 125.36
Annuity Interest	1,039.91
Released Annuities	9,234.98
Doctor's Medical Van Fund	319.36
Scriptural Literature Fund	3,829.45
Publication Board Literature Fund	461.11
Cuba Specials	4,237.76
Personals	5.00
Account Receivable	(1,240.00)
Canadian Scriptural Lit. Fund	1,004.18

\$19,017.11



IMPRESSIONS OF THE KANSAS
CHURCH IN 1894

"Dear Brother Davidson*:-

"In my account of my visit to Kansas, I spoke of special impressions of which I might possibly speak later. Whether such will be of sufficient interest to warrant publication I do not know, and can only hope they will be charitably received.

"Firstly, I was impressed with the evidences of activity in the church. The members seem to appreciate the various means of grace, such as the public service, the Sunday-school and the prayer-meetings. Blessed with such good roads it seems no task to go eight to ten and even twelve miles to an evening service, and the class in Abilene has semi-weekly prayer-meetings, as one is not enough. The evidences of activity, however, are not confined to the above, but are perhaps noticed yet more in the interest manifested in mission work. In this I feel the church in other districts could find something to imitate, and in which it is needful that she reach out and take a higher standard of activity. I think in no other state is the church so alive to the importance of Sunday-school work as in Kansas; and consequently we find special attention given to it in the councils of the church, and has a regular plan for organization.

"Secondly, The large proportion of young people that make up the membership, and the majority of whom are not merely members, but active, earnest Christians, who have clear testimonies, who are acquainted with the Bible, who can be used in prayer or fellowship meeting, Sunday-school or public worship, and are, with perhaps few exceptions, living earnest and consistent lives. I found a goodly number of young children in the service of the Master, who perhaps were not converted as some older ones are, but "had got to the place where peace is," like a little girl of six expressed herself, and who I trust show themselves imitators of Christ in the school and on the play ground as well as at home and in meeting.

"Thirdly, I was impressed also with the attitude of the church to those twin evils, strong drink and tobacco. The church, I believe, as a whole, appreciates the prohibitory law of the state, and is actively and aggressively engaged against the use of tobacco, and some can testify of wonderful deliverances wrought by the Lord. Oh that the feel-

ing against these evils would speedily grow so strong throughout the church that they would be banished!

"Lastly, How pleasant to live in God-fearing communities, where life and property are safe, where an intoxicated person is scarcely seen, where children grow up without familiarity with the saloon and its attendant evils and vices, and where religion, intelligence, education, culture and refinement, with general and praiseworthy simplicity, prevail so largely.

"I pray that the church in Kansas may have wise guidance, that her shepherds may care for the flock, may 'watch and remember,' that the wolf may not destroy, and that she may ARISE and SHINE in beauty and strength bringing glory to Him who gave himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works.

"Sherkston, Ont., March 8

Geo. Detwiler."

*Henry Davidson, Editor of *Evangelical Visitor*.

CHURCH NEWS

BULLETIN-BITS

"Angel in Ebony," a film depicting the life story of Sammy Morris, was shown at the Pequea Church, Pa., Sunday evening, October 29.

Brother and Sister Harvey W. Hoke, West Milton, Ohio, celebrated their Golden Wedding Anniversary Sunday, October 22. The celebration was held in the Highland Church where Brother and Sister Hoke for many years have served in the office of deacon.

The Allegheny and Atlantic Conferences of Pennsylvania joined in a Sunday-school Convention at Messiah College, Saturday, November 18. Conrad S. Jensen a deputy inspector of the New York Police Department was guest speaker.

A representative of the World Gospel Missions, Mrs. Mary Gaylord, spoke at Cincinnati, Ohio, Sunday, October 22. Formerly a missionary in Africa, she was visiting at the Brethren in Christ Mission station when Bro. Myron Taylor met his tragic death when mauled by a lion about thirty years ago.

Kindersley, Saskatchewan conducted a Bible Conference recently with John Garman, Marshall Baker, A. D. Marshall, J. R. Woodland and the pastor, Lorne Lichty, serving as speakers.

A father, mother and their two sons sought the Lord for the first time at the Kindersley, Saskatchewan revival meeting October 10-22. J. R. Woodland of Kingston, Ontario served as evangelist.

A Missionary Conference convened at Hummelstown, Pa., Sunday, October 29 with Arthur Climenhaga, Fred Holland, Ruth Hock and Fannie Longenecker as guest speakers.

The Paul Hill family of New York City shared in a Harvest Praise service at Refton, Pa., Sunday evening, November 12. Gifts in

kind were brought together and presented to the Hills who represent mission work in New York City.

Mr. and Mrs. Armor Frey, recently returned from a visit to Africa, spoke in a missionary prayer service at Refton, Pa., Wednesday evening, November 1.

A representative of the Navigators, Ronald Kliever, gave a first hand report of the Billy Graham Crusade in Philadelphia, Pa., at Colorado Springs, Colorado, Sunday evening, November 5.

Mr. and Mrs. Carl Wolgemuth spoke of their Wycliffe Bible Translation Language study at Abilene, Kansas, Wednesday evening, October 25.

DeRossett, Tennessee reports a campfire service in the grove near the church Sunday evening, October 22 with about 150 in attendance. The same Sunday morning an offering of \$503.21 was received for capital improvements.

Pastor John Schock, DeRossett, Tennessee, spoke on Morning Devotions, October 16-20 over WSMT, Sparta, Tenn.

Sunday, November 5 John Eyer was installed as minister of music at Sherston, Ontario. Mr. Eyer continues to serve as head of the music department of Niagara Christian College.

Glenn Hostetter, the pastor at Saxton, Pa., spoke for the annual Thanksgiving service, November 23 at Cross Roads, Pa. A food shower for the Hostetters was given by the Sunshine Band.

Philemon Kumalo, a Brethren in Christ Church leader from Africa studying at Messiah College, spoke the morning message at Moore's Church, Pa., Sunday morning, October 29.

Palmyra, Pa., featured a Fall Ingathering Day with receipts totalling \$3,705.92.

The building of a new parsonage at Saskatoon, Saskatchewan is under way. Plans call for its completion by late winter or early spring. The pastor of this new extension work, Ronald Lofthouse, is now working and living in Saskatoon.

Shanesville, Ohio reports a child-dedication service for four children, Sunday, November 5.

Alvin Burkholder, bishop of the Midwest Conference, shared in the midweek service at Abilene, Kansas, October 11.

The following Sunday schools report outstanding attendance for the enlargement campaign; Amherst Community Church, Massillon, Ohio, Rally Day, 175; Manor, Pa., reports an average attendance of 211, a 40% increase over 1960; Upland, California, October 29, 514; Franklin Corners, Illinois, October 22, 108 with an average of 101 for the four Sundays in October; Hollowell, Pa., October 22, attendance of 568.

Pastor Marlin K. Ressler and family moved into the new parsonage at Hollowell, Pa., November 2. A dedication service for the new parsonage was held November 12 with E. J. Swalm as guest speaker.

EVANGELISTIC SERVICES

Charles Rife at Farris Mines, Va., Nov. 19-Dec. 5; John Schock at Merrill, Michigan, Sept. 27-Oct. 8; Allan Dourte at Messiah Lighthouse Chapel, Harrisburg, Pa., Nov. 1-12; J. Earl

Martin, Jr., at Llewellyn, Pa., Oct. 29-Nov. 5; Elwood Flewelling at New York City beginning Oct. 29; Samuel Lady at Chambersburg, Pa., Nov. 19-Dec. 3; Fred Holland at Hummelstown, Pa., Nov. 5-12; Earl Sider at Zion, Kans., Nov. 29-Dec. 10; Lorne Lichty at Delisle, Sask., Nov. 13-26; Harold Rohrer at Cincinnati, Ohio, Nov. 7-19; Hess Brubaker at Colyer, Pa., beginning Oct. 29; Rupert Turman at Chestnut Grove, Ohio, Nov. 27-Dec. 10; Andrew McNiven at Silverdale, Pa., beginning Nov. 12; Erwin Thomas at Waynesboro, Pa., Nov. 5-12; Glenn Diller at Pasadena, Calif., Nov. 12-19; Preston Parthemer at Mt. Tabor, Nov. 5-12; C. N. Hostetter, Green Springs, Pa., Nov. 12-26.

WOODBURY, PA., SEEKS HISTORY INFORMATION
S. Gerald Weaver, Woodbury, Pa., and Rev. Glenn G. Hostetter, Saxton, Pa., have been appointed by the Saxton Brethren in Christ Church Board to compile the history of the congregation.

Anyone having special information such as pictures, special happenings and their dates are asked to contact either of these brethren.



Parsonage, Orlando, Florida. Far left is corner of church.

ORLANDO, FLORIDA DEDICATES NEW PARSONAGE

Many friends and neighbors joined the congregation in a parsonage dedication service Sunday afternoon, October 15 at 3:00.

The dedication sermon was delivered by Rev. Robert Battles, pastor of the C. & M. A. Church. Rev. Harold Wolgemuth, a former pastor of the congregation, spoke briefly of the old parsonage and some of the experiences encountered while living there. A replacement of the old building was long overdue. Friends familiar with the former building, rejoice with us in the completion of this building project.

The old building was sold and moved about ten miles away. This made possible the erection of the new parsonage on the same location.

The home has four bedrooms, two baths and a large living and dining area. The kitchen has built-in cabinets and range, plus storage and work space. It was completed at a cost of \$11,000.00. This includes all new furniture and equipment. This was made possible by a substantial reduction on the part of business firms and nearly 1,400 hours of donated labor.

To all who shared in one way or another we express our sincere thanks. On the day of dedication there remained a \$4,800 indebtedness.

We give thanks to God for His blessing upon us during these days of construction, and we pray that as we have now built physically He will grant us a time of rapid spiritual growth in this congregation.

Gerald Wingert, pastor

OAK RIDGES, ONTARIO

The Forward Enlargement Campaign saw a 20% increase over the same period for the past two years. For this we say, "To God be the glory, great things He hath done." William Vanderbent and Harvey Sider served as guest speakers for our Annual Bible Conference.

Our revival services were conducted October 8-22 with William Vanderbent, pastor of the Heise Hill Church serving as evangelist. We appreciate the ministry of the Word as it was given and are thankful for the Lord's nearness during this revival period.

Our Vacation Bible School reached a high point in attendance with 321. There was an average attendance of 257 with a number making commitments for Christ.

Guest speakers included Bro. Norman Wingert, who spoke to us concerning MCC and Relief and Bishop E. J. Swalm who was with us for the fall Communion service.

Miss Clara Leedom from the Brethren in Christ Church in Philadelphia, now attending the Missionary Health Institute of Toronto, is worshiping with us at the present time. We appreciate her assistance in the work.

DES MOINES, IOWA

Eldon Wingerd, pastor at Franklin Corners, Illinois, was guest speaker for our fall love feast. His messages brought help and inspiration to our congregation. This was a good year for our congregation in the Forward campaign. Attendance averaged 125 for the four Sundays in October. Many of the new attendants came as the result of the zeal and warmth of some young converts.

In the recent past, three have united with us in church membership. Our deacon, Brother Sidney Hastings, was injured in an accident and not able to continue his service as deacon. Bishop Alvin Burkholder was with us recently and a new deacon was chosen in the person of James Gibbens.

REPORT OF ONTARIO CHILDREN'S CAMP

The facilities of the Fraser Lake Camp owned by the Mennonite Church were used again this year for two weeks of camp in early July, a week for boys and a week for girls.

Both groups showed great enthusiasm for the camp. There was a total of 115 campers with 24 of this number making definite decisions for Christ.

This camp is possible because of the services of a fine group of consecrated young people who selflessly served as counsellors. Memories of these weeks of camp will linger long with us.

A. W. Heise, director

A WORD OF THANKS

I wish to extend through the columns of the *Visitor* my sincere appreciation and thanks for the hearings and hospitalities accorded me during my Mennonite Central Committee deputation tours in Pennsylvania and Ontario following General Conference. Personally, it was for me a time of renewal of many old friendships and of making new ones. I am sure the Peace, Relief and Service Committee members join me in thanking both pastors and congregations for a sympathetic response to our appeal in behalf of the physically and spiritually underprivileged peoples of the world. MCC likewise appreciates your prayers and support, for without the backing of many congregations, this Good Samaritan organization cannot function. And let us all continue to be aware how much there is that isn't fair when we compare our lot with theirs, the unfortunate peoples of the world.

We are presently living in the home of our daughter Lois, the Robert Tidgwells, 430 Elder Drive, Claremont, California. My good wife is serving as chief cook for seventy retired school teachers in Pasadena—she feels it to be her present God-called mission—while I am trying to collect myself and things together after ten years of wanderings on the face of the earth. I praise God for His continuing mercies.

Norman A. Wingert

SIXTH LINE, ONTARIO

Our revival services which were held October 8-22 with Rev. Samuel Lady as evangelist, closed with a Bible Conference October 21-22. Bro. Lady, Bro. Allan Heise and Mrs. Margaret Zarins of Cannington, Ontario, were guest speakers for the Bible Conference. Mrs. Zarins presented most vividly her life story, highlighting her experiences in escaping from behind the Iron Curtain.

September 3 was a very meaningful day for our congregation when a farewell service was held for Lorne and Lois Ruegg who have now returned to Jordan under the MCC to serve a five-year period in Relief work. In another service during September there were five who were received into church fellowship, and eight who were baptized.

We were pleased to have Bishop E. J. Swalm as our guest speaker for the fall love feast occasion. The Marshall Bakers from Saskatchewan spent some time visiting in the community. He spoke to us in prayer meeting Wednesday evening, August 30.

E. Lorraine Sheffer

NEW GUILFORD, PA.

We thank the Lord for saving two families in our recent revival. Both of these families started to attend our Sunday school the first Sunday in October and are among the 37 new members enrolled during the Enlargement Campaign. The Lord's servant, Bishop Alvin Burkholder of Upland, California served as evangelist October 22-November 3. Our pastor, Charles Rife, concluded the revival services over the weekend of the 5th.

We had an average attendance during the Enlargement Campaign of 318. There were 211 who joined the Fisherman's Club of which 53 were successful. A total of 148 different visitors attended during the four Sundays of the contest. Among this number were 79 who did not regularly attend any other Sunday school. Eleven men—five with their wives—were enrolled as new members in the Sunday school.

In the Junior department, prizes of a radio, basketball, and clock were given as awards. Jerry Clark, Gary Keller, and Ida Faye Bigham were the winners of the prizes. Grade six received a banner for bringing 36 visitors and another banner was awarded to the Men's Bible Class who brought 18.

C. F. W.

COLORADO SPRINGS, COLORADO

We climaxed the Forward Enlargement Campaign with a Rally Day October 29. Despite a bad snowstorm an attendance goal of 61 was exceeded. Jeanie Field from the Navigators at Glen Eyrie was guest speaker and soloist for Rally Day. Another Navigator, Bob Gero, has been a great blessing to us, teaching a Sunday School class and now instructing an adult Bible class on Sunday evening. Rally Day saw two new Sunday school classes; a new young people's class and the Junior boys and Junior girls were divided.

A Spiritual Life Crusade was held October 1-8 with Bishop Henry Ginder as guest speaker. He spoke to the men at a fellowship breakfast on Sunday morning. Christians were deepened in their spiritual life. The last Sunday morning ten young people from our community between the ages of ten and fourteen made decisions for Christ. Pastor Earl Engle is now teaching them in an instruction class.

We joined with the Beth-El Mennonite Church in a Family Life Conference, Sunday, October 1. Dr. Arthur Climenhaga and Rev. Marcus Bishop, the Mennonite pastor from Denver, with Brother Ginder, were guest speakers for the day.

We have organized a Pioneer Girls and Christian Service Brigade Boy's Club and a program of visitation on Monday evenings is being carried out by couples of our church.

Earlier in the summer we were challenged in the area of missions by Doyle and Thelma Book, Fannie Longenecker, and Eva Mae Melhorn. Harry Burkholder challenged us with an account of what God is doing in San Francisco.

In a beautiful evening setting in the Garden of the Gods, the group enjoyed a picnic followed by a vesper service just as the sun was setting over the Colorado Rockies. David K. Wilkinson and wife, neighbors of Mt. View Chapel, presented the work of the Wycliffe Bible translators with whom they expect soon to be working in South America.

MT. ROCK, PA.

Our Rally Day goal of 250 was topped by an attendance of 259. A "Gospel in Song" radio group from Jonestown, Pa. was with us for the day. Other speakers during the campaign were Rev. Wesley Martin and Bishop Charlie B. Byers.

Friday evening, September 8 a baptismal service was held for seven girls. The following Sunday morning there were six received into church membership. In the forepart of October a consecration service was held for Mr. and Mrs. Glenn Smith who plan to go to San Francisco and assist in the work there. Their going has since been temporarily delayed.

The young people sponsored an evening of fellowship, planned to conclude with a campfire service. Due to inclement weather it was held in the barn of Charles Wenger. Members from the congregation assisted our pastor, Clifford Lloyd, in a service at the jail in Chambersburg. One of the prisoners has since requested that the pastor come to see him.

Missions in our congregation were represented by Brother Donald Francis from the Brooklyn Mission in New York. This was his first speaking engagement. Ruth Hock spoke in one of our Women's Missionary Prayer Circles.

Births

BARKUS—Robert Arthur Barkus III, born Nov. 3, 1961 to Mr. and Mrs. Robert Barkus (Nancy Stauffer), Orlando congregation, Fla.

BOWINS—Ruth Velma, born to Mr. and Mrs. William Bowins, May 17, 1961, Sixth Line congregation, Stayner, Ontario.

GUYER—Chester Wilbur, born to Fred and Esther Guyer, October 27, 1961, Air Hill congregation, Penna.

LONG—Born to Mr. and Mrs. Alden Long, John Alden, October 28, 1961, Grantham congregation, Grantham, Pa.

OLDHAM—Susanne Lynn, born to Samuel and Sara Oldham, July 4, 1961, Grantham congregation, Pa.

RUEGG—Lenore Faith, born August 6, 1961, to Mr. and Mrs. Lorne Ruegg, Sixth Line congregation, Stayner, Ontario.

SWOPE—Lucinda Kay, born to Harold and Lorraine Swope, October 31, 1961, Air Hill congregation, Penna.

THRUSH—Kenneth Bryan, born to Mr. and Mrs. Kenneth Thrush, October 28, 1961, Mt. Rock congregation, Pa.

Weddings

COBER-WYLD—Miss Lucinda Ann Wyld, daughter of Mr. and Mrs. Edwin Wyld, Sr., of Des Moines, Iowa, was united in marriage to Earl A. Cober of Fordwich, Ontario, Canada at the Des Moines, Iowa, Brethren in Christ Church, July 15, 1961. The ceremony was performed by Rev. Henry F. Landis.

HAWTHORNE-GOODLING—Miss Huldah D. Goodling, daughter of Mr. and Mrs. Clyde Goodling, Union Deposit, Pa., became the bride of William J. Hawthorne, son of Mr. and Mrs. Russel Hawthorne, Hummelstown, Pa., September 23, 1961. The bride's grandfather, Rev. Paul Goodling, performed the ceremony at his home.

HERR-GISH—Miss Doris June Gish, daughter of Mr. and Mrs. Victor Gish, Manheim, Pa., became the bride of Alvin K. Herr, son of Mr. and Mrs. Parke Herr, Manheim, Pa., October 21, 1961. The ceremony was performed in the Cross Roads Brethren in Christ Church by Bishop Henry A. Ginder, assisted by the bride's pastor, Rev. Allan B. Dourte.

JACOBS-McCLEAF—Miss Norma McCleaf, daughter of Mr. and Mrs. E. L. McCleaf of Iron Springs, Pa., became the bride of Stephen W. Jacobs, son of Mrs. Eleanor A. Jacobs of Gettysburg, Pa., October 6, 1961. The ceremony was performed at the home of the bride by their pastor, Rev. James Leshner.

McGOWAN-MILLER—Helen K. Miller, Route 3, Shippensburg, Pa., and Harold McGowan, Route 2, Newville, Pa., were united in marriage October 21, 1961 at the Mt. Rock Brethren in Christ Church. The ceremony was performed by the pastor, Rev. Clifford Lloyd.

MILLER-STARR—Miss Phyllis Starr, daughter of Mrs. Clinton Starr and the late Rev. Clinton Starr, Snover, Michigan, was united in marriage to Lawrence Miller of Carland, Michigan, in a candlelight ceremony in the Carland Brethren in Christ Church, October 14, 1961. Rev. J. E. Sisco, brother-in-law to the bride, performed the ceremony, assisted by Rev. Harvey Stickley, pastor of the church.

Obituaries

BURDEN—William Alonzo Burden, DeRossett, Tennessee, was born August 5, 1892, and passed away, September 30, 1961. He is sur-

vived by his wife, Minnie O'Dell Burden and the following children: Haskel, Chattanooga; Gene of Detroit, Mich.; and Mrs. Gordon Golden, Sparta, Tenn. Bro. Burden was saved at the age of 64 years, one of the first converts of the new work at DeRossett. His testimony was: "The Lord reached way down when He saved me."

Funeral services were held at the DeRossett Brethren in Christ Church with Rev. John Schock, his pastor, officiating, assisted by Rev. Kenneth Kirby.

BURNS—Laura Bell Burns was born at Englewood, Ohio, December 9, 1872, and passed away October 15, 1961. She was married to Raymond D. Burns, November 6, 1898, who preceded her in death January 20, 1937. She is survived by one son, Harry W.; four daugh-

ters: Mina Schmidt, Sue Smith, Josie Townsend, and Lucy Pilkington; seven grandchildren and eleven great-grandchildren.

She was a member of the Brethren in Christ Church for the past 29 years. Only ten days before her passing she gave a glowing testimony of her experience with the Lord.

Funeral services were held in the Brethren in Christ Church with Rev. Ohmer U. Herr in charge. Bish. W. H. Boyer spoke the message. Interment was in the Fairview Cemetery.

DIBERT—Viola Dibert was born July 6, 1889 and passed away October 22, 1961 at her home in Everett, Pa. She is survived by her husband William, a son Robert of Everett, a daughter Mrs. Martha May Tomlinson of Lancaster, Pa., and six grandchildren and two great-grandchildren. Funeral services were held

at the Clear Creek Brethren in Christ Church with Rev. Frank Baldwin and Rev. Roy Mann officiating. Interment was in the Everett Cemetery.

SCHWANGER—Irvin G. Schwanger, born July 26, 1888 in Mt. Joy, Pa., passed away October 1, at the home of his son Nelson near Elizabethtown, Pa. He was married to Lizzie Sweigart who preceded him in death a number of years ago.

A son of the late Samuel and Annie Schwanger who were members of the Brethren in Christ Church, he was saved in the earlier part of his life. By neglect he fell into a life of sin and carelessness. Many prayers ascended to the throne in his behalf. Just a few months before his passing he called for a minister and made a new decision for Christ.

Missions in America

Explanatory note: Missions () and Extension Churches are listed as per address.*

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. LeRoy Walters, pastor, 925 Homberg Avenue, Church address, Marlyn Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: Rev. Kenneth Melhorn, pastor, Willow Hill, Pa.

***Blandburg, Pennsylvania:** Rev. William Berry, pastor

Breezewood, Pennsylvania (Mountain Chapel, Ray's Cove): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Hollidaysburg, Pennsylvania (Canoe Creek and Mt. Etna Churches): Rev. Roy Zook, pastor, R. 2

Hopewell, Pennsylvania (Sherman's Valley): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

***Ickesburg (Saville Church in Liberty Valley):** Rev. Merle Peachy, pastor, Thompsontown, Pa., R. 1

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. Box 5, Telephone—Fairfield 17W

Little Marsh, Pennsylvania (Jemison Valley): Rev. Samuel Landis, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route

Red Lion, Pennsylvania: Rev. Samuel Lady, 207 Maple Avenue, Hanover, Pa. Telephone—MElrose 7-3585

Ringgold, Maryland: Rev. Chester Wingert, Greencastle, Pa., R. 3

Saxton, Pennsylvania: Rev. Glenn Hostetter, pastor, 816 Millin Street, Saxton, Pa. Telephone—5-2958, Church address, 700 Weaver Street

Three Springs, Pennsylvania (Center Grove Church): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (Searights): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

ATLANTIC CONFERENCE

Allisonia, Virginia (Farris Mines): Bruce Urey, pastor

Broadway, Virginia (Fulks Run): Rev. Fred Parks, pastor, Linville, Virginia

Callaway, Virginia (Adney Gap): I. Raymond Conner, pastor, R. 1, Callaway, Va., Telephone—929-4277

Callaway Church: Rev. Calvin B. Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

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

Hillsville, Virginia (Bethel Church): Rev. Leon Herr, pastor, Hillsville, Va., R. 4, Telephone—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, New York:** 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul Hill, pastor, Mrs. Evelyn Hill, Mrs. Esther Robinson, Miss Alice McCready, I-W and V.S. Workers: Miss Mary Lou Ruegg, Mr. Dallas Robinson

***New York City, New York (Brooklyn Mission):** 984 Bedford Avenue, Brooklyn 5, N.Y., Parsonage, 246 East Tremont Avenue, Bronx 57, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

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

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, 530 Fifth Street, Saskatoon, Saskatchewan, Canada

Hamilton, Ontario, Canada (Ridgemount Brethren in Christ Church): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan 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, Illinois:** 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Alice Albright, Grace Sider

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

Dayton, Ohio (Church, 831 Herman Avenue): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

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

Ella, Kentucky (Fairview and Miller Fields Churches): Rev. P. B. Friesen, Columbia, Kentucky, R. 3, Box 157

Garlin, Kentucky (Bloomington Church): Rev. Curtis Bryant

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (Maple Grove Church at Rust): Rev. Milford Brubaker, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor

Massillon, Ohio (Amherst Community Church): Rev. Orvin White, Jr., pastor, 8645 Gladys St. N.W. Massillon, Ohio

Shanesville, Ohio: Rev. David Buckwalter, pastor

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Sparta, Tennessee, R. 7 (DeRossett): Telephone—Sparta, RE 8-2518, Rev. John Schock, pastor

Uniontown, Ohio: Rev. Henry P. Heisey, 4052 Georgetown Rd., Canton 5, Ohio

West Charleston, Ohio: Rev. Hess Brubaker, pastor, Tipp City, Ohio, R. 1, Box 43, Telephone—Tipp City 8256

MIDWEST CONFERENCE

Colorado Springs, 2402 East Caramillo Street, Colorado Springs, Colorado: Rev. Earl Engle, Jr., pastor

PACIFIC CONFERENCE

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

***Bloomfield, New Mexico (Navajo Mission):** Telephone—Farmington YR 6-2386, Rev. J. Wilmer Heisey, Mrs. Velma Heisey, Dr. John Kreider, Mrs. Ethel Kreider, Rev. John R. Sider, Mrs. Ethel Sider, Misses Dorothy Charles, Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Edna Long, Mr. Ralph Halter, Misses Janet Oberholtzer, Mildred Brillinger, Mrs. Anna Mae Ludwig, I-W personnel: Mr. John Ludwig, Dallas Shelley, Mervin Potteiger, Interpreters: Fannie Scott, Peter Yazzie

Ontario, California: Rev. Nelson Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (Labish Community Church): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

***San Francisco, California (Life Line Mission):** Mission office and mailing address, 422 Guerrero Street, San Francisco 10, California, Telephone—UNDERhill 1-4820, (*Mission Hall and Hotel, 128 Fourth Street*), Rev. Avery Heisey, pastor, Mrs. Emma Heisey, Mr. Harry Burkholder, Misses Rhoda Lehman, Esther Hennigh, Dorcas Kline, Mr. Donald Ott

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

He showed marked evidences of a new life and left assurance that all was well.

Two sons, Ray Nelson of Elizabethtown and Elmer of Manheim, and a daughter Florence survive. Funeral services were held at the Mt. Pleasant Brethren in Christ Church with Rev. Graybill Wolgemuth bringing the message, assisted by Rev. C. H. Moyer and Rev. Henry F. Garber. Burial was in the Cross Roads Cemetery.

MCC News

THE EUROPEAN TRAINEE EXCHANGE

C. N. Hostetter, Jr., M.C.C. Chairman

Since 1950 young people from Mennonite communities in Europe have been coming to America to work for one year. They then return to Europe.

During this stay in America they live in selected homes for two periods of six months each. Among these single young people from 20 to 25 years of age are nurses, secretaries, housekeepers, office workers, farmers, mechanics, bankers, and other skills and abilities.

The sponsor for a period of six months provides room, board, and fifteen dollars per month spending money to that trainee. The sponsor also remits \$50.00 monthly to the Mennonite Central Committee, Akron, Pennsylvania, to cover ocean and inland transportation, medical, and overhead expense.

The next six month period begins in the latter period of February. If you are interested in sharing the interesting experiences of international living and want to sponsor a trainee for six months, write to the Mennonite Central Committee, Akron, Pennsylvania.

QUOTES FROM TRAINEES WHO RETURNED TO EUROPE IN SEPTEMBER

"I am thankful to my sponsors, counselors and friends, that they helped me to understand the American way of living. I observed that things which first seemed funny to me had a good reason to be like they are. This year gave me the certainty that we are friends and that there is a way to live together if we come from a different country and have sometimes different opinions." — Ingeborg Mattes (Germany)

"As trainees, we have to work. And that is good, because then we are on the same level with the American people. It means more than only traveling as a tourist through 50 states. Working with people is a better way to learn to know them. After this year, I cannot say: 'All Americans are thus and so.' The population is made up of many individuals." — Hannelore Loepp (Germany)

"I learned so much about the American family life, religious life and the customs. We could not always agree about these things, but I felt they appreciated my opinion and so did I theirs." — Henry van der Sluijs (Netherlands)

THE BERLIN MENNONITE CONGREGATION ASKS FOR YOUR PRAYERS

Bearing in mind . . .

* the wall of concrete and barbed wire which was erected in our city, the wall which separates us from our congregation and from our dear relatives,

* a world divided into two parts which cannot understand each other and do not wish to do so,

* the horrid danger created by the human eagerness to invent,

* the immense responsibility resting on the shoulders of those who govern out of our enclosure,

. . . we call all the members of our worldwide Brotherhood to unite with us in the prayer for

a peaceful solution of the conflicts which forbid evil.

Don't stop praying! Join your hands in minutes of reflection and implore God the Heavenly Father for His mercy to give real peace to the world. Then the power of our prayers will overcome barbed wire and concrete walls. It will console and strengthen those who are hit hardest at the moment.

"Be constant in prayer." (Romans 12:12)
—Wilhelm Kohnert

Chairman of Berlin Mennonite Congregation
This congregation had been using the Menno Heim in West Berlin as their center for worship and church activities. Most of the members of the congregation live in East Germany. On Sunday, September 17, the church had a special day of prayer.

M.C.C. NEWS NOTES

AKRON, PA. (MCC—Saturday, Nov. 4)—"All workers safe" said a cable from the four MCC workers in the British Honduras following Hurricane Hattie.

The hurricane, one of the most vicious to hit Central America in several decades, struck the colony early Thursday, November 2, with winds which were estimated to have reached 200 miles an hour. Belize, the capital, was hardest hit. By Saturday the list of Hurricane Hattie's known victims had grown to 204 and many more were listed as missing.

The Mennonite Central Committee workers in the British Honduras are Mr. and Mrs. Chester Denlinger of Columbia, Pa., stationed at Belize and Ada Smoker, R.N., of Gap, Pa., and Paxman Jacob Thiessen, of Austin, Manitoba, stationed at Orange Walk.

The cable from the unit to MCC headquarters went on to say: "building stood equipment spoiled."

An Orientation School for outgoing workers began at Akron headquarters on Wednesday, October 25, with 24 persons enrolled. MCC staff members and guest instructors conduct classes on the philosophy and service program of MCC and on practical aspects of assignments. Guest instructors for the school are: Grant M. Stoltzfus, Eastern Mennonite College, Harrisonburg, Va.; Roy Harnish, Brook Lane Farm, Hagerstown, Md.; Glenn Esh, Akron, Pa.; J. C. Wine, Millersville State Teachers College, Millersville, Pa.; and Carlton O. Wittlinger, Messiah College, Grantham, Pa.

MMHS approved the appointment of Lee Yoder as acting administrator of Brook Lane Farm, Hagerstown, Md., from November 1, 1961, to June 30, 1962. Yoder is presently responsible for church and community relations at Brook Lane. D. C. Kauffman, the present administrator of Brook Lane Farm, is retiring on November 1.

NEWS ITEMS

RAYBURN'S DEATH POSES POSSIBILITY OF THREE CATHOLIC GOVERNMENT LEADERS

WASHINGTON, D. C. (CNS)—The recent death of House Speaker Sam Rayburn poses the definite possibility that in the next session of Congress the leadership positions of both the House of Representatives and Senate, as well as the White House, would be held by men who are Roman Catholics. The person most naturally in line for Speaker's chair is Rep. John McCormack (D.-Mass.). He has served

as majority leader of the House and recently became Acting Speaker when Mr. Rayburn was forced to return to Texas because of his health.

President Kennedy and Senator Mike Mansfield (D.-Mont.), both Catholics, have held their positions of leadership during one full session of Congress.

One thing which makes the situation of particular interest is the fact that Mr. McCormack has often been called "the spokesman of the Roman Catholic hierarchy" in the U.S. Congress. There is considerable opinion that the bill to provide federal aid to education might have been treated differently if Mr. McCormack had been Speaker during the past session. The Speaker is chosen by the members of the House.

The unknown factor currently is the position of President Kennedy. It was widely reported that the President and Mr. McCormack completely disagreed on the inclusion of aid to parochial schools in the program to aid education with federal tax money. Whether this will mean that the President will oppose Mr. McCormack's attempt to secure the Speaker's chair is not yet clear.

A FAMILIAR ATHEIST AGAIN ACKNOWLEDGES GOD

MOSCOW (EP)—"We have a 100-million-ton bomb," Premier Nikita Khrushchev told the opening session of the 22nd Soviet Communist party Congress Oct. 17, "but we do not intend to explode it."

"If we happen to explode it in the wrong place, we might break our own windows. . . . May God grant that we never have to explode such a bomb."

COMMITTEE CHAIRMAN SAYS SOCIAL SECURITY EXEMPTION FOR AMISH WOULD BE ILLEGAL

WASHINGTON, D.C. (EP)—The chairman of the House Ways and Means Committee has said here that he believes it unconstitutional to exempt any group from payment of a tax because of religious objections.

Rep. Wilber E. Mills (Dem.-Ark.) told Rep. Paul B. Dague (Rep.-Pa.), sponsor of legislation that would exempt members of the Old Order Amish from participation in Social Security and payment of the tax, that he would call a hearing next session on such bills only if the Kennedy Administration specifically recommends such legislation.

In reply, Mr. Dague said it should be no more unconstitutional to exempt the Amish because of their religious beliefs than to permit voluntary participation for members of the clergy because of their beliefs in Church-State separation. Clergymen qualify for Social Security and pay the tax only if they file a waiver of exemption.

It was also pointed out by Mr. Dague that medical doctors are exempted from Social Security because of the objections of their professional groups.

In appealing to Congress for relief, the Amish have contended that they pay all taxes asked of them but reject Social Security because they regard it as a form of compulsory group insurance. This they say violates their belief that the Bible imposes an individual responsibility upon Christians to care for their own aged and infirm.

Mr. Dague also noticed that the Amish and other pacifist groups are excused from the military service which is demanded of all other Americans.

But Rep. Mills replied, "There will be no end to the groups that will demand conscientious exemption from taxes once we establish such a precedent," he said.