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**Evangelical Visitor - August 06, 1962 Vol. LXXV. No. 16.**

J.N. Hostetter

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# Evangelical VISITOR

August 6, 1962



*Evangelical Visitor*

The Junior choir sings in the worship service at Lancaster, Pa. Lane Hostetter leads the service. Dr. Robert Smith, to his right, is director of music.

# EDITORIAL

## An Anniversary

**T**HERE is something emotional in an anniversary! Certain materials are identified with the number of years involved.

The variation goes from one year, paper; for ten years, metal; and on to silver, gold and diamond. The celebrant material includes the flimsy and perishing, to the refined and enduring. These suggest that the process of time and the rigor of circumstances are invaluable to life.

Celebrations are a long-standing part of man's history, patriotic and religious. An important aspect of Israel's life had to do with recurring religious celebrations. These physical, external activities were not designed to be an end in themselves. They served as a means for review of purpose and objectives in their religious life.

The need for review and evaluation is ever with us. During the 75th anniversary of the *Evangelical Visitor*, it is purposed to do something that remembers the past, recognizes the present, and, in some cases, inquires of tomorrow. This number, August 6, represents the first of four issues. September 17, October 29 and December 10 are scheduled as the succeeding numbers. An anniversary committee—C. N. Hostetter, Jr., Isaiah F. Harley, J. Wilmer Heisey, John E. Zercher, and the editor—have outlined the areas of thought and planned their presentation in these four numbers.

The Faith, Life, Work, and Mission of the Brethren in Christ Church will receive consideration. There will be discussions of the tenets of our faith in each of the issues. Likewise, there will be a presentation of some aspect of work, that which gives physical form and expression to Faith. Numerous church leaders will be presenting these various discussions.

This issue presents articles on certain basic doctrines, plus consideration of the historical and contemporary aspects of congregational life. In presenting the contemporary aspect of congregational life, a choice was made between presenting philosophy or using a present-day illustration. The decision was in favor of illustration.

The committee recognize the involvements in choosing any one congregation as an illustration. There was concern to present a local church program that would not highlight any one individual but would illustrate a congregation at

work. From numerous churches in the brotherhood, Lancaster, Pennsylvania was finally agreed upon. Considerable pressure was necessary to secure permission for the presentation. There was real concern lest any type of publicity have an adverse effect on the church's soul-saving ministry.

Earnestly we pray that the exact opposite will be true; the Lord will use this illustration of contemporary church life to speak to all of us about the absolute priority of the Christian ministry, winning men and women to the Lord Jesus Christ.

J. N. H.

## A Leader

**T**HE IMPORTANCE of the congregation in a church's program can scarcely be overemphasized. And then, in the congregation, the most influential man is the leader. We know him as the pastor, often termed the minister, well known as a friend and, how wonderful, if he is known as the man who dearly loves people.

A beloved brother, Bishop Henry S. Miller, now retired for health reasons, and the writer were asked to spend a day on the campus of Messiah College. This was in 1956 prior to the present administrative pattern of the church. We were on the campus as representatives of the then functioning Pastoral Stationing Committee. As a brotherhood we had already started to move from the multiple ministry to the pastoral system.

The following is a quote from one of the papers presented to the student body. "It is going to be more costly to be a pastor in the next twenty-five years than it has been to be a minister or a bishop in the last twenty-five years. Due to the type of ministry asked for, most of us have been tied to an economic peg that in most cases has been driven in pretty deeply. The work of the ministry now becomes the assignment to a pastorate which the commission feels is a full-time responsibility."

It is not likely that these columns will be called in question for saying the strength of the yesteryear of church life was in the area of fellowship. To minimize the importance of this would be to do violence to one of the basic tenets of the Christian faith. This desire on the part of the membership saw them drive a distance by horse and buggy Saturday afternoon, attend a service Saturday evening, stay overnight, attend service Sunday morning, stay at someone's house for dinner and get back home late Sunday afternoon.

In later years with more rapid trans-

portation, it meant miles to a weekend lovefeast, attendance back and forth to Bible Conferences, or quite frequently the attendance of revival meetings a distance away from home. These were enriching experiences, times of fellowship with fragrant lingering memories.

Because this generation does not follow this order of things, are they less spiritual? Because a brother has no desire to attend "special meetings" in another congregation, and his desire is to be present and worship in his own church and Sunday school, is this a mark of lessening spirituality? If a family receives more inspiration at home when looking across the aisle they see a neighbor family they have influenced, who will say they are less spiritual?

One wonders: fifty years from now, likely the historians will conclude that mid-twentieth century there was a change in congregational life in the brotherhood that was just as far-reaching as the impact of missions was at the beginning of the twentieth century.

What does all this have to do with a leader? It is the plus factor that presses in upon us. The traditional historic Biblical concept of fellowship dare not be lost. We have been known as a people who enjoy our salvation. But, more and more we are coming to enjoy our salvation less and less, except we be able to minister and share this salvation with more people of our immediate communities.

(Continued on page six)

## EVANGELICAL VISITOR

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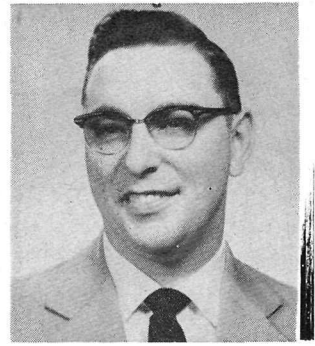
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# The Congregation an Assembly for Worship

## PREACHING



Roy J. Peterman

PREACHING is central in our worship for we know that "faith comes from what is heard, and what is heard comes by the preaching of Christ" (*Rom. 10:17 RSV*). The authority of the Word of God is pre-eminent in our congregations and the place from which the Word is expounded is central in our thinking and architecture.

It is the act of preaching that gives importance both to the place of preaching and to what is preached. The pulpit becomes the sacred desk and the words spoken are the imperishable words of life. There is nothing that meets the longing of our hearts and souls, and our need for spiritual nourishment like the Word of God spoken and interpreted by men whose minds and hearts have been kindled by an experience with the living Christ. That is why preaching is so central in our worship.

PREACHING IS PROCLAIMING THE WORD OF GOD. In the New Testament, six different words are translated "to preach." Important among them is the word *kerusso*, used in the great commission in Mark 16:15, meaning, "to proclaim as a herald." Here is the picture of a herald going to tell the message that has been entrusted to him by his master. The message is not his own words. He has only been sent to deliver the message. That which he proclaims is the news given to him.

In like manner, preaching is proclaiming the message of God's Word which has been given to us. The preacher heralds the good news of God. He cannot add anything to the message of God; he should not take anything away from it; he is simply to declare the truth of God's revelation to man. The minister of the Gospel is a herald under assignment from his Lord. He has received his message and now as a faithful herald he proclaims this Word with the authority of the Sender. Thus preaching is the uttering of divine truth. The message is from the Bible.

PREACHING IS ALSO INTERPRETING THE WORD OF GOD. When Ezra read from the book of the law of God, it is said that he read with interpretation, and gave

the people the sense so that they understood the reading (*Neh. 8:8*).

This is preaching—interpreting the Word of God and making it relevant to life today. This may also be turned around as is suggested by Bunyan in his "house of the interpreter" where preaching is interpreting life in the light that comes from God through the Bible.

Preaching as it interprets the Word of God may be described as truth through personality. Preaching is the conveying of a Person, by a person, to a group of persons. That is, through a person, the preacher, the Lord Jesus Christ is brought into the very structure of each member in the group. Preaching unfolds the Word to meet human needs today. The meaning of His life in our life is ever expanded; the difference His life makes as it is engrafted into ours is continually extended. Thus preaching is translating God's word into meaning for our lives today.

Preaching also interprets our life now in the light of the truth of God. We do not learn the ultimate purpose of life by simply living, nor is the meaning of death apparent to us by dying. Only the Word of God can take darkness out of death and put meaning into life. Take a very simple example of our predicament were it not for the searching light of God's Word: we do not understand our sin by sinning; the psychologist cannot help us understand the true nature of human depravity with his humanistic-orientated techniques. We only understand man's true nature and his rebellion and sin as we see our lives today in the light of the truth of God. We could sin all our lives without understanding the true nature of sin and the destruction it brings. We only know our true selves as they are revealed to us in the Word of God. So preaching is the interpreting of life and its meaning in the light of the purposes of God.

PREACHING IS EXPOUNDING THE WORD OF GOD. Preaching is an important means for instruction in the things of God. In this sense the preacher is thought of as a teacher of the Word of God.

On the very first Easter, when Sunday became the Sabbath for Christians, the risen Christ spent several hours with two of His disciples teaching them from the scriptures. "And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself" (*Luke 24:27*).

That first Sunday the greatest of all Biblical expositors gave His humble disciples instruction and exposition out of the Word of God. And the Church has met Sunday after Sunday since that time for instruction from God's Word. What a truth for us today! Nothing is more needed in our worship services than that Sunday after Sunday in our churches the Word of God should be proclaimed and taught and interpreted in and by the Spirit of the living Christ.

The purpose of teaching the Word of God is that it may become a part of the reader's life. Just as the teacher teaches arithmetic that the principles may be applied throughout life, so the Word of God is taught that Christ may be active in your life. It is here a little, there a little, line upon line, precept upon precept, and the Word of God brings forth its harvest. It will not return to the Lord empty, but will accomplish its purpose and prosper in the thing for which he sent it.

A good sermon is not the end of preaching; the purpose of preaching is transformed lives. When the preacher stands behind the pulpit and the open Bible, he knows that preaching is God's way of revealing Himself through the spoken Word. So he prays that the Holy Spirit may take the truth and cause it to shine in the face of the Crucified and risen Lord, and that the hearer may be transformed into Christ's likeness.

In a good sermon only Christ is seen. True preaching exalts the Lord Jesus Christ. May preaching ever be central in the worship of our congregations.

—Columbia, Pa., pastor of the Manor congregation near Mountville, Pa.



The Lancaster Sunday School convenes in its opening exercises.

## A City Church at Work

"COME TO God, not because a man invites you, but because God invites you." These were the words of Pastor Lane Hostetter as he concluded a regular Sunday evening service at the Brethren in Christ Church, 47 Caroline St., Lancaster, Pennsylvania. This is the usual invitation of this inner-city church.

A large percentage of the Sunday services are concluded with an invitation to those to whom the Holy Spirit has spoken to come to an altar of prayer. Frequently there is a response. One Sunday morning a few months ago four couples, the wife of a Catholic, and a ten-year-old boy responded. The following Sunday evening it was a teenage girl whom the Holy Spirit had led to repentance, and the next Sunday morning it was a seventy-two-year-old lady who since, has been baptized and come into the church.

The work of the Brethren in Christ Church in Lancaster began sixty years ago when Daniel Kautz started a Sunday School in his home on Nevin Street. Later it was moved to Manor Street, one block from the present location, where a building was purchased and adapted for a mission hall. In 1907 Enos Hess, who then lived in the Manor-Pequea district, became the first pastor. Later the Home Mission Board assumed responsibility for providing personnel, even though the church was never directly under its supervision. In 1917 George and Ada Haagen and Ada E. Hess were assigned to the work. Rena Burkholder later assisted for a number of years.

In this period the Sunday School grew to an enrollment of 265, the largest in Pennsylvania at the time. A double dwelling was erected adjacent to the mission hall, facing Caroline Street, to accommodate the increased enrollment. Needed teachers were secured from nearby Brethren in Christ Churches. This was possible because the Sunday School was held in the afternoon.

A particular effort was made to reach the children of the city. C. N. Hostetter, Jr., then serving as Sunday School superintendent, reports there was a high mortality rate because of a failure to reach the parents. When parents are not touched by the power of the Gospel, the home, passively or otherwise, is pitched against the church. This partially explains the reduced size of the Sunday School in the years following. Another factor was the change from an afternoon to a morning service when the church moved to its present location. A sanctuary was erected in 1923, soon after the assignment of John and Barbara Martin to the work. Emphasis upon building a self-perpetuating work increased in momentum.

After many years of service, Brother Martin retired and was followed for shorter periods of ministry by Eugene Wenger, Frank Kipe, LeRoy Walters, and Elbert Smith. During these years the congregation moved from partial pastoral support to full support in the last year Elbert Smith served as pastor. Two years ago a parsonage was built at a new location.

As you talk with the pastor, church board members or others, you become aware of a feeling of urgency to have people come to know the Lord Jesus Christ in a personal way. This is the objective of the church's entire program.

There is a growing interest on the part of the membership in outreach through visitation. In April of this year the church began a weekly visitation program, spearheaded by the Evangelism Committee of the Men's Fellowship. Those participating meet at seven o'clock Wednesday evenings. The pastor gives assignments for visitation based on school records, needs made known through his contacts, or from his file. Ninety-nine percent of the assigned homes have already been contacted by the pastor.

Another place of visitation is the Lancaster County Prison. Under normal circumstances, only ministers are permitted to make spiritual contacts. However, Pastor Hostetter has secured permission from the warden for four of his laymen (members of the Evangelism Committee) to share in prison visitation.

The most difficult time for men in prison is when they return to their communities. Pastor Hostetter believes that rehabilitation is enhanced through the formation of several good friendships with members of the congregation. These friendships make the invitation to church more appealing since they not only know the pastor but several other friends in the congregation. A contact is also made with the homes of prisoners.

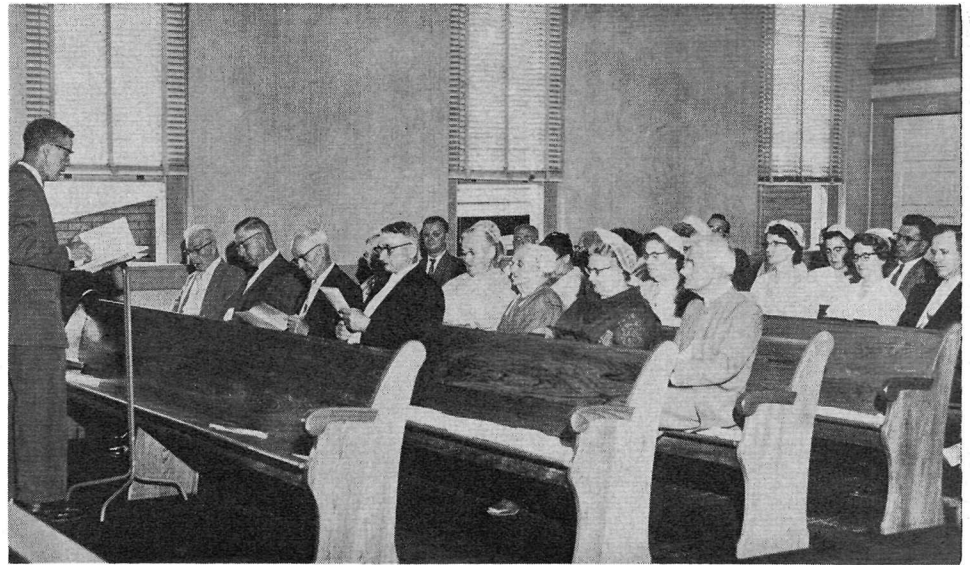
The pastor regularly visits in the hospitals of the city, paying special attention to those who have no church affiliation. Regular services are carried to shut-ins via a tape recorder purchased by one of the members of the congregation. This has been a comfort and source

of encouragement to many shut-ins and helps them feel that they still belong even though they cannot attend the services. Sometimes they share in the service by presenting an offering to the church when the recorder is picked up. These taped services have also been used by the Holy Spirit to touch the hearts of unsaved shut-ins or other members of the family.

The Lancaster Church has a distinctive characteristic in its outreach. Most adult newcomers come into the church through the morning worship service. The worship service is the feeder of the Sunday School rather than the reverse situation which is so common. Through this service in the last four years have come three teachers of the present Sunday School staff and one of the present church board members.

The worship service normally averages thirty more in attendance than the Sunday School with often a score or more unsaved individuals in the audience. The gradual increase in average attendance at the worship service is as follows: 144 for 1959; 166 for 1960; 188 for 1961 and the first six months of 1962, 226. Peak attendance for 1962 was 294 on the Sunday of the current pastor's ordination. On Easter Sunday it was 283. The sanctuary is built to accommodate 150. The space problem faced by the congregation is immediately apparent.

Certain financial obligations of the congregation slows the movement into a building program at the present time. However, the congregational council has gone on record to double the facilities which will increase the seating capacity of the sanctuary to 300. Adjacent land



Mark Rutt teaches the Adult Bible Class.

for a parking lot has already been purchased.

In the meantime every effort is put forth to make the best utilization of every inch of space that is available. In order to accommodate the Sunday School with an enrollment of nearly 250, split Sunday School sessions are used. The Sunday School is not departmentalized. All except the nursery classes meet in the sanctuary for the opening worship of the Sunday School hour.

Upon dismissal for class sessions the three primary classes and the beginners class go to their worship center in the basement for their worship hour, while juniors, young people and adults use the classrooms. One class of junior boys uses the bus recently purchased by the Men's Fellowship to help bring in families otherwise unable to attend.

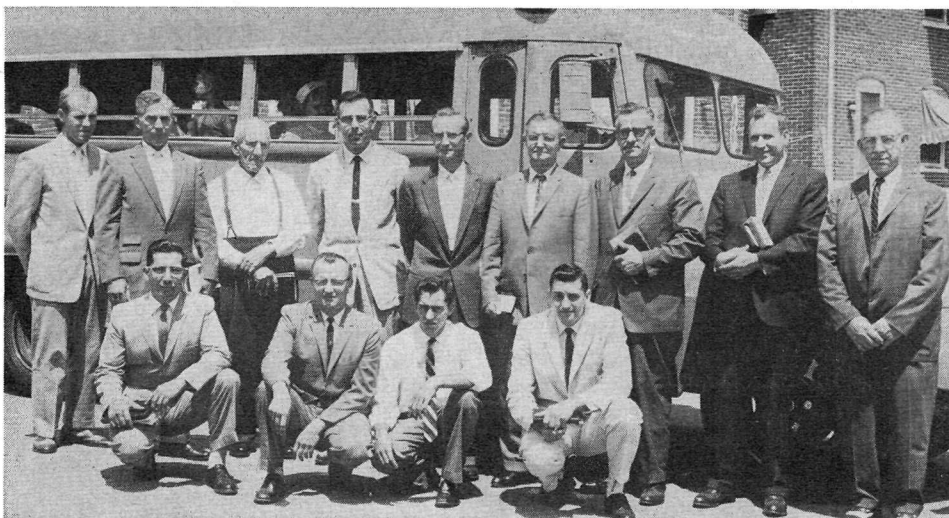
At the close of the first hour when the older groups return to the sanctuary for morning worship, the primary worship classes use the same rooms.

The average Sunday School attendance for the first six months of the current year has been 187. The church has participated in the Forward Campaigns and in 1961 won third place in Class B Sunday Schools. However, the promotion of outreach has not relied on contests or gimmicks, but has been a continuing emphasis through the year.

A testimony of salvation through faith in Jesus Christ is the requisite for church membership. During this three-year period, sixty individuals have been received into church membership, plus transfers from other congregations. The membership now stands at 123. Almost two-thirds of these are new members within the last five years.

There has also been the transfer of members to other congregations. One of the problems faced by a city church is the mobility of its members due to occupational changes. Nine members along with eleven Sunday School enrollees were transferred to an extension church at Centerville. This includes the pastor of this new church, Clair Shenk, who had been the associate pastor of the Lancaster congregation for two years.

Music plays an important role in the worship of the congregation. The minister of music, Dr. Robert Smith, directs the adult choir, and Mrs. Jacob Engle directs the junior choir. Other groups or individuals also provide special music which is a part of most worship services. An effort is made to provide variety in the program. Occasionally a visualized talk for children is used in Sunday evening services instead of special music.



Men of the congregation by the church's bus: Front row, l. to r.: Christ Stauffer, Robert Herring, Leroy Eberly, and Kenneth Ritchey. Second row, l. to r.: Clair Hilsher, Mark Rutt, Jacob Lutz, Richard Wilt, Art Maurey, Abram Fricker, Earl Heisey, Jacob Engle, and Jacob Snyder.



The Primary worship service

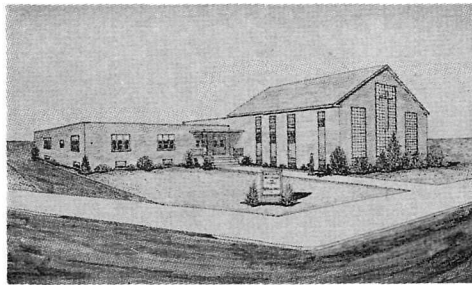
The youth program is directed by Mr. and Mrs. Carl Ginder. The Christ's Crusaders meet at 6:30 p. m. Sunday with a program planned for young people on their level. Activity other than this Sunday evening program has included travel to the Billy Graham Crusade in Philadelphia and fellowship with young people of other congregations. On September 1 they will join the youth of the Fairland Brethren in Christ Church at Kenbrook Bible Camp.

The congregation meets on Thursday evenings for Bible study. Since many of the sermons of the Sunday services are slanted to reach the unsaved, this mid-week service is particularly vital to the growth of the Christians.

A line of communication between the pastor and the people is also maintained through the mail. A quarterly newsletter is sent to one-hundred-eight addresses. Periodic letters also go to members of the congregation only. At the present time the pastor has contact through one channel or more with approximately five or six hundred individuals.

One of the things which impresses those who come into this congregation is the spirit of unanimity which exists. The emphasis has been upon salvation through Jesus Christ which provides a fellowship among believers. Although differences are apparent, external factors have not been permitted to interfere with the blessing of oneness in Christ.

In the early days of this church it was necessary to rely upon outside help to operate the program. Today this is no longer necessary. The congregation has its own corps of well-equipped, talented



The architect's drawing of a church development program.

workers. Moving from a mission point to an established congregation, it now contributes personnel and finances to the general work of the Brethren in Christ Church. This growth is a testimony to the blessing of God upon the work of many faithful individuals who, through the years of its history, have served as witnesses in this city.

—J. A. B.

## Selvar the Seer Sez

I was impressed when this, from the *Baptist Echo*, came to my desk: The newly-hired traveling salesman wrote his first sales report to the home office. It stunned the brass in the sales department, for here's what he had written:

"I seen this outfit which ain't never bought a dimes worth of nothing from us and I sole them a couple hundred thousand dollars of guds. I am now going to Chcawgo.

Before the illiterate itinerant could be given the heave-ho by the sales manager, along came another letter:

"I cum her un sole them halff a millyen." Fearful if he did, and fearful if he

didn't fire the illiterate peddler, the sales manager decided to dump the problem into the lap of the president.

The following morning, the members of the ivory tower were flabbergasted to see two letters posted on the bulletin board and this letter from the president tacked above:

"We bin spending too much time trying two spel instid of trying to sel. Let watch those sails. I want everybody should read these liters from Gooch who is on the rode doin a grate job for us, un you should go out and do lak he done."

**MORAL:** Many Christians never give testimony or take part in the calling program for fear they are not capable. It is true that we ought to do our best for God, but it is also surely true that God can use whatever we have. Read Acts 4:13 and do accordingly.

Have we been spending too much time "trying to spel instid of trying to sel" the Gospel to those in our immediate community who know not its saving power?

## A Leader

(Continued from page two)

This call of God has resulted in a marked strengthening of the local church program. First in line is the building of a strong worship program. Here is where the pastor must accept a heavy responsibility, ministering the Word and leading the people into the presence of God. This service should set the pace and the tempo for all the related activities of the church.

Second in importance is the teaching ministry of the church as expressed through the Sunday school, vacation Bible school and other excellent avenues of teaching.

It is a bit difficult to fully appreciate the value of a strong musical program, including the choir, vocalists, and instrumentalists.

There is no substitute for devoted church leadership, men who count not their lives dear unto themselves. It is exceptional if a leader can inspire his co-workers to equal the depths of his consecration. It is highly improbable that he will be able to lead them to a more total consecration than he himself has experienced and demonstrated.

There is a totality to the church's program today that must have the whole man. One hears the voice coming down over the centuries, let others serve tables but "we will give ourselves continually to prayer and the ministry of the Word."

J. N. H.



C. N. Hostetter Jr.

# The Holy Trinity and the Holy Scriptures

finished work of atonement and continuing work of intercession, and the Holy Spirit in His mighty ministry to man, both strive to restore that broken fellowship and ultimately will restore the divine image and likeness.

In the past the Son and the Holy Spirit appeared visibly; the Son as a babe, a youth, a man, the Holy Spirit as a dove at the Son's baptism and as a flame of fire at Pentecost. Now both use another mode of presence—the unseen presence. Of this unseen presence Jesus says, "If any man love me he will keep my words and my Father and I will come unto him and make our abode with him." Man thus has relationship with the Trinity, but man can no more explain all the mysteries of the Trinity than can the crying infant in the crib explain the character of its mother.

God's "transcendent sovereignty and power" were declared and taught by Moses. But to experience God as "redemptive love and indwelling spiritual presence" the redemptive mission of the Son and the anointing mission of the Holy Spirit as revealed in the New Testament are necessary.

Although the doctrine of the Trinity may lack satisfactory rational explanation it carries with it the fragrance and fruitfulness of living truth through the life and ministry of Him who became flesh and conquered sin and death, and by the convicting, converting, sanctifying ministry of Him whom the Father sent as the other Comforter.

Thus from eternity to eternity the three persons of the Trinity, through their separate yet complementary functions, accomplish the divine purposes of the Triune God-head. The same names, attributes, and works are predicated of the Father, the Son, and the Holy Spirit, and they are one. The Trinity is a mystery, not fully understood by finite man, but glorious and majestic in its meaning to those who know God.

"The Holy Bible, Old and New Testaments, is the Word of God. This Word, given by divine inspiration, completes the revelation of God partially disclosed through nature, providence, and the voice of conscience. The Holy Scriptures are necessary for the understanding of God and His character, attributes and purposes for men.

"The Bible as the written Word of God reaches its climax in revelation in the incarnation of Jesus Christ as the living Word of God. Through Christ, the living Word, and the Bible, the written Word, are unfolded God's purpose, provision, and plan for the salvation of men.

"The Holy Scriptures as the revelation of God and His will constitute an authoritative standard of truth, a basis for faith and the supreme guide for life and conduct. The illumination of the Holy Spirit is necessary to the proper understanding of the Scriptures. The best source of interpretation of the Scriptures is the Word of God itself. \*

The Holy Scriptures answer the great questions about life. From whence came man? What is his destiny? What is the root cause of man's troubles and difficulties? How does man find peace, rest, and happiness? What is the true end of life? What are life's greatest values?

The Holy Scriptures become an instrument for service to be used by the Christian. Note ten figures of speech illustrating the functions of the Word of God as:

1. Seed to be sown. Luke 8:11.
2. Truth to be taught. John 17:17.
3. Good news to be preached. Ephesians 1:13.
4. Spiritual food to be served. I Peter 2:2.
5. Testimony to be given. John 5:39.
6. Hammer and fire for destruction. Jeremiah 23:29.
7. Cleanser to purify. Ephesians 5:26.
8. Sword for conquest. Ephesians 6:17.
9. Tool for the workman. II Timothy 2:15, 3:15-17.
10. Light to reveal. Psalm 119:105, 130.

How fitting are these tributes from well known men of the past.

BENJAMIN FRANKLIN: "Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest."

(Continued on page ten)

**T**HERE is but one living and true God, infinite, eternal, almighty, omniscient, omnipresent, righteous, loving and merciful. The God-head is a Trinity of three eternal divine persons: God the Father, God the Son, and God the Holy Spirit. These three are one.

"Intimations of the Trinity are found in the Old Testament, where God is revealed as the Creator and Sustainer of the universe, as providing the standard for man's holiness, and the sole object of his worship. The Spirit of God is revealed as associated in the work of creation, and as representing the God-head in personal relationships with men. The Son and His Work as the world's Redeemer are prophetically revealed.

"In the New Testament the work of the three Persons of the Trinity and their oneness in the God-head are more fully brought into view. Here is revealed the active participation of the Son with the Father in the work of creation. Here the functions of the Trinity find their highest expression in relation to the plan of redemption. This plan was conceived through the love of God, the Father; it was provided through the death of God, the Son; and it becomes operative through the work of God, the Holy Spirit." \*

The Father, the Son, and the Holy Spirit are one in substance, but separate in person. To the Father belongs fatherhood. The Son proceeds from the Father, and the Holy Spirit proceeds from the Father and the Son. To the Son belongs sonship and through Him our sonship is effected. The Holy Spirit, relating the Father and Son, makes effective for man a loving relationship between us and the Father and the Son.

God, the Creator made man in His own likeness and fellowshipped with His creature. The Son, through His

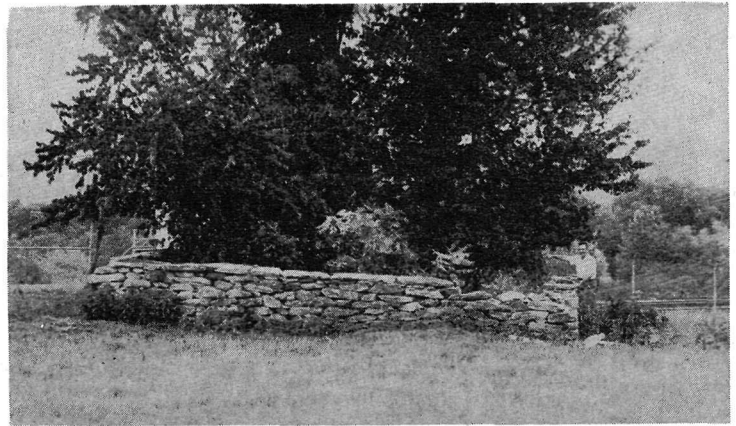
\* *Manual of Doctrine and Government*, pages 16 and 17.

\* *Manual of Doctrine and Government*, page 15.



# Customs and Practices in the Early Days

John H. Engle



B. E. Thuma points to the grave of Jacob Engle's father, located in an unkempt cemetery near Marietta.

**I**N BRIEF survey we shall take a glimpse into the past to bring to our attention the manner of worship in the early days of the Brethren in Christ Church. After passing through six or seven generations the church family has built a body of tradition which has served as the foundation for the establishing of the mid-twentieth century church. We believe that the same degree of fervor and zeal with which each generation of Brethren in Christ served their day is urging us to serve today.

By perusing old letters, minutes of early conferences, council records, early issues of *Evangelical Visitor*, and by the testimony of older brethren we find much light shed on the past. Few of us would wish to go back to those days of old. We can, however, find merit in reflecting over the customs and practices

of our forefathers as they met to worship God. It is only within the memory span of many of our older brethren that the most significant changes have taken place. From 1776, or thereabouts, when the brethren first organized, until the last turn-of-century methods and habits remained very much unchanged. This was of course also true in the secular world. It is only within the last fifty years, and more particularly within the last fifteen or twenty years, that significant changes have modified our customs and practices which would throw them into sharp contrast with those of previous days.

For over an entire century the brethren met in the homes of members instead of in church buildings. Weather permitting, the service was held in barns. This was always a great occasion

in cleaning and setting of things in order in preparation for the coming service. It was one way in which the young people could help in those days. There were the horses to care for, the provender to supply, and extra benches and chairs to provide.

There developed in the various districts a rotating type of service in which each section of the district had the service about once each month. Since the method of transportation was slow, families from a distance would come on Saturday evening for a prayer meeting, stay overnight in the area, then have a general worship service on Sunday. The congregational pattern with supported pastor was not in practice until recent decades. In the latter part of the nineteenth century "meeting houses" began gradually to be recognized as a necessity, and as a result church services were held more frequently.

The service consisted of singing, exhortation, testimony, and prayer. The ministers present sat in front facing the congregation. The bishop occupied the head seat. The deacons and some of the older brethren sat either on the front seat or in the "amen corner." The ministers' wives and deacons' wives sat on the corresponding position on the opposite side of the congregation. In the audience an aisle or a bench high partition separated the men's side from the women's. Where families were involved some of the children sat with father, some with mother. This pattern of seating arrangement existed for many years. Only recently, with the introduction of our system of congregational autonomy, has there been a change.

In these early services the minister spoke extemporaneously. The use of an outline or notes was considered worldly. Frequently a minister did not know until he arrived at the service whether he might be called upon to bring the message or not. He had always to be



• The house where Jacob Engle, one of the church founders, lived. Some change has been made on the exterior; the interior remains much the same as when the Engles lived there. It is located near Stacktown, by the Conoy creek.

prepared. Following the message of two or three ministers several of the deacons would "bear testimony to the truth which we have just heard." After dismissal from the service, folks were invited "to go along for dinner today." Sunday afternoon was spent in socializing and discussing spiritual matters.

In contrast to a highly-gearred ministry of music in many of our present day congregations the worship experience in congregational singing was relatively simple. For seventy-five years or more there was no denominational hymnal. Songs were borrowed from general Protestant church usage, or merely passed on from generation to generation from memory. One of the members seated in the group would "raise the tune" and then proceed to line the hymn as the worshipers responded. Singing in part harmony was uncommon, this being an innovation, and therefore worldly. Variety was provided in the use of several recognized meters. Most of the early singing, as well as the ministry of the Word, was in the German language, for this was the household tongue. "Special songs" and all forms of instrumental music were worldly. These practices belonged to the "gay" churches.

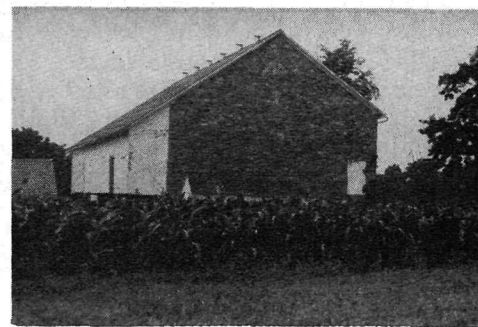
The church budget of the early congregation was not very complex. One of the deacons would be in charge of the treasury, or, as some districts called it, the *kasse* (German for "money chest"). From this fund any needs of the district were drawn. Compared to today the needs were relatively few. When the deacons made their annual visit to all members of the church to inquire into the spiritual welfare of the church



Engle House where services were held. House is constructed for rooms to be joined together, making something of an audience room. A small shelf still remains where the song-books were kept.

family, they would also receive the offering from the members for the church fund. The amount was usually determined by naming an assessment on the individual's net worth. On special occasions a hat was passed to receive an offering in the worship service. Later on the use of offering baskets was established.

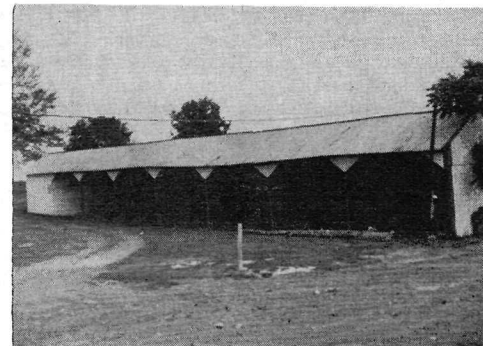
The financial needs of the church were not extensive. The ministers, being self-employed, did not receive a salary. Until near the twentieth century there was no mission program, neither home, nor foreign, other than those ministers, who, on their own initiative, obeyed the call of the Spirit and went into the mountain regions with the Gospel or pioneered into the west. There was no organized Christian education program, for it was only in 1910 that a training school for Bible teachers and for our early missionaries was established. In 1887 the General Conference authorized the publication of the *Evangelical*



Barn on the Abram Engle farm, now owned by B. E. Thuma, located between Marietta and Bainbridge, Pa. Main part of barn remains as it was when used for "barn meetings" in the early days.

*Visitor*. According to editorial appeals in the first years of issue it is quite evident that the brotherhood needed teaching on the matter of financing programs which were to become characteristic of a church determined to meet the challenges of a broadened vision.

When the missionary vision actually broke into light, the need for educational facilities became apparent. Educational pioneers spent many sacrificial hours and dollars in the promotion of the cause of Christian education. This applied

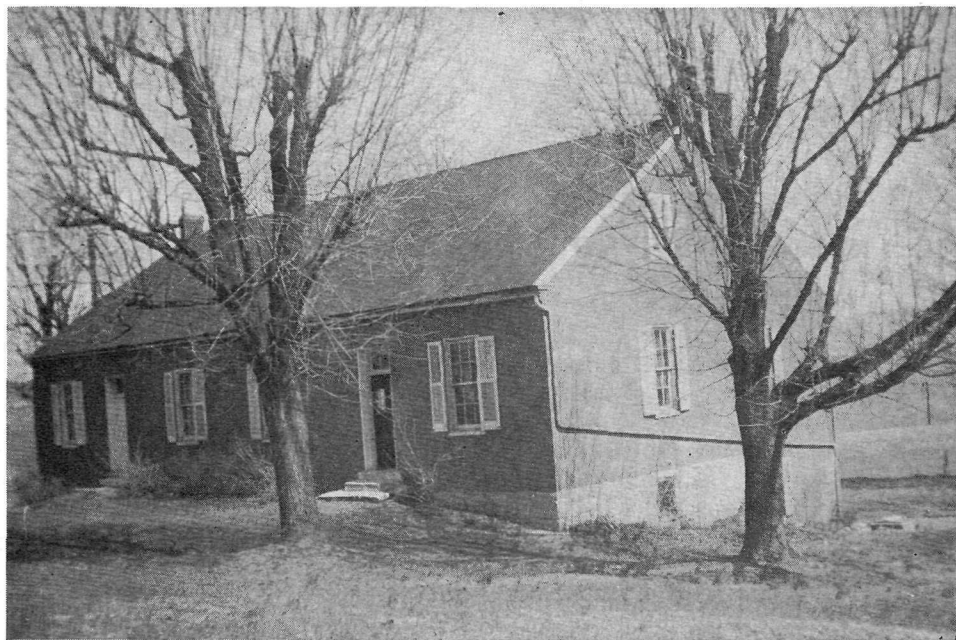


The "wagon shed" as it still appears, at the Montgomery church, near Greencastle, Pa.

particularly to the denominational church school. Emphasis was also laid on the development of the Sunday School on the local level. Recognizing the need for serviceable literature in the growing Sunday School program, an accelerated program was developed in the field of publications.

A significant step in the forward progress of the church came when the leaders began to see the necessity of interesting the youth in the church's program. In the early days the young people were seldom heard. The recent upward trends in the growth of church membership give ample evidence to the value of capturing, retaining, and using the young people in planning the activities of the worship program.

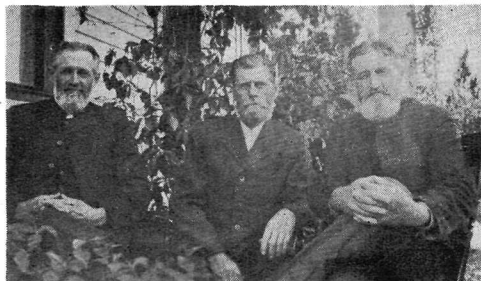
In former years the annual lovefeast played an important part in the spiritual



Ringgold Meeting House, Md., one of the first to be built—1871. Note the two doors for early practice of complete separation of men and women.

life of the district. These were times of spiritual refreshment and blessing. Although the practice of the lovefeast is still maintained in some areas, it is probably true that this phase of spiritual needs is being nourished to a large degree by our present day system of camp meetings, Bible and missionary conferences, Sunday School conventions, youth and family life conferences, retreats, camps, and such like.

We trust that this capsule glimpse over almost two centuries of Brethren in Christ church existence may serve to encourage us in our spiritual life. May the goodly heritage which we have received be properly cherished. We do not wish to uproot the ancient land-



Three Steckley brethren, (l. to r.): Joseph, Daniel, and Peter. Peter was a minister and bishop; Joseph was a deacon in the Heise Hill congregation, Gormley, Ontario. Daniel, a minister with the Tabor people, lived in Ramona, Kansas, where this picture was taken in 1922. This is the last time the three brothers were together.

marks and cast them aside in disregard. Where our forefathers may have failed to catch a vision in certain areas may we walk in open light, seeking God's guidance to hold us in proper check in our battle against spiritual darkness.

*Palmyra, Pa.*

## The Holy Trinity and the Holy Scriptures

(Continued from page seven)

**NAPOLÉON BONAPARTE:** "Even the impious themselves have never dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. What happiness that Book procures for all those who believe it!"

**JEAN JAQUES ROUSSEAU:** "Peruse the books of philosophers with all their pomp of diction. How meager, how contemptible are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration."

*—Messiah College, Grantham, Pennsylvania.*

# Church and Home as Complements

*Henry A. Ginder*



**T**HE church is dependent upon the home and is complemented by it. Let us observe several ways in which these two institutions support each other.

It is a simple fact, the home provides the people; without the family the church would have no one on its membership roster.

If the home is as it ought to be, it brings to the membership a loyalty which is expressed through spiritual ministries of the church. This is also expressed by assisting physically and materially in the varied aspects of the church's program.

The church cannot perform a complete ministry to children and youth. The home is designed to contribute with the church to their spiritual growth and maturity. Observations prove that the home and the church working closely, tend to spiritual stability and a strengthening of the church.

A strong urge of the human family is in the area of social fellowship. While the church is able to provide certain social settings, the Christian home and its atmosphere are most important in giving proper direction to social desires.

While operating a church is more than a mere business enterprise, there are business and financial concerns which are a necessity in a going work. Here the home plays an important part as various members use their earning power and administrative ability to develop the church's program. It requires tithes and offerings to supply the financial needs of the church.

In the ideal Christian home all members of the family will aggressively promote the interests of the church in the community. The youth of our homes can be very influential for the church, touching other youth in the community. This impact can be felt in both a moral and a spiritual way.

The Christian home provides for the community a certain stability of morals and behaviour patterns. It brings to the community a positive testimony for the Lord Jesus Christ and a declaration of the true purpose and function of the church.

While the home contributes greatly to the church let us observe some ways

in which the church complements the Christian home.

In a home where all members share in a simple faith in the great Eternal, the family benefits greatly from the public worship services and the blessing of Christian fellowship, meeting other Christian families.

The church provides, or should provide, activity for every member of the family. I believe the older and younger members of the Christian home should find many of their activities centered in and around the church. While the strongest and most beautiful social organization on earth is the Christian home, God has ordained that certain social desires shall find their fulfillment outside the family unit. These should be provided in the setting of the church.

The Christian education and youth program, plus the worship service, provide an excellent opportunity for the development of personal talents. Often talents are discovered which otherwise would lie dormant.

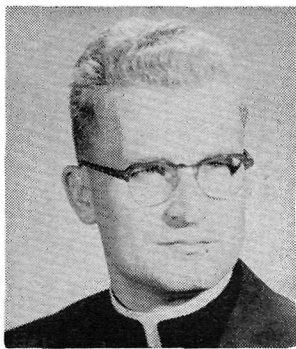
The church has a continuing responsibility to the non-Christian homes of the community. The pastor and/or the official visitors of the church are indebted to fulfill the Great Commission. The "beginning at Jerusalem" means to bring salvation to the spiritually needy of our community.

Since being a devoted Christian results in a desire to share in giving, and since many of the organizations which appeal for funds are unknown and many of them unworthy, the church does a meaningful service for the home to provide guidance in the direction of worthy causes. The church also provides guidance to worthy projects to which a period of voluntary service can profitably be given.

The local congregation provides the sense of belonging to a larger organization and involves the interest of its people in the total world problem of the denomination. In addition to this, it provides anticipation of eternal fellowship with all the redeemed in the delights of eternal bliss.

The home and the church are capable of accomplishing in a cooperative manner what neither can successfully do alone.

*—Manheim, Pa., Bishop of Atlantic Conference.*



# The Role of the Cross in Our Salvation

Owen Alderfer

The cross stands forth in bold silhouette upon the horizon of Christian faith. We dare never lose sight of it. It symbolizes the cosmic drama, the point in time where the *best* confronted the *worst* and conquered in a victory for all men. It is little wonder that St. Paul should write: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (*Galatians 6:14*). Seeing the role of the cross for him and its role *in* him, Paul lifted his petition and a praise.

## THE ROLE OF THE CROSS FOR US

With today's extravagant use of the cross as a figure of ornament and religious symbolism, there is danger that we may confuse its role and feel that there is some merit in the cross itself. The cross in itself has no virtue or meaning. It represents simply an instrument of death like a hundred other such tokens of man's inhumanity to man. A forest of crosses is without greater meaning than that man can be brutal.

However, the meaning of the cross is transformed in light of the drama that unfolded at the cross on which Jesus was crucified. Here God found man and man found God. Here Christ's cross stood forth, "Tow'ring o'er the wrecks of time." Here the cross became the symbol of our salvation because of the conflict and the victory which took place. Central in the drama of the cross—and in the whole drama of history—is Jesus, the Christ. Lifted into position between heaven and earth He hung; the cosmic forces for good and for evil converged here in supreme struggle surrounding the being and person of the God-man.

Here is the victory of the perfect man, Jesus of Nazareth. He is a man wholly submitted to the will of God. Selfish interests find no grip upon Him. The final "Yea" to all the Father's will has been renewed in His, "Not my will, but thine be done," as He prayed in Gethsemane. Being wholly submitted to the will of the Father, Jesus is the man who wholly fulfilled God's will. He fulfilled the law; there was nothing left undone.

Here is a man in whom God can find no fault.

Now, upon the cross, the perfect Man encountered the whole force of powers hostile to God—and they had no power over Him. He tore the way through them clean to open a way through to God. In the cross He faced the whole force and the last force of the enemy. As the Man wholly submitted to God, the power of God was fully released in Him: The enemy had no grip upon Him, no control over Him. He could testify, "The Prince of the world cometh, but he hath nothing in me." Here is the Man who opened the way, who led the way, who showed the way!



But there is more: Here is the victory of God in Christ. This is the act of God Who comes down to lift man to Himself. "God was in Christ reconciling the world unto himself." The cross shows the extent of divine involvement in man's salvation. If we take the doctrine of the Trinity seriously, then we must say that in the cross God suffers, becoming fully involved in the predicament of man. The best must suffer in conquest of the worst; but, that best is *willing* to suffer in order to release man and bring him back to God.

Little wonder it is that Paul, reflecting upon the reality and meaning of the cross, broke forth in praise. In the cross Jesus showed God's way for man and man's way to God as He rejected the temptation to take His own will and way and embraced the Father's will and

way—the way of the cross. Hereby He opened God's way and the way to God; Jesus became the new Adam, the founder of the race of the redeemed through faith.

This is the role of the cross *for* man. In its light, every man is encountered with a profound decision: He must find a way to save himself, or he must abandon himself to the will and way of the Father as shown and opened by Jesus, the Christ.

## THE ROLE OF THE CROSS IN US

The role of the cross in our salvation does not end with Calvary and Jesus' act there. The truth of the familiar hymn,

"No, there's a cross for everyone,  
And there's a cross for me,"

struck home to Paul as he noted that by the cross, "The world is crucified unto me, and I unto the world." It is a truth which must grip us all if the role of a crucifixion is to be fulfilled in our lives. For us there is a cross to be borne; for us, there is a crucifixion to be experienced.

If our answer is the abiding "Yea" as we are encountered by the cross, then unto us is a cross of our own. This is inescapable, for this is the way of God and the way to God. The experience of Jesus must be fulfilled in me that "Christ be formed in me." If His life included loving deeds, longsuffering attitudes, humility of spirit, so must mine. If His life included the cross, a symbol of submission, surrender, and suffering, so shall my life include a cross. The cross must be the hallmark of life in a new dimension.

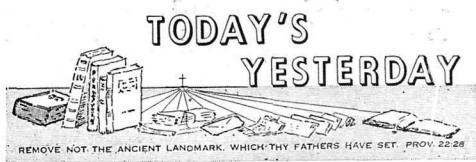
The cross marks the way of separation from the old—from loyalty to the present age and its ultimate concerns. The cross is the agency of crucifixion to the idols which hold the allegiance of the people of this age. Its impact is radical in its sweep and scope; however, unless there is personal crucifixion, the role of the cross in us is incomplete.

The cross marks the way of devotion to all that is the will of God, even as it did in the life of Jesus where it was the final test of dedication. The word of

Jesus is plain here: "If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross, and come with me" (*Luke 9:23-24 New English Bible*). Where personal interest runs counter to God's interest, the matter is settled in God's favor. The life of the cross in me is determined by loyalty to the essence of Jesus' life. This is the love of God lived out in holiness, heroism, and helpfulness. This is not a life built on sentimental feelings of goodness; it is life colored by the hard realism of the cross, a symbol of death. The cross in me is not an accumulation of grievances and personal burdens which I hold; it is a dedication to the will of God which accepts God's will with a ready, "Thy will, not mine, be done."

The cross for me is the sign of the way of God opened for men, the way to God opened by Jesus Christ. It is the symbol of an opened channel of divine love and blessing flowing from God to man. The cross in me is the token of a crucifixion: personal interests have confronted divine interests forming a cross of personal encounter. The cross fulfills its role in me as I willingly embrace the divine interests. It is the mark of the establishment of new loyalties and directions within my life. The blessings of the cross for me are made available and real only as the cross finds its full role in me. The cross stands forth, the symbol of our salvation. Its full work is done, however, only as I embrace the fulness of its meaning and allow divine grace to order my life according to its terms.

—Upland, California



## Brethren in Christ "Rules of Church Government"

(As published in 1887)

### Part III

#### FOR THE ORGANIZATION OF DISTRICTS

When a community composed of twelve or more members having the proper qualifications, and being deprived of religious instructions, desire to form a separate district, they may petition the general council (or the district under whose supervision they are) to that effect, setting forth their reasons, and if

their request is granted, a committee shall be sent—of which at least one must be an elder of an adjoining district, whose duty it shall be to call together the members composing said mission, and if upon examination they are satisfied that the cause of Christ would be promoted, by the election of officers, then they may proceed to the election of officers as follows:

If there are no ministers or deacons there, they shall proceed to the election of one or more deacons or ministers as they in connection with the members of the church composing said mission shall think best, by first announcing the fact and reading that portion of the scriptures which refers to the qualifications of the officers of the church, after which the elders (or if only one is present), he with some one of the older brethren from some other district, shall retire to some place separate from the others and the members shall come in, one at a time, and state their choice for minister or deacon (or both if one of each is to be elected), until all present have voted. If the members of the mission are not all present, there shall be an opportunity given to those who are absent to designate their choice.

When after the vote has been ascertained the result shall be announced.

After the result has been declared, those elected shall be examined by the elder in the presence of other members, with regard to their character and the soundness of their faith and doctrine as believed in and taught by the church; and if found blameless, they may be ordained either at that time or at some subsequent time.

If an elder is to be elected in a mission the officers and members of said mission shall send for an elder or for elders from other districts, and if upon consultation and inquiry it is thought advisable or necessary that they should have an elder, and if the properly qualified person resides there, then they shall proceed to the election in the same manner as in the election of the other officers of the church, only that the choice shall be made from among the ministers only.

A properly organized district shall consist of at least one elder, one or more ministers, and one or more deacons.

And, until such officers are chosen it shall be considered not fully organized and shall be under the control of general council, and shall be called a mission. \*

\* The above rules for electing officers of the church apply equally to all districts.

—COMMITTEE

## PART IV

### CONFERENCE MEETINGS

IN ORDER TO obtain the most beneficial results, and from example given in Sacred Writ (Prov., 11 chap., 14 ver.), the church has considered it necessary to convene together in conference or council meetings as follows:

1st: In districts, whose meetings shall be held at stated times at least once a year, and shall be open to every member of good standing.

The elder shall by virtue of his office be chairman of the meeting and it shall be further organized by choosing an assistant (if deemed advisable) and one or more secretaries. All council meetings, as well as all other religious meetings, shall be opened by prayer and the reading of the Word.

Then matters for conference may be presented, and anything of a local nature, such as pertains to the work in the district or the character or standing of any of its members, shall be discussed and if possible, decided in the district. If they fail to reach a decision they may either call in a committee from other districts or refer the matter to general council. But if decided in the district, and it affects the standing of any member, it shall not deprive that member from the right of appeal to the standing committee.

The business, further, of the district council shall be the election of delegates to general council, and preparation of such matters as they may wish to present to general council for consideration. But all questions coming from districts to general council, shall be under-signed by the chairman or secretary, and one or more members of the district in which they shall have originated.

2nd. Special conference in the districts:

These may be called by the elder and are expressly for emergencies, such as are not advisable, or not convenient to bring before district council, or that have arisen since the regular or stated district council was held. But nothing in these special councils shall annul or change any matter that has been prepared for general council, unless the special council is general in the district and the church.

### From the Missions Office

#### ALBUM SUPPLEMENT

The 1962 pages, released at General Conference, will bring your brown and green albums up to date as of June 1, 1962. During the month of July we will be mailing these supplementary pages to all who sent in their cards and did not pick up the pages at Conference time. Have you sent in your card?

*"These services never cease to challenge me," writes Dorcas Climenhaga in an accompanying letter, "and every time I pray with the people, I wish we could share these experiences with the home church—especially with W. M. P. C."*

## Share My Weekend!

*By the wife of the Field Superintendent,  
Africa*



Typically spacious dining hall for outstation weekend—this time for a Bible Conference at Masopo School, June, 1961. Notice the laden table!

*"Oh Father, keep our young people! Save them from the surrounding evil and temptations. O Father, help them to be willing to follow in the ways of the Lord. O God . . ."*

The Holy Spirit stirred the heart of everyone present as a godly African mother was brokenly petitioning the Lord for the young people. Our own hearts echoed the cry with a fervent "Amen!"

The occasion was one of our many baptismal-communion weekends. Ten or more weekends every winter we go out into different areas for these services. In each district one church is chosen as the weekend meeting place for the ten to fourteen churches. The people arrive on Friday afternoon and leave for home on Sunday afternoon. These services are of great spiritual blessing to the African church. Many, many times we have wished we could share these services with the church in America, as one really feels here the heart-throb of the African church—her growth, her spirit-

ual victories, and her battles. The Christian fathers, mothers, and young people join together in baptismal, communion, and evangelistic services, in a full program running thus:

*Friday evening:* Prayers in the Church, while the applicants for baptism are being interviewed by the Bishop and District Superintendent.

*Saturday morning:* A message on baptism and other church service activities.

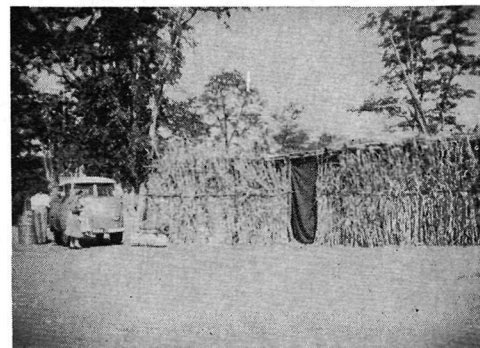
*Saturday afternoon:* Sermon on self-examination, followed by the baptismal service by a stream or pool.

*Saturday evening:* Evangelistic meeting.

*Sunday morning—early:* Feet-washing and Communion Service.

*Mid-day:* Worship service, frequently with as many as five hundred in attendance.

Picture, if you will, a group of two hundred or more singing at the close of a baptismal service:



Living quarters for a love feast weekend in the Gwaai.

*"What can wash away my sins?  
Nothing but the blood of Jesus!"*

One communion service stands out clearly in our minds as we recall one of the evangelists bringing a meditation on the Lord's sufferings. One could sense the nearness of the Lord, as tears of gratitude rolled down the cheeks of some in the audience.

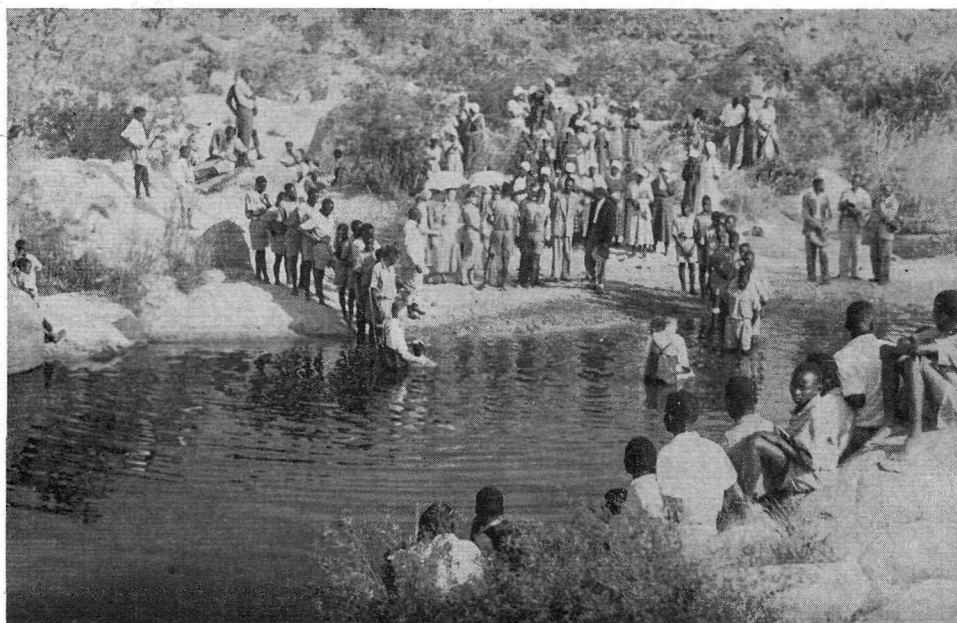
It is heart-warming indeed in the Saturday night services to hear the praises of victory from men and women who love the Lord. They share their victories and their joys in the Christian life. But after the message, many stay for prayer; for they carry burdens, too. Our hearts are stirred and burdened as we pray together and share their problems and needs. Together we go to the Lord, for He only has the answer.

Share with us some of the burdens:

A DEAR SISTER, her whole body shaking with sobs, pours out her story: Her unsaved husband wants to take a second wife, and he is asking her to leave the village.

OR the husband has died and there is no one to care for her unless she leaves her home and goes to another man's village.

OR the government has moved the family to a new area and there are no church services; her children are growing up to disregard God and the church.



The rite of baptism. Notice the two lines of applicants.



Three generations of Christians: Naka Mhlabeni, her daughter, Naka Robson, and the latter's son and daughter (attending Mtshabezi Mission). The weekend meetings afford missionary personnel a good chance to get acquainted with fathers and mothers of students in boarding schools on the mission station.

OR a child in the home has been caught for some misdemeanor and is in jail.

A YOUNG WOMAN stays for prayer. With tears she asks for prayer for her parents who are unsaved.

OR she is the only Christian in her village, and she is asking for prayer that she may have strength to witness for the Lord.

These are burdens carried by your African brethren and sisters. They come to these weekend meetings with expectancy. God grant that they may go home feeling and knowing that the Lord has met their need, whatever it may have been.



Brother Manhlehle Kumalo, overseer of the Wanezi District, greeting the applicants. Brother Philemon Kumalo, whom many of our readers are learning to know during his stay in America, succeeds Manhlehle Kumalo.

### THE CHURCH OF TOMORROW

The young people are, at these meetings, standing on the threshold of life decisions. The prayer of the mother burdened for the young people comes back to us. They look to the older African Christians for encouragement, they look to the missionaries for support and guidance, and they look to you! Can we—can they—count on you?

## Missionaries on the Move

### Returning to America

July 14: John and Lucille Graybill and family, arrived in Upland, California. From Japan.

August 9: Amos and Nellie Dick arriving in New York on *Steel Scientist*, Isthmian Line (to leave Calcutta, India, July 2nd)—after forty-three years of service for India and the Lord of the Harvest. Can we wonder if they should experience much "inverted home-sickness?" All missionaries experience some of this. Ask them!

### Leaving for Africa

August 12: Philemon Kumalo. To arrive August 15.

August 17: I-W and Volunteer personnel.

Lyle and Janet Rosenberger, Maytown congregation, Atlantic Conference.

Ronald Carling, Montgomery congregation, Allegheny Conference.

Samuel King, Big Valley congregation, Allegheny Conference.

September 6: Anna Kettering, United Christian Church, for third term.

Lona Brubaker, Chestnut Grove congregation, Central Conference, for first term.

### Leaving for India

September 7: Leora Yoder, Grantham congregation, Allegheny Conference, returning to India for fourth term.

Harvey and Erma Jean Sider, and daughter, Heise Hill congregation, Canada Conference, for first term.

The Lord's blessing and guidance are as indispensable as ever. Therefore, pray! Finances are as necessary as ever. Therefore, give! And in your praying and giving, you are *going*.

*World Missions Office*

*This feature article from "The Navajo News" probably applies to all far-out-of-town mission stations with schools and hospitals. It could have been written in Rhodesia!*

## Town Trip

WHAT are the ingredients of a "Town Trip"?

1. The collection of "lists" representing the needs of a staff of more than 20 plus a boarding school of 56 and a hospital of 17 beds.

2. The development of a "stop card" which includes from twenty to thirty separate points of contact during the day.

3. The loading of empty bread boxes, laboratory specimens, pieces of equipment for service repair, and occasional passengers.

4. The stop for mail at the Bloomfield post office (30 miles away). This includes a quick once-over of the more important items.

5. Bank business which is the lifeblood of all other business ventures.

6. Grocery buying in bulk to supply all of the kitchens with the best possible supply, always watching for the "special" buys.

7. Getting home at the earliest possible moment to begin the task of unloading and getting supplies to their proper places over the small town.

8. Caring for all the personal items in the office to the satisfaction of each staff member.

9. Accomplishing what is known as "getting home from town," which involves checking out everything to the "penny." This feat, usually accomplished, is the special satisfaction of office coordinator Verna Mae Ressler.

10. Making notes of unfinished business which may make another trip necessary before the week is out.



## Restless Seekers, Restless Christians

There's a family in Chaco that must be won to Christ!

For several years the father has been showing a great interest in learning to read. Numerous times he has asked for the lady who "teaches us how to read." A contact in the home may vary all the way from warm and friendly to cool and aloof.

Like most residents of his remote canyon community he has a recurring bout with that usurping enemy, the urge to drink. This is one of the dubious privileges of citizenship in the white man's world.

The family has come to depend on the mission hospital increasingly for medical help and maternity care. While no adherence to the Christian way is demanded of these folks for the privilege of sharing in the benefits of the service from the mission, yet there is a certain strange disquieting experience to both father and mother as they meet the missionaries. It is as if they must answer some very personal questions in their hearts every time they meet a Christian.

For several years now there has been the opportunity to attend services on Sunday morning at the little stone chapel several miles from their home. This opportunity is often neglected, yet every opportunity is something of a challenge to the parents. The children have the privilege of going to Sunday School and in the summer there is a two-week Bible School.

From what they have heard of the Gospel message there is an aggressive claim by Christ upon the lives of everyone. But they look about them to others who claim to have accepted Christ and see very little of the change that the Jesus way seems to be talking about.

This Chaco family is just one of the

many that is hearing the call of God that has not yet responded to Him. They do not yet fully understand the full meaning of the words, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Every family without Christ is a needy family. The conquest of a family for Christ is threefold: the Christian bears the message by his life and testimony, the Holy Spirit speaks through Word and testimony to the hearts, and Christ performs the miracle of the new birth.

The life of every Christian is a restless one because of those who are still living in sin.

## "Provoke One Another To . . ."

*The Faith-Promise Plan works in Brethren in Christ Churches, too!*

May, 1962

"Yesterday we had a most thrilling experience at the missionary conference at [a Brethren in Christ Church in the Allegheny Conference]. They followed through quite closely on the Faith Promise Plan. The church board had studied the proposition closely and set a goal which was more than five times what they had given to World Missions last year but which they agreed unanimously, I understand, was a goal within reach of their church according to their potential income. In the closing service last evening they reached their goal with approximately seven percent over. The Conference itself had a wonderful spirit."

—From the Letter Files, World Missions Office.

Note: If you have not become acquainted with the Faith-Promise plan or want more information, ask your pastor for the book, *Triumphant Missionary Ministry in the Local Church*, by Norman Lewis. Or write to Brethren in Christ World Missions, P. O. Box 171, Elizabethtown, Pa.

### *The Faith-Promise Plan*

" . . . encourages each giver to exercise faith for the amount he believes God will enable him to give week by week by week for world evangelization. Faith is its dynamic. The plan involves no pledge to the church. No individual solicitation is practiced. The Faith-Promise is spiritual. It is scriptural. It embarrasses no one. It encourages systematic giving for world evangelization. Faith is put to work. The church knows a year in advance the amount available for missions."

—Norman Lewis, *Triumphant Missionary Ministry*

## From the World Missions Office

### *Africa*

" . . . BY PRAYER . . ."

The B. in C. Australian Council is helping to pray in and pray for an X-ray unit for Mtshabezi Hospital, in answer to a request from Albert and Pearl Harvey, Mtshabezi Outschools.

A unit has been ordered—after an exchange of cables with the World Missions Board; a rebate cheque from the government, which will pay £1000 if we can provide another thousand, and a cheque of £100 has been received. There still remains £640, which is being covered temporarily by a loan from the General Fund (The Lord bless it, too!).

We thank God for this answer, on behalf of the many Africans and others who will be benefited through the use of this machine.

### *Japan*

#### LANGUAGE STUDY

On June 29, Doyle and Thelma Book finished their year of language study in Tokyo. "Tuesday we return for a graduation ceremony—only a display for the advertisement of the school, we've decided, because it is very clear that we shall never graduate from language study." They are full of gratitude to God for His many blessings to them during this year of study: good health, good classes, serious minded class-mates interested in learning as much material as possible, convenient living quarters, etc. Added to all these was "the privilege of living one year in this great city which is truly the heart of all Japan. We know firsthand the difficulties our people from the country face when they make the move to the city, and we can deal more adequately with them . . . Our plans are to stay in Tokyo until the end of July when we will move to the Nagato station. By staying another month after school is out, we can see off the Graybills and Miss Edna Wingerd and give them lodging and meals for the few days they will be in Tokyo waiting for plane and boat.

#### WHAT A HARVEST FIELD IS TOKYO!

Not just "our" young people, the youth from all the country churches in Japan who get lost in this mad race for a comfortable life, for the security future entrance into the right university or company assures them. . . . One Sunday afternoon in June twenty-three young people [formerly] of Yamaguchi-ken converged on our home for an open house. Doyle and I circulated among them and tried as much as possible to make ourselves available to anyone who



wanted to talk to us. After simple refreshments, we had a little devotional and prayer-time with some hymn-singing. Afterwards some of them stayed a long time and talked. They were very relaxed and "at home." We feel as if we're just beginning to get next to some of them, and here we must run off. We plan a short farewell gathering when Graybills are here; this will introduce the young people to John (most of them know him to some extent already) and be a preparation for the work among them when he comes back from furlough.

One of the boys expressed himself to us before he left: "It's going to be lonely with you gone from Tokyo. I know we didn't see very much of you, but it felt good just to know you were here and we could come if we wanted to. Yamaguchi-ken is so much further away." When we told them Doyle and/or Pete are planning to try to take a trip to Tokyo several times in the next year just to see them and inquire about them and make themselves available for counselling or help if they want, they seemed very glad of it. We plan to put these trips into our schedule before we move down, so they can be held open when duties begin to come in thick and fast.

## Notes from India

The first X-ray picture to be taken at Madhipura Christian Hospital was taken and developed June 1. The equipment was brought from Calcutta in February. "It's been a long wait, but we are most grateful for this addition to the facilities," writes Dr. Mann.

*Saharsa Literature Center is expanding!*

"In April we opened the lending library. Besides the books donated by missionaries, we have been able to secure books from the British Council and United States Information Service libraries in Calcutta for periods of three and four months respectively. Thus we are able to satisfy the requests of college professors, district officers, office workers, and students for many different types of books. Of course, our main purpose and desire is to get out the Word of God; and the sale of Scriptures brings to us the greatest joy.

"Work on enclosing the south verandah of the Literature Center in Saharsa has begun. Since starting the lending library we have no separate room for the children and women who come to the reading room, and we shall be happy to have space to accommodate them again. If we are able also to enclose the north verandah it will give added space for the main reading room and also allow for more display space for the book shop. We thank God for you who are making possible an expanded ministry through literature at Saharsa and throughout our districts. Pray that we may be directed definitely in every step.

"This month we have put on another helper. . . . Pray for Rev. Rai as he will be taking charge of the Literature Center when I leave for furlough in August."

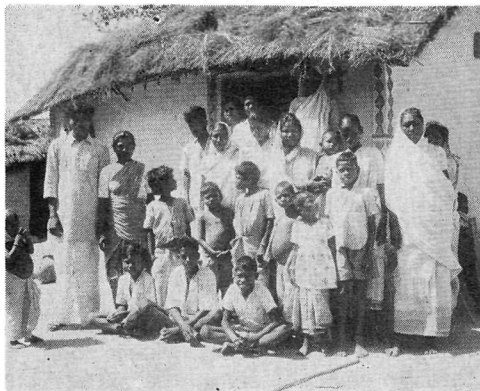
Erma Hare

## HOUSES OF WORSHIP— among the Santals

Say . . . !

*Say, shall we yield Him, in costly devotion,  
Odors of Edom, and offerings divine;  
Gems from the mountain, and pearls from the  
ocean,  
Myrrh from the forest, and gold from the  
mine?*

*Vainly we offer earth's richest oblation,  
Vainly with gold would His favor secure:  
Richer, by far, is the heart's adoration,  
Dearer to God are the prayers of the poor!*  
Reginald Heber



—AT BHALIA VILLAGE—

The first church in the Santal villages. Asaph and his wife (left) built this little place of worship several years ago. Now it is too small for the group worshipping there and Asaph plans to build a larger one.

The first place of worship was in the shade of a large tree.



—AT BALUA VILLAGE—

The first "church" for this group of nine Christians who were baptized when Bishop Ginder was with us. This building was built by Podhan, the village chief, for a place to shelter his many "gods" and for the worship of these gods. After Podhan became a Christian, he destroyed the gods, cleaned out this house, and now he keeps it clean for a place to

worship Christ, his Saviour. Podhan and Arsu, his wife, stand to the left front. Surendra (right front) goes by horseback or cycle to have Sunday services.

Podhan says there are numbers in this village ready to hear and wanting to be Christians. Podhan has forsaken all—his religion, his office of village chief—to follow Him, the Christ!



—AT HASOLI VILLAGE—

The place of worship is the former home of the village lay-leader. Simon, the present lay-leader lives in his own house.

The first place of worship here was merely a grass-top open shelter for the cattle.

How well do I remember getting the place of worship ready in the first days! First, take out the buffalo; second, clean up the ground with the fresh buffalo manure; third, put down some torn mats, a few low stools, a log! Beginning days—precious memories!

Here's where you and your Sunday School can help!

## We Can Use Your Used Visual Aids

particularly picture rolls, flannelgraph packets, small picture cards.

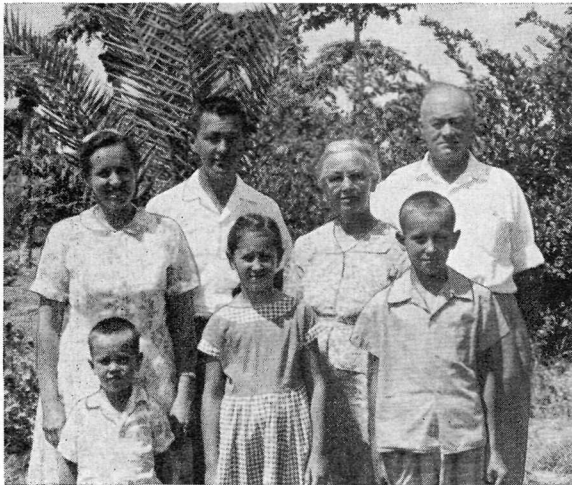
Here in Africa we are using the lessons that you are using in the States but one year behind.

In our Matopo Book Room, serving not only our own denomination, I feel we would have an outlet for any number of visual-aid materials. We find that quite a few people are interested in borrowing rather than buying material for *one* lesson—rather than a whole series—and that allowing them to do that helps more people to come to our shop and get their other Sunday School needs and materials. And so our sales increase instead of decrease—as some hard-headed businessmen might suspect!

More savings and more profits will enable us to support more colporteurs (or traveling book salesmen) and thus increase our Christian literature ministry!

When you send materials through the post-office, be sure you send them by *book* postage, as book postage is very reasonable.

Don Zook



Merlin Grove was stabbed to death in Mogadiscio, Somalia, July 16.

The accompanying picture was taken a year ago when Merlin's parents, Brother and Sister Russel Grove, Markham, Ontario visited them on the Mission Field. Merlin and his wife, Dorothy (Bechtel) went to the African mission field two years ago, arriving in Somalia exactly two years to the day he was slain. They served under the Eastern Mennonite Board of Missions and Charities.

Merlin and Dorothy both attended Niagara Christian College, having graduated in the Class of 1946. The assailant also stabbed Dorothy three times; she remains in critical condition. Merlin becomes the first Christian martyr of the Niagara Christian College Alumni.

Let us pray for Dorothy, the three children, the loved ones and for an extending Christian witness where our brother has laid down his life for the gospel.

J. N. H.

#### INCREASED COLLEGE OFFERINGS

Beginning with the fall term, NCC will be offering Grade XIII. This step is taken in response to many requests from interested students and parents. Grade XIII in the Ontario system of education compares with the first year of College in American institutions.

#### NCC GRADUATES HEAR DR. CLIMENHAGA

Eighteen students were graduated from the four-year High School course on June 29. Dr. Arthur Climenhaga spoke at the graduation service.

#### MESSIAH COLLEGE FACULTY PURSUE GRADUATE STUDIES

Director of Development, Mr. D. Ray Hostetter, is studying at Columbia University in the area of Educational Administration. Mr. Luke Drescher, Physical Education Director,

returned to Iowa State University to continue in his graduate program. Mr. David Eshelman is taking advanced studies at the University of Denver in speech and communications. Mr. Martin Schrag is in preparation for the oral examination toward his doctoral degree. Mr. Mark Wolgemuth is in graduate school at Penn State University in the area of chemistry. Mr. Ronald Sider is studying German under the tutorship of Mr. Meikle. Mr. Sider will begin his doctoral program of study this fall. Miss Anna Verle Miller is studying German at Pennsylvania State University. Miss June Byers is continuing her graduate program at the University of Buffalo in English. Dr. Kenneth Hoover is research collaborator in the Biology Department of the Brookhaven National Laboratory on Long Island. He is studying with Dr. Demereck on the genetics of bacteria.

#### \$1,000 AWARDS FROM AMERICAN ALUMNI COUNCIL

Messiah College and Upland College received highest honors in their classifications and a check for \$1,000 apiece from the American Alumni Council.

The first place award for 1962 given to Upland College was in recognition of sustained performance in alumni giving. The alumni of Upland College had received honorable mention for the two years previous. This year 62% of Upland Alumni contributed to their school. This percentage is among the highest in the nation compared with all other school classifications. The average gift of Upland Alumni was slightly over \$55.

The Award to Messiah College was the 1962 first place award for improvement in alumni support. This award was made in light of the outstanding increase in the number of Alumni contributors and in the amount of contributions made to Messiah College.

More than 300 institutions submitted entries for these alumni awards. The awards were made on June 27 at the annual convention of the American Alumni Council in Banff, Alberta. A total of 19 awards were made to colleges according to the number of alumni, the percentage of participation by alumni, and the size of the contributions made. Other colleges receiving high awards were Princeton University, the University of Kansas, Middlebury College, St. Lawrence University, Cleveland University School, and Georgia Institute of Technology. It is most significant that Upland College and Messiah College should receive recognition among the 19 leading colleges in alumni support.

#### MESSIAH COLLEGE HOST TO TEACHERS ABROAD ORIENTATION

Nineteen young people will begin teaching and related assignments in Africa this year under MCC's new Teachers Abroad Program (TAP). They will go to schools in Tanganyika, Kenya, Northern Rhodesia, Nyasaland, and the Congo.

These young people, along with MCC personnel, attended a two-week orientation school at Messiah College during July. The school was conducted by MCC and under the direction of Dr. Robert Kreider who has been on leave of absence from Bluffton College in order to develop this program.

President Arthur M. Climenhaga spoke to the group on "Understanding the Missionary," and Dr. C. N. Hostetter, Jr. served as the pastoral counselor for the orientation school and as devotional speaker.

Upon completion of the orientation school, the teachers go to Africa where they will serve in mission schools and in teacher training colleges. Their term of service is two to three years.

#### ENROLLMENT TRENDS AT UPLAND COLLEGE

The number of applications for admissions to Upland College indicates that enrollment for the fall semester will be greater than in previous years, according to Melvin Bowers, Director of Admissions.

The faculty, student body, and board members have all been striving to increase the enrollment and expand the service of Upland College to a greater number of Christian young people. Registration day is Wednesday, September 5; the first classes convene September 6.

Convocation Chapel will be a highlight during the first week of school. Dr. Harold Fasnacht, President of La Verne College, will be the speaker on the September 7 event.

Mr. Bowers advises that there is still room for new admissions and encourages an immediate application for admission for any interested student.

#### DEAN BOYER HEADS RESEARCH

Dr. Ernest L. Boyer, Dean of Instruction at Upland College since 1956, will become Director of the Center for Educational Improvement, University of California, Santa Barbara, during the 1962-63 academic year. He will be on leave of absence from Upland College.

This project is underwritten by the Ford Foundation and will concern itself with the highly disorganized educational pattern between the various levels and types of education throughout the nation. The Santa Barbara project will seek to find ways to build a coordinated program for American education. During the first year of operation, the project will be exploratory. An effort will be made to decide what specific long range experiments should be launched in order to achieve project objectives.

Dr. Boyer has been noted for his recent accomplishments as Director of Joint Commission of the California Council on Teacher Education and the Western College Association which recently completed a program of research into the ways and means of improving California teaching standards.

# How to Study the Bible

By Dwight L. Moody

*Dwight L. Moody once said: "Some morning you will pick up the newspaper and read: 'D. L. Moody is Dead!' Don't you believe it—for at that time D. L. Moody will be more alive than he ever was!"*

*On December 22, 1899—62 years ago—D. L. Moody died. As he might have foreseen, the article below indicates his continued influence on religious thought.*

*It was brought to Moody's attention early in his career that, instead of preaching the Word, he was preaching ABOUT the Word. He began a more intensive study of the Bible. A change became evident in his ministry.*

*His suggestions provide a fresh approach to the Bible.*

IF YOU WOULD spend a month feeding on the precious promises of God, you wouldn't be going about complaining how poor you are. You would lift up your head and proclaim the riches of His Grace, because you couldn't help doing it.

Take up Hope, and Faith and Grace, and feed on them. The Bible will become a new Treasury to you.

Study one Bible Book at a time. For instance, Genesis is the seed-plot of the whole Bible. It tells us of life, death and resurrection; it involves all the rest of the Bible.

Or study a single word that runs through a Book. I was wonderfully blessed by studying the seven "blessings" of Revelation. If you take up the "overcomes" of Revelation, you will find them a fruitful subject . . . you climb by them to the throne of God. Then there is the word "know," for example. Some people tell us that what we believe doesn't make any difference. John says, "Hereby we know that we are of the truth"; then, "We know that we have passed from death unto life, because we love the brethren." There's assurance for you! Fruits of the Christian faith are not jealousy, envy, hatred and malice; the true Christian is full of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the fruits I shall bear if I have Christ in me. That fifth chapter of Galatians will soon tell us if we have the right kind of fruit. Make the tree right, and you will soon have the right fruit!

I have also been greatly blessed by studying the "believings" of John. He wrote his Gospel that we might believe; all through it is "believe, believe, believe." If you want to persuade a man that Christ is the Son of God, John is the Gospel for him.

Another plan, and a good one, too, is to take the Biblical text which the preacher announces, and then put the

key word in the margin which brings the sermon back to you. Everyone ought to jot down a preacher's texts and share them with others by reading aloud. We ought to have four ears—two for ourselves and two for other people. Folks will always be glad to hear you, if you give them heavenly food. The world is perishing for lack of it.

I have carried my Bible with me a good many years. It is worth more to me than any other Bible, because I have marked so many passages in it. If I am called upon to speak at any time, I am ready. I have those little words in the margin, and they are sermons to me. Whether I speak about faith, hope, charity, assurance, or any subject whatever, it all comes back to me. Every child of God ought to be like a soldier and hold himself always in readiness; but we can't be ready without the Bible, the Sword of the Spirit. So whenever you hear a good thing there, put it down. If it's good for you, it will be good for somebody else, and we should pass the coin of heaven around just as we do other coins.

Study the Bible carefully and prayerfully; by becoming well acquainted with the great truths God's Word contains you will have much less to fear from the world.

## "No Man Cared for My Soul"

Elmer Neufeld

These words from David (Psalm 142:4) were used by Archie Graber, Mennonite missionary and Congo Protestant Relief Agency field director, in describing the plight of some 55,000 refugees near Elisabethville, in the Katanga Province of the Congo. Graber has made two recent trips to Elisabethville, at United Nations request, to assist in finding some solution to the refugee problem, especially for the Baluba refugees whose native tongue (Tshiluba) he speaks, and many of whose leaders he knows.

The Elisabethville refugee camp, which has been described as a political prison refugee camp, sprang up last September during the fighting in Katanga. At that time a group of prisoners, political and criminal, broke out of Katanga prisons and fled to the United Nations for protection. This started a flood of refugees. Though only several hundred were expected at first, the refugees kept coming by the thousands—more than 20,000 in less than two weeks. They came from tribal groups persecuted during the period of unrest in the Province of Katanga. Grass, sticks, cardboard, sacks, blankets, old canvas—anything available was used to build some shelter from the rain and sun.

There has been much concern, on the part of authorities, to return the refugees to their former homes and jobs in Katanga, at least when a political settlement is reached. It is clearly the intent to avoid a more permanent camp. However, many of the refugees are afraid to return to their homes in Katanga, and by this time many of their former jobs have been taken. Some do work in the city and return to the refugee camp at night.

To make matters worse, the spirit of fear is not limited to life outside the camp. Even within the confines of the camp there is strong hostility between several of the tribal groups. Strife, violence and killings are prevalent. The camp cemetery numbers over 900 since last September.

Two further dangers haunt the camp. One is the possibility of fire. Any blaze getting out of control in one part of this clutter of huts made of sticks, grass and rags would likely sweep through most of the camp. The other threat is an epidemic, due to the terrible sanitation problems. With such vast numbers heaped together in poverty, malnutrition and filth, an epidemic would be extremely difficult to control.

Minimum rations are provided by the United Nations. The water supply is severely limited. One doctor and two social workers serve the entire camp. About his first ten days in camp, Graber commented: "I saw mud, filth, misery, sickness, and was told by many of fear, discouragement, fighting and death; this is the worst I have yet seen in my 31 years in the Congo."

Though an accurate survey of camp inhabitants has not yet been possible, it is estimated that the total reaches over 55,000. Archie Graber initiated a survey of the Baluba section, and found some 6,000 families. With an estimated average of three children per family this makes a total of 30,000 Tshiluba speaking people. Most of these now want to return to their former tribal homeland in South Kasai, in the Bakwanga region. The plight of the Balubas in Katanga, and in certain other parts of the Congo as well, has been compared to that of the Jews in Hitler's Germany.

It is for this group of Tshiluba-speaking refugees that Graber's assistance was especially requested. Graber consulted with the Baluba leaders in the camp about a possible way out of their refugee situation. They had many things to tell him. But after this consultation they requested Graber to preach and to bring some Bibles for them to buy. They said that no white man spoke to them about their condition for the last seven months.

Under investigation is the possibility of returning this group of some 25 to 30 thousand Balubas to South Kasai. For this purpose Graber also visited the Baluba tribes people in the Bakwanga region to inquire about their willingness to accept the refugees for resettlement. Many of the Balubas in South Kasai have relatives in the camp and have expressed strong concern for the return of their refugee brethren to South Kasai. One chief, with authority over a large group of villages, indicated

his willingness to receive 10,000 refugees. Another said they could receive 4,000. Others would be willing to receive lesser numbers.

A most difficult problem in considering this resettlement from Katanga to South Kasai is that of transportation, not only because of the vast distance, over 500 air miles, but also because much of this would be through "enemy" territory for the refugees. Train travel is also complicated because of a missing bridge over the Lubilash River. For the building of huts and the starting of crops in Kasai, it is also urgent that any move be completed before the dry season, roughly the end of May. For these various reasons an air lift to Bakwanga and Luabourg is being considered.

In the meantime the Congo Protestant Relief Agency is asking the assistance of other missionary personnel with French and Tshiluba experience to assist in the camp, especially in preparation for transit.

The problem of the approximately 25,000 non-Baluba refugees, made up mainly of several tribal groups that have banded together in the camp, continues without any answer in view. It is hoped that a full political settlement between Katanga and the central Congo government may open some new possibilities.

## Aid Societies Study Funerals

Americans have come to equate lavish funerals with family loyalty and religious devotion. Tradition decrees that a consideration of a funeral's cost is not even proper when a loved one dies. The right sort of person simply doesn't think of money at a time like that, is the attitude a secular society has developed.

But elaborate funerals do little to promote the Christian understanding of death. In following traditional funeral practices, Christians have accepted practices in direct conflict with the Biblical view of death. Besides this there is the burden of cost. In recent years funeral costs have risen twice as fast as the cost of living. Besides being poor stewardship, these unnecessary expenses have needlessly robbed families and congregations of their resources.

This problem was one of many discussed by the Association of Mennonite Aid Societies at its annual meeting in Chicago, March 1 and 2. Eighty delegates from the 31 member aid societies from Canada and the United States exchanged information on management and promotion of mutual aid concerns. These mutual assessment groups provide property and burial aid for their respective Mennonite communities as well as sharing risks on automobile accidents and hospitalization. Noting that aid societies are growing, the Association was aware that commercial insurance companies are making inroads in several areas, particularly in the area of property insurance.

The problem of funerals was discussed by Delton Franz, pastor of Chicago's Woodlawn Mennonite Church. He indicated that possible answers lay in the establishment of mutual associations. These groups would assist members with the planning of funerals, and might even provide some of the necessary funeral services.

The Association voted to appoint a safety director to promote farm and home safety. Among other items of business was the election of J. Winfield Fretz, North Newton, Kansas, and Harry Wenger, Wellman, Iowa, to the Association's board of directors. Other members are Orie O. Miller, Akron, Pennsylvania, and Jacob S. Wedel, Moundridge, Kansas. Officers of the group are Howard Raid, Bluffton, Ohio, secretary-treasurer; Harold Schmidt, Baden, Ontario, vice chairman; and H. L. Swartzendruber, Goshen, Indiana, chairman. The next annual meeting of the Association was set for February 28 and March 1, 1963.



## YOUTH

# Enroute to Greece

Beulah Heisey

Sunday, March 11

Dear Folks:

I wish I could tell you all that has happened since we parted in New York but that would be impossible.

When we landed in Luxembourg we found the ground covered with snow. The roads were somewhat treacherous. They told us that because of this we would get to Frankfurt about six a. m. I am sure the countryside was very beautiful but I could not see it. I was quite tired from not having had much sleep for the last two nights. I tried to sleep but with not much success. The bus was fairly full, with mostly Americans who had come on the plane. After leaving Mannheim I settled down to try again to sleep. At Mannheim most of the people had gotten off leaving about twelve passengers, one dog and two drivers on the bus. I laid on my side facing the back of the bus with my head in the aisle.

I think I must have dozed off, perhaps into a light sleep when I felt the driver apply the brakes. I grabbed for the back of the seat to steady myself. Suddenly I realized this was not an ordinary something because I heard a crunching noise as we hit the center dividing strip. (We were on the Autoban which is like our limited access highways.) I felt us flying back and forth. We flew to the other side of the road then back into the guard rail again.

All this time I think I was hanging on to the back of the seat. I felt us give one final lurch and I felt myself flying through the air. You cannot imagine the sensation as I realized what was happening. I thought, "O no, this can't be happening to me." Here I had come all the way to do something and this was happening. But just as suddenly my mind went back to all of the prayers that had been offered in my behalf. Especially, Brother Albert Engle's prayer in New York when he said that this trip was in the hands of the Lord. You cannot imagine the feeling of peace even as I was flying through the air.

When we could know what was happening we had rolled down over a twelve-foot embankment. The bus had a partial glass top. When I finally landed, I was somewhere near the top. My first remembrance was picking myself up and realizing that I was standing on the glass in my stocking feet and looking right into the snow. I couldn't find my purse, camera, etc., for a while. Another boy helped me and between everyone we were able to find all our things. What had happened was that there had been an accident ahead and the driver tried to stop and went into a skid.

The police were right there. They got up on top of the bus and started to stomp in the window. We finally walked out through the front windshield which just wasn't there. The only things that I lost were my *Reader's Digest* and my corsage. It was raining and damp as

we struggled up over the bank and stood around the fire which someone had built. We were cold and rather nervous.

The police left us get into the police wagon. At least we were dry but still cold. Anna Ruth Fohringer, I shared your chocolates with police. Can you figure us sitting huddled together and passing my box of chocolates? We listened to them fill out the police report but could not understand. Finally, after sitting in the cold for almost three hours, another bus came for us. We were only about a half hour out of Frankfurt.

A man from Icelandic Air Lines office was on the bus and I don't know what we would have done if it had not been for his help. He helped me to call MCC. It was wonderful to hear a voice that was warm and friendly and expecting me. However, when they came to the station they could not find me as I was at the bus terminal instead of the train station. So I waited quite a while and then called again. They told me to take a taxi. So I was for the first time on my own in a strange country, unable to speak the language. I had the address written down on a piece of paper so he could read it. It was good to get to headquarters.

My days in Frankfurt were full and enjoyable. First, after taking a good nap I went to the doctor to see that everything was all right. I had a bump back of the left ear and was quite black and blue. The girl from headquarters went along with me to the doctor to be my interpreter. Since medicine is socialized in Germany they wanted to be sure that everything was in order. So on Tuesday I went to the hospital for x-rays. The results showed that everything was all right.

I went downtown and made some purchases. I wish you could have seen me. The little Dutch girl who is matron at headquarters went with me. I am amazed at the command of the language she has gained in her short time with MCC. I was having difficulty with the money so there we were in the store, she reaching into my wallet and taking out the money. We were laughing together. It was a fine department store with groceries in the basement.

They put me on the train at Frankfurt Thursday evening at 4:14 and I must admit, I was dreading this part of the trip. Some kind gentleman helped me find a cabin with three other men and a lady. The coaches are divided into small compartments which will hold eight people plus all of your baggage. I guess they don't have a baggage car. The lady in my cabin spoke very limited English.

The country through Yugoslavia was interesting. A vendor came through the car selling hot dogs. So I bought two for a mark, about a quarter. Of course, they were not like our hot dogs, more like sausage which was highly seasoned, plus two pieces of dry bread. We came into Belgrade about dusk and left after

dark. We had settled down for the night and I was trying to get some sleep. About ten-thirty the conductor came through and said something. I gathered from my lady that the coach had gone "kaput," whatever this meant. But since everyone else was taking off their baggage, I started on mine rather frantically. The conductors and passengers were all yelling back and forth and it sounded like so much bedlam.

I finally saw my lady heading for a coach and I followed suit, dragging my baggage with me. We sat on my suitcase for about three hours. We jogged along still scarcely conscious what was the matter. I finally came to the conclusion that our coach had broken down. By this time I was so tired and disgusted that I just stood there and laughed to myself. I guess we finally got a seat about 2:30. We came through customs around daylight. I had no difficulty and nowhere did I have to open my suitcase. We pulled across the border into Greece and stopped at the station.

I looked out the window and there were people washing at the fountain. They looked as though they were really being refreshed. I had known that we would arrive in Salonica at 9:50. What I didn't know was, we had gained an hour on the trip. A man who had originally shared our cabin said he would help me off the train. He spoke no English, but I gathered he was from Jordan.

Then I stood on the platform waiting for someone. After a while I saw a man coming toward me. I thought I recognized him from the picture. Oh, how glad I was! We took my baggage and started out in a Volkswagon. We did some shopping around town and then went to an American restaurant. By this time I was nearly famished. My first meal in Greece, ham omelet with tomato for a salad. Then started the ride "home."

The ride here was most interesting. I wish I could describe to you the ride here to Aridea. I said I come from the mountains, but there is no comparison with these rugged mountains. We came up and up and still up some more. The switchbacks were real intriguing. We are located in the valley on a flat area.

You would be amazed if you saw me typing this. There is much confusion and noise. I would call it an international affair. Some Greek friends have stopped by; also we have two Germans here.

Love and prayers,  
*Beulah*

## CHURCH NEWS

### BULLETIN BITS

The pastor of the Mooretown, Michigan congregation, Melvin Stauffer, is reported seriously ill with acute pancreatitis. Surgery has been performed. Let us pray for his rapid recovery.

Canoe Creek, Pa., was formally transferred from the Mission Board to the Allegheny Conference, Sunday afternoon, July 29. Roy Zook is the pastor.

Shermans Valley, Pa., Earl Lehman serving as pastor, is building a much needed addition, 20 x 60 feet.

C. N. Hostetter, Jr. and Albert H. Engle were guest speakers for the fortieth anniversary service, Iron Springs, Pa. The service, held July 15, also featured Iola Dixon as a speaker. She was one of the early converts. James Lesher is now serving as pastor.

Sylvanus Landis, Des Moines, Iowa, spoke to the thirty-six boys attending Kenbrook Bible Camp, the first camp of the season.

Wilbur Benner, pastor at Air Hill, Pa., conducted tent meetings at Granville, Pa., beginning Monday evening, June 25.

The Upland College Royalaires presented a sacred concert in Abilene, Kansas, recently.

A tent meeting, with Albert Engle as evangelist, was held in the Big Valley, Pa., on the farm of Abe S. Yoder, Jr., July 15-29.

### MORNING HOUR CHAPEL, PA., LAYS THE CORNERSTONE

Some seventy persons witnessed the laying of the cornerstone for the new Morning Hour Chapel, East Berlin, Pa., following the morning service, Sunday, July 1. The ceremony was conducted by pastor Bennie Fadenrecht. He read from the second chapter of Ephesians. After a prayer of thanksgiving and invocation for God's continued blessing, the pastor, assisted by Charles Grim, the masonry contractor, and Chester Wolf, a member of the building committee, placed the cornerstone.



Cornerstone-laying, Morning Hour Chapel, East Berlin, Penna., l. to r.: Chester Wolf, John Haar, Joseph Stoner, Mary Stoner, building committee members; Charles Grim, masonry contractor; Harry Lenker, architect; Mike Engle, carpenter; and pastor, Bennie Fadenrecht.

The chairman of the building committee, Joseph Stoner, expressed the feeling of the congregation with the words "Hitherto hath the Lord helped us." The service concluded with the doxology.

Items placed in the cornerstone included a Bible, two hymn books, a chorus book used at Morning Hour, a history of the work, a copy of the *Manual of Doctrine and Government*, listings of the names on the Sunday School roll, church membership, and those present at the cornerstone laying, with newspaper accounts of the groundbreaking ceremony.

Brother and Sister Mike Engle of Thomas, Oklahoma, are living in the community and Brother Engle is supervising the carpentry labor which is all being done on the free will basis. A date for completion is tentatively set for late summer.

*John K. Stoner, Reporter*

### CONOY, PA.

The children of the Sunday School presented a short program on both Mother's Day and Father's Day. A useful item was given to each of the mothers and the committee presented a gift to the oldest father, the youngest father, and the father with the most sons present.

Vacation Bible School was held June 18-25 using as a theme "My Bible and I." The offering received was given to world missions.

June 24 was Missionary Sunday. Earl Musser, Henry N. Hostetter, and Brother and Sister Lewis Sider shared in the services.

*Marguerite E. Swartz*

### FAIRLAND CHURCH, CLEONA, PA.

Our Vacation Bible School was held June 18-29 with an average attendance of 183. There were 108 who had perfect attendance, there were seven decisions for Christ. Sunday evening, June 17, the three choirs of the congregation presented an evening of special music.

A much appreciated word and picture account of missions was presented by Anna Kettering in a WMPC meeting. Guest speakers in the Sunday School included Mrs. John Martin for Cradle Roll Sunday, Dr. Harold Engle speaking for the Home and Extension Department, and Joseph Brechbill, the special speaker for Mother's Day. In the various services, May 6, Philemon Kumalo was guest minister.

Special emphasis was given to Peace and Relief, Sunday July 1. Darrel Bigham and George Beck were guest speakers for the morning service and Chester Sollenberger spoke and showed pictures of his work in British Honduras in the evening service. This was the day for ingathering of our Christmas bundles.

*E. K. F.*

### MR. AND MRS. CHESTER BOOK CELEBRATE THEIR 25TH WEDDING ANNIVERSARY

A special service was held Friday evening, May 18, honoring Mr. and Mrs. Chester Book who celebrated their 25th wedding anniversary. They were married May 16, 1937 by Rev. H. W. Buckwalter who also officiated at this service. Rev. Paul D. Charles, the present pastor assisted in the service, Mrs. Orrin Book played appropriate music, and Mrs. George Georgiades sang "O Promise Me" and "O Perfect Love."

Children in attendance were the twin sons, Orrin and Allen; John; Anita; and Loine. Not able to be present but sending their greetings were Mrs. Eldon Wingerd, Morrison, Illinois, and Jerel of Nappanee, Indiana. The children were assisted in planning the celebration by Mrs. Vernon Weaver.

Gifts of silver coins were placed on a money tree and presented to the Books at the close of the evening. The Pasadena congregation considers it a privilege to have this fine family in the church and the community.

Other recent activities at Pasadena included a service at which Mr. Paul Byer, western director of Intersarsity Christian Fellowship, spoke and challenged us with the work of Intersarsity on college and university campuses; a report by Bishop Alvin Burkholder on the NAE Convention in Denver; and a very successful Vacation Bible School in which 65 were enrolled and 14 decisions were made for Christ.

One of our young men, Mr. Richard Trautwein, a student at UCLA, with several of his college friends, is broadening his experience by spending the summer travelling in Europe.

## Weddings

BOYER-LADY—Miss Eunice Lady, daughter of Rev. and Mrs. Samuel Lady, Red Lion, Pa., became the bride of Eugene Boyer, son of Mr. and Mrs. Daniel Boyer, Denver, Pa., June 9, 1962. The ceremony was performed in the Pleasant View Brethren in Christ Church by the pastor, the bride's father, assisted by Rev. Gerald Wingert.



Mr. and Mrs. Chester Book celebrate their 25th Wedding Anniversary in the Pasadena church, California.

**CARNATHAN-HARNISH**—Miss Ruth Ann Harnish, daughter of Mr. and Mrs. John Harnish, Refton, Pa., and Lester Carnathan, son of Mr. and Mrs. John Carnathan, New Providence, Pa., were united in marriage, June 3, 1962. The ceremony was performed by Rev. Walter Lehman in the Lancaster Brethren in Christ Church, assisted by the pastor, S. Lane Hostetter.

**COOK-SHERK**—Miss Carrie Sherk, daughter of Mr. and Mrs. Joe Sherk, Ridgeway, Ontario, became the bride of Mr. John Edward Cook, son of Mr. and Mrs. A. J. Cook, Crystal Beach, Ontario, June 9, 1962. The ceremony was performed in the Sherkston Brethren in Christ Church, the pastor, Roy V. Sider, officiating.

**CHRIST-RESSLER**—Miss Dorothy Thelma Ressler, daughter of Mr. and Mrs. Landis Ressler, New Providence, Pa., and J. Donald Christ, Landisville, Pa., were united in marriage, April 29, 1962 in the Landisville Church of God church. Rev. Cronise Barr performed the ceremony, assisted by Rev. Walter Lehman.

**TROUT-HOOPES**—Miss Gladys Hoopes, daughter of Mr. and Mrs. Joel Hoopes, Lancaster, Pa., and Leroy Trout, son of Mrs. Bessie Trout, Strasburg, Pa., were united in marriage, April 8, 1962. The ceremony was performed in the Refton Brethren in Christ Church, the pastor, Walter Lehman, officiating.

**KLINE-OTT**—Miss Dorcas Kline became the bride of Mr. Donald Ott, June 2, 1962. The ceremony was performed in the San Francisco Life Line Chapel by the pastor, Avery Heisey. The newly-weds were former members of the Life Line Staff.

**PAINTER-SCHOEMEMANN**—Miss Sandra Schoememann, Kilgore, Texas, became the bride of Lynn Painter, Palmyra, Pa., June 9, 1962 in the First Baptist Church, Kilgore, Texas.

## Births

**ASPER**—Daleen Gayle, born June 29, 1962 to Dale and Grace (Ginder) Asper, Grantham congregation, Penna.

**DOUGHERTY**—Luann Joetta, born April 13, 1962 to Mr. and Mrs. Nelson Dougherty, Refton congregation, Pa.

**SECHRIST**—Kenneth Eugene, born to Mr. and Mrs. Kenneth Sechrist, February 6, 1962, Red Lion congregation, Pa.

**SMITH**—Timothy Thomas, born to Mr. and Mrs. Donald P. Smith, July 5, 1962, Detroit, Mich.

## Obituaries

**RIEGLE**—Duane Bradley, infant son of Terry and Lynda Riegle was born May 1, 1962. God saw fit to take him unto Himself after a short stay of one month.

Besides his parents, he is survived by his grandparents, Mr. and Mrs. Chester Reigle and Mr. and Mrs. Fry of Vineland. Funeral services were conducted from the Sherkston Brethren in Christ Church with the pastor, Roy V. Sider, in charge. He was assisted by Rev. Willard Geiger of the United Missionary Church, Vineland, Ontario.

**SIDER**—Mrs. Bertha (Benner) Sider, born, March 21, 1883, passed away, June 23, 1962. On March 17, 1915 she was united in marriage to Vernon Sider.

Five children were born to this union: Clifford, Ridgeway; Murray, Ridgeway; Mrs. Leroy Winger, Stevensville; Mrs. James Burrisson and Alvin of Ridgeway. Seventeen grandchildren and one great-grandchild also survive.

Mrs. Sider was faithful in her attendance at church and Sunday school. She was an active worker in the charity sewing circle. Her efforts and interest here will be keenly missed.

Funeral services were conducted June 26, 1962 at the Sherkston Brethren in Christ Church with the pastor, Roy V. Sider, in charge.

**GRAHAM**—Mrs. Catherine Graham was born in Northumberland County, England, July 8, 1890. She passed away in the Port Colborne Hospital June 7, 1962. Her death was caused by injuries sustained in an automobile accident four days previous.

She married David McClelland Graham in England and they came to Canada in 1913. To this union were born nine children: Anna at home; David Jr., Sherkston; Mrs. F. J. Trendle, Fort Erie; Mrs. Mahlon Shantz, Burlington; Edward, Stevensville; Robert, Stevensville; Mrs. Robert Sumbler, Ridgeway; Mrs. E. Worden, Buffalo, N. Y., and one son who predeceased her. She is also survived by two brothers in England and twenty grandchildren.

She attended the Sherkston Brethren in Christ Church. The funeral service was conducted from the Climenhaga Funeral Home in Stevensville with Roy V. Sider in charge. Burial was in St. John's Ridgemount Cemetery.

## MCC News

### CANADIAN PORK SENT TO HONG KONG

**AKRON, PA., (MCC)**—The first Canadian pork shipment to Hong Kong left Quebec City on July 9. This carload of 75,000 pounds is the first installment of the 350,000 pounds of surplus meat donated to Mennonite Central Committee by the Canada Department of Agriculture for use in Hong Kong. The plan is to ship one carload (approximately 22,500 pounds) per month for the next six to eight months.

This food (pork and dried skim milk) was made available to Canadian voluntary service agencies, who were asked to submit requests for the amount of food they can use in their relief programs. MCC requested 350,000 pounds of pork for use in Hong Kong feeding programs.

### MCC LISTS IMMEDIATE SERVICE OPPORTUNITIES

**AKRON, PA. (MCC)**—Fifteen urgent openings are reported by the Voluntary Service department of the Mennonite Central Committee. Twenty additional vacancies should be filled by September. Persons interested in any of these assignments are encouraged to write to the Personnel Office, Akron, Pa.

### NEWFOUNDLAND

"If you could meet the request of the Boards, . . . we shall all be eternally grateful," wrote Charles L. Roberts, of the Department of Education, St. John's, Newfoundland. Roberts, in a letter to MCC on June 15, called attention to a crisis situation in Newfoundland schools. Although teachers are needed for both elementary and secondary schools, the real problem exists on the high school level—at New World Island and Twillingate High Schools. An urgent request has come for at least seven or eight teachers for the 1962-63 school year.

### ATLANTA, GA.

By September, when the Atlanta Summer Service unit terminates, a long-term unit of six-ten volunteers will be needed. Positions are open for both men and women.

There are openings for teachers at Gate City Nursery (as well as general nursery workers), Atlanta public schools, and a private Negro school for the mentally retarded. Sec-

retarial positions are available at the Gate City nursery and at the Southern Christian Leadership Conference office. Two men are needed at Goodwill Industries. One woman will be needed to serve as a unit matron.

**HOOPA, CALIF.**

By August, two young men, preferably at least 21 years of age, will be needed for the VS unit at Hoopa, a northern California Indian reservation. At the Klamath-Trinity Hospital and Medical Center, the Hoopa community hospital, these men will fill positions in maintenance, laundry, housekeeping, and ambulance call.

**AKRON, PA.**

Two maintenance positions are available at the MCC headquarters in Akron—one in September and one in October. Both men will be in charge of lawn, buildings (outside), and MCC vehicles; get supplies; and meet incoming workers at railroad stations and airports.

**LAUREL, MD.**

There are several openings in Laurel, Md., at the Children's Center, an organization for the treatment, education, and rehabilitation of the mentally retarded from the District of Columbia. One position involves a male recreation assistant. Another man will serve in an administrative capacity in counseling and determining work assignments for older delinquent boys.

Another position available at Laurel is that of a cottage worker—a girl to assist the regular cottage staff in dressing, feeding, and general guidance of residents.

In addition to these openings at Laurel are positions at Boys Village, Smithville, Ohio, and Wiltwyck School for Boys, Esopus, New York. Orientation schools for VS and other MCC workers will be held August 6-21 and September 5-19 at MCC headquarters, Akron.

**OUR "CRISIS OF ABUNDANCE" AND THE FAMINE IN CHINA**

**AKRON, PA. (MCC)**—While the United States and Canada have been suffering, if that is quite the word, for several decades from what has been called the "crisis of abundance," famine conditions in Mainland China have been steadily worsening.

The food problem in China is no simple one. The Chinese are the most numerous of the human family. There are said to be 700 million people in China today—nearly four times as many as in the United States. The size of the population alone makes the problem seem well nigh insoluble, but it is complicated even further by international ill will and fear. The plight of the Chinese was again brought dramatically to the world's attention a few weeks ago when border restrictions were temporarily relaxed and tens of thousands of refugees flooded into Hong Kong and Macao. The refugees reported that many of the undernourished had lagged behind along the way and that many had died.

We North Americans were dismayed, and perhaps even somewhat angered, that Hong Kong closed its borders to this agonizing surge of refugees. But then, as we took time to reflect on the matter, we hung our heads in shame because we recognized how little we and our countries were willing to do to ease the crisis. We quickly made room for a few more immigrants from Hong Kong, but it was only a token gesture.

But are the conditions really as bad in China as the reports say? If they are, what are the causes? Couldn't it be that the Chinese are merely playing possum? These are some of the questions that are being asked.

A Swiss newsman who spent three months in China last summer reports that "People in the

streets, many of them, appear listless, depressed. Some are hungry and you can see it. Some of the smaller children had the distended pot-bellies of hunger . . . In adults I saw the signs of malnutrition primarily in their obvious weakness and their low resistance . . . I saw this . . . at a season when there was more food available to everyone than at any other season."

But let some of the refugees speak for themselves about conditions in their homeland:

*An 18-year-old young man.* You work when the cadres are watching, and steal food when they are not.

*A factory doctor.* Most of my patients are elderly, suffering from edema (swelling) and inflammation of the liver, due to malnutrition and sugar deficiency . . . my own average rice ration is seven *liang*. (A normal rice ration in Hong Kong for servants is 14 *liang*).

*A factory worker.* I was being returned with my wife and two children to our old home village because our shoe factory is being closed down . . . We knew we would not be wanted at our village, because the labor force there is adequate and food is already short.

**NORMAN WINGERTS LEAVE FOR RWANDA AND BURUNDI**

**AKRON, PA. (MCC)**—Mr. and Mrs. Norman Wingert, Claremont, Calif., left on July 4 for Rwanda and Burundi on a two-year Mennonite Central Committee assignment. These are the first MCC workers to serve in these countries. The Wingerts will assist the Protestant Alliance with material aid distribution to the various refugee concentrations and to other needy people in the area. Funds for the program will be provided by Church World Service and World Relief Commission of the National Association of Evangelicals. This will be a cooperative venture of the three organizations.



**Mr. and Mrs. Norman Wingert**

Mr. and Mrs. Wingert have served as MCC relief workers in both Europe and the Far East. Mr. Wingert was in Germany in 1948 and 1949, and both were in Austria from 1950 to 1952. Almost five years were spent in Japan from 1953 to 1958, after which the Wingerts transferred to Hong Kong to direct the MCC relief work there. In the interim between Hong Kong and this recent Rwanda-Burundi assignment, the Wingerts have been doing deputation work.

Rwanda and Burundi, former United Nations trust territory administered by Belgium as Ruanda-Urundi, are the two new African states which received independence on July 1. Each state is about the size of Maryland. Rwanda is in the north and Burundi to the south. The two are bounded by Uganda to the north, Congo to the west, and Tanganyika to the east and south. Farming and cattle-raising are the chief industries.

A serious refugee problem has arisen in Rwanda as the result of political terrorism.

Tensions have been extremely high between different political forces in the territory. The king was disposed of in January, 1961, and a republican regime set up. Most of the refugees are supporters of the former king.

Rwanda and Burundi are predominantly Roman Catholic; however, in recent years Protestant missions have made progress and have organized themselves into the Protestant Alliance, uniting six of the eight Protestant churches and missionary societies in the countries. The Alliance began as a council of missionary societies, but is now a council of Protestant churches. The Alliance has appointed a committee for refugee work, which has asked for help from American and European relief agencies.

The Wingerts are both graduates of Messiah College, Grantham, Pa. Wingert earned his M. A. degree at Grove City College, Grove City, Pa., and both have done graduate study at several universities.

Prior to assignment with MCC, Wingert served on the faculty of Messiah College from 1933 to 1942, and at Upland College, Upland Calif., from 1945 to 1948. Mrs. Wingert has also taught in both of these colleges. The Wingerts are members of the Upland Brethren in Christ Church.

*News Items*

**CONGRESSMEN BLAST COURT RULING ON "HOMOSEXUAL INTEREST" MAGAZINES**

**WASHINGTON, D. C. (EP)**—The United States Supreme Court has been scored in Congress for its decision allowing magazines allegedly designed for homosexual interest to circulate in the mails.

Rep. Kathryn E. Granahan (Dem.-Pa.), chairman of a House Post Office subcommittee which has investigated indecent postal matter, and Rep. George Wallhouser (Rep.-N. J.), a ranking member, attacked the Court in separate speeches.

They called for congress to take action on legislation to strengthen obscenity laws and thereby overcome effects of the Court's decision in the case of Manual Enterprises, Inc.

Rep. Granahan rebuked the Court for calling homosexual publications "unpleasant, uncouth, and tawdry, but not so offensive as to be termed legally obscene." She pointed out that Dr. Herman Womack, publisher of the magazines which the Court examined, has been found guilty of trafficking in obscenity in another case, and is now confined to a mental institution for "being found legally insane because of his foul, diseased mind."

Expressing her shock at the effect of the Supreme Court decision, Mrs. Granahan said, "This is the nature of the beast that will be turned loose on society unless prompt and informed action is taken."

Although the publisher in question is now confined, others stand "ready, willing and able to profit from this decision," she warned.

"The highest court of our land has determined that this filthy mail matter was not obscene," Mr. Wallhouser told the House.

**PRAYER BY ADAMS ON WHITE HOUSE MANTEL**  
**WASHINGTON D. C. (EP)**—President Kennedy recently unveiled at the White House a white marble mantel preserving a prayer written by President John Adams.

The prayer, written by President Adams to his wife from the executive mansion, declares: "I pray heaven to bestow the best of blessings on this house and all that hereafter inhabit it. May none but honest and wise men ever rule under this roof."

The mantel is a reproduction of one installed

by President Theodore Roosevelt in 1902. The original, moved during the 1952 renovation of the White House, is now in the Truman Memorial Library at Independence, Mo.

DR. ERB RETIRES; SERVED MENNONITE Gospel Herald 18 YEARS

SCOTTDALE, PA. (EP)—Dr. Paul Erb, editor of the *Gospel Herald*, official weekly of the Mennonite Church, has resigned after 18 years in that post.

He will be succeeded by Bishop John Dresher of the Mennonite Ohio area. Bishop Dresher is a former editor of the *Ohio Evangel*, a state publication.

Mr. Erb has collected his editorials into a book entitled "Don't Park Here," published by the Mennonite Publishing House. He will continue to work half-time for the Mennonite firm as book editor and as editor of the quarterly Family Worship magazine.

#### FIRST REFUGEES REACH TAIWAN

By Larry Ward

TAIPEI, TAIWAN (EP)—"We crossed the border at night—my father and my three brothers and I. My mother . . . did not come."

Speaking was Chen Chen Kong—a 14-year-old boy.

Asked via interpreter why his mother had not left Communist China with the others, the boy bowed his head for just a moment, and then raised it to say: "She wanted to come. Everyone wants to come. There is no food, and conditions are terrible. But my mother is weak in the body . . ."

"She wanted to come. But she knew we would have to run from the border guards and hide in the fields and she was afraid she might hold us back. She was so anxious for us to get out that she stayed behind. She is old and weak. She was afraid she might make us get caught . . ."

The story continued in a torrent of words

## 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: To be supplied

\*Blensburg, Pennsylvania: Rev. William Berry, pastor

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

Hollidaysburg, Pennsylvania (*Mt. Etna Church*): Joe Neumeyer, pastor, 717 Penn Street, Hollidaysburg, Pa.

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

\*Ickesburg, Pennsylvania (*Saville Church*): Rev. Merle Peachy, pastor, Thompsontown, Pa., R. 1

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. Box 5, Telephone—Fairfield 642-8632

Little Marsh, Pennsylvania, R. 1 (*Jemison Valley*): Rev. Samuel Landis, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

Red Lion, Pennsylvania: Rev. Samuel Lady, pastor. Telephone 2468-880

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

Saxton, Pennsylvania: Rev. Glenn Hostetter, pastor, 816 Mifflin Street. 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*): Rev. Bruce Urey, pastor

Callaway, Virginia:

*Adney Gap Church*: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

*Callaway Church*: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

*Copper Hill, Va. (Cross Roads)*: To be supplied

Harrisburg, Pennsylvania (*Bellevue Park Brethren in Christ Church*): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEdar 2-6488. Church address, 2001 Chestnut St.

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, superintendent, Mrs. Evelyn Hill, Mrs. Esther Robinson, I-W and V.S. Workers: Miss Mary Lou Ruegg, Mr. Dallas Robinson, Miss Edna Hill, Mr. Darrel Gibble, Mr. Paul Kennedy, Mrs. Mary M. Kennedy, Mr. Eber Wingert, Mr. Donald Alvis, Mrs. Dorothy Alvis

\*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, 823 Avenue C, North, P.O. Box 1161, Saskatoon, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemoor 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 Paddockwood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 823 Avenue C, North.

### CENTRAL CONFERENCE

\*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

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, Telephone—CR 8-6850

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

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

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 Telephone—Campbellsville 465-7980

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

Shanesville, Ohio: Rev. David Buckwalter, pastor, Telephone—Sugar Creek 2-4212

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, pastor, 4052 Georgetown Road, Canton 5, Ohio

West Charleston, Ohio: Rev. Hess Brubaker, pastor, Tipp City, Ohio, R. 1, Box 43, Telephone—Tipp City—North 7-2108

### MIDWEST CONFERENCE

Colorado Springs, Colorado (*Mountain View Chapel*): Rev. Earl Engle, Jr., pastor, 2402 East Caramillo Street. Telephone ME 4-1668

### PACIFIC CONFERENCE

Albuquerque, New Mexico (*Sandia Brethren in Christ Church*): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

\*Bloomfield, New Mexico (*Navajo Mission*): Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, 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, Janet Oberholtzer, Mildred Brillinger, (I-W or V.S. Workers) Mr. John Ludwig, Mrs. Anna Mae Ludwig, Mr. Dallas Shelley, Mr. Mervin Potteiger, Mr. Glenn Shonk, Mrs. Jean Shonk. (Navajo Interpreters: Miss Fannie Scott, Mr. 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, parsonage, 422 Guerrero Street, San Francisco 10, California; Telephone—UNderhill 1-4820; Rev. Avery Heisey, superintendent, Mrs. Emma Heisey, Mr. Harry Burkholder, Misses Rhoda Lehman, Esther Hennigh, Rev. Glenn Smith, Mrs. Miriam Smith, Miss Dorothy Kneisly; V. S. Workers—Mr. John Ruegg, Mrs. Clara Ruegg. Mission Hall and Hotel address: 128 Fourth Street

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as a little boy opened his heart to a stranger who would listen.

And for me it was another moving incident in a day I shall always remember.

Chen Chen Kong was one of 62 refugees who had just come from Hong Kong as the first little "installment" representing many thousands of others to be resettled in Taiwan.

And his story was typical.

Through the kindness of Mrs. Pih Yi-shu, a member of the legislature and one of the most active and influential women in Free China, I had had the rare privilege of meeting the refugees as they disembarked June 24 from the S. S. *Szechuan* to stand on the free soil of Taiwan.

I watched as they came off the gangplank to receive a tumultuous and joyously tearful reception.

I moved freely among them in the reception hall, busy with my camera and reporter's notebook.

I interviewed them there, with the help of friends, as best I could in a happy trilingual babble of Mandarin, Cantonese, and English.

And then I went with them to their reception center in Sungshan, on the edge of Taipei, where I sat with them in their barracks and could interview them as leisurely and thoroughly as I wished.

Why other foreign correspondents weren't there is a mystery to me. (I was the only one in Sungshan, and I had seen none in the part of Keelung where the ship had docked.) To me this was at the same time a reporter's dream and a spiritual experience to be treasured.

I have met refugees all over the world: in crowded centers in Berlin, in huge resettlement areas of Hong Kong, in Viet Nam and India and Nepal and elsewhere all around the globe. But never had I seen a group as open and communicative and anxious to talk as these, now that they were under the friendly blue skies of beautiful Taiwan.

Each item in my notes is a story in itself. I remember the different faces of those who answered my questions:

"Why did I come out of the mainland? Why am I here in Taiwan? I came to join the army. I want to go back and fight the Communists!"

"How do I feel? I am filled with joy!"

"They told us the people of Taiwan were bad—very cruel. They said Americans were imperialists who would attack the mainland . . ."

"At night we ran and ran and ran. In the day-time we crawled through the fields . . ."

"I made up my mind to come out seven years ago—when my father was killed."

"Those still on the mainland? All of them would come if they could. But they have no money, they don't know how or where to go, they are worried about those in their families who would be left . . ."

They wanted to talk. They talked freely. But one question of mine always stopped them. When I asked about religious freedom (or lack of it) in Red China, when I asked if Christian churches still were open, their faces went blank.

At last one said: "Yes, there was a Protestant church in my village. But only a few people went there . . . and they were very old."

Finally my interviews were over. But just as I prepared to leave a happy group came running toward me.

"Look!" they cried. "This man has just found his son!"

I talked with Lt. Col. Yang Chao and Ying-peng, his 15-year-old boy who had just escaped from Red China. They were together now for the first time in ten years. Now their whole family was safe in Taiwan.

I put away my reporter's notebook and reached out to shake the colonel's hand—one father rejoicing with another.

It was a happy, thrilling experience.

But as I turned away, I remembered that here were only 62 . . . and that behind the Bamboo Curtain not far away remain 670,000,000 others who still live in slavery.

And I heard again a little boy's voice: "My mother is weak in body. She stayed behind so we could come . . ."

#### IN TERMINAL CANCER, MAYO MEDIC WOULD "LET GOD TAKE OVER"

CHICAGO (EP)—Heroic measures to keep alive patients suffering from terminal cancer are good neither for patients nor for families.

Dr. Edward H. Rynearson, Mayo Clinic physician so stated at the closing session of the American Medical Assn. convention here.

"I suggest that the physician should do all he can to alleviate the patient's suffering and make no effort to prolong his life . . . step back and let God take over."

#### HOLD 1962 FALL SEMINARS ON HOLINESS DOCTRINE

ELKHART, IND. (EP)—The National Holiness Association has scheduled its second series of seminars on holiness doctrine to be held this fall on seven college campuses in the United States and Canada.

Scholars of national reputation will present papers dealing with vital phases of Wesleyan-Arminian doctrine. Each presentation will be followed by objective discussion periods. These seminars are designed especially for ministers and ministerial students.

The papers presented during the 1961 seminars are now published in a book titled *Insights into Holiness* (Beacon Hill Press).

#### YFC IN 18TH ANNUAL CONVENTION

WINONA LAKE, IND. (EP)—Thousands of teenagers attended the 18th annual convention of Youth for Christ International which opened July 1.

Dr. Bob Pierce, president of World Vision, Inc., a world-wide missionary service organization, was the keynote speaker for the Sunday evening, 7:30 rally in the Billy Sunday Tabernacle.

Thousands of delegates, most of them teenagers from across the United States, participated in the convention programs which consist of everything from Bible quizzes to talent contests.

#### KIDNAPPED MISSIONARIES SEEN ALIVE

BAN ME THUOT, VIET NAM (EP)—The three missionaries kidnapped here May 30 by Viet Cong guerrillas were seen alive June 20 by local tribespeople, the Christian and Missionary Alliance reports.

Dr. Eleanor Vietti is reportedly being held to treat the wounded among the Communist soldiers and also to train their medics for emergency first aid on the battlefield.

With her were A. E. Mitchell, also of the C & MA, and Daniel Gerber of the Mennonite Central Committee who was on loan to the Alliance.

There was no further word on the whereabouts of the missionaries and their captors.

#### GERMANY EARMARKS \$21 MILLION FOR MISSIONS

BONN, GERMANY (EP)—Officials of the West German government have set aside about \$21,000,000 for financial support of the work of German Christian missions in underdeveloped countries. The funds will be sent for the most part to major projects such as hospitals and education centers built under German mission auspices.

#### INDIA PRESS HAILS U. S. COURT ON PRAYER RULING

NEW DELHI (EP)—The ruling by justices of the U. S. Supreme Court in declaring unconstitutional a government-composed non-sectarian prayer in New York's public schools has been praised as "one of the finest examples of secularism in practice."

In an editorial, the *Hindustani Times* said the ruling "is relevant to India where the implications of secularism have yet to be widely understood."

The "popular mind," according to the newspaper, misconstrues secularism "as giving equal rights to all religious communities."

"This is an entirely different matter, and relates to giving minorities their fair share in public appointments. Secularism is a wider theme and is an index of the ideological maturity of a nation."

#### U. S. PRESIDENT AND WIFE WORSHIP AT MEXICAN SHRINE

MEXICO CITY (EP)—As a highlight during their state visit here, President and Mrs. John F. Kennedy attended mass at the Basilica of Our Lady of Guadalupe.

Mrs. Kennedy reportedly endeared herself to Mexican Catholics as she offered a bouquet of red roses at the famed shrine and was inducted into the Catholic order dedicated to spreading devotion to Our Lady of Guadalupe.

The mass, offered by Archbishop Miguel Dario Miranda y Gomez of Mexico City, was said as President and Mrs. Kennedy prepared to leave Mexico after a three-day visit.

#### ALL-JAPAN 1963 BILLY GRAHAM EVANGELISTIC CRUSADE

TOKYO, JAPAN (FENS) — "Dub" Jackson, Southern Baptist Missionary who has spearheaded the drive for a giant spring 1963 evangelistic crusade in Japan has returned from the United States with a pledge from the Southern Baptists of the Texas Convention to give the major financial underwriting necessary. They also have pledged to send a large group of workers so that approximately 120 simultaneous meetings may be conducted in as many cities throughout Japan during April 1963.

Dr. Billy Graham has agreed to come for thirteen days. He has agreed to participate in the evangelistic effort by bringing the closing message in four large area crusades, which are being planned for Tokyo, Osaka, Fukuoka and Sapporo. Dr. Graham is expected to speak for various pastors' and laymens' meetings as well as to university and business groups. Other leading Christians are being invited to participate. Mr. Jerome Hines of the New York Metropolitan Opera and Mr. Van Cliburn, noted pianist, are to be invited. The Hardin-Simmons University Cowboy Band of Abilene, Texas, is expected to come to participate in the campaigns.