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## Evangelical Visitor - September 03, 1962 Vol. LXXV. No. 18.

J.N. Hostetter

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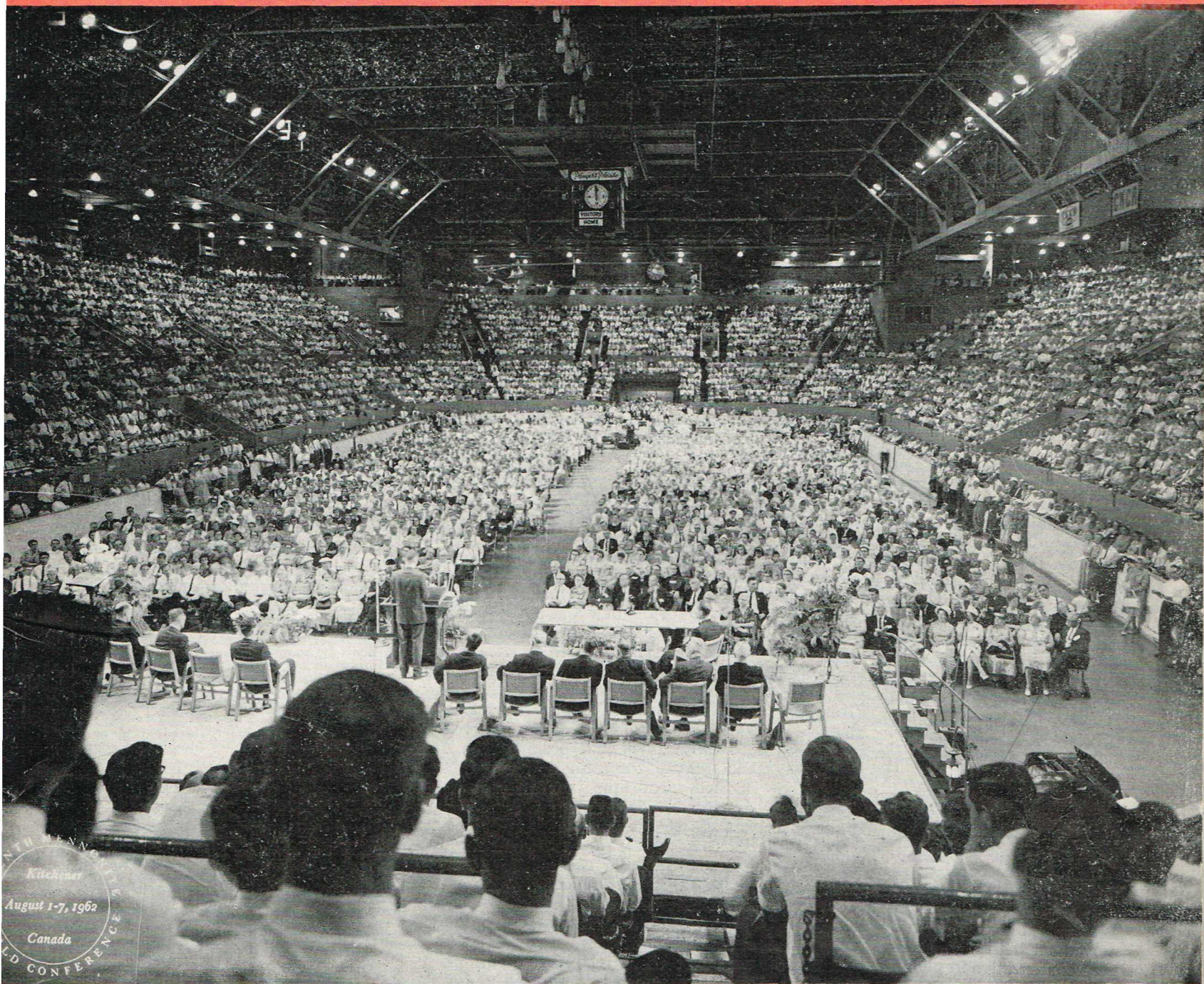
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# Evangelical VISITOR



September 3, 1962



The Sunday evening audience at the Mennonite World Conference in the Memorial Auditorium, Kitchener, Ontario. In the immediate foreground is the seven-hundred-fifty-voice choir.

75th  
Kitchener  
August 1-7, 1962  
Canada  
WORLD CONFERENCE



# EDITORIAL

## Superlatives

WHY IS THERE such frequent use of superlatives? The terms *very*, *exceptional*, the *best*, the *highest*, *most wonderful*, *biggest*, *most extraordinary*, *greatest*, *most outstanding*, etc., find ready access to most people's vocabulary. Their use may relate either to a desire to adequately describe a personal viewpoint, or to an effort to be impressive.

Man, being a somewhat ecstatic being, has within him the power of reaction. The way a situation or circumstance affects us is frequently revealed in the use of superlative language. The proper use of a superlative is contingent upon total knowledge of a situation. Otherwise their use is relative, expressing merely an emotional evaluation.

God uses superlative language. His omnipotence, omniscience, and omnipresence, makes the use of superlatives most impressive. Note: "He is able to do exceeding, abundantly, above that we ask or think"; "God so loved the world . . ."; "I have loved thee with an everlasting love"; "Lo, I am with you always, even unto the end of the world. Amen." A limitless God uses language in keeping with who He is and what He can do.

Is it a point of wisdom for man, a being clothed with human limitations and frailties, to be conservative in the use of superlatives? A circumstance or meeting often impresses two people differently. What some may term *wonderful*, it is possible someone else would speak of differently. That which to some may be most effective can be quite disappointing to someone of equal intelligence or spiritual perception.

The use of superlatives in praise and worship to God is most appropriate. To speak of His wonderful love, His matchless grace, His all-seeing eye, His never-failing care, can be expressions of praise and divine adoration. However—that which is often overlooked—people who speak thus are expected not only to use superlative language but demonstrate a superlative way of life.

The use of superlatives in describing personal attainment and degree in Christian experience—what about it? John Wesley, spoken of more in the holiness movement than any other one man, was very conservative in giving expression to his degree of spiritual attainment in Christian experience. His reasoning was, others who observe my way of life and my actions can, better than I, ascertain my degree of attainment in Christian experience. This cannot be construed to permit laxness in holy living, but contra-

riwise, accepts what is really an acid test of spiritual attainment.

This in no way minimizes the wonderfulness of an immediate crisis in Christian experience, the effect of a deep, soul-searching, divine visitation, whether such comes in the average course of personal living, congregational life, a revival meeting or a camp meeting. This observation may not be amiss: the degree to which superlative terms ought to be used to describe such a visitation, likely will be more fully ascertained six months or a year later.

Superlative terms are in order. However, too frequent use minimizes their effectiveness. What is said about an incident or happening is not as potent or important as the impact of the incident itself. Many disappointments have been experienced through "build-ups" and vivid descriptions that left the first-hand observer with a sudden sag in their appreciation for someone's sense of judgment.

J. N. H.

A GUEST EDITORIAL

## The Servant Dollar

SEVERAL WEEKS ago we wrote of people who want to be affiliated with the church and to enjoy its benefits, but are unwilling to pay their fair share of the expenses. We likened these people to the hitchhikers who go along for the ride, but buy no gasoline or tires.

Another form of hitchhiking is a selection of the part of the expenses of the church which we will help to pay. There are people who are attracted to the more striking causes which call for support. They go for the new and the spectacular. The new mission field, the relief need caused by some sudden hurricane, tornado, or flood, the once-for-a-lifetime building project—these seize the imagination and trigger the liberality. But the ongoing things—pastoral support, coal or gas bills, travel and postage bills, rent and utilities, the refugees that are stuck in their misfortune year after year, the overseas missions that give their witness through many years—these needs have lost their appeal for the spasmodic giver to the spectacular causes. To keep him giving the church must keep turning up new needs with strong emotional appeal.

Now there are these new and sudden causes. And it may be fortunate in a way that there is this reservoir of resources that can be appealed to for the extraordinary or the new. But it is still more fortunate that there are those who can be counted on in the long pull. Their regular giving keeps the missions going that the others start. Their deeply motivated giving to the Lord pays the

chore expenses that make it possible to carry on a day-by-day program, that maintain the structure which is ready for the emergency situations.

And so this specified giving only to the most striking causes can be a selfish thing. Such a giver is saying to the church, "Let the other members do the ordinary so that the extraordinary can fall to me. Let the others take care of the daily-run expenses so that I can hold my giving for the new or the more interesting causes. I will lead the way on the frontiers, and when my interest lags, the others can inherit my burden while I wait to be stirred again."

God bless the spasmodic giver, for the Lord's cause can use his unpledged and unexpected dollars. But may He bless also the less emotional giver, who can gladly give to the Lord without telling Him how to use it, who can give to a board or institution in full confidence that faithful and able brethren will wisely administer the gift.

The Christian is called to be a servant, a slave. He is the servant of the Lord, redeemed from the service of sin to take up the service of this divine Master. He is the servant of the brethren in the church, as is symbolized when he washes his brother's feet. He is also the servant of the whole world of men, giving himself and all that he has for the world's need.

Likewise the money of the Christian is servant money. It serves the Lord, to whom it really belongs. It serves the church, consecrated by the individual member to brotherhood needs. And it

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serves the world, devoted to the salvation and the welfare of men, women, and children of every country, supplying the proclamation of the Gospel and the requirements for happy living.

The Christian's dollar, therefore, is a servant dollar. It does not put on magisterial airs, disdaining one type of labor to choose a preferable one. It goes where it is sent, asking no questions. It knows that most servant work is chores. It shuns rather than seeks the limelight. It is glad to lose its identity in the generality of getting the Master's work done. It is not ambitious of credit or honor or specified mention. Like its master's Master, it takes upon itself the form and the function of a servant. It does not give orders; it takes them. It does not specify tasks for itself; it is ready for anything.

Lord, make me Thy servant indeed, and use my dollars for whatever need Thou through Thy church dost decide.  
—Paul Erb, Editor of "Gospel Herald," retired, June, 1962.

## What's Inside?

A nurse in one of the great London hospitals complained to Bishop Taylor Smith that she had been rudely treated by some of the patients.

"Thank God for that!" he said.

"What do you mean?" asked the astonished nurse.

"Why," said the Bishop, "if you are carrying a vessel and somebody knocks up against you, you can only spill out of the vessel what is inside. And when people misjudge and persecute us, we can only spill what is inside."

## Nothing Between

At the time of his conversion D. E. Hoste [later to become General Director of the China Inland Mission] was an habitual smoker. No one had ever suggested to him that smoking might be inconsistent with the Christian life, and as the habit gave him some satisfaction, he continued it.

"One day," he told a friend some years later, "I was in my room, tilted back in my chair with my open Bible before me. I had begun thoroughly to enjoy the Word of God. As I read, I smoked, and raised my head occasionally to blow the tobacco smoke over the open pages before me.

"All at once the thought came to me—Is this honouring to God, for me to sit reading His Word and indulging in a selfish habit as I am doing? I could not dismiss this impression from my mind. I felt that nothing should come between me and my Lord. I at once stopped smoking, and from that moment have never touched tobacco."

—From his biography



# Our World-Wide Relief Ministry

C. N. Hostetter, Jr.

CHRISTIAN RELIEF IS A BASIC CHRISTIAN RESPONSIBILITY

THE NEW TESTAMENT teaches so. Our task is clearly illustrated by Christ our Lord in the parable of the Good Samaritan (*Luke 10:25-38*).

The service of Christian relief is a fruit of Christian faith. I John 3:17-18: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? . . . let us not love in word, but in deed."

Christian relief is a tool of Christian service—an instrument for combatting evil. Both the Old and New Testaments teach "if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt . . . overcome evil with good." (*Prov. 25:21; Rom. 12:20-21*.) To return good for evil—to show kindness even to those who hate us—may be an effective service for Christ provided the witness is not spoiled by self-righteous pride.

Christian relief as an expression of Christian love becomes the positive concomitant of our non-resistant faith. It provides one of the positive expressions of our peace testimony. When Christians comply with Jesus' new commandment that we love "as he loved us" they will then reach out loving hands to the hungry, the homeless, the needy, the suffering.

The church has the responsibility not only to evangelize but to teach the application of the gospel to life. The applications of Christ's teachings in a sinful society are frequently difficult. If the problems of Christian social welfare are ignored, evaded, or postponed by the missionary, he is carrying out only a part of the Great Commission. Thus doing he may unwittingly place an undue load of responsibility upon a young and immature church. Christian relief and Christian social welfare are an integral part of the missionary obligation. Sometimes Christian relief is the forerunner of evangelism, sometimes the follower, but always the handmaid and helper.

THE UNPRECEDENTED NEED

This generation has faced unprecedented need for Christian relief service. When was there a time in history when so many people suffered from war as in the last twenty-five years? The suffering toll of World War II set a high-water mark. The war casualties reported in 1945 were:

30,000,000 deaths in the armed services; 9,000,000 missing; 40,000,000 dead civilians for all causes; 60,000,000 wounded, mentally and physically; 9,000,000 prisoners; 27,000,000 orphans; 15,000,000 widows; and 30,000,000 refugees.

The Canadian and American brotherhood united hands to minister to the war sufferers of Europe during and



after World War II. The European Mennonites, through their relief agencies, carried much responsibility for the distribution of food and clothing so that the aid given in Holland, France, and Germany reached far beyond the brotherhood.

Helping hands were also extended to the war sufferers in the East—in Japan, in the Philippines, and in Formosa. The Korean War added to the casualty list 550,000 widows, 1,000,000 orphans, and 7,000,000 refugees.

Since 1945 world turmoil has produced an unprecedented number of additional refugees. An editorial in the *Saturday Evening Post* of September 12, 1959 estimated that since World War II, 80,000,000 people have been driven or fled from their homes. Elfan Rees of Geneva, Switzerland, chairman of the Executive Committee of World Refugee Year activity in 1960, gives a more conservative figure. Writing in the "Annals of the American Academy of Political and Social Science" he says, "It is certain that at least 40,000,000 persons have become refugees since 1945."

The United Nations designated the year 1960 as "World Refugee Year" and summoned the nations to a special effort for the benefit of the millions of refugees still living in camps. Sixty-nine nations joined in the effort.

But what has transpired since 1960? The causes that produce refugees are still at work. The wall in Berlin retards, but it doesn't stop the flow. Africa with its changing governments and shifting national borders is producing a shocking crop of stranded homeless peoples. The flight from famine-stricken China becomes an unmanageable multitude. Laos, Vietnam, and Thailand have become critical refugee areas.

Today in India one person in forty-two is a refugee, in Vietnam one in twelve, in Pakistan one in eleven, in Korea and in Jordan one in three, and in Hong Kong three in seven.

To these unprecedented war-sufferer and refugee needs the Mennonite brotherhood has endeavored to respond. Have we done our duty? Have we done all we ought to have done? The answer to these questions we must leave to the judge of all the earth. My opinion is, we have not done all we ought to have done. Let us look for a moment at what the Mennonite world brotherhood has tried to do.

In Europe there are four Mennonite Relief agencies at work: The Stichting Bijzondere Noden of the Doopsgezinde Broederschof with headquarters in Amsterdam, Holland; The "Christenlicht," first registered as a relief association in 1922 in Germany; The Relief Work of the Union of German Mennonite Churches (The Vereinigung) with offices at Weirhoff, Germany; and the In-

ternational Mennonite Relief founded in Basel, Switzerland in 1954, with present headquarters also at Weirhoff. The International Mennonite Relief has been supported by the Dutch and German churches and the MCC. In addition to these four agencies the Swiss Conference and the French Association of Churches also carry on relief.

These European relief organizations and conferences have distributed food and clothing to the needy. They have shared in the care of old people, children and dependents. They have participated in the founding and operation of the EIRENE program providing alternate service for those conscientiously opposed to war. They have not only



helped in resettling refugees in West Germany; they have also aided refugees going to Paraguay, and those returning from Paraguay. Voluntary service and international work camps were promoted. A parcel-mailing ministry has sent aid to the east. Food, money, and personnel are provided for the needy in Java.

In Canada there are four inter-brotherhood agencies that sponsor relief.

In South America, among the Mennonite brotherhood, there has been growing relief activity. Paraguayan Mennonites with the assistance of brethren in Brazil, Uruguay, and Argentina have sponsored a voluntary service program. South American young people are doing service on the Chaco roadway, in T.B. and mental hospitals, leper colony, and in other areas. Following the national disaster in Chile, South American Mennonites worked side by side with workers from North America in ministering to the needy and suffering.

In Indonesia the Javanese churches operate a hospital and several clinical outposts that serve the people of the Muria Mountain area. The Javanese now carry on the work founded by the Mennonites of Holland. A much-needed and much appreciated medical service is

being provided. In India Christian welfare service by the churches is in the beginning stages.

In the United States nearly all the groups represented in this World Conference have their own relief committees. They bear various names and function with a variety of services, many of these in relation to their own denominations in U.S.A. The foreign relief services of these relief committees is done largely through the MCC.

#### WHAT PRINCIPLES GUIDE THIS MINISTRY OF CHRISTIAN RELIEF?

The centrality of Christ and the importance of a gospel witness must ever be maintained. This program of Christian relief is more than a humanitarian program of economic aid and physical well-being. The relief activities of the Mennonite Brotherhood are grounded in the Christian motive of love. They function by the Christian principles of service and envision the goal of spiritual well-being in addition to the end and aim of physical and social well-being. Therefore, Christ must be central in the program.

Relief servicemen and women and Pax men should experience Christ as Saviour and Lord. Then they will directly and indirectly make Him known. How fitting that we should serve "in the name of Christ." A relief-worker may operate where preaching of the Gospel is forbidden and where teaching of the Word is restricted. But frequently the reason his help is desired and the cause for his being loved and appreciated is that he lives, loves, and serves as a Christian. May Mennonite relief and service workers be unashamedly and correctly identified always as Christians!

Under many governments the state tends to assume more and more responsibility for the social welfare of man. The church does not compete with the state in this respect. The church endeavors to discharge her own responsibility. She accepts such aid from the state as does not violate the principles of her faith and seeks to discharge her duty to a suffering world in the light of her faith.

In recent years the governments of Canada and U.S.A. have made surplus food available for distribution. These contributions from government have doubled the amount of relief goods distributed by the Mennonite Central Committee. We gratefully accept these and seek to distribute according to the terms of the contributing country namely that they shall be distributed to the needy without regard to race, class, or creed of those who receive.

When the U. S. government took first steps to institute the Peace Corps program it appeared as though the present Pax program could thereby also be augmented.  
(Continued on page ten)



# Statement of the World Conference

To the Mennonite Congregations of the World

*The Seventh Mennonite World Conference assembled in session at Kitchener, Ontario, August 1-7, 1962, sends its greetings of love in Christ Jesus to the Mennonite congregations in all lands and to all fellow Christians everywhere.*

*With gratitude we acknowledge that we have experienced that God's Spirit was with us and was uniting us in brotherly love and understanding, thereby building up our world-wide Brotherhood. We have been encouraged to strive for this unity of the Spirit in the bond of peace. We have been made aware anew that we have a specific contribution to make to the entire church of Jesus Christ in its total mission. Also that there is need to cultivate this consciousness of our responsibility.*

*Having considered in these days the meaning of the Lordship of Christ for us who have accepted Him as Saviour and Lord according to the Scriptures, as well as its meaning for the world as a whole, we unitedly declare our faith by the following message.*

Jesus Christ is Lord. He is the Eternal Word, the only Son of God, who entered into history to become man, took upon Himself the form of a servant, identifying Himself with us sinful men in all our need. By His life, His atoning death, and His glorious resurrection He has reconciled us to God, redeemed us from our sin and its consequences, making us, by grace, new creatures, and calling us to a life of holiness, discipleship, and service.

We acknowledge Jesus our Saviour to be the Lord of our lives in everything. We accept His call to full discipleship. We pledge our obedience to Him and His Word, and dedicate ourselves unreservedly to His cause and Kingdom. We commit ourselves to the Way of life which the gospel and His teaching require, believing that we are to walk in the resurrection and to be transformed into His image, so that the life of God shall be made manifest in and through us His children.

We believe that it is the will of God that all men should come, through repentance and faith in Jesus Christ and by the power of the Holy Spirit, to the fulness of a new life in Christ. It is therefore the chief mission of the church to be the instrument of this redemption through the proclamation of the gospel, pressing the claims of the Lordship of Christ.

We believe that Jesus Christ is now, by the appointment of God as the risen and living Saviour, Lord of all men and the universe reigning at God's right hand. He is Lord even over those who do not now acknowledge His Lordship. He, by His death and resurrection, has defeated and is defeating all His enemies. This is a victory which remains to be realized in its fullness in the lives of His people and will be culminated at the consummation of all things.

For the Church, the body of Christ, this means that His Lordship must be achieved practically in the life of the Christian individual, family, and church. We confess our failure and shortcoming in reaching this divine goal, and call upon our congregations everywhere to repentance and a genuine renewal of faith and life, so that our confession that Jesus is Lord may be made real and effective. We pray also that the day of Christ's ultimate Lordship over the world may be hastened, that God's Kingdom may come, and His will be done on earth as it is in heaven.

We believe that the only hope of the world to be saved from its lostness, futility, and bondage, from its perverseness, wickedness, and self-destruction, is to repent and believe in the Lord Jesus.

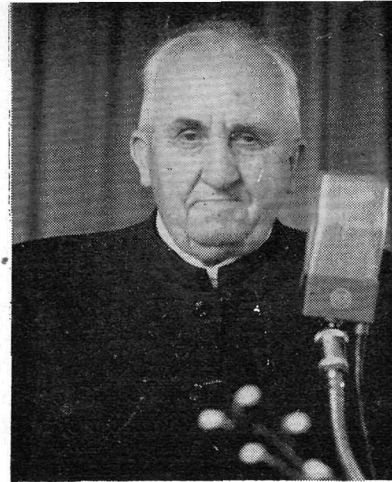
We accordingly accept Christ's divine commission as binding upon us to proclaim the good news of the gospel everywhere and to make disciples of all nations. We confess our great failure hitherto in carrying out this commission and pledge anew our commitment to it, for the gospel is the power of God unto salvation to all who believe.

We believe that by deeds of love for the alleviation of the needs of the world we are responding in gratitude to God's love for us and His call to a life of compassion and that thereby a climate can be created in which the world may become more receptive to the gospel.

We believe that our recognition of the Lordship of Christ over all men will help to prevent us from falling into the sin of racial and cultural discrimination.

We believe, according to the promise, that the time will come when Jesus will appear, that every knee will bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

In this hope we call upon our congregations everywhere to stand firm in the faith, to evangelize, and to abound in the work of the Lord, for we know that our labour is not in vain in the Lord.



## The Seventh Mennonite World Conference

E. J. Swalm

AS I WRITE the Conference has just come to a close. As the official representative on the Presidium I herewith submit a brief resumé and later will prepare an official report to the General Conference of 1963.

From almost any viewpoint the Conference was a gratifying success. Many favorable circumstances attended its seven convening days. The weather was very congenial. The spacious Kitchener Memorial Auditorium, with its excellent facilities, provided inviting and serviceable accommodations for the sessions of such an unusual assembly.

Delegates and visitors were present from many countries around the world. While the dominating emphases centered around the theme of "The Lordship of Christ," the spiritual and cultural aspects of the Christian life as related to the church were delineated by a wide and representative array of qualified speakers. The fellowship aspect of such a rare occasion is by no means the least feature to be appreciated. Educational values accruing from such a fellowship where customs, cultures, and languages are exchanged in daily association, are beyond proper appraisal.

The city of Kitchener, Ontario was gracious in its cooperation and hospitality, recognizing this as the largest convention they ever entertained.

Many statistics could be and will be eventually compiled for future publication but a few already available might be of interest. The local committee on arrangements thought there might be a week-day attendance of 4,000 and a week-end approximation of 10,000. However, they did some planning in the event that their estimate would fall



short. There were 6,000 people present on the second night and the numbers steadily increased until the Sunday night attendance reached 10,500 in and around the auditorium. By actual count 13,000 delegates and visitors registered and conservative estimates suggest that 25,000 different persons were in attendance at one or more of the sessions.

It was a decided pleasure for your representative to know that out of the twenty-seven Brethren in Christ delegates elected to the Conference, twenty-one were in attendance. Approximately 1,000 delegates were present, officially representing the various churches and mission fields of the world.

The Ontario churches paid the rental on the auditorium and other incidental expenses amounting to approximately \$4,000. The Conference raised \$22,000 in free-will offerings to cover Conference expenses and make contributions to benevolent causes.

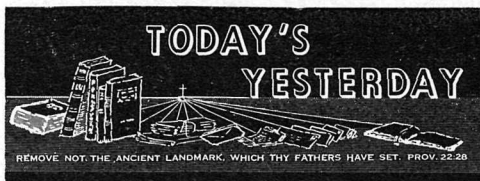
The impact of such a tremendous religious assemblage cannot help but leave an admirable witness for Christ who is Lord of the Church.

The Brethren in Christ Church, which is one of the smaller branches participating in the Conference, was very courteously accepted by the group. Their personnel was generously used on the platform with at least eleven of our number placed on the program in addition to the Messiah College Choir whose renditions were appreciated on a par with any of the singing groups. They served with distinction and were highly appreciated.

At the conclusion of the sessions on Tuesday evening August 7, two invitations were presented for the next Conference five years hence—one from South America and one from Holland. The vote of the delegate body by a slight majority favored South America, but the final decision will rest with the Presidium which meets in Europe in the summer of 1963.

One of the great blessings of this splendid occasion was the communion service held on Tuesday morning. To accommodate the vast number of communicants, services were held in the three nearest churches: The Mennonite Brethren on Ottawa St., the First Mennonite on King St., and the Stirling Ave. Mennonite Church. The interest in this sacred event was such that it became necessary to have two commemorative services, one at 8:00 and one at 9:00 in each church. What a moving scene it was to see Indonesian, Dutch, German, Chinese, French, Swiss, Africans, English, and American brethren in the Lord coming as one family to the Lord's table. It compelled one to yearn for the day when they shall come from the four quarters of the earth and surround the Marriage Supper of the Lamb.

—Duntroon, Ont.



## Brethren in Christ "Rules of Church Government"

(As published in 1887)

### PART V

Conference Meetings (continued)

3d. General councils:

The general council may meet once each year on the third Wednesday of May at the place appointed by the annual council of the previous year; and shall be composed of delegates chosen as follows:

Every district composed of fifty members or less shall be entitled to one delegate, and every district composed of one hundred members or less, but more than fifty shall be entitled to two delegates, and in that proportion for every fifty members or fractional part thereof they shall be entitled to one additional delegate, and in addition to the above representation the elders, ministers and deacons are, and shall be considered members of general council. But nothing in these rules or regulations shall be so construed as to compel the districts to elect or send the number of delegates specified, or to which they would be entitled by the above apportionment, only it shall be considered their privilege and duty to do so. Only those who are members of the general council shall have the right to vote. Yet nothing in these rules shall be so construed as to deny the right of all members of good standing to attend general council and participate in all the deliberations of said council except so far as hereinbefore specified. And it is further understood that each district is to be represented by at least one delegate in general council. The regular time for the meeting of said council shall be at ten o'clock of the day above specified, and shall be opened by the moderators of the previous year, by singing, exhortation and prayer. He shall then proceed to the organization, by the election of a moderator and two assistants, all to be chosen from among the elders present, the vote to be taken by ballot.\* After the moderator is elected and has taken his chair, there shall be one secretary and two assistants appointed by the moderator and confirmed by the council. When council is fully organized the moderator shall read some appropriate

\*See minutes Art. 8, of 1873

portion of scripture and offer such comment as may present themselves as an introduction to the work of the council, which work shall be:

1st. The reports of the delegates from the various districts, which shall embrace the business brought up from their respective districts for the consideration of general council. Said reports shall be recorded and arranged by the secretaries in a manner convenient for reference.

2d. The appointment of committees if necessary, and the assignment of unfinished business or deferred business of the last year's council.

3d. The discussion or consideration of such matters as may come up for the action and decision of general council.

It shall be the duty of the Moderator to preserve good order during the sittings of the council, to put all questions to the council in proper order for a vote, and when two or more persons claim the privilege to speak at the same time, to decide who shall first be entitled to the floor, and to take general control of the business and of all matters that may come before or pertain to the general good of the council.

It shall be the duty of the assistant moderator to assist the moderator in the discharge of all the duties pertaining to his office and to preside in the absence of the moderator or at his request, and to discharge all the duties of the office for the time being.

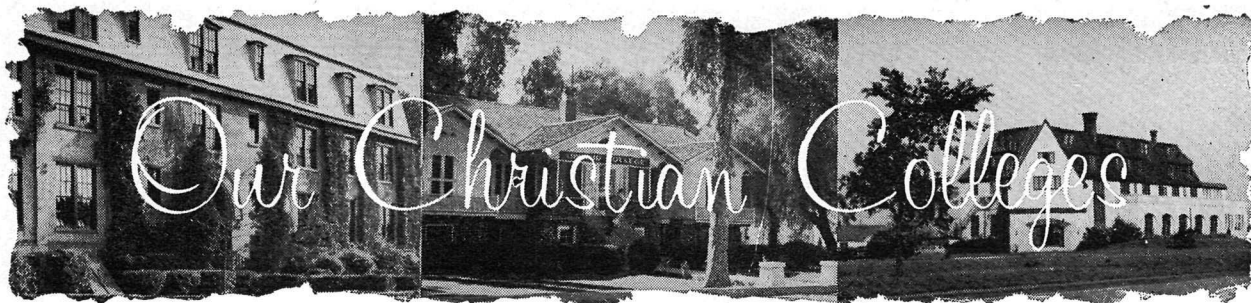
It shall be the duty of the secretary and his assistants to make a record of the proceedings and decisions of general council and to discharge all the duties pertaining to the office of secretary.

It shall be the duty of all members composing the council to deport themselves as becometh Christians in their ready acquiescence in the rulings of the moderator, and in the various duties pertaining to them as members of a religious body met for deliberation on the important subjects that may come up before them.

No member shall speak more than twice on any one subject, unless by permission of the moderator. Such member shall confine his remarks directly to the subject matter under consideration, and for any deviation from these rules the person speaking shall be called to order by the moderator. And no member of the council shall absent himself or leave the council (unless in case of sickness) without first obtaining leave from the moderator, until the council has concluded its labors and adjourned finally. And in all deliberations and decisions the Word of God shall be the standard by which we shall be guided; and all acts passed shall be binding upon all who come under these provisions.

Each session of the council shall be opened and closed by prayer.





## ABRAHAM AND IBRAHIM

by Harold Nigh

As readers of *Evangelical Visitor* know, an N. C. C. graduate, Merlin Grove, was enrolling students for the Maddhei Boarding School in Somalia on July 17, when he was stabbed fatally by a Muslim mullah, who had come fresh from his prayers. His name was Jossin Abdi Ahmed Ibrahim. Again "he that was born after the flesh persecuted him that was born after the Spirit."

Ibrahim murdered the true son of Abraham. The Ibrahims of Somalia have clearer vision than the Abrahams of North America. These priests see clearly that the missionary work of the Christian church is a dangerous thing. This man evidently thought that the educational work of the mission was particularly deadly. The Communists agree; they will tolerate some churches in their lands, but few, if any, Christian schools. We see things differently. We won't give the equivalent of one year's depreciation on a new car to see that our own child is in a Christian school. Our Muslim Ibrahim risked his life to try to insure that Somali children would not be exposed to Christian education. We insure more effectively that Canadian and American children will not be exposed by neglect and blindness.

Perhaps we parents are not suffering from blindness, but fear. We may be unconsciously afraid that Christian schools are too effective and will break up the neat little pattern of religious, economic, or social life which we treasure. It will change John's views, or reduce the bank balance, or—sorrowful thought—it may take Jane out of the circle of friends which she made in public high school, and which she so much enjoys. It may even do worse; it may make our children decide to be missionaries, or church workers, and they may get killed in this awful world!

Should we pray with our faces toward Mecca? That may be a good idea; it seems to remove blindness and fear. Maybe the god of Ibrahim could teach us what we have failed to learn from the God of Abraham, Isaac, and Jacob—that Christian education can be terribly effective, and that we must do something about it.

Will the challenge of Merlin's death bring God's call to more missionaries? We devoutly hope so. Will it move people to wholehearted support of the educational work of our churches in foreign lands? We think it may. Will the Mennonite and Brethren in Christ schools in America receive more applications as a result of minds and consciences awakened by this martyr's death at a registration desk. It is almost too much to hope for, but we do hope nevertheless, and we pray that the spirit of dedication aroused by this incident will not be dissipated by the stifling heat of secularism.

## LIVING SPONSORS LEAGUE

The spring drive for membership in this League was an unqualified success. Membership has increased more than 100%, making the League worth over \$2,400 annually to Niagara Christian College.

## SUMMERTIME IMPROVEMENTS MADE ON UPLAND CAMPUS

The Upland College campus is being polished for the return of the students when school begins on September 5. The summer-time project is under the direction of the college Business Manager, Abner Haldeman.

Sierra Vista Hall, used as a women's dormitory, has been given a new coat of paint on the outside while most rooms have been similarly improved.

All rooms on the second floor of Byer Hall, a men's dormitory, have been redecorated, and Byer Cottage, also a men's dormitory, will have complete redecoration inside and outside.

The gymnasium is to have its exterior painted and certain improvements made on the interior.

Mr. Harvey Lenhart, local painting contractor and friend of the College, is supervising the work and is contributing some of the labor and materials for the improvements.

The Administration Building will also enjoy a new coat of paint on the exterior. Several rooms have also been redecorated.

The campus landscaping has been given a special touch of summer-time improvement under the supervision of Mr. Ralph Good, custodian.

Friends of the Christian College are always welcome for a visit.

## LIBRARY SERVICE IMPROVED

As a part of the constantly-improved service to the academic life of the college community, the Curriculum Laboratory, formerly housed in the classroom building on the campus, has now been moved to a room in the Administration Building adjacent to the College Library.

The Curriculum Laboratory is an important part of the teacher training program at Upland College. It houses textbooks used by the State of California Public School system as well as other teaching aids. Miss Miriam Bowers, librarian, points out that service to students using the facilities of the Curriculum Laboratory will be greatly improved.

Inasmuch as close to 60% of the Upland College graduates enter the teaching profession, the new central location of the Curriculum Laboratory and its improved operation is of great significance to the students at the Christian college.

## ACADEMY STAFF STRENGTHENED FOR COMING SCHOOL YEAR

Mr. Robert J. Rose of Pomona, California, will be joining the Academy staff this September as a teacher of History and English. Mr. Rose attended Baylor University and California Baptist College and has his B. D.

Degree from California Baptist Seminary.

For the past several years Mr. Rose has served as associate pastor and youth leader at the First Baptist Church in Lucerne Valley, California. As one interested in young people and in Christian education, he is enthusiastic about sharing in our Christian High School program. Mr. Rose, his wife and two young children, will be a real blessing to the Academy as they share with their talents in this area of service.

Returning Academy staff members have been preparing in various ways for the new school year. Miss Maxwell and Mr. Sider have been studying at the Claremont University College. Mr. Trautwein has been teaching in the Upland College summer session. Others have been helping in camp work, contacting new Academy students, and taking time to relax before Academy registration day on September 4.

Join with us in praying that God will direct in the planning for this school year, and that those young people who need a Christian High School may be able to attend Upland Academy.

## SPECIAL RE-EVALUATION SCHEDULED

The special re-evaluation of Messiah College by the Middle States Association of Colleges and Secondary Schools is scheduled for February 17 to 20, 1963. Seven educators will serve on the second visiting team under the chairmanship of Dr. Calvin D. Linton, Dean of Columbian College and Professor of English Literature, the George Washington University, Washington, D. C. Dean Linton was chairman of the first visitation team which spent several days on our campus in February, 1960. The Reverend William M. Davish, S. J., Librarian, Loyola College, Baltimore, Maryland, who was also a member of the first visitation team, will serve on the re-evaluation team as well.

Dean Wittlinger is writing the report which is cleared through a small steering committee and a larger evaluation council prior to its submission to the entire faculty. The faculty has approved several sections of the report and the remaining sections will be submitted for faculty consideration at the time of the faculty retreat early in September.

The self-evaluation now in progress reveals certain significant elements of increased strength. During the three-year period ending in February 1963, we shall have added to our library one-half as many books as we added during the entire fifty years of our previous history. Another factor is the strengthening of the academic program through the addition of course offerings and faculty advancement. The third area is the recognition received by Messiah College graduates as they have entered various graduate schools. The fourth element is the cooperation and loyal support of the alumni as revealed through the receiving of the American Alumni Council Award. New facilities in science laboratories and other improvements mean that a stronger Messiah College is emerging.

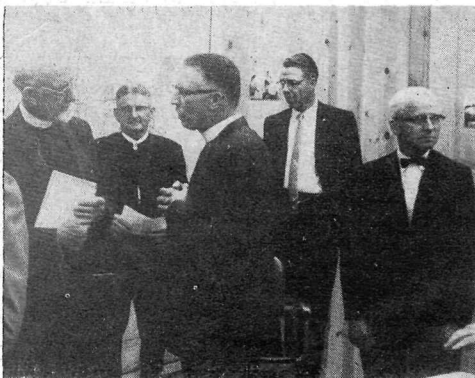


# MISSIONS

## Open House and Dedication Held for World Missions Offices

SUNDAY AFTERNOON, July 29: Friends, missionaries, Board members exchanging greetings with one another in an atmosphere charged with missions interest, studying the posters, maps, the display of envelopes with various foreign and home stamps indicating the vast amount of correspondence carried on on behalf of missions, and mostly passing by (you may; the Executive Secretary may not!) the assortment of forms having to do with applications for passports, visas, and customs procedures, pleased comments on the simple but commodious offices with their attractive, serviceable desks, counters, and files, admiring the knotty pine walls of the inner office—all with a deep sense of gratitude to God for bringing us to this point in our mission endeavors, a point from which, by the grace of God, we should press forward with renewed courage and greater effectiveness—*this was Open House.*

\* \* \*



W. O. Winger, veteran missionary to Africa, in conversation with Carl J. Ulery. Beyond them is Daniel Sipling, United Zion representative on Board; to his left, Mark Winger and; front right, David Sellers, representative from the United Christian Church.



At the left, missionaries scan a photograph of African teachers and leaders at a Deeper Life conference, indentifying most or perhaps all of them. In the background Pastor Samuel Lady and Graybill Wolgemuth and to the right Leora Yoder, soon to return to India.

Trumpets playing gospel hymns to summon the group to the "backroom auditorium" adjoining the offices, where chairs had been placed temporarily, the singing of the doxology, the reading of the great missions Psalm 67 and invocation by Carl J. Ulery, a missionary hymn-singer from memory, led by Paul Miller, music director of the Palmyra congregation—*this was the beginning of the Dedication Services.* It was a unique and historic occasion, of solemn yet glad-some praise—the observance of this milestone of progress in missions and missions administration. "I say, Praise the Lord!" wrote one pastor in the register—one whose eldest brother sleeps beneath African soil—and many hearts must have been unusually stirred to the same joyful expression.

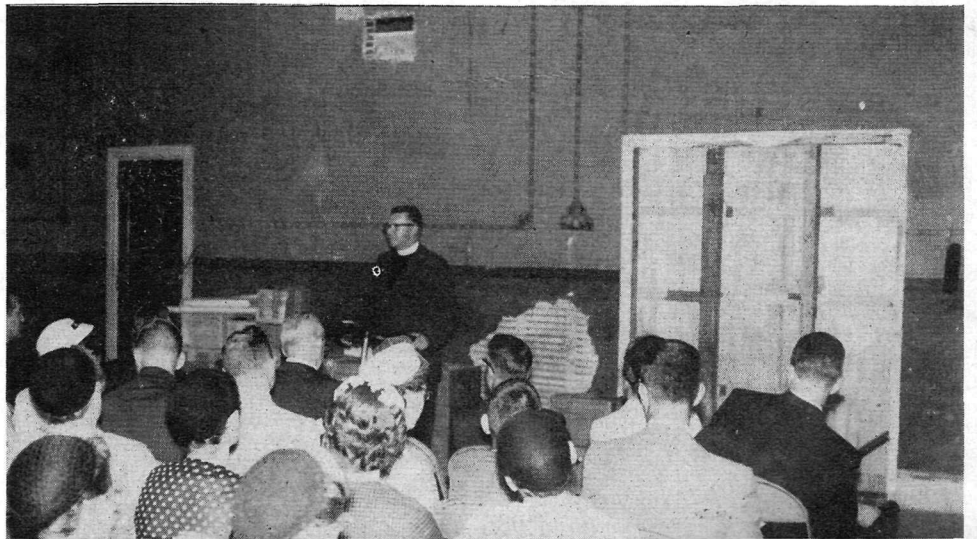
Chairman for the occasion was Bishop Henry A. Ginder of the Atlantic Conference. Participating in the program were six members of the Board for World Missions: Samuel F. Wolgemuth, Chair-



What the new Treasurer said we don't know, but the Chairman makes further comment while the retiring Treasurer enjoys a chuckle.

man; Henry N. Hostetter, Executive Secretary and therefore in charge of the offices; C. J. Ulery of the Central Conference, retiring Treasurer; J. G. Kuhns; Mark L. Winger; and Mark Hess, newly-appointed Treasurer. Also present were Board members Daniel Sipling of the United Zion Church and David Sellers of the United Christian Church.

In briefly outlining the history of Brethren in Christ Missions administration, Jacob G. Kuhns named outstand-



The Dedication Services, Bishop Ginder presiding. The bleak rough wall to the front gives some indication of the task faced by those who renovated the offices.





Map of the world, showing points of central Brethren in Christ contact in Africa, India, Japan, Cuba, and Jamaica. On poster:  
**FOR** —unity of movement  
 —equitable distribution of workers and funds  
 —balancing of interests  
 —formulation of policy  
*a Central Administrative Agency*



In a corner of the lobby, part of missions literature, picture and curio display; Pat Hollenbeck, Secretary to Henry Hostetter; one of the floral tributes from a local bank; Mary Kreider, Missions Editor and Informational Secretary.



Deep in plane schedules, arrangements to get home after nine months' absence from family and church in Rhodesia—Philemon Kumalo and the Executive Secretary.

ing and beloved administrators for each of the decades since the inception of our overseas missions, mentioning the fact that wives and children of such were often pressed into service as the work expanded. Warm tribute was accorded to three brethren present that afternoon who had rendered long years of administrative service for Brethren in Christ Missions: Irwin W. Musser, a former Secretary; Graybill Wolgemuth, a former Treasurer; and Carl J. Ulery, who resigned the office of Treasurer at the last Conference.

Mark L. Winger, son of veteran missionary W. O. Winger, presenting missionary statistics for our denomination, said that a total of two hundred and two missionaries have served under our overseas missions program, and that nine of these died on the African field and two on the Indian field. There are 98 serving overseas currently.

The Executive Secretary then asked all in the audience to stand who had at any time served in our overseas missions. The pastors, the bookstore manager, Clair Hoffman, and a Messiah College representative, were similarly recognized. From his vantage point of fourteen years of service during a period of much expansion and sometimes grave tensions, Brother Hostetter expressed his gratitude for the Lord's provision of the offices. Acknowledging the invaluable cooperation of the Publication Board and of Christian Light Bookstores, he said, "About five years ago, I said to Clair Hoffman, 'I hear you would like larger quarters for the Christian Light Bookstore. When you get your building, get a second floor for the World Missions offices!'" The astute manager of the Christian Light Bookstore answered neither yes nor no. Nothing more was said between them on the subject until there was rumor of new quarters

for the bookstore. Meeting Clair one day, Brother Hostetter said to him, "I hear you are getting new quarters for the bookstore." "Yes, and we have a second floor for your missions offices!" he responded. Thus simply began the negotiations for the present quarters.

The Executive Secretary also explained that through Witmer Motors, operated by Dick Witmer of Millersburg, Pa., the Lord has made possible a transportation arrangement very favorable to our missions.

Reporting on the capital investments necessary for renovating the office area, which had not been in use as such for years, the new Treasurer, Mark Hess, said that the only outlay for renovations, equipment (typewriter, desks, files, etc.) was \$6,138.08. Of this amount about half had already been supplied by those closely associated with the work—a fact of practical significance! Some friends had contributed much in labor—cleaning, painting, varnishing—notably Brethren John Martin and Graybill Wolgemuth. As no mission funds have been budgeted for this project, he expressed the hope that others would respond generously (a privilege open to *Visitor* readers, too!). In the transportation area, he reported that a minimum capital investment of \$2,500 is involved and that future costs will be largely operational.

*The Call to Dedication* of ourselves and our means was presented with characteristic fervor by Samuel F. Wolgemuth, after which he read the Declaration concerning the demands of missions administration — prayerful deliberation and planning, careful recording of decisions, much correspondence, accurate and painstaking accounting for funds, breadth of understanding, patience with detail, the maintenance in a spirit of love of constant and clear communication between the Church and its mis-



Sallman's Head of Christ—gift of former Treasurer, Graybill Wolgemuth. Clair Hoffman, Manager of Christian Light Bookstores, signing the register; Mrs. Samuel Wolgemuth observing.

sionary—and the need for offices and facilities for handling these responsibilities.

Then, reading responsively, Brother Wolgemuth and those present together dedicated the offices and facilities to the Lord for "the holy ministry of doing faithfully whatsoever can be done here for our brethren and our sisters, our outgoing and returning missionaries, and to strangers, who for His name's sake have gone forth."

After the Prayer of Dedication, a mixed quartette from the Elizabethtown congregation sang, "Give Me a Passion for Souls"; and Don Shafer, pastor of the same congregation, pronounced the benediction.

*We say, Praise the Lord!*

"... ourselves your servants for Jesus' sake." (*II Cor. 4:5, end phrase*)

To help you help your missionary has always been the purpose of our World Missions offices.

(Concluded on last page)



# World-Wide Relief Ministry

(Continued from page four)

mented and increased. Therefore MCC initially sought association with the Peace Corps program. Proposals were made and testimony was given seeking to secure from the government an acceptable policy of operation. The operating principles as finally adopted denied relief agencies the privilege to select their own personnel and imposed unacceptable restrictions. Therefore, while the American government was continuing to consider contracts with church agencies, the Mennonite Central Committee decided against seeking a contractual relationship with Peace Corps. Our worldwide relief activities must respect and work side by side with government but cannot become an arm of government. The Church must be the Church in her relief program.

One of the subtle dangers and serious difficulties encountered in distributing relief is the possibility of pauperizing dependent people by the weakening of their sense of personal responsibility. Relief administration and the individual worker must constantly recognize the importance of guarding, developing, and strengthening the personal responsibility of those helped. The relief worker works to work himself out of a job. He labors to help people to help themselves. The wise distribution of relief goods is a difficult task. It requires dedicated personnel with imagination, courage, faith, and purpose. It calls for Christians who can see opportunity in each difficulty. They serve only as long as they are needed and then quietly retire from the scene.

Another principle of tremendous importance is understanding cooperation and comity. In mission administration comity is highly desirable, but in relief service it is absolutely indispensable. Overlapping and duplication leads to waste. Waste is always sinful, but in the face of penury and want it is gross sin. Cooperation is therefore a necessity. This applies not only to administration of relief on the field; it is also relevant to our planning and direction of this world-wide ministry.

A measure of identity must always be surrendered to achieve satisfactory cooperation. Institutions, like individuals, can remember themselves into oblivion instead of forgetting themselves in loving service. Beware! The vivacious bride suggested the basic hindrance to cooperation when, in a premarital counselling session with her pastor, she inquired, "Pastor, you say after marriage Frederick and I are to be one.

Which one?" Jesus said, "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." It is easier to pay lip service to the principle of losing identity than to make this principle an operating reality. The hand that helps "should scare be seen." Cooperation always requires losing a measure of our identity.

## PERSONAL GLIMPSES OF THE RELIEF PROGRAM

(1) *The hungry are fed.* This feeding goes on today in many countries. In Vietnam last year the MCC distributed 1500 tons of food. MCC is the only Protestant relief agency doing work in Vietnam. At Djering, Vietnam in December, 1960, at the close of a talk to Vietnamese plains people and Raday tribes people using two interpreters, a man stood up and said: "I want you to thank the people of U.S.A. and Canada who sent us food. In 1956, after 15 years of war, our people were starving. They ate bark soup, cooked grass and leaves, shrub and tree roots. Our children were dying, our old people were dying. Then you came with rice, flour, corn meal, powdered milk, meat, etc. You saved the lives of our people. Your people did not know us, they never saw us, but they sent us food. We thank you. You please thank them. Today we show our appreciation in the way we do when we are deeply grateful. We want to make you members of the Raday tribe." Three men stepped forward and placed brass bracelets on the arms of Donald Voth, Pax man from Oklahoma, Mr. Nin, the Vietnamese interpreter, and the Chairman of MCC. Then someone solemnly declared that we three men were now members of the Raday tribe. There were tears in the eyes of many, including my own. In a world where two persons out of every three go to bed hungry, is Jesus Christ really Lord of our lives if we give only a few paltry dollars to relief. We must share more deeply if we would do our duty to a hungry world.

(2) *The destitute are clothed.* The winter wind blows through a drafty mountain shack in Korea. A Christian child lies down to sleep on the dirt floor clad in a second-hand coat and covered with a contributed blanket. He prays "Dear God, I thank Thee for this coat and blanket. Please, dear God, bless those who sent it to me." God answers such prayers.

(3) *The homeless and friendless are helped.* In Hong Kong the refugees come and come and come. They seek a place to live—in mountain shacks, on roof tops. They huddle in stairways, creep into damp dark cellars, squat on the streets, crowd on the pavements. There they live or die. They come in

such numbers that the Hong Kong crown colony police join the Red China police and drive them back to Red China as they tearfully beg to stay. Here our relief workers minister to these suffering multitudes. Our relief workers serve 4000 children daily a hot noon lunch of rice or noodle soup—the one good meal that many of them get.

(4) *The suffering are relieved and comforted.* Relief doctors and nurses minister to the children in Korea, to the lepers of Thailand, Paraguay, and Indonesia. The Muslims who destroyed the hospital in Tayu, Java now bring their sick to the rebuilt buildings on the same grounds. The children and grandchildren of that rioting Muslim mob that, in March 1942, murdered, plundered, and destroyed Dutch mission property, now come in crowds to the clinics at Pakis and Margarejo.

In January 1961, Suhadi Djojohardjo, Don Kaufman, and I spent ten days in Timor, one of the 3000 islands in the archipelago nation of Indonesia. The governor invited the three of us to tea. He asked, "Won't you send us a doctor to Timor? We have 500,000 people and only one doctor." Six months later when MCC doctor Samuel Stover landed in Timor, he became the only doctor for 250,000 people.

(5) *Happiness is shared.* Christmas bundles with their towels, soap, and children's clothes meet actual relief needs. But they do more. They bring happiness to little hearts as little hands clasp a treasured toy. Our own children and families find as Jesus taught, "It is more blessed to give than to receive." Albert Schweitzer says, "I went to Africa not to find happiness but to share happiness." So we send relief workers.

(6) *Service to Christ is rendered.* Why did Jesus say, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me?" Our Lord, in His humiliation and incarnation identified Himself with man. To become our great High Priest, "He was touched with the feeling of our infirmities and was in all points tempted like as we are, apart from sin." In His high-priestly ministry of intercession He continues this identification with human suffering. Therefore relief service is both a ministry to men "in the name of Christ" and a service to Christ Himself.

(7) *Those serving are disciplined and enriched.* Those with Christian sensitivity who have lived face to face with privation and suffering are never the same thereafter. Why have so many of the more than 700 Pax men who served in mission Pax and in MCC Pax in the last ten years, since given themselves for service to the Church? Why have so many of them decided to enter service professions or placed themselves in vo-



cations where they can also continue to render service? Those serving have been disciplined and enriched as they have shared of themselves and reached out their hands in brotherly concern. MCC and the mission boards are not competing, they are cooperating. When led by the Spirit or called by the Church to missionary service, go first to your mission boards. But Good Samaritan service in Christian relief comes as a challenge to those not clearly called to a missionary career—to young men of draft age, physicians, teachers, nurses, tradesmen, business men, secretaries, bookkeepers, agriculturalists, laborers. Give two years, three years, five years of your life as a servant of Christ to the suffering and the needy.

(8) *Those who have become bitter, hateful and vengeful need love.* War, tyranny, oppression and avarice cause more than physical and material suffering. Evil wounds the spirits of men. Smouldering resentments and deep hatreds twist and cripple men within. These moral cripples justify their own selfish scheming and sometimes watch for the chance to retaliate. But the Christian strives to overcome evil with good. Why rebuild warehouses, burned down by rioting mobs? Why minister to those who kidnap, steal, plunder, and murder? Ah, they who are in darkness need a light! They who hate need love. Where will these in the darkness get light and love if the disciples of Christ fail? The Master's words are "a new commandment I give unto you that ye love . . . as I have loved you."

(9) *Waste and self indulgence are challenged.* Subtle temptations come to those who live in peace and plenty. Their own personal wants multiply rapidly. Living standards gravitate from personal comfort to self justified luxury. The Biblical norm of discipleship is lost—sometimes still held theoretically, but actually buried beneath prodigal practices of living. It is, therefore, necessary to keep clearly in perspective our obligation to the hungry, the suffering, and the homeless. For "whoso hath this world's good," he ought to share with those in need.

(10) *The church of Jesus Christ is built.* Usually we do not think of Pax men and relief workers as building the church. This is not the mission we envision for our world-wide relief services. This we say belongs to the mission boards and the churches. And so it does. But God uses sundry workmen to build the church of Jesus Christ. Paul said, he "planted, Apollos watered, but God gave the increase."

In West Pakistan a Paxmen's agricultural team is doing relief service in the Thal desert area 200 miles northwest of Lahore. They live on an Anglican mission compound and do service for refu-

gee farmers through the West Pakistan Christian Council. A large dam, built with foreign aid funds, has made water, the "life stream of the desert," available for small farmers resettled here. I visited the unit in March 1961. These boys were leveling off and scooping ditches with fourteen-year-old John Deere tractors, with blade in front and scoop behind. They were busy twelve to fourteen hours daily doing a tremendous job, loved and appreciated by the Pakistanians with whom they worked.

The boys sleep in tents. They eat their meals in a mud wall garage with their Pakistani interpreter and Pakistani male cook. I lived with them five days. Morning and evening we had Bible study fellowship together—the Pax men, the interpreter, and the cook. Here were young men giving a witness for Christ. The Pakistani interpreter said to me, "I want to talk to you alone." He said, "I have lived a year and one-half with these boys. We read the Bible together. I have been a Christian all my life. I was baptized as an infant. Since I read

my Bible with these boys I see that baptism is for believers. Please tell me what the Bible says."

We talked long; he had many questions. Finally he said, "When are you going to start a church in Pakistan? I am ready to join your church."

What did he know about the Mennonite Church? All he knew is what he had learned from the lives of two twenty-one-year-old young men who had been living for Christ. These young men, I submit, were helping to build the Church of Jesus Christ.

God forbid that we should glory in what we have done. God forbid that we should think we have done too much when there are so many in our world suffering, hungry, homeless, and friendless. May God show us clearly our duty in the days ahead! May we serve our generation by the will of God! Amen.

*Condensation of a message given at the Mennonite World Conference, Sunday evening, August 5, 1962.*

## CHURCH NEWS



Standing by the new church sign are, from left, Bishop H. A. Ginder, Pastor Elwood Flewelling, and Bishop Charlie B. Byers.

### Souderton Dedicates New Church "Among Many Witnesses"

The strains of "Come Thou Almighty King," sung by a congregation of 421 people, initiated the dedication service of the new Brethren in Christ Church of Souderton, Pa.

Pastor Elwood Flewelling, presiding at the service, extended a cordial welcome to all who had come to share in the service. The pastor of the nearby General Conference Zion Mennonite Church, Alvin Beachy, led the devotions by reading the account of the Dedication of Solomon's Temple.

Wilmer Garis, chairman of the building com-

mittee, expressed appreciation to all who had individually contributed to the building of the new church. He gave special recognition to our pastor who had faithfully carried the responsibilities of the pastorate along with the responsibilities of the building program.

Edwin Rosenberger, a former pastor, and Henry F. Rosenberger, a former deacon, reminisced about the early days of the church at Souderton.

The builder, Raymond Hess, presented the keys to Bishop Henry Ginder, who, in turn,





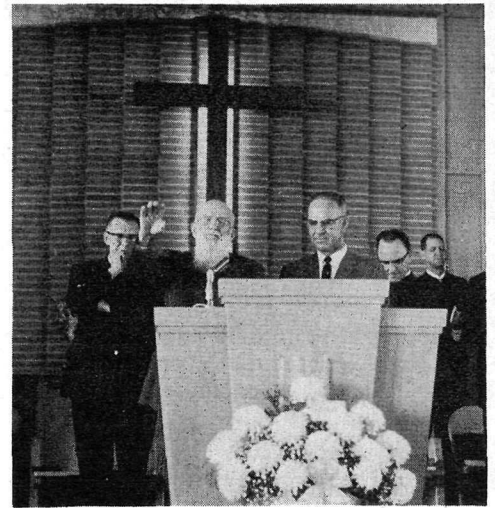
the congregation and their objectives will be accomplished."

The dedication ceremony was led by Bishop Henry A. Ginder, and the congregation responded with the "Words of Dedication." The pastor, Elwood Flewelling led in the dedicatory prayer. Fred Bowers, a former pastor, pronounced the benediction.

*Shirley Landis*

**Left:** The presentation of the keys with Building Contractor Raymond Hess, left, Bishop Ginder, and Howard F. Landis, chairman of the Board of Trustees.

**Right:** Rev. Fred Bowers pronounces the benediction at the close of the dedication service.



**The Children's Choir offers a joyous response in the new setting.**

presented them to the chairman of the Board of Trustees, Howard F. Landis. Following the treasurer's report an offering of \$2,662 was received. Special music was supplied by the adult choir, singing the two numbers, "O, Saviour, Precious Saviour" and the anthem "King, All Glorious."

The dedication sermon was given by Bishop Charlie B. Byers. He spoke on the theme "Vindicating Our Investment." The essence of the sermon follows:

"An investment is not good unless you get good returns. It is necessary to have a good pastor, a good church and a good community for a good investment. Your investment will not be good unless you have faith in it.

"You must make your investment pay by having a definite objective and then making everything subjective to that objective. This cannot be accomplished by living in a sentimental past, but by forgetting those things which are behind, and pressing toward the mark."

"This objective will be fulfilled by getting a vision beyond ourselves and by using the Great Commission in the community. The congregation must concentrate and cooperate in getting the aim accomplished by planning for it, by praying for it, and by paying for it.

"If all these things are done, God will bless

### NOW AVAILABLE

The *Index to the General Conference Minutes (1887-1960)* is now available.

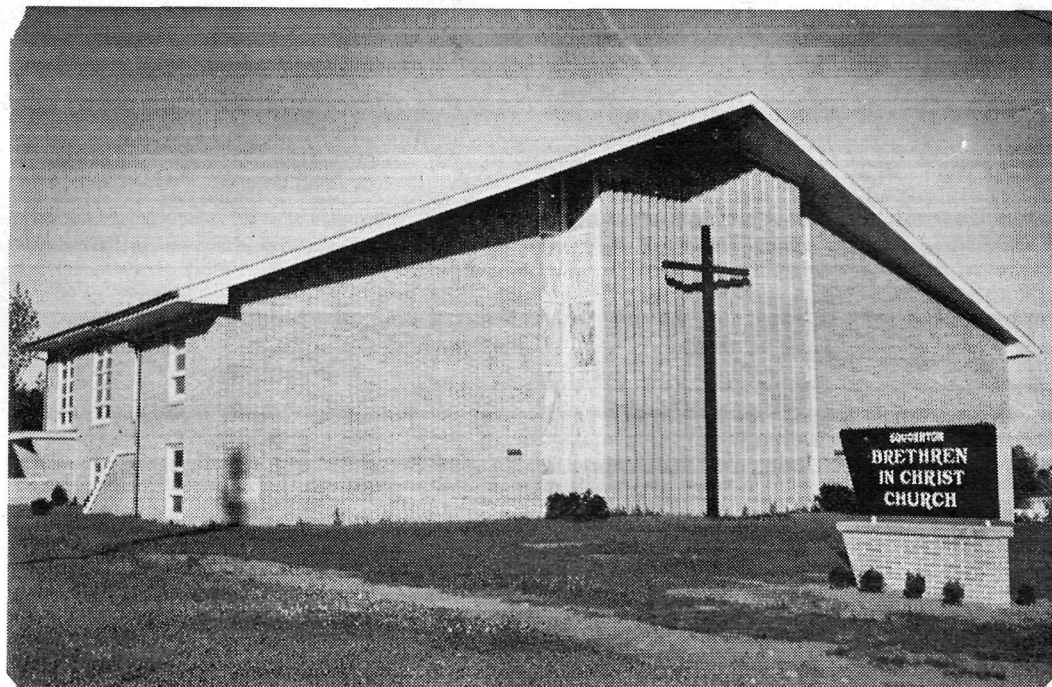
This valuable index represents a great amount of effort and time. It will be of great value to all who have an interest in the life of our church.

The price of this index is \$1.50. It may be obtained from  
**EVANGEL PRESS**  
 Nappanee, Indiana

### BULLETIN-BITS

Mr. and Mrs. James Engle of the Palmyra congregation, Pa., are beginning two years of voluntary service in Newfoundland.

Edward Gilmore, Alvin Winger, and Ray Sider shared in the camp meeting at Pike Lake, Saskatchewan.



**The recently-dedicated Brethren in Christ Church of Souderton, Pa.**



Two new churches in Saskatchewan, one at Delisle and the other in Saskatoon, are progressing nicely with construction.

A missionary conference is scheduled for Clarence Center, New York, September 15-16 with Samuel Wolgemuth, Chairman for the Board for World Missions, as guest speaker.

The Hanover congregation, Pa., sponsored a tent meeting near Cross Keys, Pa., July 15-26 with Charlie B. Byers as evangelist. Several churches are sponsoring a tent campaign near Marion, Pa., Sept. 2-16. John Rosenberry will serve as evangelist.

Mr. and Mrs. Lyle Rosenberger, leaving for I-W service in Africa, were honored by some 35 of their friends in Souderton, Pa., July 29, 1962. The surprise was given to them at the home of Lyle's parents, Mr. and Mrs. Earl Rosenberger.

Canoe Creek, Pa., was transferred from the Board for Home Missions and Extension to the Allegheny Conference, Sunday, July 29. Bruce Grove, Albert H. Engle, and Charlie B. Byers were guest speakers for the day.

A Youth and Home Conference was held at Chambersburg, Pa., August 26. Henry Ginder was guest speaker with the Vernon Martin family rendering the special music.

Abilene, Kansas reports a large congregation August 1, listening to a delightful program of sacred music by the Messiah College Ensemble.

The Manor congregation, Pa., conducted a Galilean service by the pond on the farm of Armour Frey, Sunday evening, August 12.

Eli Hostetler, Sr., Fruitville, Florida pastor, was guest speaker at Palmyra, Pa., Sunday morning, August 26.

Avery Heisey, Life Line Mission, San Francisco, spoke in the midweek service at Conoy, Pa., Wednesday evening, August 15.

Philemon Kumalo, who returned to Africa by plane, August 13, spoke at Lancaster, Pa., Sunday evening, August 12.

#### FALLS VIEW CELEBRATES 20TH ANNIVERSARY

Early this summer, Falls View Sunday school, Ontario celebrated its 20th Anniversary with Paul McBeth as guest speaker. Special music was supplied for the day by the Devereux Sisters. A fellowship supper was held in the church basement prior to the evening service. There were 193 in attendance for Sunday school. The record attendance stands at 202 with an average of 160. The present pastor, Ross Nigh, was the first Sunday school superintendent.

More than one hundred children enrolled for Vacation Bible School during two weeks in July. The theme of the school was "Adventuring with Christ." Special project was an offering given to Dr. Myron Stern to purchase medical supplies for their return to Africa. \$60.00 was given.

Following the midweek service July 31, friends and members of the Falls View congregation honored Miss Allyne Friesen with a farewell party. She leaves in early September for voluntary service at the Navajo Mission in New Mexico. For five years, during her stay in Canada, she has made the Falls View congregation her church home. We appreciate

her contribution in church music and will greatly miss her fine solo numbers.

The Messiah College Ensemble presented a very splendid program Friday evening, August 10.

M. A. N.



Members of the Church Board Seminar.

#### CHURCH BOARD SEMINAR

On May 17 a Church Board Seminar was held at the Conoy Church, near Elizabethtown, Pennsylvania for board members of the Fairland and Lancaster County congregations. Bishop Henry A. Ginder was in charge. Prior to the meeting, a period of food and fellowship was enjoyed in the parsonage basement directed by the host pastor, C. R. Heisey and Brother Ginder. The ladies of the church served dessert and coffee. Each member was introduced with appropriate remarks by his neighbor at the table. After the meal the group went to the church for the program which included admonition and guidance for church board members by Brother Ginder and a topic "Benefits of the Spirit-filled Life," discussed by Avery Musser.

#### UNITED ZION CAMP ENTERTAINS FAMILY LIFE CONFERENCE

The Commission on Home of the Atlantic Conference and the United Zion Church, jointly sponsored the third Annual Family Life Conference in the United Zion Camp Grove near Mastersonville, Pa., July 21-22, 1962.

Inspiring and informative addresses were given by Grant and Ruth Stoltzfus of Concord Associates, Harrisonburg, Va., Mr. Leon Sullivan, Christian Investment Banker from Philadelphia, Rev. Lane Hostetter, Rev. J. Wesley Martin, and Dr. A. M. Climenhaga.

The following timely subjects were discussed: "Threats to Harmony in Marriage," "The Home and Stewardship," "A Dedicated Purse, A Practical Purse," "The Test of Love," "The Father's Responsibility," "The Mother's Responsibility," "The Christian Family Faces Today's World," "When the Wind Blows," "Will the Sun Shine Again?" and "Light in Your Dwellings."

Three question and answer periods attracted a great deal of interest and proved most helpful. Excellent fellowship in singing was enjoyed under the direction of Alfred Brandt, minister of music of the Fairland congregation.

There were 211 enrolled for the Saturday sessions, representing eight different denominations. The Sunday afternoon and evening sessions were very well attended. The tabernacle was filled to overflowing.

There was a warmth of spiritual fellowship and a blending of hearts in one common purpose, that of making our homes Christian. We will keep "A Light in our Dwellings."

—Chairman, Commission on Home of the Atlantic Conference.

#### MID-WEST HOLINESS CAMP MEETING—CAMP KING SOLOMON

No doubt Israel's King Solomon would have extolled this camp ground as a prize meeting place if he would have had it in his domain. Located about seven miles west of Abilene, Kansas, it is an ideal place for a camp meeting. The sign by the road at the entrance reads: "King Solomon Christian Service Camp." Christian Camp is not only a place—it is an experience with God. This is what we experienced at the Brethren in Christ Midwest Camp Meeting. The presence of God was felt and manifested the first day.

The Bible teaching by C. N. Hostetter, Jr., was most instructive and illuminated by the Holy Spirit. The spiritual truths unfolded thrilled the hearts of the hearers. The evening evangelistic services under the preaching of John Rosenberry were marked with deep conviction as evidenced by the large number who responded to the altar call. On several evenings there were over thirty seeking and weeping at the altar. Children, young people and older adults testified to definite experiences of saving and sanctifying power in their lives. Heaven only knows the result of the victories won at the altar. Children, young people and older do not describe the spiritual aroma and the evident power in the services throughout the camp.

The young people had their physical activities under the direction of Elam Dohner. The children had their own play ground. Children's meetings were conducted under the leadership of Mrs. Dan Jeran and Mrs. Ernest Dohner. Their offerings amounted to \$220 given to the Life Line Mission medical clinic.

The day began with a prayer service at 6 A. M., held out under the trees with twelve to twenty present. A united prayer service around the altar began the day's program in the auditorium. In the evening another prayer service was held under the trees with men and women in separate groups and the young people meeting in another place. The men's prayer service concluded with the laying of hands on the evangelist for the evening service.

The Martin family from Ohio were a valuable contribution to the camp. Their musical numbers will not soon be forgotten. Many compliments were heard for their part in the camp meeting.

The cause of missions was ably represented by Rev. and Mrs. John Graybill from Japan, Rev. Philemon Kumalo from Africa, Rosa Eyster and Dorothy Charles from the Navajo Mission, and Harry Burkholder from the Life Line Mission in San Francisco. Challenging messages caused us to lift up our eyes and "look on the fields that are white already to harvest."

The men's dormitory over the dining room and the women's dormitory over the auditorium were comfortable and all that one could desire for accommodations in a camp. The meals in the dining hall were "just like mother made" for they were made by the mothers of the churches and everyone had plenty. The free-will offerings at the door paid all the expenses.

It was a rare privilege for the brethren from Iowa, Oklahoma, Kansas, and California to meet together and fellowship in this camp meeting. Humanly speaking, the successful operation of the camp was a credit to the leadership of the Midwest bishop, Alvin C. Burkholder, and Rev. Ray Witter, chairman of the camp meeting committee. The entire staff of workers, including the various committees, contributed to a well operated camp.

All expenses were met, even though this year's camp cost more than in previous years.



Negotiations are being made to hold next year's camp on the same grounds and at the same time (last week in July). Mark this on your calendar and plan to spend your vacation at King Solomon Christian Camp.

—A couple who attended the camp,  
Harry and Katie Buckwalter,  
Pasadena, California.



Mr. and Mrs. Howard Landis

**BROTHER AND SISTER HOWARD LANDIS  
CELEBRATE THEIR 40TH WEDDING ANNIVERSARY**

About 150 friends and relatives shared in a surprise open house for Brother and Sister Howard Landis, Souderton, Pa., Sunday, May 6, 1962. The open house was given for them by their children, Mrs. and Mrs. Melvin Landis, Mrs. Charles Bechtel, Miss Shirley Landis, Mr. and Mrs. Paul Landis, and Mr. and Mrs. Howard Landis, Jr. Brother and Sister Landis have served in the office of deacon in the Souderton congregation for the past 22 years. We congratulate them on this anniversary and wish for them many years of continued happy living together.

**MONTOURSVILLE, PA.**

Wednesday evening, July 25, Lela G. McConnell, from a Bible institute in Kentucky, accompanied by a quartet of high school boys, presented a very interesting program. The account of their work in the hills of Kentucky was appreciated by the group who came in to worship with us for this service.

Pastor John Bundy conducted morning devotions over station WRAK August 8-9. Following the morning worship service August 12, three received the rite of water baptism. We appreciated their clear and definite testimony of Christian experience.

*John L. Bundy, pastor*

**MAYTOWN, PA.**

On Sunday morning, July 8, three boys were received into church fellowship. This service was followed by a baptismal service at the Florin Farms' pond.

Our Daily Vacation Bible School was held on July 9 to 20. Clair Hoffman and James Lauer served as superintendents of the school. The attendance the first night was 128, followed the second night by 147, the highest attendance for one night. The average attendance was 136. The average attendance a year ago was 126. There was a contest between the boys and girls in their offerings. The total offerings received were \$224.00. One half of this amount was presented to Lyle and Janet Rosenberger who plan to serve the church in Africa.

On Sunday evening, August 12, the church was nearly full for a farewell service for Lyle and Janet Rosenberger and their daughter,

Kathie. Brother Lyle is going to Africa in I-W service, where he will teach in one of the mission schools for a two-year term. Rev. Henry N. Hostetter presented an inspiring and challenging message. A love offering for the Rosenbergers was received in the amount of \$164.00.

*Births*

**BAUMAN**—Lori Ann, born May 28, 1962, to Mr. and Mrs. Harold Bauman, Souderton congregation, Pa.

**DITTY**—Carol Ann, born May 23, 1962 to Mr. and Mrs. Charles Ditty, Souderton congregation, Pa.

**FRETZ**—Robert John and Rebecca Jean, born to Eldon and Freda Fretz, August 6, 1962, Oak Ridges congregation, Ontario.

**GARIS**—Karen Lee, born May 21, 1962 to Mr. and Mrs. Robert Garis, Souderton congregation, Pa.

**BENCSEK**—Christopher Todd, born July 31, 1962, to Mrs. Elsie Bencsik, Souderton congregation, Pa.

**GINDER**—Donna Lee, born to Rev. and Mrs. Glenn Ginder, July 1962, Chambersburg congregation, Pa.

**PRINGLE**—John Scott, born June 10, 1962 to Mr. and Mrs. Douglas Pringle, Sr., Souderton congregation, Pa.

**LANDIS**—Gwen Annette, born July 4, 1962 to Mr. and Mrs. Glenn Landis, Souderton congregation, Pa.

*Weddings*

**BAUMGARTNER-BRAUEN** — Miss Marguerite Lucille Brauen, daughter of Mr. and Mrs. Arnold Brauen, Clarence Center, New York, was united in marriage to Mr. Ronald Glenn Baumgartner, son of Mrs. and Mrs. Wade Baumgartner, Versailles, Missouri, August 11, 1962. The ceremony was performed in the Brethren in Christ Church, Clarence Center, New York by Rev. John N. Hostetter.

**CONN-STERN** — Miss Donna Kaye Stern, daughter of Rev. and Mrs. Aaron Stern, Clarence Center, New York, and Mr. Harvey Conn, Jr., son of Mr. and Mrs. Harvey Conn, Mill Hall, Pa., were united in marriage at the Presbyterian church, Furnham, Maryland, August 11, 1962.

**GARIS-DERSTINE** — Miss Elaine Derstine, daughter of Mr. and Mrs. Aldus Derstine of Sellersville, Pa., became the bride of Wilmer Garis, Jr., son of Mr. and Mrs. Wilmer Garis, Souderton, Pa. The wedding took place at the Grace Bible Church in Souderton. Rev. Elwood Flewelling performed the ceremony, with Rev. Linwood Detweiler assisting. The marriage took place Saturday, June 2, 1962.

**MOCK-ROMANIK** — Miss Marie Romanik, daughter of Mr. and Mrs. Michael Romanik, Jr., became the bride of Mr. James Mock, son of Mr. and Mrs. Almon Mock, Saturday, July 21, 1962. The ceremony was performed in the Souderton Brethren in Christ Church by the pastor, Elwood Flewelling.

**YOST-KLINE**—Miss Mary E. Kline, daughter of Mr. and Mrs. Howard Kline, Montoursville, Pa., became the bride of Mr. Clarence Yost,

son of Mr. and Mrs. Bright Yost, Williamsport, Pa., June 9, 1962. The ceremony was performed by the bride's pastor, Rev. John L. Bundy.

**ROYER-PITTMAN** — Miss Peggy Pittman, daughter of Mr. and Mrs. Ronald Pittman, Hemlock, Michigan, became the bride of Mr. Kenneth Royer, Jr., son of Mr. and Mrs. Kenneth Royer, Leonard, Michigan, July 7, 1962. The ceremony was performed by Rev. Ralph Palmer at the Bethel Church, Merrill, Michigan with the immediate families attending.

*Obituaries*

**BRUBAKER** — Cheryl Yvonne, five-year-old daughter of J. Robert and Marion Engle Brubaker, Grantham, Pa., was born Sept. 28, 1956, died August 9, 1962 in the Harrisburg Hospital. She was a victim of leukemia.

Besides her parents, she is survived by one sister, Valerie Annette, her paternal grandparents, Mr. and Mrs. Norman Brubaker, and her maternal grandparents, Mr. and Mrs. Daniel Engle, Upland, California.

Funeral services were conducted from the Grantham Brethren in Christ Church, August 11, 1962, with the pastor, Arthur L. Musser, in charge. He was assisted by Rev. William Wagner, former pastor of the Mechanicsburg Church of God where Mr. Brubaker had served as Minister of Music for five years. Burial was in the Grantham Memorial Park Cemetery.

**GRUBER**—Mrs. Ellen S. Gruber, born April 11, 1870, passed away June 2, 1962. She is survived by one son, Irvin S., with whom she resided, two grandchildren and two great-grandchildren. She was a devoted Christian having taken the Lord into her life in her early years. She was a member of the Crossroads Brethren in Christ Church.

Funeral services were conducted from the Sheets Funeral Home in Mount Joy with her pastor, B. E. Thuma, officiating. Interment was made in the Mount Pleasant Cemetery.

**BEAR**—Bertha Marie Kinney Bear, daughter of H. W. and Lillie Kinney, was born August 11, 1889 in Oketa, Kansas. She died near Abilene July 28, 1962. She was married to Paul R. Bear, October 11, 1917, who survives with three sons: Harmond of Binghamton, N. Y.; Philip of McLouth, Kansas; Dale of Liverpool, N. Y.; and two daughters, Mrs. Pauline Pitts, Ulysses, Kansas; and Mrs. Verna Ottensmeier, Los Angeles, California. She is also survived by one brother, four sisters, and thirteen grandchildren.

Funeral services were held July 31, 1962 from the Danner Funeral Home, with Rev. David Wenger officiating. Burial was in the Abilene cemetery.

**WILLIAMS**—Lloyd Alvin Williams, born August 12, 1889, died in the Tillsonburg Hospital, August 8, 1962.

He was united in marriage to Florence Aspden. Four sons survive: Harvey of Welland, Earl of Tillsonburg, Glen of Frogmore, and Stanley of Aylmer. He is also survived by three brothers, three sisters, fourteen grandchildren, and one great-grandchild.

He was converted in September 1932 and united with the Brethren in Christ Church at Houghton Mission, Ontario, to which he remained a faithful member until his death.

Funeral services were conducted in the Ostrander Funeral Home, Tillsonburg, Ontario with Rev. Edward Gilmore in charge, assisted by Rev. Alonzo Vannatter. Interment was in the Cultus Cemetery.



**AUGUST ORIENTATION SCHOOL HELD AT AKRON**  
AKRON, PA. (MCC)—Twenty-seven persons are participating in an orientation school at Akron MCC headquarters August 6-21. After this period of training the orientees will enter service assignments in foreign relief, Pax, Teachers Abroad Program, Voluntary Service, and at the MCC headquarters.

## TAP

One couple will join the nineteen persons

## 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

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

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

**Hollidaysburg, Pennsylvania (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, Thompsettown, 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

\***Huñlock Creek, Pennsylvania:** Rev. Ross Morningstar, pastor

who began Teachers Abroad Program (TAP) Africa assignments in July. Henry and Frieda Friesen, Dawson Creek, B. C., will go to Kenya to teach at Hunters Trees Training College, a secondary school at Eldoret. TAP assignments in Africa are administered by the MCC relief department.

Five other persons will begin TAP assignments in Newfoundland: Fancheon Emmert, Goshen, Ind.; Mary Lois Petre, Philadelphia, Pa.; Bertha Tiessen, Leamington, Ont.; James and Patricia Engle, Palmyra, Pa. TAP assignments in Newfoundland are administered by the MCC Voluntary Service department.

\***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 Gible, 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 (Ridgemount Brethren in Christ Church):** Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 396 West Second Street, Telephone—FU 3-5309

\***Meath Park, Saskatchewan, Canada (North Star Mission, Howard Creek and 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

### RELIEF AND SERVICE REUNION HELD AT KITCHENER

AKRON, PA. (MCC)—The Mennonite Central Committee sponsored a reunion for all Mennonite relief and service workers August 4 at Kitchener, Ontario, in connection with the Mennonite World Conference.

To the fellowship, held at Victoria Park, Kitchener, from 5:00 to 7:30 p. m., were invited all persons who have served in relief and service work under any Mennonite group anywhere in the world.

After the meal and informal fellowship, Clarence Hiebert led the group in a hymn.

**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

**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

<p style="text-align: center;"><b>Contributions to World Missions</b> send to: BRETHREN IN CHRIST WORLD MISSIONS P. O. Box 171 Elizabethtown, Pa. Telephone 717-EM 7-7045</p> <p style="text-align: center;"><b>Contributions to Missions in America</b> send to: Andrew Slagenweit West Milton, Ohio</p>
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Peter Dyck, director of the European MCC program, spoke briefly and called for short responses from Dwight Wiebe, Robert Kreider, Liesel Widmer, and Fritz Stauffer.

## News Items

### NO EXEMPTION FOR AMISH IN PUBLIC WELFARE BILL

WASHINGTON, D. C. (EP)—Members of the Joint Senate-House Conference Committee have not exempted Old Order Amish folk from provisions of the nation's Social Security system—in spite of the latter's strong objection to participating in the system.

The Committee deleted from the Public Welfare Amendments Act of 1962 the amendment which was passed by the Senate as part of a legislative "package." It was dropped as "inappropriate."

Sen. Robert S. Kerr (Dem.-Okla.), chairman of the committee, told the Senate in his report of the meeting: "The provision allowing the option of voluntary coverage for certain members of religious sects who are self-employed was eliminated because its consideration was more appropriate to a bill which relates to Title II of the Social Security Act than one relating exclusively to public welfare."

This means, he said, that an amendment will have to be drafted into the Social Security Act. There is currently one bill in the Senate and three bills in the House, all held in committee, which would grant Social Security exemption to the conservative Old Order Amish.

### HOUSE: NO BIBLE PURCHASES FOR SUPREME COURT JUSTICES

WASHINGTON (EP)—The House of Representatives has rejected a proposal that Congress purchase Bibles for the nine members of the U. S. Supreme Court.

Rep. James A. Haley (Dem; Fla.) offered the measure as an amendment to the Justice Department bill, saying: "They ought to read the Bible over there."

Rep. John J. Rooney (Dem; N. Y.) protested, urging withdrawal of the proposal because, he said, it could be construed as an insult to the Court.

Mr. Haley insisted that the House vote on his suggestion, but it was defeated, 66 to 47.

Observers saw Mr. Haley's measure as inferential criticism of the Supreme Court decision holding unconstitutional the Regents-composed prayer recited in New York State's schools. The decision was not mentioned, however, in the brief debate on the floor of the House.

### BILLY GRAHAM PLANS 1963 L. A. CRUSADE

LOS ANGELES, CALIF. (EP)—Evangelist Billy Graham told 1,700 ministers and laymen at a Biltmore Hotel breakfast July 25 of his plans for a crusade in August, 1963 in the city where he first rose to international prominence.

Graham spoke briefly of "a new spiritual awareness" in the San Joaquin Valley as a result of his just-concluded Fresno Crusade and answered a number of criticisms commonly heard of mass evangelism.

### CROWD JAMS KENYA YOUTH RALLY

NAIROBI, KENYA (EP)—Doors had to be locked at Nairobi's City Hall last week after more than 1,300 Christian youth had crowded in to attend a rally entitled "Kenya Tomorrow—a Challenge to Youth." Special speakers were the Bishop of Masasi, Trevor Huddleston, and the general secretary of the Kenya Federation of Labor, Peter Kibisu.

Object of the rally was to awaken the

Christian youth of Kenya to its responsibilities at a time when the country is preparing for independence. The speakers urged Christians to participate fully in the life of the country, bringing a Christian influence to bear, instead of holding themselves aloof as a tight, select community.

Reports said that follow-up questionnaires distributed during the rally are being returned to the offices of the Kenya Christian Council in sufficient numbers to indicate that one of the effects of the rally will be to bring about the revival of Christian activity among the youth of Kenya.

### QUAKER MIGRANT WORKERS' PLAN AIDED BY FORD GRANT

VISALIA, CALIF. (EP)—A \$20,000 Ford Foundation grant was given the American Friends Service Committee for its program of organizing labor cooperatives to improve the conditions of California migrant farm workers.

Ford will add another \$20,000 if matching funds can be found. According to Stephen Theirman, executive secretary of the Quaker group's San Francisco office, \$11,000 in matching funds has already been pledged.

The money will be used to expand greatly the cooperative program which was started here in 1960 by the AFSC representative Russell Curtis. Aim of the program is to organize the farm workers so they can negotiate employment terms, pay and working conditions with the farmers.

At present this function is handled by labor contractors who are paid a fee of from 12 to 20 per cent of the total price of the contract.

Because of the opposition from the labor contractors, the farmer, and apathy among the workers themselves, the project has been slow catching on.

### CAUTIONS SUBSTITUTION OF ANTI-COMMUNISM FOR GOSPEL

PORTLAND, ORE. (EP)—Governor Mark O. Hatfield of Oregon has warned that some church people are substituting the gospel of anti-Communism for the Christian Gospel.

Directing his remarks to delegates of the international convention of the Lutheran Laymen's League here, Hatfield said: "Activist groups are siphoning off the interest of sincere Christians with their radical ideas."

He called for a "spiritual renaissance" in America which, he said, must be brought about by transforming individuals, not by any mass attempt to change institutions. He said laymen must "get out of their pews" and "witness to their Christian" faith in all areas of life, including the political.

### CANADIAN CATHOLICS PULL AHEAD OF PROTESTANTS

For the first time in the nation's history, Roman Catholics outnumber Protestants in Canada.

An official census report issued last month shows 8,532,479 Catholics and 8,531,574 Protestants in Canada's population of 18,238,247 persons.

In Canada, unlike the United States, census takers ask "What is your religion?" and press for denominational details when vague answers are given.

The government report shows that the Catholic population of Canada has increased by 37.5 per cent during the past 10 years, while the Protestant population was increasing by 18.3 per cent, or about half as much.

The Pentecostal Assemblies of Canada is still one of the smaller denominations in that country numerically but percentagewise it grew more in the past 10 years than any other church, according to the census.

## Open House and Dedication

(Continued from page nine)

From the beginning of missions there has been office work! But over the years problems of administration have snowballed: finances, travel arrangements, passports, visas, customs procedures, and correspondence on all sorts of subjects from the purchase of x-ray outfits to aiding refugees to leave Cuba (to name two subjects out of a thousand), problems of policy—all have multiplied with the expansion of the work.

"The Lord's work calls for business methods as well as man's work," writes A. J. Brown in one of the best missionary books that has ever been written (Robert E. Speers' estimate), *The Foreign Missionary*; "The Church . . . must form some responsible agency, whose outlook is over the whole field, and through which individuals and churches can work collectively and to the best advantage; some lens which shall gather up all the scattered rays of local effort and focus them where they are needed . . . a board of foreign missions as the channel through which it (the Church) shall unitedly, wisely, and systematically carry on this work for humanity and God. . . ."

"Some expenditure for administration is, of course, indispensable. . . . [But] no trust company handles more money at a less expense, with smaller per cent of loss, than the benevolent agencies of our Church."

Those closely connected with the carrying on of our World Missions know that the opening of these offices was long overdue. That such a great work has been carried on for so many years under such limitations has been due to the sacrificial spirit of former and present board members. The Lord reward them!

Pray for the work and personnel of the World Missions offices. And—we welcome your visit at any time.