

10-29-1962

Evangelical Visitor - October 29, 1962 Vol. LXXV. No. 22.

J.N. Hostetter

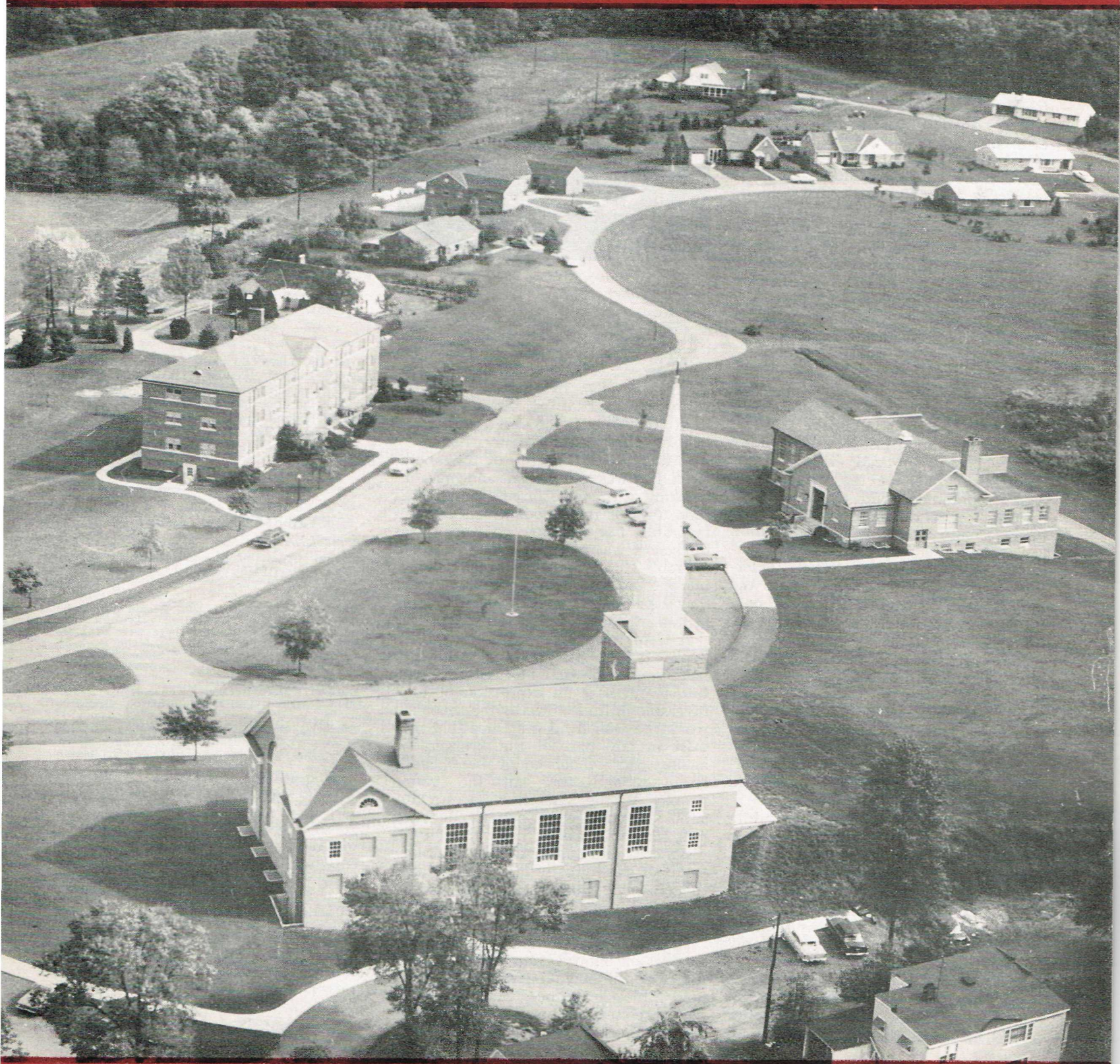
Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1898>

Recommended CitationHostetter, J.N., "Evangelical Visitor - October 29, 1962 Vol. LXXV. No. 22." (1962). *Evangelical Visitor (1887-1999)*. 1898.<https://mosaic.messiah.edu/evanvisitor/1898>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

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

Evangelical VISITOR

October 29, 1962



Evangelical
Visitor
October 29, 1962

EDITORIAL

GUEST EDITORIAL

Dedication at Grantham

*A Former Editor,
the late, Elder George Detwiler*

JANUARY 6, 1912, was an important day at Grantham, Pa., as on that date there occurred the dedication of the new building which is to be the home of the Messiah Bible School and Missionary Training Home of the Brethren in Christ Church.

It is no small undertaking for a man, or a company of men, to undertake the erection of such a building. But there it stands a credit to the builders, and will, we hope, from the work that will be done there, and under the blessing of God, increase in importance and usefulness as the years go by. The number in attendance at the dedication was quite fair, but had we had our wish there would have been many more: especially would it have been good for such as are disposed to not have the most friendly feeling towards the institution to have come and seen.

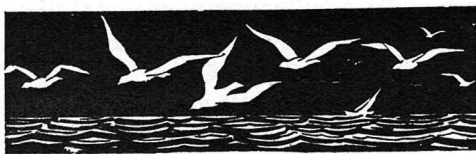
We believe that all such would be in better position to judge of its merits, or otherwise, if they would take time to visit the institution instead of accepting what some sore-head may spread abroad. We believe the brethren on whom Conference laid the burden of carrying out its decisions as regards the bringing into existence this institution have discharged their duty conscientiously and to the best of their understanding, having in view what are the requirements of such a work not only for the present but also the future, if the Lord tarry.

Some of them were personally not in favor of such an institution being established, others were favorable to it personally, but somewhat fearful nevertheless, but when Conference assigned them their task, like good, obedient servants of Conference they went forward with honesty of purpose, and did what they considered was best to do.

We also are confident that the brethren who have in charge the institution in its working are, with the help of God, conscientiously carrying forward their part of the work and are doing it with more genuine self-sacrifice than we on-lookers are aware of. Let us then be considerate in our judgment and pray for those on whose shoulders rests the burden. Let us encourage them instead of spreading abroad harsh and unkind criticism. If we can tell them a better way than is theirs let us do so, in all

kindness. Let us remember that "love suffers long and is kind," and "thinketh no evil."

But we started out to say something of the dedication. Several of the elders whose names appeared on the program were not able to attend, but we were glad for those who were there. The sermon preached by Bishop Zook of Des Moines, was appropriate and significant of what may be expected of the school. It will be found elsewhere in these columns. It was most appropriate that he should preach the dedicatory sermon since officially he is the chairman of the Managing Board. Of the Board of Trustees there were present besides the Pennsylvania members, Bro. Isaac Shockey of Abilene, Kansas and Bro. Warren Dohner of West Milton, Ohio.



Besides the dedicatory sermon there was an address by the President of the Faculty, Bro. S. R. Smith and further brief addresses by Bro. Eli M. Engle of Mount Joy, Pa., by the editor of the *Visitor* and by the two visiting trustees from the West, the brethren, Isaac Shockey and Warren Dohner.

Bishop Aaron Martin of Elizabethtown, Pa., was also present and in an interesting way spoke of his former attitude towards the school which was unfavorable, but was now convinced that the school was indeed a necessity to the church. This testimony was indeed significant and may we not hope that there may be many such changes of opinion of and attitude towards the school.

It is to the credit of Bishop and Sr. Zook of Des Moines, Iowa that they have sent their daughter to this institution and it is an expression of their favorable attitude towards the school. It would be well if all prejudice that may exist in any part of the Brotherhood against the school could be speedily removed and that all the young people of the church who are desirous of obtaining better education patronize this school, even though the distance would appear to be a hindrance to do so. It is greatly to be desired that the West and North join hands with the East in this undertaking and so help to minister to its success.

Immediately following the dedicatory services on Saturday and Sunday morning came the beginning of the third Annual Bible Conference which continued with three sessions per day up to January 18. For those who were able to attend

this was an opportunity of much profit, spiritually. We could but wish the attendance had been much larger. It is doubtful whether we as a people have learned as we should the great value that attaches to such seasons of Bible Study, and how necessary they are to Christian growth. The apostle Peter in closing his second epistle warns believers of the danger of being led away by the error of the wicked and admonishes them to "Grow in grace and in the knowledge of our Lord Jesus Christ," and such seasons of retirement and study are certainly helpful to such growth. We are fully persuaded that seasons of Bible Study, possibly not so long as this, should be a regular occurrence in every district. God grant that believers may get more appetite for it.

During the continuance of this Bible Conference special evangelistic efforts were made evening after evening and we are glad to note that good results followed. The community was considerably stirred, and if those who made the wise choice will press forward in the new life, the results to the community will be most blessed.

—*Evangelical Visitor*, January 22, 1912

COVER PICTURE—The campus of Messiah College, Grantham, Penna. The newly-erected chapel is in the foreground with the library to the right and the ladies' dormitory to the left. Directly beyond the dormitory is the home of the president, Dr. Arthur Climenhaga. The apartment house and faculty homes are in the background.

EVANGELICAL VISITOR

Volume LXXV

No. 22

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

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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

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


Page Contributors: World Missions: Mary Kreider, Box 171, Elizabethtown, Pa.; Missions in America: J. Wilmer Heisey, Bloomfield, N. M.; Preachers: E. J. Swalm, Duntroon, Ont.; Home: LeRoy Walters, 925 Homberg Ave., Baltimore, Md.; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.

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

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

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

Entered as second-class mail at Nappanee, Indiana.

MEMBER  EVANGELICAL PRESS ASSOCIATION



A Teaching Ministry— Christ's Command

C. N. Hostetter, Jr.

"JESUS came preaching." Jesus came teaching. He commissioned His disciples to teach and to preach. Teaching does not take the place of preaching. Preaching does not take the place of teaching. According to Jesus' instruction and practice, (1) teaching should precede preaching, (2) teaching should accompany preaching, and (3) teaching should follow preaching.

To preach is to "proclaim" to "herald" to "cry" to "tell thoroughly." The Gospel is to be preached. In the New Testament there are more than thirty-five references to preaching the "gospel," the "gospel of God," the "gospel of Christ," or the "gospel of the Kingdom."

To teach is "to cause to know," "to cause to understand," "to train, to instruct or to make a disciple." In teaching, the New Testament emphasis is on "people." He taught "them" or "the people" or "the disciples." In teaching, the person is at the center. In preaching, the message is at the center. Christ and the Apostles both preached and taught. The word "preach" is found in the Bible 143 times and the word "teach" is used 217 times. Of the ninety times our Lord was addressed in the gospel record, sixty times He was called "Rabbi" or "Teacher."

In Mark 16:15 Jesus commanded, "Go ye into all the world and preach the gospel to every creature." In Matthew 28:19-20 Jesus commanded, "Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." The ministry of teaching is twice emphasized in our Lord's command. It must therefore be important.

Teaching is necessary because men are finite. They are so limited. It is necessary because men are ignorant. They need the enlightenment that truth brings. Sin darkens the mind and prejudices the emotions. Men incline to be opinionated. They incline to take refuge in their own opinions, even though wrong. A knowledge of the truth precedes acceptance of the truth. Sinful men without the truth know something is wrong, but frequently they

know not what it is. Teaching must, therefore, precede the preaching of the gospel.

Teaching accompanies the preaching of the gospel. This was Jesus' way. "Jesus went about all Galilee teaching in their synagogues and preaching the gospel" (Matthew 4:23). This was the method of the early church, "And as they spoke unto the people, the priests . . . came upon them being grieved that they taught the people and preached through Jesus the resurrection" (Acts 4:1-2). This was the program of the Apostle Paul. "Paul dwelt two whole years in his own hired house . . . preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ" (Acts 28:30-31). Preaching with little teaching tends to produce "shallow ground" converts. Teaching and preaching go hand in hand.

After men have received the gospel and are "made disciples," "converted" "born again," there is much need for teaching. Jesus commands, "teaching them to observe all things whatsoever I have commanded you." Christ's example as He lived doing the Father's will must be taught. The Word of God, the "whole counsel of God," needs to be known and understood. The warnings, exhortations, commands, and instruction, the disciple must now "be caused to learn." This is the challenge of Jesus' teaching command.

Teaching is often a difficult task. When men are true disciples, i.e. "ready to learn," it is a joy to teach. But the teacher's obligation includes more than such. The teacher must concern himself about the slow to learn, the indifferent, the hostile, the prejudiced, the opinionated. Therefore, pastors are to be "faithful men, who shall be able to teach others" (II Timothy 2:2). The servants of the Lord are to be "apt to teach" (II Timothy 2:24). Mature Christians "ought to be teachers" (Hebrews 5:12). Christians are called "to teaching one another" (Colossians 3:16). How to teach should, therefore, be one of the study concerns of every "workman" in the church (II Timothy 2:15).

One of the clearest and yet most profound presentations of good teaching

technique is found in John Milton Gregory's book *The Seven Laws of Teaching*. (Gregory was a preacher, an educator of renown and founding president of the University of Illinois.) Five of these laws are here briefly presented:

1. TEACHER. The teacher must know the lesson to be taught. He must be so thoroughly familiar that he can explain, prove, illustrate and apply the lesson. Deficient knowledge results in deficient teaching. The teacher can only function well against the background of a full mind and a clear understanding.

2. LEARNER. The learner is one who attends with interest to the lesson. The teacher must gain and keep the attention and interest of the pupil. This end is best achieved when the pupil becomes "absorbed" in his work. When learning is fascinating it automatically commands attention. Distractions ought to be corrected and avoided.

3. LANGUAGE. The language used as a medium between teacher and learner must be common to both. Words must be understood in the same way—language must be clear and vivid to both. Words are vehicles for carrying thought. It is necessary that both teacher and learner ride in the same vehicle. It is not possible to teach when speaking "like the litigious pettifogger enebriated by the exuberance of his own verbosity."

4. LESSON. The lesson must be related to that which is already known by the learner. Learning proceeds by association and relationships. The teacher begins with what is already known and proceeds to the new by single, easy, and natural steps. He relates the unknown to the known. He shows the connection of that which has been taught to that which is now to be learned.

5. TEACHING PROCESS. The teaching process is to stimulate the learner's mind to self-activity. The teacher arouses the learner's mind to grasp the desired thought or master the desired art. He seeks to direct the learner's thoughts as much as possible so as to anticipate his own expressions. The teacher strives to make the learner a discoverer. Knowing comes by thinking and not by being told.

(Continued on page seven)

A Christian Training Program— The Past

By the Editor

THE Church has undertaken a big task in entering the field of higher education. Much of our talent in the past has gone elsewhere to find opportunities for expression and influence. Shall we sit idly by and let the work lag and not consistently encourage the highest development and best use of God-given talents?"

Forty years ago, twelve years after Messiah College had first enrolled students, this paragraph introduced the report. It goes on to say: "Shall we quit or shall we go forward? Will the Conference state what is to be done?" This straight forward question to the General Conference of 1923 received the action; "Report approved and work encouraged."

S. R. Smith, called of God to "join" the Brethren in Christ Church, was not cradled in the brotherhood. Historical advantage brings us to think of him as a man of destiny. S. R. Smith, living in Pennsylvania, uniting his perspective and initiative in the field of Christian training with J. R. Zook, Des Moines, Iowa, diligently pressed the need for Christian training in Bible and higher education under the supervision of the Church.

They had to reckon with mission-minded thinking that had little concept of the need for training, either for work in the local congregation or to serve in mission work. The first twelve years of the Church's training program saw contributions to mission work average nine dollars for each one dollar given to Christian training.

The devotion necessary on the part of a few to provide Christian training is further illustrated in the reports covering 1910-1917. The first institution, now known as Messiah College, averaged seven full-time and four part-time teachers during this seven-year period. Total salaries averaged \$2,927.55 per year. A bit of calculation readily discovers the amount received per teacher per year.

In the same seven-year period, church donations for maintenance averaged about \$1,200 per year. Some years as much as forty per cent of the \$1,200 was contributed by the faculty. As of this writing a few of the personnel of those early days are still with us.

By April 1917 some \$8,000 was needed to clear the school of outstanding in-

debtedness. The Board of Trustees and Board of Managers decided to call "some forty stalwart brethren to the school on April 17 in order to work out a remedy for the straitened financial condition.

"The general discussions in which the past record, present status and future outlook of the school were considered, brought out a decided sentiment in favor of its perpetuation and development and that the results thus far obtained fully justify its continuance.

"A brother was led to offer \$1,000.00 as a start, and in the course of perhaps fifteen minutes \$4,800.00 were subscribed." This was something of a terminal point in continuance and increasing interest in a Christian Training program.

The geographic location of the first school being in eastern Pennsylvania, resulted in a plea as early as 1915 for a Bible school in the middle west. The petition came from Iowa and asked for a committee to investigate and consider conditions and report to Conference of 1916.

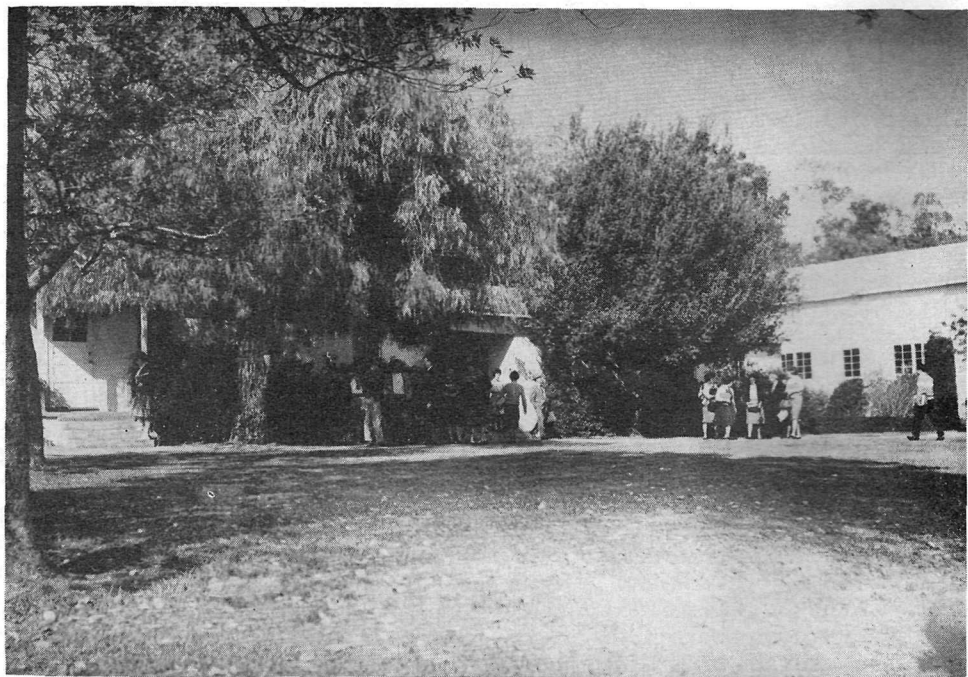
The Committee recommended to General Conference of 1916; "The matter of establishing a Bible school in the middle west be dropped for a period of three

years." Three years later Iowa again petitioned, asking the General Conference to go on record as favoring a Bible school and missionary training home in the middle west. An interestingly worded resolution was included: "Be it further resolved that a strong committee of five brethren of the middle west favorable to the project be appointed. . ." Action: "Petition and resolution postponed for consideration at next year's Conference."

During this Conference year J. R. Zook passed away. When the question came to the floor, the passing of J. R. Zook was referred to in the report: "A change in the situation was brought about by the death of one of the strongest supporters of the project . . ."

The consideration of a school for the midwest was not finally resolved until 1927. At one time in those intervening years the sum of \$83,000 in cash and pledges had been subscribed to establish a school in the midwest. Deciding factors against beginning a school in the midwest were, the starting of Beulah College, Upland, California and, when Jabbok Bible School, Thomas, Oklahoma began operating as a high school. The General Conference of 1927 accepted the report of the midwest Bible school committee which asked that the "present subscription list be cancelled and all monies paid thereon be refunded to the donors." Included was the request that upon the completion of certain duties the committee be released. This action tabled indefinitely the consideration of a school for the midwest.

Jabbok Bible School started as a Christian High School, September 14, 1925. It served the Oklahoma Church and, to some degree, the other churches



A campus scene at Upland College.



Instruction in radio broadcasting is given at Messiah College by David Eshelman.

in the midwest area, over a thirty-year period. It did not open for classes in September, 1955. A formal petition from the Board of Trustees to close the school was approved by the General Conference of 1958. All academic records were then transferred to the custody of Messiah College, Grantham, Pa.

In 1920, Upland College was born in the heart and soul of a group of brethren on the west coast. The Articles of Incorporation include this statement of objectives:

“To educate men and women for home and foreign missions or evangelistic work; for the dissemination of a knowledge of the Bible and Christian spiritual training according to the faith and discipline of the Brethren in Christ; and to give men and women an opportunity for preparing themselves in secular studies for further occupations, especially for religious work.”

Two of the seven brethren that served the original corporation are still living.

Upland College (Beulah College as it was then known) asked to be adopted by the Brethren in Christ Church at the General Conference in 1921. In deference to the consideration of a school being started in the midwest, Conference did not see fit to accept Upland College at the time. However, in 1927 with certain directives and specifications, Upland College was accepted upon an equality with Messiah College.

Differences in the value of the dollar and variations in school curriculum were factors that led Canada to petition General Conference of 1932 to start a school in Ontario. With permission granted, sessions were first held at Springvale and for a few years, until the fall of 1938, the school was held in a large dwelling at New Gormley, Ontario.

The Belmont property, present location of Niagara Christian College, was purchased in 1938. Built for a clubhouse ten years earlier, it had actually been used only a few weeks of that time. The building and one hundred acres of land were purchased for \$13,000, a mere ten per cent of the original cost. The decision to purchase the present location

was made at a special session of Ontario Joint Council. An alternate consideration was a large dwelling in Collingwood that was available at a much lower figure. By a very slim margin the decision purchased the Belmont property. Twenty-four years later, as the campus now stands, it is highly probable that the decision stands unanimous.

Fifty years of church-operated colleges has trained youth for all walks of life and sent them into many and varied professions. The greatest number are serving as missionaries, ministers, teachers and home-makers. The last twenty-five years has seen a manifold increase of those who enter the field of medicine and nursing.

Upland College achieved accreditation with the Regional College Accrediting Association in the 1958-59 school year. Messiah College has planned a review for accreditation during this college year. Niagara Christian College operates with full approval and sanction of the Ontario Department of Education.

Engraved into the history of the Christian Training program of the Brethren in Christ Church are the names of those whose years of service are counted by decades—years that were meager in their award of material wealth but rich in character and career influence on hundreds of youth now serving around the world.

The Present and Future of Christian Higher Education

Arthur M. Climenhaga

WHAT OF CHRISTIAN HIGHER EDUCATION?

ONE OF THE great considerations facing evangelical churches today is the question: Is an educational program in the liberal arts setting a “bane or a blessing, pain or pleasure”? There is very little argument as to the definite place of Biblical education in a church’s activities or even of such Christian education activities as the Sunday School, youth meetings, and camps, and allied endeavors. When it comes, however, to the more secular range of education, the evangelical churchman may ask if it is wise for the church to invest time, money, and effort in non-theological learning.

The Brethren in Christ Church, along with the administrators and faculties of its colleges, are convinced that there is a positive place for Christian education in the liberal arts setting. We do not look upon such education as “a panacea for the ideological fevers and the cultural crisis of today.” Cures for

a crisis day come only from an outpouring of the Spirit of God in revival in the church and a spiritual awakening among the peoples.

However, we have come to realize out of the challenges and opportunities facing the church today, that while an anti-intellectual pessimism may have seemed feasible once upon a time, delight in ignorance yielded only evil and grief even within culturally isolated segments of the church. As Dr. Holmes of Wheaton College has said, “In an age of unprecedented educational opportunity, in a culture dominated by scientific technology and peopled by organization men, education inevitably assumes a place of strategic priority.” In this connection, then, a fellow Mennonite president states, “Christian education stresses the greater importance of human and spiritual values as compared with material values. Particularly in such a day as ours it emphasizes the need for worldwide application of these values, regardless of the nationality, race, or condition of the individuals involved. Unless there is a cause involving these values in which young people can be challenged to participate, their ideals remain purely theoretical, perhaps even frustrating. There is a question as to the value of purely abstract idealism either to the individual or society. Missions and church relief agencies give practical outlets to the interest which Christian education has stimulated.”

MISSIONS: A CHALLENGE TO CHRISTIAN HIGHER EDUCATION

This brings us to note a couple factors which bring the impetus of higher



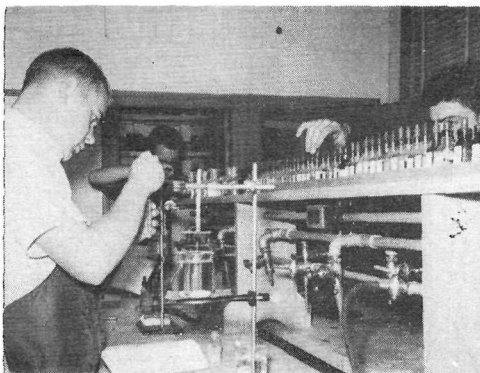
A time of devotions by the river at NCC.



Niagara Christian College students gather around the college sign.

education to the fore in the Brethren in Christ Church. First is the factor of missions. Our colleges were founded in the first place primarily in response to the demand for trained workers on the foreign mission fields of the Church. As the Messiah College *Catalog* states, "This foreign mission program, which had been started in a small way late in the nineteenth century, had grown to such an extent that the need for missionaries with a broad educational foundation, as well as a vital spiritual experience, was apparent."

Thus missions and education in the Church, instead of being competitors, support each other. The great commandment of the Lord Jesus Christ in Matthew 28:19, 20, obviously includes "teaching" along with preaching and baptizing. To omit the former would vitiate the establishment of the work of the latter.



Students at work in chemistry laboratory at Messiah College.

The church which is uninterested in Christian higher education will soon find that its interest in missions will come to a dead-end street because of lack of qualified workers in today's world. The missionary enterprise will make little progress without Christian higher education in which potential missionaries are educated and challenged. Just as true is it that,



Acting Dean, Dr. William Haldeman, congratulates Elaine Byer upon her receiving honors at entrance to Upland College, September 1962.

"The church which is uninterested in missions is not likely to be a strong supporter of other causes which seek to secure gift money for purposes outside the local church community. The self-centered church is invariably a poor supporter of both missions and education. When such a church is challenged to do its duty to the unchristianized world, to concerns outside itself, the schools of the church benefit as well as the mission treasury."

COMMUNITY LIFE AND RELATIONSHIPS: A CHALLENGE TO CHRISTIAN HIGHER EDUCATION

Increasingly another factor challenges Christian higher education with possibilities, that of facing squarely her growing responsibility to help fill the demand for Christian leadership in all legitimate walks of life. Dean Milo A. Rediger of Taylor University recently wrote in a Taylor alumni bulletin:

"One needs only to be alive and awake to observe the deficiency with respect to leadership qualities in graduates of many American educational institutions. Classrooms, executive offices, managerial positions, government posts and civic programs are staffed with many persons who lack a sense of responsibility to God and fellowman, and who do not have a meaningful set of values. It is increasingly important to provide educational experience which develops the whole man and emphasizes equally the values of scholarship and the cultivation of spiritual quality."

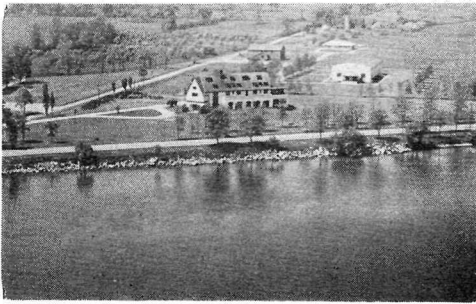
This is the vital core of the program of Christian higher education meeting the challenge of its surrounding communities today. A Christian college operating in this context will avoid any implications of bowing to any community demands to lower standards so as to be more popular in the community. Instead, it will forcefully uphold its Biblical, religious, and ethos convictions so as to send out dynamic evangelists for a truly Christian way of life into the whole span of the professional, industrial, and social phases of the community.

THE CHALLENGE

With such a broad challenge before us, up to what must we face as a church with respect to Christian higher education?

FIRST, THE DEMAND FOR TEACHER EDUCATION. Our colleges must be involved in a program which pours born-again, Spirit-filled teachers out into public, private, and missionary schools on an ever-increasing basis. We can talk all we want to about fighting isms of all sorts; this providing of such personnel will be one of the most effective and dynamic ways of touching lives anywhere. But to do this we must recognize that the demands for that academic excellence which will allow a Christian college to start or continue a viable teacher education program must be met—and this means achieving or continuing with such educational standards as are involved in regional accreditation.

SECOND, THE DEMAND FOR PRE-PROFESSIONAL EDUCATION. The Brethren in Christ and allied evangelical churches have become increasingly noted for the service spirit of young men and women — e.g. Christian doctors, dentists, nurses, home economics personnel, and various types of technicians. In this area the Christian liberal arts college plays a tremendous part in giving the pre-pro-



An aerial view of Niagara Christian College from over the mighty Niagara River.

fessional training that sets the spiritual character, and motivational foundation for the young man or woman who goes on for professional training. But to do this effectively, the program of Christian higher education must be academically sound and be properly accredited. Think, then, for example of the impact of the Christian doctor in his community because of what we have done as a church in Christian higher education.

THIRD, THE DEMAND FOR ADVANCED THEOLOGICAL TRAINING. With a church membership whose educational qualifications are advancing in all areas, our coming ministry will have to keep pace in its educational advance so as to be relevant to the current and coming generations.

*To serve the present age
My calling to fulfill
Oh may it all my powers engage,
To do my Master's will.*

What does all of this say to us as a church? It points up most definitely the

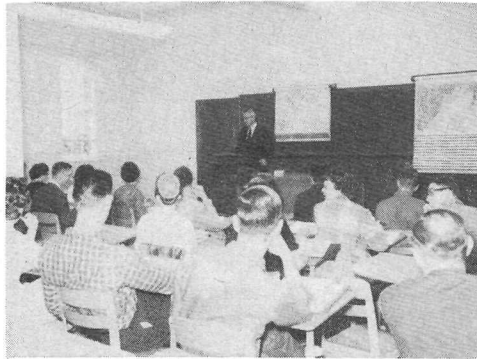


Clothing construction in the Home Economics department at Messiah College.

need for accreditation of the program of higher education.

Some ask, "Are accreditation programs necessary? Should a Christian college seek regional accreditation?" In light of the above demands—viz. (1) producing missionary and service personnel who only will be acceptable in the developing nations with the highest academic qualifications; (2) penetrating the community with spirit-filled academically qualified professional people; (3) producing a ministry who, as spirit-filled men, will speak also with academic relevance to their day—the answer is an unequivocal "yes."

This then will demand on the part of every member of the church a sustaining, consecrated effort to support the program of Christian higher education in the Brethren in Christ Church.



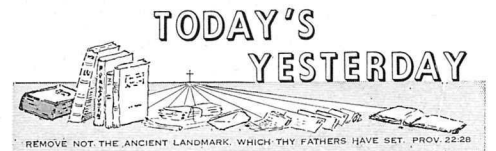
Dean C. O. Wittlinger of Messiah College brings a history lecture in the Lecture Hall.

A Teaching Ministry

(Continued from page three)

As ministers and laymen earnestly seek to perform an effective teaching ministry, attention might profitably be given to an outstanding teacher among the Jews after the exile, Ezra. Note, first, his preparation for his task. "For Ezra had prepared his heart to seek the law of the Lord, and to do it and to teach in Israel statutes and judgments" (*Ezra 7:10*). Note, secondly, how he taught: "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (*Nehemiah 8:8*) *What an excellent definition of teaching!* Note, thirdly, the result of that teaching as given in *Nehemiah 9:9-18*. The people wept, manifested great mirth and immediately observed the feast of tabernacles. Ezra's teaching enlightened the mind, stirred their emotions, and moved their wills into action. The purpose of teaching is not to fill heads with notions, but to move lives in harmony with the will of God.

—Grantham, Pennsylvania



BRETHREN IN CHRIST "RULES OF CHURCH GOVERNMENT"

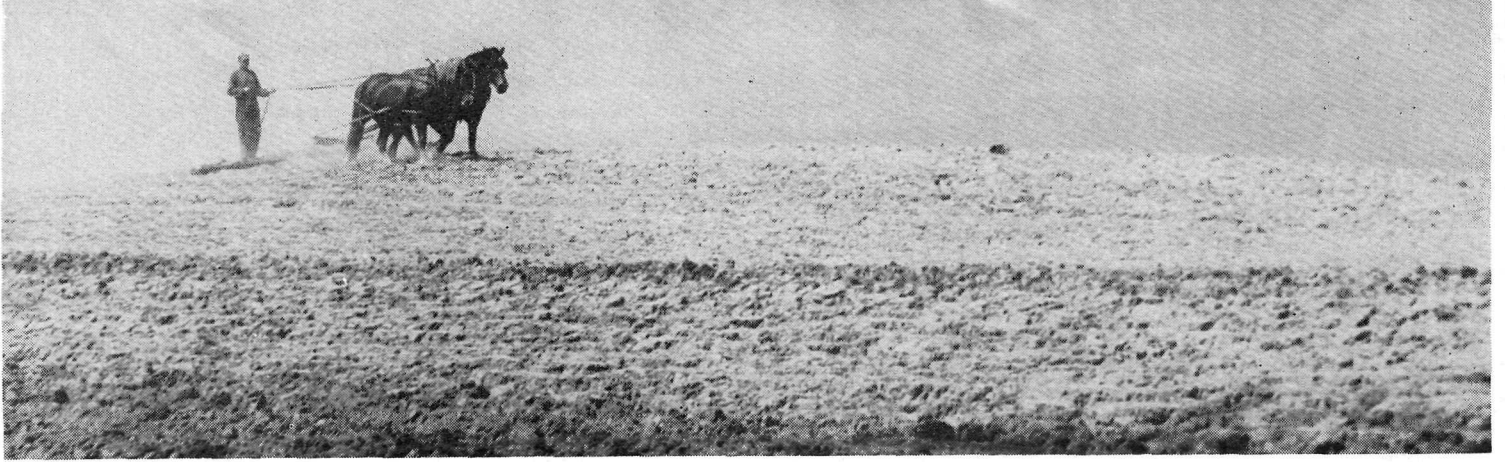
(As published in 1887)

Part VII

ON THE MISSION WORK OF THE CHURCH
THERE are many passages in sacred Writ commanding the servants of God to go and preach the gospel—Matt. 28 chap. 19-20 v., Mark 16 chap. 16 v., Luke 24 chap. 46 v., etc.—and we have also instances in which they did go, for instance Paul's three different journeys or mission tours, and again in Acts, 4 chap. 5-6 v.

It is also known to the church, or at least to those who travel, that it cannot be done without means, and there are instances enough in which the church has been admonished and re-admonished to give liberally, and we might also add that they were praised for their liberality in the early days of church history; and that the brotherhood in later days had shown a fear that the zeal and interest are beginning to wane. We would therefore urge, and entreat of our brethren that they make a more earnest effort in behalf of the spread of the gospel in every possible way that would be in accordance with the Word of divine truth, but especially by sending more laborers into the mission field. The cause demands it, Christ commands it, and it is worthy of our greatest effort in supplying both the laborers and the means by which to send them.

There are many doors open and many urgent calls to come and preach the gospel of glad tidings to a lost and ruined world. Let a personal appeal be made to each member to contribute of his substance according as the Lord hath prospered him. There should be at least one thousand dollars contributed annually and expended by our mission board. We would entreat of our ministering brethren that they look up the work, and that they go out and preach. And we would also urge the Church as a body to call more of our young men into the ministry, and to encourage our younger and older ministers by every means possible in accordance with the Bible, to go out into the byways and hedges and compel them to come into the vineyard of the Lord, and to help build up the Master's kingdom. Let the Church feel it her duty to sustain them by their prayers and their means while out laboring for the Master. Once more then we say, brother and sister, let each of us make this a personal work, not as the burden of the Lord, but let us take pleasure in working for the one grand object—the salvation of souls.



C. W. Boyer

STEWARDSHIP—How Inclusive?

AS FOR ME I feel that the last drops of my life are being poured out for God." So wrote the apostle Paul in II Tim. 4:6 (*Phillips*).

"If I would save my life-blood and forbear to pour it out as a sacrifice—thus opposing the example of my Lord—then must I know the flint of the face of God set against my purpose. Father take my life, yea, my blood if Thou wilt, and consume it with Thine enveloping fire. I would not save it, for it is not mine to save. Have it, Lord, have it all. Pour out my life as an oblation for the world."

So wrote Jim Elliott about nine years before he had the privilege, along with four other equally dedicated young men, to experience, in "Operation Auca," a literal fulfillment of that commitment.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service" (*Rom. 12:1*).

A "steward" is one "who acts as a supervisor or administrator, as of finances and property, *for another*" (*Webster*). Obviously, that over which he acts as the supervisor or administrator *does not belong to him*; it belongs to the one for whom he is exercising his stewardship. As Jim Elliott said concerning his life, "I would not save it; it is not mine to save."

Here then if we went no further, we would already have found the answer to our question: "Stewardship — How Inclusive?"

"Life is a stewardship . . . this teaching throughout the Scriptures is based on

God's ownership, both by creation and redemption. Thus stewardship becomes the Christian interpretation of *life itself* and is concerned with the Christian's use of *all the resources committed to him*, of possessions and personality . . . The Word forcefully declares the Christian's responsibility in stewardship of *his talents, his time, his labor*, in fact his total personality and being should be wholly given to the Lord and under His direction" (*Manual of Doctrine and Government*, p. 33).

What a sobering concept that stewardship embraces the *whole of life*—our *time*, our *talents*, our "*things*"—our very bodies; that these have been entrusted to us by God; that we are responsible to use them for His glory!

A most beautiful picture of this total aspect of stewardship is given to us by Paul in II Cor. 8 and 9. Notice this very interesting, almost paradoxical, equation as it describes the churches of Macedonia: *An ordeal of severe tribulation plus abundance of joy plus depth of poverty equals a wealth of lavish generosity!* (*Amplified N. T. ch. 8:2*).

The result was that they gave "voluntarily" not only "according to their ability," but "beyond their ability," actually "begging us most insistently for the favor and the fellowship of contributing in this ministrations for the saints" (*v. 4, Amplified*).

And how is this lavish generosity to be accounted for? We do not have far to look for the answer: "They made a complete dedication of *themselves first* to the Lord" (*v. 5, Phillips*). And then, having done this, "entirely disregarding their personal interests, they gave as much as they possibly could!" (*v. 5, Amplified*).

So here we have the opportunity to

observe the operation of total stewardship: First the complete dedication of *themselves*, and then that dedication resulting in their giving "beyond their ability" of the "things" which they possessed. Once the first step was taken, there was no problem at all with the second; in fact, it was actually taken *with eagerness!*

But someone may ask, Isn't it possible to go *too far*, to give *too much*? Oh yes, indeed! Paul recognized this when he told the Corinthians (*ch. 8:12, Phillips*): "No one is asked to give what he has not got." That is certainly fair enough! Or as the Berkeley translation puts the same verse: "The gift is appreciated in proportion to *what one possesses*, not to what one does not possess." And certainly no one would be expected to exceed the example of giving set by the poor widow whom Jesus commended so highly, who "of her want did cast in all that she had, even all her living" (*Mk. 12:41-44*).

Isn't it interesting that the most striking examples of liberal giving we have in the New Testament are given to us by those who were in "want," or in "deep poverty"?

May we pause here just long enough to ask this question: How does stewardship as it is practiced today by the Brethren in Christ Church—by me individually—in relation to our material "things" compare with these New Testament examples?

Before we answer too glibly and point to our fine record, may I remind you of the information given us by the Budget Commission at the last General Conference: the Brethren in Christ Church is in *sixth place* in per-member denominational giving, with a figure of \$194.46

(Continued on page twelve)

Serving Christ—Here and There



Dr. and Mrs. J. Robert Martin.

In The Laboratory

SHALL I go to a Christian college or to a secular university for my undergraduate training? Many young Christians consider this problem and some decide in favor of a secular university for reasons which do not necessarily reflect on the quality of their devotion to Christ. These young people are subjected to atheistic interpretations of history, biology, and philosophy. They are encircled with the appeals of secularism, materialism, and moral laxity.

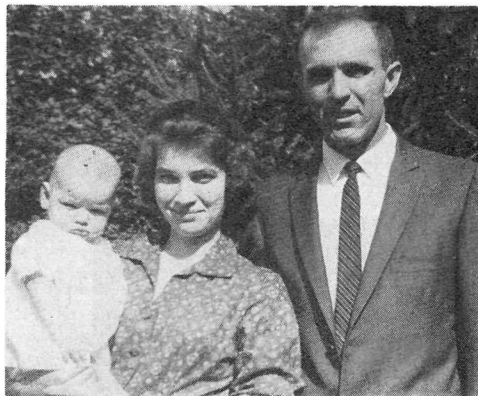
What a contrast with the influences which we enjoyed at Messiah College! It is my privilege to share the benefits of Messiah College and Goshen College training with some students at the University of Delaware by teaching a Bible class near the campus. Many of these students are majoring in sciences and I feel a kinship with their problems since I also spent several years at The Pennsylvania State University completing the requirements for a doctoral degree in chemistry.

I am currently working in Jackson Laboratory of the Du Pont Company as supervisor of analytical research. My job is to coordinate the efforts of a group of chemists who are developing new techniques for characterizing chemical compounds.

We worship with the Evangelical Presbyterian Church of Newark, Delaware, where I serve as choir director and minister of music. I am also working with the Greater Wilmington Youth for Christ as chairman of the Board of Directors. We have a program of rallies, Bible clubs, Bible quizzes and a training program designed to guide teenagers in winning their classmates to Christ. We praise the Lord for about a hundred decisions in this work last year.

The influences of a Christian home, Christian friends at the Lancaster Brethren in Christ Church, and training at Messiah College have been important factors in my life.

—J. Robert Martin



The George E. Meyer family.

Community Service

THIS morning while reading a business newsletter, I was shocked to learn that a young veterinarian with whom I had worked during my senior year had been fatally wounded. When tragedy strikes someone we know, we sometimes wonder if we have been a Christian influence on him, or if he considered us to be just "old fashioned." Our Christian witness must consist of more than just being different; it must have a positive outreach.

My background with the Brethren in Christ began at the Montgomery church in Pennsylvania where my father took us regularly. I was quite young when I left home, but I consider myself fortunate in having lived with several fine Christian families.

I attended high school at Messiah and went on to college at Upland. My wife, formerly Nettie Weaver from Ontario, went to Niagara Christian College, so our family has been well represented at the church schools. My veterinary training was taken at Kansas State University.

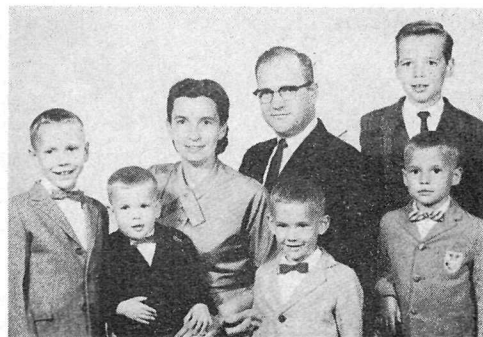
Many people by their consistent Christian examples have done much to influence our lives. We feel too that the church schools have had a greater impact on us than any other one thing. It was at Upland College that I accepted Christ as my Savior, and I have since endeavored to follow His leadings in my life. The opportunity of associating with

Christian instructors and friends during life's most impressive years is invaluable.

We are now living in Dwight, Illinois where I am a practicing veterinarian. The profession of Veterinary Medicine is an interesting and rewarding occupation. However, as with any work, there are times of discouragement and frustration, both in training and on the job.

As there is no Brethren in Christ church nearby, we have been attending the local Church of the Nazarene where we serve in various ways. While my work has nothing to do directly with Christian service, my wife and I both feel that we have Christian responsibilities in our community. We believe that our first obligation is to our home and family, then to live consistent lives so that those with whom we associate will see the example of practical Christian living.

—George E. Meyer, D.V.M.



The Paul E. Witter family.

Accent on Service

"THE accent is on YOU" is used by the Union National Bank and Trust Company of Souderton, Pennsylvania, to emphasize its service to others; however, to the cashier, Paul E. Witter, this slogan has a deeper meaning. As a Christian businessman he finds many opportunities to show concern for others. Witnessing is a daily experience in abstaining from those "appearances of evil" so often found in business circles, in displaying a nonresistant attitude when problems arise, and in giving testimony verbally.

Paul with his family worship at the Souderton Brethren in Christ Church. He and his helpmate share a mutual conviction that whenever possible, the entire family should be in attendance at every public service.

In the program of the congregational life at Souderton, Paul takes an active part. He serves as secretary on the Church Board, as Sunday School teacher, as advisor to the Christ's Crusaders, and as church chorister. He also serves on the Budget Commission of the General Conference.

For his Christian faith and his joy in serving the Lord, Paul gives tribute to his parents, Brother and Sister Ray I. Witter of Abilene, Kansas. His early Christian training was influenced by the Sunday school teachers and Sunday evening children's Bible hour teacher of the Rosebank Brethren in Christ Church near Hope, Kansas.

For his academic training, Paul chose the influence of the Christian College. Two years were spent at Upland College and two years at Goshen College where he received the BA degree in economics. This academic training was interrupted by a three-year term of service for Christ and his country in the Civilian Public Service program.



Mr. and Mrs. Glen Byer.

Called to Service

"WHATSOEVER you do, in word or deed, do everything in the name of the Lord Jesus." This admonition guides the activities of Glen Byer of the Pleasant Hill Brethren in Christ congregation in Brown County, Kansas.

Glen responded to the call of serving in the community of his childhood, after teaching two years in Beulah College, when he with his wife, Miriam, and daughter Joan moved to a farm near Hamlin. This call materialized into service in the church as Sunday School teacher, superintendent, trustee, and church board member; in the school district as treasurer of the board of education for over 25 years; in the county as a member of the Soil Conservation District Board, Walnut Creek Watershed District Board, and Farm Bureau Board.

He is the present treasurer of the Church board. He is also the president of the Brown County Farm Bureau.

Glen and Miriam's children are Mrs. Earl Wolgemuth of Mt. Joy, Penna.; Staff Sergeant Dale Byer of Larson Air Force Base; Elaine Byer of Upland College; and Shirley Byer at home.

He attributes vital influences in his life to his parents, Mr. and Mrs. Levi Byer, his Uncle Milton Byer, and his wife's sister Alma B. Cassel. He was saved at the age of ten. After attending the Hamlin schools, he received two years of training at Beulah College and two years at Leland Stanford University where he obtained the Bachelor of Arts Degree.

These are some of the experiences that have aided him in his life of Christian Service.



Dr. William Georgiades.

In Higher Education

"THE LEVEL of scholarship and scientific endeavor emphasized in graduate study creates within the individual an atmosphere of agnosticism and religious indifference." It is this generalization expressed in one form or another which is encountered frequently in the halls and classrooms of graduate schools across America. It has been contradicted by many of us who have felt the indelible impact of sacred writ, "The fear of the Lord is the beginning of wisdom." During my most impressionable years it was the teaching of such men as the Reverend Carl Carlson and Dr. C. N. Hostetter, Jr., which emblazoned in my subconscious mind the reality that man can have no real wisdom except it be given from God.

In directing the research efforts of doctoral and masters' candidates I find that the rigorous intellectual atmosphere of the graduate school cannot obliterate the cry of the soul for inner satisfaction. The socio-economic and intellectual status of the individual does not change his basic need for a spiritual transformation.

Rigorous intellectual training without concern for the total development of the individual as a human being tends to be highly mechanistic.

As a member of a university faculty, I believe it is my responsibility to be concerned with the total development of my students. I must increasingly cultivate the skills and insights whereby my students will be stimulated to achieve new levels of intellectual growth and at the same time see their most important need in life, a commitment to God through His Son, the Lord Jesus Christ.

—William Georgiades



Miss Elsie Bechtel.

Classroom Dividends

JUST one year after a term in Voluntary Service in Greece and Germany finds me back in the classroom again much enriched for my experiences. Life is made interesting by some of the nicest fifth and sixth graders I have ever taught. God has been good in directing me to the teaching field. It is a good life, for a teacher can feel that her energies are being spent for worth-while things.

Sharing equally in interest, and sometimes demanding equal time, is the work at Valley Chapel. Here we have an exciting situation where seventy-five percent of our integrated Sunday School is made up of children. The work is a challenge, but badly hindered by the lack of adults. A building program, a newly-acquired recreation center, and a large group of teen-agers keeps everybody working and praying.

I have always been grateful for the training received at Messiah College, especially the Bible courses. Time just would never permit me to get that background now. Sometimes I have a feeling of complete affluence when I take count of what God has given me and is doing for me.

—Elsie C. Bechtel

It is not enough to know the nature of people; we must know the nature of God.



The Christian's Way of Life

Martin A. Schrag

FROM its inception the Brethren in Christ Church has emphasized the centrality of Christian experience and the Christian life. In contrast to those who would stress the action of God and minimize the human response, the River Brethren have made the nature of the human response to the divine offer all important. The three traditions that have been influential in forming the Church's perspective — Anabaptism, 18th century Pietism, and 19th century Holiness — focused the attention on the manner in which man receives Christ and lives with and in Him. Let us in this article look at four aspects of the Christian walk: the quality, content, power, and context of the Christian walk.

The quality of the Christian walk is love or "agape." Unfortunately our English language has only one word for love with the result that we use the same word for Hollywood love as for Christian love. The Greek language is richer as it has several words for love such as *eros* (sexual love or love of the beautiful), *phileo* (brotherly love), and *agape* (Christian love). The New Testament writers took an obscure word, *agape*, and made it the central word in the Christian understanding of love.

Agape has its own unique meaning and it is best described as a love that spontaneously flows out regardless of the condition of the recipient. It is not too difficult to love the lovable, or the desirable. But in this case the love is dependent on the condition of the object loved rather than flowing from a heart filled with love and attempting to create value in the object. The best example of *agape* is "God shows His love for us in that while we were yet sinners Christ died for us." It is this kind of love which enables the evangelist to love the drunkard and bring the saving message to him. It is this kind of love which enables the Christian to love his enemy. The love does not depend on the beauty of the object but on the love in the giver's heart.

The starting point is that God is *agape*. It is this love which has been shed abroad or poured into our hearts. "We love, because He first loved us." The New Testament clearly states that those

who have experienced the redeeming *agape* of God in Christ are to manifest the same quality of divine love in human relations. This love is to be a reality within the Christian fellowship and in relations with those outside God's community.

The content of the Christian walk is discipleship. The Christian faith calls for a total commitment. The Saviour must be made Lord. Committed to His Person, we accept Him as normative. The Christian's joy, and peace must always be coupled with the rigorous demands of the life and teaching of Jesus Christ as His "hard" sayings are applied to our day to day existence. As Peter reminds us, we are to follow in His steps and, as Paul directs us, His mind is to be in us. "Follow me." Commitment to Jesus Christ is to transcend loyalty to family and state. We must be willing to cut it off and let the dead bury the dead. Nor must we forget the cross, for in it is embodied the supreme example of dealing with evil. "Only those who obey believe."¹

Discipleship was very dear to the founding fathers of the Brethren in Christ Church. In the only document going back to the beginning of the Church there are repeated references to follow the example of Jesus Christ. "Now has the Lord Jesus become our Saviour, so shall he also be our example."² Baptism, the Lord's Supper, feet-washing, non-swearing of oaths, nonresistance, and non-participation in government are all accepted as binding on the Christian because of the example and teaching of Jesus Christ.

Since the time of the Reformation, Christ has not been normative for ethics in much of Protestantism. This is true of many evangelicals today. But as both the Anabaptists and Wesley remind us, works as an expression of grace are absolutely essential to man's salvation. To Wesley the preaching of justification by faith only is only half a gospel and ceases to be the gospel at all.

¹Dietrich Bonhoeffer, *The Cost of Discipleship*, p. 56.

²Confession in A. W. Climenhaga, *History of the Brethren in Christ Church*, p. 100.

The power of the Christian walk is the Holy Spirit. The Christian faith not only gives us a pattern but also a power to model our lives after that pattern. The Christian can "walk in newness of life." The word example as used in I Peter 2:21 has incorporated in it the idea of Jesus guiding us in such a manner that we can fulfill the example. We are to walk "according to the Spirit." In the New Testament the coming of the Spirit means the imparting of power, and that power is not a mythological symbol but a working reality within history.

The Holy Spirit is our answer to the gloomy anthropology stemming from the mainline Protestant Reformers and those who follow in their train. We can learn from their emphasis on the subtleness of sin and our involvements in society, but at the same time it is significant, for instance, that a man like Reinhold Niebuhr has neglected the Holy Spirit in his ethics. In contrast the Anabaptists made much of walking in newness of life, of walking in the will of the spirit, and walking in the resurrection. In like manner Wesley placed strong emphasis on the Holy Spirit as the basis of a new life and walk.

The context of the Christian walk is the Church. The Christian life is never lived in isolation but is a corporate venture with fellow Christians. The Church is where fellowship and mutuality are actualized and where the group can seek for the mind of the Spirit. The Church is to be the powerhouse of love sending forth "Christ-ians" invigorated by the bearing of one another's burdens and the crystalization of purpose. We must never forget the giving of the Holy Spirit and the "birth" of the Church were one and the same event.

Scripture is clear that the basic ethical distinction is not between the monk and the layman, not between private and public sectors of life, but between the children of light and the children of darkness. The Church is to be the place where the reign of God has begun and where life has been lifted to a new place. As one of the fathers of the Early Church indicated, strife between tribes has been replaced by the sharing of the hearth.

The realization of the new ethical level of the Church sharply focuses the relationship of the Church to the world or secular culture. Historically the Brethren in Christ Church has made a sharp distinction between the church and the world. Evangelicalism of our day tends to endorse the political and economic order of America. The culture that we are a part of is ever changing, bringing with it tendencies for the betterment of life and manifestations embodying evil. It is our task to constantly evaluate secular culture from the Christian perspective and bring the judgment of God to bear upon it. We can not simply accept or reject it.

The increasing involvement in life adds great complexity to the Christian walk, but both the power and guidance of the Spirit are available enabling redeeming and creative action.

—*Grantham, Pa., a Professor at Messiah College.*

Stewardship

(Continued from page eight)

per member for 1961, as compared with an average figure of \$222.16 for the five denominations ahead of us, a difference of \$27.70 in per-member giving. As the Budget Commission pointed out, had our giving been equal to the average of these other five who exceeded us, this would have provided an additional \$237,000 toward our own denominational budgets in 1961!

Well, I think we might summarize this point by saying simply that had the Brethren in Christ Church been one of the early New Testament churches, Paul would hardly have been able to use our record to challenge and stimulate the liberality of other churches!

But stewardship involves more than "things." Let's look a little further at these churches in Macedonia for evidences of faithful stewardship in other areas.

Notice what Paul says in his letter to the Philippian church, in chapter 1, verse 5 (*Amplified*): "I thank my God for your fellowship—your sympathetic cooperation and contributions and partnership—in advancing the good news (the Gospel) from the first day you heard it until now."

So here was a church whose "dedication of themselves" not only included "contributions"; Paul says they also *cooperated* and were *partners* in advancing the Gospel! Yes, here at Philippi were "saints" who evidently were faithful stewards of their *time* and their *talents*, as well as of their "things." And notice their dependability, their constancy—this partnership in advancing

the Gospel had continued, Paul says, "from the first day you heard it until now!"

"Until now!" Can this be said of us in regard to faithfulness in *our* stewardship; or have we somewhere along the way become careless, indifferent, negligent, or discouraged?

"Life is a stewardship." As we make a "complete dedication" of ourselves to the Lord, as did the Christians of Macedonia, the "go" to our place of service could be to some World Missions assignment, and, as was pointed out in the 1962 Conference Sermon, such assignments may involve physical danger. Or our "go" could be to a place of humble service and witnessing in our home congregation and community. You recall that God said "Go" to Ananias, but this was to another "street" in his own home town! (Acts 9:11).

Wherever our place of service, once we have surrendered all of our resources to Him, "of possessions and personality," it will then be our profound privilege to experience what Paul said of these same Philippians, that "It is God that is at work within you ("the Energizer within you," *Berkeley*) giving you the will and the power to achieve his purpose." (*Phil. 2:13, Phillips*); thus enabling us, "as every man hath received the gift," to be "good stewards of the manifold grace of God" (*I Pet. 4:10*).

Who would want to forego such a privilege!

But should anyone be tempted to think that the making of this "complete dedication" involves too much of personal sacrifice, too great a conflict with "personal interests," then, says Paul, in his powerful appeal to the Corinthian church, let us remember the example of *Christ*, who "though he *was rich*, yet for your sakes he *became poor*, that ye through his poverty might be rich." (*II Cor. 8:9*). In light of His supreme sacrifice for us, how could we withhold aught from Him?

And we may be assured that complete and faithful stewardship will not go unrewarded on God's part. Notice again what Paul says to the Corinthians: "He which soweth bountifully shall reap also bountifully." "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work." (*II Cor. 9:6,8*). And finally, to the faithful steward is offered his glorious, eternal reward: "Enter thou into the joy of thy lord."

What of *our* stewardship in terms of the standard of God's Word? Are we "faithful brethren in Christ?" Have we made the *complete dedication* of ourselves to the Lord? Are we ministering

"the gift" entrusted to us as "good stewards of the manifold grace of God"? Could we be credited with "sympathetic cooperation and contributions and partnership in advancing the Gospel"—in our home congregation, and in the general programs of the church?

What a transformation would result in the life of the church! What new vitality and growth would be experienced in our local congregations! What a forward surge there would be in our missions endeavors! What greatly increased funds would be available from "cheerful" givers to carry on the various phases of the church's program if suddenly every member of the Brethren in Christ Church were to attain to and practice the high standard and total aspects of Christian stewardship!

May the challenging words of Charles Wesley take on new meaning for us in these days of crisis and opportunity:

To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will!

Arm me with zealous care,
As in Thy sight to live,
And Oh! Thy servant, Lord, prepare
A strict account to give!

May we each, in sincere humility, ask God to help us to take stock of our stewardship *now*, so that in the day of accounting we may be able to say: "Lord, thy pound hath gained."

—*Dayton, Ohio*

Christian Literature

INDIA

Leaders of ELFI (Evangelical Literature Fellowship of India) have pointed up what they feel to be the greatest need for India's 420 millions. "The greatest need is dedicated personnel with a real vision and call of God, especially those who are of executive ability. Lack of competent personnel hinders all phases of literature ministry in India. There are few Christian authors, and there are few qualified translators; thus, scripts are delayed in preparation. Lack of production staff, editors and artists also holds up production; and without proper administrative and clerical staff it is difficult to keep things moving in the publishing houses and in the distribution centers. Colportage is hard work. So few are attracted to it, and trained counsellors to give spiritual help to seekers in reading rooms and to those who write in to publishers are hard to find. There will be little progress in literature effort in India until personnel is located and trained.

—*Weyburn Johnson*

Evangelical Visito

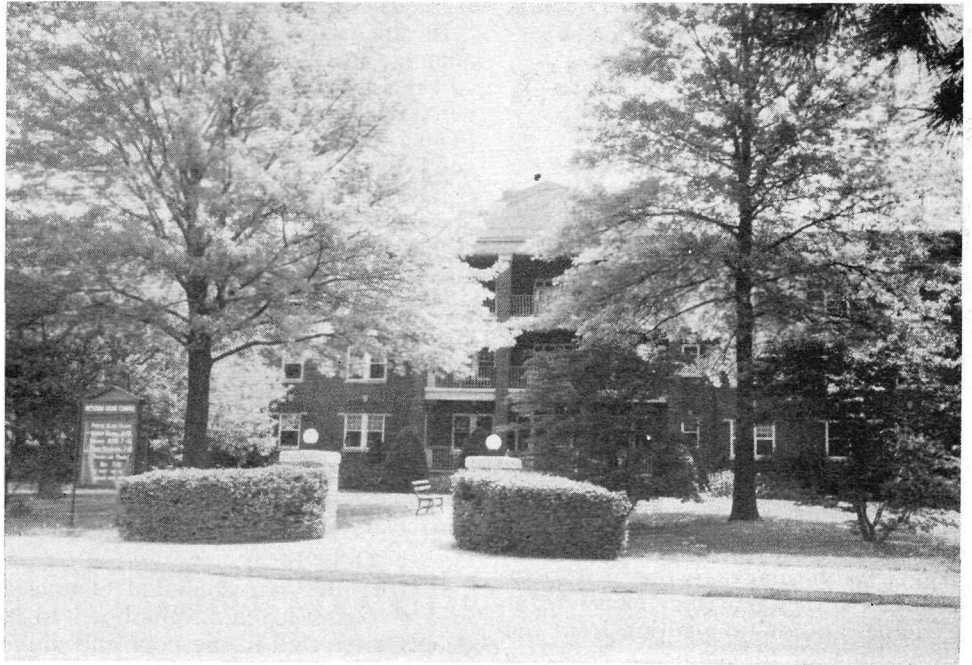
AS WE come to this milestone in the life of our church periodical, the record of our organized projects of benevolence must find its place in these significant pages.

Our fathers are vindicated by history in that they were a people of practical religion. This spirit so possessive in their practice of yesteryears, we are happy to say, is still a dominant characteristic.

MESSIAH HOME

Over 67 years ago the Messiah Rescue and Benevolent Home was founded. It had a humble birth in the concerns of two sisters who, while visiting, expressed the need for a home for the aged and orphan children. They presented their suggestion to the yearly council at Mechanicsburg, Pennsylvania. From this early effort the project ran the gauntlet well known to all new church propositions, through appointed committees, local councils, and eventually General Conference. It was first launched on a rented site at 1175 Bailey St., Harrisburg, Pa., and dedicated March 1, 1896. Later the property was purchased for \$10,000.

It was a modest, yet substantial building. There were twenty-eight rooms provided for guests, two complete bathrooms, two large sitting rooms, a large dining room where fifty people could dine at one time, a commodious kitchen with hot and cold water, a chapel with an annex that seated four-hundred-and-fifty people and heated with steam heat. The highest number of guests ever residing in the Home at one time in this location was sixty. This great center of hospitality provided convenient accommodations for those passing through Harrisburg to other points of our Penn-



Messiah Home, Harrisburg, Pa. entrance, picture taken in 1962.

Benevolent Ministries— The Past

E. J. Swalm



Residents enjoying a game of Chinese checkers while grandfather's clock marks the passing hours.



Two "grandpas" talking about how "it used to be." H. B. Brubaker, the Superintendent's father, and E. S. Yeatts.

sylvania brotherhood as well as for missionaries on furlough. Regular church services were conducted and a full congregational program was maintained.

For the next four decades retired and needy people of our fellowship, as well as those of other communions, were entertained in this structure, built in 1897.

The ever increasing list of applicants and the crowded conditions of the Home



Hannah Wismer, aged 89, writing a letter to a friend.

gave rise to the need of a larger and more commodious residence. It was at the 1932 General Conference held in Upland, California that the first vote was taken authorizing the relocation of the Home, granting a petition from the Pennsylvania State Council. The new building now stands majestically on the present site at 2001 Paxton St., Harrisburg, Pa. It was dedicated with an appropriate and impressive ceremony on September 13, 1936 and offers a luxuriant and functional home for those approaching the sunset of life. This well built and efficiently operated Home, comprising a family of approximately one hundred, is a credit to our denomination and reflects the honor of its founders.

MESSIAH CHILDREN'S HOME

Originally associated with the Messiah Rescue and Benevolent Home was a kindred institution, known as the Messiah Orphanage. It was built in connection with the Home largely as a result of the vision and generosity of Sr. Barbara Kern who was the founder and leading donor. This was given as an expression of appreciation for the kind care given to her sister by a member of the Brethren in Christ Church. By 1910 the number of children in the home had increased to the point where it was very readily acknowledged they needed more recreational facilities and equipment for teaching trades and industry. Sr. Kern again generously rallied to the need and a small farm was purchased in 1913. Here the children were taught agriculture and domestic responsibilities of various kinds.

In 1925 the Orphanage was moved again to the very fine building where it is presently located near Florin, Pennsylvania, near the Cross Roads Church. These added facilities made a home for approximately 35 boys and girls who were in need of the atmosphere that only a Christian home can offer. Many fine young men and women have come from this place to build Christian homes of their own and serve God and their church faithfully.

MT. CARMEL HOME

In the State of Illinois a sister orphanage was brought into being as God laid the burden on Rev. A. G. Zook and wife, who donated their large thirteen room house and forty acres of land with good farm buildings. This was incorporated under the legal status of the State of Illinois and has been known as Mt. Carmel Orphanage. This was an answer to the pleadings of an all-night prayer meeting at the Chicago Mission where a great need was felt for such a home to keep homeless children.

Space will not permit the honorable mention of the many dedicated men and women who composed the galaxy of workers and have sacrificially served on the Boards and Staffs of these our fine beneficiary organizations and ministries.

OUR RELIEF MINISTRY

It was always a dominant characteristic of our beloved brotherhood to be deeply interested in the poor and unfortunate. However, our philanthropies were confined to relatively local horizons. It took two global wars with their horrifying aftermaths to broaden our vision and stimulate our desire to share our gifts with a bleeding, suffering, starving world beyond our regular circle of concern.

Following World War I there were some general responses to the appeals of Relief Agencies, but we soon discovered we were too small numerically to effectively maintain a world-wide program and make our gifts count for the most. Consequently, in 1940, we initiated our association with the Mennonite churches in what has proven to be a very significant organization, the Mennonite Central Committee. At the MCC annual meeting in Chicago the Brethren in Christ



Mrs. Emma M. Frey, a retired missionary, ready for dinner in her waiting-room for heaven at Messiah Home.

church was officially admitted as a full constituent member. This affiliation later took on the aspect of being the medium through which most of our public peace witness was carried on. All our representations to Washington were handled through this centralized method.

In Canada the Conference of Historic Peace churches was organized which comprised all branches of the Mennonites, Church of the Brethren, Quakers, and Brethren in Christ. This Conference, though a part of the MCC, functioned in Canada where matters of positive national interest were involved and where an international approach was impractical. This Conference was also organized in 1940 and is still a very active agency in promoting the MCC principles. Numbers of our brethren were placed on the various committees as auxiliary organizations became necessary. Early in 1941 one of our ministers was sent to France to direct the program of relief. He has been followed in the succeeding years by a noble, sacrificing



Paxmen engaged in agricultural project in Greece.

throng of men and women, largely from our young people, who have given loving service in the name of Christ through the various types of activities challenging the best that was in them.

VOLUNTARY SERVICE

This phase of our witness offered the opportunity for young people to give a bloc of time both at home and abroad with a mere subsistence allowed by way of remuneration. Many have been the encouraging reports from a tremendously wide area of service benefiting from these ministries of love. This was somewhat related to the I-W program consisting of young men who were liable for military service and who were permitted to serve in this way as an alternative for conscientious objectors. In many cases both of these groups served intertwined projects. At the time of this writing we have ten young people serving Africa and many others have given freely of their time previously.

PAX SERVICE

Pax, the Latin word for peace, is in reality peace service abroad. These boys, also of draft age, can do this type of work, only it must be done on foreign shores. We have great admiration for the young men who furnish their own transportation costs and donate two years of service without any support except where their church offers them some help. This is usually offered in most of our peace churches but only in meager fashion. These men, called "missionaries in overalls," have made a telling imprint internationally and have done much to help the East understand the West as well as interpreting the Christian faith in terms of practice. This phase of our witness was inaugurated in 1951, and at this writing at least twenty of our boys have given time to this program for two or three years. They served in nine different foreign countries.

DISASTER SERVICE

Our association with the MCC also brought into full focus the Christian attitude and opportunity of assisting in the hour of calamity whether it be local or national. The Disaster Service took time and wise planning to get into operation but is now well organized in U. S. A. and Canada. It is the answer to the question of what should we do about the regular civil defence plan. It offers training to those who desire to be the greatest help in the alleviation of distress or extreme misfortune.

These varied types of services not only offer the privilege of utilizing the talents of diverse personalities, but it seems to us that it presents a well-rounded and full-orbed testimony of Christian living.

We pray that many people who know not our Lord Jesus Christ may be won to the Christian faith through these humble testimonies.—*Dunroon, Ontario*



Jesse L. Heise, M.D.

Benevolent Ministries— Today and Tomorrow

MANY years ago the first murderer sneeringly asked, "Am I my brother's keeper?"

More recently, our Lord declared that if we want to enter the Kingdom of God we must follow the command, "Love thy neighbor as thyself" (*Mk. 12:31*).

Today the Christian Brotherhood continues to be "our brother's keeper." We are urged to share of our time, energy, and resources with those who have less than enough for their own needs. Since we have assented to the principle of mutual aid and helpfulness, how can it best be applied to our modern times? What social groups need the benevolent ministry of the church? How can we best serve these needs?

To pay attention to this phase of service is to show our faith by our works. It is more than the practice of the "social gospel." It is the irrepressible expression towards his neighbor from the heart filled with the love of God!

With these thoughts in mind may we turn our attention to three of the groups who need our help in this benevolent ministry.

UNFORTUNATE CHILDREN

Most of the children in need of benevolent care come today from broken homes. In the days of Muller in the 19th century the greatest number of them were orphans and many orphanages or children's homes were established.

Today most of our children's homes are quite old. Their plants have been permitted to deteriorate. It is apparent that the days of the orphanage are over. Present-day opinion is that children from broken homes are best cared for in private homes by foster parents. The need

for love and affection and individual emotional interplay and nurture can be met more completely in this type of setting.

Recently a probate judge expressed himself as being less than enthusiastic, however, about these foster homes. Too often the economic benefits which welfare funds allow foster parents for the care of these children appear to be the prime consideration in their care. In contrast to these factors stand those found in the home in which a man and wife desperately want children. Good fortune smiles upon the child who finds himself adopted by such a couple.

Commendation of the highest order goes to the devoted and dedicated workers at Mount Carmel Home and Messiah Children's Home. Those of us who heard the recitation of the Sermon on the Mount and observed the commendable behavior of the children from Mount Carmel while on Conference grounds last June know that the good being done by these institutions continues today! From these homes have come some of the finest folk in our constituency! These places continue to deserve our hearty support.

OUR AGED

Among the patients one sees as a physician today are a high percentage of elderly folk. They have many worries. Their social security or welfare checks just don't reach. They have their utility bills to pay; taxes and insurance payments come due too soon. The usual problems of keeping house and maintaining a home bother them. Yet they cling to their present way of life for fear of losing their independence. When

it is suggested to them that they might find life more pleasant in a home for the aged they cannot tolerate the thought.

The reason they don't want to go to such a home becomes apparent when one discusses these feelings with them. They consider this as being equivalent to "giving up" or being "put away." Many do not want to take this step until it is just about "all over."

Attitudes change when it is explained what the modern home for the aged does. Here their waning strength can be used in pursuits which are creative. According to a study made by Stanford University, members of a community's "senior center" tend to be joiners, possess outgoing personalities and lead younger, happier and busier lives than their non-member contemporaries. This is the aim of the modern home for the aged.

A baby born today has a life expectancy of slightly over seventy years. This is an increase of three years since 1950 and of twenty years since 1900. Women live longer than men for several reasons. Among these are the normally lower metabolic rate, and their greater constitutional resistance to degenerative diseases. Also women seem to face social stresses better than men. Then, too, they tend to take better care of their health, and seek medical advice and attention earlier than men. Homes for the aged are necessary to care for and assist this ever increasing army of senior citizens.

The Brethren in Christ Church has experience in this field. The Messiah Rescue and Benevolent Home is an excellent example of what we can do for our older members. It is my understanding that there is a waiting list for admission. We need additional places for these folk which will offer recreational facilities, religious services, personal care, material aid, and medical care when needed.

If, as a small denomination, it is impossible to finance such facilities alone, it would seem reasonable that we could combine our energies and resources with those of some other denomination with similar motives and faith. Labor unions, governmental agencies, and private corporations are establishing these homes. But to an elderly person whose religion has been at the center of his life, these agencies can scarcely give him what he needs. These homes must provide a home-like, cheerful, friendly, and hopeful atmosphere. Cannot this best be provided by a church administered program?

We who are yet active shall become old if we are thus blessed! Now is the time to prepare emotionally and financially for old age. In one of his famous stories, Joseph Conrad said, "Youth believes it is interminable." But we must

face the fact that age takes its toll. All of us need a hobby which we can pursue with abandon. Many people still in the productive years of life make a type of "security contract" with a home of their choice. This promises them a place when they need it. In the meantime they are encouraged to continue their lives on the outside as long as they desire. At the time the contract is agreed upon, a down payment is made and the remainder of the contract price is paid upon the beginning of tenancy.

This type of preparation for retirement is surely in keeping with the life of faith! It offers one additional assurance that he will not be a burden for his friends and relatives in future years.



A VS worker assists with nursery class at Junior Village, Washington, D.C.

OUR MENTALLY ILL

It has been the good fortune of the Brethren in Christ church to be associated with the Mennonite Central Committee in numerous phases of service. One important phase is that of mental health. Three institutions are now in operation under the direction of the Mennonite Mental Health Services, Inc. Serving the Eastern part of the U.S. is Brook Lane Farm. In Kansas we have Prairie View Hospital, and in California, Kings View Hospital. In Northern Indiana, serving our Central Conference District, is Oaklawn Psychiatric Center. This center is fast nearing completion and services should be available soon after the first of next year.

The challenge of the care for the mentally ill received new impetus during, and immediately following, World War II when some of our alternate service men were permitted to work in various mental hospitals. Here they saw the deplorable conditions in which the mentally ill were kept. Incompetency, utter lack of sympathy and compassion, and exploitation were all too common in these institutions.

In the Oaklawn Psychiatric Center we have the promise of a first class psychi-

atric center employing the most modern treatment concepts. The center will have a physical facility of the finest type. Its services will be unusually flexible because of the availability of the psychiatric ward of Elkhart General Hospital, yet separated from it.

The services will be of three types. For those folk requiring in-hospital care, rooms will be available in the Elkhart General Hospital. Others will be treated under the treatment home program. These homes are Christian homes in which the folk have been prepared by the clinical staff of Oaklawn Center to take persons coming from a distance. They will provide lodging, some meals, and the security of a Christian home for those who need this service. These homes will be located through the help of pastors of the area churches. The third type of care is that of day care in which the patient commutes between the center and his home as his treatment schedule demands.

It is clear that many mentally ill could have been spared this unhappy experience had they been able to get wise counsel at the inception of their difficulty. Counselling service will be available to pastors at no charge other than the price of the telephone call.

Our ministerial students will have here a rich source of clinical material for training in counselling. Facilities and personnel will be available for psychological testing. This will be very useful in the evaluation of children and young folk who are having difficulty in adjusting socially and in school.

To have up-to-date psychiatric care in an atmosphere of Christian concern for the welfare of the ill is most desirable. This we shall have at Oaklawn. Although we have been slow to pick up our share of the tab, this is a project well worth our whole-hearted support!

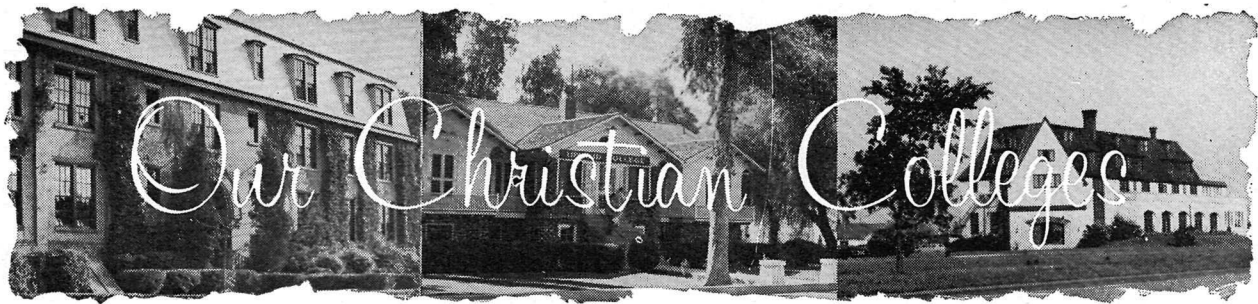
CONCLUSIONS

Being our brother's keeper requires continuous dedication and sacrifice. This task has applications in the field of benevolence as well as in the field of evangelism. Our Christian compassion will continue to find expression as we attempt to alleviate the plight of our less fortunate brothers.

We have mentioned three groups who need our continued care: Unfortunate children, the aged, and the mentally ill. By increased dedication, imagination, and skill we can continue to carry out the job our forefathers have so carefully begun.

By uniting our interests and resources with those of similar motives and faith we can provide better facilities and care in some phases than is possible alone.

—Pittsburg, Ohio, a practicing physician and member of the Board, Oaklawn Psychiatric Center, Elkhart, Indiana.



MESSIAH COLLEGE

ENROLLMENT

September 10 was the opening day of the fall semester. A total of 233 students registered for classes. They represent 13 states and 5 international countries. Seventy-five percent of the students this year come from the state of Pennsylvania. Sixty-one percent of the students represent the Brethren in Christ Church. There are approximately 24 denominations represented in the student body this year. The enrollment of 233 students this year represents an increase of 15% over last year's opening enrollment of 201.

A very encouraging trend in the student body this year is the increase in the junior and senior classes. The junior class of 50 is the largest in the history of the school. This indicates that fewer students are transferring to other colleges to complete their junior and senior years. In addition to this there has been an increase in number of transfer students coming to the campus.

SPECIAL CAMPUS ACTIVITIES

October 11—The Don Cossacks Chorus presented the first in the Music Lecture Series.

October 14-19—Autumn Evangelistic Series with Rev. John Hostetter as evangelist.

October 26—Student Work Day for the Student Project.

November 1—Dr. Paul Weaver, Second in the Music Lecture Series.

November 1 and 2—Board of Trustees Annual Fall Meeting.

November 3 and 4—The Annual Homecoming Activities.

November 5 and 6—Evangelical Sunday School Convention.

November 14-18—Annual Missions Day and Missionary Conference.

NINE JOIN MESSIAH COLLEGE FACULTY

Mr. Richard C. Barr, M.A. from Pennsylvania State University. Mr. Barr teaches in the social science department with courses in history and political science.

Dr. A. C. Baugher, former president of Elizabethtown College. Dr. Baugher is Visiting Professor in Chemistry.

Mr. D. Wayne Cassel, B.S. in Education from Greenville College. He completed work toward the Master's degree at Syracuse University. Mr. Cassel teaches general physics and mathematics.

Mr. Kenneth L. Esau, A.B. from Tabor College. Mr. Esau teaches in the field of natural science. Mr. Esau is currently working on his Master's thesis with the Kansas State University.

Mr. D. Ray Heisey returns from a three-year leave of absence. During this time he has studied at the University of Edinburgh and at Northwestern University where he is a Ph.D. candidate. Mr. Heisey is Associate Professor of Speech and Acting Registrar during the first semester.

Mr. Howard Landis, M.Ed. and doctoral candidate at Pennsylvania State University. Mr. Landis is serving as Dean of Students and teaches in the field of psychology.

Mr. Kenneth Landis, Master's Degree from Westminster Choir College. Mr. Landis teaches in the music department.

Mr. Robert Sider, M.A., University of Saskatchewan, doctoral candidate at Oxford University where he studied on a Rhodes Scholarship. Mr. Sider teaches in the field of Biblical and classical literature.

Mr. Ray Zercher, M.A. in English from Indiana University. Mr. Zercher has been associated with the Evangel Press for thirteen years. He teaches English and journalism.

UPLAND COLLEGE

FOUR NEW FACULTY MEMBERS NAMED

Dr. William Haldeman will serve as Acting Dean of Instruction and will teach some courses in the music department. Dr. Haldeman is the son of Mr. and Mrs. Abner Haldeman. Mr. Haldeman is the college Business Manager. Since Dr. Haldeman's return from his studies in Germany, he has received his Doctor of Philosophy degree from the Eastman School of Music at the University of Rochester.

Mr. Howard Beckner has been assigned as Acting Chairman of the Education Department and will be teaching several courses in the teacher training program. Mr. Beckner is a graduate of La Verne College and since has attended Santa Barbara State College, Fresno State College, and the University of Southern California. He holds the Master of Science in Education degree from U.S.C.

Mrs. Janie Smith will serve as Director of Teaching at Upland College. This program involves the supervision of the screening of candidates for the teaching credential. Mrs. Smith will also supervise the student practice teaching assignments and the classroom observation periods which is an important part of the Upland College teacher training program.

Mrs. Lorraine Tilden has been assigned as Visiting Professor in the Humanities Department and will be teaching various classes including English and Communications. Mrs. Tilden earned her Bachelor of Arts degree at the University of California, Los Angeles, and her Master of Arts degree at Claremont Graduate School. She has majored in Spanish and English. Additional studies have taken her to Illinois State Normal University, DePaul University, Washington University, and the University of Havana.

EVANGELISTIC SERVICES

During the week beginning Monday, September 24, Upland College students joined in their annual Fall Spiritual Emphasis Week. Bishop Henry Ginder of the Brethren in Christ Church, was the speaker in the daily chapel meetings.

Bishop Ginder's unusual way with young people was evident with the response by the Upland students.

Bishop Ginder spoke nightly in the College Church where Eber Dourte is pastor.

MOTET CHOIR

Thirty-eight Upland College students have been named to the famed Motet Choir. Myron Tweed, the director, states that thirteen new Upland College students will be taking part in the choral activities for the first time.

The Choir has presented sacred concerts in

the several Western states and before thousands of people in church congregations. This year they will present concerts in southern and central California. During the Easter vacation they will travel by bus for concerts in churches in the central part of the Golden State.

UPLAND ACADEMY NEWS

Upland Academy students are enjoying the beginning of an active year. Before registration day, student body president, Wesley Lenhart, with his executive committee, organized an evening "wiener bake" especially for new students. On Friday, after our first full week of school, the entire student body and faculty was invited by our social chairman, Judy Parks, to share in an afternoon of games and fun in a neighboring park.

The thirty new students who have joined the forty-one returning students form our busy and bustling 1962-63 student body. Most of them have recognized the basic reason for being at Upland Academy and are seriously devoting themselves to daily classes. We believe that this will be a year of purposeful activity at Upland Academy.

N.C.C. REPORT

ENROLLMENT DOWN, COURSE OFFERINGS UP

In contrast to an opening enrollment of 95 last year, this year's roll stands at 80. An increase in fees had something to do with this; another cause seems to be the opening of a greatly extended and diversified program of technical and general education in the provincial high schools. We regret that dormitory rooms and classroom desks are empty, but it seems well-nigh impossible to convince enough parents of high school students that an education with a Christian emphasis is worth more than one with some academic or technical emphasis. The ultimate in secularism is reached when Christian parents send their students to a secular school because a special course in art, or a fourth language, or elementary rocketry is not offered at the Christian school.

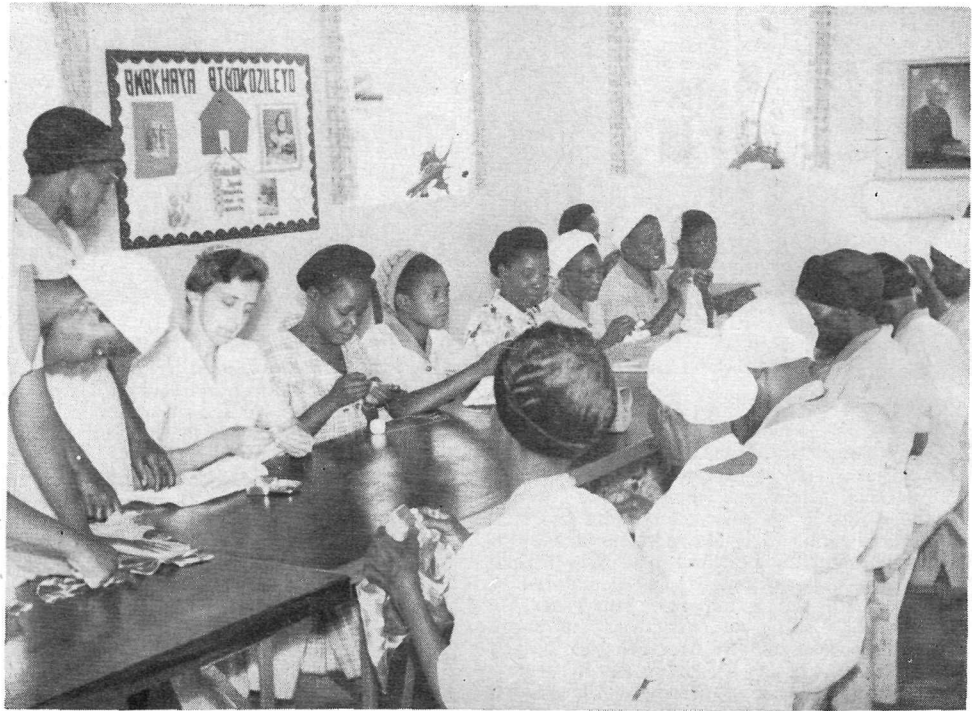
It is obviously impossible to diversify the program of a small school beyond a certain point. N.C.C. cannot offer a full course in technical education, nor can it offer two streams in the general course. However, with the addition of Grade Thirteen, a fifth year of high school, we are strengthening the arts and sciences, to which we are committed. To enable us to offer this fifth year, we have added to our staff, Mr. Stanley Sandler, a graduate of Houghton College, a Regents scholar from the state of New York, and an M.A. in history from Columbia University. His wife, the former Marion Sherk, is also teaching part time.

It is a source of amazement to us that Christian people of United States and Canada are raising and echoing a hue and cry over the Supreme Court decision to ban a certain prayer in the schools, but are oblivious to the excellent alternative, Christian education sponsored by our church. Here at N.C.C. we have a well-qualified staff, and a beautiful campus. Must we hit the road, like salesmen for soap bubbles, and sell Christian education in competition with gewgaws?

MISSIONS

With the Women's Club at MTSHABEZI

Beth Frey



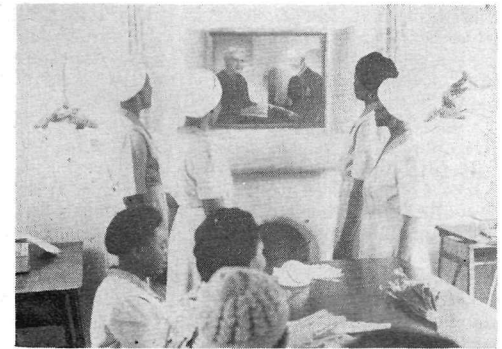
Sewing time.

TUESDAY noon—women in grey uniforms with blue collars are moving towards the little brick building which fifteen years ago was the hub of Mtshabezi Hospital but is the home of the Lomalanda Women's Club.

Organized in 1956 with a handful of women meeting in a classroom of the Practicing School, the group soon decided that it needed a name. They finally decided on the name "Lomalanda" which means a tall straight pole on which the white tick bird or egret sits.

This was an African name given to Brother Walter Winger who had worked at Mtshabezi for many years.

And so the Club began to play its role in the lives of the women. Two eager members cycle almost fifteen miles each way each week. The women sew, learn to knit and crochet. Cooking presented a problem: we had no stove, and so a little brick oven was built. It is interesting what one can bake in an iron pot; a fire is built underneath, sand leveled in the bottom; then the cake or



In the sewing room—some of the members looking at the picture of Brother and Sister Walter Winger [How fitting this memorial for their dedicated service of so many years among the Mtshabezi people!] The picture was put up just before the dedication.



Dedication of remodelled Club House, 1961. Mrs. Coulson, daughter of the former Mr. Richardson of Essexvale, is addressing the group. She takes a great interest in the work of such clubs. In March she traveled at her own expense over 600 miles in their interest.

GOOD NEWS FROM A FAR COUNTRY!

Anyone desiring to send a Christmas gift of money to a missionary through our office should see to it that it reaches our office on or before December 1. We shall then be happy to forward it as from you.

BRETHREN IN CHRIST WORLD MISSIONS, BOX 171, ELIZABETHTOWN, PA.

bread pan is put on the sand, and the lid is put on and covered with coals. The women proudly carried their baked goods home on their heads to share with their husbands. For sewing we moved to one of the industrial rooms, but the Club had no satisfactory home.

In September 1959 Sister Abbie Winger who had given so much time and love to the women of Mtshabezi passed on to her reward. Her love for these women and her Savior prompted the wish that instead of sending flowers for her funeral, those who desired should contribute toward a project for the women of Mtshabezi. Friends responded in a most heart-warming way. When the check for \$550 came through, it seemed too good to be true. We now needed a Club Home. The old hospital had been standing relatively unused, looking almost reproachful of such ignominy after its years of usefulness. It was decided to use the main part of



The kitchen of the Club House—formerly a hospital ward.

the building for a Club House. Two large airy rooms were fitted out, and they now comprise the Club House—a sewing room and kitchen.

The kitchen is equipped with two stoves and a large sink, and work area which looks out on the refreshing view of the dam. The sewing room has adequate table area and two sewing machines. From the picture—dear to all the women—above the fireplace, Brother



Mrs. Frey gives a lesson in jelly making.

and Sister W. O. Winger look down upon the women whom they loved so well.

The old hospital, which had stood empty and lonely, now buzzes with activity. Not only do the women meet there; the school girls are now able to have cookery classes, the Mission Working Girls meet there for their part of Club activities, and the Domestic Science Clubs meet there too.

The Club is reorganized annually with regular officers who plan and carry on much of the activity of the group. The

meetings resemble the Sewing Circles of Home, except that here the women learn for themselves—handwork or cookery. The joy of achievement on the face of an elderly woman who makes a new garment makes the effort of helping the group well worthwhile. Mothers who learn more about how to care for their home and family are good publicity for other women to learn.

The Club is open to anyone. It is the deep desire of our hearts that the women who come will be drawn to the Savior—the only hope for this or any land, that as they go back to their homes their hearts may be lifted, so that they may be better wives and mothers.

And may God bless each one of you who contributed to make the Lomalanda Club Home possible!



In New York—on Rev. P. Kumalo's leaving day. On the left, Rev. Paul Hill of our New York city mission; on the right, Joshua Ndlovu, son of Evangelist Kutjekaya Ndlovu from the Wanezi District. Both men were very much surprised at their meeting and, one can imagine, refreshed. Mr. Ndhlovu is now studying at Whitworth College in Spokane.

Missionaries Meet in Study Session at Roxbury



Around the discussion table at Roxbury Orientation Classes: Lenhart, Yoder, the Rosenbergers, Zook, Brubaker, the Heiseys, King, Carling; in the rear: the Siders, Kettering, Kumalo, the Musers.

Sample Do's and Don'ts Orientation Course of Overseas Teachers

Overseas teachers start out teaching too fast. Take care that your vocabulary is not too unfamiliar. Begin deliberately, speaking slowly and distinctly. . . .

Do not wage war against the British-oriented, French-oriented, or Japanese-oriented school system. Accept it. It has produced good results. . . . African educational authorities are studying and revising their respective school systems, bringing in experts and consultants, but you are not one of them. . . .

Avoid flaunting evidence of American affluence. Live simply.

Identification with the people is not attained by wearing a breechcloth, eating manioc and termites, or dwelling in a grass hut; what really counts is having a mind which can understand, hands which join with others in common tasks, and a heart which responds to other's joys and sorrows.

Keep up your hobbies. Develop new ones. You will have an excellent opportunity to observe and record the practices of a culture radically different from your own. You can become an amateur anthropologist.

Do not be shocked by ingratitude. You are not serving abroad to earn appreciation.

[And last in list] The greatest thing we can bring to our institution of assignment is Christian character. Academic ability, empathy, character—but the greatest of these is character!

CHURCH NEWS

BULLETIN-BITS

In the September 3 issue, an anniversary service at Falls View, Ontario was erroneously reported as the 20th, it should have been the 12th.

Harold Wolgemuth filled the pulpit at Orlando, Florida while the pastor, Gerald Wingert, conducted revival services at Shenks near Elizabethtown, Pa.

Carl Ginder was guest speaker for a joint Crusaders service between Mount Pleasant and Mastersonville, Sunday evening, September 30.

Mechanicsburg, Pa., held a Crusader Home Builders Conference September 1-2. The singing Zims, Walter Lehman, Emerson Frey, and Luke L. Keefer shared in the program.

A commissioning service for MCC personnel was held at the Mechanicsburg Church, Sunday evening, September 16. Kenneth B. Hoover, Messiah College professor and secretary of the Peace, Relief and Service Committee, presented the commissioning address.

Martinsburg, Pa., featured a missionary conference September 30 to October 7. Glenn Ginder, A. D. M. Dick, Becky Hossler, J. Earl Musser, and Henry N. Hostetter participated in the program.

Sampson Mudenda, an African minister studying at Messiah College, was guest speaker at Shenks Union Church, Deodate, Pa., Sunday, October 14.

Dr. Donald Schwab, a dentist, Clarence Center, New York addressed a Men's Fellowship Rally at Clarence Center, Sunday evening, October 7. Dr. Schwab spent a month this past summer assisting in mission work among the Auca Indians in Ecuador.

A Minister's Seminar for the Canadian Conference was held October 19-20 at the Sherks-ton Church, Ontario. Joshua Stauffer of Owosso, Michigan was guest speaker.

Dearborn, Michigan reports a baptismal service for three, and four were received into the membership of the church during September.

The Pacific Conference conducted a Youth Conference, October 5-6-7, at the Thousand Pines Camp.

Dr. and Mrs. Myron Stern were ordained as missionaries to Africa, Cedar Springs, Pa., Sunday evening, September 30. They sailed October 12.

REVIVAL MEETINGS

Charlie B. Byers at New Guilford, Pa., November 19-December 2; Roy Peterman at Bethel Community Church, Cassopolis, Michigan, October 22-November 4; Jack Yost at Hollowell, Pa., October 28-November 4; Abraham Becker at Franklin Corners, Illinois, November 7-18.

MECHANICSBURG, PA.

A most unusual service was held in our church Sunday night, September 16. It was a commissioning service for 27 young people assigned to work under MCC. The number included I-W and VS workers assigned to go to the ends of the earth "In His Name." Dr. Kenneth B. Hoover of Messiah College brought the commission message.

"Impressed to Express" was the title of the Crusaders Homebuilders Conference, September 1-2. The singing Zims added much to the program. Guest speakers included Luke Keefer, Walter Lehman and wife, and Emerson Frey.

The weather was ideal for the Galilean service Sunday evening, August 26. Preston Parthemer spoke the message and his two daughters shared in the special singing. There were a goodly number of people who listened to the program from the opposite shore.

Dale Singer, pastor of the Locust Grove congregation was evangelist for our tent meeting July 15-29. Much conviction was evident. Among those who publicly responded to the altar call was a family of five and three young married couples. The meeting encountered a very severe storm. It was necessary for people to stand on the tent sides to hold them down.

Other activities in our congregation included our Vacation Bible School with an average attendance of 304. Total offerings received amounted to \$336.15. This was for Christian literature and was equally divided between India, Africa, and Japan. Decision night was a very impressive service with Earl Musser presenting the message. During August, Marvin Potteiger, now serving at the Navajo Mission, and his friend, Dallas Shelley, spoke of the work there.

Mrs. Cyrus Brechbill

ZION, KANSAS CELEBRATES 75TH ANNIVERSARY WITH HOMECOMING

Sunday, September 23, the Zion congregation, rural Abilene, held a homecoming in honor of its 75th year of service to the community. Built in 1887, Zion was one of six Brethren in Christ churches built in Dickinson County the latter part of the 19th Century. It is one of four yet holding services.



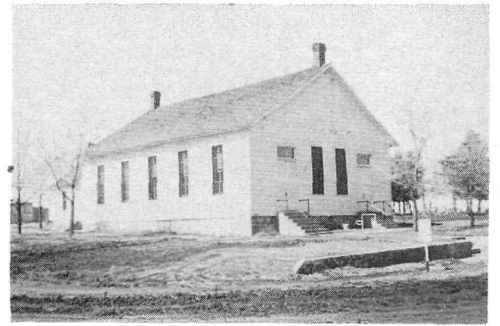
Pastor Henry N. Miller introduces Rev. M. M. Book to give the anniversary message.

M. M. Book, a former minister of the congregation, preached the anniversary sermon, "A Church That Serves Its Age." Brother Book, while serving as bishop of the North Dickinson District 1946-1957, laid the cornerstone of the present building, September 21, 1948, with the dedication service being held February 6, 1949.

Representatives of Illinois and California were present for the occasion. Present were some 42 descendants, grandchildren, great-grandchildren and great-great-grandchildren of the late Bishop Samuel Zook. Brother Zook, who served as bishop, died in 1904 at the age of 71 years. A basket dinner at noon in the church basement not only provided refreshment for the body but indeed was a grand time of fellowship with former members and friends of the church.

The church was full for the presentation of the afternoon historical program. Voices of the past came to life as a wire recording of the late bishop M. G. Engle gave the history of the Zion congregation as it was recorded at the 1949 dedication. The historical aspect was then brought up to date by Mrs. Cornelius Lady.

Six "Oldtimers" greatly interested the audience by their reminiscing, speaking of their childhood memories of the old church. A local gentleman told of his boyhood experience riding the stone wagons when materials were brought for the laying of the foundation. Sister Katie Bollinger of Morrison, Illinois was the oldest guest of the day. She recalled



The Zion Church building which was replaced with the present structure, 1949.

the original dedication of the church in 1887. She remembered Bishop Jesse N. Engle as he preached the dedicatory sermon using as his text, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Sister Bollinger, now 89 years of age, had come to Kansas a few years prior to 1887 with the original colony of three hundred from Pennsylvania.

Having witnessed the blessing of the Lord upon the congregation over this 75 year period, we look with expectancy and anticipation into the future. The congregation desires to continue its service and plans to build an addition to the physical plant as soon as funds are available. This unit will provide a nursery, rest rooms, classrooms, a church library and a youth fellowship hall. It is the Lord's work and we rejoice in the privilege of being laborers together with Him.

Henry N. Miller, Pastor

ROSEBANK, ONTARIO

The young people of our congregation shared in the Youth Fellowship, including some 1,000 young people, during the World Conference in Kitchener. These young people came from more than forty countries. A Japanese young man, Mr. Yaguchi, spoke to us August 8 concerning the problems of the church in Japan. He is now attending Goshen College.

The homes of our congregation shared the responsibility of entertainment over the World Conference. Folks from Japan, Korea, Africa, Western Canada and the U. S. A., were entertained.

Bishop Henry Ginder conducted tent meetings for us, July 10-22. The tent was pitched near Kitchener and both the church membership and the community greatly enjoyed his messages.

The Christ's Crusaders sponsored a Galilean service on the banks of a nearby lake. The fading sunset and the gentle lapping of the water on the shore provided a peaceful setting while our pastor, James Sider, spoke to us from a boat on the theme "True Fishers of Men."

During the month of June we had a ground-breaking ceremony, the beginning of the building of a new addition to our church building. This addition includes Sunday school classrooms, entertainment facilities and additional space for the church auditorium. Sunday, September 2, following the morning worship service, there was the laying of the new cornerstone.

Bishop E. J. Swalm conducted a consecration service for two recently-elected deacons. Brother and Sister Irvin Cober, Brother and Sister Christian Albrecht were consecrated to the office of deacon. In the evening of this same Sunday September 2, James Cober gave a message on "Letting Your Light Shine." He returned to Messiah College for his third year of study.

Before leaving to continue his studies at Yale University, Ronald Sider, son of our pastor, spoke to us concerning the preservation

of the Bible. John Pawelski, pastor at Walsingham, Ontario, and Cecil Cullen of Fordwich, Ontario were guest speakers at our Lovefeast, September 8 and 9.

ABILENE, KANSAS EXPERIENCES NEAR DISASTER

A violent windstorm of cyclonic proportions hit Abilene, Kansas at 9:00 p.m. the evening of September 18. It came without warning, without any forecast of a storm on the part of the weather bureau. Its origin and nature remain a mystery. Fortunately, the worst of the storm was fifteen feet too high to do much major damage.

Even so, damage in the city of Abilene, exclusive of the country surrounding Abilene was estimated at one million dollars. There were broken and uprooted trees, smashed autos, ruined TV antennas and roofs blown from buildings.

Early the next morning there was a call from the Mennonite Disaster Service. As a result the following day, September 30, about one hundred men under the direction of MDS came to assist in cleanup. About eighty of this number were given dinner in the dining room of our church in Abilene. The ladies of the church were host for the occasion. MDS was also represented on two other days of cleaning up the debris.

Rushing also into Abilene were those who purposed to take advantage, charging exorbitant prices to help in the cleanup. One housewife reported: "An out of town gang was just here and wanted \$140 to do this job." The testimony of the MDS unit, assisting in the cleanup as a part of their Christian testimony was impressive in its impact on the people of Abilene.

As those of the Brethren in Christ Church of Abilene, we wish to express our appreciation for the swift and efficient way the MDS took hold of this work. Had there been a major disaster it would have been very comforting to know of these "brethren" who cared.

Mrs. J. C. Hoover

BETHANY CHURCH, THOMAS, OKLAHOMA

Our Vacation Bible School took as a missionary project, raising money for the radio broadcast in Japan. Interest ran high in a contest between the girls and boys. The boys won even though they were outnumbered by the girls. Eighty-seven dollar bills waving in the breeze the evening of the closing program, was the amount received.

The average attendance was 63. The first week the weather was very warm. The school was divided into six classes with two teachers for each class.

Pastor Ray Smee spoke to the group in assembly. There were seven who responded to the gospel invitation.



The Summer Bible School at Dearborn, Michigan, Maurice Bender, pastor.

DEARBORN, MICHIGAN

"My Bible and I" was the theme used in the Vacation Bible School conducted August 6-19. The eight original classes had to be raised to nine to handle the highest attendance of 135. Total enrollment reached 149, with an average of 120. There were 89 who received certificates for being there eight or more days, and 55 had perfect attendance.

Miss Lois Davidson, Garrett, Indiana, served as teacher for a primary class and brought a missionary lesson each day. The Bible school served as a present means of teaching young hearts the truths of God's Word, and as a contact with children and with parents, many of whom joined with the group of over 160 who filled the church for the closing program.

We trust the value of the school may be seen in those that made decisions for Christ. One of the young boys in this group was baptized the following month.

BETHEL CHURCH, MERRILL, MICHIGAN

Sister Henry Schneider left us September 14, going to be with her Lord. She was truly a saint, much loved and amid her sickness, looked forward to her time of departure.

Pastor Ralph Palmer presented the much prized award, "God and Country Award," to Gary Zook, aged 15. This award, given in an August Sunday morning worship service, was sponsored by the Protestant Committee on Scouting of the Boy Scouts of America. This is looked upon as a singular accomplishment by Gary Zook.

We greatly enjoyed the presence and ministry of Brother and Sister Joseph Vander Veer over a weekend in August. Brother Vander Veer, although well along in years, still carries a vision and his messages presented a real challenge.

Earlier in the summer we conducted our Vacation Bible School, using the course "Patriots for Christ." A couple of our young peo-

ple followed the Lord in the rite of water baptism Sunday, September 9. The Paul Hills from New York City were with us and shared some experiences and interests of the work there. Brother Hill was formerly from our congregation.

Special Notice

The Board for Home Missions and Extension appreciates the way so many have responded to the needs of the Mission and Extension Program of our church. We are so glad to say God is blessing your investment.

Though we regret to announce our present situation, we believe you will want to know the facts. Our quarterly commitments are about \$17,500. Our treasurer reports that at the end of the third quarter he had received only \$42,863.92 toward this. This means that we are about \$9,000 short of our U. S. Treasury needs. (If you desire an explanation of the relationship between these figures and our budget, read the secretary's report in the 1962 Handbook of Missions).

We believe as you learn of this situation, you will rally to the need. Our lovers of missions and extension are always ready to support this phase of the work of the Lord.

May God richly bless you as you pray about this need.

Yours for Missions and Extension,
ALBERT H. ENGLE

Births

COKEN—Cathy Ann, born May 31, 1962 to Mr. and Mrs. Harry Coken, Mechanicsburg congregation, Pa.

EYER—Rebecca Lynn, born September 24, 1962 to Mr. and Mrs. Frederic Eyer, Upland congregation, California.

HERR—Benjamin James, born September 30, 1962 to Mr. and Mrs. Paul B. Herr, Dayton Mission congregation, Ohio.

MAYLE—Paula Ann, born September 19, 1962 to Mr. and Mrs. Allen Mayle, Dearborn congregation, Michigan.

MORSE—Robert Andrew, born June 11, 1962 to Mr. and Mrs. Herb Morse, Dearborn congregation, Michigan.

MYERS—Diana Rae, born April 20, 1962 to Mr. and Mrs. Levi Myers, Mechanicsburg congregation, Pa.

NACE—Pamela Sharyn, born June 24, 1962 to Mr. and Mrs. Donald Nace, Mechanicsburg congregation, Pa.

NESTER—Robert Alvin, Jr., born to Robert and Patricia Good Nester, September 22, 1962, Grantham congregation, Pa. They are serving in I-W service at Spring City, Pa.

TWEED—Gregory Paul, born August 28, 1962 to Mr. and Mrs. Myron Tweed, Upland congregation, California.

Weddings

BITNER-ADAMS—Miss Elaine Adams and Donald Bitner, both of Carlisle, Pa., were married in the Carlisle Brethren in Christ Church on August 17, 1962 by the Rev. R. H. Wenger.

BUCKWALTER-YOST—Miss Hazel G. Yost, daughter of Mr. and Mrs. Bright Yost, Williamsport, Pa., and Elwood Buckwalter, son of Rev. and Mrs. Lloyd Buckwalter, Howard, Pa., were united in marriage August 25, 1962. The ceremony was performed in the Free Methodist Church, Williamsport, Pa. The father of the groom officiated assisted by Rev. Harold Chamberlin, the bride's pastor.



The Summer Bible School, Bethany Church, Thomas, Oklahoma.

CLIMENHAGA-HASSEL—Miss Raelene Hassel, daughter of Mr. and Mrs. P. Hassel, Saskatchewan, became the bride of Mr. E. Duane Climenhaga, son of Mr. and Mrs. Evan Climenhaga, Delisle, Saskatchewan, July 21, 1962. The ceremony was performed in the Grosvenor Park United Church, Saskatoon. Rev. John Garman officiated, assisted by Rev. N. W. Climenhaga.

GROFF-HOFFER—Miss Joyce Elaine Hoffer, daughter of Mr. and Mrs. Chester Hoffer, Manheim, Pa., and Jay Richard Groff, son of Mr. and Mrs. Paris Groff, Manheim, Pa., were united in marriage, July 5, 1962 in the Mastersonville Brethren in Christ Church. Rev. Arthur H. Brubaker performed the ceremony.

HABECKER-HENRY — Miss Delores Henry, daughter of Mrs. Miriam Henry, Hershey, Pa., was united in marriage to Mr. Gerald Habecker, son of Mr. and Mrs. Walter Habecker, Annville, Pa., September 22, 1962. The ceremony was performed at the Brethren in Christ Church, Palmyra, Pa., by the pastor, David McBeth.

JOHNSON-VAN STRATEN — Miss Yvonne Van Straten, daughter of Mr. and Mrs. Norman Van Straten, Stettler, Alberta, became the bride of Mr. Frank Johnson, Jr., son of Mr. and Mrs. Frank Johnson, Paddockwood, Saskatchewan, August 22, 1962. The ceremony was performed in the North Star Brethren in Christ Church by Rev. John Garman with Rev. Maurice Moore assisting.

MILLER-PACKER—Miss Janet Packer, daughter of Mr. and Mrs. William Packer of Orviston, Pa., and Robert Miller, grandson of Mr. and Mrs. Wilson Miller, Howard, Pa., were united in marriage, August 31, 1962. The ceremony was performed by the pastor, Lloyd Buckwalter in the Brethren in Christ Church, Marsh Creek, Pa.

PETERMAN-WALSH—Miss Carol Ann Walsh, Camp Hill, Pa., and Mr. Howard D. Peterman, York Road, Carlisle, were married on August 25, 1962 by the Rev. Roy Peterman at the Carlisle Brethren in Christ Church, Pa.

POTTEIGER-KRICK — Miss Lavonne Krick, daughter of Mr. and Mrs. Vernon Krick, Duncannon, Pa., and Clyde Potteiger, Jr., son of Mr. and Mrs. Clyde Potteiger, Sr., Mechanicsburg, Pa., were united in marriage September 15, 1962. The ceremony was performed in the Mechanicsburg Brethren in Christ Church. An uncle of the groom, Rev. Earl Lehman, officiated.

SMYTH-STONE—Miss Marjorie Stone and Clarence Smyth both of Carlisle, Pa., were married on Saturday, September 15, 1962 at the Carlisle Brethren in Christ Church by the Rev. Paul L. Snyder.

YODER-BRAUEN—Miss Carolyn Sue Brauen, daughter of Mr. and Mrs. Fred Brauen, Clarence, New York, and Mr. Melvin Yoder, son of Mr. and Mrs. Levi Yoder, Akron, New York, were united in marriage, September 29, 1962. The ceremony was performed in the Clarence Center Brethren in Christ Church, Rev. John N. Hostetter officiating.

Obituaries

GROVE—Mrs. Cora Grove, Chambersburg, Pa., died September 18, 1962 in the Chambersburg Hospital after an illness of two months. A daughter of the late Rev. Henry O. and Mary M. Book Wenger, she was born in Southampton Township, August 9, 1885. Converted in February, 1897, she was baptized

and joined the Mount Rock congregation, September 1897. She was active in all phases of church work, a Sunday school teacher for many years.

Her husband, C. Grove, predeceased her in 1956. Surviving are a daughter, Mrs. Esther M. Hege, Chambersburg, with whom she resided; three sons: Henry W., Shippensburg; Arthur William, Waukena, California; and Walter W., Shippensburg, Pa. A sister and ten grandchildren also survive.

Funeral services were held at Air Hill Brethren in Christ Church, with Rev. Clifford Lloyd and Rev. Wilbur Benner officiating. Interment was in the adjoining cemetery.

RHODES—Mrs. Olive Dora Rhodes, born June 18, 1892, Bedford County, Pa., passed away September 11, 1962 in the J. C. Blair Memorial Hospital. She was in failing health over the past year.

She was a member of the Saxton congregation, having been saved in October of 1931 and baptized in 1933. She was married to Ralph Rowser Rhodes who predeceased her, September 1952. She is survived by one daughter, Amy and one granddaughter.

MUSSER—Areta Ludlow Musser was born September 27, 1887 in Veldersburg, Indiana, and passed away September 16, 1962 at her home in Upland, California. She had been in failing health for several months. A daughter of Rev. Sherman and Carrie Ludlow of Indiana, when quite young she moved to Portland, Oregon and later to Yakima, Washington where she was converted at the age of twelve. In 1908 she moved to Filer, Idaho where she met her husband, Sumner Musser. They were married March 24, 1909.

Besides a sorrowing husband she leaves to mourn her passing four sons and three daughters: Harold and Alvin of Upland; Earl, Ontario; Paul, Chino; Mrs. Millard Herr, Cucamonga; and Mrs. Maynard Engle and Mrs. Carl Heise, Ontario. Also surviving are 33 grandchildren, five great-grandchildren, two brothers, and two sisters.

She spent some time in mission work in 1906-07 under the United Missionary Church. When the family moved to Upland from Nampa, Idaho in 1924 she became a member of the Brethren in Christ Church where she was a faithful member. She with her husband celebrated their 53rd wedding anniversary this year with a family reunion. Her children and grandchildren will not soon forget her quiet, patient, understanding ways.

Funeral services were conducted at the Upland Brethren in Christ Church with Pastor Eber Dourte and Bishop Alvin Burkholder officiating. Interment was in the Bellevue Mausoleum, Ontario, California.

SHIELDS—Benjamin Franklin Shields, Shippensburg, Pa., was born September 2, 1895, and died September 9, 1962. Services were held at the Van Scyoc Funeral Home with Rev. Clifford Lloyd officiating. Interment was in the Path Valley Cemetery.

SLAGENWEIT—David D. Slagenweit, born March 14, 1928, passed away after being fatally injured in a truck accident, June 28, 1962. He was the son of David A. and Cora E. Slagenweit. His mother preceded him in death by less than three weeks.

He is survived by his wife, Marie; three daughters, Patty, Doris, and Faye. Also surviving are his father, four brothers, and three sisters. He was converted as a young boy and became a member of the Martinsburg Brethren in Christ Church. He was active as a Sunday school teacher and recently was elected a member of the Board for Christian Education. His passing leaves a vacancy that is difficult to fill.

Funeral services were conducted at the

Martinsburg Brethren in Christ Church in charge of the pastor, Daniel Hoover, assisted by Rev. J. Howard Feather. Interment was in the Dry Hill Cemetery, Woodbury, Pa.

WINGER—Phyllis Ann Winger, youngest daughter of Cyrus and Minnie Winger was born in Bulawayo, Southern Rhodesia, Africa, November 29, 1932, and passed away August 3, 1962. After returning from Africa in 1938 the family made their home in California.

Phyllis was confined to a wheel chair for five years and bedfast for over three years. To visit her room was to sense the presence of God. She was triumphant amid her great handicaps and during the last weeks of her life she communed much with the Lord and waited patiently for Him to take her to Himself.

Surviving are her parents, two sisters, Dorothy Lytle and Arlene and a brother, Dennis, and three nephews.

Services were held at the Upland Brethren in Christ Church with Pastor Eber Dourte and Bishop Alvin Burkholder officiating. Burial was in Bellevue Mausoleum.

MCC News

EUROPE LOSES TWO MENNONITES

AKRON, PA. (MCC)—Word has been received in Akron of the recent deaths of two well known European Mennonites—Dr. Jacob ter Meulen and Mrs. Pierre (Helene) Widmer.

Dr. Jacob ter Meulen, librarian at the Peace Palace in The Hague, died on August 12, 1962. He was 77. He is survived by his widow.

Mrs. Pierre Widmer died on Friday, August 24. Funeral services were held on Sunday, August 26. Pierre Widmer is one of the Mennonite leaders in France.

SEPTEMBER ORIENTATION SCHOOL AT AKRON

AKRON, PA. (MCC)—An orientation school was held for 27 MCC workers from Sept. 5-19, 1962. The areas in which these persons will serve include Foreign Relief, Pax, and Voluntary Service.

Mary Ann Epp, R.N., Newton, Kansas, is going to Bolivia in the Foreign Relief Program.

Of the eight Paxmen assigned, four will be going to Europe. These are: Marvin Isaac, Meade, Kansas; Lyle Miller, Kalona, Iowa; Peter Neufeldt, Laird, Saskatchewan; and Dan Unzicker, Roanoke, Illinois. Assigned to Burundi are Gilbert Unger and Abe Penner, both of Giroux, Manitoba. Stanley Weaver, Lima, Ohio, is going to Jordan, and John Slotter, Souderton, Pa., to Korea.

Eighteen persons are enrolled in the voluntary service program. Three of these are assigned to Haiti: John and Linda Allert, Vancouver, B.C., and Elizabeth Penner, R.N., Omaha, Nebraska. Tina Dyck, R.N., Altona, Man., is going to Newfoundland.

The remaining voluntary service workers will be serving in the states in the following places: Martha Dyck, Abbotsford, B.C.; Esther White, Ephrata, Pa., and Mary Bixler, Elkhart, Ind., at Atlanta, Georgia. Two are going to Laurel, Md.: Martha Keeney, Bluffton, Ohio, and Robert Yoder, Perkasio, Pa. Assigned to Brook Lane Farm are: Glenda Gautsche, Archbold, Ohio; Katherina Nickel, Bassano, Alberta; and Lydia Nikkel, Vineland, Ontario. The remainder of the assignments are as follows: Paul Norr, Berne, Indiana, to Boys Village; Helen Peters, R.N., Coaldale, Alberta, to Prairie View; Kenneth Peters, Henderson, Nebraska, to Hoopa, California; Edward Smith, Dublin, Pa., to Kings View Hospital; Marjorie Winger, Ridgeway, Ontario, to Junior Village; and David Suter, Columbus Grove, Ohio, to Akron Headquarters.

A commissioning service was held for these workers on Sept. 16, at the Mechanicsburg Brethren in Christ Church. The commissioning address was given by K. B. Hoover, Secretary of Peace, Relief and Service Committee, Brethren in Christ Church. The commissioning charge and prayer were given by Edgar Stoesz, Director of the MCC Voluntary Service Program.

MCC RELIEF WORKERS ASSIST IN TYPHOON DISASTER

AKRON, PA. (MCC)—Relief worker Merrill Hunsberger reported from Hong Kong that Typhoon Wanda was responsible for the island's greatest postwar disaster. Mennonite

Central Committee distributed food and clothing to many people who lost their homes and possessions in this catastrophe.

In Shatin, a ten-foot tidal wave hurled junk and logs into the market area, destroying most of the shops and buildings, and injuring many people. Underestimating the force of the typhoon, many of the fishing families remained on their boats, and thus lost their lives in the storm.

At the clan house in Shatin, MCC provides a school with food supplies and also helps tuberculosis sufferers. The first floor of this building was submerged until the tide waters subsided. In addition, much rich farmland was ruined by the sea water.

Other areas hard hit included Taipo and Shauiwan, where thousands of persons lost their homes and possessions. The Sept. 5 report listed 75,000 persons as homeless and over 120 dead.

MCC goods of over \$8,000 in value, including soap, clothing, food, and quilts, were distributed through the cooperation of World Vision, Inc., and Fisherman's Cooperative. In cooperation with the Rural Committee, MCC gave hot soup to homeless people staying in the public school and others living in makeshift shelters. In the period from Sept. 3-11, 12,400 meals were served. The recipients gave repeated thanks for the MCC food and supplies.

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, 611 S. 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

Holidaysburg, Pennsylvania (*Mt. Etna Church*): Joe Neumeyer, pastor, 717 Penn Street, Holidaysburg, 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, Thompsonstown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. R. 1, 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): Rev. Jacob Moyer, pastor, 340 Janette Ave. S.W., Roanoke, Va.

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

Hillsville, Virginia (*Bethel Church*): Rev. Leon Herr, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

*Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor

*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

*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, Mr. Leon Kanagy, Mrs. Frances Kanagy

*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, Delisle, 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, 1 Malta Street

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. Gayler Miller, pastor Telephone—Campbellsville 465-7980

Massillon, Ohio (*Amherst Community Church*): Rev. Glenn Diller, pastor, 3904 Princeton Ave. N.W., Massillon, Ohio

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

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

Sparta, Tennessee, R. 7 (*DeRossett*): Telephone—Sparta, 738-2518, 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 Oberholzer, 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, Miss Allyne Friesen. (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 Kniesly, Dallas Adams (I-W); V.S. Workers—Mr. John Ruegg, Mrs. Clara Ruegg. Mission Hall and Hotel address: 128 Fourth St.

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS

P. O. Box 171

Elizabethtown, Pa.

Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio

SIX PROGRAMS ON MCC PLANNED BY PA. CHURCH

AKRON, PA. (MCC)—The Blooming Glen Mennonite Church, Blooming Glen, Pa., on October 14 began a series of six Sunday evening meetings featuring the Mennonite Central Committee. Staff members from the MCC head office at Akron are in charge of the programs. A different department will be highlighted each time.

Edgar Metzler and Milton Lehman of the Peace Section staff, Akron, and Paul Peachey, executive secretary of the Church Peace Mission, Washington, D. C., presented the work of the Peace Section at the first meeting of the series.

Subsequent meetings will feature Voluntary Service, Menno Travel Service, the Exchange Program, Foreign Relief and Services, Mennonite Mental Health Services, and Mennonite Disaster Service. There will usually be two programs a month. The series ends in mid-January.

The Blooming Glen Mennonite Church is a member of the Franconia Conference. David Derstine, Jr., is the pastor.

News Items

DEATH TAKES CHURCH LEADERS

HAROLD S. BENDER, one of the best-known Mennonite scholars and historians died Friday afternoon, September 21, in a Chicago hospital at the age of 65. Though suffering from cancer, Dr. Bender died suddenly of a stroke.

Dr. Bender, who had never known illness, had to undergo an operation several months ago at which time cancer of the pancreas was discovered. Since that time he had been given cobalt treatments. At the time of his death he was in the hospital preparatory to further surgery. Funeral services for Dr. Bender were held Tuesday, September 25, in Goshen, Indiana.

THE SUDDEN DEATH of Dr. Walter L. Penner, 49, at Whittier, California, on Sunday, September 23, of an apparent heart attack, came as a shock to the Mennonite Brethren brotherhood where he had worked as a pastor and teacher for a number of years.

Dr. Penner reportedly awoke early Sunday morning with a severe pain in his chest. Not being able to alleviate the pain, he was taken to a hospital where he passed away suddenly shortly after examination. Funeral services were held Wednesday, September 26, in Whittier, California.

—*The Christian Leader*

U. S. LABORER 'SPIRITUALLY BANKRUPT' SAYS EDITOR HENRY

ST. PAUL, MINN. (EP)—In a special lecture presented here at Bethel College and Seminary (Baptists General Conference), Dr. Carl F. H. Henry of Washington D. C. charged that while the American laborer is better off materially than most of the world's workers, he is spiritually bankrupt.

Editor of *Christianity Today*, Dr. Henry declared that the "big secular labor unions" have contributed to the meaninglessness of work and to the spirit of materialism.

Citing a growing tendency of unions to schedule meetings on Sunday mornings during church time, Dr. Henry observed that "the worker wants his Saturday nights for fun, but his Sunday mornings are spiritually for sale. Some professional and business conferences follow this same pattern."

Today's laborer, Dr. Henry asserted, "tends to evaluate his career in terms of money-making rather than of service . . ."

"Cutback in work hours has not brought fullness to his labor. In fact, the more he

shortens his work week, the greater becomes his inner dissatisfactions, because the greater and more futile his demands upon the life of play to compensate for the drudgery of work."

LUTHERAN HOUR BROADCASTS BEGIN 30TH YEAR

ST. LOUIS, MO. (EP)—A huge rally Sept. 23, launched the 30th anniversary broadcasting season of the world-wide Lutheran Hour at Memorial Auditorium, Fort Wayne, Ind.

Dr. Oswald C. J. Hoffman of New York, director of public relations for the Lutheran Church-Missouri Synod, was the principal speaker.

Dr. Hoffman will start his eighth year as speaker on the Lutheran Hour, sponsored by the Lutheran Laymen's League, auxiliary of the Missouri Synod.

Founded May 31, 1930 at the Lutheran Laymen's League convention in Chicago, the first Lutheran Hour broadcast originated from Cleveland on Oct. 2 and was aired by a 32-station network.

Today the Lutheran Hour is broadcast by some 1,200 stations in this country and 120 nations abroad and is heard by an estimated 30,000,000 persons in 40 languages. The broadcast's global operations require almost \$2,000,000 annually—nearly \$5,500 every day.

KOREAN ORPHAN CHOIR ON FIFTEEN-NATION WORLD TOUR

The 34-member World Vision Korean Orphan Choir from Seoul, Korea, has embarked on a concert tour of 15 nations in Asia, Europe and North America.

Presenting the Choir is Dr. Bob Pierce, president of World Vision, Inc., an interdenominational missionary service organization sponsoring the tour. Concerts are planned in Japan, Formosa, Hong Kong, the Philippines, India, Afghanistan, Iran, Israel, France, Germany, Netherlands, Norway, England, Canada and the United States. The Choir will begin a coast-to-coast tour of North America November 29 when they arrive in New York.

The tiny singers (24 girls, 10 boys—ages 8 to 12) were selected from more than 14,000 orphans in 151 orphanages of South Korea which are sponsored by World Vision. The director, Professor Soo Chul Chang, chose each child in private auditions. Mr. Chang, Professor of Music at the Union Christian College, Seoul, studied at the Moody Bible Institute, Chicago, and at the Chicago Conservatory of Music.

Traveling with the Choir will be eight Korean adults, including dietician, nurse and interpreters. The children represent 17,871 other orphans in 16 nations cared for fully by World Vision. The larger purpose of the tour is to point up the needs of orphanages and destitute children the world over.

WCC RAISES FUNDS BY PHONE TO REBUILD IRAN EARTHQUAKE VILLAGE

GENEVA, SWITZERLAND (EP)—Through a dramatic series of phone calls to relief agencies around the world, the World Council of Churches here raised \$416,000 in one day to rebuild completely a 500-family Iranian village destroyed by the Sept. 8th earthquake.

Pledges of aid came from churches in Australia, Denmark, Germany, Great Britain, Netherlands, New Zealand, Norway, Switzerland, Sweden, and the U. S. A.

The rapid response was indicative, said Dr. Leslie Cooke, director of the WCC's Division of Inter-Church Aid, Refugee and World Service,

of the fact that "churches are eager and prepared to give immediate help in times of emergencies." He said the village would be "a permanent monument to the solidarity of Christian compassion in the face of immense suffering."

MORE LIBERAL DIVORCE LAWS URGED BY UNITED CHURCH OF CANADA

LONDON, ONT. (EP)—The general council of the United Church of Canada has urged a liberalization of Canadian divorce laws to include grounds other than adultery.

The "other grounds" would be (1) desertion for three years, (2) gross cruelty (both physical and mental), and (3) insanity that can not be cured after five years of treatment.

The council said the present law recognizing only adultery as grounds for divorce actually encouraged adultery or falsification of adultery evidence.

FOURTH SOUTHWEST GEORGIA CHURCH SET ABLAZE

DAWSON, GEORGIA (EP) — Another Negro church went up in flames last week—the fourth church to be burned recently in the racially troubled area around this southwest Georgia city. Officers immediately arrested four white men who confessed to setting the fire. They said "they were drinking beer and just decided to burn the church."

In the meantime, groups in both north and south continued to raise funds to rebuild the churches. New York Governor Nelson Rockefeller gave \$10,000 to raise the total fund of the Southern Christian Leadership Conference to \$22,500. Negro athlete Jackie Robinson is serving as honorary chairman of this fundraising drive. Another drive sponsored by the *Constitution*, daily newspaper in Atlanta, Georgia, has netted about \$2,500 thus far. In addition, Trappist monks at the Monastery of the Holy Ghost near Conyers, Georgia, volunteered to make stained glass windows for two of the Baptist churches. The modest houses of worship had been used for voter registration schools prior to the fires.

BELIEVING AND BEEHIVING

NORTH LAKE, WIS. (EP)—Gustave Telschow is a 70-year-old retired railroad man. But he wanted to do something to aid the work of the church.

A part-time beekeeper, he came up with an unusual idea.

Dedicating one of his beehives to "working for the Lutheran Hour," he sent the proceeds of \$25 to the world-wide radio program.

"The Lord has been good to me this year and given me a bountiful honey crop, so I want to share the profits," he said.

The Lutheran Hour, which is celebrating its 30th anniversary this year, is sponsored by the Lutheran Laymen's League, an auxiliary of the Lutheran Church-Missouri Synod.

DR. S. A. WITMER DIES IN FORT WAYNE

FORT WAYNE, IND. (EP)—Dr. S. A. Witmer, executive director of the Accrediting Association of Bible Colleges, died here September 11.

An outstanding authority in the field of Christian higher education, Dr. Witmer had served as a leader of the AABC since its very beginning. While still the president of Fort Wayne Bible College he was elected as the first president of the AABC. Since 1958 he has been its executive director. In this capacity he served as a consultant to Bible colleges all over the country and did much to raise the educational standards among them.