

6-10-1963

Evangelical Visitor - June 10, 1963 Vol. LXXVI. No. 12.

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/1915>

Recommended CitationHostetter, J.N., "Evangelical Visitor - June 10, 1963 Vol. LXXVI. No. 12." (1963). *Evangelical Visitor (1887-1999)*. 1915.<https://mosaic.messiah.edu/evanvisitor/1915>

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



June 10, 1963

GENERAL CONFERENCE ISSUE



NIAGARA CHRISTIAN COLLEGE CAMPUS

Ft. Erie, Ontario, Canada

Niagara Boulevard

EDITORIAL

Then and Now

THE COMFORTABLE accommodations of this General Conference, June 13-17, 1963, Niagara Christian College, Fort Erie, Ontario, offer considerable contrast to the physical setting of twenty-five years ago when General Conference also convened here in Ontario. Equally noticeable, probably more so, are contrasts affecting our brotherhood, the church in general, the community, our countries and certainly the world.

The best of prophets would not have predicted the rapid course of change in these twenty-five years. In 1938 World War II rumblings were already being heard. Even though devastation was feared and predicted, the destruction of property and civilian life as it actually happened left the world aghast at such inhumanity.

Today we hear Secretary of Defense, U.S.A., Mr. Robert McNamara predict that in the first twenty-four hours of the next war, 100,000,000 people will die in the United States, 100,000,000 will die in Russia, and another 100,000,000 will perish in Western Europe.

Developments in the field of science leave one speechless. Gordon Cooper's recent space journey of 575,000 miles in a bit more than 33 hours, landing virtually on target, even makes comment difficult. One is filled with awe.

To recap developments that have had a major effect on today's world is not within the province of this writing. But suffice it to say, in the world as it is, the church is called to serve. To do so effectively we must think in terms of today's world.

The basic needs of the human heart remains the same. Man has a sin problem, withal, an inner longing that reaches for something higher and better. Fear, man's age long enemy, has tightened its grip. A desire for freedom, the passion for equality, a cry for the "haves" to share with the "have-nots," leaves today's sea of humanity like waves tossing in the storm.

Practically gone is the rural way of life that travelled its steady pace, maintaining established routine, letting the rest of the world go by. All segments of our society are presently caught in the swirl of feverish activity. Pastoral visitation with the family is difficult. Most families are together very little. Should the family be home, competition with living room entertainment, the TV, presents a problem that did not even exist twenty-five years ago.

In our tradition, broken homes were virtually unknown. Today's church program that serves humanity finds out differently. Individuals caught in the maelstrom of a digamous relationship are in need of help. To render assistance and not make two problems out of one, requires divine wisdom and understanding.

Developments in the field of literature, Christian and otherwise, have brought a new meaning to the ministry of reading. Rapidly developing literacy has made the printed page a chief weapon in the battle for men's minds.

Drabness, with little thought for layout and attractiveness, has been replaced by the best in technique and eye catching appeal. Illustration and color have added a new touch to reading materials. Christian literature has caught the feel of these improvements, thereby much more effectively presenting the Gospel message through the printed page.

A marked change has come in Christian education curriculum materials. An old order blank (no date) for Sunday school supplies as sold by E. V. Publishing House (now Evangel Press) lists fourteen different items. Today's order blanks carry detailed listings of more than one hundred different Christian education helps. With this increased help, much greater importance has been given the teaching ministry.

The one room church with its babble of six to eight Sunday school classes has given way to sanctuaries built with some thought to aesthetics. Christian education facilities are no longer viewed as a luxury. A place for the tiny tot and the rollicking junior hold high priority in the building program of a growing church.

But, these planned facilities and mediums are not enough. May it never be said, "we have need of nothing." The need for a Christ exalting, Holy Spirit anointed, soul-centered ministry was never greater.

We look at mission fields and doubtless time is running out. Racial tensions were probably never greater and a rising tide of class animosity was never more real. The continent on which we live is supplying the world's headlines for class struggle.

We meet in this General Conference to hear the Master say: *The King's business requires haste.* All that we have, with all that we are, plus what the Lord can make us, will enable effective service, utilizing opportunities in today's world.

J. N. H.

Fathers to Be Classified III-A

BY AN Executive Order issued on March 14, 1963, the Selective Service regulations were amended to provide a mandatory deferment for registrants who are fathers. The pertinent parts of the amended regulations are the following from Section 1622.30, paragraphs (a) and (c):

"(a) In Class III-A shall be placed any registrant who has a child or children with whom he maintains a bona fide family relationship in their home and who is not a physician, dentist, or veterinarian.

"(c) (1) The term 'child' as used in this section shall include a legitimate or an illegitimate child from the date of its conception, a child legally adopted, a stepchild, a foster child, and a person who is supported in good faith by the registrant in a relationship similar to that of parent and child but shall not include any person 18 years of age or over unless he is physically or mentally handicapped.

"(3) No registrant shall be placed in Class III-A under paragraph (a) of this section because he has a child which is not yet born unless prior to the time the local board mails him an order to report for induction which is not subsequently cancelled there is filed with the local board the certificate of a
(Continued on page twenty)

EVANGELICAL VISITOR

Volume LXXVI

No. 12

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, Box 8, Nappanee, Indiana, to whom all material for publication should be sent.

Editorial Council: J. N. Hostetter, Editor, H. A. Ginder, C. W. Boyer, H. G. Brubaker, Walter Winger, 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.: C. N. Hostetter Jr., Samuel F. Minter, J. Wilmer Heisey, Paul Hostetter, Joseph R. Aiken, H. G. Brubaker, Isaiah F. Harley.

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

BROTHER MODERATOR, Conference Secretary, Delegates and Friends.

The Command and Commission of Christ to His disciples ere He ascended is found in Acts, chapter one, "ye shall be my witnesses." The work in that age as well as in this embraces at least two vital elements. Witnessing is the responsibility of every Christian. The second cardinal element is the calling out from the world a people for His name—the church.

God is calling out a people who are true to the revelation of Jesus Christ. After the Confession of Peter, Jesus revealed for the first time the concept of the church, "Upon this rock I will build my church and the gates of Hell will not prevail against it." What a statement moving as He was toward the shadow of His cross. He immediately declares that He must go to be crucified. The church and the cross, crucifixion, ever stands in juxtaposition to each other.

MESSAGE

The message of the apostolic and early church was the written word of God—the revelation of the truth of the Most High. To the canon of the Old Testament was added that of the New Testament. The apostles and their successors waxed bold in declaring, "Thus saith the Lord." The Apostle Paul declared the central message to be Jesus Christ and Him crucified: "Christ died for our sins, he was buried and that he arose the third day,"—seen of His disciples, received up into heaven. The centrality and core of the message was and remains a must for today, Jesus Christ as Savior and Lord with all that pertains to His titles.

To the early church, the true church of all ages, the redemption achieved on Calvary's Cross, the resurrection of our Lord, the rebirth of the individual believer and the return of Christ to reign on the earth were the leading postulates and premises of their faith. Heaven had become to them and is to us a glorious reality and hell was to be shunned. With the superstitions of paganism, the appeal of secularism and modernism, there could be no compromise. Idols of whatever nature are to be disowned in order to become followers of Christ.

The message of the true church in its witness to the world is, "The power of God unto salvation unto all who believe." This message was held by the primitive church in the days of its pristine power and purity. When this type of message is neglected then the emphasis is on the sacraments, which become essential to salvation, stress is laid upon

the Commandments of Moses, and of the church and the alleged virtues of the saints. The Scriptures must always form the basis and content of the gospel to those who sit in darkness and also for the children of the light.

Hear the words of the Apostle Paul in solemn declaration, "And hath given to us the ministry of reconciliation." There is the message—reconciliation. What is needed is Paul's proclamation, "therefore if any man be in Christ, he is a new creature . . ." Christ has brought us back to God—made peace by the blood of His cross, reconciled us unto Himself. The further distinct message of Christ's Church is to reconcile men to one another. If the message of the church does not affect such a two-fold reconciliation then it has no real purpose.

The message is to bind up the broken hearted, to preach the gospel to the poor; to gather up the fragments of humanity within the family of the people of God, in which all things become new. This then is the essence of the message in the witness of the church. It is not simply social amelioration of political innovation but which is at once spiritual redemption of man and soul-saving relief.

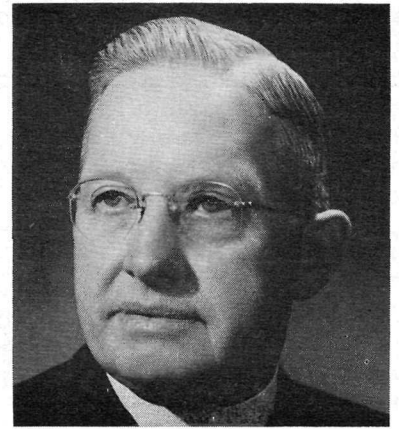
THE MESSENGERS

Look at the bearers of the light in the time of Christ, in the apostolic times, the early witnesses. Who were the bearers of the light, the witnesses of the transforming power of the message of life? All believers, without social status or religious position, every man, woman, or child, free or slave, erudite or unlettered, Jew or Gentile, all were to hold forth the light of life to others, and were by their conduct to be light-bearers.

Thus the light would spread from one heart to another, one home to another, until all the world should be ablaze with gospel light. The spontaneous witness came from all who themselves came out of spiritual darkness, the rank and file of the followers of Christ.

The bulk of the work was performed by laymen, not the leaders of the group. These witnesses of the cross related only what they experienced. They were unafraid and radiant. It was dangerous in that day to be a Christian or a witness, and they rejoiced to live dangerously. To a large extent they supported themselves by daily labor, and took offerings only to relieve the physical needs of their brethren in famine or persecution.

Turning now from those far away places and persons to the present with its specific witness to the world, a few suggestions may be in place especially



The Witness of the Church

C. F. Eshelman

to us foregathered — ministers of the Word, prospective ministers, theological and Bible students, aspirants to full time religious work. A question is posed by Mr. Roy Smith. "Let us suppose, yes suppose that not one sermon were to be preached from any pulpit in dear old Canada or the United States next Sunday. How much of a loser would the first atomic age generation be? Suppose the church were given the privilege of addressing the rulers of Canada and the United States, their representatives in Parliament and Congress, their judges and senators. What would the church say?"

Perhaps the modern sanctuary is a safe retreat behind stained glass or curtained, draped windows. The term clerical suggests detachment often unrelated to the struggles and agonies of hungry, sin ridden, cynical peoples of the world. Then too, the worshippers

often come to be comforted, consoled and carried.

It has been told that a young man from India remarked after visiting a number of American churches, not Brethren in Christ Churches surely, "I was greatly impressed by the fact that the pews were well cushioned. There seemed even to be cushions in the sermons."

Charles Roy Goff, for many years pastor of the famous Chicago Temple, said, "There is very grave danger that the shepherd of the flock shall become the petted lamb." . . . "The modern preacher is forever tempted to comfort those who are not afflicted, to forgive the impenitent, to chastise sinners with the same fervor one would display in applying the lash to a good customer, and keep out of politics and economics when the politicians and crooked businessmen are guilty of gross sins against the people."
—Smith.

A certain man explained it rather neatly when he said, "I don't want to hear about the troubles of the world when I go to church. I want something spiritual." Men are needed, schooled in the best learning available, with deep and penetrating insights into the philosophies of yesteryear and of today but withal men and women of an humble, contrite spirit who count not their lives dear unto themselves. Men and women who at one time knelt at the foot of the cross of Jesus Christ and who return there again and again to be imbued with His Spirit of sacrifice, with His outpouring compassion, pity and love for sin imprisoned bodies.

Who among us is prepared to go before the world with the desperation of an Isaiah, the concern of an Apostle Paul, the clarity of the Apostle Peter, or the sweetness and soberness of the beloved Apostle John and say, "The Lord said to me, 'Go preach to my people.'" Think of it, God's people!

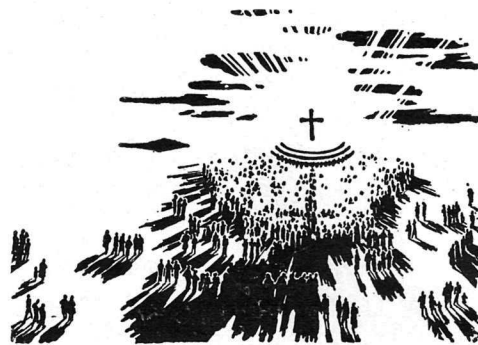
Who of us is sure his preachments are of God? Who of us is sure, is completely assured, that the Lord God is standing beside him, endorsing His Word as he preaches? Who will be so rooted in his confidence in God that he will be prepared to speak truth to the great, wisdom to the sophisticated, humility to the learned, and knowledge to the unlearned, judgment to the self-righteous, salvation to the sinner and sanctification to the believer and Christ's coming again to the scoffer?

The messenger of Christ in the witness of the church must ever guard against the insidious appeal to luxury and luxurious living. Not only called sometimes to suffering, the witness of

the church ever advances upon the dynamic of a personal and corporate sacrifice. It takes money from every loyal witness to amplify the gospel so that all people may hear. As one singer sings:

*If I can live to make some pale face brighten,
Or to give a second lustre to some tear dimmed eye;
Or, e'en impart one throb of comfort to some aching heart;
Or cheer some wayward soul in passing by,
My life, though bare of much that seemeth dear and fair
To us of earth, will not have been in vain.*

Coupled with this, a revelation of values must forever challenge us in this day of dire and distressing need of so many peoples both physically and spiritually. Sight must never be lost of sacrifice for Christ. True, the messenger should be compensated for service performed.



However, the Christian ministry, college teaching, medicine or administrative responsibilities must not allow monetary considerations to have pre-eminence in final decisions. Neither should we allow a materialistic standard to be the hall mark of an outside agency, be it the world's educational standard or even a college accrediting association.

Challenged by a government inspector in Southern Rhodesia that a certain money grant would be cut off unless less time be given to religious instruction and more time given to secular studies, then Bishop H. H. Brubaker answered in no uncertain tones that no compromise would be forthcoming and implied "Your money perish with you."

Our brethren who forded this mighty, dangerous Niagara River almost two centuries ago—staunch in their faith, never compromising in their convictions as they understood them were unafraid of suffering and sacrifice when political and religious freedoms were at stake. Many times in the history of the church, amid the influx of wealth and money the church failed.

The true witness of the church has been demonstrated in not what can be

accumulated but in the spirit of how much I owe—in gratitude, in love to our risen and reigning Christ for the proclamation and amplification of His Word in the world of today.

The giving of our church in recent years has been commendable. Support by money and personnel for world missions, home missions, remodeling and rebuilding of churches, support of colleges, youth work, camp meetings, has gone forward apace.

This is as it should be, the natural outcome of a people who have come into a growing vision of Christ, a more intelligent approach to the problems of need and more depth of dedication to Christ as Lord and Master. However, may there not be self approval and selfish approbation of tasks done but rather a confession of the sin of neglect, of apathy of tasks not accomplished.

Christ's warmest commendation was for the good and faithful servant, "who dealt *honestly* with his master; not cleverness, not brilliance, not personal magnetism or ingenuity counts but faithfulness, round-the clock, year in and year out dependability."

Ghandi's advice to a young missionary is pertinent to all, "Be a little more like your Jesus. Do not let new Christians forget they are also citizens. Do not hide from them the more exacting demands of Christ."

And so every person who knows Christ as Savior and Lord and lives in the Resurrection faith has an apostolic witness to give. The power of the Holy Ghost is all sufficient. So to you, to all, God says, "You are wanted, you are called, you must obey."

THE METHODS

It may be well to note several pertinent factors that tend to neutralize the Message but in a real way negate our methods. Do these factors weaken the witness of the church?

First of all I would refer to the lost radiance of joy in the lives of many church members. L. B. Jack once wrote a book on "The Lost Radiance of the Christian Religion." He suggests that "it is sadly true that not having much faith, we are seldom radiant." But isn't life with joy possible for us now which was not possible before Christ came into the world?

Christianity came into the world through Christ who parried suffering and took away sin and the sting of death. It came into the world among those who believed, a joy which had not been realized before. This lack of expressed joy from members of the church deadens its witness to people living

without Christ and thus without hope. I would that we might seek ways and means to aid members recover this lost radiance. No doubt all would agree an inward work of divine grace brightens the face.

Another weakness that hinders the witness of the church is that a great many laymen absolve themselves from the work of the church in its most crucial and important areas. They will usher, raise money, sing in choirs, serve tables, even cook meals, but leave the work of evangelism, prayers, prophecy and "discerning the signs of the times" to the clergy. Would to God that all the Lord's people were prophets and the Lord would put His Spirit upon them.

It is significant, however, there is an awakening for laymen to participate in direct evangelism. This is as it should and ought to be. May the hands of our laymen be strengthened who have assumed leadership in this most important method of bringing Christ to needy hearts.

*The Son of God goes forth to war,
A Kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?*

There needs to be a constant evaluation and appraisal of present activities plus an appraisal of methods employed in implementing the witness of the church. Is this desirable? Do we have a pattern whereby with united voice the work, and the witness of the church has been extended?

Reference could be made of the United Relief program of various groups under the able leadership of Dr. C. N. Hostetter, Chairman of the Mennonite Central Committee. This presents to us a delightful picture and method whereby various groups are welded together for effective service. We must seek new united efforts to avoid costly duplication and overlapping in kingdom interests and church growth.

It is needless to reaffirm our belief in evangelism, in Christian education as shared by the home, church, Sunday school, youth work, and our colleges. These twins of the church's methods—evangelism and education provide a vital witness.

Several methods of witness must be continued if not intensified. While strides have been taken by the Christian church in mass communication, including our brotherhood, yet have we really learned to communicate in this modern age?

Only small segments have come to appreciate films, newspapers, radio and television. Secular influences have cap-

tured these forces to mold men's thinking. As Alan Walker so aptly states, "The Church persists with a single plow mentality in a tractor age."

The church is only beginning to communicate, using what modern science has built. A pooling of efforts, of finance, of man power should be restudied so that the witness of the church be expedited to the ends of the earth.

What can be said in the large undeveloped field, the production of pamphlets and cheaply priced books. Men two hundred years ago like John Wesley appeared to be more actively interested in this type of evangelism than relatively in the Christian church today. Secular presses and communistic presses are daily flooding the world with all types of pamphlets and cheaply priced books.



Evangel Press, Christian Light Bookstores, and the Editorial Department are to be commended for excellent work and a task well done. Encouraging reports come from Africa of the Christian Matopo Book Room in Bulawayo begun in a small way. It now engages the services of half a dozen clerks to handle an increasing volume of Christian literature.

It sometimes appears that the so-called younger churches are quicker to meet present day needs than older churches of Europe, America and Canada. One is often impressed to state, "loose them and let them go." Morbid musings as to where they will go have no place if our faith and vision is strong.

In the face of this world's poignant and painful need, plus its apathy, its hostility and its godlessness, too often the witness of the church has been weak and ineffective. You remember the incident of Jesus with His disciples. Christ comes and tells them to cast the net on the right side of the boat. Their act of obedience changed abysmal failure into abounding success.

The church's mission, not its privileges will be our concern. This conference has an opportunity to examine all methods, change and improve them that

they may become God's instruments and tools for the evangelization of our fellowmen.

THE MOTIVATION

We have considered the witness of the church in our day, the message, messengers, and the method in an endeavor to implement and extend the church, the body of Christ.

What then should be the motivation, giving loyalty to Christ the Head of the church. What motives should prevail in such an important task, giving a vital witness? What energy, what power should be appropriated to bring to a successful fruition the full expression of the passion of our Savior and Lord?

In the history of the church there has always been an outward as well as inward life. When the church loses its sense of Mission it might as well close its door. "Go ye therefore, and teach all nations." The only reason for the inward life is that the people of God may go forth with power, telling the good news of Christ.

No matter how beautiful your worship, how large your membership, how companionable the life of the fellowship within, all this is futile and shallow if it does not issue in a reckless, generous outward movement into the world.

Without this outward life your church is dead and might as well be buried. A church that is not missionary in its thought and practice has not understood the meaning of the Biblical Revelation. It has not understood the meaning of the cross. Christ is the motivation.

The Christians are a minority of one per cent of the world population. The peoples of the world are displaced, disoriented, isolated, insecure. They are crowding the cities, populating the slums, and not being reached. The Christian is estranged from the people. He is isolated, insulated somehow from them.

Listen to the testimony of Horst Symanowski. He speaks from the proletariat. He speaks from the machine lathe. "Here is my daily life—there religion. Here material reality—there pious ideology; here the hard struggle of life—there unrealistic moral teaching; to sum it all up," he adds, "here am I in my world—there is the church outside the real events of my daily life."

But Horst is lost. He represents the man of today. The church, we Christians must go where he is, share his lot and gain the right to witness to him concerning Jesus Christ, the light of the world, who can become the light of his life.

(Continued on page nineteen)

Faith-Promise Giving

by Paul Z. Hess, pastor of the Montgomery Brethren in Christ Church, at the Allegheny Conference, Grantham, Saturday, April 6

TRULY God "hath wrought wonderfully" among us in this venture. I have had a conviction for years that God would honor the congregation who would honor Him in giving to missions. We of the Montgomery Congregation have had a spiritual experience and I am happy to testify for the congregation.

Our people have had vision in foreseeing the need for future development right here. They purchased ground for years ahead and planted shade trees. A lovely parsonage, with recreation facilities in the basement was built within the past year.

I am thankful for a church board who has vision and is also open for suggestions. A congregational missionary conference was suggested with the idea of sponsoring Faith-Promise giving. The Conference was planned for, but first we had Brother Henry N. Hostetter to discuss Faith-Promise giving in our mid-week service, January 30th.

After this service our brethren decided to present this type of giving during the conference being planned for February 16 and 17. It was mutually understood that no pressure would be put upon our people concerning giving and no goal was set by the Church Board. It was also decided that 40% of the offerings would go to the Board for Home Missions and Extension and 60% to the Board for World Missions.

In our February 3rd bulletin, we simply announced the Missionary Conference. The following week we pictured more detail, named the speakers: John Graybills, Amos Dicks, Florence Hensel, Glenn Schwartz, and Henry Hostetter, and stated that an opportunity would be provided for Faith-Promise giving.

On the Saturday evening and Sunday morning of the Conference we gave out Faith-Promise cards and asked the people to pray about what they should give.

I was given permission as pastor to suggest a personal goal for the congregation. I stated that I had a conviction we should believe the Lord for \$1500 besides what we had written in our budget. I also made it clear that our commitments were not to draw one cent from our regular congregational treasury offerings.

Did our people respond? Praise the Lord they did! The Lord laid it on the hearts of the people to trust Him for \$2081 during the coming year.

How did this work out? The first offering two weeks later was \$140 for Faith-Promise besides the congregational offering. (These were both received on the same plates but marked Faith-Promise on the appropriate envelopes.) A further \$23 came in before the next scheduled Faith-Promise offerings.

Did this affect the regular congregational treasury offerings? Yes—they were higher! The total for the four Sundays before the Conference was \$388.60; and the four since, starting with the Conference Sunday was \$395.15. Besides this, \$131.56 was raised for the expense of the conference; and over \$109 came in from the Sacrificial Banks.

How did this affect the congregation? The prayer meeting following the Conference was blessed with the inspiration of victory. "My wife got some of her Faith-Promise money yesterday," said one. Another—a non-member—said of the opportunity to give, "This is an answer to prayer."

I have been grieved these last few years that our Mission Boards have had

to send out special pleas for funds near the close of the year. I am convinced that as the Lord lays the Faith-Covenant Plan upon our hearts as pastors and leaders, this experience will not have to be repeated.

This results in spiritual experience. How can it be otherwise, when we trust God for something and He in turn performs a miracle before our eyes? Not only are the needs for missions met, but the home church gets a second blessing in that its funds come in also.



Samuel Mlotshwa, wife and four of his eleven children.

Meet Our Overseas Christians

A Matopo Training Institute graduate of its first class of Teachers in Training (1933), Samuel Mlotshwa taught for the Brethren in Christ for several years and then in the Bulawayo system for over thirteen years. Back to teach at Mtshabezi Mission at the beginning of 1961, he has been giving much appreciated service there.

He has eleven children, earns a relatively low salary, since he was trained so long ago and since he has reached the top of possible increments.

Musically he is a wonder and has done much for our music since coming here. When the Billy Graham Campaign was in Bulawayo, he directed the African choir—a real thrill for him and us. He heads up our Practising School (where the large numbers of teachers in training are given rigorous practical experience in teaching the children in the elementary classes) and his wife is an active member of the Club.

Beth Frey

[Older missionaries will think of Samuel's mother, a convert of the early days who remained faithful to the Lord and earnest in the work of the church over many years and then died in the Lord. And many readers will be interested to know that Samuel is a brother to Mrs. Philemon Khumalo. mck]

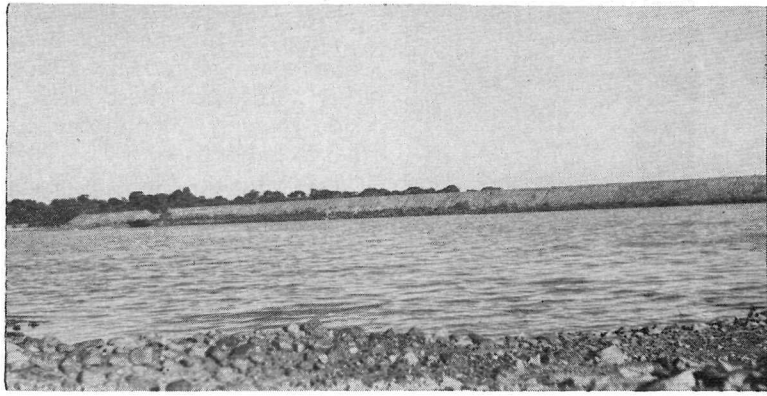
Text of cablegram received by Brethren in Christ World Missions Office, May 23, 1963:

BULAWAYO
MAY 22, 1963

YESTERDAY ADDIE MULEYA DIED IN
CHILDBIRTH MACHA HOSPITAL STOP
BABY DIED TOO STOP FUNERAL TODAY
STOP INFORM MUDENDA ARTHUR FA-
THER ALL INTERESTED STOP REQUEST
PRAYERS FOR JONATHAN AND FAMILY
STOP

CLIMENHAGA

The Muleyas made many friends during their years at Grantham — where Jonathan earned the Bachelor of Arts degree—and their many contacts with church people. Remember him and his children before a loving Heavenly Father!



Above the Wanezi Dam, showing the expanse of water and part of the dam wall.

IN THE PART of Africa where our Southern Rhodesia missions are located, there is a reasonably average rainfall of twenty to forty inches for the year; but it practically all falls during *four* months of the year. Then—rapidly diminishing supply!

The rivers drain dry, then the water holes. People dig wells in the river beds; the water level goes lower and lower, and a great cry for water goes up all around on mission station and from African villages. [See Jer. 14:1-6 for a graphic picture of drought—God's judgment in Africa, too, because of the former generation that did not like to retain God in their knowledge?]

At Wanezi major developments started in the middle 'forties. The first upper class of forty boarding boys used the ox-drawn water cart. Then came one

hundred and seventy boys. The Homecraft School was built and enrolled sixty girls. The Bible Institute opened with twenty to thirty men in ministerial studies. And with the 'sixties the foundations of thirteen major buildings for the Secondary School were begun.

All of this on land that was open veld less than sixty years ago, when Brother Steigerwald chose the spot on which to build his home, in 1924, as outstation superintendent in the eastern district!

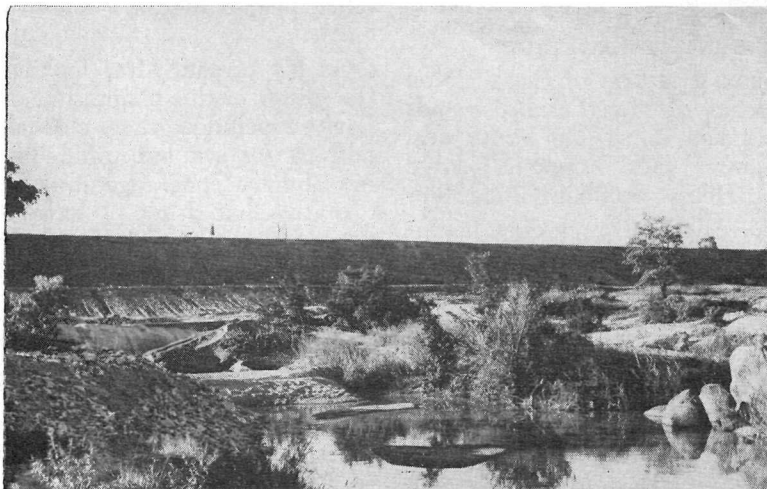
The missionaries number ten; the African teachers, staff and nurse, fifteen—mostly married and with families.

Fruits, both citrous and deciduous, vegetables and various other products can be grown during the whole year. We depend almost completely on a constant supply of these green vegetables and fruits.

"Why these dams?" we asked.

Dams—Or Else!

J. E. Hershey, former Superintendent of Wanezi Mission



A waterhole below the dam. Note how small the figures on the wall appear. The Wanezi River bed has some picturesque beauty spots.

A pump and engine was installed at the river, and a quarter mile of two-inch pipe laid to a central supply tank on the station, and so everyone had water *in season*. But the time comes when there is no water to pump.

Cattle have a great potential on our Wanezi Mission farm to help finance the entire program. But we have had to drive four hundred of them a distance of four and one half miles to drink at the only pool of water in the area.

From this isolated pool, held by a dam, all the water used by the missionaries, students, staff, and community, was carried either in buckets or on heads, in odd containers on sleighs drawn by oxen, or in cars fitted with fifty-gallon drums. Students and community people carried their weekly laundry to the banks of the dam. They made shelters for bathing. This was four years ago; and some of us thought the annual water scarcity was desperate enough to justify our obtaining our own equipment and building more dams.

We started with a tractor and two hydraulic scoops in tandem, each carrying two cubic yards of earth. The Federal Government Irrigation and Water Development engineer surveyed the sites and inspected the construction. Within three years six earthen and two masonry dams were completed at Wanezi Mission. The large dam retains 170 million gallons and all together, a total of over 300 million gallons of water.

Now many of the African farmers in the Land Purchase areas, with farms of approximately four hundred acres each, are also building dams or seeking ways and means to do so. Once there is a permanent water supply, Southern Rhodesia will blossom abundantly—beyond our fond dreams!

From the Bulawayo Office

Executive Board Decisions (April)

"Decided that in light of Mr. Finkle's many years of service in African education and kindness toward the Brethren in Christ Church, a letter be written from the General Superintendent's office expressing our appreciation for these services." Many former missionaries to Africa will remember with kind thoughts the work of Mr. H. C. Finkle, former School Inspector, later Director of African Education, and now retiring from government service.

Brethren J. Earl Musser and H. Frank Kipe were appointed to represent the
(Continued on page seventeen)

Crusaders

THE DECEPTIVE GLITTER



Beth Musser

AN OLD MOUNTAINEER was proudly displaying a new ring to an admiring friend. "Is it a real diamond?" asked the friend. "Well, if ain't, I've been swindled out of fifty cents," he replied.

Perhaps we smile at this poor man's ignorance; yet millions of Americans are succumbing to that which glitters, only to realize later they have been swindled. I refer to the glamorous liquor ads and to those who have been deceived thereby.

Perhaps the liquor industry thinks we college students are a gullible lot, an easy prey for their enticing ads, and clever rhymes and jingles. But some of us like to think before we accept everything we hear.

When I hear about "the man of distinction" who drinks beer, I wonder about the man of "extinction." Why don't they tell about him—the one who became extinct to his home, family and society.

When I hear the deep voice of an announcer talking about "the beer that made Milwaukee famous," I wonder what beer made Skid Row famous.

Sometimes I see on a billboard, "Where there's life, there's Bud." Could it be that the drunken driver who lost his life yesterday was drinking some other kind?

Each year the true meaning of Christmas is lost in the advertisement, "Give a case of Christmas cheer." My Christmas cheer doesn't come in cases, nor does my enjoyment at any happy occasion come in bottles.

THINGS THEY DO NOT TELL

Most advertisers are glad to show the finished product. You have seen pictures of the remodeled house, "before" and "after." You have seen the before and after pictures of the fat lady who used reducing pills. But have you ever seen the before and after pictures of those who advertise liquor?

They never tell us what eventually happens to the attractive, gracious hostess who serves liquor at all her parties. The rugged men pictured fishing in a cool mountain stream are never shown

in the car accident on the way home. The finished product of alcohol is not to be found in beautifully illustrated magazines; but you will find its picture of human suffering in needy homes, in divorce courts, in mental institutions, hospitals, and on skid row.

Judge Walter H. Beckham, of Miami, Florida, a member of the International Congress of Juvenile Court Judges, has this to say: during his twenty-year tenure as judge in which time he heard approximately 35,000 cases, from 75 to 90 per cent of domestic relation cases had their background in liquor. From 30 to 50 per cent of juvenile crimes were a direct result of parents' drinking. Statistics from other states bear out a similar report.

And so I say you need not go far to see the "after" pictures. You most certainly will see them in your own community, perhaps your own block, or even your own home.

It has been estimated by a leading traffic authority of the National Safety Council that 60 per cent of all traffic accidents are associated with the drinking of alcohol. Most accidents, it is reported, are caused by the social drinker who had only a couple of beers. And so I could go on with statistics showing that "after" pictures of those whose life, health and happiness have been affected by beverage alcohol.

COMPANY OF EXTINCTION

In his book, *The Cup of Fury*, Upton Sinclair speaks of many of his friends who were taken in by the liquor ads. People such as Jack London, George Sterling, O. Henry, Stephen Crane, Sinclair Lewis, Edna St. Vincent Millay, all either committed suicide or died as alcoholics.

Some of these writers, as well as some well-known American statesmen who met similar fates, have been pictured this past year in magazines as having used a certain brand of whiskey. But the ads do not show the final chapter of their lives. No, and if questioned, the liquor industry only says that alcoholism is a disease.

If it is a disease it is a self-inflicted disease, for no one ever became an alcoholic who never tasted alcohol. Thus it is a disease whose cause is known, and strangely enough the only disease that is advertised.

Don't the liquor people ever tell the truth? A thinking person can detect it in the following ad that appeared in a help wanted column in the Harrisburg paper, "Wanted bartender. Must be sober." How ironic that a man using the product he is selling, would not be a good advertisement of the product.

Furthermore the liquor industry has said in self defense that "Some men should not drink." How right they are. Let us name a few: Those who might become alcoholics, those who drive cars, those who hold positions of trust, those who do less efficient work when drinking; these should not drink.

Those who care about their families and loved ones, those who care about their bodies and minds, those who care about their souls; these should not drink.

We are told that "beer belongs." Here again the truth is that beer *does* belong—to highway accidents, to unhappy homes, divorce courts, juvenile crimes, cheapened morals, mental institutions and prisons.

Many people say, "Alcohol doesn't affect me, I don't drink." You may not drink, but you pay higher taxes to help care for the relief family of the man who does. You may not drink, but you pay higher car insurance rates because of accidents caused by the man who does. You may not drink, but you could be killed by a driver who does.

EXAMINE THE FACTS — DECIDE

Everyone is directly or indirectly affected by this trade. Therefore it behooves you and me to examine the facts, to make the right decision, and to help other people to know the truth about alcohol.

As for myself, after looking beneath the glitter of this counterfeit diamond, I have concluded that alcohol can do nothing *for* me, but could do plenty *to* me. I have concluded it is best not to take the first drink. I have concluded total abstinence is the best rule. Therefore, I will say with forty million other Americans, "No, thanks, I do not drink."

Miss Musser, a freshman at Messiah College, won first place with the above entry in the Preliminary WCTU Oratorical Contest on Alcohol and Related Problems. This qualifies her to enter the state contest. Placing second and third in the preliminary contest were Shirley Kinsey and Richard Shirato, respectively. Miss Musser is the daughter of Rev. and Mrs. Arthur Musser.

LOOK

ON THE FIELDS

Brethren in Christ Missions — June, 1963

MISSIONS IN INDIA— Whither and How?

A. D. M. Dick

A STOUNDING changes in social structure and attitudes have taken place in India since 1919, when the first active campaign for independence began. The sense of individual worth and equality has developed to a remarkable degree. Caste is disintegrating, literacy is increasing, the national economy is in a state of flux, politics occupy a major place in the thinking and conversation of the people, and all non-Christian religions are in a state of revival.

The impact on missions?

Forty years ago tracts and booklets purporting to expose the futility and fallacies of non-Christian religions were published and sold with little protest. Twenty-five years ago this type of literature had to be abandoned. At present, however, distinctly informative Christian literature is much in demand, including the Christian Scriptures.

Forty years ago Sunday School work among village children, street and bazaar preaching, and the "magic lantern" were always well received. Today the village Sunday School evokes little response—more likely opposition, especially from the student class. Bazaar and street preaching by foreigners is unwelcome to some authorities. Magic lanterns and slide projectors hold little attraction, now that movies are quite general.

Fewer and fewer young men and women offer to prepare for full-time Christian service, because remuneration is so much more attractive in other spheres. Yet it is the studied policy of the Indian government to reduce the number of foreign missionaries permitted to work in India. Hence we question: "Whither? Where?"

The church itself is well enough organized to continue the present program for its own Christian community; but its vision of responsibility for evangelism is dim. *The foreign Christian worker in India today must arouse and prepare the national church for its task among non-Christians.*

The time will come soon when only certain foreign Christian workers requested by the Indian Church will be permitted by the government. Before that time comes, full consideration should be given to the need for able, dependable, and conscientious Christian nationals. Over a transition period of considerable length, the foreign groups should decreasingly subsidize the national church while continuing the employment of national workers in the field of evangelism—village preachers, colporteurs, Bible women, etc., so that the vision for such work is passed on with the ultimate transfer.

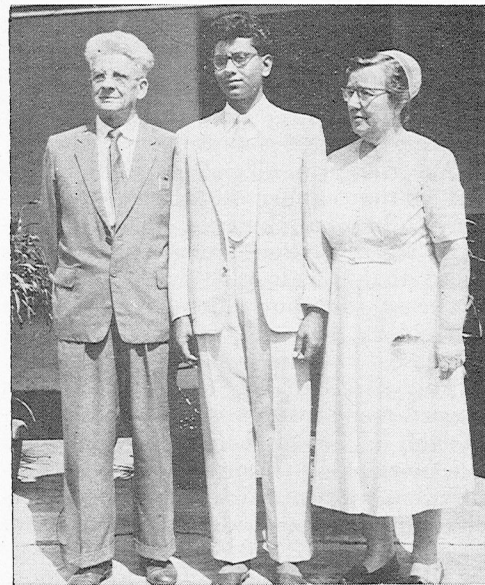
As a matter of fact, all phases—medical, educational, etc.—of mission activity should be subject to this same design. The only possible alternatives are: (1) mission institutions being closed down altogether, or (2) the government's taking them over and staffing them with non-Christians because there are no capable national Christians at hand. What we need in order to forestall the latter alternative is a working force of dedicated and qualified nat-

ional Christians *already handling the work!*

You see our task? National Christians must be trained for ALL the assignments now being carried by missionaries. And we must see to it that all such prospective national Christian leaders develop a robust and well-rounded spiritual life, so that the church under their leadership may grow spiritually even amid the busy-ness of carrying on the program of the present mission enterprise.

No mean task!

Grantham, Pa.



Rev. and Mrs. A. D. M. Dick—forty-three years of service for India—and Premnath Sahay

INDIA . . . white already to harvest

Kathryn Engle

ALLOTTED to the Brethren in Christ Church in India are several thousand square miles of territory in the Purnea-Banmankhi District. Here, amidst Hindus and Mohammedans are hundreds of villages of Santals, Uraons and Mundas—*people open to the Gospel.*

Ripe harvest fields do not come into existence accidentally. They are born of prayer. Ground must be prepared. Seed must be sown.

Yet here are fields ripe to harvest—at our finger tips! We must not delay the gathering of the ripe harvest. Fowls—false cults, pagan religions—gobble up the ripened grain. Rains beat down the heavily laden stalks. We look across the harvest field and see that already much has been lost.

SANTALS—approximately 35 to 50 thousand people—open to the Gospel! In the last seven years the little group of

believers has increased sevenfold—700% in 7 years. In 1962 alone more than eighty accepted Christ and were baptized.

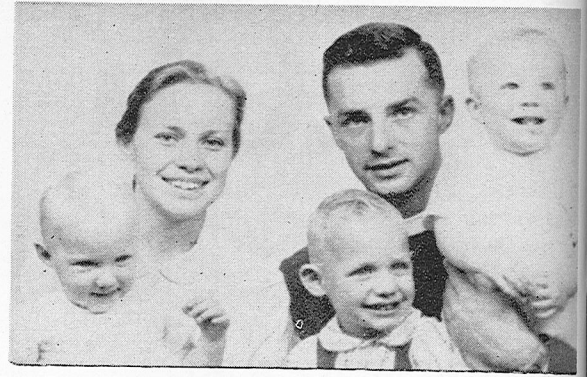
The youth group of this new church do their own planning and financing of evangelistic tours through the villages and report that folks accept Christ in every tour. New believers witness to their families and friends and neighbors and win them to Christ. They have adapted the Laubach motto: *Each one, teach one; each one, win one* and are working it out in daily living. But yet calls for the Gospel from pagan villages continue to remain unanswered because of lack of missionary personnel. Surely God has called!

URAONS—Another ripe harvest field at our very door! Here, again, approximately 35 to 50 thousand people—a
(Continued on page twelve)

NEEDED:

Vocational Witnesses

Donald R. Zook, former Manager, Matopo Book Room, Bulawayo



Rev. and Mrs. Donald R. Zook, Esther, David, and Lester

AFRICANS today are *on the move*—surging from place to place, leaving the rural tribal areas and thronging the cities. They want—and with determination—better jobs, more money, better education, more possessions.

According to official population statistics, the number of Africans in Bulawayo, “hub” of Brethren in Christ mission work in Southern Rhodesia, has more than quadrupled within the last 20 years. Salisbury, the largest city in our colony, has an even greater rate of increase.

This surge to the town or city has caused many mission groups to re-evaluate the impact of their witness overseas—a re-thinking hastened by Communism’s tactics in seeking to win university students and leaders of large urban areas.

Why hasn’t the church worked more among the large cities in days past? First, it is hard to make converts among these independently minded people who are often materialistic and anti-religious. Second, most missionaries and societies are eager to work among those who have never heard. In Southern Rhodesia, the cities have been less reached with the Gospel than the primitive rural areas.

The Apostle Paul’s strategy was to establish churches in population centers along world travel routes. Have we been so eager to reach the backyard areas that we have neglected to win for Christ the very people—the young middle class nationals—who can best take the gospel to these backward areas?

The Field Superintendent of a mission organization that has been rapidly extending its witness in Southern Rhodesia says that his organization looks on the urban areas as “centers of influence.” They teach the progressive and influential members in the urban churches and these in turn convey the message as they visit family and friends in rural areas.

Why haven’t the Brethren in Christ missionaries devoted more personnel and effort to reaching the lost multitudes of the cities and towns of Rhodesia? If

you would raise the question with mission executives on the field, as I have done, you would get one answer: there are no funds to support such an effort. It costs considerably more to support a missionary living in town than one living in the country.

But there is a way to evangelize cities while hurdling the economic barrier.

VOCATIONAL WITNESSING! Consecrated men and women take 40-hour-per-week employment in the city, thus supporting themselves and being free to use the rest of their time in evangelizing.

HOW IT WORKS

One lady who works in a newspaper office in BULAWAYO and engages in a Sunday School ministry besides, saw the average attendance of the Sunday School (in which she is the only white worker) increase from 400 to over 1000. Over 1000 African children in Sunday School each Sunday!

Because he knew of the unreached thousands, one Christian working full time in the city became concerned when he heard that an African evangelist was having very small attendance at his evangelistic services. He offered to show Biblical filmstrips at the meetings as a special attraction, and then let the African evangelist give his message and the invitation. Attendance increased more than four-fold, and over 100 decisions were made for Christ on the final two nights. Note that this was aiding a national evangelist’s effectiveness and a local church program.

Another busy man announced that he would sponsor religious films for a week in an African residential area where the people appeared to be Gospel-hardened. On the last night of this campaign, which I attended, over 1000 people were there and over 150 decisions for Christ were reported. It appears that a Christian who would regularly sponsor a religious film on a Friday or Saturday night would very soon see a weekly attendance of several thousand. African ministers and evangelists would feel privileged to extend a Gospel invitation after the showing and would use laymen

of their congregations to help seeking souls find the Saviour.

Another such witness-er gives the Gospel by tract and spoken word at prisons and hospitals. In this way he is reaching much larger congregations and winning more souls than 90% of the organized churches in Bulawayo. This man has not asked for the investment of thousands of dollars in church buildings; he considers his time best used in reaching some of the multitudes who will not darken a church door.

Teachers employed in government schools would have the opportunity to live near, and witness to, people who would never come near a church.

At the present time a doctor employed in a government or community hospital has as much opportunity to witness by word of mouth and in the holding of public services, as a doctor on a mission station would have.

Vocational witnesses could also render part-time clerical and bookkeeping assistance to overworked missionaries, thus freeing them for more evangelistic work.

Vocational witnesses often find they have distinct advantages over the “full-time.” (1) Those who hear their witness know that it arises out of joy and peace in Christ and not because they are being paid. (2) They live and work in close association with educated African colleagues.

We have found that educated Africans are very approachable and have seen the Spirit bring them under deep conviction and through to a living experience in Christ. These educated Africans can influence multitudes for or against Christ. (3) The vocational witness often finds that he has more “free” time than the “professional” missionary overloaded with administrative detail.

QUALIFICATIONS FOR “VOCATIONAL WITNESSES” OVERSEAS

In many ways he needs in full measure the qualities of the old missionary pioneers. He must be prepared to forge ahead—to be on the move, to adjust, to inspire, and ever pushing deeper into enemy territory. The following points

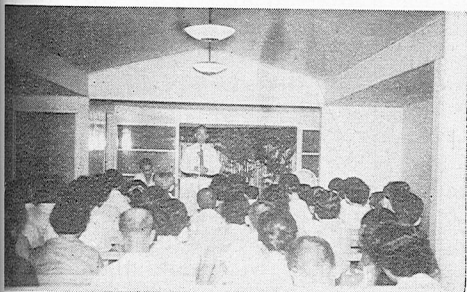
are gleaned from Adeney, in *The Unchanging Commission* (Intervarsity Fellowship, 1955): Applicants must be efficient in their profession, spiritually mature, have experience of previous witnessing to non-Christians, be free of racial prejudice and prepared to mix with people whose religious, cultural, and moral standards are entirely different from their own, even at the risk of forfeiting the approval of their fellow-countrymen, prepared to fellowship across denominational line, have unusual faith and vision and the endowment of the Holy Spirit in full measure.

J A P A N

—From the General Superintendent

Outreach in Tokyo

WHETHER we like it or not we are involved in Tokyo in a very definite way. The stream of *believers*—not to mention contacts—to that city is increasing steadily. In one form or another (whether within or without a cooperative plan with the Mennonite groups) our commitment to Tokyo is settled and a definite part of our program. The need and challenge both of conservation and evangelism is very great. More and more we hear that the approach we are using in the country deserves a try in



Evangelist Hashimoto conducting a service during campaign in Hagi Church

the big city. Furthermore, the Japanese language being what it is, further study for all of us is always of great value. Since this is best done in one of the big cities it might as well be the city in which so many of our people live, namely Tokyo.

[This from a letter written before the Graybills left for furlough] “Even the limited time that the Books have been able to give to follow-up and outreach in Tokyo [while studying language] is beginning to be *felt and appreciated* by our local churches. The Tokyo missionaries [Mennonite groups] have now launched out, together with nationals, in several other areas of that large city. We are very happy about this. At the same time there is considerable pressure on us to let the Books stay on in Tokyo to help push this emphasis now that they have



HE IS RISEN INDEED! Easter Sunrise Service, Nagato Church group; Doyle Book leading

finished study and are adjusted to Tokyo. This is a good idea which we also favor but cannot see our way clear to accept now because of Graybill's going on furlough.

“HATA-SENSEI OF YADOMI continues to put the pressure on for our leadership and recently requested not only a missionary but even had a house in mind at a very reasonable price. . . . As you know I go regularly to Susa. . . . And so there are open doors on every hand but one can handle only so many along with the job of training others to take up the challenge and opportunity.”

NEW BIBLE SCHOOL YEAR OPENS

“We opened the new Bible School year with five new students: an office girl, a seed store owner, a junk dealer, a bank clerk, and our store clerk—three men and two ladies. The seed store man is from Hitomaru on the other side of Nagato. More were expected from over there but apparently could not come because of the long distance they must travel to get here and back to work in the morning. At least some of the former students want to continue but

I have not yet decided on just how to work in a time for them, too.

“Monday I hope to turn some of the new work in Shimonoseki over to Doyle so that I can be released for more Bible school work and evangelism in the Hagi area. The members at Shimonoseki are all from Hagi, but I think this will work out satisfactorily.

“We thank God for His blessing on our Bible School and for the many open doors all around us. You can see that we are therefore happy about additional personnel coming to Japan—even though it will be a number of years before they can really get into the swing of things.”

Peter Willms

TO LEAVE FOR JAPAN

Returning: The John Graybills—scheduled to embark from the West Coast, August 5th. Their return will make possible the outreach in Tokyo.

New: Marlin and Ruth (Mann) Zook, to sail late summer.



Senzaki Church group — with the Graybills

ANSWERING YOUR QUESTIONS

ABOUT

The "CSL" in the Rhodesias

What do you mean by the "CSL"?
Christian Service League—the Brethren in Christ youth organization.

What are the aims of this organization?

The aim is to help our youth grow spiritually — to gain strength and power in their individual lives. The League motto is: "I can do all things through Christ Who strengthens me." Or, another version: "I have strength for all things in Christ Who empowers me." How much African youth need Christ's empowerment in these crisis days!

How do you operate—by lectures, etc.?

Well, a lecture could be part of it; but generally not; but the League is for the purpose of practical expression of one's Christian ideals and beliefs.

What type of activities do you have?

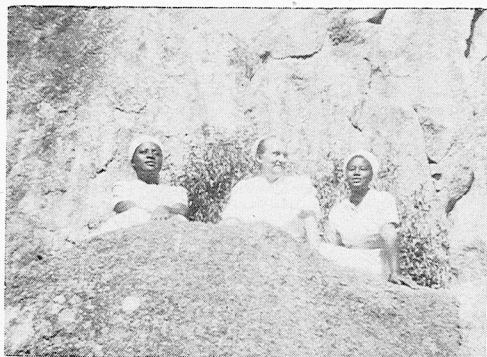
Village visitation, hospital and clinic visitation. Various individual class projects during the year: scrapbooks, handwork, studies in nature, etc.

How does one become a member of the Christian Service League?

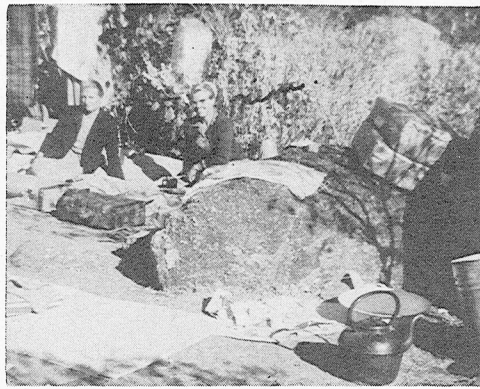
You must first join the CSL preparatory class. During the first year each member of the class is required to learn the League Motto, the Pledge, and the Law. Several books of the Bible are read and other Christian books. At the close of the year each member receives a certificate and a blue and white badge with the burning torch and the letters CSL. Many have told of opportunities to witness for Christ through the wearing of this badge.

I hear about "CSL Camps"?

Yes, the weekend camps are one of the highlights of the year. The boys and girls have their separate camps. Camp sites are chosen by the Camp Ad-



Advisors — enthroned?



Missionary ladies' Ruth Hunt and Miriam Heise bed-room, dining-room, and kitchen

visors and Student Captain (elected by the CSL members). A place among the hills or rocks is always inviting; and of course we must locate near a pond or stream.

What is your means of transportation to and from camp?

Walking—three to six miles, or further. The *impahla* (luggage) and cooking supplies are transported by tractor and wagon.



Girls' bedroom

Since you do not have equipped camps as in America, how do you set up your camps?

After a short dedication service on arrival, some collect wood for cooking and campfires; others wield hoes, axes, shovels, and rakes and soon have sufficient space cleared for the bedrooms, a dining-room, and kitchen. These are all enclosed with long grass from the veld. A playground is also cleared of major danger spots. A lovely camp amid the gigantic and picturesque boulders and trees is the result.

Tell us about your camp events.

A quiet time for devotions begins the day's activities—a time which has become very meaningful to many members. Recreation and sports period usually brings a few bruises and sometimes sprains. The Bible Quiz always keeps the teams alert; and just before the finals many are seen carrying their Bibles wherever they go. One afternoon is devoted to village visitation, with special invitations to the people to come to the Camp for Sunday services.

"Camp is too short," someone always

says when it's time to prepare to return to school life again.

Mildred Myers

INDIA . . .

(Continued from page nine)

tribal people similar in many ways to the Santals, and yet distinct—also open to the Gospel!

In 1954, we were commissioned to open a new mission station at Purnea to work among the Santals. We prayed for a Santal preacher. The Lord did not give us a Santal preacher for seven months. He had other plans. Uraons lived all around us. Within ten days there came to our door two Hindi-speaking young men eager to help us in village evangelism in their spare time. Immediately we began giving the Gospel to the Uraons. It took patience, work, prayer—much prayer. Three years and two months we sowed the seed and watered it and prayed. On May 12, 1957, the first two young men accepted Christ.

Then something happened. Because of lack of missionaries we had to leave this rich ripe harvest field of Uraons and move to Banmankhi. As one of the church leaders said, "Someone must have disobeyed God." As best we could, we kept up contact with the Uraons. They came by two's, one's, then groups of 7, 15, 10, until today the little church numbers fifty—an answer to your prayers and ours.

But 50 out of thousands!

Today this ripe harvest field is without a resident missionary. How long can a ripe harvest wait?

MUNDAS — How many thousands there are in the area we do not know. Today there are six Christians among them—three brothers and their wives—result of Luke's witness to them. This much we know: this is another ripe harvest field at our very doors!

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame" (Prov. 10:5).



Rev. and Mrs. Charles Engle, recently returned from India



"They hear the Word of God," San Francisco.

Child Evangelism at Life Line

GREETINGS from the Life Line Mission in San Francisco. Life Line is known as a station where the Gospel of Jesus Christ is preached to the men of Skid Row. But have you ever considered where the wives and children of these men are?

At Life Line Chapel, 422 Guerrero, the bulk of our congregation is made up of women and children, some whose husbands and fathers are on Skid Row or in jail. In an attendance of 150, only ten complete families are represented. Most of the remainder are women and children from nearby areas and housing projects.

Inviting families to attend the Chapel Services is often a difficult task because of language barriers and the tendency of hostility toward visitation workers. But the Lord makes a way and gives the workers guidance and strength. Come on a trip with one of our workers on a typical visitation day for the church.

Before leaving the Chapel, I always offer a word of prayer, asking the Lord to bless. Let us first go to a housing project several blocks away. Don't be surprised if you have to 'hold your nose' in some of the apartments we visit. Many of these people just don't understand the basic principles of cleanliness and hygiene, and their backward condition makes it very hard to approach them with the Gospel.

"Let's walk down this little side street. I like to go down these alleys as often as I can, because there are more children playing here than on the main streets. Many of them come to the Wednesday and Friday afternoon Good News Clubs. They recognize me and come running. This is my opportunity to invite their playmates and a chance

to contact the home by saying I want to ask their mother and daddy if they may come. All too often the answer is, 'We ain't got no daddy.'

"Here we are at the housing project. We have forty children that we call 'ours' right in this one project. These dear children all gather around and talk and laugh about what happened in club yesterday, and ask where I am going today. But when I go into their homes and apartments, it breaks my heart to see their living conditions."

As we walk along with our worker down these narrow, dirty streets, watch how the children wave and run out to greet her. Constant visitation, day in and day out, is tiring, but rewarding. Since many move often, one is never sure whether the family visited last week will be in the same place, but there is usually another family in the same apartment to be contacted for the Lord.

"Here we are at another playground. PTA carnival is in full swing, prizes are being given for the best child's costume. There's Theresa, and Brenda, and Herbert. Many of these children come to our clubs."

Noticing a lady with three small children standing to one side, our worker walks over and starts a conversation. She finds a lady new to the area. After talking a bit with the children, she asks if they attend Sunday School, inviting them to come to Life Line Chapel, stating the address and directions to get there. The woman says she has been looking for a Sunday School, and promises to come.

"Did you see the way the woman responded? Most times they seem interested, but a lot of them do not come. I took her name and address in this little book I always carry, and if she isn't at church Sunday I will call back. These people have to be invited over and over again."

Our next visit takes us to the top of a four story rooming house. Our worker rings the bell, and is invited inside. Calling the woman by name, she chats with her about her children, and coming events at Life Line. A rather hesitant "Yes, I'll try to be there" comes in response to her invitation. The entire visit lasts only two or three minutes.

"You may wonder, why concentrate on the children rather than inviting the mothers to church. We have found that the mothers will send their children to Sunday School, Church and Good News Clubs when they themselves would not come. When the children come regularly, and special programs are presented, the parents come to listen to their children. This often results in regular church attendance. Also we find in the type of home in this area, the religion of the parents is fixed in their



They run out and ask, "Where are you going"—
—Rhoda Lehman in the harvest field. San Francisco

minds, and there is little chance to change it, while the children are still receptive to Gospel teaching.

"Another way of contacting these families is through the Skid Row program of the Life Line. I am thinking of one particular incident where one man in our Mission Retreat mentioned that his family lived close to Life Line Chapel. We contacted the family. Now, his wife, son and daughter attend the Chapel services and take an active part."

Next afternoon at three thirty o'clock we go to the Youth Center of the Chapel at 422 Guerrero. Some of the children are already there, one of the workers has walked to the housing project to gather the smaller children for the meeting. The first part of the afternoon is spent in recreational activities. The spiritual program includes singing, memory work, Bible stories, and handicraft. Refreshments are served the youngsters and then they are again walked home. "The Wednesday Good News Club, children four to eight years, has an attendance of about 33. Our Friday group, ages nine to twelve, varies in attendance from 18 to 35.

"In Sunday School, there are approximately 65 under the age of twelve. Junior Church is held during Adult Worship. The services for the parents are similar to other city churches including Sunday School classes, Adult Worship, and Sunday evening Fellowship Hour, with Wednesday night Prayer and Bible Study. Once a month we have Women's Bible Study, Sewing Circle, and various other activities for adults. Many members of the church help at the Life Line Skid Row Mission."

Did you think that the Life Line program included this type of evangelism? Most visitors to the Mission don't realize it. We feel, however, that if we can present Christ to the youth of San Francisco, it is better than if we wait to pick them up from jails and from Skid Row.



Contacting children in a housing project, San Francisco

We would like you to share in this task of reaching these young people with the Gospel before Satan has the chance of dragging them deep into sin. Would you join with us in prayer that the children, and their parents, might see the truth in Jesus Christ, and accept Him as their personal Saviour? The scripture verse is still true, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6)

Supt. Avery A. Heisey

A Growing Church

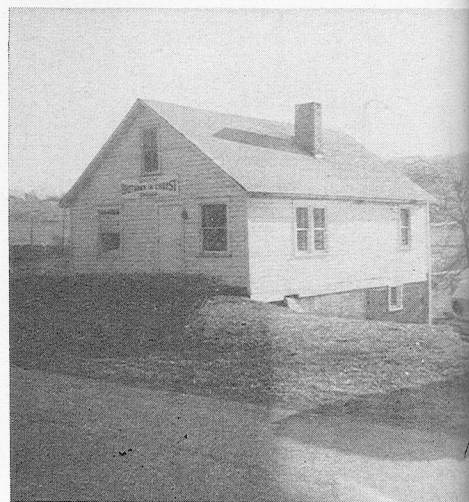
UNDER the Lord's blessing the work at Searights, Pa., has been growing. Average attendance at morning worship increased from 22.5 to 38.5 within a year. During the same period prayer meeting attendance rose from 13 to 22.

A spirit of revival has rested upon the church and the community. About 40 knelt at an altar during 1962. Many were saved and turned from a life of sin. Twelve were baptized and seven were received into church fellowship. Others are planning to take the same step shortly.

A bus has been purchased. This has been a blessing. The people thus contacted have started coming to services on their own, thus freeing the bus to start another route.

In one family only the mother belonged to the church. At the time of her death in January, 1962, none of her family was attending church. Since that time three of her married children found the Lord and united with the Church. Five other brothers and sisters at home were saved. Recently, the father remarried, the ceremony being held in the church. He and his wife are now attending the services.

The call to discipleship and stewardship at Searights represents a great challenge. Under the Lord's blessing it will continue to grow.



The Searights Church, Pennsylvania

NEW EXTENSION CHURCH ONTARIO, CALIFORNIA

THE many months of planning, praying and preparing by the Extension Board of the Pacific Conference brought to completion the building of a new extension church in Ontario, California. Worship services and Sunday School began in the first week of January. An active program is being carried on including Sunday morning and evening worship, Sunday School, Wednesday prayer hour, Good News Club and a Christian Service Brigade Battalion for boys. The average attendance for the first quarter of Sunday School was 61. At present new homes are being built at four different locations in the immediate vicinity of the church, plus a large new trailer court which has just been completed. This church is located in a challenging area. We praise God for His goodness, pray God for His guidance and shall prove God according to His promises.

Nelson W. Miller, pastor



A Sunday view, new Extension Church, Ontario, California.

In Navajoland

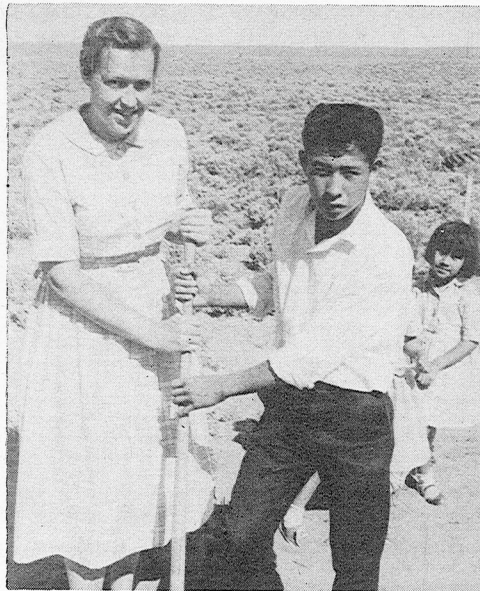
TRAIN UP A CHILD

"TRAIN up a child . . ."

Moses, Samuel, Timothy, and countless others have been the beneficiaries of a priceless heritage of parental training. A vital faith in God made the parents of a character that sets them apart in the class of a select few.

The ministry of the Navajo Mission includes preaching the WORD, having compassion on the sick and the needy, and training up the child.

One of the nearest neighbors to the Mission is Lula Antonio, a gracious Navajo lady who has represented the finest in womanhood. From the first contacts in the late '40s to the present she has been a friend to the missionaries and has won their highest regard.



Ida Rosenberger and Steven Ignacio break ground for a Boy's Dormitory at the Navajo Mission

In 1950 Lula's daughter died of tuberculosis, leaving in her care three little boys. With understanding and a loving heart Lula became a mother to her grandsons and built into their lives character that is commendable on the Navajo scene. She turned to the Mission to help in the training of these boys and one by one they have enrolled in the Mission school. Each of the boys, though orphaned, showed the results of good training and was a challenge to work with. With the passing years the boys grew up, Lula's husband, Antonio, died, and her eyes began to dim, but her kind voice only mellowed the more.

This spring Lula visited the Mission

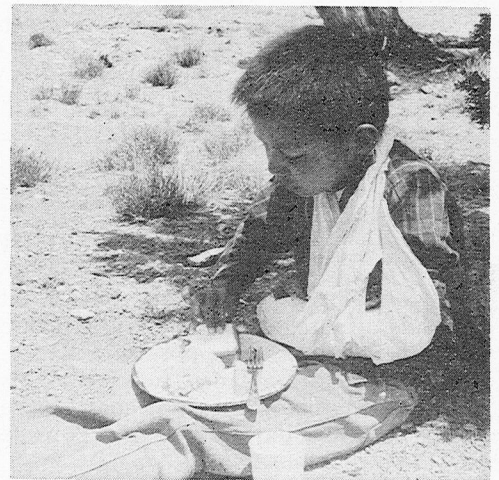
to see Steven, the last of her boys, graduate from the Mission school. It was a great moment as he gave his oration before the students and friends. He also won two coveted awards.

As Lula watches the boys go off to high school it could be said of her, "she hath done what she could." The Mission has had a great responsibility in sharing with Lula in bringing up the boys. Their spiritual welfare is the concern of those who know that in God's sight each soul is priceless.

Other boys, each with his own story, came into the care of the Mission boarding school. In a world where Satan has broken down the foundations of the home a Mission school can become a bulwark in building ramparts around the lives of tomorrow's men. Only Christ can save them, but it is for men to bring them to Him.



Lula Antonio, at the graduation of her youngest grandson, Steven



First grader, Henry Begay is one of the men of the future in Navajoland

A Living Witness in New York



Members of the Smith family, Brooklyn Church, New York City

AMERICA's largest city may not yet have felt the impact of the witness of the Brethren in Christ Church. However, there are individuals who are being brought into a vital contact with those who know and love the Lord.

The witness for Christ is being made in a number of different ways, each of which is designed to bring "burning hearts" and "longing hearts" in contact with each other.

► The Fellowship Chapel is ministering to a growing number of people. The interest is good.

► The Youth Program is touching young lives that are impressionable for good and evil. This requires understanding and patience, but is a play for big stakes.

► The V. S. Unit is a unique opportunity for young Christians to live and serve in a significant way. They come to know experimentally what it means to become a "living sacrifice." Under

the blessing of God their testimonies are worth many sermons.

► In distribution of layettes, the Mission program touches lives at a special time in the life of a mother and her family. To bring the love of Christ into

(Continued on next page)



Pastor Hill entertains in his home—a Chinese family and a former Jamaican official



Winning and loving children in a park.
Bronx, New York

the environment of the home is to cause the gospel to shine its brightest.

► The ministry in Brooklyn touches hungry and appreciative hearts for the Master.

Open doors in New York are a great challenge to the Brethren in Christ.

. . . Made to Become FISHERS of Men

THE opening of the Trout Season at Salem, Oregon failed to dent the booming Sunday School attendance. The average attendance for April was 81 and on this critical Sunday there were 82 in Sunday School and 3 more for the worship service.

An active visitation ministry by the pastor gives countless opportunities for witness, encouragement and comfort. An average of 70 for the evening service during April speaks of the interest of the community. During that month a 20 year old man was saved.

Three of the Sunday School classes have doubled, bringing a need for more classes and Sunday School teachers. Salem is indeed a harvest field.

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

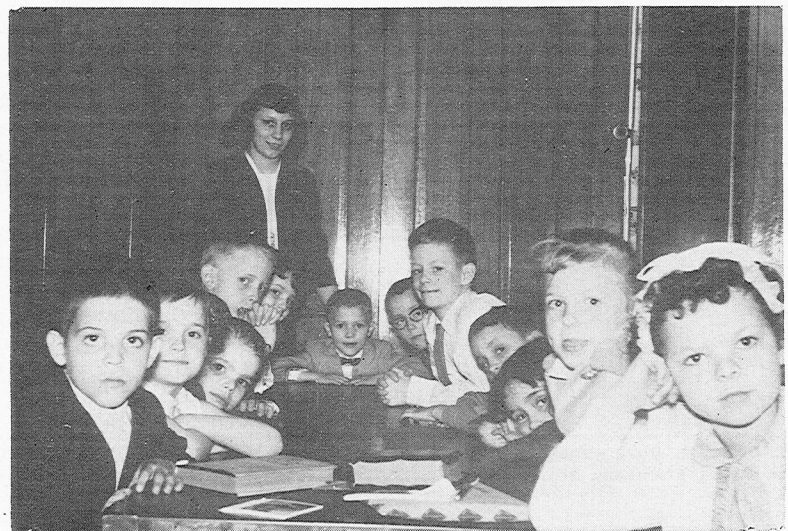
send to:
Andrew Slagenweit
West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:
Clair Hoffman, P. O. Box 231,
Elizabethtown, Pennsylvania



. . . with hearts open to the Gospel of love, Chicago, Ill.



A Primary Class—What is happening behind those faces? Chicago, Ill.

Chicago

“ . . . it shall not return unto me void.”
Isa. 55:11

THE recent Sunday School Centennial observance at the Chicago Mission was an unusual event. The historical significance of a city mission with a passion for boys and girls was recorded in letters from an impressive array of useful Christians serving the Lord across the world.

Invariably, these letters recalled the indelible impressions the child had received from “Sister Sarah,” Carl or Avas, or one of the dedicated Sunday School teachers.

One lady recalled that she accepted without resentment the correction from

Sister Sarah that, “Little girls who want to be lady-like do not whistle while walking down a public street.” What significance to the life of a child to receive training in love!

One boy who never rose above shepherd in the Christmas play (his brothers starred as Herod and a wise man) had his “first” in great spiritual experiences at the Mission. He has become a useful pastor and his oldest child is now preparing for foreign mission service.

Vital Christian testimonies are being lived in many and varied places by those who left Chicago, but took with them the Christ whom they met at the Chicago Mission. In deep gratitude they send back their warmest affection and a prayer that the Mission shall not fail in this ministry until Jesus comes.

From the Bulawayo Office

(Continued from page seven)

B in C's at N. Rhodesia Christian Council.

First on Motor Car Priority List: Wanezi Outstations. Eighteen cars in all—not too bad for about 72 missionaries, 13 VS-ers, and about thirty children!

Building projects in either the planning or building stage: School Hall, Matopo Mission; nursing sisters' dwelling, Mtshabezi Mission; office block, Sika-longo Mission; office block, Macha Mission; nursing sisters' house, surgical block, Macha Mission; additional staff house at Nahumba (project shared with Pilgrim Holiness Church).

"Decided to authorize Macha Mission to translate and print in Tonga 'The Bible in Pictures for Little Eyes.'"

BCWM News Notes

Missionary Tour. Between General Conference and Roxbury Camp-meeting, the Robert Lehmans, on furlough from Africa since April, together with the African brethren, Rev. Sampson Mudenda, who has been studying at Messiah College this past school year, and Rev. Nasoni Moyo, African Church delegate to General Conference, will visit churches in Canada, Michigan, and west of the Mississippi.

Scholarships to America in 1963-64. An overseas bursary for theological studies at Messiah College—made available by the Board for World Missions and the College—has been granted to Mr. Maphendhla Moyo, pursuant to his being chosen by the African Field Executive Board and the S. Rhodesia Church Executive Committee.

Word has also been received concerning a Ford Fellowship Scholarship grant to Mr. Jack Ndlovu, B. A. The choice of school has not yet been announced. Mr. Ndlovu's special field is history; but he has been serving as Language Specialist at Matopo, teaching courses in Zulu and Mashona in the secondary school.

His active interest in the work of the Church and his dependability in that area are reflected in the fact that the Church has elected him to the Church Executive (S. Rhod.). He has served as Sunday school superintendent at Matopo Mission. The Lord be with him in his further studies!

From the Sahara Office

Excerpts from the Annual Conference (March)

Attendance of the conference delegates was taken by the Council Secretary, Rev. H. K. Paul; 67 delegates were marked present.

The amended constitution for the Brethren in Christ Church in India was read.

Request to the Board for World Missions to give financial assistance for preaching work in spite of the diminishing budget. The Conference showed complete inability to give more than 3000/-Rupees per year, as was the 20% cut of the BWM and requested the Chairman, Mr. Hoke, to plead on their behalf not to diminish anything more than is already diminished by the Board.

Barjora School and hostel yearly report was brought by the Principal and Secretary, Rev. H. K. Paul, before the Conference which was accepted with

suggestion of keeping a full-time cook. The recommendation of the Board and the assurance for her support in the coming years was much appreciated by the Conference.

[Further work on the Constitution followed.]

The Chairman thanked the delegates, and the local people in Madhipura who have time for the reception and the fooding arrangements of the people present.

The Council appreciated the works of Rev. Hoke which he did as Chairman of the Indian Church, and thanked him and his wife heartily.

The Conference requested Mr. Hoke to convey our greetings in writing to the Mother Church.

Hem K. Paul, Conf. Sec.

New Extension Churches— Atlantic Conference

Skyline View, Harrisburg, Pa.

Noah S. Myers, businessman and developer of Harrisburg, donated to the Brethren in Christ Church in July, 1962, a most desirable tract of land valued at \$30,000, nine miles east of the city limits along Route 22.

Plans call for the erection of a colonial church at a cost of approximately \$80,000 to be built on this site with construction to begin in the early fall of 1963 having a projected goal for dedication in the summer of 1964.

This new extension church will be built in one of the fastest growing areas of Greater Harrisburg and has a great potential.

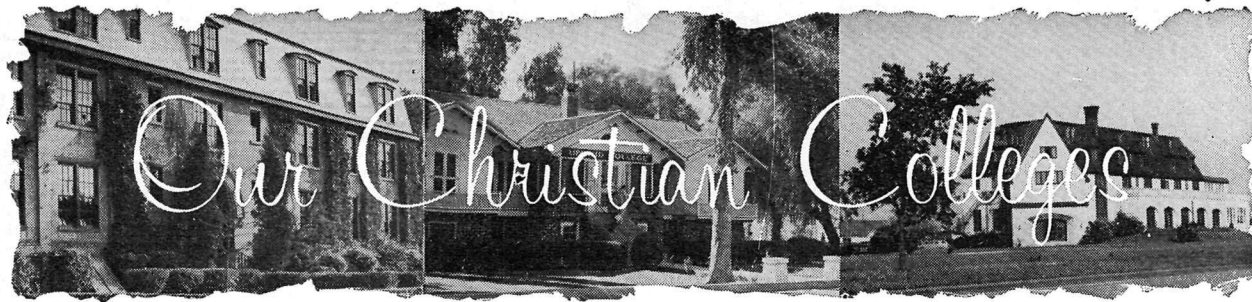


Roanoke, Va.

The Atlantic Regional Conference purchased a lot in Roanoke in Nov., 1692. This choice one-acre lot was purchased for the price of \$2500 in the Sun Valley sub-division of the City of Roanoke. It is just a few blocks off Route 11 on an elevated spot which makes it very accessible for anyone traveling south.

It is the desire of the Board for Home Missions and Extension to have our next mission congregation in Virginia in an urban community. It is hoped as this sub-division is developed that finances will be forthcoming so that this church can be constructed and meet the needs of this growing community as the homes are being built and families will be moving into them.





NEW STUDENT PRESIDENT — HESS

When all of the ballots were finally counted, all the campaign speeches made, and all the publicity completed, the students elected Gerald Hess, a sophomore from Washington Boro, as student body president. Hess carried out a moderate but effective campaign based on the slogan "Success with Hess." During this past year Gerald served as president of the Choral Society. He is a science major.

Other officers elected by the students are George Beck of Lancaster, Vice President; Marilyn Heisey of Hershey, Secretary; and Karl Oberholser of Chambersburg, Treasurer. George and Karl are both pre-med students in their junior year. Marilyn Heisey is a junior preparing to teach.

The new administration suggests as some of its goals a new orientation program for freshmen, increased facilities in the college store, continued emphasis on the religious environment, increased recreational opportunities, support of collegiate and intercollegiate activities, and continued support of campus organizations.

30 GRADUATE AT MESSIAH COLLEGE

This is the largest graduating class in the history of the college. The graduates include one fifth-year student, 28 Bachelor's Degrees and one Associate in Arts.

In reviewing their vocational plans, nine graduates are preparing to serve as pastors or missionaries, 14 are preparing to teach, 2 are graduate nurses, 2 are sacred music majors, and 2 are international students graduating with a Bachelor of Religious Education.

BACHELOR OF THEOLOGY PROGRAM

Five graduates have indicated plans to return to Messiah College next fall. They will enroll in the fifth year of the Bachelor of Theology Program. This fifth year program has been especially recommended by General Conference to prepare ministers for more effective service in the Brethren in Christ Church.

During this year these students will take advanced studies in Greek, Christian doctrine, a course in American Church History, and a course in Brethren in Christ Church History. They will also study problems in Bible and theology and Christian Education electives.

Messiah College has been developing this fifth year of studies in such a way that students who continue in seminary studies may receive credit for this year of work toward their degree.

The students planning to return for the fifth year of studies are Harry Bert, John Byers and Ethan Gramm of Grantham; Jack Orr, Dover, Pa.; and Raymond Rife of Mechanicsburg, Pa.

SUMMER TOUR BY THE MASTER'S SIX

During this past spring the Master's Six from Messiah College have received wide commendation throughout Pennsylvania and at various conventions. In preparing for their summer tour, the team has arranged the program entitled, "Voices in Praise."

The Master's Six is composed of the Male Quartet—Harold Miller, first tenor; Kenneth Engle, second tenor; Harold Stern, baritone; and David Brubaker, bass. Miss Alethea Schlager accompanies the quartet on the piano, and Miss Janet Shaffer plays the trombone. The ladies combine with the quartet for mixed arrangements.

The summer tour will include a number of services in central Pennsylvania during the first six weeks. They will appear at the Oriental Missionary Society Convention at Ocean Grove, New Jersey, and then proceed to the Youth Conference in Saskatchewan. The last six weeks of the summer session will be spent in touring through central and eastern United States.

The Master's Six recently released a new L-P recording entitled, "Voices in Praise." The record includes a wide range of gospel songs, Negro spirituals, and hymns. Some of the favorites are "I'll Be Dere in De Morning," "I Never Walk Alone," "I Believe in Miracles," and others.

UPLAND COLLEGE CONTINUES TO SERVE

On June 8, 1963, the Forty-third Annual Commencement took place on the Upland College campus. These graduates, like many other Upland College alumni will serve as pastors, Christian teachers, missionaries or in other vocations.

Beulah College was started by the Brethren in Christ on the West Coast in 1920 and came under the direction of the Board for Schools and Colleges in 1926. Its prime objective from the very beginning was to be of service to the church and her program. The impact of the college has been evident both in church administrative leadership and in training youth for Christian service.

The church likewise has always contributed to Upland College. Whether under the Board for Schools and Colleges or not, the college has been of great benefit to the on-going program of the denomination.

Upland College is now a church-related institution as a result of a recommendation from the Board for Schools and Colleges to General Conference in June 1962. This recommendation asked General Conference to transfer full responsibility for the college to the college Board of Trustees. By action of General Conference, the Pacific Conference was to have the final approval of this recommendation. This approval was granted at the recent annual Pacific Conference meeting.

Where does this place Upland College in its relationship to the church? In service to the denomination and in need for support from the denomination the relationship stands as before. The college seeks to serve the church in every way feasible, and continues to need her full support. Service to the church is usually in direct proportion to the support given by the church. The college will continue to report directly to the Pacific Regional Conference and through the Board for Schools and Colleges to General Conference. The budget will be included in the over-all church budget for Christian higher education.

This new relationship differs from the former relationship in that the local college Board is now completely responsible for the operation of the college. Major decisions such as capital expansion, Board members, etc., are now in the hands of the local college trustees.

It is the desire of the Board of Trustees and faculty to have a contagious spiritual atmosphere with a strong academic program.

We believe that in this way we can continue to be of great service to the denomination. In like manner it is our hope that the church will do her best by supporting Upland College with prayers, finances and good will so that Upland College can continue to produce church leaders and positive Christians who will be a witness for Christ where ever they go.

UPLAND ACADEMY TO MOVE TO POMONA AREA

The Upland Academy Board of Trustees has unanimously decided to move the academy to facilities made available by the Free Methodist Church, 490 East La Verne Avenue in Pomona.

The decision was reached by the board following a Continental Breakfast held at the site on April 27 to determine area interest in a Christian High School to serve especially the area bounded generally by Fontana on the east and Covina on the west.

Until the last few years Upland Academy has been operated as an arm of Upland College, but recently has become a completely separate institution. The Christian High School anticipates a much improved program at its new location.

The board expects early decisions to be made regarding additional representation from the area on the board, and a new name which expresses the purpose of the school and indicates the area it serves.

Those interested in contacting the Academy are urged to do so at its current address 792 West Arrow Highway, Upland, California.

SPEED READING COURSE OFFERED AT UPLAND

Special classes in Speed Reading to begin Monday, June 17, at Upland College, have been announced by Merle Brubaker, Dean of Students.

The coeducational classes, under supervision of the Dan/Ro System of Rapid and Remedial Reading, will be open to students at Upland College and to adults and other students in the community.

Importance of improved reading techniques for persons of all ages was cited by Mr. Brubaker as reason for offering the special Dan/Ro System course. Improvements from 300 to 1,000 per cent in reading speed, with superior comprehension, have been achieved by the more than 5,000 persons who have taken courses in the past six years.

NIAGARA CHRISTIAN COLLEGE

It is graduation time for our schools and colleges, but N.C.C. has no graduation. Did all of the twenty-fifth anniversary graduating class fail? No, we hope that none of them fail, but we are moving our commencement exercises to autumn, in keeping with the general practice of high schools in Ontario.

There is plenty of other activity here, however, as we prepare to entertain General Conference. We count it an honour to be able to do so, and this Conference, with its Sunday School Centennial celebrations, is making no small stir in this community.

For all but our Grade XIII students, Conference time marks the end of our school year. It has been a good one in very many respects. There has been a live interest in Bible study and discussion, a general high level of school spirit and some good academic work done in the courses of study. We have also been gratified to receive many liberal donations which have kept our budget from going into the deep red. We are trusting that the Lord will yet lay it upon the hearts of those who can help us further in this year of financial difficulty.

The Witness of the Church

(Continued from page five)

The witness of the church has often been furthered through suffering. Paul in the dark, damp underground Maritime prison in Rome, chained to a centurion, in a paean of praise to the Philipian church writes, "I want you to know and continue to rest assured, brethren, that which happened to me has fallen out rather unto the *furtherance* of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places." Think of that! From the prison suffering, to the palace and places. The witness of the church from one person or from the corporate body means proclamation.

Think of the recent atrocities toward the church in broken China, in bleeding Korea, dying children of God of color black but black hearts made white in the blood of Calvary's Church in Kenya, Africa, yet withal the pain there is proclamation by men and women of whom the world is not worthy. As one has aptly said, "Their pain was a proclamation and a publicity; their trouble was a trumpet of Christ's grace."

They were and they are today the messengers that take the hurts and are hallowed for the cause of Jesus Christ. By their hurts, their scars, their sufferings, their wounds, their death, they have and are amplifying the gospel. They never throw their troubles away, they use them to help to assuage the wounds of both friend and foe. "Their soil is wet with the tears and lifeblood of our brethren, warm with the imprint of their knees." Shall they have died in vain? No, is the answer of the church to the cry of these martyrs. Their devotion motivates to action.

I stood beside the pilot in our good plane flying over mountainous Ethiopia toward the Red Sea last April. The darkness of night began to disappear into the brilliance of a new dawn, a new day beneath the eastern horizon into which we were flying with propellers bouncing new sunbeams into the awakening sky. There came a brilliance then more intense light, indescribable light dissipating the darkness.

Then the sun began to creep into the eastern sky sending its rays in all directions, the harbinger of a new day. Dawn was upon us and the sun now visible upon us bathed the eastern sky and its light brightened our faces and our responding hearts echoed, "the sun has risen again."

Methought I heard angels singing in yonder vaulted sky as plane and motors played a symphony of accompaniment. The song may have been,

*Brothers, a Son is shining
Into the hearts of men;
Tis the Son of Singing
Rejoice, I (Christ) come again.*

Certainly we cannot remain unmoved since we know by His Word that our Lord is coming again. We are moved in heart and will to speed the witness so that others may join with us to sing the song of redemption at His coming again.

Another motivating factor is the third person of the Trinity, the Blessed Holy Spirit. Hear again the words of Luke: "But you shall receive power in ability, efficiency and might when the Holy Spirit has come upon you; and you shall be my witnesses."

Having prayed through in the upper room, they were diffused throughout their souls with the Holy Spirit, then Peter, standing with the eleven raised his voice and preached Christ. Notice they were filled with the Holy Spirit, then they stood up and behold they were witnesses.

What a motivation! What a need for the church. The need today is for a

real baptism of the Holy Spirit in every believer. Then the truth in Christ, under the power of the Holy Spirit will be made relevant to modern man and effective in modern society.

*The Brethren in Christ Church under Apostolic order and commission numbers approximately ten thousand. The fulfillment of the mission is the prime concern of this conference and a charge upon every last member in Canada, United States, Africa, India, Cuba and Japan. Before the fulfillment there must be the endowment of the Holy Ghost.

The church in her witness stands on the threshold of a new epoch or a new era in the long history of mankind. Call it whatever age you choose. I choose to call it the Finest Age of the Church. Running over with unprecedented opportunities and present privileges the church in her witness now extending into all parts of the world—in its worldwide ministry of redemption and relief—has the occasion to bring to fruition the command, the commission and ordination of our Lord in the bringing to fulfillment the gospel to all mankind.

Cecil John Rhodes, the famous British Empire builder, lay dying in a little house at Muizenberg, he who had acquired so much land and people for Queen, King and country of England, the British Empire; he who had accomplished such titanic tasks envisioned his unfinished task in words of vision, "So much to do, so little done."

This could be truthfully said of the church in her witness. More far-reaching and with deep penetration into the needs of all mankind and with heartfelt words uttered by our compassionate Lord to His disciples, to us, as He looked out upon the moving, restless multitudes exclaimed, "The fields are white unto harvest but the laborers are few." How true! How revealing!

In the inflowing of His life, in the possession of His liberty and in the encirclement of His love let us hereby dedicate, consecrate ourselves to the unfinished task of witnessing until He comes. Let us go forth in this hour of deep dedication, of consistent consecration and of a satisfying sanctification—renewed and revived by a union with Christ and with the unction of the Holy Spirit—go forth conquering and to conquer.

From the silvery waters of the Sea of Galilee, came fisherman Peter; from the tax collector's post at Capernaum, came the economist Matthew; from the secret stronghold of the loyal Nationalists, came the fiery Simon; from the peaceful countryside village, came the loving disciple John; from these and other

places in all ages since, Jesus calls His witnesses and incorporates them into His church.

From the heights of Quebec, from beside the silent flowing yet thundering Niagara, from the lowlands of Bertie and Wainfleet, from the waving wheat lands of Saskatchewan, from the beauties of California and Florida, from the prairies of Kansas, Iowa, Ohio and Illinois, from the lakes of Michigan, from the well-formed sturdy mountains of Pennsylvania, and from its fertile valleys, from India's coral strand, from Africa's jungles and veldt, from templed Japan and war-torn Cuba, from oppressed China, Jesus calls witnesses, martyrs, over the tumult.

From our life's wild restless sea, Jesus calls to rural lads and lassies, to youth of yonder village and city, ye are my witnesses, you are the church.

—*Grantham, Pa.*

Fathers to Be Classified III-A

(Continued from page two)

licensed physician stating that the child has been conceived, the probable date of its delivery, and the evidence upon which his positive diagnosis of pregnancy is based."

These amendments make III-A deferments mandatory for fathers who are not physicians, dentists or veterinarians. Those had been permissive at the discretion of the local boards since August 25, 1953. Instructions have been issued by the Director to have the classifications of all fathers reopened and reconsidered, if they are now in a class higher than III-A, and to have them classified according to the regulation.

Registrants and counsellors who have NSBRO's booklet "Questions and Answers on the Classification and Assignment of Conscientious Objectors" please note:

1. On page 7, the line beginning III-A (middle of the page) should now read: "III-A Fathers and those deferred because of extreme hardship to dependents."

2. On page 27, in answer to question 32, "What is meant by order of the call?" *delete* paragraph (4).

Because, with the exception of physicians, dentists, and veterinarians, no fathers have been reached by the draft for some years these new regulations have not changed the practical effect of the draft procedures. However, this change in the classification procedure will affect the status of some CO's who have had difficulty in obtaining clear recognition of their convictions.

We suggest that you clip this article and paste it into your "Questions and Answers" booklet.

—*The Reporter*, Washington, D. C.



General Conference Ninety Years Ago (1873)

HELD AT Michael Musser's, Lancaster County, Pennsylvania, April 17 and 18. Moderators unknown.

The following articles are found in the compilation of the minutes for the period 1871-1881 inclusive:

Article I. That it is not allowed for a brother to enter into any speculation without the consent of the church in his district.

Article II. That members of the church shall not belong to any secret societies.

Article III. That sisters cover their heads during worship.

Article V. That the mission work be continued, and that the ministers be encouraged to go and preach the Gospel, and that the missionary fund be sent to Bro. Levi Grabill, Orrville, Wayne County, Ohio, to be deposited in the bank to bear interest, subject to call, and a report to be made to annual Council.

Article VI. That the district Councils be required to bring their questions before the General Council in writing, undersigned by several Brethren.

Article VIII. That the Brethren contract no debts that they have no reasonable prospect to pay without the consent of the church.

Article XI. That it is inconsistent for the Brethren to put lightning rods to their buildings.

Article XIII. That hereafter the annual Council be regularly organized by appointing a Moderator, Assistant, and Secretaries to keep a record of decisions.

CHURCH NEWS

BULLETIN-BITS

The ground-breaking service at Phoneton, Ohio, May 12, 1963, was attended by about 100. Pastors from Southern Ohio churches and representatives from the community shared in the service.

Sippo Valley, Marion Berg, pastor, reports an attendance of 112 in Sunday school, morning worship 106, Sunday evening 66, Centennial Sunday, April 28.

Lancaster, Pa., had an average attendance for Sunday morning worship during April, 274.

Due to ill health, Henry S. Miller, long-time pastor at Cedar Springs, Pa., can no longer serve as a member of the Church Board at Cedar Springs.

Donna Lee Sollenberger, Air Hill congregation, Pa., has accepted an appointment to the Navajo Mission as a nurse. She plans to begin July 15.

John F. Christner, Attorney-at-Law, spoke on Religion and Crime at the Abilene Church, Kansas, Centennial Sunday evening, April 28.

Dr. Glenn Hoffman, Palmyra, Pa., assisted Pastor Donald Shafer in a Family Life Conference at Elizabethtown, May 4-5.

Pennsylvania congregations; Cedar Grove, Granville, Ferguson Valley and Big Valley jointly sponsored a Missionary Conference May 24-26. Henry N. Hostetter, the Richard Witmers, the Luke Keefers, and returned missionaries were featured in the Conference.

Hummelstown, Pa., featured the film "The Tony Fontane Story" an eighty minute musical drama in color, Easter Sunday evening.

The Altoona congregation, Pa., shared a meaningful period of silence and meditation with their pastor, John Rosenberry, Sunday morning, Mother's Day. The tribute was in memory of Mother Rosenberry who worshipped with the congregation one year ago.

The Richard Witmers, Millersburg, Pa., reported by word and picture on their recent World Missions tour at Maytown, Pa., Sunday evening, May 19.

Chuck VandenBerg, YFC Director, West Palm Beach, Florida, shared in the evening service at Orlando, Sunday, May 12.

Upland, California, received eleven into church membership, Sunday evening, May 12.

Jack Daniels, Consulting Editor for Youth For Christ Magazine addressed a youth group at Upland, California, Sunday evening, May 12.

Saxton, Shermans Valley and Cedar Grove churches, Pa., sponsored a tent meeting May 26 to June 9, along route 913 near Waterfall, Pa. Rev. Wilbur Benner served as evangelist.

Bible club leaders, Erie County, New York, Ruth Wentworth and Glenna Murtoff presented the evening service at Clarence Center, Sunday, May 19.

Rev. and Mrs. Gerald Wingert, Orlando, Florida, presented special music at the Orlando Gideons Fellowship Banquet, Saturday evening, May 18. The banquet was held in the Robert Myer Motor Inn Eola Room.

The Men's Fellowship, Abilene, Kansas, shared in a breakfast get-together, Centennial Sunday morning, April 28.

The youth of Altoona Sunday School, Pa., presented a program during the Sunday school period and gave a carnation to each mother present, Mother's Day, May 12.

Bill Pierce, noted Moody Bible Institute baritone soloist and trombonist presented a program of music at Messiah College, Friday evening, May 17.

The Valley Chapel congregation, Ohio, shared in the Canton Crusade for Christ, May 19-26. Rev. Myron Augsburg was the evangelist.

Rev. Joseph A. Ryan, Southwest Regional Director of NAE presented a message in word and picture at Chino, California, Sunday evening, May 19.

TORONTO BREAKS GROUND FOR CHURCH IN SCARBOROUGH

The Toronto congregation held a ground-breaking service, Sunday, May 5, the first step in relocating the church. Following the morning worship service about 75, including members and friends, went to the one-acre site in the new Bridlewood subdivision. In the absence of Bishop E. J. Swalm, Pastor Paul Hostetler directed the service. The Gormley male quartet brought messages in song.

The new church edifice, a 44 x 82 foot building with a vestibule wing 24 x 28 feet, is being built on a lot valued at \$25,000, given to the congregation by a local Christian builder, Robert McClintock.

A unique aspect of the ground breaking was the turning of sod where certain parts of the building will be standing. The first to break ground was Henry Steckley, 73-year-old veteran trustee. Others who participated were Myrtle Steckley, one of the original mission workers; John Reesor, chairman of the trustees; Carl Hogg, general superintendent of the Sunday school; Don Cassel, chairman of Christ's Crusaders; Lewis Heise, deacon, with the final sod being turned by the pastor at the place where the communion table will be located.

It was a joyful, sacred occasion. The finished building will cost around \$75,000. Present plans are for the church to be dedicated early in October.

Paul Hostetler, Pastor

MONTGOMERY, GREENCASTLE, PENNSYLVANIA

The men of our congregation joined with the Mt. Tabor congregation in organizing a Men's Fellowship. The joint group elected Marvin Leshner as chairman. A Fellowship Dinner was served in the parsonage basement, April 27. Two of the Sunday school classes assisted by some of the ladies of both congregations prepared the dinner.

The majority of the 43 present were from the community, 14 of which have no regular church affiliation. The following Sunday morning two of these men were present for the morning service.

The program included messages in song by the A-Cappella quartet from Chambersburg and a stirring message by Rev. Ralph Wenger, pastor of the Five Forks congregation.

L. Eberly

FALLS VIEW CHURCH, NIAGARA FALLS, ONTARIO

The brethren, Ross Sider and Harold Winger with their wives were consecrated to the office of Deacon, Sunday, April 7. Bishop E. J. Swalm conducted the service. We note with deep appreciation the many years of service of Brother Norman Winger who retired as the Senior Deacon. He has been active in the church and Sunday school, faithfully filled the office of deacon and for a period of time served on the Board of Trustees of Niagara Christian College.

We had a splendid representation of missionaries from the various fields for our Missionary Conference, April 26-28. Representing Africa were Rev. and Mrs. Elwood Hershey; Rev. and Mrs. Donald Zook; Miss Anna Graybill; Miss Mildred Myers and Miss Norma Brubaker. Rev. and Mrs. Charles Engle represented



Pastor Paul Hostetler presides at ground-breaking in Toronto. Myrtle Steckley and Don Cassel break ground, observed by, l. to r., John Reesor, Norma Cassel and Carl Hogg.

resented India and Rev. and Mrs. John Graybill spoke to us concerning Japan. Rev. Henry Hostetler was present and spoke to the Conference Sunday afternoon.

An interesting feature for the Christ's Crusaders was their annual formal banquet in the church basement early in May. A Dutch theme was carried out with a Dutch windmill, waitresses replete with Dutch caps and the room a-bloom with potted tulips. Rev. Finch, Niagara Falls Youth for Christ, spoke to the group and representatives of the local Youth for Christ presented musical selections.

The Men's Fellowship had a Father and Son banquet, May 10. Rev. Terry Clark, missionary to the North American Indians at Hudson Bay, showed a film of his work to the group.

Four babies were dedicated to the Lord recently.

M. A. N.

CARLAND, MICHIGAN

Excellent interest and attendance featured a joint revival service with the Carland Methodist Church, April 1-7. The ministry of the evangelist, Rev. Roy Sider, Sherston, Ontario, was greatly appreciated.

An Easter sunrise service and breakfast was sponsored by the Methodist Church. We had an attendance of 86 for our worship service, celebrating the resurrection of our Lord. An Easter Cross was lighted and garlanded with flowers.

Centennial Sunday, April 28, Carland Sunday school celebrated 73 years of Sunday school work. A charter member, Sister Mary Kiteley was present for the occasion.

Family week was started Sunday, May 5, with Cradle Roll Sunday. Six new members were enrolled; ceramic handprints were made of each little one.

Saturday evening preceding Mother's Day the mothers were entertained at a lovely dinner prepared by the men of the congregation. Special recognition was given to mothers in the Mother's Day service. Mr. and Mrs. Ray Darling were welcomed into church fellowship at the close of the service. Rev. A. D. M. Dick, returned missionary from India brought a missionary message in the evening.

Other activities in the congregation included the dedication of Tammy Lea Stickley, adopted daughter of our pastor and wife. Bishop Carl Ulery was present and conducted the dedication. Rev. Albert Engle spoke to us in the interest of Home Missions and Church Extension.

TREMONT, PA.

Centennial Sunday, April 28, we had as our guest speaker for Christ's Crusaders, Rev. Jacob Funk, long-time minister at Fairland, Pa. He spoke on the theme "This Is Our Church." First was the history of the church in song using Ephesians 5:19 and second the foundation upon which the church is built using Ephesians 2:20.

Sixteen ladies from the congregation attended the Missionary Retreat sponsored by the Atlantic Conference WMPC. The retreat was held at the Palmyra church, April 25.

Musical groups who ministered to us recently included the Art Snyder Trio and a Jewish boy and the Lakeside United Male Chorus of Pine Grove who shared with Christ's Crusaders in presenting a service. A week of evangelistic services was conducted by Pastor Homer H. Rissinger, May 19 through 26. May 18-19 was the weekend of our annual love feast services. Rev. and Mrs. Charles Engle, returned missionaries from India presented a missionary service June 1.

FAIRVIEW, OHIO

The middle of April the congregation welcomed home from India Dr. and Mrs. Lowell Mann. An informal reception was given in the church's social rooms and a gift presented to them. Dr. Mann spoke and showed film at a Men's Fellowship Dinner, Thursday evening, April 18. They also shared in other meetings during their short stay with us.

Our annual Missionary Conference was held in February. A WMPC rally was featured on Saturday afternoon with Mrs. Richard Witmer, Mrs. Samuel Wolgemuth, Mrs. Luke Keefer and Miss Ruth Book as featured speakers.

Others who shared experiences and inspiration with the conference were Sampson Muddenda, Miss Florence Hensel, Rev. Henry Hostetler, Rev. Samuel Wolgemuth and Rev. Luke

Keefer. The Faith Promise Plan was begun at the time of the Missionary Convention. This has resulted in a substantial increase in support of mission work.

During the Easter season, Peterson's "Hallelujah What a Saviour" was presented. The choir directed by Raymond Niesley included several members from Pleasant Hill, Highland and West Charleston congregations. Thursday evening of Holy Week we shared in a fitting communion service. Services were held the remainder of the week including an Easter sunrise service in the United Missionary Church, an Easter breakfast fellowship, concluding with the Easter Sunday morning worship service. Rev. John Hostetter brought the message in each of these services.

A Messiah College choral program was given in the area, April 2. The choral group also sang in two high schools, Northmont and Meadowdale. Christ's Crusaders took part in worship services on Youth Day, also participating in a community rally of church youth. April 7 they presented Glenn Kammerer of Grace College who showed the film "Venture for Victory."

One of our elderly church fathers Elwood Nolan passed to his reward this past quarter. The marriage of Beth Brumbaugh and Jack Gantz occurred April 5.

SIPPO VALLEY, OHIO

The interest of the community is resulting in a gradual increase in attendance for Sunday school and worship. We appreciate the cordial relationship which exists with other churches of the community. A community Vacation Bible School is being planned in cooperation with two other churches.

The church was filled to capacity when the Messiah College Choral Society gave their program. Rev. Homer Rissinger, Tremont, Pa., was guest speaker for our special Easter weekend services. These services concluded with a communion service Easter Sunday morning.

Centennial Sunday and Homecoming was observed April 28. Many former Sunday school pupils returned for the occasion. There were 112 present at Sunday school, most of them remaining for the worship service and the noon fellowship dinner. A men's quartet from a neighboring community was featured in a special evening service.

Rev. Marion Berg who assumed the duties as pastor in November on a temporary basis has consented to remain and continue to serve as pastor. His ministry to the church and community is greatly appreciated. God is at work in the community and prayers are being answered. Pray for us.

NEW GUILFORD CONGREGATION, CHAMBERSBURG, PA.

All attendance records were broken with 407 present for our Homecoming service, April 21. Former students brought special music. Sister Pauline Peckman was present and spoke to the children and Rev. Chester Wingert also an early attendant here, who spent seven years in Africa, brought the message on "Gold." Centennial Sunday evening, Brother Harry Wiles related the beginning of the Sunday school at New Guilford in 1905.

Rally Day, May 5, Mr. Lawrence Bradshaw (local Negro) spoke in the Adult Department, Miss Katherine Hershey, Director of Child Evangelism in Lancaster, told a very interesting flannelgraph story in the Junior Department and the Junior Chorus from the Wesleyan Methodist Church, Shippensburg, presented special music.

An excellent percentage of our membership participated in the Good Friday evening com-

munion service, the largest number known for any such occasion. Guest speakers at various times included Rev. Ralph Wenger, Sister Mildred Myers and Miss Dorothy Morter of Child Evangelism. Brother Harold Rotz told many interesting things about the distribution of Gospel literature.

Thirty of our Christ's Crusaders enjoyed an evening meal and fellowship at the home of Pastor Charles Rife. During Youth Week a number of young people brought cheer to nine homes of our elderly members.

PAX service was represented to our congregation by Marshall Poe returned from Africa, and John Brubaker returned from Berlin, Germany. The John Graybills spoke to us concerning Japan and Elwood Hershey, recently returned from Africa, was present and spoke in a Sunday morning service. Bob Flory portrayed some of his experiences in mission work in Central America. The Rev. and Mrs. Glenn Hostetter family, Saxton, Pa., presented a Gospel program.

Clara F. Wingert

Births

BARTLE—Diane Sue, born March 30, 1963, to Mr. and Mrs. Wayne Bartle, Hollowell congregation, Pa.

BOOKS—Doreen Pamela, born May 10, 1963, to Mr. and Mrs. Curtis Books, Fairland congregation, Cleona, Pennsylvania.

ENGLE—Melanie, born to Rev. and Mrs. Earl Engle, Jr., May 4, 1963, Colorado Springs congregation, Colorado.

HARRIS—Susan Marie, born February 28, 1963, to Mr. and Mrs. Herbert Harris, Cincinnati congregation, Ohio.

HELFRICK—Carla Sue, born to Mr. and Mrs. John Helfrick, May 3, 1963, Montgomery congregation, Pennsylvania.

MARTIN—Steven Craig, born February 18, 1963, to Mr. and Mrs. Larry Martin, Hollowell congregation, Pa.

REIMER—Linda, born to Mr. and Mrs. Walter Reimer, May 1, 1963, Kindersley congregation, Saskatchewan.

STROUP—Luanna Mae, born to Mr. and Mrs. Elwood Stroup, January 9, 1963, Free Grace congregation, Millersburg, Pa.

TIMMONS—Linda Kay, born March 4, 1963, to Mr. and Mrs. Daniel Timmons, Hollowell congregation, Pa.

Weddings

BECK-SHUEY—Miss Joanne Shuey, daughter of Mr. and Mrs. David Shuey, Annville, Pa., became the bride of Mr. Larry Beck, son of Mr. and Mrs. John Beck, Annville, Pa., April 27, 1963. The ceremony was performed in the Fairland Brethren in Christ Church, the pastor, Clark A. Hock officiating.

GIRARD-LONGENECKER—Miss Dorothy Longenecker, daughter of Mr. and Mrs. John Longenecker, Abilene, Kansas, was united in marriage to Mr. Richard R. Girard, son of Mr.

and Mrs. Rene Girard, Okarche, Oklahoma, May 4, 1963. The ceremony was performed in the Zion Brethren in Christ Church, Rev. Raymond DeLaughter officiating.

Obituaries

RENZ—Wesley James, infant son of Mr. and Mrs. Walter Renz, Gillden, Saskatchewan, passed away April 23, at Saskatoon. Interment was in the Kindersley Cemetery, Rev. Lorne Lichty officiating.

WIEBE—Terrance Duane, son of Mr. and Mrs. Edwin Wiebe, passed away April 26, 1963. Funeral services were conducted at the Kindersley Brethren in Christ Church, Rev. Lorne Lichty officiating. Interment was in the Kindersley Cemetery.

YODER—Hannah Sarah Yoder, born at Belleville, Pa., September 22, 1914, passed away April 20, 1963. Brought up in the Amish faith, she came into a personal knowledge of salvation during a revival meeting in the Brush Ridge schoolhouse in 1955. She was a member of the Big Valley Brethren in Christ congregation.

She was a devoted Christian, a lover of the Holiness message, evidencing a real concern for lost souls. She was active in sewing for missionaries and sharing in the interests of prayer circles. Memories of her devotion will live on.

She is survived by her husband Abe S. Yoder, Jr., Belleville, Pa.; her father, Joe E. Byler and stepmother, Selingsgrove, Pa.; and three sons, Allen J., Tacoma Park, Maryland; Titus A., and Roy S. at home. Also surviving are two brothers and three sisters.

Funeral services were held from her late home and the Big Valley Brethren in Christ Church. Pastor Roger Witter officiated, assisted by Rev. Luke L. Keefer and Rev. Daniel King. Interment was in the Locust Grove Cemetery.

MCC News

MCC UNITS CONTINUE IN POLITICALLY DISTRESSED COUNTRY OF HAITI

AKRON, PA. (MCC)—In spite of the fact that the United States government has decided to cut off aid to its little neighboring country of Haiti, MCC continues in contributing to the needs of the Haitian people.

Political tensions have long been a part of Haiti's history, and they now appear to be reaching a climax as the present term of President Duvalier is nearing expiration, and the opposing forces are threatening an overthrow. Although the outcome of the political showdown cannot be known at the present, it is expected that MCC units will be able to continue functioning in the future.

The first MCC workers went to Haiti in 1958, four years after a plan of assistance had been drawn up and approved. Before the original plans could be put into practice, the government collapsed and negotiations had to begin over again.

Medical service is quite limited in Haiti. In rural areas there is only one doctor available for 40,000 persons. Standards of health are extremely low, and diseases such as malaria and tuberculosis remain unchecked. Nurses and doctors are in great demand.

MCC personnel serve at two locations in giving medical assistance. Hospital Albert

Schweitzer, located in rural Artibonite Valley, gives medical services to over 1,000 patients weekly. In connection with the hospital is a program of community development and projects of health instruction.

Grande Riviere du Nord was formerly an unused hospital which had not been placed in operation due to lack of staff. When MCC became aware of this, it entered into an agreement with the Haitian government and since 1959 has maintained the hospital staff there.

The unit at Hospital Albert Schweitzer also contributed to the project of providing an elementary school for the community of Ecole

La Providence. An estimated 80 per cent of the population is said to be illiterate, and this is another area in which MCC personnel have been able to respond.

VOLUNTARY SERVICE UNIT OPENED AT UPLAND COLLEGE

AKRON, PA. (MCC) — An MCC Voluntary Service program has been started at Upland College, Upland, California.

Mr. and Mrs. James Hochstetler, Kalona, Iowa, are the two persons serving in the unit. They have been given campus assignments.

James is presently working in general campus maintenance, and plans call for him to help in future construction of buildings. Anna is doing clerical work in the college offices.

Upland College is one of two Brethren in Christ colleges in the United States. Being in need of some persons who would assist with the work at the college, Upland requested MCC to supply several personnel to do general work on the campus.

In addition to work assignments, the unit is also finding opportunity to share experiences through participation in the various aspects of student life.

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

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

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

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

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

*Humlock 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, Miss Edna Hill, Mr. Darrel Gible, Mr. Paul Kennedy, Mrs. Mary M. Kennedy, Mr. Eber Wingert, Mrs. Delores 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, 215 Walworth St., Brooklyn 5, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

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 Paddock-wood 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. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Massillon, Ohio (*Amherst Community Church*): Rev. Glenn Diller, pastor, 8650 Beatty Street 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 Oberholtzer, Mildred Brillinger, (I-W or V.S. Workers) Mr. John Ludwig, Mrs. Anna Mae Ludwig, Mr. Dallas Shelley, Mr. Mervin Potteiger, Mr. Glenn Shonk, Mrs. Jean Shonk, 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, Mr. Glenn Pierce, Mr. Dallas Adams, Mr. Clyde Zook. 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

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, P. O. Box 231,

Elizabethtown, Pennsylvania

News Items

EVANGELICAL LEADER, AUTHOR DIES

Toronto, May 13, 1963

Rev. A. W. Tozer, Litt. D., LL.D., for thirteen years the editor of *The Alliance Witness*,



a well-known conference speaker and author and pastor of the Avenue Road Church of the Christian and Missionary Alliance, died today in Toronto. He was sixty-six years old.

Dr. Tozer's death was announced by Dr. Nathan Bailey, president of the Alliance, the sixth largest missionary organization in the world. *The Alliance Witness*, of which Dr. Tozer was editor, is the official organ of the Alliance.

Under Dr. Tozer's leadership the circulation of *The Alliance Witness* increased from 30,000 in 1950 to its present circulation of almost 60,000. Dr. Tozer was the pastor of the Southside Alliance Church in Chicago for thirty-one years, and in 1959 became the pastor of the Avenue Road Church in Toronto, Ont., where he continued until his death.

Throughout his busy career he was much in demand as a speaker in Bible conferences and conventions of all denominations.

Dr. Tozer was born in La Jose, Pa., April 21, 1897. Widely read in theology and the classics, he was granted the Litt.D. degree from Wheaton (Ill.) College (1950) and the LL.D. degree from Houghton (N.Y.) College (1952). He began his ministerial career at the age of twenty and was ordained at twenty-three.

He held pastorates in Morgantown, W. Va.; Indianapolis, Ind.; Toledo, Ohio; Chicago, Ill. (1928-59); and Toronto, Ont. (1959-63). He was vice-president of The Christian and Missionary Alliance from 1946-50, and served on its Board of Managers from 1941 until his death. He was the author of many books.

Dr. Tozer is survived by his wife, six sons, and one daughter.

BILLY GRAHAM OPENS PARIS CRUSADE

PARIS (EP)—American evangelist Billy Graham opened a major crusade of French cities by preaching in a German-made tent here which seats about 10,000 people.

A spokesman for the evangelist said that between 200 and 300 persons made decisions for Christ following the opening rally. He said that while the crusade did not draw capacity crowds for the first two meetings, busloads of people from suburban communities were expected to boost attendance. About 5,000 attended the first meeting and 3,000 the second.

The opening rally marked the introduction of the first French edition of *Decision*, monthly publication of the Billy Graham Evangelistic Association.

Dr. Graham's first sermon was translated phrase by phrase by Pastor Jacques Bloch, formerly in charge of the Baptist Tabernacle here. Pastor Bloch was able to keep up with the evangelist's speed in speaking and caught the Baptist preacher's vivid gestures. His own preaching style resembles that of the American evangelist.

The tent where Dr. Graham was holding his Paris meetings was set up on the fringes of the famous "Flea Market," visited by thousands each weekend in search of antiques and curiosities. Loudspeakers in various parts of

the market carried the evangelist's words to the shoppers.

GRAHAM SAYS NOT INTERESTED IN POLITICAL CAREER

Evangelist Billy Graham, told that he had been suggested as a possible candidate for president of the United States, declared: "I intend to continue preaching the Gospel as long as the Lord gives me breath."

The *Dallas Times Herald* had reported that multi-millionaire oilman H. L. Hunt of Dallas was keenly interested in supporting Graham for the 1964 Republican presidential nomination.

Oilman Hunt did not deny the published report that he is interested in promoting Graham as a possible candidate, but said "I am not now committing myself as favoring anyone as a candidate for president in 1964."

"Billy Graham is a good man," said Hunt. "He is a great American and a fine patriot. It is not likely that he is ambitious to obtain any political office."

But Graham, who was in Switzerland at the time to attend the wedding of his daughter Virginia to Stephan Tchividjian, declared: "I have a much bigger job as preacher of the Gospel than any political office in the world."

NEGRO EVANGELICALS FORM ASSOCIATION

LOS ANGELES (EP)—Negro evangelicals from across the nation met here to form the National Negro Evangelical Association in a move to promote the witness of their race.

"We do not see this as in competition with the National Association of Evangelicals (NAE) or any other group," explained Dr. Howard O. Jones, an associate of evangelist Billy Graham.

Dr. Jones, currently a missionary to Liberia, was named one of eight directors of the new organization. He then flew back to Monrovia, Liberia, but will return to Los Angeles this summer to help prepare the way for the Billy Graham Crusade in August and September.

"We gathered to study the spiritual problems that face us today, particularly those affecting our race," Dr. Jones told newsmen. In America, he added, Negroes face "some real problems."

"First, there is the matter of race relations, close to all of us," he said. "Then there is the Christian Gospel and its message, which must be proclaimed. Thirdly, we are concerned how the Negro church can do more in the field of foreign missions."

"Christ's great commission was not given just to non-Negroes, but to us, as well."

Dr. Jones "doubted" that there are 200 Negro missionaries in the world today, and said the number must be increased.

EPISCOPALIANS CAUTIONED ON "SPEAKING IN TONGUES"

MINNEAPOLIS, MINN. (EP)—The Protestant Episcopal bishop of Minnesota warned Episcopals here against dangers in movements that practice "speaking in tongues."

Speaking before the Minnesota diocese's annual convention, Bishop Hamilton H. Kellogg stated that such movements sometimes lead to divisiveness, exaggeration and self-righteousness.

He said he could not agree "with our Pentecostal friends" that "speaking in tongues" is a necessary evidence of the gift of the Holy Spirit.

"Speaking in tongues," a common practice among Pentecostal Christians, recently received considerable attention in midwest Episcopal and Lutheran churches. Episcopal Bishop James A. Pike of California also has warned his flock against the practice.

Bishop Kellogg said he agreed with a report of a commission of the Chicago Episcopal Diocese that persons who experience the "gift" of "speaking" should consult regularly with their pastors and their pastors report to their bishop.

U. S. CHAMBER HONORS DR. JUDD

WASHINGTON, D. C. (EP)—The United States Chamber of Commerce has presented its 1963 "Great Living American" award to Dr. Walter H. Judd, former member of Congress and former medical missionary in China.

The citation praised Dr. Judd "for his ten years of compassionate service to the less fortunate of the world, as a medical missionary . . . for his 20 years of faithful service to his country as a Member of Congress . . . for the courage he has always displayed in defining communism as an insidious threat to freedom everywhere, and for the clarity and conviction with which he has alerted the people of America to this threat."

RELIGIOUS STAND CITED

BY MOST IMPRISONED "C.O.'s."

WASHINGTON, D. C. (EP)—More than half of the violators of the Selective Service Act who are serving time in prison are there because of conscientious refusal to cooperate with the draft law, the National Service Board for Religious Objectors reported here.

The board said that a recent check with the Federal Bureau of Prisons showed that in 1962 there were 143 violators of the Selective Service Act in prison, of whom 71 were religious objectors. In 1961, there were 121 violators in prison, 79 of them "C.O.'s."

A majority of such objectors are Jehovah's Witnesses who, when their claims for ministerial status are denied, refuse civilian alternate work assignments and go to prison rather than accept any draft status other than exemption as ministers.

Of the 71 objectors in prison in 1962, 62 were reported to be Jehovah's Witnesses, and nine were "absolutist" pacifists of other religious persuasions. In 1961, prison records show that 72 of 79 objectors were members of the Witnesses.

About 95 per cent of those who claim conscientious objection to military service have been willing to serve in alternate civilian work assignments, the National Service Board estimates.

SOUTHERN BAPTISTS NAME NEW PRESIDENT

KANSAS CITY (EP)—Dr. K. Owen White, 60-year-old pastor of the First Baptist Church of Houston, has been elected president of the Southern Baptist Convention.

Described as "a leading fundamentalist," he was chosen on the third ballot over the Rev. W. O. Vaught Jr., pastor of Immanuel Baptist Church at Little Rock.

Dr. Herschel H. Hobbs, stepping down after two years in the presidency, ruled two motions out of order when these were introduced to oppose "liberalism" in the denomination's theological seminaries.