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J.N. Hostetter

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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 24, 1963



*Enter
to
Study*

*Leave
to
Serve*

A Statement of the Evangelical Position on Communism

Arthur M. Climenhaga, President of Messiah College and Brethren in Christ Representative of the National Association of Evangelicals

OUT OF THE multitude of voices speaking in pronouncement today concerning the issues of Christianity and communism, one senses at least two positions. A group to the left speaks in soft terms concerning communism and confuses the evil implications of an evil philosophy by attempting to whitewash a force that inherently is proving to be anti-God and anti-Christ. To such there is something good to be found in a system that is repugnant to Bible-believing Christians.

But on the other hand stands a group who believe militantly that we must fight communism by carnal arms under the aegis of a Christian crusade. Such believe our western democracies to be God-ordained and see little wrong with "our" system. To such it is almost heresy to believe that God may have raised certain movements today as a scourge on the decadence of our western moral position. Their only hope is to fight their way out of the mess by allying their Christian faith with a militant anti-attitude.

Now, in between these two extremes stands a wide range of people who look both ways and say, what shall we believe and what stance should we take?

As noted this past semester in a Conference on the campus of Messiah College, one can see sharp dividing lines in attitudes on the questions of Christianity and communism. To the far left is the theological liberal who sees largely the position of communism through pink glasses and suggests that it is a combination of truth and error in which even yet truth may overcome error.

To the far right is the supporter of the theological position who fails to see that the Great Commission is a sharp call to take the gospel to all the world including the communist. He also fails to see that one cannot fight in a worldly sense out of the dilemma of the confrontation of two forces such as Christianity and communism. Between these two viewpoints stands the theological evangelical who speaks sharply both to the far left and the far right.

As the conference closed the sharp division between even the liberal and the evangelical viewpoints was evident. Once again the Messiah College family reaffirmed their faith in Biblical Christianity against all of the isms of today's world.

This also, I believe, is the position of the Brethren in Christ Church. And this position was expressed most forcefully in the April, 1963, Convention of the National Association of Evangelicals in Buffalo, New York, with the adoption of the following resolution on communism:

WHEREAS, the Communist thrust for world revolution has dominion over our entire planet as its objective; and

WHEREAS, multitudes of Christians now live in totalitarian lands under restrictions imposed by modern Neros; and

WHEREAS, the Christian Church faces a dual danger of misgauging dialectical materialism, either by ignoring it as a self-destructive ideology, or by exaggerating it as the Church's sole or main enemy;

THEREFORE BE IT RESOLVED that we, the National Association of Evangelicals, reaffirm our abiding confidence in God's sovereign rule over history, and in Jesus Christ as the Saviour of men and Lord of the nations, before whom every knee must bow; and that the Gospel necessarily condemns every naturalistic philosophy of life, both Communist and non-Communist; and

BE IT RESOLVED, further, that we pledge ourselves to prayer for Christians who must bear their witness where totalitarian tyranny prevails, assured that Christian faith can continue under any political system and that the Risen Christ keeps watch everywhere over His disciples; and

BE IT RESOLVED, further, that we voice gratitude to God for the larger liberties we enjoy, and dedicate ourselves afresh to those Biblical principles of duty and freedom promotive of social justice and enduring peace, including the role of government under God for the ministry of justice and restraint of evil, and man's right of private property and responsibility for its voluntary stewardship as a divine entrustment; and that we yield ourselves anew to the proclamation and exemplification of that Gospel of Christ which alone assures a new creation wherever men in sin seek the regeneration of God; and that we give ourselves in full confidence to the Word of God as the only adequate hope for men and nations in our time of world trouble.

The frequent comment from young people and parents suggests the following, "I can get a good education at a state school with much less expense." This raises the question, Are church colleges simply conveniences and substitutes for secular education? What is the function of the church college? The following may suggest several of the purposes which make the Christian college distinct and vital.

(1) It is dedicated to Christian principles and philosophy. This is contrasted with personal motivations, agnostic philosophy, and a lack of concern for moral and spiritual values on many campuses.

(2) It presents an integrated education. Secular education presents facts, knowledge, philosophy, and reason, organized around the basis of personal judgment and human wisdom. That which does not fit into the human reason is ignored. On the other hand, the Christian college begins with the knowledge of God as the source of all wisdom. Truth is the extension and revelation of God in science, philosophy, history, and education.

(3) It provides spiritual leadership. The Christian college not only teaches a way of life, its faculty members live the example. The students also are united in a common desire to recognize and to further Christian truth. The Christian campus is a "lab school" in witness and service. Christian young people share together in the many areas of student life which develop Christian leadership.

(4) It provides wholesome social experiences. The Christian young person can enter wholeheartedly into the many student activities, in sports, in parties, in banquets, in class functions and activities, in the many social affairs, and in personal relationships. Young people can expect the highest level of Christ-

(Continued on page five)

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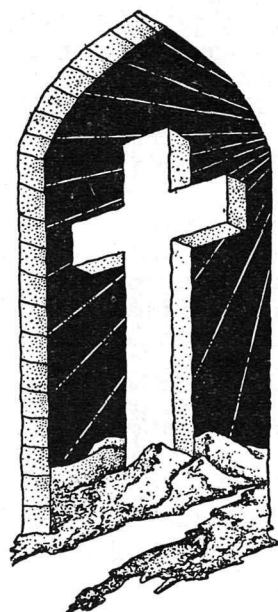
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SOMEWHERE BETWEEN the ivory wall of first century Jerusalem that shimmered and blazed like the first day of Creation, and the green olive grove of Gethsemane, where some years ago under an aging olive tree, a kind of miniature majesty gnarled and bronzed by millennium, I sought to lose myself in Spirit, there once stood with compelling eloquence, a cross. A cross, not of shittim wood of Siani overlaid with pure gold to dazzle the eye and excite worship, as in the construction of the Tabernacle; but a stark rugged cross of unplanned wood, poignantly dramatic.



On that cross a man is dying to save a world which does not know it needs to be saved. That strange figure upon His cross is the Man of the Great Confession—"Christ, the Son of the living God." THE CROSS—the cross is everywhere in Jerusalem; but Bethlehem is the home of His Star.

On the rooftop of the Church of the Nativity you will come upon a tower of the Basilica-complex on which there rises a cross whose arms terminates in stars and whose intersection is circled with symbols of immortality. Nowhere else has one seen the cross so well blended with stars as in Bethlehem. In the eternal purpose of God and the divine plan of the ages, as in the Calendar of the Christian Church also, the star has grown into the cross. The spell and the shadow of that cross, two millenniums long is falling across our path of life once more.

Consider now, what is the classic meaning of the tragedy of Calvary? What was the divine necessity that moved "the Son of the Highest" to the desperate commitment: "I must go up to Jerusalem — and be killed?" Why Jesus, "being in the form of God . . . humbled himself, and became obedient unto the death of the cross"—exalting obedience forever as the supreme category and consecration of Christianity?

ON ACCOUNT OF MAN

The mystery of the cross, by any criterion the greatest revelation of history, finds its answer in you and me. Apart from man, the cross has no adequate explanation. His death of shame and pain was to atone for the sins of guilty men in all ages and races.

As it was with the first century world of judge Pilate, the formidable Temple tribunal and the proletarians of Palestine, who in blind judgment and human perversities demanded the cross—"crucify him!"—so it is with our revolutionary twentieth century world of missiles and megatons, of threat and counter threat. A dark under-current of irrationality and

The Cross Against the Star

M. P. Krikorian

violence, beneath the veneer of civilization have conspired to confront mankind with the terrifying vision of apocalyptic thunder of Hiroshima.

Dr. Albert Schweitzer, the eminent missionary philosopher, in his primitive jungle in French Equatorial Africa tells us that he considers "this the most dangerous period in history — not just modern history, but all human history." Why? "Because," he says, "heretofore nature has controlled man, but now man has learned to control elemental forces — before he has learned to control himself."

Why this constant tension and nightmare reality? Because man cannot get at the deep-lying root of the trouble, his essential sickness. Man cannot clean out the focal infection. The uneasy dreams of science and philosophy have not tamed the beast in man with which the star apostle fought in Ephesus.

Although glib repetition has worn away the shock value of the word, the underlying cause of human misery is the

theological word, SIN! The mortal striving for self-improvement and surface reformation makes the case worse. It merely drives it deeper to emerge in some still more malignant form.

There stands man smitten with an incurable disease, helpless and hopeless, under the tyranny of God's rival, the devil; a subtle protagonist well-favored with brilliant gifts—the sinner from the beginning. Man is the chief cause of the cross. Blind elders, hardened priests, apostate scribes and men of every race and walk of life, high or low, rich or poor "were dead in trespasses and sins."

In apostle Paul's crucial involvement is explained the facet of the human condition: "O wretched man that I am! Who shall deliver me from the body of this death?" Man needs another to enter into the miracle of his recovery and redemption.

To understand how basic, how vitally urgent this is, consider one of the earliest and time-honored characters in the Bible—Job, the God-fearing man! To Bildad, one of his three friends who had addressed him in pungent phrases, Job puts forth the haunting question. He says, "I admit I am a sinner; but tell me, how should a man be just with God?"

How did Job know he was a sinner, when even the Moral Law was not given as a schoolmaster to impart this knowledge to him? Ah, he knew through a deeper spiritual law—the law of the heart, the law of conscience; and knowing it, he desperately tried to get rid of sin; but could not. "If I wash myself with snow water," he says, "I make my hands never so clean. If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall prove me false."

In poignant distress and vivid awareness of his standing before a holy God, he cries: "How can a sinner be justified in the sight of God? Is there any daysman betwixt us, that might lay his hand upon us both?"

There! There, in that oldest and most devastating question ever asked by man you have a revelation of the farthest reach of the human soul. And that reach is for the cross. The ancient soul, one of God's choicest champions of righteousness and perfection, in terrifying fear is asking for a daysman who can repair the breach and reconcile the sinner with God.

Though far off from the cross, he longed to be made nigh to God by the blood of Christ. For to be a daysman between Job and God, the daysman must have both Job's nature and the

nature of God. To be a fully accredited mediator, he must have the "dimension of beyondness"—be human and divine at one and the same time.

Whom would you offer Job? Moses, Isaiah, Jeremiah, Amos or Micah—and other stalwart seers of the Almighty? No! you would respectfully pass by this prophetic list if you really wish to help Job. As co-worker together with God, you would offer him Jesus, the end of the Law and the prophets; "Christ Jesus, the Mediator of the New and superior Covenant, the one Mediator between God and Man." It is upon the altar of His broken heart and pierced side on the cross alone, that the alienated sinner and injured God can sign a truce at the bar of heaven.

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." *Man is the first answer and unaccountable being to the problem of the cross.*

ON ACCOUNT OF GOD

The cross is a divine necessity not only because of man but because of God. The sovereign God, with perfect justice could have said to Job and to all men since: "You did the sinning, now suffer its wages—live its hell." But instead of His own free will, because of "love so amazing, so divine," that transcends human power to fathom, He Himself determined to intervene. And the cost of that divine intervention was the human life of His Son.

Had He not done this, had Jesus not spoken those compulsive words: "I must go up to Jerusalem and be killed," the world would have perished and we with it. "But, God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Sin hath wrought a dark and damaging division between God and man. This tragic division like the tragedy of Eden meant death to man. God had no alternative. He and man must come together. So God gave His Son to the shame and suffering of the cross to make Him our Saviour!

Calvary, therefore, is infinitely more than a piece of dramatic Passion Play. It is God acting in our behalf, paying the price for us; shouldering aside our sins which we ourselves could not and cannot do. The answer to our century's despair is not merely a controlled purpose; but the Cross, the valid and victorious symbol of mankind's salvation.

During my pastorate in Philadelphia some years ago, a young couple returned one of the many calls we had made upon them in the interest of their spiritual welfare. In the course of our evening fellowship, the wife related an experience of apocalyptic vision. Its thoughts, so delicately intimate and searching, go so to the core and are altogether so appropriate to the entire range of spiritual discussion and truth before us that I commend them to my readers.

"Toward the evening, while it was still daylight," she began, "I was looking out of a window of the house where we were guests. There was opened before my eyes a wide-spread field. As I kept on gazing, from a far away distance, I saw a very big and beautiful star, and beneath it a very wonderful cross.

"I asked my mother, who was no longer living, what this meant. She answered, 'My child, that star and cross are on their way to meet someone.' As the star in its journey came nearer, it sparkled and glowed with the colors of a radiant rainbow. Then as the star came closer, it divided into two parts and became two pitchers of fine gold which shone with meridian splendor.

"The cross changed into two mysterious cups of glistening pure gold. Thereupon, a table appeared, and back of the table stood the Saviour with a halo about his head and a pontifical robe of snow white linen. I found myself sitting at the other end of the table.

"The Saviour then took the first golden pitcher and poured oil into his hands and washed them and wiped them with a towel. Next, he took the other pitcher and poured wine into the cup. He then lifted the cup into the air and making the sign of the cross, blessed the cup, and then drank from it.

"He then picked up the pitcher containing the oil and anointed my arm with the oil, which was very hot, saying, 'For a long time I have been wanting to do this with you.' Then he returned to the table and vanished out of sight."

Before she attained to middle age, at different intervals, through such apocalyptic visions she had direct encounter with Divinity. The Saviour called on the erring soul with the gift and offer of eternal life. While still swayed with indecision and neglect of "so great salvation," this final message, "for a long time I have been wanting to do this with you," was spoken to her in solemn majesty.

What He said to *one* He is saying to *all*, as the cross against the star is making anew its journey across this sick, torn and thermo-nuclearly threatened world. It is on its way once more to meet the lost children of the earth. Oh, what a journey this is! When "the veil" of man's sin that curtained out the face of God will be torn "in twain," that man may see the other side of the universe; and, like the flooded soul of the Roman centurion his cry of exaltation be—may it be!—all in two words, "*Truly . . . God!*"

(Continued on page nine)

ELEVEN DAYS before Christmas, 1962, seventeen big oil drums filled with more than a thousand towel-wrapped bundles for leprosy patients were stashed away in the hold of the steamship "African Moon." By the name of the vessel one could, of course, know that the gifts would not reach journey's end in time for Christmas giving.

Across the Atlantic sailed the "African Moon," then into the Mediterranean and through the Suez Canal and the Red Sea, and finally, half way down the east coast of Africa to Dar-es-Salaam, one of the coastal cities of Tanganyika. At Dar-es-Salaam deck planks were taken up and the drums transferred to an East African Railroad freight car. For nearly a week the train rattled along westward until it was stopped by 400-miles-long Lake Tanganyika at about its midpoint, a little place called Kigoma.

Here it was back to ship again; the drums were loaded onto a barge for forty-eight hours of sailing northward to Usumbura at the head of the Lake. Usumbura is the capital of the newly-independent Kingdom of Burundi, in the very heart of Africa. It took exactly two months for the shipment to make the sea-land-lake journey from New York to Usumbura.

But this was still not journey's end. After three weeks in a warehouse, the drums were loaded onto a truck for the last leg of their long journey. Up went the truck over very rough and curving roads from the lake level to the high tablelands of central Africa, and when the speedometer showed 125 miles traveled, there came into view a triangular bed of red flag flowers, and on one corner a sign in French spelling, "Leproserie Nyankanda." Here, at last, was journey's end!

Here nearly 700 African leprosy patients are living in grass huts clustered around a dozen western-style buildings. Take away the hospital and its patients, and Nyankanda would be a name only, an empty spot like the sparsely-populated country round about. This largely uncultivated "bush" land has been, and to some extent, still is, the habitat for lions and leopards, hippos and boas, buffaloes and monkeys.

The lonely cowpath road past the hospital plays hide-and-seek with itself as it winds up and down, around and between the hills and knobs and truncated cones that project out of the nearly 7,000-foot-elevated tableland. Within sight is the gabled mountain range that separates the Congo and the Nile river systems, the land Stanley and Speake had wanted so earnestly to lay eyes on.

Gift Bundles for African Leprosy Patients

Norman A. Wingert

For these simple, largely unlettered, but withal friendly leprosy patients, life is grimly circumscribed and severe. Usumbura is so far away it is an unimaginable other world. The few who see it are amazed at the sight of the big lake and of the apartment houses (people actually living on top of others!).

Had one the power to describe vividly enough in words the clothing they—and also most Africans—wear, well-heeled Americans would hardly believe it. The arrival of these gift bundles was therefore an event of the first water.

It was Sunday afternoon, March 10, 1963. Leprosy patients and their families surrounded the big Protestant Church. They had come early. Inside, the hospital personnel were working feverishly, laying out the colorful gift bundles on different piles to facilitate distribution. Outside, old and young alike, were on tiptoes—those who had toes!—craning their necks to see through windows and partly barred doors what was going on inside.

When, then, the doors were opened fifteen minutes past schedule, the church filled in no time at all, but it took fifteen more minutes for the excitement to subside and the program to begin. They sang several Christian songs to the beating of the church drum, and then someone prayed God to bless what was going to take place. Whose emotions would not be stirred in looking down on a congregation of 1,000 African people, nearly 700 of whom were afflicted with the disease of leprosy, many of them deformed in face and foot and finger!

The speaker began: "In a country far away (few, if any, had any concept of how far!), there are Christian people who know about you and who pray for you and wish you well. They send you greetings, and they have sent with their prayers and their greetings the gifts which you see here at the front of the church, and they want to share these things with you."

The interpreter had to interrupt the speaker frequently to keep order; so excited were the people that they kept pressing forward toward the piles of bundles.

The speaker continued: "When you go to bed tonight . . . (he caught him-



Two patients have just received their gift bundles. Note: one holds it in her hand, the other has placed it on her head. Spot on elbow is leprosy.

self), before you go to sleep tonight, will you get on your knees . . . (again he caught himself), will you pray to God and thank Him for your gift, thank Him for putting it into the hearts of Christians to show you this kindness. And how can you *show* your thanks? By passing on a kindness to someone else, even if it is only a smile." The audience was listening as attentively as could be expected under the circumstances.

The tension reached its highest point when the speaker picked up one of the safety-pinned towels, called a little girl leprosy patient to the platform, opened the bundle and handed the timid but smiling girl its precious contents item by item. The audience burst into spontaneous applause.

Then began the name-calling. Hospital personnel had prepared lists of all the patients, and each was to come forward when he heard his name read. The space between the people and the bundles had to be cleared repeatedly, so persistently did the expecting recipients keep pressing forward.

As each received his bundle he made his exit through a side door to the church yard to see posthaste what was inside his towel. There was no discrim-

ination between men and women, between Catholic and Protestant; all who were afflicted with leprosy received a bundle.

The drama continued for several hours. Gradually the crowd inside grew less and the crowd outside increased.

What an experience! There they came, women, men, children! Some hobbled on partly eaten feet, some had dropfoot, others who were in a more advanced stage used crutches. A few of the reaching hands had no fingers. There were disfigured faces, twisted mouths, missing noses. Happily, there were many who showed no visible signs of the disease.

But whether there were marks or no, all of those who were filing past the receiving stand were victims of that dreaded disease whom society over the centuries has chosen to designate as "The Unclean." Pathetic figures! in addition to poverty and illiteracy, to be stigmatized as "unclean!"

It was a joy to give them some new things that normal people like, and not just castaway items that normal people have finished with. These people are not "lepers," "untouchables"; they are human beings, warm, friendly, thankful!

After the main distribution, bundles were carried into the wards for those who could not walk. "This is my pride and joy," said the nurse as she pointed to a disfigured but broadly-smiling girl; even here happiness and hope are not unknown.

Said the Resident Doctor: "Those who have been workers here through the years say that never before has there been a distribution of gifts like this."

So the long sea-land-lake journey of the drums seems not to have been in vain. Just *how* worthwhile will never be known, for our Master Himself has said that kindnesses shown to the poor and the suffering are kindnesses shown to HIM.

A Christian Education

(Continued from page two)

tian conduct. They can participate in these activities without fear of sacrificing their Christian witness.

(5) It provides vocational perspective. The Christian college prepares students for many vocations and services. However, it portrays to them the opportunity of Christian service, of dedication, and of commitment. The students can thus prepare to serve Christ through the avenues of business, of teaching, of science and industry, and they also see the challenge of serving Christ as pastors and as missionaries.

The Christian college is therefore more than another college. It is education plus. It is education with a Christian purpose. It is education that reveals Christ. Can we afford an education that ignores Christ?

Who is Frustrating Christ in India?

INDIA IS AN *old* mission field. History tells us that a Christian witness was given in India by "doubting Thomas" [believing Thomas!] himself. The modern missionary movement began over 150 years ago. But the ears of western Christians have grown dull of hearing about the needs of India's millions. The heroic efforts of many have netted such meager results! Indifference and opposition have set in.

And the voice of government said, "Give the leadership to nationals." Nationals must increase; missionaries must decrease. Ten years have passed and still we hear the cry, "India is closed to new missionaries."

Christ is frustrated in India! Christ is limited! Have you never read: "They (God's own people) turned back—and limited the Holy One of Israel?" They forgot the signs and wonders of their God. Must we have the spectacular always with us? *Is it not enough* to know that our Resurrected Christ has said, "Ye shall be witnesses unto Me" in India—in person, by prayer, by tithes and offerings?

Or shall the voices of men and governments prevail?

Our Great Commissioner never said, "It will not be difficult." He did say:

"I send you forth as sheep among wolves."

"... as the Father hath sent me, so send I you."

"Preach the Gospel to every creature."

"These signs shall follow them that believe."

But millions in India have not yet heard. If Jesus spake truly when He prayed to the Father, "Thou hast given (Me) power over all flesh," *why* is Christ frustrated in India today?

There are open doors. The common people everywhere continue to hear gladly; and among these there is faith, and the signs that "follow them that believe." The power of the printed page is multiplied through Gospels, tracts, books and Bible Correspondence Courses reaching to every part of the country. Christian literature reading rooms and libraries are filled with students. Educated and professional people are studying Bible Correspondence Courses.

Five years ago there was an average of 1000 baptisms per month from among



Miss Erma Hare, to India first in 1947, helped to open the Christian Literature Center in Saharsa, 1961. She is slated to return to India in a few months.

the non-Christians of India. There are no statistics for today but *probably there are more baptisms in India from non-Christian religions per year than in any other country of the world.*

*"Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made."*

But millions in India have *never* heard; the workers are few—and few are being sent. Has the Great Commission been revoked, so far as India is concerned? What if the greatest hindrance to the work of the Gospel in India be the indifference and defeatism of western Christians?

Erma Z. Hare

New India Superintendent

Pursuant to Brother William Hoke's leaving the India work for an indefinite period, the World Missions Board has appointed Brother Arthur Pye to act as General Superintendent of the Brethren in Christ Missions in India.

The Church in India has also elected Brother Pye as its Superintendent.

These added responsibilities merit your special consideration in prayer.

Henry N. Hostetter, Ex. Secy.

Gleanings from India Missionary Council

"If we do not see the magnitude of our God, the magnitude of need soon frustrates and we return home broken and discouraged."

Allen Buckwalter

"Isaiah saw the Lord, high, and holy, and lifted up. Call is not based upon the need, but upon a vision of the Lord."

Allen Buckwalter

"The familiar song, 'Far and near the fields are gleaming,' is not a true picture of the fields. Rather, the fields are ruined and made desolate by Satan. There is ripe grain—some in large patches and some in small—scattered here and there. It must be plucked from among the thorns and weeds that would choke them.

Arthur Pye

Christian Workers' House in Building — Purnea

May 7, 1963

YESTERDAY WE finally got down to digging for the foundation for the new Christian Workers' house being built here in Purnea, on the newly acquired land just west of the Purnea Courts on the road to Chunapur. I am enclosing blueprints of the building.

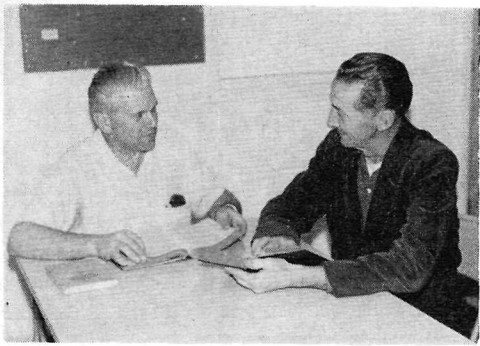
Although this site is about one mile out from the main part of the town, yet it is in the Purnea Town area and therefore we had to get our building plans approved by the Municipal Board. It took a lot of work just to get this done.

With the help of Mr. John Weber we have purchased and got the bricks hauled—paying Rs. 53 (about \$10.60) per thousand for the first class bricks at the kiln and the Rs. 10 (about \$2) per thousand to have them hauled. We also purchased the doors and windows from local lumber men here in Purnea. They are all made and stored here in the garage. We had sand hauled and yesterday I took the jeep and the trailer and hauled broken up brick and lime to the spot where the building is going on.

The men got some of the foundation dug yesterday and are working on it again this morning. Muslim, my right hand man from Saharsa, arrived yesterday noon and went out this morning to oversee the work, making it possible for me to give some time here at the typewriter.

Wm. R. Hoke

(Note: The present plan is that Patros Hembrone and Luke Murmu will occupy these houses and work among the Santals and other tribal peoples.)



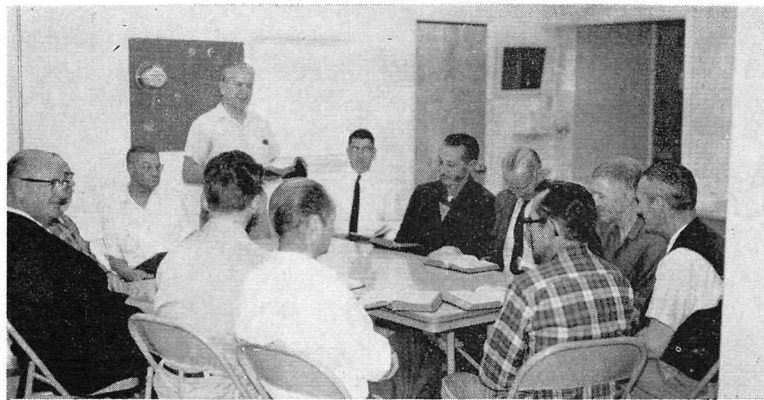
John counsels with a needy man at Fourth Street.

"I was an alcoholic, I was a tobacco slave, I dealt in narcotics in various forms. Tuberculosis had hit me, I was deep in depression and everything looked futile. So I went down and down until that night when I came to the Life Line Mission. I have been healed and saved by the power of the Holy Spirit."

"It's pretty hard to break a drinking habit of 16 years. I went to the Life Line Mission to square myself with God, this time it stuck and I have never drunk liquor since that time."

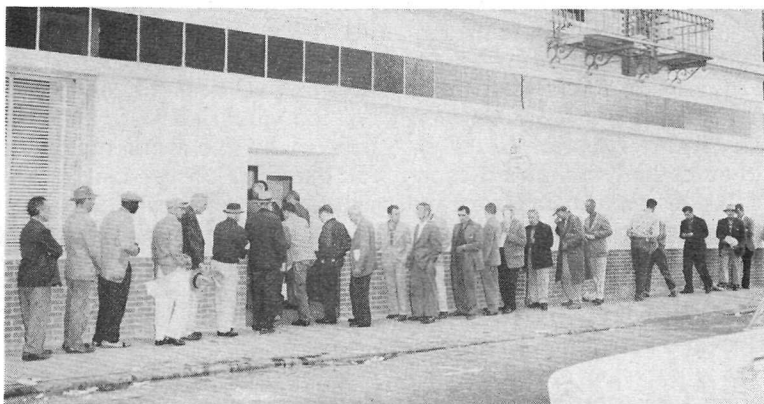
"My problem wasn't alcohol, it was gambling; after I had come to the altar I gave up gambling completely. I have never even had any desire to play cards since that time."

"I was an alcoholic and chain smoker for many years, but bowing at an altar at the Life Line Mission one night God instantly delivered me from both and has kept me ever since."



John Ruegg teaches a weekly Bible study class.

TESTIMONIES FROM SAN FRANCISCO



Men enter the Mission Chapel for the evening service.

Making a living is difficult . . .

Out from Phumula Mission

Excerpts from a letter by George and Ethel Bundy, S. Rhod.

March 17, 1963

SUNDAY TREK. "The people were all in the fields chasing the birds from their *amabele* (kaffir corn). We decided to drive to the fields to have a service with them there. After inviting the people through the loudspeaker, we decided to proceed with a service with about a dozen who had gathered.

"Occasionally during the service we could hear other shouting, whistling, clapping hands and banging on tin cans (to frighten the birds). I think they must spend most of their daylight hours in the fields. At night they stay close to their houses for there are lions around. They told us they are being 'finished'; the lions have eaten chickens, dogs, goats, donkeys, and cattle.

"At the close of the service we tried to encourage them to continue having services. Four requested our prayers. Please pray for these people 'at the end of the road.' The

trees and bushes are already starting to turn brown (next rainy season—October or November, at the earliest). We cannot expect very much rain now anymore . . . We had a flat tire on the way home and got here about 4 p.m.

"Last Sunday we were to Empisini (killed a big puff adder on the way there). One of those who stayed for prayer was *an old grandmother who wants to follow the Lord like her granddaughter!* This girl finished her training in 1961, I think, and is teaching at Matopo. Macanaliah is a very sincere Christian girl. I am sure her grandmother will do well to follow her steps as she follows her Lord.

Yes, the lions are still in our area too. This week three donkeys were killed between here and Mkauzaneni, our nearest school about two miles away. This is the school where Mlilo teaches. Two of them were killed one night and one the following night. They have been heard at other places as well. We have neither heard the roaring nor seen the animals but do receive an almost daily report of where they have been the previous night."

* * * * *

A precarious existence—and spiritual darkness! May we not be guilty of neglecting these souls for whom Christ died!

Short School Term for Northern Rhodesia

7th April

In about six more weeks school will be out again. Have you heard that the next school year is to be an abbreviated one? It will open in July and close in December and then we will be on the same basis as Southern Rhodesia—same as European education. It is said this is Nkumbula's* way of beginning with integration in the school system when independence comes. We shall see!

"There will likely be many failures, but then, that isn't important. The smart students will have the advantage of getting through sooner. The teachers are dreading the work and some Africans have been heard saying they want double pay!

"In some ways it will very much improve the problem of trying to find a suitable time for Conference for both Northern and Southern Rhodesia."

Macha Mission

*Nkumbula, leader of the African National Congress and Minister of African Education, N. Rhodesia.

June 24, 1963

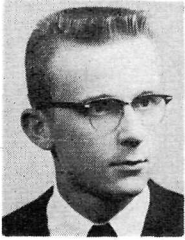
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Crusaders

YOUTH FACTS AND FACES

MEET THESE young people who represent a cross section of C.C.'s from a wide geographical distribution:

DONALD RESSLER — Don attends the Refton Brethren in Christ Church near Lancaster, Pa., where Rev. Walter S. Lehman is pastor. He has served as C. C. vice-president, as Bible school teacher, and as S. S. secretary. Among his hobbies are hunting, baseball, and woodworking.



His first hunting trip for deer was an unusual thrill—he got his deer on the first day. His woodworking interest leads him to consider carpentering as his life's work. He is effective in a quiet and thoughtful manner. Don dates his conversion from the age of eight, in a Sunday morning worship service. He graduated from high school two years ago as a member of the National Honor Society. In school he was active in FFA and won several honors, one for excellence in mechanics and another for an essay on the use of the motor truck on the farm.

SAMUEL L. LONGANECKER—As a member of the Village Church, near Napanee, Ind., Sam has served as an active and faithful Christ's Crusader. He is known for his genial smile and willingness to serve. Has served as president of C.C.'s and as usher for the church services. His services are missed at



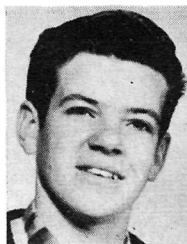
the present time while he is in the service. His interests include pizza, Chevies, and the study of government. For the future he is considering the role of law enforcement officer. Sam took Christ as his Saviour at the age of 15 and will make a real contribution in whatever field of work he may be led to choose.

EDGAR WINGERT—Ed might be a candidate for a "What's My Line?" pro-



gram. As an employee in Herington, Kansas, his job is assembling back scratchers for cattle! In his home congregation (Rosebank) he serves as song leader for Christ's Crusaders. He pursues a wide range of interests: taxidermy, stamp collecting, basketball, and hunting—to name a few. A favored subject in school was psychology; "Christ is the Answer" his song. One of Ed's cherished experiences was his visit to the Navajo Mission last summer. This was not a vacation; he was donating a week of labor there in the mission program. He was much impressed by the work of the missionary. He dates his conversion from the age of eight, and rededicated his life to Christ more recently during services in his home church. He would like to be a veterinarian. Rev. Cecil Plank is his pastor.

KEITH DAWES — Keith attends the Waukena Community Church, Waukena, California, where Rev. Arthur Grove serves as pastor. He leads the C. C. group there, using his many talents — geniality, music, and dedication to service. Other interests include sports—basketball and water skiing



—history, and Chinese food. "Just As I Am" is a favorite song. He was converted at age eleven and rededicated his life to Christ more recently while attending a Christian Endeavor Camp. He looks forward to cattle ranching as a life's work.

Youth Notes

MMHS AWARDS GRANTS TO THREE GRADUATE STUDENTS

The Graduate Assistance Program of Mennonite Mental Health Services has

awarded grants to three persons for study during the 1963-64 school year. Two grants of \$1,000 each and one of \$500 were awarded to students working for degrees in clinical psychology or psychiatric social work.

The MMHS program offers aid to students who are preparing for work in fields related to mental health. Fifteen persons applied for aid this year. This indicates a growing interest in the field of mental health services.

VOLUNTEERS NEEDED FOR MCC SUMMER SERVICE

In spite of good response to the appeal for workers in the summer service program, there is still an urgent need for personnel in the migrant ministry and in the units at Nashville and Atlanta. Some of the most needy and challenging doors remain open, according to Claude Boyer, director of summer service.

In Nashville, where workers have opportunity to serve in a tutorial program with elementary children, four certified teachers are requested. Both men and women are also needed in Atlanta, to work in Bible schools, recreational activities with children and teenagers, and in club programs. These opportunities present themselves to persons intensely concerned with the challenge of interracial reconciliation. Recent developments in the South, while creating new pressures, also increase the need for a positive Christian witness. Volunteers for these programs should be twenty years or older.

Other opportunities for voluntary service remain open at Hoopeston, Illinois and in New York where men and married couples are needed for service among Negro migrants from the South. Applicants should respond immediately.

JANET CRIDER NAMED TO WHO'S WHO

Miss Janet Crider, an Upland College senior, has been honored by being named to the Who's Who Among Students. The presentation was made recently at the College Spring Banquet.

The signal honor is presented to outstanding students in colleges and universities in the nation. Each school selects those worthy of the honor and in turn the nominees must be accepted by the organization which places the student record in an annual publication called Who's Who Among Students In American Universities and Colleges.

Upland nominees are selected by a student-faculty committee which judges senior class members on the basis of scholastic achievement, school loyalty, Christian character, Extra Curricular

activities, potential for success and leadership ability.

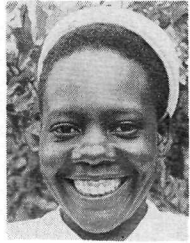
Miss Crider is the daughter of Mr. and Mrs. Alfred Crider of Upland.

Meet Our Overseas Christians

Africa

No. 7

AS REGULARLY as morning comes, Rozina comes, tramping through the sand past the house and on to the clinic across the road at Phumula Mission. Many jobs wait for her there—there are linens to be washed, huts to be cleaned, beds to be changed, and even weeds to be hoed. Then, sometime during the morning, Rozina will



gather for prayers with the rest of the hospital staff and the patients who are able, sometimes taking her turn to read the Scripture and pray.

One of God's less showy personalities, Rozina lives a life of dependability, displaying day after day a friendly, even disposition. She has almost become a part of Phumula Mission, for she has worked here since the days when the Dave Brubakers were hacking out a clearing in the forest in order to start the first building.

Pray for Rozina Ngwenya that her Christian life may be radiant and strong, and that her parents may be saved.

Macha Briefs

Wanted: young men for every job imaginable!

THE RAINS have finally stopped until next October or November, and now it is getting cold. Now is the time to harvest crops. Because of the heavy rains the village people will not have much corn to eat. But praise the Lord we at the Mission will have about the biggest crop ever harvested!

"A lot of the credit goes to the I-W worker, Earl Lebo of Mechanicsburg. He is a born farmer and a hard worker. He has done a lot for the mission in the way of a life witness, as has also Cornelius Musser, Marshall Poe, and others of these consecrated young men. August of this year, however, is the time of Earl's return and I don't know if we will

have any help after that time or not. I hope so!

"Perhaps one of the young men from that class near the back of the church will be with us? I trust many faithful young men as they hear God's voice will give two or more years of work as their peace testimony here in this changing land of Africa. Farm work, church work, building, store work, and every other job imaginable is open to the one who comes here."

Spirit of Revival Continues

"Since just prior to our evangelistic meetings God has been very good to us. He has spoken to many hearts and even yet the spirit of revival continues. Will you pray for a continual spirit of revival—and especially for Philemon Mwaanga, former S. S. Superintendent who has gone back on God. He is again attending the services—also for David Nkomo, former evangelist, who is again seeking God's will . . . also for Jobe Muchindu, our Bible colporteur who recently saw a lion on the path in his travels and is very reluctant to return to that needy remote place."

The Kiblers

The Cross Against the Star

(Continued from page four)

Will the Christ, "Truly . . . God" find humanity at the Cross-signed table to receive from His nail-printed hands, the cup of Salvation, and the hot oil of sanctification and holiness? Ah, spirit of mine, not angels in heaven but men on earth must give the answer. And to that answer I fain would add my prayer:

*"O holy Lord! uplifted high
With outstretched arms, in mortal woe
Embracing in Thy wondrous love
The sinful world that lies below!*

*Give us an ever-living faith
To look beyond the things we see;
And in the mystery of Thy death
Draw us and all men unto Thee!"*

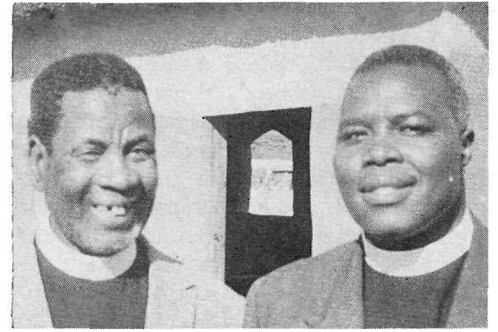
AMEN

The life of many Christian laymen is so church-centered that they have slipped into the habit of thinking that the chief purpose of the church is to bring people into it rather than to send them out to witness in the world . . . church membership is not an end in itself but a means to an end.

—*The Lordship of Christ Proceedings of 7th Mennonite World Conference*

PREACHERS

Meet Rev. N. Dlodlo



Now retired Rev. N. Dlodlo and his successor, Rev. P. M. Kumalo.

THE GRAY HAZE of dawn swelled and rose at the horizon and made silhouettes of the thatch-roofed school building and the trees around it. Inside the African school room, two mounds of blankets rose and fell with the regularity of men's breathing, and lost their shapelessness as the big window openings let in the light.

Overseer Dlodlo stirred under his blanket of rabbit pelts and opened his eyes. "Umfundisi," he said to the other blanket mound. "Umfundisi, isikhathi sokukuleka. Time to pray, missionary."

The missionary woke and answered, and as the voice of the overseer led off in earnest prayer, he felt a warmth in his heart at the thought of this faithful man's devotion.

That was when Dlodlo could see well enough to oversee the churches in the Matopo Outstation area. He would go from school to school, sometimes with the missionary and sometimes alone on his bicycle, holding services, hearing problems, and encouraging Christians.

Ndabenduku Dlodlo began school as a lad in 1910 at Matopo Mission, and was brought to the Lord there. A few years later he could be seen on Sundays preaching in the villages to whoever would listen— not leading a church group but carrying the Gospel wherever it was needed.

In 1916 he began a teaching career which was to last almost 14 years, and in 1917 he was assigned to a regular preaching post at Longotshoni Out-school between Matopo and Mtshabezi.

It was in 1930 that N. Dlodlo was chosen to be one of the overseers of the church. Soon he left his books and slates, and moved his little family near to Matopo Mission where he built a pretty home— its thatched huts and young orange trees tucked among boulders.

(Continued on next page)

A Brethren in Christ Church Need

I DO NOT want to be labelled a bigot; but plead guilty to the charge of being a moderate denominational egotist.

In the one hundred and eighty-five years since her birth, the Brethren in Christ Church has many things on the credit side of the ledger.

I am not an ancestor worshipper; but it must have been a dramatic moment when those several brethren banded together and engaged in the rite of baptism in the Susquehanna river. Little were they conscious of the far-reaching impact that this new-born fellowship would have on succeeding generations. The fire that was kindled has been steadily burning.

For one hundred and ten years they seemed content to witness in Jerusalem, or at farthest Judaea. But in the closing years of the nineteenth century a new stirring was evidenced in the soul of the church. The teaching of holiness, sending the first foreign missionaries, and the opening of the church school followed in quick succession. These could almost be considered contemporaneous.

We have majored on preaching. I do not hesitate to say, that there have been, and are, preachers in the Brethren in Christ Church, who can mingle with the best in any circle.

We have dedicated missionaries; men and women who have given every fibre of their being to carry out the fullness of the Great Commission.

We have become education conscious. An interesting panorama of words would best portray this picture: hostility, torpor, lackadaisical, awakening and now generally full acceptance. Some of our finest church leaders have given their best to the cause of Christian education. But in all these years, with our various and full activities, we have missed one basic essential.

We need Brethren in Christ writers. Let me hasten to assure you that I appreciate all that has been written by our own people; but I have never met the Brethren in Christ person, at least yet, who has the full call to the ministry of the pen. May I ask why? In my evaluation it is our own fault.

We have stressed the need for preachers; and they have appeared. When missionaries were required; there were those like Isaiah who could answer, "here am I send me." As the hour arrived and occasion demanded educational leaders; they were found "hidden among the stuff." But we have never

awakened to the need of the author in our own circle.

The task of a preacher is no sinecure. If there would be any glamour in the life of a missionary, it would evaporate by finding a cobra in the rafters, or crossing the Wanezi river in full flood on a tightrope, at least for those whose gymnastic ability was not the best. The college president burning the midnight oil, and wrestling with myriad problems, is not on holiday. But to paraphrase a well-known saying, "give us the need and we will furnish the men."

We need men who are qualified academically. The *summa cum laude* of Saul of Tarsus was no burden for the Apostle Paul. God took a prepared intellect, opened his eyes, and made him the shining luminary of the day of grace. It is true that Peter may not have had the intellectual stature of Paul and yet he too was inspired to write a portion of Holy Writ. But remember that inspired infallibility ceased with the last chapter of the book of Revelation.

We need writers on doctrine. This word becomes a great mountain of restrictives in some minds. Rather it is a word of freedom and direction.

We need biographical writers. I thrill to the biographies of Mary Slessor, John G. Paton, Adoniram Judson, Hudson Taylor, William Carey, David Livingstone, Jerry McAuley and others. I sincerely feel that we have in our midst individuals who are well worthy of the attention of a competent biographer. Their unchronicled lives have gone down to the silent grave.

We need devotional and inspirational books. It has been said that we are a part of every book we read. If this is true it is high time that we provide some essential parts to be woven into the warp and woof of character.

We need writers of Christian fiction. This fearsome word conjures up in our minds a bookstand full of cheap love stories and dime novels. This is not necessarily so. John Bunyan's *Pilgrim's Progress* is a type of fiction.

In this paragraph at the worst I may seem facetious, or at the best visionary. But may I inject the thought in the form of a question. Would it be presumptuous to hope that we might produce the author of a Bible commentary?

The impact of literature on the world has been terrific. A drop of writing by Karl Marx now roars as a mighty Niagara. It is considered that the book by

Harriet Beecher Stowe one hundred years ago, had a great effect on the United States of America. The theological offspring of Calvin and Arminius are still with us. This after several centuries. The indelible mark of the pen is very evident.

The statement, "the pen is mightier than the sword" ought to stir us. We have rightly refused the sword; but have been only half-hearted with the mightier pen.

The Brethren in Christ Church, in her manner of approach, has long been more successful among the common people. For this I am happy; but still not content. We ought to impinge ourselves as well on the intellectual. There is no better way, in my opinion, than by the quill of the scholar and theologian.

We have the potential calibre within the framework of the church. The dynamite is resident in the hearts and minds of men and women. All we need is the detonator.

Meet Rev. N. Dlodlo

(Continued from page nine)

ders of the Matopo Hills. A stream went bubbling in the vlei below the village, pouring over rocks in the rainy season and leaving pools just right for baptizing when the rains were past.

In 1944, the developing church ordained its three overseers and Umfundisi Dlodlo continued in his work with a new title and greater responsibility. Many were the Christians he helped to baptize at Matopo and at the outschools; many were the miles he traveled on his bicycle; and many were the nights he spent away from home, doing the work of the church.

Mfundisi Dlodlo's sight began to fail in about 1955, and it was with alarm that friends and missionaries observed his growing handicap. Still he worked on. But when it became apparent, a few years later, that his poor sight made his work almost impossible and that nothing could be done to help it, he sadly laid down his work for someone else to perform.

Still you may see him, carefully pushing his bicycle on the narrow path from his home until he gets to the road where the track is wide and smooth and he can ride to church, though seeing the sides of the road only dimly. And no doubt, if you were close beside his hut when dawn breaks up the dark each morning, you could hear him stir and bow, praying to His Almighty Father for the African Church and God's people everywhere.

Discovering the Joy of Work

MY DAD believed the old adage, "Idleness is the devil's workshop." I never remember being troubled with "nothing to do."

From spring to fall there were crops to tend. We dreamed of what we would be when we grew up as we shouldered a heavy cotton sack or while carefully dropping peas into a furrow; or in the crib on a winter morning, shelling corn to be made into meal for bread.

Our heads were in the air, but Daddy saw to it that our feet were firmly grounded! And we were happy!

During this day of more and more leisure and higher wages for less work, the drive to "get something for nothing" is strong. Hard work has become old-fashioned.

One mother complained, "Marion never cleans up her room. She gets up from the breakfast table and sits down to the piano."

"Well, Mother," Marion replied, "you always read the paper or a book and leave the dishes."

THE WAY TO BE HAPPY

Work should be put back into the family program. It is honorable. It is Biblical. God told Adam and Eve when He sent them forth from the garden, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

Even in beautiful Eden, Adam had a job to do. God placed man in the garden "to dress it and to keep it." He wasn't to be a man of leisure. God in His great wisdom knew that without work man would not be happy.

Working people are happy. Look around you. The paper boy on his bike is whistling as he goes, while the loitering youth on the street is bored, restless, discontented.

The retired man is happy as he tends his garden. But listen to the one who spends his time in a rocking chair waiting for his meals!

J. Edgar Hoover of the FBI says he'd like to change the adage, "Busy boys are better boys," to, "Busy boys are happier boys."

"And happiness, I believe," he said, "has a lot to do with juvenile delinquency. Of course any number of things may trigger a youngster into delinquent activity, but high on the list are the interrelated factors of boredom and uselessness."

A thirteen-year-old, tossing her blonde hair, said, "There just isn't anything to do around here!"

The oldest of several children, she could say there wasn't anything to do—while her mother hung huge washings on the line and did small mountains of ironing! But nothing was required of the girl. We should expect things of our children—make them feel needed, important, useful.

REWARDS OF WORKING TOGETHER

There are rewards for both child and parent if they work together. You want the confidence of your child. How many confidences I shared with my mother as we worked together when I was a girl! A mother-daughter closeness comes with doing things together.

Youth need preparation for the day they will "fly the coop"—as Granny used to say. They aren't getting it if we do everything for them and expect nothing of them. Even birds and animals teach their young to forage and protect themselves. Aren't these God-given children of much more importance?

Mothers, there is an "art" to washing. Does your daughter know it? Ah, the joy of seeing those white clothes beating in the wind. There is an "art" to cooking. And a joy in a well-set table. With whatever attitude we look on these humble tasks, so will our daughters. There's a lot of truth in the saying, "If you want to know what your wife will look like in twenty years, look at her mother."

How will our daughters look? Our sons?

Work also rewards us physically. Ask the basketball coach which boys he prefers for his team. He wants the working boys, those who have disciplined their bodies and strengthened their endurance with labor. The season will be over before the idler's endurance can be built up.

He wants responsible boys and girls. Are we teaching ours to be responsible, dependable? How many in your Sunday school class can you depend on?

We are reluctant to place responsibility on our youth. They are so young. I knew a woman who took over the family cooking before she was eight years old. Her father died and times were hard. Her mother and older brother had

to make a living. The mother cooked breakfast and helped the little girl start lunch, then the mother went to the fields. Responsibility for the kitchen was left to a child not much taller than the cookstove.

As Grandmother often said, "You won't learn any younger."

Even the toddler holds his shoulders straighter when he has accomplished a task "all by himself." When his toys are scattered and he has obeyed Mother's command to put them away, how bright the eyes shine under her warm praise. No, they will not learn any younger.

Our youngest seems to be a "born" cook. From the time she could pull her plump body onto a chair, she wanted to "help Mommie cook." And with supreme effort I turned my back on the kitchen and let her cook.

But she didn't like to clean up. She has learned that it goes along with cooking. There are tasks we would prefer to put on someone else, but it is a duty to teach children that the good is intermingled with bad.

Our oldest took a notion, the summer she was eleven, to do the family wash. She had helped me many times, but it was with qualms I agreed to let her do it alone. The misgivings were more than made up for when I heard her relating her experience to her daddy. It was a new accomplishment, a big responsibility.

It is distressing to watch a crippled child. But it is even more tragic if we help to cripple a healthy one by failing to give him good foundation years. It is heartbreaking to watch some lives grow in the way they were bent!

A good lady felt it her duty to reprove our dad for letting us work so hard. Her suggestions that we be permitted to attend more social activities fell on deaf ears. We went to only those activities which were well supervised. But we knew the wild abandonment of romping in the silver moonlight; we knew the singing of a fishing line as trout took the bait; we had felt the sting of a baseball caught in a bare palm!

We knew we were loved and needed, part of a family!

This good lady has known the heartbreak of several divorces among her own children, and much adult delinquency. They were not taught responsibility at home. There were no restrictions on their activities, no curfews on their dates. And as they were bent, they grew.

Old-time chores of yesteryear are gone. Many children have never seen a cow, much less milked one. Even on

farms, machinery has replaced jobs which once required manpower. But youth need chores. If we are willing to put forth some effort, they will have them.

Some parents insist that there just isn't any work for children to do in the city. During the war (the last one), I lived in the heart of a large city. I found that people had to eat there just as they did in the country where I was reared. Preparing a meal is something to do, if done right!

CONDITIONED FOR LIFE

In the home where we stayed were two lovely girls, twelve and fourteen years old. One day each week mother and daughters baked bread. This was a lovely day for everyone—the smell of yeast and cinnamon, and the treat of hot bread!

The girls went to a private school, were better than average students, yet they had their home responsibilities. They kept their room, cleaned their shoes, washed their socks, helped with the cooking. While mother washed, the girls ironed. And they were happy!

Today they are responsible married women with families. One married a preacher, her desire since she was twelve. Her dream was to marry a preacher and become a missionary to Africa. Instead they have a mission church close to the Mexican border, and five little missions of their own!

Work kept them busy and happy as youngsters; it conditioned them for homes and families later.

City or country, where there is a family there is work. Mother, why not find some knitting or sewing and sit down while that young Miss prepares a meal? You may need a stern hand at first, and a stronger stomach, but you will be taking out insurance against a son-in-law sending her back home to you. And watch how she grows!

Dad, aren't there some screens that need painting, a door that doesn't open properly? If there is an idle boy around your house, it will pay you to do that bit of work with his help. Even a house without a yard could sport a window-box!

To keep them happy, and to keep them off the street, find something to occupy them. When the work is done, they will find leisure sweet!

Money and things can't give them the feeling of belonging, of being a part but we can give them this. It just takes effort, a little ingenuity, a bit of bending their thinking by our actions, and a lot of prayer.

—Leta Walker Hall, "Home Life"

CHURCH NEWS

BULLETIN-BITS

Rev. and Mrs. Elwood Hershey, returned missionaries from Africa, assumed the pastorate at Fairview, Ohio, Sunday morning, June 2. Pastor Erwin Thomas gave his farewell message, Sunday morning, May 26.

Men's Fellowship, Fairview, Ohio, held a dinner meeting, Tuesday evening, May 21. Rev. Ronald Bishop, nine years a missionary in British Honduras, was guest speaker.

Christ's Crusaders, Fairland, Pa., sponsored the film "The Tony Fontane Story" Sunday evening, May 26.

Charles Spurgeon Lady will serve as minister of music and youth director at Lancaster, Pa., during the summer months.

Rev. Ernest Dohner, pastor at Dallas Center, Iowa, was guest minister at Chestnut Grove, Ohio, Sunday morning, June 2. Brother Dohner formerly served as pastor of the Chestnut Grove congregation.

Rev. and Mrs. Allen Buckwalter, missionaries in India, were scheduled to arrive at the Los Angeles International Airport, Wednesday evening, June 5.

Des Moines, Iowa, reports a successful four-day missionary conference with C. N. Hostetter Jr., A. D. M. Dick and Avery Heisey as guest speakers.

Cecil Plank, long-time minister and pastor, Rosebank, Kansas, concludes his services in July. Charles Rickel, presently serving as pastor at Bethel, Kansas, assumes the pastorate at Rosebank on a circuit basis.

Navajo Mission, New Mexico reports Dr. LeRoy Steinbrecker, Lancaster, Pa., has accepted the call to be resident doctor for Navajo Mission Hospital.

Hummelstown chapter of the American War Mothers worshipped as a group with the Hummelstown congregation, Sunday morning, May 5.

A. D. M. Dick conducted special Pentecost services at Hummelstown, Pa., May 29-June 2.

Dr. Donald Minter spoke on family life, Baltimore, Maryland, Sunday morning, May 5.

Sherkston Sunday School, Ontario, had their Spring Rally Day June 9. Bishop Henry A. Ginder was guest speaker for both morning and evening services.

Dr. and Mrs. Robert Smith, Lititz, Pa., plan to share in the ministry of the Navajo Mission Hospital during the month of July.

Port Colborne, Ontario, reports receiving 8 adults into church membership, Sunday morning, May 26.

BOYLE, ONTARIO

Mother's Day, May 12, found the altar lined with colorful geraniums. These were then distributed to each mother present. Bishop E. J. Swalm was present for this service. One was received into church membership and the two deacons and their wives, Brother

and Sister Howard Traver and Brother and Sister Osborne Beamer, were consecrated.

Brother and Sister Beamer also celebrated their Silver Wedding Anniversary, May 12. They featured a family dinner get-together and a time of open house later in the day.

Rev. Albert Engle, Grantham, Pa., gave an inspiring talk on home missions to a joint service with the Welland and Boyle churches. The service was held at Welland.

Our ladies' group, the Sewing Circle, are busy preparing Christmas bundles, making quilts and have enjoyed a first hand observance of the MCC Clothing Program while assisting at the Kitchener Depot. We enjoy the faithful ministry of our pastor, Andrew McNiven.
M. K. H.

A FORTIETH WEDDING ANNIVERSARY

Over one hundred friends and relatives shared in an open house for Brother and Sister Merle E. Stoops, Zullinger, Pa., honoring them on their fortieth wedding anniversary. Married May 8, 1923, they have lived these forty years in the Waynesboro area. They are members of the Waynesboro congregation.

The occasion was hosted by their children, Mr. and Mrs. Ezra B. Martin, Hagerstown, Maryland, and Mr. and Mrs. Edwin L. Stoops, Zullinger, Pa. The couple have three granddaughters and one grandson.

We congratulate them on this anniversary and wish them many years of continued happy living together.



Mr. and Mrs. Merle Stoops on their 40th Wedding Anniversary

CLEAR CREEK, EVERETT, PA., GIVES A SURPRISE FAREWELL

After serving the congregation for almost five years, Rev. and Mrs. Roy Mann are leaving the pastorate to assist in the work in New York City. A surprise farewell banquet with more than one hundred in attendance was given in their honor. After a tasty meal of turkey with all the trimmings, a program suitable for the occasion was rendered. Many kind remarks were made in appreciation of their services. Gifts were presented to them as tokens of appreciation. Our prayers go with them as they go.

Sunday, June 2, two couples and two young men were received into church membership. Four young people followed the Lord in water baptism.

MINISTER'S CONFERENCE MEETS IN CHICAGO

A conference of Mennonite and Brethren in Christ ministers of North America met at the Wabash, YMCA Hotel in Chicago, Illinois, May 7-9, 1963. Six were present representing the Brethren in Christ Church, and 63 were in attendance representing different Mennonite groups. The theme for the Confer-



Conference representatives in Chicago, left to right — John Friesen, E.M.M.C., Saskatoon, Sask., Canada; Henry Dick, M.B., Shafter, California; Nelson Kauffman, M.C., Elkhart, Indiana; Archie Penner, E.M.C., Iowa City, Iowa; E. J. Swalm, B.C., Duntroon, Ontario, Canada and Erland Waltner, G.C., Elkhart, Indiana.

ence was "Our Fellowship in the Ministry with Christ," and the chief purpose was that ministers might experience deep fellowship with Christ and each other.

The program included a Bible study of the book of Ephesians, panel discussions and several plenary sessions. Each day concluded with a devotional.

The theme for the first day was "The Minister as a Person Under God's Word." Harvey Plett, Lorette, Manitoba, led the group in a Bible study, gathering material from the book of Ephesians related to the theme.

Discussions for the day surrounded: What do we understand by the calling of the minister? How does it come? How is it sustained? How is it related to the call of all Christians? The morale of the minister and the temptation to discouragement. The minister's prayer and devotional life.

The day closed with a devotional from Ephesians led by Dan Friesen, Reedley, California, who spoke briefly of the security and confidence a Christian may have in Christ Jesus.

The second day the theme was "The Minister in Relation to His Congregation." Roy Sider, Sherkston, Ontario, led the Bible study.

The panel which followed suggested four areas of discussion in relation to the theme: 1. What is the place of loyalty in the relation of members to the church, of the members to the pastor, and the pastor to the church? How is loyalty developed? 2. How does the preacher manage balanced preaching which fills the needs of all? How does he handle ethical preaching? 3. What is the obligation of the pastor to the youth in the church? To what extent should he be involved with them? How does the pastor involve every member in the work of the church?

Evening devotions were led by John Friesen, Saskatoon, Saskatchewan. He compared the Christian walk with God to breathing, and exhorted the brethren to grow until our walk of witness, prayer and service is as natural as breathing.

Almost all of the participants stayed until the conclusion of the entire conference. H. P. Fast, Omaha, Nebraska, presented the third morning Bible study from Ephesians on the theme "The Minister in His Responsibilities Beyond the Congregation."

The panel discussion began by admitting that the Mennonite emphasis on separation

from the world has resulted in withdrawal and slowness to witness. There must be a distinction between separation and segregation from the world. Sin and temptation are not so much to be avoided as to be overcome.

Our churches have sometimes felt that the inclusion of persons of non-Mennonite background may weaken "the faith" and cause trouble for "the faithful." Sometimes the feeling has been that the group must be small to be good. This may be due to small group inferiority, a fear that the individual may not be able to remain faithful, or a fear of failure. But the panel felt that the basic problem is that we do not witness enough.

The final session was a testimony meeting. The spirit of the conference was caught up in this meeting and the closing devotional of Erland Waltner climaxed the total fellowship. The sessions closed with a period of sentence prayers as God was thanked and intercession was made for one another.

Attending the conference from the Brethren in Christ Church were Carl J. Carlson, J. N. Hostetter, Ross Nigh, Roy V. Sider, E. J. Swalm, Carl J. Ulery and John E. Zercher.

SALEM, OREGON, WITNESSES ORDINATION SERVICE

A near-record crowd attended the Sunday evening service, May 12, to witness the ordination of Pastor Arthur Cooper and wife. Several ministers from the local area were present and took part in the services. Mr. and Mrs. Mark L. Baker, music teachers in Salem, presented special numbers in music. The Assemblies of God pastor, Rev. Robert L. Swope; Dr. L. T. Edwards, evangelist in the Free Methodist Church and Rev. Richard Stewart, pastor of the North Howell Community Church, each had part in the service.

Bishop Alvin Burkholder gave the ordination message, conducting the ordination service. William Lewis and Amos Buckwalter shared in the ordination.

Recent months have shown a nice increase in attendance. There was an average attendance of 84 for the month of April. Pastor Cooper spends much time in personal visitation. Recently one young man found the Lord as Saviour. May God bless the Coopers in their continuing ministry at Salem.

Births

BEAGAN—Diane Elaine, born to Mr. and Mrs. David Beagan, May 20, 1963, Dearborn congregation, Michigan.

ENGLE—Eric Lane, born to Mr. and Mrs. L. G. Engle, April 2, 1963, Upland congregation, California.

EYSTER—Kimberly Ann, born April 19, 1963, to Mr. and Mrs. Melvin Eyster, Bethany congregation, Thomas, Oklahoma.

HALL—Lanette Marie, born February 26, 1963, to Mr. and Mrs. John Hall, Upland congregation, California.

KIBLER—Georgann Carole, born May 20, 1963, to Mr. and Mrs. John Kibler, Jr., Manor congregation, Pa.

KITCHEN—Rhonda Oreva, born May 14, 1963, to Mr. and Mrs. Earl Kitchen, Dearborn congregation, Michigan.



Ordination service at Salem, Oregon. Left to right, Amos Buckwalter, Alvin C. Burkholder, William Lewis, Brother and Sister Arthur Cooper being ordained.

PETERMAN—Nancy Arlene, born to Rev. and Mrs. Roy J. Peterman, May 28, 1963, Manor congregation, Pa.

ROHRER—Beverly Anne, born to Mr. and Mrs. Don Rohrer, May 10, 1963, Santa Ana, California.

SHOUP—Darrell Lynn, adopted son of Mr. and Mrs. Glen Shoup, May 17, 1963, Donlands congregation, Toronto, Ontario.

Weddings

COONEY-SHEFFER — Miss Marjorie Sheffer, daughter of Mr. and Mrs. Harvey Sheffer, Stayner, Ontario, and Ross Cooney, son of Mr. and Mrs. William Cooney, Belleville, Ontario, were married May 18, 1963. The ceremony, in the Donlands church, Toronto, Ontario, was performed by the bride's pastor, Rev. Paul Hostetler.

ECKMAN-CHANCELLOR — Melody Jan, daughter of Mr. and Mrs. Carl Chancellor, became the bride of Gerald Keith Eckman, son of Mr. and Mrs. Chester Eckman, February 22, 1963. Pastor Eber Dourte, Upland congregation, Upland, California, performed the ceremony.

GOINS-REIMBOLD — Miss Diane Reimbold, Upland, California, became the bride of Mr. Gale Goins, Upland California, February 1, 1963. Pastor Eber Dourte performed the ceremony.

LESHER-LEHMAN — Mrs. Gladys Lehman, Colledgeville, Pennsylvania, and Mr. Ira Lesh, Sr., Marion, Pennsylvania, were united in marriage April 6, 1963, at the home of the bride. The bride's pastor, Jacob H. Bowers, performed the ceremony.

Obituaries

BURKHOLDER — Fanny H. Burkholder, born July 2, 1877, Lancaster County, Pennsylvania, passed away at the Messiah Home, Harrisburg, Pennsylvania, May 3, 1963. She was a faithful member of the Elizabethtown Brethren in Christ Church for almost seventy years, a guest and member of the Messiah Home for the past four years. Many will remember her unique ability for quoting poetry and a radiant spirit of Christian living.

She is survived by one sister and a daughter, Thelma Redkay. Funeral services were held at the Elizabethtown Brethren in Christ Church. Pastor R. Donald Shafer officiated, assisted by B. E. Thuma and Samuel Brubaker. Interment was in the Conoy Cemetery.

ESHLEMAN — Raymond Lenhart Eshleman was born September 9, 1882, in South Dickinson County, Kansas, passed away in the Abilene Memorial Hospital, May 25, 1963. He was a life-long resident of Abilene and Dickinson County, having operated a business in Abilene for forty-two years, retiring in 1957.

He accepted Christ early in life. For these many years he was a faithful and active member of the Brethren in Christ Church, having served in many areas of congregational life.

A man of integrity, he was held in high esteem in the community. He took an active interest in civic and community affairs and was widely known for his stalwart character and sympathetic spirit of understanding.

He was united in marriage to Edna Kaufman, December 12, 1945, who survives to mourn his passing. He is also survived by two brothers, other relatives, and a host of friends.

Memorial services were conducted in the Martin Funeral Home. His pastor, David Wenger officiated, assisted by Rev. M. M. Book. Burial was in the Abilene Cemetery.

KEEFER—Emma J. Keefer, born January 6, 1859, in upper Paxton Township, Dauphin County, Pennsylvania, departed this life, May 22, 1963, at the Kepler Convalescent Home, Elizabethtville, Pa. She was married to the Reverend Joseph D. Keefer, November 24, 1881, who predeceased her, May 17, 1927. She is survived by a daughter, Mary E. Keefer, Elizabethtville, Pa., one brother and a number of nephews and nieces.

Having reached the advanced age of 104 years, she was believed to be the oldest woman in Dauphin County. She was a member of the Free Grace Brethren in Christ Church where her husband served as a minister for many years.

Funeral services were held in the Sterner Funeral Home, Millersburg, Pa., with H. H. Brubaker officiating. Burial was in the Free Grace Cemetery.

SHELL—C. Paul Schell, born October 3, 1874, passed away March 4, 1963. In 1903 he was united in marriage to Christina Leibeck, who predeceased him in 1950.

He is survived by four children, Mrs. Clifford Horton, Fenwick, Ontario; Mrs. Earl Long, Wainfleet, Ontario; Mrs. Elba Traver, Welland, Ontario; and Fred Schell, St. Catharines, Ontario. Also surviving is one sister, fifteen grandchildren and eleven great grandchildren.

Funeral services were held from Lampmans Funeral Home, Fenwick, Ontario. Rev. Andrew McNiven and Rev. Ray Sider officiated. Interment in the Maple Lawn Cemetery.

STRUBLE—William Henry Struble, born February 27, 1887, at Hays, Kansas, passed away March 12, 1963. He moved to Abilene in 1949. He served in the navy in World War I. One brother survives. He was a member of the American Legion and attended the Brethren in Christ Church.

Funeral services were conducted at the Danner Funeral Home, pastor David H. Wenger officiated. Interment was in the Abilene Cemetery.

MARKLEY—Keith Dean Markley, son of Dean and Mildred Markley was born August 1, 1940, passed away April 27, 1963.

He accepted Christ as his Saviour early in life and united with the Upland Brethren in Christ Church in October of 1949. He was a faithful, active member of the congregation, having served for several years as a Leader and Pal for the Boy's Brigade.

He was afflicted with a heart ailment resulting in the necessity for heart surgery. Even though he had experienced a number of definite healings in answer to prayer, the Lord's will was otherwise this time. He gave evidence of a victorious faith the night before he went to surgery.

He was united in marriage to Violet Hartman, July 1, 1959. In addition to his wife he is survived by one daughter, Cheryl Anne. Also surviving are his parents and one sister.

Funeral services were held in the Brethren in Christ Church, Upland, California. Pastor Eber Dourte officiated, assisted by Rev. Elam Dohner. Interment was in the Bellevue Cemetery in Ontario.

MCC News

MDS AIDS OLD BELIEVERS IN FREEDOM FLIGHT AKRON, PA. (MCC)—An excellent chance for a positive witness for freedom as well as another opportunity to respond helpfully to emergency need has confronted Mennonite Disaster Service recently in a resettlement project of 240 immigrants from Turkey who are the last descendants of an old sect that split from the Russian Orthodox Church in the 17th century.

Identified by the name Old Believers, this little agricultural community of men, women, and children arrived in the United States under the sponsorship of the Tolstoy Foundation in May, 1963, by plane, and settled at Sea Brook Farms, New Jersey, in a migrant camp site which MDS made livable by cleaning, painting and repairing.

Ancestors of this sect left Russia in a band of 5,000 more than 300 years ago and settled in Turkey. Since 1959 they have been under pressure by the Soviet Union to return to Russia. Three years ago, about 1,000 of the group, in search of better living conditions, moved back to Russia. The group which came to America is the last of the descendants.

Attorney General Robert F. Kennedy reported, "The Soviet pressures on those remaining to join the first group intensified and the morale of this small group is declining. Immediate action is required to prevent its complete demoralization."

On April 29, MCC went to Sea Brook, New Jersey, to look over the camp site and to make plans for preparing the "new homes" by repair work. In surveying the situation, an agreement was made to have MCC-MDS provide up to \$2,000 for the purchase of supplies needed by the MDS teams to replace glass, fix roofs, lay linoleum, and supply linen, towels and soap. The Tolstoy Foundation will supply crushed stone for the camp roadway, install heaters where missing, and will send an exterminator for sanitation of the interiors.

During May 4, 5, 7 and 8, MDS units of Lancaster and Eastern Pennsylvania under the direction of Ivan Martin and Jacob Nauman worked steadily to bring the camp to the point of living comfort. Groups of women applied scrubbing brushes, while the men hammered.

The camp, not used this year by Sea Brook because of a cut-back in acreage at the vegetable-canning farm, was in sore need of repair because of transient migrant use and winter vandalism. With the changes made by MDS, however, the 28 little huts wear a fresh face. Inviting to the Old Believers will be the village compactness of the circle of huts with its central dining hall and kitchen. Also available are a shower house with hot and cold water, and a store house.

According to *The New York Times*, members of the sect have not changed their ways from their 17th century Russian parentage. There is strict abstinence from smoking and drinking, and their dress resembles the old Russian peasant garb with men wearing beards and women and girls wearing scarf headgear. They forbid marriage with non-Christians. The sect is a young and hearty group, about half between the ages of 1 and 18 and half between 19 and 55.

World Missions

Africa

General Superintendent's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. David Climenhaga
Miss Velma Brillinger

SOUTHERN RHODESIA

Matopo Book Room: *P.O. Box 554, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Chester Heisey

Matopo Mission: *Private Bag 191T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Jacob R. Shenk
Rev. and Mrs. Mervin A. Brubaker
Mr. and Mrs. Robert T. Mann*
Miss Miriam Frey*
Miss Nancy Kreider
Miss Erma Lehman
Miss Dorothy M. Martin
Miss Eva Mae Melhorn
Miss Eva Mae Peters
James Shelley*

Matopo Outstations: *Private Bag 225T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Frederic L. Holland

Mtshabezi Mission: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*
Mission Staff:
Rev. and Mrs. Glenn C. Frey
Mr. and Mrs. Lyle Rosenberger*
Ronald Garling*
Miss Miriam Heise
Miss Ruth Hock
Miss Erma Mann
Miss Edith E. Miller
Miss Lois Jean Sider*
Miss Edna M. Switzer

Mtshabezi Mission Hospital: *Private Bag 101M, Bulawayo, Southern Rhodesia, Africa*
Dr. and Mrs. J. Myron Stern
Miss Ruth Gettle*
Miss Evelyn Noel

Mtshabezi Outstations: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Alvin J. Book

Phumula Mission (West Gwaai S.N.A.): *P. O. Tjolutjo, Southern Rhodesia, Africa*
Rev. and Mrs. George Bundy

Phumula Mission Hospital: *P. O. Tjolutjo, Southern Rhodesia, Africa*
Dr. R. Virginia Kauffman

Wanezi Mission: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Mission Staff:
Rev. and Mrs. Albert R. Harvey
Rev. and Mrs. Carl Ginder
Miss Mary C. Engle
Samuel King*
Carl Knepper*
Miss Martha Lady

Wanezi Bible Institute: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Titus Books
Miss F. Mabel Frey

Wanezi Outstations: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Joseph Ginder

Youngways Hostel (for missionary children):
40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. Ira M. Stern
Miss Donna Zook*

NORTHERN RHODESIA

Nahumba Mission and N. R. Bishop's Residence: *P. O. Box 173, Choma, Northern Rhodesia, Africa*
Bishop and Mrs. J. Earl Musser
Mr. Stephen Fisher*
Mr. Dale E. Hess*

Choma Secondary School: *P. O. Box 139, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. A. Graybill Brubaker

Macha Mission: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*

Mission Staff:
Rev. and Mrs. George Kibler
Miss Lona S. Brubaker
Miss Dorothy J. Gish
Earl Lebo*

Macha Mission Hospital: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*

Dr. and Mrs. Alvan E. Thuma
Dr. and Mrs. Robert K. Worman
Miss Mary E. Heisey
Miss Edna E. Lehman

David Livingstone Teacher Training College: *Private Bag 1, Livingstone, Northern Rhodesia, Africa*

Rev. and Mrs. H. Frank Kipe
Miss Ruth Hunt
Miss Anna Kettering
Miss Fannie Longenecker

Sikalongo Mission: *P. O. Box 131, Choma, Northern Rhodesia, Africa*

Rev. and Mrs. Keith Ulery
Miss Gladys Lehman

*I-W and voluntary service

India

General Superintendent's Residence, Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*

Rev. and Mrs. William R. Hoke
Miss Esther G. Book

Barjora Mission: *P. O. Barjora via Murligani N. E. Railway, District Saharsa, Bihar, India*

Rev. and Mrs. Arthur L. Pye
Miss Beulah Arnold

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*

Dr. and Mrs. Lowell Mann
Miss Mary Jane Shoalts
Miss Leora G. Yoder

Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*

Rev. and Mrs. Harvey Sider

Purnea Mission: *P. O. Purnea, N. E. Railway, District Purnea, Bihar, India*

Rev. William R. Hoke

Delhi Mission: *III M-24 Lajput Nagar, New Delhi, India*

Rev. and Mrs. Allen S. Buckwalter

Woodstock School, *P. O. Landour, Mussoorie, U. P., India*

Miss Mary E. Stoner

Japan

11 Tokaichi, *Hagi-shi, Yamaguchi-ken, Japan*

Rev. and Mrs. Peter A. Willms

1179 Higashi Fukagawa, *Nagato-shi, Yamaguchi-ken, Japan*

Rev. and Mrs. Doyle C. Book

Cuba

Cuatro Caminos, Habana Province, Cuba
Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, Box 111, Grantham, Pa.

Missionaries on Furlough

Miss Kathryn Hossler, 103 N. Hanover, Elizabethtown, Pa.

Mrs. Kenneth Bulgrien, Box 54, 1940 Lakeville Road, Oxford, Michigan.

Rev. and Mrs. Charles E. Engle, c/o Raymond Miller, Jonestown, Pa.

Rev. and Mrs. John W. Graybill, c/o Wesley Graybill, R. 1, Annville, Pa.

Rev. and Mrs. Amos Dick, Grantham, Penna.

Miss Mildred Myers, R. 2, Greencastle, Pa., c/o Charles Myers.

Miss Erma Hare, Allen, Pa., c/o Loy Hare.
* Miss Anna Graybill, c/o Mrs. Sara Graybill, R. 2, Hershey, Pa.

Rev. and Mrs. J. Elwood Hershey, c/o Clyde Hershey, R. 3, Troy, Ohio

Miss Norma Brubaker, 103 N. Hazel St., Manheim, Pa.

Rev. and Mrs. Donald Zook, c/o Rev. Roy W. Zook, R. 2, Hollidaysburg, Pa.

Rev. and Mrs. J. Robert Lehman, 606 Water Street, Florin, Pa. (Tel. Mt. Joy 653-9456)

Brethren in Christ Personnel Serving Under and Supported by Other Organizations

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (*Trans World Radio*)

Miss Hazel P. Compton, Broadwell Hospital, Fatehpur, U. P., India (*Women's Missionary Union*)

Miss Anna R. Engle, Brook House, Brook Street, Brooklyn, Pretoria, South Africa (*Evangelical Alliance Mission*)

Miss Beulah Heisey, Village-Tsakones, Ari-dea-Nomos Pellis, Greece (*Mennonite Central Committee*)

Dr. Henry Kreider, CCSA Dispensaire, Zoui, Khenchela, BP #4, Algeria (*Mennonite Central Committee*)

Mr. and Mrs. Walter Martin, Box 208, Jerusalem, (via Amman), Hashemite, Jordan (*Mennonite Central Committee*)

Mr. and Mrs. Lorne Reugg, Box 1151, Amman, Hashemite, Jordan (*Mennonite Central Committee*)

Miss Lois Raser, Miss Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (*Mexican Evangelistic Mission*)

Rev. and Mrs. Joe B. Smith, "Anand Bha-wan," 5/3 Roop Nagar, Delhi, India (*Go-Ye Fellowship*)

Mr. and Mrs. Norman Wingert, B.P. 461, Usumbura, Burundi, Africa (*World Relief Commission*)

Mr. and Mrs. Carl Wolgemuth, c/o E. W. Hatcher, Ixtapa, Chiapas, Mexico (*Wycliffe Bible Translators*)

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News Items

SOVIET PREMIER, "ATHEIST," USES NAME OF GOD IN PUBLIC SPEECH

MOSCOW (EP)—Soviet Premier Khrushchev, a professed atheist, has invoked—and not for the first time—the name of God in public.

During a reception in the Kremlin for Premier Fidel Castro of Cuba, Mr. Khrushchev said:

"The bourgeois press says Khrushchev will resign or be made to resign, that Khrushchev is in a difficult situation. The fact is that the position of our Party is good and my position is good also.

"May God grant that it shall be so to the very end of my days."

MRS. KRESGE OPPOSES CHAIN'S SUNDAY OPERATIONS

DETROIT (EP)—Mrs. Stanley S. Kresge, wife of the vice-chairman of the S. S. Kresge Co., objected here at a stockholders' meeting to the firm's policy of keeping some of its stores open on Sunday.

The meeting was almost over when Mr. Kresge asked if there were any further questions from the 300 shareholders present. His wife took the floor and said:

"I would like to protest very strongly against the opening of any of our stores on Sunday."

Mrs. Kresge said she had told some of the firm's directors that if the stockholders had a voice in the policy, they would vote against it.

"I know about the problem of competition," she said. "It's a very real problem. But how are we going to keep Christian homes when the family is not together on Sunday?"

Mr. Kresge told his wife he knew how strongly she felt about the matter but he did not answer her. Instead, he called on Harry B. Cunningham, president and general manager, to explain the policy.

Mr. Cunningham said Kresge opens its department and variety stores only when forced to do so "by direct competition."

"It was a painful decision but it was made in the interest of over 35,000 stockholders," he said. "I don't feel I am any less of a Christian because of permitting a few of our stores to open on Sunday."

CHAPLAIN HEAD SAYS ASTRONAUTS OF RELIGIOUS FAITH VITAL TO SPACE PROGRAM

PASADENA, CALIF. (EP)—Only men with religious faith should be allowed to participate in the country's space program, declared the chief of the U. S. Air Force chaplains here.

If agnostics are allowed to man our missiles, "we might just as well join the other side," said Chaplain (Maj. Gen.) Robert P. Taylor in an address before the Military Chaplains Association.

Gen. Taylor, a Southern Baptist minister, noted that Air Force chaplains are responsible for bringing recommendations of personnel for space program work to their commanding officers.

"Almost 100 per cent of the failures in human reliability tests for the missile programs are those who are not practicing a religious faith," he stated.

Without faith, he said, a man's habits and actions get in the way of reliability.

MISSION LEADER TO SPEND TWO YEARS IN LEBANON

ELKHART, IND. (EP)—The United Missionary Society, with headquarters here, is sending its foreign secretary, the Rev. R. S. Reilly, to Beirut, Lebanon, for two years to assist the

Evangelical Spiritual Brotherhood in opening a Bible school.

The Brotherhood, the result of the United Missionary Society's work in the Middle East from 1898 to 1938, now has branches throughout the Middle East, Europe, and North and South America, and has requested assistance from the UMS in establishing a Bible school to train their young people.

Mr. Reilly will teach Bible classes in the Brotherhood's Secondary School of Life during the coming year, while laying the foundation for opening the Bible school in October of 1964. He and his family plan to leave the U.S. on August 27, and he will begin his duties the latter part of September.

RALEIGH BAPTIST CHURCH VOTES TO ADMIT NEGROES

RALEIGH, N. C. (EP)—Calvary Baptist Church here, only downtown white church to bar Negroes on Sunday, May 12, admitted 12 of them without incident the following week.

Church officials said the Negroes had been refused admission because they were too numerous to seat and were "boisterous." They had appeared at the church in connection with city-wide demonstrations when Negroes sought entry at most white churches here.

Calvary admitted the 12 Negroes after its congregation voted overwhelmingly to welcome all persons to services regardless of race.

RALEIGH CHURCH REJECTS NEGRO MEMBERSHIP BID

RALEIGH, N. C. (EP)—Members of the First Baptist Church here voted 367 to 147 against accepting the membership application of a young Jamaican Negro. A secret ballot supported the board of deacons which had voted 42 to 19 against acceptance.

The application was submitted by Charles Earle, 23, president of the student council at Shaw University and a leader in demonstrations here seeking racial integration of public places.

Mr. Earle, who was loaned \$375 by the Southern Baptist Convention to help finance his education at Shaw, a Negro school, told a committee named by the deacons to investigate the application that he plans to marry and live in Raleigh after graduation in June. He said his application for church membership had no connection with his picketing activities here.

He was a member of the Queen Street Baptist Church in Kingston, Jamaica, before coming here as a student. After enrolling at Shaw he joined the Fayetteville Street Baptist Church, a Negro congregation and is listed on its church rolls.

Dr. John Lewis, First Baptist pastor, told the congregation, "I don't need to tell you my heart is broken tonight," as he commented on the vote.

At the same time, he said: "Let the water under the bridge pass on and let us take up our work here."

SAYS BIRMINGHAM RACISTS AID MOSCOW PROPAGANDA

BOSTON (EP)—Segregationists in Birmingham and other Southern cities have made the job of Moscow propaganda writers one of the easiest in the world, a Methodist bishop told some 3,000 Protestant laymen at their annual Communion Breakfast here.

"All the Kremlin writer has to do is sit back in a swivel chair and the propaganda comes to him right in his hands," declared Bishop James K. Mathews of Boston.

Referring to photographs of anti-segregation mass demonstrations in the Alabama city, he said: "We have seen pictures in our newspapers we would like to erase from our memory and our history but we cannot.

"We have seen the fangs of police dogs tearing the clothes off our fellow citizens and humans being caromed across the street by high pressure hoses."

Bishop Mathews said that in parts of the South the Negro is a stranger in his own country just as he is in South Africa.

"It is 100 years since the Negro was guaranteed equal rights under the constitution," he observed. "It is shameful that we have not made greater progress."

CLERGYMEN RAP PRESS, RADIO FOR PUBLICIZING HOROSCOPES

TORONTO, ONT. (EP)—United Church of Canada, Anglican, Roman Catholic and Baptist pastors joined here in condemning newspapers and the Canadian Broadcasting Corporation for publishing and broadcasting horoscopes.

Dr. W. G. Berry of St. Paul's-Avenue Road United Church, until recently associate secretary of the denomination's Board of Evangelism and Social Service, said a radio program called Starscope "is a disgrace to the CBC."

He described it as a "silly program" that bordered on illegality as it told fortunes.

"If gypsies did that on Queen Street, they would be locked up," Dr. Berry charged.

Father Frank Stone of the Paulist Catholic Information Center, said: "Airing this information and publishing it is in poor taste."

The Rev. Harvey Denton of Walmer Road Baptist Church, warned Christians to "stick" to their Bibles. Horoscopes were superstition, he said, "the same as beliefs in the number 13, a black cat and other things."

The Rev. W. J. B. Meloche of St. Mary the Virgin Anglican Church, said horoscope columns and broadcasts should be abolished. They did not differ, he added, from "teacup reading or fortune telling."

PEACE CORPS ATTRACTS WHEATON COLLEGE STUDENTS

WHEATON, ILL. (EP)—Former and current Wheaton College students have been accepted and are being attracted to service in the United States Peace Corps, says Kenneth S. Kennard, assistant professor of philosophy and Peace Corps liaison officer at Wheaton College. Five former students have served in various countries and six present students are accepted for service this summer. Approximately 20 students at the college have made application and will be taking scheduled tests.

"We feel that our six seniors who have already been accepted for service in the Peace Corps represent a pretty good percentage," said Kennard. "Several more may be accepted following the next test, for there is still an acute need for workers in such college-level fields as physical education, French and Spanish speaking, home economics, math and the sciences."