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**Evangelical Visitor - February 03, 1964 Vol. LXXVII. No. 3.**

J.N. Hostetter

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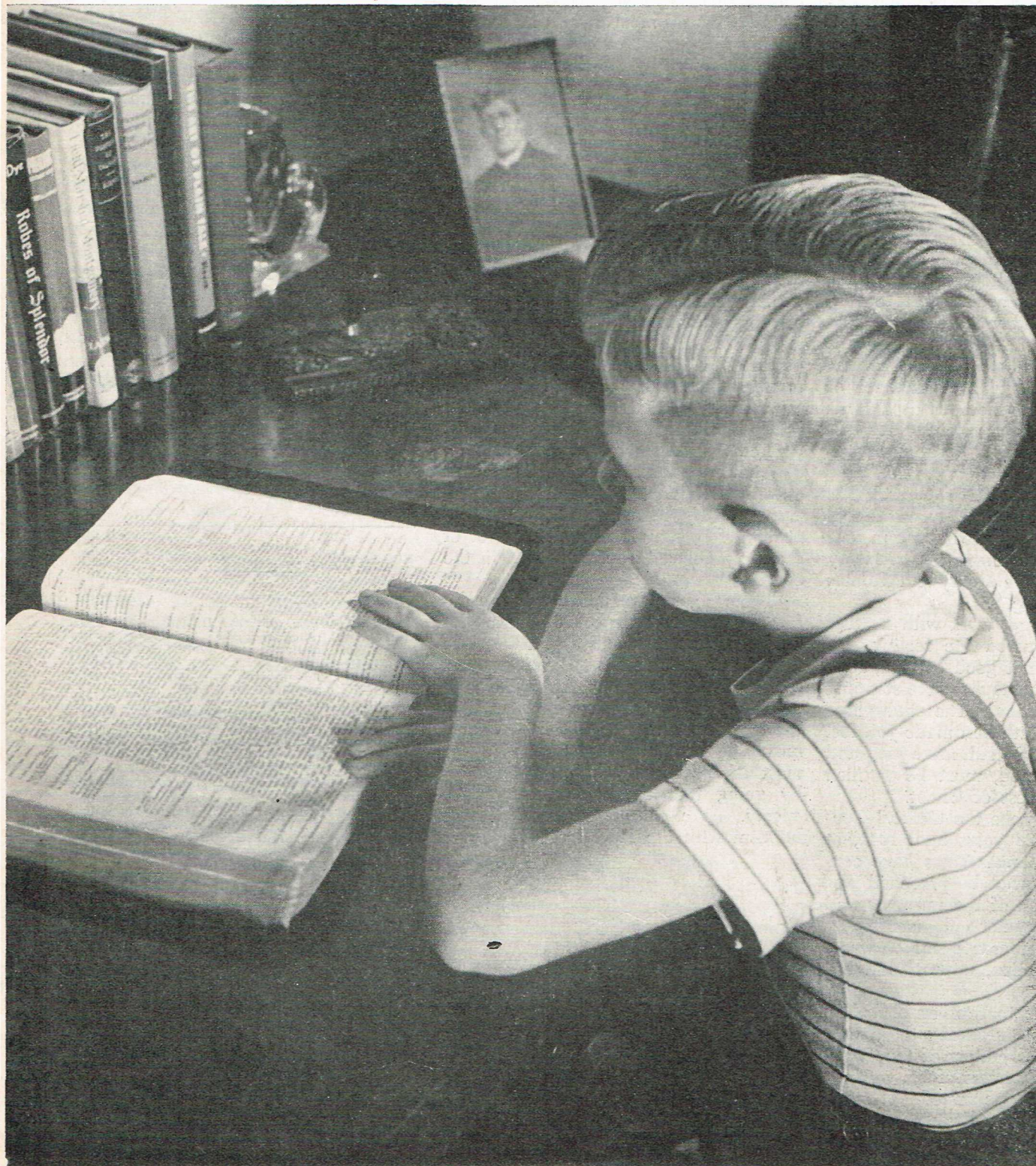
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# Evangelical VISITOR

February 3, 1964



*Young men are  
fitter to invent  
than to judge;*

*fitter for execution  
than for counsel;*

*and fitter for new  
projects than for  
settled business.*

— Bacon

## Not Status Quo!

ANY ORGANIZATION, group, church or whatever, can consider themselves fortunate to have among them someone who is not satisfied with the status quo. Then too, this dissatisfaction reaches the proportions of real worth when restlessness results in action.

Numerous people express dissatisfaction with things as they are. But the number are relatively few who have the courage and stamina to press and follow through for change.

This is significantly relevant to church life. It is doubtful if there is any other phase of life in which a stalemate is experienced and accepted to a similar degree. Successful business, whether it is the farm, the shop, the wholesaler, the retailer, small operation, big operation, knows, or finds out with a start, that effective methods today can easily be running into the red in less than five years.

The message and purpose of the gospel is without change. Its manner of communication, the methods used in its presentation and their relevancy to culture and environment, dare never become static.

The Brethren in Christ Church has benefited from having a forward-looking, reaching-forth person within our ranks. Reference is made to Dr. Henry G. Brubaker whose obituary and tributes appear in this issue.

To fellowship and work with Brother Brubaker, one sensed the feeling, the present good, is not good enough; realized accomplishments are mere stepping stones to better things. The atmosphere when you were with him made you feel that kindness can be still more kind and holiness to be good, must be purified in a greater likeness of Christ.

Dr. Brubaker spoke the General Conference sermon 23 years ago, 1941, at Camp Mack, Indiana. Years have confirmed the fact; what he preached was simply a reflection of the purposes and ideals which characterized his life.

His General Conference sermon was a prod in the direction, onward and upward.

We pay tribute to Brother Brubaker, whose name appears among those who served as associate editors of the *Evangelical Visitor*. Numbers of his writings could be profitably reprinted. The one we have chosen covers three paragraphs from his sermon to the General Confer-

ence of the Brethren in Christ Church in 1941.

"On two counts we are living in momentous times. First, the world is matching philosophies and economies with barbarous force. The nations have great faith in mechanized force and power. But just as civilization and culture were saved by the church when the barbarian hordes overran Rome, and when the Mohammedan Moors crossed northern Africa into Spain and were about to conquer all Europe; so the church of today is the only hope for the world. It is through a God-empowered church that the world will again experience peace and tranquillity.

"In the second place, we are in momentous times in that the Brethren in Christ Church is at the present time shifting gears from agriculture to semi-urban life and activity. The mechanical power used in farming, the speed of the tractor, automobile and airplane, and the world communication by way of the radio, all force the Brethren in Christ Church away from the position of a recluse and of social isolation. This means new problems. Our Conference programs testify loudly to this fact. As never before, do we need the power of the Holy Ghost in our lives and in the church.

"Then too, we are shifting from a defense church program to an offense program. We are conscious that if we place a premium on defense indefinitely, that self destruction is inevitable. The keynote idea of Christianity is in terms of the offense. 'Go ye into all the world,' means aggression. Missionary work almost always means taking the offensive by going into the stronghold of the enemy. As a church we need a fresh baptism with the Holy Spirit."

J. N. H.

### Selvar the Seer Sez,

A SOUTHERN PREACHER once said, "I'm afraid that the devil will excite us so about the coming of the Lord because of world events, that when it doesn't happen we'll lose heart and retreat and cease to believe in His coming."

It happened. I well remember the preacher from Long Beach who during the war had the Russians exactly located

in God's prophetic time table. A reputable religious magazine in which he was writing a series of articles said they could not print that one.

A preacher who has now gone to glory stated it well when he said, "We are so mixed up on Bible prophecy that very few people actually believe that Christ is coming back. We're a little bit shamefaced because we carried too many charts and knew more than Daniel. And we are now undergoing a bit of chastisement, you know, because we were too arrogant back there 25 years ago. Everybody knew more than Daniel. We thought we'd had an additional revelation to John's. Then Mussolini blew up in our faces. And the Roman Empire didn't jell and things didn't happen and most people quit preaching about the Second Coming."

I remember the so-sure prophetic teacher in Indiana who met his friend, a so-sure prophetic teacher from Northern Ohio. One asked the other how he was getting along. He replied, "Not so good. My anti-Christ died."

Even so, the message of the heavenly envoys in Acts 2 has never been rescinded. "This same Jesus . . . shall so come in like manner." I believe it.

God's message of encouragement to Habbakuk is His message to us: "For the vision is yet for an appointed time . . . though it tarry, wait for it; because it will surely come, it will not tarry."

Let us not lose the vision.

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### EVANGELICAL VISITOR

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*"He despised him for his youth (I Samuel 17:42, Moffatt)*

**H**ERE IS A story so gripping and human that it will live forever.

Israel is being invaded by an old and persistent enemy, the Philistines. When the armies stand facing each other, a champion comes forward from the ranks of the Philistines and proposes to settle the issue by single combat. Such contests, as you know, were quite common in classical and medieval times. This champion was all that could be desired in the way of brute force. He was nine feet in height. He had a coat of mail that weighed one hundred and fifty pounds. He had a spear like a weaver's beam, and a voice like the roar of a lion.

At his challenge, the knees of the most heroic in the army of Israel went weak, and no man dared fight him. Each day this champion renewed his challenge, and no man dared fight him. Each day the Israelites refused to accept, thus weakening their morale and becoming more cowed and shamed and hopeless.

At last after forty days of humiliation, reinforcements came. How many a tragic day has been saved by the coming of reinforcements! There was a time when the battle of Waterloo seemed lost to the forces of Wellington. Napoleon was so sure that he had won the day that he went so far as to dispatch a runner to Paris to tell that the victory was his. Then, reinforcements came to the Iron Duke and Napoleon's victory was changed to defeat.

David's arrival was to mean the dawning of a new day. But nobody believed it. Goliath, the champion, looked upon him with utter contempt. This would not have been so bad had his contempt not been shared by the soldiers on both sides of the line. This contempt found its fullest expression in the biting words of David's own elder brother, Eliab.

Saul was more friendly, but the best he could do was to look wistfully at the young fellow and shake his head. He was desperately eager for a champion, but he could see no hope here. "Thou art not able," he murmured sadly, "for thou art but a youth."

What was wrong with David? What was his crime? Why did they receive him with such an utter lack of enthusiasm? There seems only one answer: He was guilty of being young.

Age and youth have always had a tendency to clash. Here is a story that comes out of the book of Ezra. After Jerusalem had been conquered and her people carried away into exile, it was the fondest dream of certain pious and patriotic Jews that they might once

## The Crime of Being Young

again return to Jerusalem and rebuild their ruined city and restore their desecrated temple. After long years of waiting, a handful of them have returned, restored the walls and in some measure rebuilt the city.

Now they have come to that which was the very climax of their hopes. They are laying the foundation of the temple. When this was done there went up a loud shout of sheer joy. But mingled with this shout of joy were the sobbings of some who seemed utterly broken-hearted. Who were doing the shouting? It was the youth. They were looking ahead. They were thinking what a glorious temple theirs was to be, and how sure they were to meet God in it in the days to come. It was the old folks that were sobbing. They were thinking of the temple that they knew when they were young. It was so much bigger and more beautiful than this one, that a glimpse of it through the haze of memory made them burst into tears.

This clash of age with youth is quite vigorously alive today. You young people certainly have us worried. We are wondering just what you are going to do next. Not a few of us elders feel that you are about the worst generation the world has yet seen.

Then there is little doubt that we are worrying you, not greatly, but enough to be annoying. We are making you wonder just how you are going to get it across to us that we have forgotten the score, lost step, and are at least a half century behind the times. How can you let us know, without hurting us too much, that we are just fossils, kindly fossils maybe; at times harsh and stupid fossils, perhaps; but fossils nonetheless.

While this age-old conflict between age and youth is easy to explain, it is hard to correct. It is so difficult to get



springtime and autumn to see each other's viewpoint. You who are young have never been old. Therefore it is hard for you to put yourselves in our places. It is hard for you to realize that soon you with your burdens and wrinkles and graying hair, will seem prosaic to your juniors.

Then we who are older have such a tendency to forget that we were ever young. Once we knew everything, even as you. Once, too, we were not absolutely perfect, as surprising as that confession may seem. We forget this, and therefore, fail to put ourselves in your places. Thus our attitude too often becomes one of carping criticism rather than one of sympathy. It was so in the case of David in the long ago. When he came forward eager to help, his elders tried to kill his enthusiasm by finding fault.

### CRITICISMS

1. David is accused of seeking a big job while he is making a mess of the one he has. "Why are you here?" asks his indignant brother. "With whom have you left those few poor sheep?" What Eliab means is that David simply will not settle down to the faithful performance of his duty.

"You do not stick to your job," he tells him, "as I did when I was a boy." What a familiar falsehood that is, and how utterly useless! "You are bent on beginning at the top," he continues. "You want to build a spire without taking time to lay a foundation. You are eager to get into a hogshead when, as a matter of fact, you are rattling around in a shell of a mustard seed. You must start at the bottom and work up as I did."

Now, this is a serious charge. This is the case because the only sure way to get ready for tomorrow is to be faithful

in the use of today. The best road into a bigger job is the making the most possible out of the one that is small. Some youth forget this. But David did not. He may have had just a few sheep, but he kept them faithfully.

When one night a bear came after one of his lambs, the bear did not get the lamb, but David got the bear. The story is the same when a lion had undertaken a raid on his flock. Though his

task was small, and though it was performed under no human eye, he did it faithfully and well, even at the cost of risking his life.

2. David is accused of being forward. "I know your forwardness," says this angry elder brother. "I know how cocksure you are, how certain you are that you know everything. You have absolutely no respect for your elders. You have no reverence for anything nor any-

body." That, too, sounds a bit familiar.

It is what many of us are thinking of modern youth, and not without reason. It was in some measure true of David. It is possibly yet more true of the youth of today.

"Certainly you who are young have no disposition to flatter your elders by your too high regard for their opinions. You shock us by your discussions of subjects once taboo. You shock us even more by your frank confession of delinquencies that our generation would never have thought of confessing. Then when we become alarmed, you regard us with about as much seriousness as a young duck disporting itself upon a pond would manifest toward a fussy old hen that was frantic with fear lest her adopted offspring might not be able to swim. Yes, youth is usually a bit forward. But that is not altogether bad. The certainty that you can improve upon your elders is one of the secrets of your strength.

3. Another charge against David is that of self-will. "I know your self-will," says this indignant brother. "You are bent on having your own way. You are determined to live your own life, to do absolutely as you please." This is a charge that is especially up-to-date. We seem to be in the midst of a veritable orgy of doing as we please.

We are at present about one of the most lawless nations on the earth. Our biggest single business is crime. The majority of those engaged in the crime business are young. The average age of our present-day criminal is only nineteen years. Self-will is certainly one of the besetting sins of the youth of today.

But in this our young people are far more sinned against than sinning. The tragic breakdown did not begin with them, but further back. Many of the safe-guards that we older folks knew in our youth have become greatly weakened, or have been thrown into the discard. For instance, our generation has witnessed a weakening of the restraints born of religion. "Where there is no vision, the people cast off restraint." Vast numbers of us elders have lost all sense of God, and have, therefore, cast off restraint.

This has told upon our home life. Many youth are but shattered fragments of broken homes. Others come from homes where there is no serious effort at right training, either by precept or example. Where self-will is the law of life for so many fathers and mothers, it is not surprising that it has put its defiling touch upon some youth.

4. The final charge against David is that he is not serious. He is a mere thrill hunter. He cares for nothing but a good

## Holy Land musings No. 8

# Elisha's Fountain — Jericho

C. N. Hostetter, Jr.

*"He tarried at Jericho . . . and the men of the city said unto Elisha, Behold . . . the situation of this city is pleasant . . . but the water is naught and the ground barren. And he said, Bring me a new cruse and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in . . . and said, Thus saith the Lord, I have healed these waters . . . so the waters were healed unto this day" (II Kings 2:18-22).*

**J**ERICHO is situated in a semi-arid area of what is now called West Jordan, six to seven miles west of the Jordan river and north of the Dead Sea. During the cold and chilly months of winter, Jericho's balmy tropical climate lures travelers to rest and relax under the

shade of its beautiful palm trees and to enjoy its delicious and abundant tropical fruits.

The country around Jericho suffers from lack of water, but not Jericho. From Elisha's fountain gushes forth an abundant flow of fresh water. Here the Arab women fill their pots and jars and from here the donkeys carry home the filled jugs, kegs, skin bags and metal vessels.

Elisha's name is revered by the Jewish Moslems as well as the Christians. This stern prophet of judgment who confronted kings with an arresting "Thus saith the Lord" was a messenger of mercy to Jericho. He who portrayed the wrath of God attempting to bring men to repentance also presented the love and mercy of our God who is "kind to the unthankful and the evil." ▶



time. For instance, he has come to the front just to see the battle. He cares nothing for the outcome. It matters not to him whether Israel wins or loses, rises to honour, or sinks into shame. All he is concerned about is the thrill of seeing the battle. He is forever seeking something that will pack a punch, that will give him a kick.

So age has been prone to think of youth through the centuries. There are many today who are ready to bewail the fact that our young people are so dreadfully wanting in seriousness, that they are so thoroughly flippant. It is a serious charge, and one that is far older than the story of this youthful shepherd lad.

#### QUALITIES

1. He is tremendously in earnest. True, he is quite young. The roses of springtime bloom upon his cheeks and the light of morning sparkles in his eye. Yet he is not flippant. Saul himself is hardly more deeply concerned for the destinies of Israel than he.

And somewhat of this deep seriousness we dare claim for the youth of today. We have all passed, during recent years, through a bit of a fiery furnace. Nor have any of us come out altogether without the smell of fire upon our garments. Youth bears its wounds and scars even as you and I. But whatever faults we may charge against them, flippancy is not one of them. Not for long, I dare say, has there been a generation of youth more genuinely serious than the one with which we are privileged to work. This is in itself greatly hopeful.

2. Then David has a capacity for a fine moral indignation. When he hears the insulting challenge of this giant of brute force, he expects to see the hand of every soldier of Israel leap to the sword. He expects to see every man on tiptoe of eagerness for battle. But when he realizes that the only response that they dare to make the swaggering bully is a tame and spineless submission, his expectancy gives way to shame, and his shame to hot anger. "Who is this uncircumcised Philistine," he asks with glowing cheeks and flashing eyes, "that he should defy the armies of the living God?"

We like these brave and burning words, all of us. We are glad to see David refuse to worship the god of things as they are. We rejoice that he will not allow bullying wrongs to go unchallenged today just because they went unchallenged yesterday.

This capacity to blaze against wrong has been a characteristic of youth at its best through the centuries. It is one of the most heartening facts of our day.

Social injustice, race prejudice, the hell and madness of war are being challenged and fought today as never before.

This is pre-eminently a youth movement. But by this I do not mean that all engaged in it are young in years. Real youth is not a mere matter of the almanac, it is a matter of the heart. As long as we can rise against wrong in hot indignation we have youth, whatever the calendar may say. But when we

come tamely to submit, that means we are old, however few our birthdays.

3. Finally, David is possessed of that high virtue that is universally admired. He has courage. It is fine to be in earnest about the things that count. It is fine to be able to burn with a clean indignation against wrong. But even all this is not enough. We must have the grit to do something about it.

(Continued on page nine)

## CHOIR MUSIC

THE COMMISSION ON CHURCH MUSIC again is offering a list of music for the Crusader or Adult choirs. It is our desire that you may by this means become acquainted with music that merits the time and effort of rehearsal because it has a spiritual message for the choir and the congregation alike.

The music selections listed are for the Passion and Easter season as well as some for general use. You may wish to clip this list and file it for future reference.

All anthems are S.A.T.B. unless stated otherwise. The grading key is: D—Difficult; MD—Medium Difficult; M—Medium; ME—Medium Easy; E—Easy. *Emerson Frey, Chairman*

Title	Grade	Composer	Octavo No.	Publisher
Jesu, Word of God Incarnate (Passion-Communion)	M	Mozart	1170	E. C. Schirmer
To Thee We Sing	E	Arr. Tkach	6501	Niel Kjos
My, God, How Wonderful Thou Art (With Alto Solo)	E	Arr. Overby	1907	Augsburg
Hallelujah, What a Saviour (Octavo, or in <i>Hymn Arrangements No. 7</i> with seventeen other good arranged hymns and gospel songs.)	M	Arr. Hustad		Hope Pub. Co.
Lord, Sanctify Me Wholly	ME	Pasquet	2182	H. T. Fitzsimons Co.
Jesus, so Lowly (Passion-Communion)	ME	Friedell	2018	H. W. Gray
Lamb of God (Passion-Communion)	M	Arr. Christiansen	133	Augsburg
Draw us in the Spirit's Tether (Communion or General)	MD	Friedell	2472	H. W. Gray
Awake My Heart and Sing (A joyously rhythmical number)	M	Marshall	2515	H. W. Gray
In the Beginning was the Word	ME	C. Franck	106	Nelcor Music 1002 N. Alfred Los Angeles
The Lord is a Mighty God (A two voice canon for men's and women's voices)	ME	Mendelssohn	9	Niel Kjos
O Rejoice Ye Christians Loudly	ME	Bach	367	E. C. Schirmer
Christ is Made the Sure Foundation	M	Wood	SD 5904	Sacred Design G. Schirmer
If Ye Love Me Keep My Commandments	ME	Tallis		
I will Not Leave You Comfortless (Pentecost)	ME	Titcomb	CM 441	Carl Fischer
There is a Balm in Gilead	E	Arr. G. Schroth	7061	Niel Kjos
Rise, Arise (Palm Sunday—Easter)	M	Norman	5106	Niel Kjos
When Jesus Wept (Passion) (Canon which may be sung by any combination of voices)	E	Billings	MC 102	Mercury Music Co.

# The Triumph of Newo Nyati

Beth Frey

**I**N THE African night with the headlights from the mission car providing illumination, the men carefully scraped the soil onto the grave and placed the stones systematically on top. Then they stood back. "We have finished," they said. The headlights went out; but in my heart rose the cry, "It is *not* finished; it is morning for Newo in heaven."

For years Newo had suffered from heart trouble caused by rheumatic fever. While other girls did heavy work at the mission or at her home, she engaged in sewing, knitting, crocheting, or some other quiet occupation. Everyone was happy to have Newo hem a dress or put in her beautiful buttonholes. While other girls took part in physical training, Newo simply watched. Asked if some activity in which she did take part were too strenuous, she would reply with a smile, "I am all right."

Newo had given her heart to the Lord when blind evangelist Josiah Ncube was holding meetings at her home school. From that time onward she grew in the things of God. Once in a long while there is one amongst us who lives just a little closer to God, who feels more keenly His nearness, and who is a little surer of Him. Newo was one of those. We hear that the Africans applied an idiom to her: "A good basket will never be used."

Towards the end of Newo's Teacher Training Course, heart surgery was discussed. She said she was not afraid and readily agreed to it in hope that she might be able to lead a more normal life. Her dear old Christian parents came to discuss the idea. Though they had misgivings, they agreed, signing their permission with an "X." It was easy to understand why Newo could say that her parents had been the strongest force to lead her to God. Then, and in the months that followed, their faith was a joy to us.

No student watched the construction of the church at Mtshabezi in 1962 with more pleasure than did Newo. A few weeks before the dedication came a written pledge from Newo: "I want to thank the dear Lord for all His blessings to me. I want to show my appreciation to Him by giving ten pounds (\$28+) from my January pay check to help on the new church." What a gem of grace!



The week after school closed Newo had her operation. A few days later she was overjoyed to hear that she had passed her Teacher Training Course. Now she could look forward to a new life, God willing, with a stronger heart. But about twelve days later, when we were in Northern Rhodesia, a call came through to say that Newo had taken a turn for the worse and was in critical condition. Cutting short our stay we hurried back to Bulawayo and the hospital. A look of happiness spread over Newo's face: "I am much better now," was her reply to our concern. How many times we were to hear that remark in the months ahead!

Finally Newo was discharged from the Bulawayo to the Mtshabezi hospital. But her progress was slowly down rather than up. On a few occasions she walked from the hospital to the mission for services. Then for a few weeks she stayed at the mission only to go back to our hospital. During this time divine healing and anointing were discussed with Newo. Eagerly she agreed to be anointed. One Sunday morning after the worship service, an anointing took place. We shall long remember her clear answer of faith to the questions asked. We felt the presence of the Lord, and she felt that God's hand was upon her.

Second term of '63, Newo started to teach. But after a few days when she went back to Bulawayo Hospital for a checkup, the doctors decided to keep her there—much to her distress. These months were long for Newo, but her faith never wavered. In numbers of let-

ters she affirmed her faith that God would heal her. She witnessed of the Christ-transformed life to fellow patients.

When she was transferred to the Mtshabezi Hospital in July, we saw her growing weaker; no longer did she feel able to go to church, even when taken in the car. Her offering was pressed into the hand of someone else to be put into the plate.

Daily she witnessed to other patients. Old Sitshokupi Sibanda, in speaking of her later, said, "She brought revival to our hearts." To those who showed distress about her frailty and lack of strength, Newo would bring comfort, saying that she would be all right and that she was better. On a number of occasions she said, "I think the Lord will heal me soon." About five days before she passed away she quoted Philippians 1:21: "For me to live is Christ, and to die is gain."

On the morning of September 16th, Evelyn Noel came in to tell us that Newo was very ill. Before leaving for Bulawayo we hurried out to see this girl who had grown so dear to us. Her face lit with joy as we came to the bedside. I bent over her, "Is the Lord near?" I asked. "Very near; I am better now," came the low reply. We quoted part of the 23rd Psalm and parts from Romans 8:35 to 39. Newo loved those verses: "Who shall separate us from the love of Christ? . . . Nay, in all these things we are more than conquerors." Others called on her through the day and found her very weary but triumphant and happy to see them. That night at about 12:45, Dr. Stern phoned to say it was over.

It was decided to have a service in the church before taking Newo's body to her home. A short time before, Newo had expressed her sorrow at not being able to pay the pledge she had made for the church. When a couple of women came with coins to help pay the funeral expenses, we decided to give Newo's friends a chance to help pay her pledge.

A plain wooden coffin was quickly made in the mission shop, covered with soft grey material and lined with white. Newo was dressed in a pink dress which had been given her by one of the missionaries. To most of our students it was a completely new experience to attend such a service, as the young African is kept away from all things connected with death. The mission car bringing the coffin was pulled up to the church. Six teachers and community men carried the coffin into the church and placed it at the front.

## The Executive Secretary Visits Japan

The service which followed will long be remembered. We sang one of the last songs Newo had asked for: "Think of the Home Over There." With deep feeling Rev. Nason Moyo brought a message. We felt as if God Himself was in that church. With our sense of loss came a feeling of exultation. Newo had crossed the narrow bridge from the trials here into the presence of her beloved Saviour—how could we sorrow? One of the students commented later, "If an appeal had been given, nobody would have stayed in his seat." *She being dead yet speaketh.* Upon her face rested the peace and calm of those who fall asleep in the Lord.

The trip to Newo's home took about two hours. We stopped at several villages to tell the people of her passing. They looked at her tranquil face as the coffin was opened and commented on her godly life.

On arrival at her home we found that the grave had not been started, her father being away from home. With the coming of an uncle, work began. After about an hour Newo's father arrived. Brusquely attempting to control his feelings, he bustled around the village to see that all was coming along right. Then after a while he picked up a small stool, came over and sat down beside us, saying, "Now tell me all about it." He listened to the details about Newo's last days.

He wanted to see her. When taken into the room where the coffin was, he sat down beside it. When the coffin was opened, he stroked his daughter's face saying, "So you have left us, Newo? We were unable to keep you here." Then with tears streaming down his cheeks, he went on to tell her that it was all right and they would meet again. Once more we could understand the influence these godly parents had had on Newo's life.

When the grave—her *house*, as they called it—was ready, the simple funeral service was held. Believers were comforted and inspired; sinners were pointed to the Christ who had transformed Newo's life; a number of hands were raised for prayer. Then the coffin was lowered.

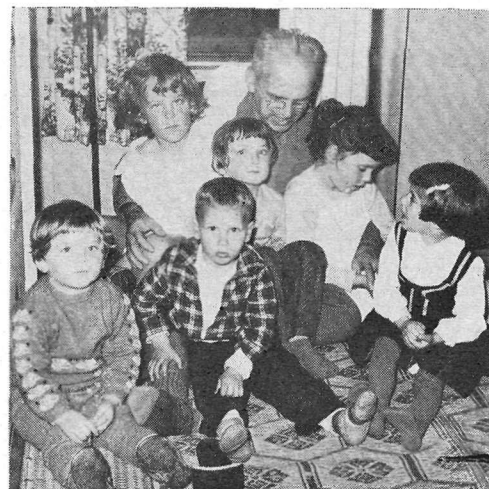
Her pledge to the church has been more than paid by former schoolmates, teachers and friends. Scores of people felt then and since that they want to be better Christians because of having seen Christ in Newo's life. The men said, "We are finished"; but the fragrance of her life lives on. Newo is in His presence, healed and perfect at last. ▶

WE CANNOT adequately express how much it meant to us to have Brother Hostetter with us at Hagi early in December—the staffs of Hagi, Nagato, and Tokyo meeting then for the first time as *eight strong!*

There were many matters relating to the work in Tokyo which could not otherwise have been taken care of without weeks of letter-writing to and from the Board. But it was not only that aspect that we appreciated. Somehow he conveyed to us the great trust of the Board in us and our mission here in Japan—in spite of our tremendous human errors. Likewise he brought from the church in America that same sense of support.

In the face of rising costs of living and evangelistic efforts, we were enabled through his faith to believe that God will bring through the home church support to continue the work He has begun in this country. Several times something like this was said, "No, I do not know where the money will come from, but let us see what God will do."

Several times he told us stories of unnamed, unsung Christians—in the church at home—who give sacrificially, joyfully, again and again, beyond what seems humanly possible in order that the Good News may be preached around the world. We needed to hear these things



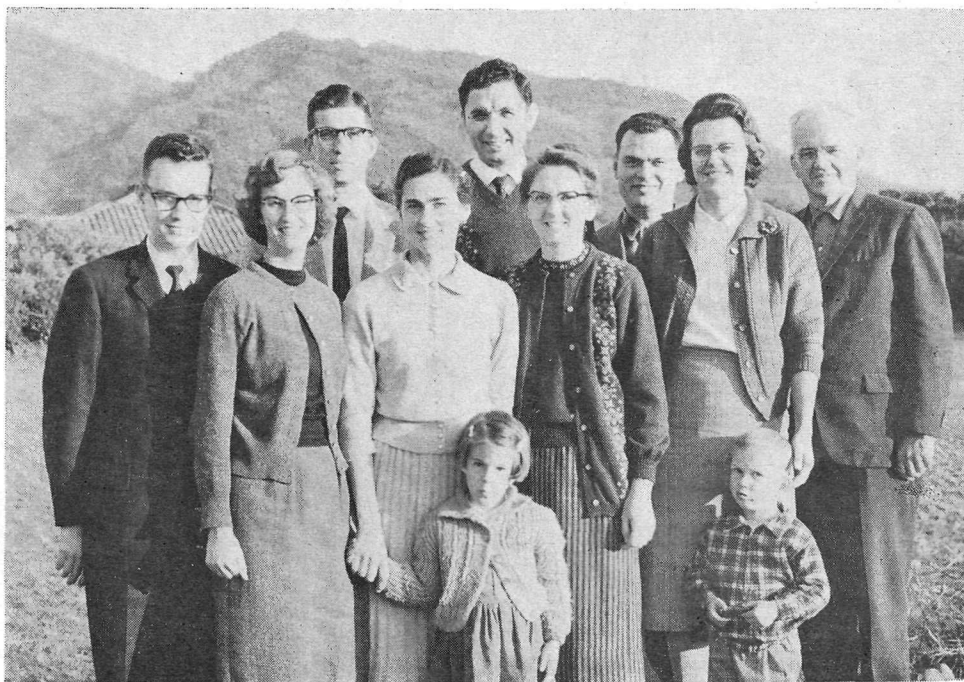
"Grandpa" tells the children a bedtime story.

so that our ties with you who pray may grow stronger, so that our own desire to give of ourselves in every possible way and without stint may go deeper and deeper.

### GRANDPA FOR MISSIONARY CHILDREN

Brother Hostetter did something else for us, too, which we had not counted on. Our children, who know only once every five years what fun grandfathers are, had a grandfather for *five days straight*. In those few moments when

(Continued on page thirteen)



The mission staff in Japan: Marlin and Ruth Zook, Doyle and Thelma Book and Chari, John and Lucille Graybill, Pete and Mary Willms and Kenny, and Henry N. Hostetter.



# Crusaders

**F**IVE young men recently got together to discuss their common experiences. All served recently in Voluntary Service assignments—four in Africa and one in Navajoland. As a public audience listened in, one of them, Glenn Schwartz, tossed questions to the other four. Listen.

**GLENN:** What preparation is needed for Voluntary Service?

**DALE HESS:** Two things are important. First, it is important that the person thinking of Voluntary Service knows that he is in the center of God's will. He must allow God to lead in all areas of his life. He must have a spiritual knowledge of the Word of God. Prayer is important on the mission field. Many times you will need the helping hand of God, and unless you know how to pray you will have many problems without answers.

Second, you must be willing to learn. Many things that are to be done are new or are done in new ways. You must be willing not only to learn but also to adapt to the conditions and customs of the land. You must also be cooperative with co-workers and submissive to superiors. If a VSer is called of God, none of these things will be hard for him to do.

**GLENN:** What kind of expense is involved?

**CARL KNEPPER:** There is the cost for boat fare—about \$1000—plus other expenses of about \$200. The VSer gets \$10 per month income, plus gifts which may be sent by friends at home. Even though this work is not financially attractive, it was, I feel, a good investment and worth every penny that it cost me.

**GLENN:** You may have wondered what happens to one's peace testimony? An interesting thing happens as one goes to Africa or to Navajoland. The attitude of African people, for instance, is different from that of those with whom we work here at home. Here our motives are interpreted in terms of alternative service and military service. By some we are understood; by others we are criticized. But in either case the peace idea is kept in sharp focus. This is not the case among people who are not used to these factors. Among them our responsibility assumes another role. The importance of "peace" diminishes to give rise to such things as the Christian life, diligent labor, skilled approach to menial tasks; these are the things that impress the African. They know nothing about conscription; our testimony must be clear to them, therefore, in terms of practical work and Christian relationships among ourselves and them.

**GLENN:** Is there a challenge to live and work with professional people?

**MARSHALL POE:** On the mission station we live and work with professional people: doctors, teachers, nurses, administrators, and ministers. It is a real challenge to us. We must act maturely, even if we find it difficult, and must learn when to speak and when not to speak. We must accept responsibility without

question and must strive for that high level of performance portrayed by the missionaries. However, the missionaries are very understanding and sympathetic people. Our greatest challenge is that of being a spiritual leader to the people with whom we work as, for example, when we are assigned a group of forty school boys to pick corn by hand.

**GLENN:** What kinds of work did you do?

**CARL:** Anything from driving an ambulance or hearing to digging ditches for septic tanks. Most of the work was in maintenance, sometimes supervising boys as they work for part of their tuition. There was sometimes a call for teaching in the classroom as well. The main requirement is the willingness to learn; the experience will soon follow.

**GLENN:** What was your biggest project?

**DALE:** My biggest project was the building of the Wanezi Dam. This was a bigger job than was anticipated. We dug a trench for the core six feet wide and 1000 feet long. It was three or four months before we were ready to go up with the wall. The base of the wall was 150 feet wide and it tapered to eight feet at the top. Running the tractors twenty-four hours a day called for much maintenance work on them. We averaged about two flats per day. Once an engine burned out. We had to rebuild the scoops several times. But finally, after eight months of many trials and much hard work, we saw the project completed: an earthen wall holding back 175 million gallons of water, going back as far as a mile and a half upstream, and supplying much-needed water to the mission and surrounding villages.

**GLENN:** Did you have any interesting side-lights?

**MARSHALL:** We enjoyed an occasional change from the rigorous mission schedule. We once took a week-end fishing trip to Lake Kariba, sixty-six twisting and dusty mountainous miles away. Our fishing attempts were futile on the first afternoon, and we had to resort to canned meats for our meals. Once we tied our rowboat to a tree partly submerged in the water. Later we discovered, to our dismay, that we had tied to a floating branch and we had much more rowing than we expected.

Also two of our group went swimming in the harbor and later found that a crocodile had been killed there just a week before. When we went to buy fish from the African fisherman to take back to the mission, we found that they hadn't fished for two days because the water was too rough. We were thankful for God's constant care over us when we were not even aware of danger.

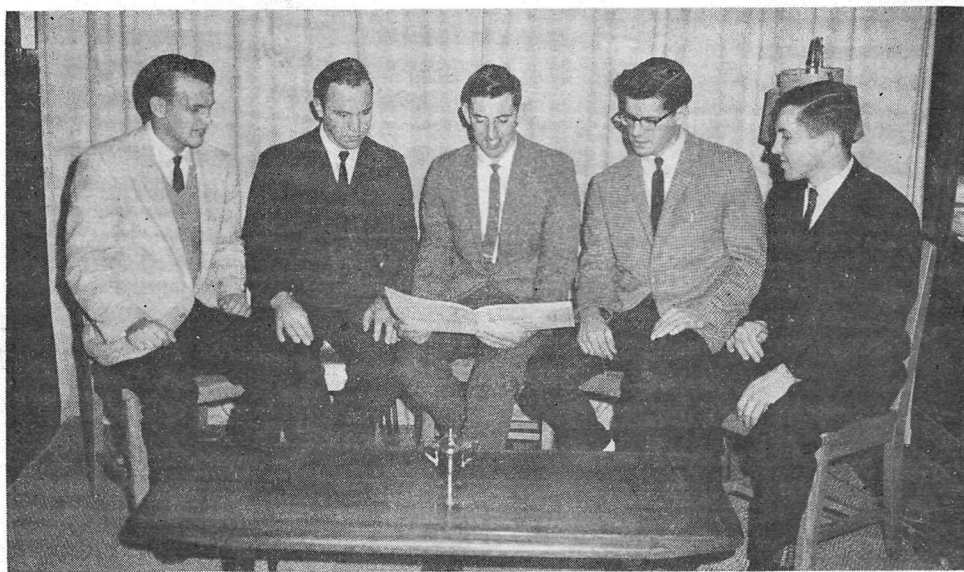
**GLENN:** What has your service done for you?

**DALLAS SHELLY:** I look back on my two years at the Navajo Mission as two of the most important years of my life. Voluntary Service was the beginning of a new life. It was a service in which I was made to realize that I was not merely serving a period of time for Selective Service; I was there as a missionary.

VS has given me a new outlook on life and an insight into the needs of humanity. It has shown me, also, the need for fuller preparation for Christian service. The words of Jesus in St. John's Gospel have become more meaningful to me: "Lift up your eyes and look on the field; for they are white already to harvest." I have also found that true happiness doesn't come from the accumulation of much money.

I feel that every person who has spent some time in VS will agree that true happiness begins when we live our lives for others.

## For Christ and For Others



Participants in the service conversation on this page are, l. to r.: Dale Hess, Carl Knepper, Glenn Schwartz, Dallas Shelly, and Marshall Poe. All are students at Messiah College where they share their enthusiasm and concerns with fellow students.

## Ontario Pastor

THERE'S A LITTLE city in southern California which the mailman confuses with a large Canadian province. I am told that bundles of Prayer Challenges from the WMPC consigned to post offices in "Ontario" without the national name following, have turned up in Ontario, California.

Nelson W. Miller was born of godly parents in Lebanon County, Pa. On his mother's side he is a nephew of Mrs. Charles Engle, home from India, and on his father's, of "Prof." Miller, well-known head of the Music Department at Messiah College. Some of these little biographies about mission and extension workers come to me "out of the blue," but I know Nelson's family, uncles and aunts on both sides. I remember three of his grandparents well. He has a goodly heritage.

Nelson grew up on a farm. In the soil of his heart God had early planted the seed of ministerial service, but he was reluctant to understand this as a *call*. After high school he went to Ohio and worked for two years with National Cash Register in Dayton. During this time he was taken ill, and while hospitalized, God spoke to him again, and he dedicated his life to the Christian ministry. Later he was to learn that his illness had been diagnosed as leukemia, and he recognized his remarkable recovery to be the hand of the Lord upon his life.

He returned to Messiah College, and went on to finish for his B.A. at Greenville (Illinois) College, and his B.D. in Fuller Theological Seminary. During his seminary years he pastored the Ontario, California, Laird Community Church, and upon the opening of a new Brethren in Christ Church in the same city, he was assigned as the first pastor. This new work shows a healthy trend, with the Sunday school attendance last year increasing from 50.5 in February to 79.2 in October.

The Millers have a special concern for a family of three children who were saved and baptized, and subsequently forbidden to come to church.

Nelson's hobbies are mountain hiking and ornithology. His wife (Betty Kinzie from Dayton, Ohio) collects recipes and likes flower arranging. Their three children: Jennifer, Kathy, and Chris.

June of this year offers the first opportunity for the Millers to attend a Home Missions Institute.



Meet the Millers.

### The Crime of Being Young

(Continued from page five)

David might have given vent to his indignation by merely criticizing his elders as they had criticized him. He might have squandered his energies in boasting what he would do in their place, or what he was going to do when he was older and better prepared. But he does not wait for some easy tomorrow when the odds against him might not be so great. With a fine madness that stirs

our hearts, he offers to do battle then and there. Then and there he takes upon himself the weighty task of doing the impossible. That is the call to the youth of today. To answer it requires courage of the highest order.

How has David come by such courage? It was not born of his consciousness of superior strength. No more was it the result of his belief in the superiority of his equipment. He knows that in these he is no match for Goliath. His courage was born of his faith in God. He believes that the supreme forces are those that are spiritual. "Thou comest to me with a sword and spear and shield, but I am come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied." Here is the secret of courage at its highest and best. "I have set the Lord always before me. Because he is at my right hand I shall not be moved." In the courage born of faith, this youth went forth to battle and to victory.

And now the scene shifts from that far-off time to our desperate and difficult days. Colossal wrongs still stalk abroad, and gigantic evils loom about us unafraid. In our need we appeal to you who are young. To this end you were born, and for this cause you came into the world.

Of course, you may refuse to heed the call. You may take a coward's way and bewail the fact that the times are out of joint and that you were ever born to set them right. But you may also take the way of faith and courage and throw yourselves wholeheartedly into the fight. If you do this, your very difficulties will become advantages.

*"Give of your best to the Master*

*Give of the strength of your youth."*

AMEN

*Presented as a chapel address at Niagara Christian College by Mrs. Dorothy Nesbitt, staff member.*

## HOME

### Does Science Threaten Your Child?

Henry Weaver, Jr.

*Science is neither a menacing devil nor a substitute god. It is man's tentative model of what God's world may be like.*

SOMEONE asked me recently what advice I would give him about the science that his child was being taught

in school. What should he warn his child about? What in the textbooks is unchristian?

I am sure the answer depends on where the child goes to school, what grade he is in, and how competent the teacher is, among other things. Furthermore, since my oldest child is only in

kindergarten, I can't attempt to suggest how anyone should tell his grade schooler or high school youngster what he should be aware of in his science studies. But I might suggest what to look for.

Several years ago I examined a number of sets of textbooks that were being used for science teaching in grades one through eight. I was pleasantly surprised at their quality. They contained very little that appeared to me to be objectionable from the Christian or scientific point of view. Several of the sets were so excellent that I look forward with confidence to my children studying them.

However, if what freshmen bring to college is any indication, there are at least two attitudes that need emphasis in the Christian home. Somewhere along the line I want my children to learn (1) that the answers science gives are limited, but (2) that science is the best method we have of dealing with material things.

In the first place, science is not concerned with ultimate issues. It does not generally profess to be. The assumption that science does give answers in all areas, that it represents all of reality, is the most dangerous attitude that a person may pick up regarding science.

The results that can come from the scientific approach continue to amaze us. Scientific endeavors have provided us with many benefits and conveniences. For these reasons, many assume that science is *the* way to approach all problems and that the only things that are real are those that can be learned through the five senses.

Such assumptions are not true. To replace them we need to build a clear concept of what science really is. How do scientists themselves look at their work, and how much about reality can science actually teach us?

#### SCIENCE: ONLY A MODEL

One helpful explanation of the scientific method is that scientists build "models" of the real thing, which they then use to predict results. For example, the structure of an atom is too fine for any type of direct observation. Therefore, scientists have attempted to make a model that has parts presumably corresponding to the various parts in the atom. This model might be a drawing on paper, something made of small plastic balls, or simply, something stated in mathematical terms.

In any case the scientist is happy if the use of his model will allow him to predict effects that can be measured. If he is successful, the model is useful. But the model does not necessarily represent all the events or relationships in the atom itself.

In other words, science must be recognized as man's model of God's world. It is a frequently stated misconception that science is the study of God's creation in a unique manner. This leads to the idea that science gives "facts," while other kinds of studies give only men's ideas. Science is a study of *men's ideas* about God's world, just as much as is philosophy or any other study. The models in science happen to deal with material results that can be measured more easily than can elements of philosophy, art, or theology. But science itself is just as much a construction made by man.

This process called science does not attempt to answer the question of cause. It cannot explain the reasons behind the universe. It speaks only to the relationships in the model it constructs.

#### WHAT SCIENCE CAN'T SAY

As another example, a biologist may construct a model of the life cycle of a given kind of fish. He notes when and where eggs are laid, fertilized, and hatched. If his model is correct, it will predict when the male fish will be where, and when and where the newborn fish will appear. However, this model makes no attempt to say what caused the adult fish to go upstream at a given time. In a complete model there may well be factors included that explain a relationship that was involved in the fish moving upstream. But if the scientist attempts to say *why*, he has moved beyond the recognized boundaries of science. It is in this area that the real conflict with Christian beliefs can emerge.

Take the problem of evolution. The heart of the problem in this case is that many people end up with a picture that does not involve God as Creator of the world. This viewpoint arises from a failure to note that the answers science gives are limited. Proper science builds its models without saying anything about ultimate cause. A mere scientific model cannot and does not include God within the model. The real danger this presents is that by frequent use of the scientific method one begins to believe that he has all he needs with the scientific explanation.

An illustration of this would be a mother attempting to teach her daughter how to get the most out of her grocery

money. She can spend hours and hours showing how she uses the newspaper to learn of the specials, how she compares weights with prices. She also shares her experience about which brand gives the best quality.

In all of this she says nothing about where she gets the money she uses. She does not need to. It is not part of the particular concern under study. However, it probably is the most important single part of the process.

Scientists too work on the limited problem. Their lack of concern with God in their explanations does not mean that He is not part of the picture. The Christian view says He is the most important part.

#### SCIENCE IS NO MONSTER

At the opposite extreme people frequently come to the conclusion that science is some kind of lurking monster that their children should learn to shun. They belittle the scientist and his approach. This too is wrong. Even though we know that the method of science gives results about which we are never completely sure, we also know that it is better than any other method to learn about material things. I want my children to have a healthy respect for it.

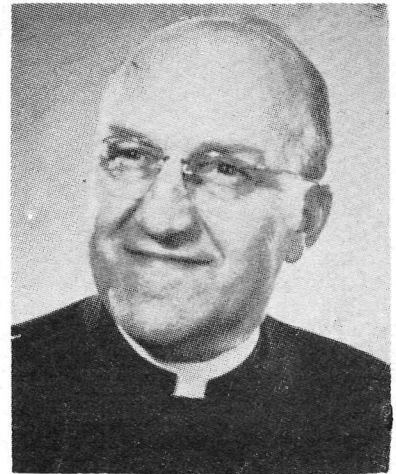
The world is full of people who follow fads and Mennonite communities have their full quota. It is not uncommon to find Christians who espouse organic gardening, decry fluoridation of water, denounce the use of vaccination, encourage a variety of special diets, or in other ways hold the torch for positions or causes that the scientific community does not agree with. The faddists are sometimes right, they are almost always partly correct, but they have a very poor batting average.

We need to respect science as a reliable guide to help us understand material things. Although science is an incomplete way of studying the world, it is the best approach we have.

I hope my children follow their natural inclination to tinker and see what makes things work. They do not need to become scientists, but they should learn to reason in steps, to observe accurately, and to develop a healthy skepticism for the answers they receive to the question, "Why?" Most important, however, I want them to know that when they have seen a relationship between two events or items, that they have not really learned "why." I want them to find real meaning, not in science, but in their faith in God. ►

—*Christian Living. Used by permission.*

## MEMORIAL



Dr. Henry G. Brubaker

1896 — 1963

Dr. Henry G. Brubaker, eldest son of the late Benjamin S. and Amelia Ginder Brubaker, was born at Rheems, Pa., November 7, 1896, passed away at Upland, California, December 22, 1963. He was united in marriage, August 14, 1928 to Miss Anna Mary Niesley, Mill Hall, Pa.

Besides his beloved companion he is survived by three sisters; Anna, Amelia and Sara, of Upland; four brothers: Norman and Matthew, of Grantham, Pa.; Benjamin and John, of Upland, California. In addition to a closely knit circle of relatives he is remembered by a host of friends across the United States, especially in the Upland community.

As a young man having finished 8th grade, he learned the printing trade. His earnings were given to his father till he reached the age of 21. He then enrolled in Messiah Academy, Grantham, Pa., pursuing his education there through Junior College. He completed his college work at Emerson College, Boston, Massachusetts. Brother Brubaker studied for a Master's degree at Hartford School of Religious Education, Hartford, Connecticut and completed his Doctor of Theology studies at Los Angeles Baptist Theological Seminary. He was awarded an Honorary degree, Doctor of Divinity from Pasadena College, Pasadena, California.

His desire to forward the cause of Christian Education started he and his wife on their way to California two days following their wedding ceremony. He became affiliated with Upland College, with which he has retained a continuing ministry for the past thirty-five years. His services to Upland College have ranged from Dean of Men, Business Manager and teaching in the different departments to serving eleven years as President of Upland College.

While retired from a regular teaching assignment, right up until the time of his latest illness, a week before his death, he spent much time in the construction of the physical aspects of Upland College. Brother Brubaker's versatility included teaching, preaching, administrating and a deep devotion to the actual physical work necessary in the building of a college campus.

He was devoted not only to Upland College but to the community and the development of the City of Upland. He gave ten years of creditable service as a member of the Upland Planning Commission. He did some teaching at Azusa College and Los Angeles Baptist Seminary.

Early in life he accepted Christ as his personal Saviour, choosing as his motto "I will to will to do the will of God."

This he endeavored faithfully to carry out in serving his Lord and the Brethren in Christ Church of which he became a member. His services to the denomination included serving on the General Sunday School Board; two terms, 1943-1954, as General Conference Secretary; and more recently, service with the Publication Board.

In the passing of our beloved brother, the wife loses a beloved husband, the City of Upland, an honored leader and long-time resident. Upland College in particular, loses a staunch friend of Christian Education, a warm supporter and friend. Our brotherhood loses a wise and tireless leader.

Be it said to his everlasting credit his enemies were few, if any, but his friends were as innumerable as they were loyal. The following poem is dedicated by Mrs. Brubaker in a loving tribute to her departed husband.

### SAFELY HOME

*I am home in Heaven, dear ones;  
All's so happy, all's so bright!  
There's perfect joy and beauty  
In this everlasting light.*

*All the pain and grief are over,  
Every restless tossing passed;  
I am now at peace forever,  
Safely home in Heaven at last.*

*Did you wonder I so calmly  
Trod the Valley of the Shade?  
Oh! but Jesus' love illumined  
Every dark and fearful glade.*

*And He came Himself to meet me  
In that way so hard to tread;  
And with Jesus' arm to lean on,  
Could I have one doubt or dread?*

*Then you must not grieve so sorely,  
For I love you dearly still;  
Try to look beyond earth's shadows,  
Pray to trust our Father's will.*

*There is work still waiting for you,  
So you must not idle stand;  
Do your work while life remaineth—  
You shall rest in Jesus' land.*

*When that work is all completed,  
He will gently call you home;  
Oh, the rapture of the meeting!  
Oh, the joy to see you come!*

### FUNERAL SERVICES

A large audience gathered in the Upland Brethren in Christ Church to pay their last respects to a man of God who had lived well and set a standard of usefulness that deserves high regard. The atmosphere of the memorial service was one of poise and dignity. Numerous expressions of gratitude for his life and testi-

mony and many sincere tributes were given.

The service was in charge of Alvin C. Burkholder, Bishop of the Pacific Conference. He was assisted by Pastor Eber Dourte and Bishop Henry A. Ginder who spoke the memorial message. Tributes were read by Dr. John Z. Martin, President of Upland College; Rev. Owen Alderfer, General Conference Secretary; Rev. J. Wilmer Heisey, Secretary of the Publication Board; and Daniel Naher, Chairman of the Upland Planning Board.

Interment was in the Bellevue Mausoleum in Ontario, California.

### THE MEMORIAL MESSAGE

*Bishop Henry A. Ginder*

The Theme: "A Joyful Finish."  
Text: Acts 20: 24

I speak on this occasion as a cousin and friend of Brother Brubaker, and presently serving as Moderator of the General Conference.

A poem sent to me when my brother Amos passed away in Africa some years ago, speaks a message which I feel is significant for us today:

(Continued on next page)

*"Death doth hide but not divide.  
Thou art on Christ's other side.  
Thou with Christ and Christ with me,  
United still in Christ are we."*

The words of the apostle Paul spoken in the text, suggest three areas of consideration.

1. Determination: "None of these things move me."

Paul established a goal in life. It was necessary henceforth that everything in life be subject to attaining this goal. Dr. "B," as he was affectionately known to all of us, expressed his goal thus: "I will to will to do the will of God."

2. Dedication: "Neither count I my life dear unto myself."

Hardships, handicaps or opposition, to the point of physical suffering did not deter the Apostle Paul in his service for God. Self renunciation is vital to a life dedicated to God and expended in service for our fellow men."

Brother Brubaker's life as a Christian gentleman, a servant of God and man, with no hesitation for sacrifice, bespeaks his dedication.

3. Delight: "So that I might finish my course with joy."

When Paul wrote his letter to the Philippian Christians he spoke of being "content in whatsoever state he was." He experienced a joy that continued amidst self-sacrifice.

I need not emphasize to this audience the nature and manner of sacrifice that characterized the lives of Dr. and Mrs. Brubaker. Upland College, across the way, is a living memorial to the sacrifice of this dear brother. He literally poured out his life, whether it meant developing the physical plant, directing in scholastic attainments, or most vital of all, tireless devotion to Upland College's spiritual progress.

Our Brother Brubaker's joy will be complete in the world to which he has now gone. This will be when a full accounting, at the end of time, will record the full measure of influence and blessing of his ministry.

My personal feeling concerning Brother Brubaker may be concluded as follows: God has given us three sons in our home. I express the deepest desire of my heart when I say, I hope they may live and serve in a similar manner.

## TRIBUTES

### *Upland College*

We gather here today to honor a pioneer statesman in Christian higher education. Dr. Henry C. Brubaker left his imprint on many phases of church and community life, but probably his imprint on Christian higher education has been the greatest and will last the longest.

Far ahead of many in his generation, he saw the value of education and though he could not get his own higher education at an early age, he started as soon as he could and continued until he had surpassed many of the men of his generation in the degrees he earned.

The same spirit of perseverance prevailed in his endeavors in leading Upland College through its developing years toward a four year Christian liberal arts college.

During the thirty-five years that Dr. "B" was associated with Upland College, he has served as teacher of Bible-Religion, Psychology, Speech, and Physical Education. During his terms as President, Upland College became a four year college; it was in 1940 that the first Baccalaureate degree was given. Also during his presidency, the University of California decreed the Bachelor's Degree from Upland Col-

lege to be a standard degree, accepted by the State Board of Education for credentialing purposes.

This pioneer educator's influence was felt far beyond the confines of Upland College Campus. He has served as President of the National Educational Fraternity of Phi Delta Kappa at the local Claremont Graduate School Chapter of Alpha Omicron.

He is listed in *Who's Who in American Education; Religious Leaders of America; Biographical Encyclopedia of the World; and Who's Who in the Western Hemisphere.*

At the time of his retirement from the presidency, Dr. "B" entered a phase of his career that he had long planned for and had a deep desire to do. He dedicated the remainder of his life to the development of the physical plant. He loved to work with masonry material and went to the University to study courses on how to do this. The studies included the philosophy of construction, the nature of masonry construction and building codes.

He then set out to secure the material and was successful in having over \$50,000 worth of concrete blocks donated to the College. His first project was to build an office-classroom building to house the Physics Department. His next major project, which was his last, came to within several days' of completion. This was the concrete block wall surrounding the athletic field. In this project he personally laid more than 30,000 blocks, which, he had told me several times, was equivalent to four two-story buildings, 100 feet in length.

We feel we have lost a loyal friend, a lifelong supporter, a conscientious counsellor, and probably one of the most self-forgetting persons that we have ever known. He will long be remembered for what he did but it was what he was that has made the deep impression on the lives of young people who serve in classrooms, churches and mission fields around the world. He will be known for his faith in God, his foresight and his perseverance.

*John Z. Martin, President*

### *Upland Congregation*

With the passing of our beloved brother our congregation has lost a loyal, dedicated member. He was an enthusiast for truth—God's truth. He listened very attentively and prayerfully in services, adding an occasional amen to the truth. His personal words of encouragement were a source of strength to his pastor. I shall miss his support in our congregational life. God bless his memory among us!

*Eber Dourte, Pastor*

### *The Church-at-Large*

Sister Brubaker and the family of our departed brother, Brother Brubaker:

Speaking for the Brethren in Christ Church, the Church Dr. Brubaker loved and served so well, I would express the sympathy of your brothers and sisters in Christ in this hour of your loss and join with you in spirit in this time of sorrow. We are confident that the deep abiding faith in the God of all comfort which we have witnessed in you, is consolation for this hour of need. To this end, we pray and trust that through the Holy Spirit, you shall have a gracious consciousness of the undergirding of the Everlasting Arms.

In the passing of our Brother Brubaker the Church has suffered the loss of a father in Israel, an educational leader, a wise counsellor, and a faithful and devoted servant. Through his service at Upland College, as General Con-

ference Secretary, on the Publication Board, as a member of the Board of Administration and as a Bishop and leader in the California Church he has left a lasting impression for good upon the structure, development and progress of the church. His work shall stand as a monument to his memory.

A living memorial to Dr. "B" is to be seen in the lives of scores of people in various parts of the world who, through the vision and devotion of their professor, college president and friend, gained their own vision of life lived heartily and enthusiastically in devotion to God and man. Many such—his former students and associates—are looking this way this afternoon, saddened in the loss of their mentor, yet rejoicing in the riches of knowledge, personal vision and spiritual wisdom and life which he has communicated to them.

With you, we as the church at large, submit to the hand of Him who "doeth all things well" in the assurance that our brother has only preceded us into the Presence of Christ. May you know the grace of God richly in this time, and may the Lord of all hope and consolation be your abiding comfort.

*Rev. Owen Alderfer,  
General Conference Secretary*

### *The Publication Board*

Mrs. Brubaker, and members of the family: I speak on behalf of Dr. C. N. Hostetter, chairman, and all the members of the Publication Board.

Dr. Brubaker served the publication interests of the church for many years. For some years he was associate editor of the *Evangelical Visitor*. He served as a member of the editorial council. For a dozen years he was a member of the Publication Board, most of which time he served as its chairman. His wisdom and business sense were invaluable in the various phases of the ministries of the Publication Board. Those of us who shared with Dr. Brubaker in some of these ministries have been blessed by his zest for life and his capacity to maintain a forward look. We will remember him as a friend of wide interests.

Perhaps the memory which we hold above all others was at the General Conference of 1961 at Roxbury. We had been in session early in the morning with Dr. Brubaker serving as our chairman. Realizing the time for business session was upon us, we adjourned and went to the auditorium where Dr. Brubaker presented one of the inspirational highlights of that General Conference, based on I Corinthians 2:7-10. While it is impossible for me to give here that message, those of us who worked closely with him consider this message his valedictory.

This prince among men, who drank deeply of the life God gave him for his pilgrimage on earth, now is in the presence of the Prince of Life whom Dr. Brubaker loved supremely.

*J. Wilmer Heisey, Secretary*

### *The Upland Planning Commission*

I have known Dr. Brubaker for more than ten years, having served with him that long on the Planning Commission of the City of Upland and a more faithful commissioner I have never known. I was also a member with him in the Rotary Club of Upland.

In all that time I have never heard him say an unkind word about anyone, even in discussions which were sometimes rather intense. He was always tolerant of the views of others and yet firm in what he believed to be right. His thinking was ever clear and many of his ideas are in the general plan for the City of

Upland. We shall miss his quiet wisdom in our Planning Commission on which he served so faithfully in the community of which he was so much a part.

We do not mourn for him, as he is beyond a doubt, enjoying the just reward of his labors; but for ourselves, who have to go on without his kindness and thoughtfulness. Yes, we shall miss him but my hope is that, through knowing him, we shall, as a community and as individuals, be a little better than we were.

*Daniel Maher, Chairman*

#### TELEGRAMS OF CONDOLENCE RECEIVED BY SISTER BRUBAKER

The Publication Board extends sympathy, expresses appreciation for your late husband's distinguished service, remembering him as Publication Board executive, counsellor, valued advisor, leader in Christian higher education, General Conference Executive, servant of the Church, also personally as fellow classmate and friend. We join in prayer for your comfort and strength.

*C. N. Hostetter, Jr.  
Chairman of the Publication Board*

Our thoughts and prayers are with you at this time of your sorrow. We at Evangel Press keenly share in the loss of one who, through the years, carried this ministry on his heart and gave unselfishly of his time and abilities to this work as manager of the Publishing House and leader as chairman of the Publication Board. Dr. "B," a respected churchman, a Christian gentleman, a radiant spirit, a personal friend of us all, has reached home. Blessed are the dead who die in the Lord that they may rest from their labors, and their works do follow them.

*Evangel Press, John E. Zercher, Manager*

Our deepest sympathies are extended in the passing of Brother Brubaker. A brother beloved, good team worker, ardent believer in the ministry of the printed page, a loyal supporter of the editorial department, has been called higher. May the Lord sustain you with His grace.

*J. N. Hostetter, Editor*

Our hearts were saddened with the news of Brother Henry's passing. A shadow is cast across our brotherhood, an honorable church leader has been called home. Floods of fond memories possess me recalling the years of pleasant associations. My sympathy and prayers are with you today in this hour of sorrow. The Canadian Conference shares in this sense of loss.

*E. J. Swalm,  
Bishop of Canadian Conference*

On behalf of Messiah College I express our grief at the homegoing of Dr. H. C. Brubaker. A leader in Israel has gone to be with the Lord. Arlene and I are particularly bereaved. Dr. "B" helped form our lives. Our sympathy, condolences and prayers to Mrs. "B," the Brubaker family and Upland College.

*Arthur Climenhaga,  
President, Messiah College*

We join with you in mourning the loss of our beloved brother, Henry. He was a great servant of the Lord and of the church. I always admired his kindness and humility. May the Lord sustain you in this bereavement, be assured of our prayers.

*Charlie B. Byers  
Bishop of the Allegheny Conference*

## Executive Secretary Visits Japan

(Continued from page seven)

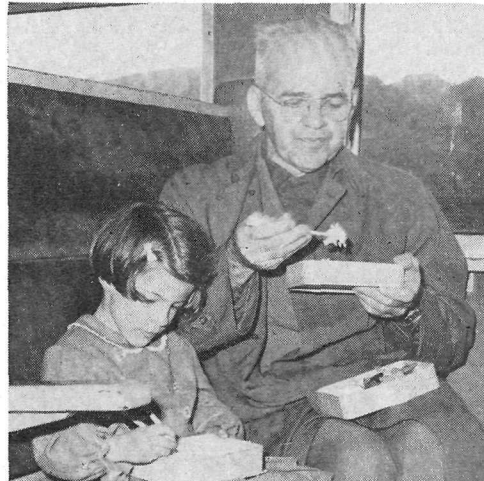
the adults were not in session, there was almost sure to be a child from one family or another sitting on his lap, or talking to him. I thought sometimes, "He must be tired, and yet he gives himself to our children in this way."

Kenny Willms called him *grandma* at first; I don't know if he ever got things straight or not. When we were explaining to Chari about Brother Hostetter we told her he was a grandfather. "Is he my grandfather?" she wanted to know. I responded, "For this week, why don't we pretend he's your grandfather." This really pleased her.

\* \* \* \* \*

We could wish the church at home to send us a board member every year, but even every other year is a wonderful help.

*Thelma Book*



Oops! Hold it steady! Brother Hostetter and Chari with *obento* (lunch). I verify that he really fed himself with those chopsticks! DCB

## CHURCH NEWS

### BULLETIN-BITS

Albuquerque, New Mexico reports 80 in Sunday School, Sunday morning, January 12, even though the temperature dropped to 7 degrees above zero.

Mount Pleasant, Pa., featured a farewell service for Elwood Heisey, I-W going to Africa, Sunday morning, December 9. Henry Ginder spoke the morning message.

Pastor Elam Dohner, Phoneton, Ohio conducted a nine day revival service, beginning January 1 at Fairview E. U. B. Church, Portland, Indiana.

Chino, California received ten new members by confession of faith and three by transfer of letter, Sunday morning, January 5.

Rev. and Mrs. J. Byrl Sessions, Fairmont, W. Va., spoke and showed a film of work

among Cuban refugees at Waynesboro, Pa., Sunday evening, December 29.

The Abilene congregation, Kansas honored a former pastor, Rev. and Mrs. George E. Whisler, Thursday evening, January 2. The occasion, their 60th Wedding Anniversary.

\* Christian and Missionary Alliance missionaries to Viet Nam, Rev. Stanley Lemon and family spoke and showed pictures at the Chicago Mission, Sunday, January 12.

Carlisle, Pa., sponsors an Annual Drive for new and used clothing for relief during the month of January. Two things to be remembered, used clothing shall be cleaned and in good repair.

Manor congregation, Pa., reports 60 new people began coming to the Manor Church during 1963. The last quarter of 1963 average attendance in Sunday School was the highest ever, 198. The average attendance for the year, 175.

Don Kaufman, MCC director in Indonesia for the past four years, spoke at the Village Church, Indiana, Thursday evening, January 23.

Dr. Henry Kreider recently returned from MCC service in North Africa, spoke and showed pictures at Elizabethtown, Pa., Sunday evening, January 19.

The Walter Martins, returned MCC workers from the near East, presented News and Views from the Troubled Land of Israel at Conoy, Pa., Sunday evening, January 19.

Ralph Palmer, former pastor at Merrill, Michigan, hospitalized for an extended period in Central Pennsylvania, has now been released. Good news: all tests were negative and x-rays clear. He is now at home with his family, Williamsburg, Pa.

Stayner congregation, Ontario reports a full church for their Annual Watch Night service. Special guests included the Singing Devreaux's, Henderson Trio, local talent with a New Year's meditation by Rev. Douglas Gray. A period of social fellowship was included.

Fordwich, Ontario reports good revival services, Albert H. Engle, having served as evangelist. One of their young men, Lloyd Cober just returned from a two months period of disaster service in Haiti.

### REVIVAL SERVICES

Charles Rife at Fruitville, Sarasota, Florida, January 7-21; Edward Gilmore at Cross Roads, Lancaster County, Pa., February 23-March 8; J. N. Hostetter at Christian Union, Indiana, January 30-February 9; Lorne Lichty at Franklin Corners, Ill., February 3-16; Garlin, Kentucky, February 17-March 1.

### M. G. M. MEN'S FELLOWSHIP REPORTS

The Mt. Rock, Green Springs and Mowersville Men's Fellowship, Franklin County, Pa., welcomed the men of the South Mountain congregation into their organization. The name meaning "Men Get Men" as the motto of the organization will remain the same.

The meeting was held at the Mowersville Brethren in Christ Church, Monday, November 18, 7:30 p.m. Bishop Charlie B. Byers presented a challenge to the men on the subject, "Witness and Win."

The 1964 organization lists Asa Burkholder, president; Adam Hege, vice president; Edgar Grove, secretary; David Bert, treasurer; and A. Hess Brubaker, reporter.

Luther Karper who was influenced to accept Christ by the Men's Fellowship shared

in the program with a piano solo. There is a deepening conviction within the group to pursue an outreach Christian ministry.

A. Hess Brubaker, reporter

#### CHESTNUT GROVE, OHIO

Following a summer of guest ministers in the pulpit, we welcomed to our congregation, Pastor and Mrs. Louis Cober and daughters, Lynette and Lurinda. Bishop Carl J. Utery was with us for the installation service Aug. 4.

Our Sunday school superintendent took a trip to Egypt, Turkey and the Holy Land this past summer. We enjoyed hearing her experiences and seeing the slides.

The Charles Engles spoke to us concerning mission work in India, the Carl Wolgemuths reported on the ministry of the Wycliffe Bible Translators and Lona Brubaker from our congregation, now serving at Macha Mission in Northern Rhodesia, is keeping us informed by letters, tapes and slides.

As an annual project the Christ's Crusaders again made apple butter. With the guidance of Mr. and Mrs. Emerson Brubaker, 134 quarts were made in two kettles over the open fire. This always proves to be a time of fun and fellowship as well as work.

Eleven children were dedicated to the Lord, Sunday, December 8. Bishop Carl J. Utery was with us for this service.

#### DR. DAVID VANDERBENT WRITES

The son of Pastor William Vanderbent, Heise Hill congregation, Gormley, Ontario, is now serving with MCC in North Africa. He started his services recently, successor to Dr. Henry Kreider, Elizabethtown, Pa.

"We are now 'at home' in the high plateau region of eastern Algeria, south of Constantine—between the coastal mountains and the Sahara. Because of the altitude, it is cold and windy at this time of the year.

"With the aid of two nurses we are trying to provide 20th century techniques to an estimated 50,000 people living under conditions that existed in the days of One whose birth we are remembering at this season. For, indeed, all around people are born, live and die in stables of stone and mud heated only by the sheep, the goats, and the donkeys. The diet of these people is one of mutton and couscous (pronounced koos koos)—a rice-like staple. The goats have long since dried up so there is no milk for the children. Fruits and vegetables do not grow in this region.

"Nineteen and a half centuries ago, we are told, chariots rumbled along these same roads, past swaying camel trains that carried North Africa's wealth toward Rome. Algeria, with bordering Morocco and Tunisia, was once the bread basket of Rome. Then the great Roman Emperor, Caesar Augustus himself, issued a

decree regarding taxation. In another more obscure little province of this world-wide empire, a young man and his espoused wife went to their native hamlet for the taxing, and a Babe was born.

"Many of you know the account better than I do. You also know that the memory of the proud Caesar Augustus is a thing of the past. While men and women the world over are thinking of the Babe of Bethlehem—the One who 'came into the world, not to be ministered unto but to minister, and to give His life—' may we, each of us, be better 'ministers,' is my prayer."

Address—  
Dr. David Vanderbent,  
C. C. S. A Commune M'Chira  
par Chateauadua du Rhumel  
(Constantine) Algeria  
December 10, 1963

## Births

**BRACKBILL**—Jay Kermit, born December 28, 1963 to Mr. and Mrs. Maurice Brackbill, Jr., Cross Roads congregation, Mt. Joy, Pa.

**HOUSSER**—Mark Emerson, born December 22, 1963 to Mr. and Mrs. Laverne Housser, Fordwich congregation, Ontario, Canada.

**MARTIN**—Dale Irvin, first son, third child, born December 30, 1963 to Mr. and Mrs. John I. Martin, Waukena congregation, Tulare, California.

**MUSSER**—Craig Arthur, born January 6, 1964 to Mr. and Mrs. Charles Musser, Montgomery congregation, Pa.

**SHEW**—Brenda Kay, born December 21, 1963 to Mr. and Mrs. James Shew, Hollowell congregation, Pa.

**STICKLEY**—Brian David, born December 7, 1963 to Mr. and Mrs. Gordon Stickley, Heise Hill congregation, Ontario, Canada.

**WEAVER**—Douglas Edward, born December 21, 1963 to Mr. and Mrs. Devon Weaver, Village Church congregation, Indiana.

**WINGER**—Karen Sue, born December 16, 1963 to Mr. and Mrs. Richard Winger, Hollowell congregation, Pa.

**WINGER**—Allen James, born September 28, 1963 to Mr. and Mrs. Gerald Winger, Heise Hill congregation, Ontario, Canada.

## Obituaries

**BERT**—Mrs. Annie Bert, 87 years, a long-time resident of Dickinson County, Kansas, died in Junction City Nursing Home, January 4, 1964. The daughter of David and Amanda Brechbill, she was born in Franklin County, Pa. The family came with a group of settlers to Kansas in 1879, locating in Dickinson county, eleven miles northeast of Abilene.

She was united in marriage to Benjamin Bert in 1899. They lived in the Bethel community. She continued living in the community following her husband's death in 1936, later moving to Abilene. Early in life she united with the Brethren in Christ Church.

Surviving are a son, Newell, Abilene; two daughters, Mrs. Ray Waddle, Junction City; and Mrs. Dwight Allen, Dallas Center, Iowa; thirteen grandchildren, thirteen great-grandchildren and two brothers.

Funeral services were held at the Abilene Church. Pastor David Wenger, Rev. George

Whisler and Rev. Monroe Book officiated. Burial was in the Bethel Cemetery.

**NEYER**—William P. Neyer, Sr., 62 years, died suddenly on December 14, 1963, in the Pottsville Hospital, Pa. He and his wife, the former Ella Schell, of Camphill, Pa., would have celebrated their 35th wedding anniversary Christmas Day.

Besides his wife, he is survived by one son, William P., Jr., Mt. Joy; one daughter, Sandra Lee, Harrisburg; two grandsons and two brothers and six sisters. Four sisters and one brother predeceased him. He was a faithful attendant at Sunday school and church services. He leaves a host of friends who will miss his friendly smile.

Funeral services were held at the Tremont Brethren in Christ Church. Pastor Homer Rissing officiated, assisted by Rev. F. L. Hemig. Interment was in the Millersburg Cemetery, Pa.

**NICKS**—Richard Nicks, born December 22, 1878, passed away November 30, 1963. He united with the Brethren in Christ Church nearly sixty years ago. He had a new experience this past summer which brought new life and joy to him.

He was married to Margaret Sherk who survives his passing. Also surviving are three sons, Arthur and Girven, Port Colborne; Roy, Cobart, Connecticut; and one daughter, Mrs. George Cota, Niagara Falls, Ontario.

Funeral services were conducted at the Stevensville Brethren in Christ Church. Pastor William Charlton officiated, assisted by Rev. Roy Sider. Interment was in the Ridgeway Cemetery.

**SAYLOR**—Clarence R. Saylor, born July 25, 1899, passed away December 9, 1963. He was united in marriage to Emily Ruegg in 1924. In addition to his wife he is survived by one daughter, Mrs. Harold Miner and a son, Ronald, Stevensville, Ontario. A son, Robert, predeceased him in 1937. Also surviving are eight grandchildren, three brothers and two sisters.

Funeral services were conducted at the Stevensville Brethren in Christ Church. Pastor William Charlton officiated, assisted by Rev. R. I. Witter. Interment was in the adjoining cemetery.

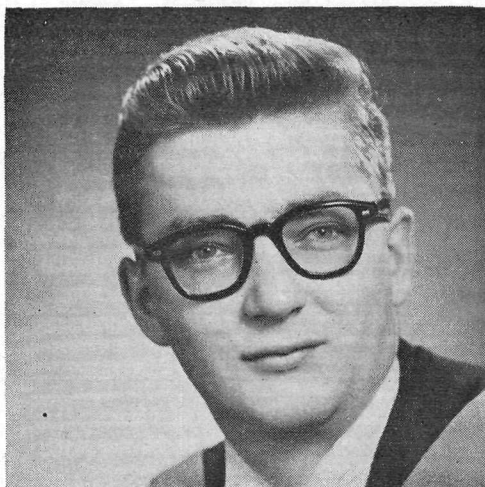
## MCC News

#### CANADA ESTABLISHES OWN MCC

Twenty-six delegates and eight observers representing nine Mennonite and Brethren in Christ groups and nine inter-Mennonite provincial and Canadian relief organizations concluded a historic meeting at Winnipeg, Manitoba, on Saturday, December 14, which saw the birth of Mennonite Central Committee (Canada.)

The meeting began on Thursday evening with a discussion of the constitution of "Canadian Mennonite Council" which had been adopted previously by the various Mennonite conferences represented at this meeting. The change of name to Mennonite Central Committee (Canada) brought about by unanimous vote means that the new organization will identify with the work of the international Mennonite Central Committee (Akron) in order to prevent confusion in the minds of laymen by a proliferation of different names presently associated with relief efforts in Canada.

(Continued on page sixteen)



## 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

Bishop's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*  
Bishop and Mrs. David E. Climenhaga

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\*  
Ronald Garling\*  
Miss Nancy Kreider  
Miss Erma Lehman  
Miss Dorothy M. Martin  
Miss Eva Mae Melhorn  
Miss Eva Mae Peters

Matopo Outstations: *Private Bag 225T, Bulawayo, Southern Rhodesia, Africa*  
Rev. and Mrs. Kenneth A. Bulgrien

Mnene Mission Hospital: *Mnene, Via Belingwe, Southern Rhodesia, Africa*  
Dr. and Mrs. Robert K. Worman

Mtshabezi Mission: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*  
Rev. and Mrs. Glenn C. Frey  
Mr. and Mrs. Lyle Rosenberger\*  
Miss Anna Graybill  
Miss Miriam Heise  
Miss Ruth Hock  
Miss Erma Mann  
Miss Mildred Myers  
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*  
Rev. and Mrs. Albert R. Harvey  
Rev. and Mrs. Carl Ginder  
Miss Mary C. Engle  
Samuel King\*  
Miss Martha Lady

Wanezi Bible Institute: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*  
Rev. and Mrs. Titus Books  
Rev. and Mrs. Fredric L. Holland

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

N. R. Bishop's Residence: *P. O. Box 115, Choma, Northern Rhodesia, Africa*  
Bishop and Mrs. J. Earl Musser

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

David Livingstone Teacher Training College: *Private Bag 1, Livingstone, Northern Rhodesia, Africa*  
Rev. and Mrs. Lamar Fretz  
Miss Ruth Hunt  
Miss Fannie Longenecker

Macha Mission: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*  
Rev. and Mrs. George Kibler  
Miss Lona S. Brubaker  
Miss Dorothy J. Gish

Macha Mission Hospital: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*  
Dr. and Mrs. Alvan E. Thuma  
Miss Mary E. Heisey  
Miss Edna E. Lehman  
Miss Shirley Heisey

Nahumba Mission: *P. O. Box 173, Choma, Northern Rhodesia, Africa*  
Rev. and Mrs. H. Frank Kipe  
Mr. Stephen Fisher\*  
James Shelley\*

Sikalongo Mission: *P. O. Box 131, Choma, Northern Rhodesia, Africa*  
Rev. and Mrs. Keith Ulery  
Miss Gladys Lehman

\*1-W and voluntary service

### India

Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*  
Miss Esther G. Book  
Miss Erma Z. Hare

Barjora Mission: *P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India*  
Rev. Arthur L. Pye, Acting Field Superintendent

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 (residence)

Purnea Mission: *P. O. Purnea, N. E. Railway, District Purnea, Bihar, India*  
Rev. and Mrs. Harvey Sider

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

33-21 1 Chome, *Shinmachi, Fuchu shi, Tokyo To, Japan*  
Rev. and Mrs. John W. Graybill

827 2 Chome Morino, *Machida-Shi, Tokyo, Japan*  
Rev. and Mrs. Marlin E. Zook

### Cuba

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

### Missionaries on Furlough

Rev. and Mrs. Charles E. Engle, Grantham, Pa.

Rev. and Mrs. Amos Dick, Box 185, Silverdale, Penna.

Miss F. Mabel Frey, 2001 Paxton St., Harrisburg, Penna.

Rev. and Mrs. J. Elwood Hershey, Box 561, Englewood, Ohio

Rev. and Mrs. William R. Hoke, P. O. Box 142, Pleasant Hill, Ohio

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

Miss Edith E. Miller, c/o Joe D. Miller, 301 Mill Street, Williamsville, New York

Rev. and Mrs. Joe B. Smith, 1307 Waterloo St., Los Angeles 26, Calif.

Rev. and Mrs. Donald Zook, Box 116, Grantham, Penna.

Rev. and Mrs. J. Robert Lehman, 606 Water Street, Florin, Pa.

### Brethren in Christ Personnel Serving Under and Supported by Other Organizations

Miss Shirley Bitner, H. 29 Kailash Colony, New Delhi 14, India. (*YFC, Regions Beyond Missions*)

Rev. and Mrs. Allen S. Buckwalter, New Delhi: B-42, Kailash Colony, New Delhi 14, India (*Far East Broadcasting Co.*)

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, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (*Evangelical Alliance Mission*)

Mr. and Mrs. James Engle, Twillingate, Newfoundland (*Mennonite Central Committee*)

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

David William Vanderbent, CCSA, Commune Mechira, par Chateaudun de Rummel, Dept Constantine, Algeria (*Mennonite Central Committee*)

Miss Lois Raser, El Salvador, Zaco, Mexico

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

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

### Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS  
P. O. Box 171  
Elizabethtown, Pa.  
Telephone 717-EM 7-7045

### Contributions to Missions in America

send to:

Andrew Slagenweit  
West Milton, Ohio

### Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, 320 S. Market Ave.,  
Mt. Joy, Pa.



MCC (Canada) will co-operate fully with MCC (Akron) in their overseas relief program. It was felt that the Canadian body should accept no overseas project except through the Akron office. The new organization will be located in Winnipeg.

The executive members of MCC (Canada) were elected as follows: Chairman—D. P. Neufeld, Winnipeg; Vice-Chairman—Newton Gengerich, Markham, Ontario; Secretary, C. J. Rempel, Kitchener; Harvey Plett, Steinbach, Manitoba; Ted Friesen, Altona, Manitoba; J. J. Thiessen, Saskatoon, Sask.; E. J. Swalm, Duntroon, Ontario.

The executive committee of MCC (Canada) is to assume responsibility immediately but operations are not to begin until November, 1964. Meanwhile, present relief agencies will continue until assets and responsibilities can be transferred to the new organization. A budget of \$13,750 was adopted for the transition period until November, 1964.

#### 1963 BIG YEAR FOR MDS; ACTIVITIES REVIEWED AT ANNUAL MEETING

AKRON, PA. (MCC)—Mennonite Disaster Service, which had one of its most eventful years in 1963, heard reports on several of its bigger ventures at its annual meeting in Chicago on January 15.

Curt Regehr, Inman, Kansas, one of the three MDS volunteers who went to Skopje, Yugoslavia, for two months to help build homes for earthquake victims, gave an oral report and showed slides.

Albert Ediger, Moundridge, Kansas, director of MDS's Region Three, gave the committee up-to-date information on the work at Cotes de Fer, Haiti, where volunteers are building homes for families whose dwellings were destroyed by Hurricane Flora. Ediger accompanied a team of workers to Haiti on January 1. He returned to the U.S. in time to be at the annual meeting.

The meeting also made final plans for the annual all-unit convention which will be held at the Christopher Dock School, Lansdale, Pa., on February 13 and 14. Unit members and friends of MDS from all over the United States and Canada will be attending this meeting.

The committee meeting in Chicago consisted of sixteen representatives from MDS's five regional organizations in the United States and Canada. The officers of this committee are Ivan M. Martin, Chairman, Blue Ball, Pa.; Harry Martens, Vice-Chairman, Elkhart, Indiana; Norman Shenk, Secretary, Salunga, Pa.; and William T. Snyder, Treasurer, Akron, Pa. R. Wayne Clemens is the executive coordinator.

## News Items

#### NORWAY LUTHERAN BISHOPS HIT APARTHEID POLICIES

OSLO, NORWAY (EP)—An appeal to the South African government to "let the Christian idea of human worth" change its racial policies "before it is too late" was issued here by the Lutheran Bishops' Conference of Norway.

A statement branding apartheid as being "contrary to fundamental Christian concepts" was approved at the conference. The Norwegian government was asked to transmit the statement to South African authorities.

The bishops said they "are acquainted with the delicate racial situation in South Africa" and "acknowledge the positive attempts made by the government and church there."

However, they added, "we regret that the apartheid policy . . . is steadily enlarging the difference between the races and leading to increased violence."

"When three million people suppress nine million," the bishops warned, "it cannot but lead to a catastrophe and to irreparable damage for the spiritual values and the moral ideas which the world today so desperately needs."

They urged the South African Government to "let the Christian idea of human worth—together with the concept of brotherhood and the commandment to love one's neighbor as oneself" prompt a reversal of its racial policy.

#### CIVIL MARRIAGE BAN ENDS IN MARYLAND

ANNAPOLIS, MD. (EP)—With the new year, Maryland became the last of the 50 states to authorize civil marriages by circuit court clerks.

Legislation passed last year by the state legislature replaced a Colonial law which held that only clergymen could perform marriages in Maryland.

Supported by Protestant, Roman Catholic and Jewish leaders, the new law was designed to end what many regarded as the "hypocrisy" involved when non-believers were forced to go through a wedding ceremony performed by a clergyman.

It allows divorced persons unable to re-marry in a religious ceremony to be united by a designated civil servant for a \$10 fee. The law also was intended to discourage persons professing to be "ministers" from soliciting "wedding business."

#### HEAVY SENTENCES ASSESSED IN OBSCENITY CONVICTIONS

GRAND RAPIDS, MICH. (EP)—Two officials of a news company received heavy sentences in a federal prison for transporting obscene literature through the mails and by common carriers from California to Michigan.

The unusual stiff penalties in an obscenity case were handed down by U.S. District Judge Noel P. Fox here after a jury found both defendants and the company guilty on five counts in a trial lasting six weeks.

A maximum 25-year sentence was given to Sanford E. Aday, secretary of the West Coast News Company in Fresno, Cal., with a \$25,000 fine. Wallace De Ortega Maxey, the company's president, was sentenced to 15 years and fined \$19,000. In addition the company was fined \$25,000.

#### SAYS ASWAN DAM MAY DESTROY ANCIENT PAPERS

NEW YORK (EP) — Dr. Bruce M. Metzger, Princeton Theological Seminary professor, has expressed the fear that the rising waters of the new High Dam at Aswan, Egypt, may destroy ancient manuscripts and artifacts which could be salvaged from along the Nile River. He told the 99th general meeting of the Society of Biblical Literature, convening here, that archaeologists from around the world are making "desperate efforts" to rescue these treasures. Dr. Metzger presented a paper describing the only known manuscript remains of the Old Nubian version of the Bible, which is thought to have come from the area now being covered by the rising Aswan Dam waters.

#### SALVATION ARMY COUPLE SUES TO BAR TRANSFER

PROVIDENCE, R. I. (EP)—Hearing on the plea of a Salvation Army couple to prevent their transfer from Providence to Albany, N. Y., was scheduled for January 29 in Superior Court here.

Harold G. Burgmayer and his wife, Naomi, both captains in the Salvation Army, have obtained a restraining order from the court preventing the Army from removing them from their living quarters here.

They said in their suit that since their marriage in 1953 they have been shifted so often that family life for them and their three sons has become very difficult. Two of their sons should be allowed to complete the present school year in the John Howland School where they are enrolled, the couple said.

They told the court they had served previously at Hackensack, Dover and Red Bank, N. J., and Kingston, N. Y., and that before coming to Providence last March they had been assured by superiors in New York that they would be allowed to remain here from 12 to 18 months.

Mr. and Mrs. Burgmayer are assigned to the Salvation Army's social service work center here.

#### EDITOR BRADBURY RETIRING AFTER 25 YEARS

NEW YORK (EP)—Dr. John W. Bradbury, editor of *The Watchman-Examiner*, national independent Baptist weekly here, announced he is retiring from the post after 25 years of service.

The periodical, founded in 1819, is the oldest Baptist weekly in continuous publication in North America. It is published by the Watchman-Examiner Foundation, whose trustees have named as the new editor, Dr. Lawrence T. Slaght, pastor of First United Church, Lowell, Mass.

Before becoming editor in 1937, Dr. Bradbury was associate editor for three years, serving under Dr. Curtis Lee Laws. Previously, he was pastor of Wadsworth Avenue Baptist Church here. He also served pastorates in Kansas City, Mo., Lancaster, Pa., and Chicago.

#### DR. LOUIE NEWTON RESIGNS — BUT IS RECONSIDERING

ATLANTA (EP)—Louie D. Newton, pastor of Druid Hills Baptist Church in Atlanta for almost 35 years, has submitted his resignation but may withdraw it because of appeals from the membership.

The resignation was addressed to the church through the deacons, who by unanimous vote rejected it. Ben Johnson, chairman of deacons said members of the church finance committee attended the meeting and rejection of the resignation was by 118 men.

The 71-year-old Newton said, "The only thing we're concerned about is doing the will of the Lord." He added, "I figured it was time to take out a Model-T and put in a jet. I thought it might be a good thing for the church."

Newton is the second pastor in the history of the 2,837-member church which will observe its 50th birthday in July. His 35th anniversary will be observed in April. He was president of the Southern Baptist Convention in 1947-48.