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Evangelical Visitor - March 30, 1964 Vol. LXXVII. No. 7.

J.N. Hostetter

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Evangelical VISITOR

March 30, 1964



*Hymns of praise
then let us sing,
Unto Christ, our
heavenly King,
Who endured the
cross and grave,
Sinners to redeem
and save.*

Alleluia!

Amen.

Picture—Courtesy of
Gospel Banner

Is God Dead?

MARTIN LUTHER, it is said, used to fall into fits of deep despondency. When the fortunes of the Lutherans in their conquest with Rome would be going adversely, he would become very melancholy.

One morning at breakfast Luther's wife appeared in mourning. When Luther inquired who died, she replied, "God." Completely upset, he protested she was fooling. His wife insisted, saying this was the only explanation for his fits of melancholy and depression. Luther took the hint, ceasing to act as if God were dead.

Today's note of triumph for lawlessness and indifference, with the overtones of threatening socialist and communist domination, rightfully raises the question; what about God? Is God dead? Has He gone on a long journey, turning the world over to Satan for pillaging and destruction?

Anemic Christianity sees little happening that serves to deter the tides of evil as expressed in loose and sinful living. Sin is becoming increasingly brazen. The inner festerings are becoming the bold practices. Richard Burton and Liz Taylor in their abominable adulterous way of life go from country to country. A licentious society lauds their presence, worshipping them as a god and goddess of lust.

A gathering of college students in Indianapolis goes awry. A midnight drinking party turns into a Roman orgy. Police raided the Claypool Hotel in the wee hours of the morning and nearly two score fellows and coeds spend the rest of the night in jail.

Is God dead?

Peter was able to walk on the Sea of Galilee so long as his eyes stayed on Christ. When he saw the waves, he began to sink.

When God's sovereignty is forgotten, dismay, despondency and discouragement are inevitable. Constant looking at one's own weakness and evidences of human failure about him, leads but to one conclusion: everything is going to the dogs.

Easter symbolizes new hope; a recapturing of the reality that God is not dead. He lives! This generation needs a new acceptance of the doctrine of the sovereignty of God. History is replete with man's iniquitous living when God in His sovereignty is forgotten.

Bildad's theology was correct; Job 8:13; "So are the paths of all that forget God," even though his spirit and judgment were wrong in applying the truth to Job.

The sovereignty of God and the responsibility of man are fully compatible. Indeed, those who have accepted the kingship of Christ, such as: Martin Luther, John Calvin, John Knox, John Wesley, George Whitefield, Dwight L. Moody, Billy Graham and others, represent those who did exploits for God. Christian impact in today's world is totally dependent upon those who by commitment to Christ express a living faith in a living God.

Belief in the sovereignty of God is the strength of a Christian's prayer life. The Christian is told to pray; pray, believing that requests will be answered. Prayer is exercised is confidence when God is known to be omnipotent and omniscient. Prayer is a daily practice. Worship, adoration, thanksgiving and making petitions are normal aspects of prayer, directed to a sovereign God.

A relationship to and faith in a living God finds expression not only in prayer but also in work. We have not chosen Him, but He has chosen us and ordained that we should work for Him. What dignity there is in being a servant of the most high God.

Working for and with the omnipotent, omniscient God is our assurance of success. Frail and ineffective as our efforts may seem, and really are; God is able to turn apparent failure and ineffectiveness into marked success. Paul said, "And I was with you in weakness, and in fear, and in much trembling." Yet God used His servant to build a church in the midst of the sensuous voluptuous society of Corinth.

"It is not by might nor by power but by my spirit, saith the Lord."

No, God is not dead!

J. N. H.



Selvar the Seer sez,

SOMEONE WROTE of somebody, who,

*"Born for the universe,
Narrowed his mind;
And gave up to party
What was meant for mankind."*

Could this apply to those of whom John writes (12:42), ". . . even among those in authority a number believed in Him, but would not acknowledge Him on account of the Pharisees, for fear of being banned from the synagogue. For they valued their reputation with men (their party) rather than the honor which comes from God."

Called to leadership, "in authority"—to lead men to higher purposes, but cowed because of the concepts of the crowd.

Could this apply to Demas? Companion to Paul, called to share the highest service to the world, "meant for mankind," but forsaking it, "having loved this present world." Cowed by the pressures of society about him, going down with the crowd, when he could have shared in lifting from the crowd those to whom he might have witnessed.

How about us? Born to have "the mind of Christ" broad enough to include the world in its sympathetic sweep, yet narrowing our minds to our own selfish interests because of the "party" pressures of the crowd all about us.

EVANGELICAL VISITOR

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OF ALL the religious festivals observed by Christians the world over, the happiest is the gladsome, joyous celebration of Easter. The gloom of Calvary fell over the whole earth, but only a day lay between that gloom and the glory of the resurrection, with all its assurance and promise, its victory and grace.

The projection or extension of life beyond physical death is a thesis accepted in common by the great religions of the world. The ancient Egyptians believed in life beyond the grave. Mohammedans believe in a general resurrection at the appearance of the last prophet and the reappearance of Christ. The Hindus project the fact of life into 184,000 rebirths in some kind of physical body, after which the soul merges into the supreme spirit, only to once again emerge into a new cycle of births and rebirths after an aeon of existence in the supreme being—this great cycle to be endlessly repeated. Hence the idea of resurrection is not peculiar to the Christian religion.

The earth-ministry of Jesus Christ can be said to consist of five phenomena; viz., His birth, life, death, resurrection, and ascension. All of these fit into the great pattern of the creative work of redemption, but the crucial and key phenomenon is that of His resurrection.

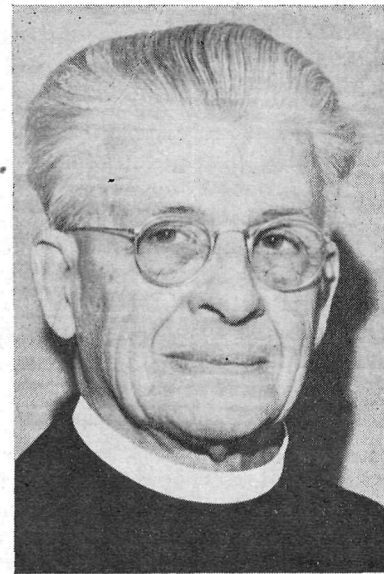
The resurrection was anticipated in the oldest book in the Bible, when Job said, "If a man die, shall he live? Thou shalt call, and I will answer thee"; and again, "yet in my flesh shall I see God." The prophet Isaiah exclaimed in exultation, "He will swallow up death in victory." Hosea proclaimed, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." The Psalmist was assured of the resurrection when he said, "Thou wilt not suffer thy Holy One to see corruption."

In the Jewish economy the offering of the wave-sheaf, being the first-fruits of the land, typified the resurrection of both Christ and of all His disciples or followers (Lev. 23:10-12). The experience of Abraham and Sarah in the birth of Isaac, as well as the later receiving of Isaac as though from death, are definite types of resurrection (Heb. 11:12, 19).

Jesus anticipated the resurrection in many statements made in His various ministries. "I am the resurrection and the life"; "I have power to lay down my life and I have power to take it up again"; "God is not the God of the dead, but of the living"; "thou shalt be recompensed at the resurrection of the just." He referred to the breaking down of the temple and His raising it up the third day, or in three days, referring to the

The Resurrection

Rev. A. D. M. Dick



temple of His body. He referred to the sign of the prophet Jonah as typifying His own resurrection on the third day.

During His ministry He demonstrated His power over death in three recorded instances; once, when death had just occurred; once, when death had occurred some hours before; and once, when death had occurred four days before.

In the climax on Calvary, Christ demonstrated His power over, or control of life, in dismissing His spirit. Not until He gave the command did physical death take over. He who had demonstrated power over death also demonstrated power over life.

Physical death is not a cessation of existence, but a change in the mode of existence. The great problem that has confronted man's thinking has been the manner of that post-physical existence. Christ's resurrection alone gives us the key to the solution of this problem.

The death of Christ on the cross as such only, would not have been a vindication of life; it would have amounted to little more than a climactic act of supreme devotion. Redemption required Christ's vicarious death, but only in the context of the full plan, which included the resurrection to give it validity.

Several circumstances recorded in connection with the resurrection of Christ are noteworthy:

1. No human being saw it. The very nature of the resurrection made it impossible, as well as unnecessary. Credence would not have been given to any who might have claimed to have seen Him come forth from the tomb.

2. As at the crucifixion, an earthquake marked this crisis event. The Lord's relation to the natural universe as its Creator and Sustainer, may be more intimate than we realize. At least it would appear that these tremendous crisis

events shocked even the natural order in creation. This is but conjecture—it may even be that God used these natural phenomena to testify to the universal implications of these events, for even creation groans for the redemption (Romans 8:19-22).

3. The stone was lifted away from the door of the tomb to become the throne of an angel. This was a testimony to the resurrection — the display of the empty tomb. It was not a necessity for the emergence of the risen Lord; there was no physical barrier to His movements after the resurrection.

4. Many tombs of the saints were unsealed, to be followed by their resurrection after that of the Lord, and their entry into the city where they were seen by many. Christ is the "first-fruits," the "first-born" from among the dead, but He is not to be the only begotten of the Father now that life and immortality have been brought to light. These resurrected bodies must have been like that of the Lord—not subject again to physical death, but to be translated into the heavenlies.

5. The significance of the undisturbed linen cloths lying as wrappings with the spices intact, cannot be overlooked. These, with the head-cloth—which was always separate from the other cloths—lying on the head-ledge like a turban, bespeak the passing of the resurrected and glorified body of the Lord, deliberately and calmly, out from the enfolding cloths without disturbing them, even as He later on passed in and out of rooms with closed doors. We have here the first intimation of the nature of the resurrection body, which Paul says we shall all acquire.

6. It is definitely stated that there are many infallible proofs of the resurrection.
(Continued on next page)

rection of our Lord (Acts 1:3). The necessity for this statement issued from the disbelief of the resurrection on the part of many, and possible attempts to disprove it. The fact that in the presence of these antagonistic attitudes no valid or tangible proof has ever been adduced that the Lord did not rise from the dead, lends force and finality to the reality of His resurrection. His five appearances to His intimate friends on the day of the resurrection, and five other appearances preceding His ascension, with the four stated appearances to Paul, Stephen, and John, testify to His resurrection life and glory.

The Son of God who claimed that He had life in Himself even as the Father has life in Himself, vindicated that claim in rising from the dead, as He himself has said (Luke 24:46). This was not a resuscitation such as might be attributed to the raising of Lazarus and others by the Lord, for theirs were not glorified bodies. This was a coming forth, voluntary and mighty, of the Lord who had passed through the excruciating pain of physical death, from the power and dominion of that death, in an immortal body.

His life was a sinless, guiltless, unblameable life, in terms of human circumstances; hence He retained the power to submit to the ordeal of death because He knew that there lay in this act the potential of a final and consummate victory over death and all the terrors it holds for men. It was for the joy of this victory that He accepted the suffering of physical death (Heb. 12:2).

It was also God who raised our Lord from among the dead (Eph. 1:20), in vindication of the Sonship of the Lord; a divine rebuttal to the malice of the Jewish people (Acts 2:24, 32), and in demonstration of the final victory of holiness in power. Jesus had himself said that God could raise up sons to Abraham from the very stones of the street! Then what marvel that God would raise up His own Son who had dedicated Himself to the carrying out of the will of the Father, even unto the death on the cross (Phil. 2:8)!

The Holy Spirit was the agent by whom Christ was raised from the dead in power (Rom. 8:11, 10). The Holy Spirit, who anointed and sealed our Lord to His ministry on the bank of the Jordan, would not suffer Him to be beholden of death, but would substantiate that anointing as eternal, in the bringing of the Son back from death in the body.

Now the very first issue that was settled in and by the resurrection of our Lord was that of His divine Sonship

(Rom. 1:4). Until this moment He was designated as the Only Begotten of the Father. Now He is designated as the Son of God, the First-Born of the Father, to be followed by many sons in faith. The power of death had been given to the devil (Heb. 2:14), and our Lord assailed the devil in the citadel of his power that He might destroy the works of the devil by defying his power and breaking the bands of death, in His resurrection. Now God himself salutes our Lord as the High Priest of our salvation (Heb. 5:10).

Christ had demonstrated His supernatural authority in many ways during His earth ministry: but the miracles, etc., did not finally prove His Sonship. He did live a spotless life, and He did die a miraculous death; but these did not



finally substantiate His claim to divine Sonship. This final evidence of His Sonship, the resurrection, is given in a demonstration of power that is unassailable and irrefutable.

The resurrection of Christ is perpetuated in the memories and minds of His followers in the rite of baptism, which is a figure of the resurrection unto an endless life (I Pet. 3:21). This symbolism is referred to also by the apostle Paul in Romans 6:4 and Colossians 2:12, 13.

Because of this, the resurrection of Christ has become the foundation pillar of the Christian faith (I Cor. 15:12-19). The Lord who was mighty in conflict with death, and overcame the powers of death and the grave, the last and greatest enemy of mankind, can surely atone for all our sins and mediate for all believers, in the heavenly sanctuary. So, whether the believer thinks in terms of the past in reference to his justification, or to the present in which he shares the blessing of the mediatorship and advocacy of the risen and enthroned Lord, or to the future which is assured him unto all eternity in the power of an endless life through the resurrection, he has no grounds for fear, mistrust, or unbelief. His faith is steadfast and sure, anchored within the veil of the heavenly sanctuary, where Christ ever lives to make intercession for him.

The resurrection of Christ also assures to the believer his own personal and bodily resurrection at the last day, in the similitude of Christ's resurrection body

and life. This is what robs the grave of its victory, and death of its sting. For death has now become a thing not to terrify the believer, but to assure him of partaking of the resurrection power and victory of his risen Lord. The believer therefore is not terrified by living nor horror-stricken by death, for he both lives and dies in Christ, and ever lives in Him, even as the Lord himself declared (John 11:25, 26).

This experience is made real in the life of the believer, because he does not live of himself, but lives, acts, works, in the power that was exercised by God in the raising of our Lord (Eph. 1:19). Brother, there is no need to live in defeat, failure, fear, or weakness; unless we live in ourselves. God will work in us both to will and to do His good pleasure, as we live in the power of an endless life in Christ Jesus.

We are assured of the working of the mighty power of God in our behalf. What of the powers of darkness, the mighty army of evil spirits against which we are embattled! When God, in resurrection power is for us, who can stand against us? We too easily accept what seems impossible, consoling ourselves in our weaknesses. God's strength—resurrection power—is made perfect, comes to glorious victory, in and in spite of, our weaknesses.

If we live in the power of the resurrection life, that power will produce in us the freshness, fragrance, and fruitfulness of resurrected life. In every conflict; in every test or trial; in every difficulty or even loss; it is our privilege to look beyond the circumstances of the moment to the glory and joy of complete victory—always the achievement of resurrection life.

Are we a new creation; are we an anointed nation of priests; do we live in terms of eternity? If so, it is because the power of resurrection life works in our behalf. Yea, it works within us to the effectual accomplishment of the will of God, which is to the glory of God.

Before Calvary, the cross was lifted up stark and grim in the shadow of death. Were it that cross we are asked to carry, or to remember, it would indeed be burdensome. But from this side of Calvary, the cross is luminous with the glory of the resurrection, and our daily cross can and should be, a cross of glory and victory as we follow Him, not only to the cross and death (to self), but also through the resurrection unto life and power now, and on into the glory which He prayed that we might share with Him and which He had with the Father before the world was.

—Silverdale, Pa.

Evangelical Visitor

CHURCH LOYALTY

E. J. Swalm

WHY should I join a church? For what does a church exist? What should be some of the factors in selecting a church home?

"Do you belong to some church?" "Yes." "What church do you belong to?" asked a minister of a father in a home he was assigned to visit in a city-wide survey. "We belong to the, ah-ah-; wife, what is the name of the denomination we joined?" She replied, "I have no idea."

This tragic incuriosity is matched by the indifference of the man who said to his fellow-labourer at the bench in a factory, "Wife and I are joining the church next Sunday." His friend said, "Oh! that's good, what church?" Replying, he confessed, "I really do not know. My wife has made all the arrangements."

The genius of Protestantism is its freedom of emphases on the respective doctrines and practices presented in the Scriptures by her divinely planted branches which evidently were called for specific ministries. Certainly it must be admitted that not all the splinters were directed by God. It seems evident that numbers of them are the product of well-meaning rugged individualists and striking personalities who lack the ability to cooperate in aggressive team work, and thus feel they must break away from the group and promote a movement over which they can exert more direct control. Then too, many schisms are the result of self-will, intolerance and lack of brotherliness.

This unfortunate situation will continue until the time to which Jesus referred when He said "Every plant that my Heavenly Father hath not planted shall be rooted up" (Matt. 15:13).

On the other hand eternity will undoubtedly vindicate the existence of movements which were born out of deep, selfless, sincere convictions, ordered of God to promulgate truth and standing as a Gibraltar for the principles and doctrines of Holy Writ. This, beyond question, accounts for the presence of some of the smaller communions of which the Brethren in Christ enjoys a sacred heritage and holds a responsible charge.

If denominational affiliation means nothing more than is expressed by the above incidents it is not worth the high cost of existence. Such a careless and twisted approach to one of the most sacred relationships in life is deplorable,

to say the least. The church means little to such people, creating an inescapable suspicion concerning their motives. This in turn, results in pessimism regarding their worth to the church.

It is readily granted that the Christian profession has through the centuries given recognition to some stalwart characters whose trenchant individualism prevented them from systematically sharing in organized society, religious or otherwise. This cannot be regarded as the regular or normal situation but rather the exception and very much in the minority.

I recommend the closest possible relationship with some Christian persuasion (and one should be satisfied it is the most scriptural and spiritual he has found), for reasons that are legion. I shall mention just a few.

It provides a spiritual nursery for the new-born in the faith. It cultures the soul to greater excellence because of association with people whose manner of life socially, morally, academically and religiously, has a loftier altitude than the average. It aids in making necessary adjustments to life, helping to avoid and control negative emotions which often thwart personalities.

Dr. Henry Clay Link in his book *Return to Religion* tells how he discovered the fact that people who regularly attended church had more appealing personalities than those who carelessly or deliberately absented themselves. Then there is the value accrued by subscribing to solemn vows which cultivate respect, submission and loyalty. The disciplinary aspect of church life is not the least of its benefits. This provides a channel of concentrated service. It is to the soul what banks are to a river, keeping it from spreading so broad that it becomes swampy. They preserve depth, power and efficiency.

Most certainly such religious definitions must be scriptural and practically related to each succeeding generation if they are to achieve their ultimate purpose. The church's mission is to attract an unregenerate society, dead in trespasses and sins, to a new life in Jesus Christ through being "born again," not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever.

Any significant or worthwhile loyalty must be one of principle rather than heredity or outdated tradition. It must

be anchored to strong Biblical bases. Right thinking people will not be challenged to unqualified devotion to a religious organization unless its basic beliefs are supported by the word of God. All of us need to at some time in the process of our maturing meditations bring our inherited dogmas to an unprejudiced trial before the sovereign authority of the Holy Scriptures. This is not easy to do. We humans, being what we are, still physically and intellectually suffering from the Eden tragedy, need the enabling ministry of the Holy Spirit to be honest.

On the other hand we need beware that we do not tumble into the fallacy that everything old is wrong and things are right because of their novelty. Some, with a flair for differentness, have recklessly shattered their faith in the teachings of yesterday, only to find themselves helplessly adrift on the boisterous seas of unbelief.

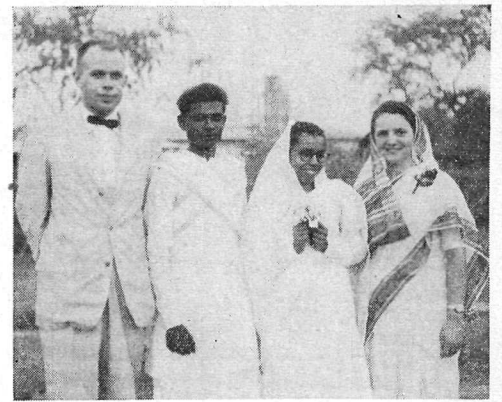
It has been hinted that the Brethren in Christ Church has no vocation, operates without a goal, does not know where she is going. To this we reply, with all due respect to her sincere critics, she has always had a deep sense of mission. Our predecessors may not have been as articulate about their goals as they could have been, yet persevered against great odds. I do not hesitate to say that the church of this hour is also occupied with worthy and challenging incentives that perhaps need more emphasis than they are receiving. Her very name was well selected and should stimulate a fondness in itself.

Our uniqueness stems from a persecuted and conservative background which blossomed into an openness of mind that exposed the church to the influence of unfolding eras of deeper spiritual truth. This enabled her to avoid the dry rot of meaningless tradition on the one hand and destructive liberalism on the other. In embracing the doctrine of scriptural holiness she maintained a high standard of life and conduct and was able to relate her program to the ever changing processes of time. This was made possible by her devotion and loyalty to the teachings of the changeless Christ.

True, we have had our extreme leftists and rightists which were equally detrimental to true evangelism but the solid core of our beloved brotherhood has been quite successful in cherishing distinctive doctrines with a corresponding spiritual freedom. History proves that few groups have been able to do this.

This generation can be very grateful for a church fellowship that has retained
(Continued on page twelve)

Transportation Help for Madhipura Christian Hospital



The Doctor and his wife in another role: attendants for the wedding (1961) of Harendra Shaw, driver and care-taker at Madhipura Hospital, and his bride, Orpha Hembrom, nurse at the hospital.

THE NEW Jeep station wagon arrived at Madhipura Mission in October, 1963 — its shining green lustre somewhat dimmed by the long drive from Calcutta, in the course of which it and Jake Thiessen were delayed five hours by one river — but welcome, nevertheless! Purchased in the United States by Brethren in Christ World Missions as a part of our budget (out of the time-worn but honorable *General Fund*), sent out through Church World Service and entered duty-free under the Indo-American Agreement . . .

Why did we get it in the States? The initial cost was less there than here, while the quality of workmanship and materials is better, due to the producers having more experience in their field—leading us to hope for less expensive upkeep.

Operating a jeep is expensive — yet how do our work without?

Gasoline costs seventy cents per gallon. Our new jeep so far has averaged nineteen miles to a gallon. Labour is cheaper here, though slower; and the repair bills consist mostly of the cost of

replacement of parts. Jeep costs — a definite part of each station budget — have increased with reduced staff numbers: more ground must be covered by fewer people.

A box, designed by the doctor and built by our local carpenter, has been fitted right into the side of the new jeep. This holds the traditional *large* doctor's bag (of grandpa's day!)—with stethoscope, blood pressure equipment, drugs, and other oft-needed supplies. And, of course, the needles and syringes, safely sterilized, are there, fitted into a container ready for immediate use.

Wherever we go we have medical supplies available—a clinic on wheels. We have taken quite a few patients home from the hospital. Then, as needed, we dispense drugs to other villagers and use the opportunity to show forth the love and compassion of Jesus Christ. And as we go, we witness; for printed large on the sides of the jeep are these words: MADHIPURA CHRISTIAN HOSPITAL.

Pray for the outreach of this ministry.

—Lowell and Anna Jean Mann

From the Hospital

We are very pleased to have one Uraon patient (not a Christian) in the Yoder Ward now. This man comes from way north of here—near the Nepal border. He was very distant and quiet at first, but listened quietly to the devotions every day.

Two days ago he opened up more and I found out he is extremely interested in Christianity. "The day will come when our people will hear and accept Christ; it is not far off," he said. Apparently he heard Paul Kniss (Mennonite) and his team when they came up from S. Bihar several years ago. He said that Mr. Kniss told them to consider carefully before they accepted Christ. Pray that this man will see his need of Christ's blood to cleanse his sins and that there may be other contacts through him.

—Mary Jane Shoalts (India)

"Mommie, Here Comes Your Prayer"

(SPECIAL TO WMPC)

IT WAS during those days last year when there was trouble in the outschools and you women of the WMPC were praying for the outschool superintendents in particular. Alvin Book got up early one morning and prepared to go out to a school. There was to be a meeting with the school committee after the school was inspected, and it promised to be a long, difficult session, for the committee here was particularly hard and uncooperative.

Sometime during the course of the morning, seven-year-old Chris heard his mother pray for strength and wisdom for Alvin and he knew that she was concerned.



Operation JEEP with Dr. Mann in charge.

The morning passed slowly, but the afternoon was only half over when the Chev carry-all rolled up in a cloud of dust and Daddy stepped out of it in high spirits, having had a very smooth and profitable day. Chris bounded into the house and shouted, "Mommie, here comes your prayer."

We think it was both Mommie's prayer and yours that returned Alvin home early to his family that day.

—G. H.

Aboard the Robin Locksley

(written from Ascension Island)

We are having a lovely voyage—with a congenial group of twelve passengers aboard. They like group activity and have been wonderful about attending our Sunday morning services. Elwood [Heisey] and Stanley [Winger — I-W's] have been very helpful, though they feel rather sorry they aren't preachers. I tell them they'll *have* to learn to be spiritual leaders in Africa.

We are always glad when we see a bird, fish, or ship during the four to five o'clock cocktail party each afternoon. We accommodate our friends by our presence, drinking ginger ale while they have their martinis, Scotch, and rye.

—Anna Graybill (Africa)

A Word of Caution

[There is] ". . . a vast proliferation of independent or separatist church groups sometimes referred to as 'spiritual' churches. Most of these are relatively small groups that have grown up around a local leader who in many cases has solicited and received overseas support. [Some of our people have received letters like this. Don't give without investigating! mck] This situation has given rise to a good deal of misrepresentation and in some cases actual fraud. The problem lies not only with the financial temptations of the Nigerian independent church leaders or purported leaders, but perhaps just as much with those of us in the West who sometimes have immature motives in our missionary giving—perhaps sometimes wanting to salve a guilty conscience by supporting a village pastor or evangelist overseas without adequately involving ourselves either at home or abroad in the actual mission work, or sometimes wanting to possess our *own* mission programs and thus giving to this kind of individuals rather than to a cooperative established program."

—Elmer Neufeld, *Report on Visits to Eastern Region, Nigeria*, Aug. 26 to Sept. 5, 1963.

Meet the Overseas Christians

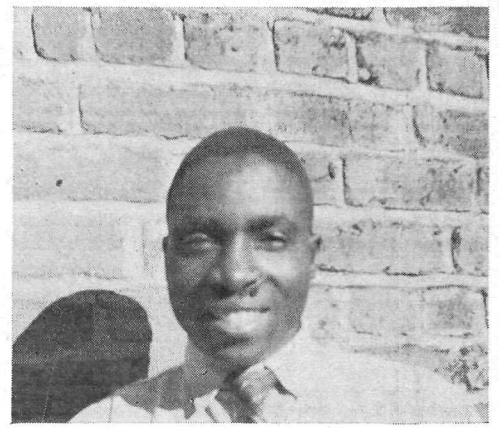
Ntlongo Sibanda

No. 12

A SMILING Mtshabezi Mission teacher, Ntlongo Sibanda is always ready to hold a conversation.

Repenting first as a schoolboy at Matopo Mission nearly twenty years ago, he became a strong Christian, he says, under the influence of Elmo Winger, daughter of missionaries, as he helped her take care of the chickens: "She spoke strong words to me about being a strong person in the Lord."

Mr. Sibanda entered training at Mtshabezi in 1961 to prepare for teaching upper primary (junior high) and remained to teach on the station after the completion of his course. His classmates were always ready to listen to his good, interesting sermons—a fact which speaks well for his influence in the school. He has two brothers who are preachers and he himself shows great promise in this



area. He enjoys talking about what he has read in the Bible.

He has two children: one named Unit—because he and his wife were a new (family) unit and David, born "when Umfundisi Climenhaga became Bishop."

Pray for him, that his glowing message of Christ's power to save will continue to be effective.

G. H.

For the Dead

I LEARNED that on the day of the funeral, the neighbor men were to gather and wait for the end of the ceremony taking place in the home itself and then carry the casket to the temple for the temple funeral. (Evidently this part of the town doesn't make use of the hearse) . . .

We waited in the cold wind outside the house while weird chants and occas-



ional ringing of a bell inside the house came to us mingled with the smell of incense. Two priests were at work, trying to save a dead man from hell. Who had the system first, the Buddhists or the Catholics? . . . There aren't many differences between the two in this country. After a while the side doors were slid aside and a rough-hewn box was carried to the opening by straw ropes. It was then placed on a wooden platform supported by two iron loops through which a large pole was run, two men carrying the apparatus to the temple on their shoulders.

The family and relatives sat on one side of the large temple room on the mats, and I sat Japanese style on the other side. Chants resumed with a drum. People went forward from both groups to a little table bowl and, folding their hands, bowed toward the altar and the body. I didn't move a muscle. It was quite short. At the end, the father of the home—son of the man who had died—came with trembling lips to express thanks for our interest. *Pray that the Lord will keep calling the family.*

—Doyle Book (Japan)

Crusaders

MDS at Work from Coast to Coast

Esther Eby Glass

I HAVE ALWAYS THOUGHT that one of the dullest words in the dictionary is the word, files, . . . almost as dead as archives, or vault, or morgue. But since reading the MDS files, I have changed my mind. Here I found reports that stirred my heart and made me glad to be associated with MDS, even in so modest a role as the wife of a congregational contact man.

REBUILD UDALL, KANSAS

For instance, take these notes selected from the complete, day-to-day report of John A. Diller, Hesston, Kansas, in 1955 when a tornado swept through Oklahoma and Kansas:

May 25, 9 p.m. or soon after. Blackwell, Oklahoma, hit by a tornado. About 20 dead. 10:27 p.m. Udall, Kansas almost completely demolished. At least 77 dead. Two hundred or more hospitalized in a town of 500 population.

May 26, 7 to 10 a.m. One hundred or more men from at least 12 congregations left for the Udall Disaster Area. 4 p.m. Galen Rudiger called from Udall. He will need 100 men on Friday, equipped with chain saws, wrecking tools, shovels and trucks. Everyone entering should have a pass—Mennonite Disaster Service membership card.

May 27, 4 p.m. Three hundred and twenty-two men registered . . . The work largely was combing through debris looking for valuables, watches, money, etc., even false teeth, before it was pushed together and loaded by army equipment.

May 28, 4 p.m. For Monday we need 100 men with ten trucks (each truck should have an ensilage fork), four or five farm tractors with loaders, ten chain saws and the usual small tools, hammers, bars, hand saws, axes, some shovels, and drinking water. Two hundred and twenty men registered for work today.

May 29. Mr. Pierpont called from the Red Cross Office in Blackwell asking for men to help clear debris from fields. An area one mile wide and 20 miles long with 45 farms needs clearing and harvest only a few days away.



May 30, 11 a.m. I left for Udall for my first visit to a disaster area. The amount of destruction is almost unbelievable. Whole blocks of Udall were already cleared of any sign of homes or debris. The air was filled with dust and the hum of motors, cranes, bulldozers, loaders, and trucks. I don't envy the men who make the initial contacts in a disaster area.

From the first disaster report in May through the Udall rebuilding project in September I could feel the MDS organization at work. I found it difficult to single out notes from this action-packed report, so full of human need and the ready response of Christian men and women to help the distressed.

"OPERATION MUCK OUT," YUBA CITY, CALIFORNIA

"Operation Muck Out," in Yuba City, California, was reported by H. R. Wiens. Here are a few excerpts, in his own terse words:

December 31, 1955, 5:30 p.m. August Schroeter called and relayed the committee's wish that I go to Yuba City and set up the relief work. I rushed to town to buy work clothes and boots.

January 2, 1956, 4 a.m. Brother Schroeter took me to Yuba City. The Red Cross Headquarters—a bedlam as many case workers interview the unfortunate ones. Coffee, sandwiches, cigarettes everywhere, and especially smoke! On the faces of victims were expressions of fear, uncertainty, and anxiety. But after case workers finished each interview, new glimmers of hope began to pierce the gloom.

After twenty-four hours of running from one official to another in a vain effort to organize a cleanup operations

plan for the men the next day, Brother Wiens writes:

January 3, 1:30 p.m. Mr. Ewy and I scouted the stricken area. What utter devastation and confusion. Muck, mire, debris; houses piled together and broken; everything mucky, slimy, smelly . . .

Night at last. Both of us tired. Knowing that tomorrow we would have 30 or 40 men on our hands with not a single cleanup job for them to do, we sat in our rooms reviewing our work. Where had we failed? We joined in prayer committing all this to our Heavenly Father.

January 4. We were at the work pool early. Soon requests started to pour in. At 9 a.m. the men began to arrive. It was a mad rush all day as our men went out and came back for new assignments. They were deeply gripped by what they saw and responded to the need of these poor people. Our men showed a wonderful spirit and it was a thrill to work with them—no job was too difficult or dirty.

This daily report describes the men working in pouring rain, cleaning out wells, eating in the canteen with a multitude of more than 5,000 a meal. Then we read:

January 12. "Operation Muck Out" continued. Mr. Chet Page called for me. Nicalous farmers are flooded out, and the hay in their barns is getting hot. Would our men help? It is urgent.

Our men helped haul out hay from several barns, that is, the hay that had remained above the water level. Tough and dangerous work. Henry Goetz almost got crushed. David C. Reimer lost his glasses in the water under hay, others were thrown into the water when the truck hit a deep hole (under water) and

automatically unloaded the hay.

The report continues. Rain every day, levees breaking, more devastation, and more cleanup operations. Then:

January 22. Phase one of "Operation Muck Out" of the West Coast MDS was drawing to a close. I finished reports to the Red Cross, handed in the meal tickets, made contact with the Farm Bureau for phase two of the MDS activity at Yuba City. Yes, our men would begin on Monday to help farmers get their yards and orchards into shape.

WHAT THE PEOPLE SAY

Perhaps the words MDS values most come from the people who have been helped. A resident of Summerfield, Illinois, said: "Summerfield will never be the same place. The moral and spiritual atmosphere has improved because of Mennonite Disaster Service."

A nervous mother, after the Kansas City tornado, remarked: "We weren't afraid of you Mennonites. You were here to help."

From an Oxford, Pennsylvania man: "I thought all the help was going across the water, but now I know that someone cares at home too."

The father of a family in Kansas for whom a home was built told those who helped: "This is the first group of Christians I have met that really live the teachings of Christ."

I shall remember, when the phone rings some day (as it has rung before) and my husband begins to contact men, that the carpenters, the painters, the plumbers, or the twenty cleanup men, are needed to help answer someone's prayer. And I shall hope that when the job is finished someone can say: "We were not ready before you came, but it is different now."

(Brethren in Christ personnel have engaged in several MDS projects. Find out about the MDS unit in your area and discover a means through which you can offer an effective witness for Christ when disaster strikes.)

Seed-sowing in Nagato Area (Japan)

FOUR BAPTISMS—the first in the young TAKIBE group—were to us as showers from heaven in a time of drought. After a meaningful service by the seaside we went to a house where we had a ceremony of accepting them into the church and followed with a communion service. The one girl who was baptized had a number of her schoolmates come to witness this event and I think that they were impressed with her sincerity.

Several others have requested baptism later. This work in general has been encouraging. The twice-monthly meetings are quite faithfully supported by five families and several others, mostly



Koto was saved several years ago through picking up a tract from the street. It was dirty but stamped with Hagi Church address. He was baptized in the Nagato area.

adults. As the time of the baptism service approached, strange pressures were felt in the church group. We are burdened for a couple of individuals . . . But a church has been established.

SHIMONOSEKI attendance is rather small usually; but most are young professional people. We sent out personal invitations to all the radio responses of the area and a number have come to the meetings. I am sometimes disturbed because we seem to draw quite easily from one of the churches in town. We have explained to the pastor that our purpose in being there is to contact those who have come there from our Hagi and Nagato areas, to contact radio responses, and then to lead anyone we can to Christ.

NAGATO (Fukagawa) continues to give us concern. Attendance is usually slight, in the ten to fifteen range. There are no really strong men to support the church. [This was also the case at Hagi, when the witness there was no older than Nagato's, says Brother Willms] . . . We do rejoice in four baptisms here, too, this year. And we know the Lord caused a great seed-sowing in the two nights of special meetings in the City Hall in August. The average attendance was seventy, including men from many walks of life. The support in attendance of the Hagi Church was wonderful. We do pray for a break-through in Nagato, including *one man* willing to give all for the sake of the Gospel. We also desire to know what the will of the Lord is for a permanent place for the church.

The *newspaper ad* brings no response, though we know it is read by many. We can only trust that it is sowing the Seed.

—Doyle Book

Home Missions and Extension

Samuel A. Lady — Church Builder

SAMUEL A. LADY was born in Dickinson County, Kansas, a son of the late Samuel J. and Mary Olive Frey Lady. He had a wonderful conversion at the age of nine, and at twelve joined the Brethren in Christ Church.

Samuel was graduated from Messiah Academy in 1923, after which he taught school briefly, then returned to farming.

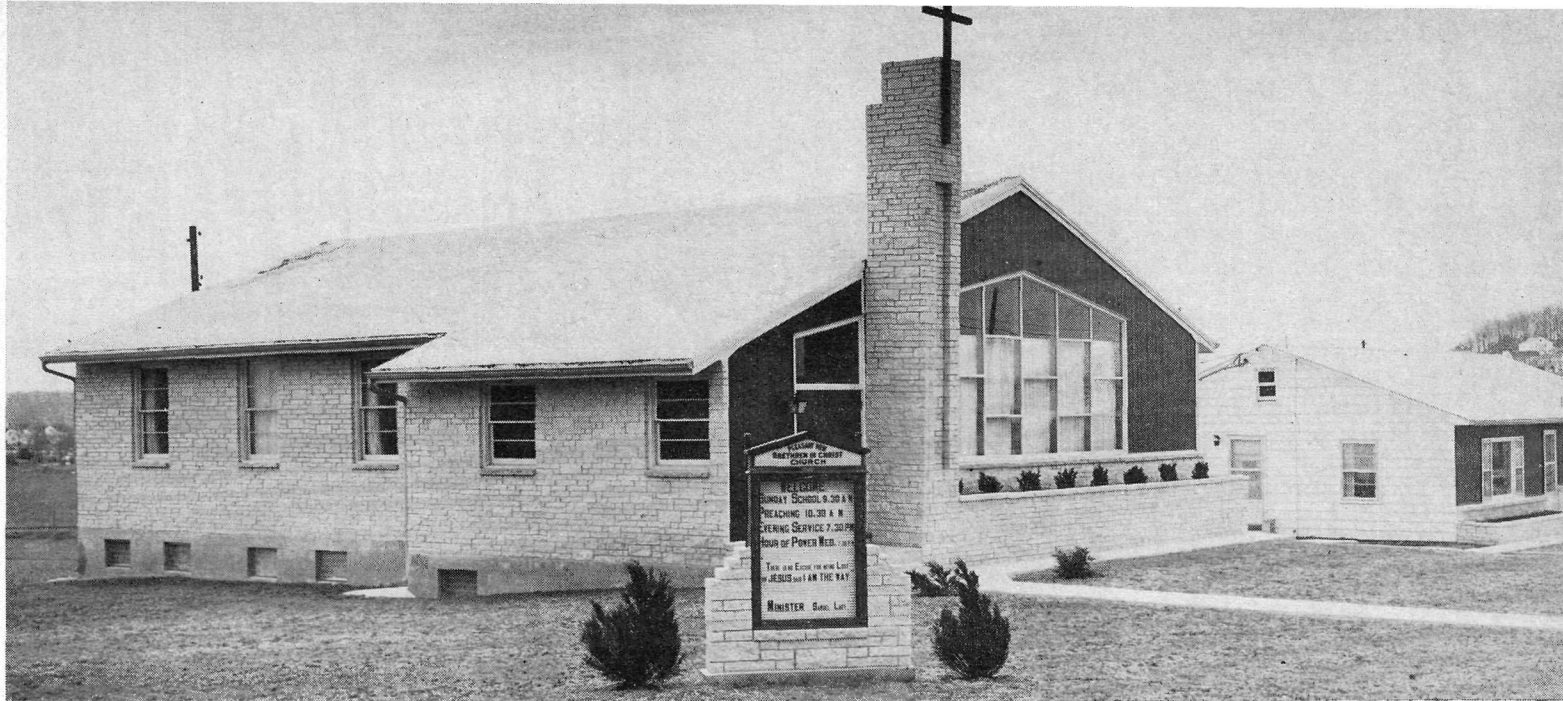
One day the voice of the Lord came very plainly to him: "Go back to Grantham and prepare for the ministry." He was promptly obedient, returning in the fall of 1925 to be graduated from Messiah Junior College in 1927. He returned to college again the next year, to complete his work at Messiah.

In May, 1928, he was married to Lois

Wolgemuth, daughter of Mrs. Adda Gish and the late Amos Wolgemuth, Mt. Pleasant congregation, Pa. They went to Virginia for tent meetings that summer, and in September to Mooretown pastorate, Michigan.

Between Virginia and Michigan, they went to Kansas, where he was ordained to the ministry by the late Bishop M. G. Engle. Their five children were all born in Michigan.

The Mooretown congregation moved from mission to self-supporting status in 1933. Brother Lady continued as their



Red Lion Church and parsonage, Red Lion, Pennsylvania.

pastor under Bishop Henry Schneider until 1943. He then spent three years in the field of evangelism.

In 1946 the Lady family home was established at Dallas Center, Iowa. The following year the congregation celebrated the fiftieth anniversary by the publication of a lovely brochure and the dedication of a remodelled church. This building had been purchased at an earlier date, and provided much larger and better facilities for Sunday school and church services than did the little meeting house. Brother Lady was in charge of the renovating work which preceded the dedication.

Brother Lady served the Dallas Center congregation as pastor for nine years, through a period of marked growth and development.

A new congregation was developing at Hanover, Pennsylvania. Brother Lady was asked to "locate a site and build a church" at Hanover.

For days he went from street to street in a vain effort to find the right place. But much prayer kept his heart encouraged. Then, there it was — a beautiful corner lot on Maple Avenue.

Could it be bought? Brother Lady located a man who had an interest in it, and who sent him to see his son, explaining how he could identify him when the workers came out of a certain factory at the noon hour. After some conversation, said the son, "We weren't going to sell, but I believe we will."

The transaction was promptly completed. By September, 1956, the congregation was worshipping in the basement of their new church. It was complete for dedication the following January. Brother Lady served as pastor for five years.

In the year 1960, while he waited on

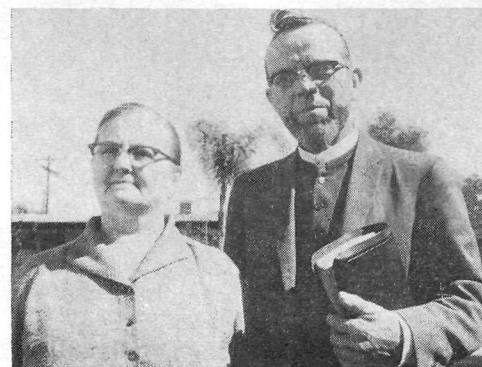
the Lord for further direction, there came to him what he describes as the "Macedonian Call." At 11 p.m. the telephone rang. A man from Red Lion, about thirty miles distant, was asking that he come to see him.

It seems that a few folk from the outlying area, when visiting friends in Hanover had attended the Brethren in Christ Church and were interested in what they heard.

During that summer Brother Lady drove over to prayer meetings in various homes in nearby Dallastown and the surrounding area, while endeavoring to find some vacant church or hall which might be made a suitable place of worship. He found nothing. Then the "Macedonian" brother, who was a building contractor, presented an excellent alternative. They could have the church in the basement of his house!

Until the end of November, 1961, the Ladys commuted from their home in Hanover twice each Sunday, making a total drive of one hundred twenty miles. Trips were also made during the week. Then they rented a house in the vicinity of Red Lion.

Services were continued in the basement of Brother Sechrist's house until



April of 1962, when the newly built church became available for worship on Easter Sunday. It was dedicated in June of 1962.

Meanwhile the congregation had decided that they needed to build a parsonage. Work on this project was begun the first of May, and in August the pastor and his family moved in.

As with the church at Hanover, church and parsonage at Red Lion were erected with a very minimum cost for labor. Time was donated by friends, the pastor, and local church group, and brethren from various congregations.

He is greatly encouraged by the spiritual fervor and growth of this new congregation. There are nineteen members, a Sunday school enrollment of 113, and twenty-three who have followed the Lord in baptism. In addition to regular Sunday school and church services, there are Christ's Crusaders activities, weekly prayer meeting, a Women's Missionary Prayer Circle, and Junior Prayer Band. The pastor made in excess of four hundred calls in 1963. The field is wide, with opportunity on every hand.

Mention should be made of the family, now grown. They were always ready to help in the local program of the church where their father served as pastor. Thanks to our church schools that gave them training in the field of leadership, teaching, and music.

The youngest daughter is still at home, serving as organist, teacher of the junior high class in Sunday school, and chairman of the senior high church activities. The other four are all consecrated to the work of the Lord and, since they have left the parental roof are active in the local program of their respective churches.

So You're Planning a Wedding?

Eber B. Dourte

A wedding is a personal affair.

A wedding is a family affair.

A wedding is a church affair.

A wedding is a great event in the life of a family. A son or daughter, born, nurtured and reared as a member of the family has made a dramatic decision. A life partner has been carefully and prayerfully chosen. The bud of love is coming to full bloom. It is a time for rejoicing.

As far as the family is concerned, they are taking on another member while at the same time saying goodbye to many of the interdependent relationships once held. The family considers it a great privilege to be actively involved in making this occasion a truly significant one.

The church is concerned about all of the important events in the life of an individual. We are concerned about newborn babies—the cradle roll, the church nursery, and child dedication services are testimony to this. Most of our youth are born again and baptized through the ministry of the church. This concern and service is expected.

The third great event in the life of the individual is marriage. The church has a distinct service to render here, too. It is a ministry of interpretation, a ministry of guidance and service.

There are various kinds of weddings—civil weddings, stunt weddings (in a swimming pool, or on horseback, etc.), and Christian weddings. In light of the emphasis given to marriage in the Scriptures, every Christian should seek to have a Christian wedding in the fullest sense of the word.

WHAT CHARACTERIZES CHRISTIAN MARRIAGE?

1. It is according to the will of God.

There are certain Biblical guidelines to be followed. A believer is not to be "unequally yoked with an unbeliever." Can God bless such a union if it violates His directives? No pastor can really invoke God's blessing upon a union which violates His Word.

Those coming to the marriage altar should come with clean hearts. A marriage ceremony does not erase the sin of fornication. This is a sin to be repented of, prior to the ceremony, in the quietness of the pastor's study.

Let me comment on another grave problem. Where a situation of pregnancy pertains, the families ought not condone public weddings. Even the secular world decries the mockery of a non-virgin walking down a church aisle in a white gown. Truly repentant young people will not expect their families to provide a public wedding in this kind of situation, nor embarrass their pastors and congregations in unintentional sanction of this practice.

2. The marriage ceremony is marked by beauty and simplicity.

In a day of excesses and extravagances it is very necessary to call attention to this characteristic. Those planning a Christian wedding should resist the temptation to use a wedding occasion as an excuse for extravagance or immodesty. A wedding is not a big show. Christian weddings are not competitive performances. Simplicity is always in good taste. The Christian family planning a wedding should be aware of the fact that a really impressive ceremony is not impressive because of the size of the wedding party or the elaborate decorations and ornamentations. It is impressive when it brings to keen awareness the presence of Christ hallowing a very important occasion.

3. The ceremony is planned as a worship, instruction, and dedication service.

If this is clearly understood, then the component activities of the wedding will be planned accordingly.

The word of instruction by the pastor is God's Word for the couple in this great moment. The prayers offered by the pastor are earnest prayers beseeching God to help two people find His best for them in a world filled with sin, unfriendly to the grace of God, and militating against the success of the Christian home. The vows exchanged by the couple are solemn vows declared before God and friends. They are binding until death shall separate them. To accomplish this God must be their helper!

4. The music is planned to sustain the atmosphere of worship and dedication.

The music used at weddings is sometimes a gross violation of the fact that a Christian wedding is a religious service. Not all good music is appropriate for the church sanctuary. Not all good music invokes the blessing and presence of God. Sometimes wedding music becomes an awkward combination of devotion and worship mixed with sentimental love. Be sure the music you plan for your wedding has a message of spiritual value and integrity. Be sure it lifts your hearts higher than yourselves.

5. Weddings are not for photographers.

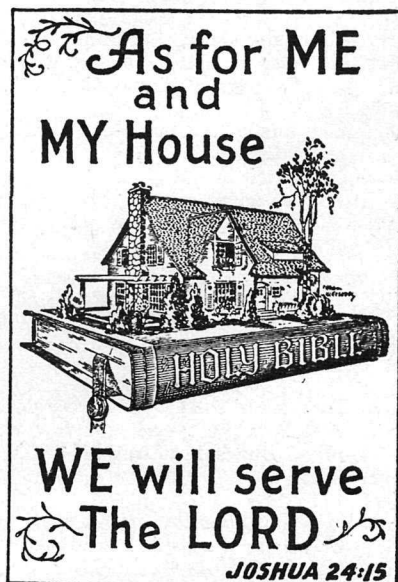
The beauty and solemnity of some weddings has been destroyed by an eager photographer stalking his prey during the ceremony. Pictures can very easily be taken before and after a ceremony.

6. Decorum after the ceremony should be in keeping with a consistent Christian witness.

Social customs vary from place to place. The Christian should take a careful look at these before becoming involved in that which may detract from the wedding as a meaningful spiritual experience. Wild automobile rides which violate law and common sense have no place in Christian weddings.

We have looked briefly at six elements of a Christian wedding. If your family is sharing in planning a wedding, be sure it is a Christian one. Some churches have booklets to assist in planning a Christian wedding. Consult your pastor early in your planning. He can give you helpful suggestions.

Remember that a wedding is a religious service—it should be a spiritual experience. It is the union of two bodies and souls, not only to each other, but to the high purposes of God. Help your young people enter marriage with the blessing of God and the church upon them.



PREACHERS

Meet Reverend and Mrs. Allon Dourte

BROTHER DOURTE's grandfather, the late Allen B. Brubaker, was a minister. Presently, his father and two brothers are also active in the Christian ministry. The old criticism, "preachers' sons are always the worst," again has proven statistically untrue.

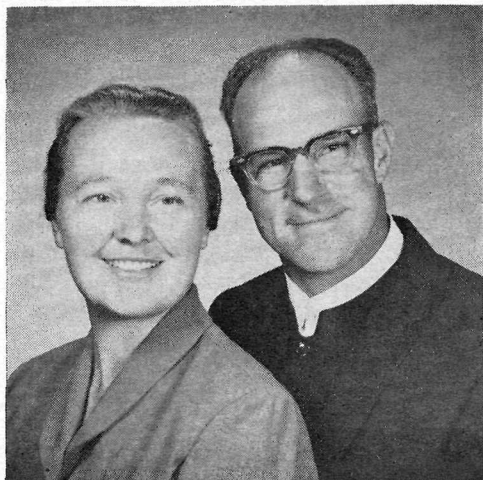
The eldest son, a fourth child of Rev. and Mrs. Monroe Dourte, Allon was born on December 16, 1918. He was converted at nine years of age under the ministry of Rev. J. H. Martin. During World War II, nearly four years were spent in Civilian Public Service. He speaks of this as a real blessing in his life, serving most of the time at Grey-stone Park State Hospital in New Jersey.

In March 1942 he married Miss Jeanette Frey. God has given them four children; Phyllis, Elma, Lamar and Alice.

Brother Dourte and the family are serving as pastor of the Manheim congregation, Pa. After completing some work at Messiah College he was ordained to the Christian ministry in 1950. These thirteen years, five as assistant and eight as pastor, have been given in service to the same congregation.

Thought of as still on the "sunny side" of life, Brother Dourte, in addition to his pastoral duties, serves on several committees and commissions in the Atlantic Conference.

—Feature Editor



Rev. and Mrs. Allon Dourte.

Church Loyalty

(Continued from page five)

historical values and promoted unpopular Biblical position, yet has vigorously advanced her time-honored outreach in missionary endeavor. She has been, I feel, a radiant example of cooperation without compromise. She has been very active in interdenominational enterprises yet salvaging her identity.

Loyalty, then, should be spontaneous because of a deep respect for stewardship of heritage, spiritual atmosphere created by emphasis on crises experiences, familiarity with God's word, love for simplicity and strength of purpose.

Certainly we must not be surprised nor unduly alarmed if some leave us. This has always been the case and will continue. Some will forsake the church for her liberalism as they interpret and by the same token we will lose some because of her conservatism by their accusation. In spite of this we believe the Brethren in Christ Church will always have a growing constituency that will appreciate a denominational home where liberty of spirit and scripturally defined truth are dominant features.

May God grant us a growing sense of devotion to our noble cause. If this is to be realized our preachers, teachers, students and laity must be imbued with a sensible fondness for these priceless accumulated values.

—Duntroon, Ontario, Canada. Bishop of the Canadian Conference.

CHURCH NEWS

Ralph Palmer was guest minister with the Big Valley congregation, Belleville, Pa., Sunday, March 1.

Harry Burkholder spoke concerning the work at Life Line Mission, San Francisco, at Green Springs, Pa., Sunday evening, March 15.

The Pacific Regional Conference concluded with a World Missions and Relief Rally, Sunday evening, March 8. Dr. J. B. Toews, Mennonite Brethren minister and educator, was guest speaker. The Conference was held at the Upland Church.

Christ's Crusaders, Elizabethtown, Penna., with their pastor, Rev. Donald Shafer, presented the evening program at Manor, Pa., March 8.

Harry Burkholder shared in the services at Orlando, Florida while spending a few weeks there. Brother Burkholder traveled with the Clarence Herrs.

The area Singspiration representing surrounding churches convened at Clarence Center, New York, 9:30-10:30 P.M., March 1. John Eyer directed the program.

Springfield, Ohio, reports the conversion of a young man in a recent mid-week service. Moved with heavy conviction he rode his bicycle to the service one blustery Wednesday night.

An aunt of Aramdo Espianosa, Aunt Carmen, recently came to live with them at Springfield, Ohio. Prayer is requested for those who have found it necessary to leave their homeland, Cuba.

Saturday evening, March 7, a Youth Rally, featuring the Motet Choir, Paul Trautwein, and Doctors John Martin and Ernest Boyer, was held at Upland, California. A groundbreaking service for the new residence hall for Upland College took place at 3:00 P. M., Sunday, March 8.

Shenks Church Christ's Crusaders with their pastor, Rev. John Fries, presented the Sunday evening program at Conoy, Pa., March 15.

Delisle, Saskatchewan needs a doctor! Pastor Marshall Baker suggests this is an opportunity for community service and direct assistance in a church program. Delisle has a small hospital and is only thirty miles removed from a Provincial University, should further study be desired. The present doctor, B. Neufeld, who is leaving, can be contacted for any further information.

BETHEL CHAPEL, REINHOLDS, PA.

Three of our young people are giving Voluntary service in Africa. Two are attending Mt. Carmel, a high school, Lawson, Ky., and one is attending Messiah College.

Evangelistic services, missionary rallies and services of special music, added to the interest of our congregational life during the past year. Brethren Sullivan and Harry Hock served as evangelists; missionaries spoke and showed pictures of Africa and India, Japan and New Mexico; and the Courier's Quartet, Shorb Brothers, Singing Zims, and a Bender Quintet ministered to us in song.

Our Sunday school attendance increased by four over 1962 with an average attendance of 33 in midweek service. Peak night of the Vacation Bible School saw 107 in attendance.

Physical improvements have been made, some without, some within the church plant. Other facility improvements are in progress. We are looking for a good year in 1964.

Mabel Williams

ALTOONA, PA.

A Christ's Crusaders Conference was featured February 1-2. Pastor Leon Herr, Everett, Pa., was guest speaker for Saturday. Both Sunday school and morning worship were directed by the young people. The group fellowshiped at the parsonage for the noon meal on Sunday.

A Singspiration was sponsored with 128 people present Sunday afternoon. The Freedom Four, Ladies' Trio, Loyalaires, Martinsburg Girls' Trio, Slagenweit Family and the Church Choir participated in the program. Some of the youth went to sing for Brother Miller who has been bedfast since Nov. 22.

Pastor John Rosenberry gave the concluding message Sunday evening using the theme "Anchored in Jesus Christ." A girls' chorus and a quartet provided the special music, Sunday evening.

Elsie Busch

CEDAR GROVE CONGREGATION, PA.

Pastor Earl Lehman, Sherman's Valley, Pa., conducted special services the first two weeks in December. This was a time of revival. Unity and fellowship came as a result of the Holy Spirit's leadership. The Wednesday

and Saturday morning six o'clock prayer meetings proved a great inspiration.

Special music was provided for the services by Brother and Sister Eugene Heidler, our pastor and wife. Brother Lehman's family and a group from Sherman's Valley congregation also shared with special music. A new heating system, additional Sunday school rooms, new lighting and refinishing the Junior Sunday school department are marks of improvements in our church plant.

Christ's Crusaders regularly visit and bring cheer to three different convalescent homes each month. Youth Day featured special music and a challenge from the guest speaker, Anna Grace Zook, Belleville, Pa., who served three years in Puerto Rico under Voluntary Service.

LANCASTER, PA.

Two baptismal services in 1963 administered baptism to twenty applicants. There were 160 who shared in the Sunday morning Communion service, the first Sunday in 1964.

In January, Rev. Ray Curry ministered in a week of evangelism. He had been with us for a Soul Winning Clinic in October—five nights for training in personal evangelism. In the two week ministry in January, 32 decisions were made for Christ including church, home, hospital and Boy's Brigade.

There were five who responded to the invitation Sunday morning, January 26 when Rev. Hubert Mitchell of Interfaith ministry in Chicago, brought the message. Sunday evening, February 2, the service was presented by the Christ's Crusaders group.

MESSIAH HOME CHAPEL, HARRISBURG, PA.

Christ's Crusaders group shared in the singing and scripture reading of the Sunday morning worship service, Christ's Crusaders day. Thirty-one young people then went to the parsonage for a "Mystery Dinner" and time of fellowship. Later they attended a local Methodist Church where the Messiah College Choral Society and the Elizabethtown College Players presented a program of the Crucifixion of Christ.

The Youth group led in the evening service with Dr. Vernon R. Phillips giving his testimony of conversion from alcoholism.

M. H. C.

FRUITVILLE, FLORIDA

Friday evening, February 7 was the time of our Annual Council. Bishops Henry Ginder and E. J. Swalm were present and both remained for the Lovefeast service on Saturday and Sunday following.

We so much appreciated the ministry in music by the Henderson Sisters from Gormley, Ontario as well as the fellowship of many others who stayed in the area following Camp Freedom campmeeting at St. Petersburg. Many different areas of the brotherhood were represented in our services, Sunday morning, February 9.

Pastor Charles Rife of New Guilford, Pa. conducted two weeks of special services in January. Miss Stella Heise led the Christ's Crusaders in their Christmas music, giving a program and singing carols for shut-in friends in the community.

Mrs. Isaac W. Helfrick

KENBROOK BIBLE CAMP, LEBANON, PA.

With gratitude to God and the many friends who have helped Kenbrook in years past, we look forward to the beginning of the fifteenth season. A new facility this year will be the swimming pool with a filtering system. This could not be completed in time for last year's camp.

Again Mr. and Mrs. Harry Bert will serve as Camp Director and cook. Boys and girls of last year we are sure, will look forward to

spending another week with "Uncle Harry" and "Aunt Gladys."

Following is the schedule for this summer's sessions.

Boy's Weeks	Ages	Girl's Weeks
June 27-July 4	8 - 9 - 10	July 18 - July 25
July 4-July 11	11 - 12	July 25 - Aug. 1
July 11-July 18	13 - 14 - 15	Aug. 1 - Aug. 8

Descriptive folders with registration cards will be mailed about March 1. An early registration will enable us to reserve a place for you. We remember with thanksgiving to the Lord the many boys and girls who gave their hearts and lives to Christ last year.

Yours for boys and girls,
Kenbrook Bible Camp

AIR HILL, PENNA.

Our pastor, Wilbur Benner and family, attended Camp Freedom, St. Petersburg, Florida where he served as one of the speakers. Enroute home at Athens, Georgia, they were involved in an automobile accident. Brother Benner suffered a fractured vertebra and Sister Benner a fractured knee cap.

After being hospitalized for two weeks, we as a congregation were happy to have them return. We give God thanks for the manner in which He has undertaken and their degree of recovery at this point.

George Spangler was the guest speaker for the morning worship service January 26. The following Sunday, Christ's Crusaders Day, John Hawbaker presented the morning message and Pau Hill and a group of young people from the New York City Mission presented the evening of music and pictures.

Coming events include our revival services, April 26-May 10 with Pastor Henry Landis, Thomas, Oklahoma, serving as evangelist. Rupert Turman and William Charlton are scheduled as guest speakers for our Lovefeast and Homecoming service, May 23-24.

ALBUQUERQUE, NEW MEXICO

Christ's Crusaders Week was a time of activity and challenge.

Wednesday night the group was in attendance fulfilling a monthly engagement at the City Mission. The choir, directed by Robert Bushnell, sang several numbers and pastor Virgil Books, spoke a heart-stirring message. The girls baked pies, cakes and cookies to serve to the men in addition to their regular menu, hot soup and bread. The group also distributed tracts.

Friday night was Fellowship night. Following a short devotional period the evening was spent decorating the church basement, making necessary preparations to entertain Crusaders parents at a dinner Sunday evening.

In a very dignified and effective manner the Crusaders filled positions in the Sunday school and morning worship service. Enthusiasm mounted as the Crusaders met shortly after lunch to prepare dinner, set tables and add the final touches for the 5:00 P. M. event.

The Crusaders and their parents were served a lovely dinner by four girls from the Junior department. Following a period of fellowship the parents were invited to the evening program. Topics on the theme "Commitment" were discussed by the Crusaders with a summary by the pastor. Both vocal and instrumental music numbers were a part of the program.

We remember the week for its challenge and blessing.

Glenna Switzer

FIVE FORKS, PA.

Much interest has been created in visitation and getting our community to come to church. Some progress has been made. Much remains to be done in securing attendance and

leading those who are presently attending to a personal relationship with the Lord Jesus Christ.

We have a continuing prayer band in our church. The Wednesday evening prayer meetings have proved a real blessing, each member exercising in a specific prayer period. We know our efforts are fruitless unless the Holy Spirit has full control and works through us.

Music plays an important part in our church program. The church was filled to capacity for the program presented by the Children's Choir at Christmas time. An adult choir participates in the morning worship service and a male quartet serves in our own services as well as in other churches.

Crusaders Day found the youth in charge of the services. Jay Wenger, 18 years old, conducted the morning service. After eating "out" and a period of fellowship, we gathered for the climaxing service with the film "Wire-tapper."

Bishop Charlie B. Byers was guest speaker Sunday morning, February 9. The same day, Dr. James Teeter, a local Christian surgeon, spoke to us concerning the magnificent workings of the human heart.

GREEN GROVE, PA.

At our recent Annual Council the congregation decided to add additional Christian educational facilities just as soon as the weather permits this spring.

Our boys and girls groups have been active. At Christmas time the primary and junior departments presented a program. The play, "The Broken Staff" was presented by the Christ's Crusaders. Charlotte Winger directed a combined chorus of youth and adults in Christmas music. Ray Henry Ziegler, a music major graduate of Penn State University presided at the organ.

John Arthur Brubaker was guest speaker for both morning and afternoon sessions on Christ's Crusaders Day. The youth had a fellowship dinner in a hunting camp near the church. A skit, "Starch in Your Spine," was presented by the young people in the evening service.

Missions emphasis included a morning worship service in which Sister Mary Hoke spoke to us concerning the work in India. A few weeks later Rev. and Mrs. Donald Zook shared missionary emphasis from Africa. Their enthusiasm and interest in the use of literature was heart-warming.

Pastor Harvey Musser, Antrim, Pa., spoke for a series of evangelistic services. Several sought the Lord at an altar of prayer. A number of singing groups from surrounding churches assisted in these services.

Lois Hennigh

MONTGOMERY, PENNA.

A highlight of this quarter was our Missionary Conference, February 1-2. Missionaries from Africa and India shared in the conference.

Saturday evening Mabel Frey and Donald Zooks spoke concerning the work in Africa. Sunday morning Brother and Sister Charles Engle presented a skit, illustrating the welcome to a native village. Brother Engle spoke the morning message. Pictures of India followed by a panel including missionaries and I-W men featured the afternoon session.

Dallas Shelley and Earl Lebo, I-W's recently returned from Africa spoke of their most unforgettable experiences. The final message of the Conference was given by Rev. Henry N. Hostetter, executive secretary of the Board for World Missions. A high point of interest was the receiving of the Faith-Promise Covenants for the ensuing year. The amount, \$2,537, is a 23% increase over last year.

The work of MCC in Jordan was presented

to our group by Mr. and Mrs. Walter Martin from Elizabethtown.

The Sunday evening service of February 16 was in charge of a Gospel Team from Messiah College. The Men's Fellowship in their first meeting in 1964 listened to part of a tape recording from the Regional Men's Fellowship officer's meeting.

A foreign student studying at Messiah College, Miss Catherine Roussou from Greece, spoke in a very interesting manner concerning her country and her own personal Christian experience in a recent Christ's Crusaders hour. On another occasion, Ronald Phillips, Public Relations Director of Brook Lane Farms, spoke in a midweek service.

Verna Leshner

SPRINGHOPE, PA.

During Youth Week, Christ's Crusaders had charge of the Wednesday evening service. Pastor Jesse Oldham spoke on the theme "We Have an Anchor." Sunday afternoon of Christ's Crusaders Day saw Crusaders calling in the homes of elderly folks in the community. The day concluded with the evening's program emphasizing the committing of our lives to Christ.

"The Touch of His Hand," was the theme of a play presented by the young people at Christmas time. Children from the Sunday school presented recitations and exercises as a part of their program.

Joyce Oldham

CHINO, CALIFORNIA, DEDICATES NEW CHURCH

The congregation assembled for the Church Dedication service Sunday afternoon, November 24. This marked the completion of many months of united effort. Since the groundbreaking in September 1962 many hours of donated labor had brought into being these new facilities for the Brethren in Christ Church, Chino, California.

This church, located at 5885 Schaefer Avenue is a continuation of the church's program, formerly located at Edison and San Antonio Avenues. The former building was built as a schoolhouse before the turn of the century.

For many years a Sunday school and worship service, led by the American Sunday School Union, was held with interested preachers from various denominations sharing in the services. Among those taking part were ministers from the Brethren in Christ Church.

The Church was organized as a Brethren in Christ congregation in 1938 with 27 charter members, seven of whom are still worshipping with the congregation. Rev. Jesse Eyster served as pastor of the congregation for thirty years until he retired in 1949.

This new edifice built by volunteer labor is valued at about \$110,000.

Recent pastors included Merle Brubaker, Ralph Rickel and presently serving is Jacob Stern. Rev. Stern, whose formal training is in the field of education, has served the church for one year while on leave of absence from the San Antonio Elementary School in Ontario, California. He plans to leave the pastorate at the end of the year. Norman Bert, a student at Upland College is serving as assistant pastor.

The brotherhood extends congratulations to this developing, growing congregation.

Births

BRADFIELD—Bennett Wayne, born December 1, 1963, to Mr. and Mrs. Wayne Bradfield, Houghton Center congregation, Ontario, Canada.

BRICKER — Ginger Lee, born February 10, 1964, to Mr. and Mrs. Harold W. Bricker, Chambersburg congregation, Pa.

DOUGHERTY—Faith Michele, born February 14, 1964, second daughter to Mr. and Mrs. Nelson Dougherty, Refton congregation, Pa.

FETERS—Robert Dexter, born January 18, 1964, to Mr. and Mrs. Robert Fetters, Merrill congregation, Michigan.

GUNN—William Ben Douglas, born January 3, 1964, to Mr. and Mrs. John Gunn, Houghton Center congregation, Ontario, Canada.

IBACH—Lisa Marie, born January 10, 1964, to Mr. and Mrs. Larry Ibach, Refton congregation, Pa.

LUMSDEN—Craig William Eugene, born July 25, 1963, to Mr. and Mrs. Belmont Lumsden, formerly Ridgemount congregation, Ontario, Canada.

VAN HAVERBEKE—Keith Wilmert, born February 21, 1964, to Mr. and Mrs. Wilmert Van Haverbeke, Houghton Center, Ontario, Canada.

Weddings

HAAS-LUCAS — Miss Loraine Arlene Lucas, daughter of Mr. and Mrs. Stanley L. Lucas, Mechanicsburg, Pa., and Donald Ray Haas, son of Mr. and Mrs. Emmanuel Haas, Grantham, Penna., were united in marriage, August 3, 1963. The ceremony was performed by the Rev. E. E. Bigler in the Evangelical United Brethren Church, Mechanicsburg, Pa.

HAAS-SAVAGE — Miss Bonnie Jane Savage, daughter of Mr. and Mrs. Foster L. Savage, Harrisburg, Pa., and James Lynn Haas, son of Mr. and Mrs. Emmanuel Haas, Grantham, Pa., were united in marriage, December 7, 1963. Rev. Adolf Kunen performed the ceremony in the Pine Street Presbyterian Church, Harrisburg, Pa.

HILSHER-RISSER — Miss Mary Lou Risser, daughter of Mr. and Mrs. Alvin Risser, Sr., Elizabethtown, Pa., and Mr. Harold Hilsler, son of Mr. and Mrs. Paul Hilsler, Elizabethtown, Pa., were united in marriage, February 9, 1964. The ceremony was performed in the Cross Roads Brethren in Christ Church, Rev. Avery Musser, the groom's pastor officiating.

KALTREIDER-DAVIS — Miss Carol Davis, daughter of Mr. and Mrs. Albert Davis, Grantham, Penna., became the bride of Joel Kaltreider, son of Mr. and Mrs. Clarence Kaltreider, York, Pa., December 28, 1963. The ceremony was performed in the Grantham Brethren in Christ Church, pastor LeRoy B. Walters officiating.

Obituaries

BRUBAKER—Emmert B. Brubaker, born September 29, 1892, passed away February 10, 1964.

In the Spring of 1922 he accepted Christ as his personal Saviour and became a member of the United Brethren Church. Later he attended the United Christian Church and in 1960 transferred his membership to the Fairland congregation, Cleona, Pa.

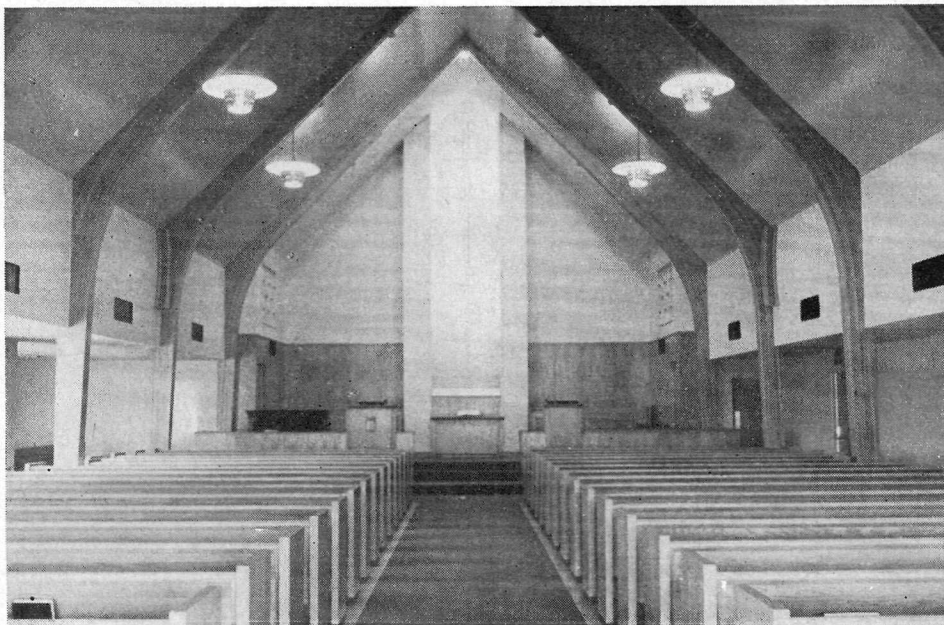
He was a member of the Pioneer's Sunday school class and served as assistant teacher. He is remembered in the home, community and church as a deeply devoted and radiant Christian. Brother Brubaker sought and took advantage of opportunities to share a joyous Christian faith with others. He was a retired garage superintendent at the Lebanon Veteran's Administration Hospital.

Following the death of his first wife, Sarah Shaud, he was united in marriage to Margaret E. Buck who survives. In addition he is survived by two sons, J. Richard of Lebanon; and Ronald B., Annville; one sister and two brothers. Funeral services were conducted in the Fairland Brethren in Christ Church, pastor Clark Hock officiating, assisted by Rev. Harvey Kettering. Interment was in the Gravel Hill Cemetery.

COBER — Nancy Cober, born near Cherrywood, Ontario, May 12, 1872, passed away February 2, 1964. She often spoke of a genuine conversion in her youth, becoming a member of the Brethren in Christ Church in 1890. She was a faithful member, attending services regularly until a recent accident.

One brother survives. Six sisters and five brothers predeceased her. A number of nieces and nephews also survive.

Funeral services were held at the Heise Hill Brethren in Christ Church, Bishop Alvin Winger officiating. Interment was in the adjoining cemetery.



Interior view, new Brethren in Christ Church, Chino, California.

World Missions

Africa

General Superintendent's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. David E. Climenhaga
Miss Velma R. Brillinger
Mr. Elwood D. Heisey*
Mr. Stanley H. Winger*

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 R. 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 G. Frey*
Ronald L. Garling*
Miss Nancy J. Kreider
Miss Erma G. 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 L. Rosenberger*
Miss Anna J. Graybill
Miss Miriam L. Heise
Miss Ruth E. Hock
Miss Erma R. Mann
Miss Mildred E. Myers
Miss Edna M. Switzer

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

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

Phumula Mission: *Private Bag 188T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. George E. 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 V. Ginder
Miss Mary C. Engle
Mr. Samuel J. King*
Miss Martha L. Lady

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

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

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

Macha Mission: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. George K. 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 A. Heisey

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

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

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

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

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 News

EAST AFRICA TAP RETREAT

AKRON, PA. (MCC)—Stimulating studies and warm fellowship made the second annual TAP retreat profitable and enjoyable. Eighteen MCC teachers in Kenya and Tanganyika met December 29 to January 7 at the Limuru Church Conference Centre, 22 miles from Nairobi, Kenya. Other Mennonite teachers and several missionaries also joined the conference, which was directed by Rev. Don Jacobs, Musoma, Tanganyika, field supervisor for the Teachers Abroad Program in East Africa.

Dr. Carl Kreider, Goshen College, Goshen, Indiana, who is presently at Addis Ababa, Ethiopia, and Elmer Neufeld, MCC director in Congo, served as resource persons. Dr. Kreider, who is on a nine-month Fulbright lectureship at Haile Selassie University, gave lectures on higher education and on economics in Africa. Mr. Neufeld gave historical surveys of the development of Christian theology, of Christianity in Congo, and read a paper on the Kibangu religious sect in Congo. Dr. Jacobs discussed African traditional religion and developments in the Christian Church in Africa. Mrs. Dorothy Smoker, Musoma, spoke about witchcraft.

In addition to these lectures, which were followed by lively discussion periods, there were sharing sessions on a more personal level. As race relations and witnessing were considered, the group members shared their individual problems and experiences. The book of Colossians was the focus for small group devotional study and discussion each morning. Periods for group worship and recreation were included in the daily schedule.

The group attended a session of the Kenya Parliament on December 31 when a bill to extend the state of emergency in the Northeastern Region was debated and passed. The fact that Kenya had become an independent nation just a few weeks earlier made this visit most interesting.

The advantages of Nairobi as a cultural, educational, and shopping centre were enjoyed, especially by those workers posted far from this modern city.

The chief disappointment was that the TAP force in East Africa had increased by only four teachers in its second year. One of these teachers is from Holland. The teachers are finding their service experience in Africa so rewarding that they find the lack of volunteers from America hard to understand. They hope next year's retreat will see their number doubled.

—Mary Groh

J. M. KLASSEN APPOINTED EXECUTIVE SECRETARY

Rev. David P. Neufeld, Chairman of the newly formed Mennonite Central Committee (Canada), has announced the appointment of J. M. Klassen of Winnipeg as Executive Secretary to serve on a full time basis for a three year term. Mr. Klassen formerly served under M.C.C. in Korea and returned to Akron as Assistant Director of Relief. For the last year Mr. Klassen served as Executive Secretary of the Canadian Mennonite Relief and Immigration Council.

News Items

DUTCH REFORMED CONGRESS CITES VIOLATIONS OF SABBATH

CAPETOWN, S. AFRICA (EP)—Casual dress, elaborate meals and unnecessary travel were condemned here as violations of the Sabbath by the Cape Regional Congress of the Dutch

Reformed Church's Commission for Combatting Social Evils.

Prof. F. J. M. Potgeiter, dean of the theological faculty of the Afrikaans University of Stellenbosch, said far more care should be taken not to create the impression that Sunday was a public holiday.

He charged that people who wore casual clothing violated the character of the Sabbath. He also warned that Sunday was not a day for festive eating.

AMERICANS URGED TO USE "TAX WINDFALL" TO AID CHURCHES

PHILADELPHIA (EP)—Methodist Bishop Fred Pierce Corson has issued a statement here calling upon members of all faiths to "carefully and prayerfully consider how best" to use the money they will receive through the federal tax cut.

President of the World Methodist Council and head of the Philadelphia Area of The Methodist Church, Bishop Corson said: "The nation could be about to embark on a wild and perhaps short-lived spending spree with disastrous consequences. This is possible because millions of individual tax savings aggregate into an enormous force for evil or good . . .

"Urgent needs to relieve suffering of body and soul lie on all sides. Service agencies everywhere operate under severe financial handicaps. In the midst stands the church of the Living God—the greatest force for good of all mankind.

"Let faith and conscience guide our spending decisions. Let us demonstrate a new desire to share with others. I challenge all Methodists to tithe their tax cut and appeal to members of all faiths to put giving and service above self as they contemplate their economic gain."

BILL WOULD BAN PEACE JUSTICES FROM PERFORMING MARRIAGES

MONTPELIER, VT. (EP)—Justices of the peace would be stripped of authority to perform marriages under a bill supported by Gov. Philip Hoff at the current special session of the legislature.

The measure would abolish 17 municipal courts in the state and replace them with five district courts with fulltime judges.

Justices of the peace now share with municipal and assistant judges the right to officiate at marriages.

WINONA LAKE, IND. MARCH 9, 1964 — Dr. James F. Gregory of Winona Lake, Indiana, beloved editor and minister of the gospel died unexpectedly of a heart attack at Warsaw, Indiana, Friday, March 6, 1964.

Dr. Gregory was elected as editor of *The Free Methodist*, denominational magazine, by the General Conference of 1955. He was re-elected in 1960, receiving the largest number of votes cast for any officer, an indication of the high esteem in which he was held by the constituency of his denomination.

Quiet-spoken and modest, Dr. Gregory was known for his warmth of humor and his winsome presentation of the gospel. Truly, a "prince in Israel" has answered the summons to his final coronation.

IN THE NETHERLANDS, TOO: MINISTERS AND FUNERALS

THE HAGUE (EP)—Ministers of the Netherlands Reformed Church in the Southeast Fries-

land province, concerned with the rising costs of funerals, have offered their parishioners four guidelines on the subject:

1. Order a solid but simple coffin.
2. Do not use a vault unless there is a compelling reason to do so.
3. Avoid ostentation in selecting a tombstone and its inscription.
4. Keep all feelings of vanity or "keeping up with the Joneses" far from the memory of the dead.

POLAND STEPS UP ATHEIST INDOCTRINATION OF SERVICEMEN

LONDON (EP)—All units of the Polish armed forces are being deluged with massive anti-religious propaganda, according to recent arrivals here from the Communist-ruled country.

In 1963, special courses on "anti-theological analysis" were organized in officers' training schools and the number of local branches of the government-backed Atheist Society at military centers was increased to 150, they reported.

SALVATION ARMY CAPTAIN RECORDS "POP" MUSIC

LONDON (EP) — The Salvation Army, long noted for its street-corner Gospel bands, has entered the "pop" music field with a recording of two religious songs featuring guitars and drums with a "twist" beat.

Capt. Joy Webb of the Army, a guitar-playing attractive brunette, wrote the two songs and led the Joy Strings in recording the tunes. Lyrics are sung by male and female voices.

Proceeds from the sale of "It's an Open Secret" and "We're Going to Set the Whole World A' Singing," will go to the Army.

Capt. Webb said the songs are "as near as we dare go to a commercial sound." In making the records, she said, she kept two points in mind. "The words had to be crystal clear so that the religious message could be understood, and the lyrics had to retain a certain dignity," she said.

EVANGELICAL BEACON TO BECOME BI-WEEKLY
MINNEAPOLIS, MINN. (EP)—*The Evangelical Beacon*, weekly organ of the Evangelical Free Church of America, will become a bi-weekly beginning May 1.

Clayton E. Carlson, chairman of the Church's board of publications, said a survey indicated 78 per cent of the *Beacon's* readers preferred bi-weekly issues.

The publication has been on a weekly schedule since 1943, except during July, August and September. As a bi-weekly, the *Beacon* will double its previous size and add eight pages of color, according to Editor Mel Larson.

TIGHTER DIVORCE LAW ASKED IN R. I. BILL
PROVIDENCE, R. I. (EP)—Adultery would become the sole ground for divorce in Rhode Island after next September under a bill introduced in the General Assembly by Sen. Antonio C. Travato (Rep.; Westerly).

The present law recognizes such grounds for divorce as impotency, extreme cruelty, desertion, continued drunkenness, habitual use of drugs, non-support and gross misbehavior.

Sen. Travato's bill, sent to the State Judiciary Committee, provides that any petition for divorce filed or pending before August 31 would be considered by the court under the terms of the current law.