6-7-1965

**Evangelical Visitor - June 07, 1965 Vol. LXXVIII. No. 12.**

J.N. Hostetter
EDITORIAL

General Conference
Upland, California,
June 8-13, 1921

General Conference convened the first time in California in June 1921. Interesting information is gleaned from June 20 and July 4, 1921, issues of the Evangelical Visitor.

TRAVEL

A ccording to previous arrangements, the various delegations from Pennsylvania, Canada and the Central States left Chicago on the night of June 4, en route to Upland, California, where, for the first time in the history of the Church, our Annual Conference was to be held.

"The delegation out of Chicago numbered ninety and was later joined by the Kansas delegation at Strong City and others, which brought the number up to about one hundred and thirty.

"Sunday, June 5, was spent in quiet devotion and services. The talks given by the different brethren were inspiring and helpful. The train made numerous stops along the way, and at a number of places Gospel songs were sung and short talks given to crowds gathered at the stations.

"On account of the disastrous floods through Colorado, we were routed south through Oklahoma and Texas. We crossed the Canadian river at Canadian, Texas; and while heavy rains were encountered along the way, the flood waters did not cross our path until after we were beyond the above point, where the foundations of the large bridge spanning the river were washed out. Many prayers of thanksgiving were offered to God for His tender mercy and care which He had extended toward us.

"The delegation reached Upland, California, on Wednesday A. M. and a hearty welcome was given us. Breakfast was waiting for us in the large basement.

BUSINESS

"The delegates from the various districts met in preliminary session on Thursday A. M.; and after filling the vacancies on the various boards, the day was spent in the different boards getting their work ready for presentation to Conference. The new church at Upland, being so commodiously built, all the boards could meet in the adjacent rooms.

". . . In the closing days of Conference there were some important measures adopted and some important ones lost. . . .

"The Reading Course for ministers, for which Conference was petitioned two years ago was lost, the committee's work not being accepted. . . .

"The Beulah College at Upland, California petitioned for recognition by Conference and while a strong sentiment of sympathy was expressed toward the splendid effort of the Church in California, the official recognition of the school was deferred for one year. . . .

"Recommendations from the Foreign Missionary Board were adopted which provide for the following.

"The usage of thirty-five hundred dollars of the money which was raised in the Armenian drive (several years ago) for mission work among the Armenians in Boston. Armenia as a mission field is closing for the present and large numbers of the Armenians are settled in Boston.

"On Sunday evening farewell addresses were given by Bishop C. N. Hostetter and Elder D. W. Heise, who will leave soon after Conference to visit our foreign missionary fields . . . . These brethren need our prayers as they go forth that they may be definitely used of God during this tour.

"The waves of unrest, the storms of national and natural calamities, the shifting sands of religious positions, are enough to weaken and discourage the stoutest heart, when we fail to have the proper vision of what God is still able to do.

Just this word: trying times, difficult situations with something of a notable proportion of thrust and pressure seems to have characterized the times in 1921. Many unbelievable, certainly unpredictable changes have come in these 44 years. But the pressure is still on; it is proper to say, greatly intensified. It is consoling to know, God still knows all about today and only He really understands tomorrow.

J. N. H.

COVER PAGE: The David Climenhaga family and others boarding the plane at Bulawayo airport, April 20. The city of Bulawayo, 10 to 12 miles distant, lies in the background. Below: missionaries and other friends watching the plane take-off.

---

EVANGELICAL VISITOR

Volume LXXVIII Number 12

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

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

Editor: J. N. Hostetler. Box 8, Nappanee, Indiana, to whom all material for publication should be sent.


Subscriptions: $2.50 per year. Gift Subscriptions: $2.50 per year: Gift Subscriptions: $2.50 per year. Sample Copies free. Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

Evangelical Visitor
T

HE 95th Annual General Conference of our brotherhood convenes in the midst of a problem conscious world. Hopeless ideological conflicts, rabid sectionalism, and egotistical racism tear at the fibres of our civilization. Scorching caldrons of hatred, fired by the fogots of greed, poverty, and suspicion, threaten to spue violence over the nations. Gigantic technological strides have transformed man's environment, but left his basic nature unchanged and therefore, his basic needs unmet.

Urged on by the perverted impulses of his depraved nature, modern man has shattered the ancient Judeo-Christian yardstick of morality. In spiritual blindness he gropes unsuccessfully to find another. Professed Christians, at least in North America, appear satiated with the leeks and garlics of our neo-pagan culture. The nominal church flexes ecumenical muscles in a vain attempt to replace the shorn locks of supernatural power.

In the Brethren in Christ Church we have our own set of perplexities. This General Conference will address itself to unfinished tasks and new assignments, many of which are painfully relevant to the problems of our generation. It is our purpose this morning to focus upon "Our Glorious King—His Person, His Throne, His Sceptre and His Kingdom."

The Glory of His Person

The glory of Jesus Christ is intrinsically dependent upon who He is. The knowledge of this glory dawns upon the soul as we understand the essence of His divine nature.

In rapid sequence the anonymous author of Hebrews sketches the person of Jesus Christ, the Son of God. He is the appointed Heir of all things. He is the Creator of the worlds. He is the Brightness of the Glory of God. The Express Image is the Messianic image of God. He upholds all things by the Word of His Power. Since purging our sins, He is seated on the right hand of the Majesty on high. He is above all the hosts of Heaven and is worshipped by them. Then coming to a dramatic apex of revelation regarding the person of Jesus the Scripture declares, "But unto the Son, He saith, Thy throne, O God, is forever and ever: a Father and he shall to be to me a Son?"

Here is a quotation from Psalm 45 which ascribes the name of the Lord God Jehovah to the Messiah—to Jesus Christ. He is Jehovah Jesus, boldly declared to be the brightness of God's glory and the express image of His person.

Artists portray to us something of the person of Jesus Christ as they believe He may have appeared during His earthly ministry. A more accurate picture of Jesus as He now is can be seen in the first chapter of Revelation. His face shines like the sun in full strength. (Rev. 1:16 NEB). Oh that some artist could portray Him as He really is! But alas, what a preposterous assignment to put the Lord of Glory on a piece of canvas. We must wait until with rapture we behold Him.

This One who heads the Church is very God of very God—God Himself. He is who made the worlds. "Without Him was not anything made that was made" (John 1:3). The glory of creation—that is the glory of Jesus. The glory which Moses beheld in the Mount— that is the glory of Jesus. The glory which Isaiah saw filling the whole earth—that is the glory of Jesus. He is the image of God. The Greek word, here translated "image" means an impression produced by a die. Jesus Christ is divinity "die cast" in human form. "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

There is no other way that mortal man could look upon the glory of God. It is like looking upon the glory of our natural sun. Johannes Riem, Professor of Astronomy in Hamburg, Germany, says, "Our earth receives only the two thousand millionth part of all the energy which the sun is continually radiating into space." Even at this 93 million mile distance the human eye cannot look at the sun. A child said, "Daddy, what colour is the sun. I cannot look to see, yet I can see the sunshine." My brethren, we cannot see God, yet we can look at Jesus Christ and see His glory. Cannon Liddon, speaking of Jesus Christ in this connection says He is "like a ray of light from the parent fire, from which it is unbrokenly joined."

Here in Jesus Christ is the visible radiance of the Unapproachable Light. As John so clearly states it "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him" (John 1:18) and again "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only be-

**The General Conference Sermon**

**Our Glorious King**

Roy V. Sider

June 7, 1965
eighty of Jesus Christ in the church is absolute. It must be totally unchallenged. It stands above human reason, human tradition and human expediency.

Furthermore the sovereignty of our Lord is brought to reality by the communication of His will for us here and now. The will of our King is forever settled in heaven, and revealed to us in the Holy Scriptures. "... Holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21); "All Scripture is given by inspiration of God ..." (II Tim. 3:16). Thus the Brethren in Christ Church owns the unquestionable authority of the Scriptures as divinely inspired, and in the words of our confession of faith "... the final authority for faith and practice."

We believe revelation supersedes reason. We declare our senses, separate from divine guidance, to be unreliable in the quest for truth. Human logic, human faculties falter, and intellectual faculties fail us. The world by wisdom knew not God (I Cor. 1:21). Man's unregenerate mind leads in different directions. It can be

The divine, eternal majesty of Jesus Christ is the corner stone of our faith. Man-made religion fills the earth. Men of many minds and as many purposes bid for our fellowship. We must try the spirits (I John 4:1-3). Remember the doctrine of Jesus Christ is the cardinal doctrine of the church, the touchstone of fidelity, the criterion for fellowship. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" (II John 9). Let the Brethren in Christ Church refuse to bid such God. God" (II John 9). Let the Brethren in Christ Church refuse to bid such God. We must try the spirits (I John 4:1-3). Remember the doctrine of Jesus Christ is the cardinal doctrine of the church, the touchstone of fidelity, the criterion for fellowship. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" (II John 9). Let the Brethren in Christ Church refuse to bid such God. We must try the spirits (I John 4:1-3). Remember the doctrine of Jesus Christ is the cardinal doctrine of the church, the touchstone of fidelity, the criterion for fellowship. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" (II John 9). Let the Brethren in Christ Church refuse to bid such God. We must try the spirits (I John 4:1-3). Remember the doctrine of Jesus Christ is the cardinal doctrine of the church, the touchstone of fidelity, the criterion for fellowship. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" (II John 9). Let the Brethren in Christ Church refuse to bid such God. We must try the spirits (I John 4:1-3). Remember the doctrine of Jesus Christ is the cardinal doctrine of the church, the touchstone of fidelity, the criterion for fellowship. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God" (II John 9). Let the Brethren in Christ Church refuse to bid such God.


continually cooling down as they fly through the cold of inter-stellar space. It follows, therefore, that a state must finally be reached—and this applies inescapably to the earth—in which the warmth of the sun, and of the earth itself, will have so far decreased that all life will vanish. The last living being—the last man also—will take its last meal, be overcome by the cold and will die. With it all the efforts of millennia, the whole cultural progress of the human race, every masterpiece of art and science, all achievements in self-ennoblement and idealism will sink into a dark, cold, icy grave, and the earth, a round, icebound, mass cemetery, will race on through the even colder darkness of space, until, perhaps, further developments cause it to vanish completely.” Or, “There is only one way of escaping this gradual cold-death. According to modern science it is—if the great miracle does not take place—by heat-death, or rather fire death. This means a catastrophe caused by increased radiation from the sun or by the collision of two worlds—our earth, or our solar system, with some other body—causing a tremendous explosion, which would dissolve all the elements of the earth in flaming heat.” Whatever lies in the future for the material cosmos, of one fact we are sure: Our King changes not—with Him there is no variableness, no shadow caused by turning. His authority will remain throughout the unfolding eternities—unchanged, constant forever. “Wherefore we receiving a kingdom which cannot be moved, let us have grace, that we may serve God acceptably with reverence and godly fear” (Heb. 13:25).

**His Sceptre**

We look now at the Sceptre of His Kingdom, which our text calls a sceptre of righteousness. To Bible readers the mention of a sceptre recalls the scene of righteousness. To Bible readers the June 7, 1965

The law could bring her death. Instead of righteousness He has compassion on the ignorant and them that are out of the way (Heb. 5:2). His righteousness includes the remission of sins through the forbearance of God” (Rom. 3:25 and 26). Indeed the same hand which holds the sceptre bears the print of a nail, once driven there as He made atonement for the sins of His rebellious subjects. This King came to His throne by way of a Cross. In the sombre days of His humiliation He, by the grace of God, tasted death for every man (Heb. 2:9). This captain of our salvation was made perfect through suffering (Heb. 2:10). He came to die that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2:14 and to the original purposes of creation. Light and health stream from His cross upon human ignorance, misery and despair.

In Heb. 2:10-13 we read how the King of Glory completely identifies Himself with His subjects. Notice: For it became Him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in Him. And again, Behold I and the children which God hath given me.

He becomes one with redeemed sinners. He brings many sons unto glory and is glorified. He is not ashamed of us. We dare never be ashamed of one another. He calls us brethren. Can we do less? This is the mystery of the fellowship of the church, and what rich fellowship it is!

Wicked, vile, lustful, self-willed rebels are welcomed and received as brethren of the King. With one voice the redeemed join with Charles Wesley in rapt wonderment—

And can it be that I should gain
An interest in the Saviour’s blood?
Died He for me who caused His pain?
For me, who Him to death pursued?

Amazing love! How can it be?
That Thou, my God, shouldst die for me?

We are children of God. “If children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together” (Rom. 8:17). By bringing us to the level of sons, God has declared that holiness is possible, obedience is voluntary, service is joyful, and resemblance to Him is certain.

The Brethren in Christ Church, through the years of her history, has been concerned with piety and holy living through personal experience with God. Holiness is the aim of God for His children. This can spring only from love to God. During the past 15 years we have made sweeping changes in the patterns of our church life. Some sincere brethren have seen this as a departure from righteousness. Others, equally sincere have seen a freedom from the letter of legalism, that there might be greater life in the Spirit. Let us remember that the course of the Brethren in Christ Church for this generation is being charted, not only by what General Conference has done in the past 15 years and by what General Conference does (Continued on page eighteen)
MISSIONS

RHODESIA and ZAMBIA are calling for dedicated and qualified Christian teachers to teach their children and to train their teachers.

The urge for education on the part of Africans is nothing short of astounding. We have seen children eager to learn arrive at their schools as early as 5:30 a.m. Parents are willing to make many financial sacrifices in order to see their children get an education. There is little disciplinary detention in schools in Africa. The punishment is to be kept out, not in.

The church is responsible for 85% of the education in Rhodesia; the reason the percentage is no higher is due to the fact that the church has been unable to keep up with the demand.

One of the greatest opportunities for dedicated Christian educators today is to TEACH AFRICA'S TEACHERS. Missionaries in the classroom teach 25 to 30 students who leave the schools in two years and then go out and teach 40 children in each of their classrooms. Thus one missionary teacher, well qualified and Spirit-filled, can see the influence of his Christian life in the lives of 1,000 children within three years' time. In SECONDARY (high) SCHOOLS Christian teachers are welcomed to teach young people who will be entering upon a variety of professions and forms of business and government leadership in Africa tomorrow.

Opportunity Knocks

There is opportunity to supply not only our own Brethren in Christ schools; we could supply other missions as well. Not long ago the Principal of a mission school of another denomination told one of our missionaries that because his church could not supply enough missionary teachers, he was being forced to hire non-Christians to teach in his classrooms on the mission station. He would be most grateful if the Brethren in Christ could supply missionary teachers. MCC's Teachers for Africa Program—TAP, for short—is an established avenue for such supply. Financial provision would be made to cover the cost of living, travel to and from the States, and furlough allowances. There would be no need to take Brethren in Christ Church funds for this, but it would be an opportunity for the Brethren in Christ to influence the lives of many more African students.

Teachers of Scripture are Needed.

Almost every mission and government school in Southern Rhodesia has provision for the teaching of Scripture daily. If we had sufficient teachers qualified and enthusiastic in the teaching of Scripture, we could supply Brethren in Christ schools, interdenominational schools, government schools, and even schools of other denominations.

Christian teacher, is your present job big enough?
The Board for World Missions announces the appointment of Rev. Harvey Sider to the General Superintendency of our Brethren in Christ Missions in India, to succeed Rev. Arthur L. Pye, who leaves Barjora in May for furlough to the homeland. The superintendency of the Church in India will be shared by Brother Sider and national leaders.

We ask your prayers for all of these leaders.

The Pyes are booked to reach New York July 27 and to appear on the Missions Day program at Roxbury Camp the following week.

Henry N. Hostetter
Executive Secretary

**INDIA'S NEW SUPERINTENDENT**

![Image](image_url)

**Response**

Harvey Sider to Henry N. Hostetter, May 8.

"... You can well imagine that to one so new to India the Superintendent's task does seem like a big responsibility. I feel totally inadequate to this demanding task. In India with everything—the socially, economically, religiously, politically—so extremely complex, I keenly sense my lack of knowledge and experience in these areas. In addition, already the work of the Banmankhi station is a full time load. It appears to me that to do justice to both station and superintendent's work may be well nigh impossible...

"However, we are here as the servants of Jesus Christ, the Church, and the Mission. We have confidence in our Home Church and the Mission. And, above all, we know that we have the assurance of the support—both spiritual and physical—of Jesus Christ. Just yesterday, while continuing my reading from Colossians, I was impressed by the corollary: "Just as you trusted Christ to save you, trust Him too for each day's problems"; and then in the next breath, as though he would support this tremendous promise, Paul said, "Let your roots grow down into Him and draw up nourishment from Him." So with His help and the invaluable aid of His people's prayers we shall do our best to fulfill the task assigned to us.

"In closing we do sincerely request your prayers and those of the Church for this new responsibility. 'We are workers together with Him.'"

**From the Executive Secretary**

**MISSIONARY RESIGNS**

It is with regret that we announce the resignation, for personal reasons, of Miss Verna Gibble, R.N., from the Brethren in Christ Missions in India. Miss Gibble asserts that she has been tremendously challenged by the opportunities and needs in India and is still deeply interested in India and in the cause of the Gospel. She plans to arrive home in May.

**OTHER MISSIONARY MOVES**

Arrived in New York, May 3—the David Climenhagas. They will be taking up residence in the missionary home at Grantham, Pa.

Arrived in Toronto, May 8—Mary Jane Shoalts, R.N., from Madhipura Christian Hospital in Bihar, India.

To be relieved from Mtshabezi Mission in Rhodesia, for home furlough, May 24—the Glenn Freys.

Leaving Woodstock School, Landour, India, to visit our missions in Bihar before leaving for furlough to the States, at close of school in early June—Miss Mary Elizabeth Stoner (Mary Beth).

Leaving Beira, June 5, to arrive in New York, July 27, Dr. Alvan Thuma and family.

—Henry N. Hostetter

**Food Shortage in India**

Rationing began last year with sugar. The amount of sugar secured on ration card varies somewhat in different centers. The past year our quota was 4 lbs. a week. In early last winter while our children were home and during Christmas and canning season I was able to get one special allotment. I believe the other mission stations have been able to get about 4 lbs. per week per household when the sugar is available. This is not retroactive, and if there is no sugar in the shop one week, you cannot get the ration for that week if sugar comes in the next week. At the present there is no sugar at all in the Tirbeniganj area and hasn't been for some weeks. We were able to get one allotment outside the quota in October so we have sugar for the present, but others are not so fortunate. So far, "gur" has been available as a substitute. It is unrefined and a bit like molasses.

We had a continuing rise in food prices but no serious shortages locally until this past summer. At this time other commodities were put on ration ration-wide—flour, wheat, cream of wheat, etc. Cream of wheat is our main breakfast cereal and none has been available even on ration for many months. I don't believe this has been available at the other mission areas either. Flour occasionally comes into Saharsa and Madhipura, and then the people there can get up to about 10 lbs. We have been able to get flour locally only since January.

When the scarcity began this summer we had a supply of wheat on hand so we have been more fortunate than some others. We have tried to manage our own cereals and bread. This type of whole wheat flour without some white flour mixed in it is not too successful for bread but it is edible. Madhipura and Saharsa have not been able to get wheat so often but they do occasionally get flour. Shortening has become scarce but there is still some on the market. Since it is gardening season there will be ample food during the next three or four months, but some adjustment in our diet will be necessary.

Some areas of India are having still more difficulty than we are experiencing. Some time ago when Arthur was in Calcutta there was talk of almost total food rationing there. This has not gone into effect yet, but there are long queues for food.

On meat days, in school at Landour, it is rationed to 3 ozs. per person. White sugar is very seldom on the table; no butter or margarine can be secured; fruit is scarce; white bread never seen. (This is in spite of the tremendous rise in school bills.)

The children do have to eat hard, dark, dry bread. But while shortages have certainly affected their diet and they are not getting the quantity and variety they would like, yet up to this point I don't think the students have really suffered.

One interesting sidelight is that this is the first time that I remember that food parcels are coming in "duty free" from foreign countries. This perhaps is just a temporary thing, but it indicates the fact that the government is aware of food difficulties.

—Phyllis Pye, Barjora.
As you read this, many of you will be standing on the campus of Upland College or at the nearby Upland Church in California on the occasion of the 95th Annual General Conference of the Brethren in Christ Church. Many others will be wishing they could be there.

The Crusaders Page editor attended these annual convocations as a child, as a youth, and as an adult, and shares some of his actions and reactions below.

His first excursion to General Conference was in 1934 when the assembly met at a lovely camp ground belonging to another denomination at Ludlow Falls, Ohio. Since he was a lad of 9 summers, his involvement in business sessions, and indeed in any sessions, were kept at an absolute minimum. He reports the following impressions and activities: gay frolics among the many tents, as many trips to the snack counter as the parental purse would allow, the feeling of envy and frustration when the conference members marched past in sober priority to take the first seats in the dining room, the feeling that the whole operation was extremely important.

Although this was his first such experience, his father, the late Rev. Eli H. Hostetler, who had joined the Sippo Valley Church in Ohio around 1928, attended conferences at Merrill, Michigan in 1929, and Air Hill, Pennsylvania, in 1930, reporting with real joy the time he spent in the booth where his father sold Quaker State! Although this was his first such experience, his father, the late Rev. Eli H. Hostetler, who had joined the Sippo Valley Church in Ohio around 1928, attended conferences at Merrill, Michigan in 1929, and Air Hill, Pennsylvania, in 1930, reporting with real joy the time he spent in the booth where his father sold Quaker State!

In 1935 the General Conference was in the Heise Hill Church, about 15 miles north of Toronto. Ten year old Paul observed with round-eyed wonder the "strange people of this foreign country, and was a bit disappointed that they were very much the same as people back home. He remembers the skinny tires on the bicycles (called "wheels" by most Canadians then), the clipped accents, the policeman on duty at the highway which was a dusty gravel road at the time. He had learned to worm his way through the large crowd to the very front of the chow line, but was accosted one noon by a motherly but stern lady who objected, "I'll thank you not to push so much, and I'll also thank you to wash your dirty face and hands before you eat."

A more fragrant memory through the years was the fine program for children. Paul attended all (well, most) of these, and remembers a kind old man who loved boys and girls so much that he cried as he told them the wonderful story of our Lord who loves small people. The man may have been Abner Martin of Pennsylvania. May God bless all the teachers of boys and girls.

The scene now shifts to a General Conference in 1939 on the campus of Messiah College. Again the Hostetler family were quartered in a tent pitched on the lawn behind "Old Main." The preacher in the tent next to theirs insisted on retiring early and getting up early, and registered a strong complaint when his neighbors did not do the same. This was the first time that Paul realized that all Brethren in Christ preachers were not perfect.

One morning this brother, again awake at some hour which is probably intended only for the birds, was talking to his wife. Because tent walls are thin, every word was clearly audible. He told her with some pride that someone had told him he remembered a sermon he had preached 40 years before. After a pause to let that profound statement sink in he declared, "That is powerful preachersing!" The lad in the next tent had trouble suppressing his amusement.

Other memories of that Conference include swinging on the Swinging Bridge, hiking the trails, falling into the Minemingo, tearing his trousers, and observing important looking men walking around carrying bulging briefcases. A resolution was formed to be a bulging-briefcase-carrier some day.

The next General Conference Paul remembers attending was at the Bertie Church, near Stevensville, Ontario, in 1942. Sad to say, and yet typical of a teenager's outlook, his chief memory of that conference is that he was very much "in love" with a certain girl who at the time had eyes only for a handsome tenor of the Messiah College Quartet. Too timid to do anything about the situation, he suffered in silence as he worshipped from afar.

At that conference he noticed Bill Boyer talking to the important leaders of the church with ease and poise, and longed for the ability to do the same. When Jacob Ginder noticed Paul one day and talked to him man-to-man, his heart swelled with happiness and pride. In succeeding conferences, as long as the aged Pennsylvania Bishop could attend, they always had a good visit. It probably was just one of many interesting contacts to Brother Ginder, but for a teenage lad, it was pure gold. Church leaders today should be more aware of the young people at Conference, and take time to talk to them.

The Crusader Editor's next memorable conference was in 1948 at the Camp Grounds in Southern Ohio. He was just newly-engaged to be married, and remembers only one person at the conference. When the Conference was at Stayner the following year, he spent most of his time in the booth where his fiancée worked, and missed most everything else.

At the Manhattan, Kansas Conference in 1951, the name of Paul Hostetler was announced with other appointments to the Nominating Committee. This was his orientation into the inside workings of the total General Conference and he has been active in all Conferences from that date on.

As he recalls the early and the latter years of General Conference attendance, his outstanding memories relate to good Christian fellowship, fascinating business sessions, heart-searching inspirational services — in short, learning to know with ever deeper appreciation the good people who compose the membership of the Brethren in Christ Church.

This year Paul goes to Conference feeling older—his father died very suddenly some weeks ago. Eli Hostetler instilled a deep love for the Church in his children. Paul's prayer is that his own ministry may prove as successful.
For the newly responsible Church in Africa, Easter Day, April 18, was—in the words of one of its ministers—"a time of beginning . . . and a time of ending."

A Time of Beginning

The Consecration Service

Anna Ruth Zook

Bishop Climenhaga administering the vows to Alvin and Thata Book.

To Alvin:
"Do you promise by the grace of God to assume the office of a Bishop and to serve to the best of your ability?"
"Do you promise to shepherd, carefully and kindly, the flock over which the Holy Ghost has called you to be the spiritual overseer?"
"The church assigns you these duties . . ."

To Thata:
"Do you now publicly consecrate and dedicate your husband to the Lord as the servant of God, to be used by Him and for Him as He sees fit and may direct?"
"Do you promise in the presence of God and these witnesses that you will loyally support your husband in the work to which God has called him, sharing with him in its burdens and sacrifices?"
"Do you accept the provisions of the church . . .?"

Almost a thousand people sat silent in the Matopo Church, ears strained forward to catch the humble assent to the vows.

Then the solemn pronouncement rang out on the still, bright morning:
"By instruction and authority of the authorities of the Brethren in Christ Church I now confer upon you the office of Bishop of the Rhodesia Regional Conference of the Brethren in Christ Church, in the name of the Father, and of the Son, and of the Holy Ghost."

The vast congregation rose as one body as Alvin and Thata knelt toward the altar. The ministers laid their hands upon them. Earnestly, Bishop Climenhaga invoked God's blessing upon them.

Easter morning seemed to be offering her best to this momentous occasion—the consecration of Bishop and Mrs. Alvin Book. The sky was cloudless, fathomless blue. The air was alive and golden. The chill it had held in the early hours disappeared as the sun climbed higher.

Africans, missionaries, and visitors stood about outside in small friendly groups before the service began at eight. Then, while the organ played reverently, Bishops Climenhaga and Musser entered the church and took their places in the center front of the platform. Ministers, missionary men, and the interpreter-song leader filed into the waiting rows of chairs at the back of the platform. Alvin and Thata sat on the right front seat, next to the center aisle, facing the platform.

Then the people began filing into the church. There were smart young lady
teachers in their bright and best. Next would come a missionary lady or two, then an old, bent grandmother hobbling on a stick, skirts almost sweeping the floor, black headress wound high above her wrinkled, brown face. Then, perhaps, a European visitor from town, and after her an overseer's wife would move soberly. It was the same on the men's side. Smart, handsome young teachers, after them grizzled old men, some dressed in ancient coats and trousers which had been carefully preserved for the best occasions through the years. Then missionaries, town visitors, more teachers, more old fathers. So they came and so they sat—Africans and Europeans mingled together in a common bond of expectancy for this great occasion.

When all were settled in their seats, Bishop Climenhaga read the invocation—selected verses from I Corinthians 12, and led in prayer. Then the huge congregation burst into song:

"Yaziwezweni nasezulwini . . . Qhub' indaba kaJesu."

("It is known in earth and in heaven . . . Tell out the story of Jesus.")


Again the congregation sang as though they joined Bishop and Mrs. Book in consecrating themselves to God:

"Nkosi, namhla, ngiyathela, ngingo-wakho ukuphela"; "Lord, today I pour myself out; I am yours completely."

Bishop J. E. Musser, in the consecration sermon, aimed to show how necessary it was for the Bishop to listen closely for the Will of God to guide him in fulfilling his responsibilities to his office and also to his people. When people thought he should act a certain way and the dignity of his office seemed to demand the opposite, then it was time for him honestly to ask God to help him strike a balance between the two.

After the sermon, Alvin and Thata soberly received the charge read by Bishop Climenhaga and stood to bind themselves with the vows of Bishop and wife.

Then they stood waiting as Bishop Climenhaga continued: "My beloved brother, you have been chosen as the Bishop of the Rhodesia Regional Conference of the Brethren in Christ Church for a term of five years. At this time I retire as Bishop of the Rhodesia Regional Conference of the Brethren in Christ Church." It was as if he lifted the mantle from his shoulders.

The vast congregation rose once more and sang triumphantly: "Malihambes'ivangeli, elizweni lonke" ("Let the Gospel go out into all lands!")

The Rev. N. Moyo closed the service with prayer.

A Time of Ending—

The Farewell Service

We entered this second service at eleven o'clock. Bishop Book led the service in clear authoritative Sindebele. The huge congregation went through the preliminaries of the meeting a bit half-heartedly. There was an invocation prayer by Rev. N. Dlodlo, opening song (Izwi limakade), Scripture reading by Rev. N. Moyo, opening prayer offered in Tonga by Rev. S. Mudenda.

Then a special song by an African male quartet from Matopo.

What we'd really come for was to hear farewell words from the ones who had with such courage and love guided the church work here in Rhodesia for the past five years—Bishop and Mrs. Climenhaga.

Mrs. Climenhaga spoke first, a tiny, birdlike woman — but possessed with wonderful courage. Love shining from her eyes she spoke to the young people first, then to the African women. She thanked young and old for the help they had been to her. She gave special
thanks to the ministers' wives for their help in supervising the practical arrangements at the love feasts and other church functions. She ended by admonishing them from Scripture.

When she sat down, one mother, overcome with emotion, broke into singing the farewell song, "UJehovah Abe-na'we" (God be with you).

Bishop Climenhaga began by recounting a number of amusing incidents from his childhood here in Rhodesia, then launched into his message from John 21:15 to chapter's end, enjoining the church to love God and follow Him.

The special song which followed, sung by Matopo teachers, was haunted by the sadness of farewell.

When they sat down, old uMfundisi Khumalo got up to give words of appreciation for the Climenhagas at the airport, Pete Stern said what was in all our hearts just then by calling them "parents of the missionaries, too."

The closing song swelled from our hearts like a great prayer for them: "UJehovah Abena'we . . . Size sibonane

Farewell Poem

This poem appeared on the back page of the farewell service program. It was composed by Frank Kipe and J. Robert Lehman in honour of the Climenhagas.

These two have been a loyal team with God and man, you see; They've worked for righteousness and us, I think you will agree. Their usefulness on down the road for us creates no fear. Their going is a different thing, and causes many a tear.

We love them much for what they've done But most for what they are, And pray that as they onward go, it may be in His power. The praise we give is faltering, as human praises be. But God Himself will surely share His thanks eternally.

We pray that as you go you may be prospered on your way; And that His hand of blessing shall rest on you each day. Should we never meet again on earth's eroding shore, Our faith looks out and knows that we shall meet at heaven's door.

faith" (May God be with you . . . Until we see each other again).

Rev. P. M. Khumalo led in closing prayer and benediction. After that we all filed out and shook the Climenhagas' hands as they stood by the door.

"To Think That He Has Forgiven Me!"

It was a misty, rainy Easter. But that, too, was the answer to someone's prayer! Dear Grandmother Iwamoto could come and worship with us because of the rain. Had it not rained, she could not have come, perhaps, because of the busy-ness of her son's poultry farm. Her face was radiant with joy. When Doyle took her home by car in the afternoon—she lives some distance away and must walk or come by bus—she said to him, "Christ died for me, didn't He?"

"Yes," said Doyle.

"It was because I was such an awful sinner that He went to the cross?"

"Yes, because all of us were such awful sinners."

"And to think that He has forgiven me!" she ended.

The work in her heart is genuine. Like a flash of glory the true Light shone in and the darkness is all gone. What an encouragement and joy she is to all of us! These other recently-come-to-faith ones require so much tender care. They are so unsure and sometimes hardly growing, it seems, that we are tempted to ask the Lord, in reverence, we trust, but with a wee bit of impatience, "Dear Lord, can't You do a little better than this?" But when we are tempted to wonder whether God is in them at all, then we recall His power revealed in Grandmother Iwamoto and take courage once more. His ways are so different with each one, and we cannot begin to predict how He will deal with anyone. Not all, by any means, come so instantaneously into victory. But we're so glad this one did.

-Thelma Book, Japan

Grandma Iwamoto—farmer, saved last summer in our special meetings — holding Stephanie Book, soon after Christmas. Grandma Iwamoto’s life and face continue to radiate the inner joy.

"Special Kind of Joy"

Easter Sunday, by our special invitation, the mother of Mr. Hakuno, the young man who was saved several summers ago and is studying to become a doctor, came to church for the first time. Her son has repeatedly urged her to read the Bible, and so recently she bought one. We wanted him to buy the book Basic Christianity, but we gathered that even though he wanted it to give to his friends to read, he didn't want to ask his parents for the money. So we put a bug in his mother's ear and she bought the book for him. But before she could send it, her daughter started reading it. Then her husband took it along to read on the train. She herself hasn't finished it. So she said she wanted to buy another one so they could have one copy at home and send the other one to her son in Kyushu.

She then told us she has the same trouble with the Bible. Whenever she wants to read it, either her daughter or her husband has it and she always loses it. I laughed with her with a special kind of joy. Such thirst for the Word will surely have its reward. I pray the day will come when mother, husband, and daughter will each have his own book and hold it precious. Please pray for the conversion of this Hakuno family. He is an eye, ear, nose, throat specialist. It is a fine, fine family. Mrs. Hakuno is most certainly hungry. Jesus promised, "Blessed are those who hunger and thirst after righteousness, for they shall be filled."

-Thelma Book
INDIA — The Unfinished Task

Left: Praise; five thousand Scripture booklets were recently distributed through the Saharsa Christian Literature Center. Center: Pray; for dedicated lay leaders to serve in the aboriginal villages. Right: Praise; a new village worship center — erected by Santal Christians.

Pray; personnel and facilities needed for teaching. Left: new nursery class; right: kindergarten to grade five at the Saharsa Christian Day School.

Praise; largest crop to date on the Barjora farm project. Many villagers work on the farm. Note carrying with harvesting of crop with preparation for new planting.

Pray; needy seekers in desperate search for peace measuring their length for many miles to a Hindu Temple. (See right)

Pray — for compassionate hearts with loving hands to minister to the needy who come to the Madhipura Christian Hospital. Right: Hospital offers new surgical and out-patient facilities.
Home Missions and Extension

History—how dry! Minutes and statistics—how boring! Really? No, not really; if only we have eyes to see the vital, loving operation of God, transcending dates and figures. Let's make a “spot check.”

At Marlyn Avenue (Baltimore, Md.) To be explicit, this church is not actually in the city, but so close that only the tax collector or the city mapping engineer can tell exactly where Baltimore ends and Essex begins.

About five years ago a four-acre wooded tract was purchased for ten thousand dollars. A sign was planted at 611 South Marlyn Avenue, announcing this as the site of a coming Brethren in Christ Church.

A parsonage was secured on Homberg Avenue, on a lot which at the rear is adjacent to the church property. Houses on this street were still in the building when Rev. LeRoy Walters, as first pastor, with his family moved in, early September, 1960. They were quite crowded on the first floor until the second floor was completed. After one month, however, they were holding prayer meetings in the basement.

October 23 of 1960 was an important Sunday: first, the Fred Slagenweits and three children were received into church fellowship; next, ground was broken for the church building; and then the parsonage was dedicated.

The present pastor, Rev. Rupert Turman, is most enthusiastic. Everything he says is prefaced and concluded with the remark: “The work is most encouraging.” There are fifteen hundred families in this parish, within walking distance, and practically untouched by any other church. Fox Ridge, only three-quarters of a mile away, is building rapidly.

Eighty-five per cent of these people come from rural West Virginia to obtain employment in the city. Many of them bring Christian tradition with them, especially that of attendance at Sunday school. This arm of the church is growing strong, with an enrollment of over two hundred, an all-time high attendance of 197 on Palm Sunday, and 152 present on Easter when half the congregation had gone home to West Virginia.

As facilities became crowded out, the junior boys went to the furnace room for their class sessions. They liked this spot, which had been tiled and fitted for the purpose. But the Fire Department ordered them out until such time as the furnace is turned off for the summer season. Of course the problem of a place for these boys would recur in the fall. The nursery also overflows with the beginner’s class. The adult class with an enrollment of 75, should be divided. In view of such situations, plans are being made to erect a Christian Edu-

Church membership was 38 at the end of 1964. While attendance at worship services and prayer meeting does not nearly equal that at Sunday school, and although even very special occasions often fail to bring out a capacity crowd, nevertheless there is a good nucleus of regulars and the number of seekers is most encouraging. People are being saved, three couples in a single week recently. This frequently occurs in the home, upon the occasion of the pastor’s visit, when both husband and wife accept the Lord, and both come with their young children to Sunday school. As the pastor says, “The work is most encouraging!”

View of parking lot and rear of church.

The pastor’s family in the sanctuary, before the pulpit, l. to r., Sandra Kay, Mrs. Turman, Delbert, Rev. Turman, and Cynthia Sue.

Pray for Marlyn Avenue church. Only God can give enablement for the staggering challenge of opportunities on the horizon.

Christ’s Crusaders at Adney Gap (Virginia.) Nelda Aldridge reports that the group met in advance at the church to discuss plans for the coming “Youth Weekend.”

Rev. Victor Nichols was coming home from Pennsylvania, and they asked him to speak on Saturday evening, February 6. He gave a very inspiring message from Ecclesiastes 12:1, “Remember now thy Creator in the days of thy youth.”

Lord’s Day following, the young people were in charge of the morning worship hour. Their theme was, “To Worship or not to Worship,” demonstrating the right and wrong. The following typical characters were impersonated:

Mr. Bad Manners and his Girl Friend
Miss Gossip
Miss Primper
Mr. Sleeping Tom
Mr. Never-riser
Miss Late-comer
Mr. Slouching Jim
Miss Gum-chewer
Miss Baby-sitter
Mr. Hymnbook Destroyer

The young people had noon lunch at the parsonage, and in the afternoon went to hear the “Carolinians,” a Southern gospel quartet at the Gospel Tabernacle in nearby Roanoke.

It was a good day, and ended with fellowship and supper at the parsonage.

In transmitting this report, the pastor’s wife adds, “And do lift them up in prayer, please.”

Christ’s Crusaders at Bellevue Park (Harrisburg, Pa.) The Brethren in Christ Commission on Youth designates an annual “Christ’s Crusaders Day.” This
year it fell on February 7, and at Bellevue Park the spotlight was on youth.

The hymns were significant: “Shepherd of Tender Youth,” and “For Christ and the Church.” Larry Bigham led responsive reading of the Scripture, selected from Proverbs and Ecclesiastes. Marilyn Bigham, Barbara Williams, and Randall Miller, Jr. gave comments on what these passages meant to youth, and how they should be applied to their own lives. Zenas Brehm gave the prayer.

Guest of the morning was Rev. James Harris, Executive Director of Greater Harrisburg Youth for Christ. He spoke informally to the youth department in the Church school hour, then addressed the morning worship service on the subject, “My All for Christ.” His message challenged both young people and adults to sincere and dedicated Christian service.

An offering was received for the building program of the Greater Harrisburg Youth for Christ.

In the evening service, an inspirational program of gospel music was presented by the Nye family of Hummelstown. Their three children as well as the parents participated. Brother Nye gave his testimony of having been saved. Where as he formerly entertained with his electric guitar in taverns and dance halls of this area, now he gratefully uses his talent in Christian services and in singing the praises of the Lord.

The first Sunday featured the music teacher from the local elementary school; the second was Family Sunday; third, a dynamic young minister from a nearby church college; and fourth, Homecoming, with the son of a former pastor as the special guest.

A shortage of teachers has meant that some classes are overcrowded, and other of the smaller classrooms have been literally packed.

Pray for the work, that souls may be saved and that workers may be found to carry on as the people continue to come in.

Morning Bible Study at Life Line Mission (San Francisco). Coffee and doughnuts—the traditional American way to start the day. Add to this thirty minutes with the Scriptures, and you have what mission pastor, Harold Paulus calls “Morning Bible Study.” Sensing the need for a period of clear Bible instruction to supplement the evening gospel services, in March of 1964 he felt it was God’s time for him to begin this half-hour of study. It is held daily, Monday through Saturday, from 8:30 to 9:00 a.m., with the coffee and doughnuts served after the lesson. For the first year of its operation, this study session has had an average attendance of one hundred.

Rev. Paulus began with teaching the events and meaning of Holy Week. Then followed a detailed course in the Book of Acts, with a map to trace Paul’s missionary journeys. Next, the parables and miracles of Christ were studied with live interest.

Then the study went into a “whole Bible view” of the plan of redemption, beginning in Genesis, tracing it through historical and prophetical record, through the life and ministry of Christ as recorded in the Gospels, and ending with the events of His second coming. A course in the Book of Romans will probably come next.

The mission pastor and Rev. Walter Bowan conduct these studies. The results have been most rewarding, both to teachers and to hearers. The main purpose is to teach the Gospel in simple language (I Cor. 2:1-2). The atmosphere is informal, and attention good. Opportunity for personal work after the lesson is excellent. The way is open to “get next” to these men, to know them, and to help them with their problems.

Says Rev. Paulus, “We covet the prayers of the church for the continued blessing of God upon this effort to reach men and women with the gospel.”

Bible Hour at Cincinnati Mission (Ohio). Listen, they’re singing!

“Boys and girls for Jesus; This our earnest prayer.”

Each Wednesday they gather in the chapel with Katie Rosenberger for Bible Hour between four and five o’clock. What happy faces to look into! And what a joy to hear them singing choruses and songs about Jesus!
The boys and girls know there is a “quiet seat.” Each one who refrains from talking except when recognized by the leader, and who pays careful attention to the lesson, receives a little gift at the close of the hour.

Memory work is encouraged and, periodically, rewards are given. What a delight to listen as they quote their memory verses!

At the present time a series of lessons is being given on the Ten Commandments. It is most interesting to observe the children’s reactions as the studies are presented.

Sister Rosenberger has had the privilege of seeing seven of her Bible Hour children bow at the altar and be saved.

They need your prayers. Many come from homes where they receive no encouragement to godliness or the Christian life.

Perhaps requests for prayer come to sound rather routine. We have heard them so often. But if we will read each item for itself, we will come to realize that these requests are wholehearted and sincere.

Let us remember too that we are all wholly dependent upon God; the most gifted has nothing but what has been given to him; and only God is able to defeat the enemy, surmount difficulties, give courage, and bring the wanderers back to the fold.

To pray is both the least and the most that we can do.

Dr. Harold L. Fickett, pastor of the 5,700 member First Baptist Church of Van Nuys, California:

“We are associated in a partnership with God the Father, God the Son and God the Holy Spirit,” he said. “All Christians around the world, including those behind the Iron, Bamboo, and Sugar Cane curtains, are part of this partnership. And we must always remember that even one man with God on his side is in the majority.”

The greatest business in the world isn’t the United States government or the United Nations or “big steel,” according to Dr. Fickett, but the Christian partnership with God because “it has the greatest product and is the only business that can make a good man out of a bad man.”

“The Christian has the assurance of future profit — the knowledge that he will spend eternity with the risen Lord. This convention has been wonderful and we should return to our areas of service with hearts on fire for a needy world, but it has only been a brief foretaste of the joy that lies in the unending years ahead.”

This is Skyline View

Ten miles east of Harrisburg, Pennsylvania, in the midst of a beautiful residential development and surrounded by numerous others which lie on all sides in little pockets of the rolling landscape — homes of well-employed fathers with well-housed, well-clothed, and well-fed families — here is a roadside church, along busy U.S. Route 22, “Where the race of men go by.”

Neighbor it is to five or six busy motels, where tourists checking in on Saturday night sometimes inquire about churches — more often are not enough interested to ask. But when they have locked the door and laid the key on the dresser, they will pick up a little announcement of services at Skyline View Church with an invitation to attend.

During last year’s season hardly a Sunday passed but that one or two families enroute joined in a devotional hour with this congregation.

From the gift of choice lots for church and parsonage, its history has been marked by providences — like the coming of Christian school teachers into the community, with immediately willing hands for the work — like the family who considered it worth while making a thirty-five minute drive to join the Sunday school staff, to direct music, and to superintend a Daily Vacation Bible School — like the coming of eastern head-quarters for the Narramore Foundation, just across the road, with unknown potential for blessing and growth.

Like the Spirit’s work in individual hearts, bringing peace for conflict and motivation for listlessness — like the Holy Week services with Rev. Lane Hostetter, and the Easter morning communion when more than sixty participated and when, in the effectual evangelistic service which followed, a young mother of six or eight weeks’ contact accepted Christ — like the subsequent conversions — all testifying to the fact that the “good hand of our God” is upon us.

It is gratifying to record that from a charter list of 10, the church roll has increased to 29 and several other families are considering. This is not a proselyting church, but when hungry hearts find no pasture where they are members, they naturally rejoice to find a home and real nourishment with the people of God. One member has testified that some time prior to his coming to Skyline View, he was impressed by the conduct of a softball team in another Brethren in Christ church.

Attendance at morning worship regularly exceeds that of Sunday school. During the worship hour a kindergarten church is conducted for pre-schoolers. This is an important activity inasmuch as most of the families in the area have small children.
A FAITH PROMISE IS...

...an invitation to learning the enjoyment of giving in God's way. What a waste of money when we have not been personally and spiritually educated to the heart delights of handling and dispensing God's funds. His word impresses upon us that Jesus came to "give His life a ransom," that Paul lived "to spend and be spent." Our Father's positive promises and gifts are based on the expression of His joy of giving. It is the "Father's good pleasure to give (us) the kingdom." We may know also the expression of the same joy. No amount passing prayerfully through our hands, is small when we have sought God's face regarding it; when He is in it.

There is a principle seen in God's promises from the beginning of His Scripture to the end. Almighty God is led by His infinite nature of love to promise a certain provision to man, usually in relation to some aspect of the Person of His Son, perhaps a promise of judgment upon disobedience. He then goes on record before man committing Himself to the course of action or gracious provision outlined by Him. The ancient Israelites were regarded by their friends and their enemies in direct relation to how they trusted God for His promised provisions. You and I as Christians are likewise viewed as to how we walk in God's promises and how well we trust Him for their outcome in our lives.

On our part a Faith Promise is simply a serious statement of intention that, based upon God's faithfulness, we will do a particular thing. For example, God leads us to make a commitment of ourselves, our time, our energy or our funds. Then we are led to go on record as to that leading before His children as a testimony to others and as a step of discipline for ourselves. By this act we say:

"God has led me to make a promise (of funds) in a particular direction.
I intend to forward them accordingly on a consistent basis.
I want you (the prospective recipient) to know of my leading.
I am trusting God to provide me that which He has led me to commit."

A FAITH PROMISE IS A TESTIMONY

It is a promise made in the faith that God is faithful to provide what He has led you to commit, in the direction He has led you to commit it. It is made most rewardingly without regard to glamour of appeal—a long-term spiritual investment of love and sacrifice. On God's part there is a commitment of His guidance, His faithfulness and the direction of His resources or funds. You and I are simply the stewards of His leading and His monies as He brings them to us and directs us to forward them on. And we are all His stewards. God grant in our century, our generation, this decade and in the year 1965, an ever enlarging band of these loving, impartial stewards who will take courage and learn giving enjoyment.

* May the Spirit of God make us into thorough stewards of the gifts, graces and resources of our Lord. Will you, individual reader, put down this paper and just now make this your prayer in Jesus' Name? God bless you. His servant, as you give to the Lord of the Harvest your own self, the worship of your heart and from out of His resources learn the joys of...

...A PROMISE IN FAITH

—Used by permission — FEBC Broadcaster.

My child, when you pray to Me of your own little troubles and doubts, your prayer is pretty thin and small. When you reach out to help other people by offering yourself as a channel for Me, your prayer becomes at once large and noble.

Frank Laubach's Prayer Diary
(Fleming H. Revell Company)

As conversation turned on death yesterday, it set my thoughts upon that adventure. If scientific inquiry does, as I believe, support belief in the survival of the soul, if psychic research does bear out the hope that we shall sail forth upon a new, glorious voyage of discovery, then we need to publish all that evidence to help people everywhere. We all need to learn to look forward to that new "awakening from this sleep called life" with keen zest! If I can feel then as I do now, I think I shall step into the next life with positive, impatient eagerness when God has done what He can do with me here. We will not stop working through all eternity.

Frank Laubach's Prayer Diary
(Fleming H. Revell Company)

---

The white man still has a chance to be Christian; he still has a chance to go through Samaria; he still has a chance to write the ticket in terms of human dignity. Notwithstanding enormous difficulties, if the white man will proceed as quickly as he can on the basis of his own Christian tradition, on the basis of his own democratic ideals, the whole world will rise up to call him blessed. It will follow his leadership but it will no longer be driven by his whip.

J. Wallace Hamilton in
_The Thunder of Bare Feet_
(Fleming H. Revell Company)
Our Beginnings in Tokyo

John Graybill

When we came to Tokyo after furlough, eighteen months ago, we of course came back to actually nothing so far as friends, home, or church was concerned.

Beginning from nothing proved to be very stimulating and exciting in many ways. The mission provided us with temporary housing in Fuchu which we now reflect upon with much appreciation. For friends we had to begin all over anew by making contacts in our community and neighboring areas. We sense how the Lord directed in helping us to become a part of this community.

We now have many friends in our Japanese community upon whom we can call for fellowship, guidance, and help when it is needed.

During those first eight months at Fuchu we spent most of our time and concerns in doing personal evangelism on a man to man basis, trying to get the community to realize that we are here to help them in their daily problems and in the spiritual realm especially. This as you all know is a very slow process but gradually this knowledge and confidence has been established to a certain extent. I feel that most of the community look upon us now as Americans whom they can trust and they have accepted us as part of the community—a fact which is not true of many foreigners living in Tokyo.

Our first formal Christian meeting, April 24th of last year with eight attending, in the foreigner's little living room in the Fuchu house was a big experience for us. Since that time we have met monthly with 14-18 attending. After we moved into this larger Koganei house last October this Shinmachi meeting moved to a believer's home in that area and we have continued to attend.

From this little meeting several of the new folk who attended of course got convicted and had a desire to become Christians.

Last October we began a weekly Bible study in the home of one of the new believers, and this has been going every Sunday night since.

Sakiyama San approached me in February with the question of helping him begin a cell-group in his home on Wednesday nights but failed to get a group started. He gave up in discouragement and disappointment but through attending our fellowship meetings in our Fuchu house a new spark of interest developed for local evangelism and he decided to try again with our help. He is in charge of the meeting. We attend and continually keep bringing new people. Usually 6-10 attend this meeting—a full house for his 4-5 “matt” room. We have been studying the Book of Luke and, to my surprise, he has been following our method of conducting the meeting. That is, he does not do all the talking and leadership; we all take turns in leadership, teaching, and discussion.

Sunday Mornings

(1) During the first six months of our living in Tokyo, I spent most of the Sunday mornings hunting for a good English-speaking church for the family. Some of the family had not been happy about our returning to Japan and we felt that getting the children into a good English-speaking Sunday School program (since we had nothing of a Japanese one to offer) would be very helpful in their new period of adjustment. Our plan apparently worked and all our family are happy to be back again in Japan—and especially here in Tokyo most rewarding. I greatly enjoy meeting with these who have churches which they attend regularly and then afterward go out and have dinner together for discussion and close fellowship. This, I feel, was and is a vital part of our Tokyo ministry and which can only be done on a Sunday morning. Enlarging my vision of the Tokyo church's total ministry has been very stimulating to me.

From Now On?

We are planning something like this for the present: during these next few spring months cover this area with literature and home contacts, getting to know more people. Then in September, sometime from 20-30th, have a special evangelistic campaign in the Shinmachi area for 5-7 nights. After this series of meetings, begin a Sunday meeting on a weekly basis here in our home, with all the other meetings in other homes as we do now. The accompanying picture shows a Thursday evening get together here in the mission home when John Hostetter visited Tokyo in early March. We count on your prayers.

June 7, 1965
Our Glorious King

(Continued from page five)

in the next 10 years. It is being charted also by what each of us is today in our inmost being.

There are no legislative enactments, either positive or negative, that will of themselves produce greater life in the Spirit or insure us against spiritual decadence afflicting the church. The future of our beloved fellowship will be determined as much or more, by the maintenance of a warm personal relationship with the Saviour as by the legislation enacted here today. May we ever know that righteousness which comes alone by a living faith in Jesus Christ effecting regeneration, by a personal experience with the Holy Spirit effecting sanctification, and by a devoted walk effecting a holy life pleasing to the Father. A sceptre of righteousness is the sceptre of His Kingdom.

His Kingdom

And indeed a Kingdom He has! From the hour He came preaching in the early morn of His ministry, until He stood in the shadows of Pilate’s judgment hall Jesus spoke of His Kingdom. There is no term of the Scriptures more in need of clarification than this. Eric Sauer has made a valuable contribution to our understanding of the Kingdom in his book “The Triumph of the Crucified.” He defines the Kingdom as “the kingly rule of God as it comes from heaven by way of the redemption, established on the old earth, and to be continued eternally on the new earth.” In other words, as we have often heard it said, the kingdom is for the present dispensation hidden in the church. Through the preaching of the Gospel and the resultant regeneration, the kingdom of God is being established now in the hearts of men.

May I quote again from this same renowned scholar when he says “The programme for the present time is not the transforming of mankind and the creating of Christian nations. This will not take place before the coming visible kingdom of God (Isa. 2:3; 4:10)”. But the present work of God is “to take out of the nations a people for His name” (Acts 15:14), that is, to Christianize the races but evangelizing the races, for the purpose of calling out a super-national people of God (Matt. 28:19; Mark 16:15). A general nominal Christendom has no justification in the New Testament. It is apostasy from Christianity and is after all only a monstrous mental delusion” (Kierkegaard).

Here are truths with tremendous implications for us today. My beloved brethren, we believe that this same Jesus whom we preach is coming back again. We are looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13). We affirm that our mission is to preach the Gospel so that from every kindred and tongue and people and nation there may be those redeemed by the blood of Jesus. We declare plainly that we are strangers and pilgrims on the earth looking for another country that is an heavenly country (Heb. 11:13-16).

Let us then be under no delusion as to the primary task of the Brethren in Christ Church. Our primary task is not to reform society. (Such reform is often triggered by the reaction of the savoury salt of the true church upon the conscience of society.) Nor is our primary task to preserve neglected Bible doctrines (although to delete a single such doctrine robs the church of spiritual stature Matt. 5:19). However, our primary task is to preach repentance toward God and faith toward our Lord Jesus Christ. It is to prepare a people for the return of our King. It is to tune men’s ears for the voice of the archangel. It is to ready a church for the opening note of the last trump. Then shall be caught up with them to meet the Lord in the air, and so shall we ever be with the Lord! (1 Thess. 4:16,17), Ah my brethren—never forget it. There is coming a new day! A new heaven! A new earth! A New Jerusalem! Our glorious King on an eternal throne with a sceptre of righteousness! Verily the kingdoms of this world shall become the kingdoms of our Lord and of His Christ and He shall reign forever and ever! (Rev. 11:15).

As ambassadors of the King of this kingdom we are here to beseech men to be reconciled to God (II Cor. 5:20). We should be under no delusion regarding the results of our ministry. We are not here to establish a New Testament Israel of God in North America, nor anywhere else on the earth for that matter. Christ will do that in Jerusalem upon His returning (Zech. 14:4-11). We will not found churches that meet the pseudo-religious inclinations of carnal man in his unregenerate state. To borrow a phrase from the agnostic Pierre Burton, we will not build “Comfortable Pews.” Burton sees little difference in the qualifications for joining the average church or the average civic club. Let there ever be a difference in joining the Brethren in Christ Church. Some of our well meaning brethren rather lament the fact that the name of our denomination is not readily identified with one of the historic churches of international renown. But could it be there are unexplored advantages in us not being a “nationally advertised brand.” Herein lies a glorious opportunity to present the claims of Christ and the absolute necessity of the new birth as a pre-requisite for church membership. And be assured of this—wherever Christ is preached in sincerity and the power of the Holy Spirit—there will sinners be converted and added unto the church.

Let the church therefore have a prophetic voice—a forth-telling ministry. Let us have a “thus saith the Lord” for our generation. The word of our King is vital to every one of the 3 billion people now on the face of this earth. It is relevant to their deepest needs. It is our responsibility to communicate the message of our King to all men everywhere. Dare we remain behind the walls of our church buildings and the comfortable patterns of our economic social life? ‘The many of us are sitting on the bleachers. It is down into the battle we must go. Every one of us a soldier for the King.

Momentous opportunities are before us, staggering responsibilities are upon us. The world is straining every nerve to reach material goals bounded by the extremities of time and space. What will the church do to attain spiritual goals which reach into a boundless eternity and rest in the very heart of our glorious King. In spite of modern methods of transportation and communication we continue to fall appallingly short of reaching our generation for Christ. We have scarcely begun to see what God can do through us. Could not we have an accelerating spread of our people throughout the provinces of Canada, the States of the Union, and indeed around the world? Let every member of the Brethren in Christ Church be filled with the Spirit and daily directed from heaven in soul-winning and see what God will do!

We have books on “Soul-Winning Made Easy” and “You Can Be a Soul-Winner—Here’s How.” These have been a blessing for a few. Maybe we need books on “Soul-Winning Taken Seriously” and “I Will Be a Soul-Winner Here and Now.” And perhaps everyone of us should write them in the living epistles of our lives for all to read. Our problem in communicating the Gospel to our generation is not so much one of mechanics as it is one of dynamics.

All our resources must be mobilized for the world mission of the church through every institution and agency of the brotherhood. We must look to our bishops and pastors to set the pace in personal sacrifice. We challenge our congregations to saturate every community with the Gospel. We encourage the Board of Christian Education as it

(Concluded on page twenty)
FORMER PRESIDENT DWIGHT D. EISENHOWER will be honored guest at the fifty-fifth annual Commencement of Messiah College, Saturday morning, May 29. In addition to receiving the College's first honorary degree, he will address the thirty-five graduates and their friends. General Eisenhower's religious heritage is rooted in the Brethren in Christ Church.

The former President's early family history is associated with the Brethren in Christ Church. His grandfather and two uncles were ordained ministers of the denomination. As a youth he attended a Sunday school of the church in Kansas. The College Library holds photostatic copies of Sunday School records and other family historical materials in the Historical Reading Room and Archives. The largest cash gift ever received by Messiah College was given by his aunt and her husband, Christian O. and Amanda Eisenhower Musser in 1940.

Dr. Richard D. Allen of Watertown, Massachusetts, will join the science faculty at Messiah College in September 1965. He is a specialist in cell biology, a new field of emphasis in the biological sciences. He will hold the rank of assistant professor and will teach courses in cell biology and microbiology.

Dr. Allen attended Messiah College, Upland College and received the B.A. degree from Greenville College in Illinois. He received his Master of Science from the University of Illinois and holds the Doctor of Philosophy from Iowa State University, Ames, Iowa. At the present Dr. Allen is a research fellow in biology under Dr. Keith R. Porter at Harvard University. He is working under a postdoctoral fellowship given by the U. S. Public Health Service. He is a member of Sigma Xi and his doctoral thesis "Fine Structure of Cell Division in Polytomum nudum" is being prepared for publication.

Dr. Allen is a native of Dallas Center, Iowa. His wife, the former Marilyn Switzer of Thomas, Oklahoma, also attended Messiah College. They have two children, Lorna Marie and Stephen Richard.

MUSIC ACTIVITIES

New music organizations on Campus include the Polyphonic Choir and the Wind Ensemble.

The Polyphonic Choir presented "The Seven Words of Christ from the Cross." The twelve-voice choir was under the direction of Ronald Sider, Director of the Department of Music. L. Nelson Wingert of Mechanicsburg was guest soloist and Miss Virgil L. Hostetler of Grantham was the organist. Their program also included three English anthems and the "Mass in G" by Franz Schubert.

The Wind Ensemble presented a concert, Tuesday evening, May 11, at 8:00 in the Alumni Auditorium. The twenty-two piece student group is under the direction of Ray B. Miller of Hershey. The concert featured music from the classical and modern periods.

MESSIAH COLLEGE

Alumni Auditorium. The twenty-two piece Polyphonic Choir performed "The Seven Words of Christ from the Cross." Under the direction of Ronald Sider, Director of the Department of Music, L. Nelson Wingert of Mechanicsburg was guest soloist and Miss Virgil L. Hostetler of Grantham was the organist. Their program also included three English anthems and the "Mass in G" by Franz Schubert.

UPLAND COLLEGE

On April 10, 1965, Upland College celebrated its 45th Commencement by graduating the largest senior class in Upland's history. Thirty-seven well trained graduates were added to the alumni rolls. Of this number several are entering Christian service, others are pursuing further education and still others are entering such professions as teaching and social service. All of these graduates are a credit to Upland College and are continuing living evidence of the implementation of the Upland College motto: "A Christian College With a Vision for Service."

Graduation in April was a marked departure from the traditional June date. This occurred because Upland College is now operating with a trimester calendar. Such a calendar enables a student to complete his baccalaureate degree in just three years; this year it made it possible for most of Upland's seniors to complete their work in April, at the end of the second trimester. The third trimester is now well under way and student interest and enthusiasm indicate that this new calendar will be effective and successful.

In addition to the spiritual, scholastic, and social activities that fill a college schedule, Upland College is also busily engaged making proper preparation for the coming General Conference to be held on the campus during June. It is always a privilege to house the General Conference and Upland is always anxious to be a hospitable host. For many this may be their first opportunity to visit Upland College while it is in full operation; for most Conference attendants it will also be the first opportunity to visit or use the facilities of the recently completed Women's Memorial Residence Hall.

Upland College continues to examine itself and evaluate its program in the effort to serve its constituency, its alumni, and its students. Various paths are open to the small Christian college in its quest for quality and integrity. For several years one of the areas under study has been that of merger with another institution. Through this last year such a study was conducted with two other nearby Christian colleges. Those negotiations led to the merger of the other two colleges, but Upland chose not to align itself with the newly merged institution. Through the coming year Upland College has planned for continued and exhaustive study of merger. Such study will be based upon sound criteria that will guarantee continued strength and protection for alumni, students, faculty, and friends of Upland College.

In the months that lie ahead, Upland College anticipates the continued prayers and support of her friends and constituents. Plans are now being finalized for the coming academic year; by God's help and your support such plans will lead to a miracle year for Upland College.

JUNE 7, 1965

NIAGARA CHRISTIAN COLLEGE

At the recent convocation of Canadian Conference, N.C.C. received substantially increased support from the Canadian churches. In the face of a mounting operating deficit of recent years, the church came to grips with the possibility of losing N.C.C. or the more realistic approach of getting behind the school financially. It was with an overwhelming vote that the Canadian churches moved to assure N.C.C. of their support by revising the budget for the following year. With such increased financial support and the good moral support indicated at the conference, N.C.C. looks ahead with optimism and confidence that N.C.C.'s doors will remain open for the training and guidance of the young people of our church, the leaders of to-morrow's church.

Rev. Paul Hostetler, pastor of Bridlewood Church, Toronto, spent the past week conducting evangelistic services during each chapel period. Rev. Hostetler's ministry was greatly appreciated. His oldest daughter, Beth, is in grade 9 student here; his wife Lela is a graduate of N.C.C.

The N.C.C. chorus spent Easter vacation touring in Pennsylvania. We wish to express our thanks for the many homes that were opened to them and the kind hospitality extended to our students wherever they sang. Mr. and Mrs. Lorne Ruegg accompanied Mr. Lloyd and the chorus and all enjoyed the trip.

Mr. Lloyd Hogg, B.A., has accepted a teaching position on the staff of N.C.C. for the coming year. Mr. Hogg is a graduate of N.C.C., as is his wife, Lorna. Lloyd has taught for nine years at the Elementary school level. He received his B.A. from McMaster University at Hamilton. For the past two years Lloyd has taught in the secondary school system in Hamilton. Lloyd has served on the N.C.C. board for several years. The Hogg's have three small sons.

Pauline Nigh and Mary Sider, both Grade XIII students won honors in a public speaking contest held in Fort Erie by the Rotary Club. This took them on an expense-paid trip to the United Nations and other points of interest in New York City during the Easter vacation.

The Niagara Choral Society is a community choral group sponsored by N.C.C. and its alumni under the direction of Mr. Charles S. Lady. Guest soloists included Mr. Donald Doig, tenor, a Fullbright scholar who studied voice in France and Mr. Peter Haddock, clarinetist, who was with the Buffalo Philharmonic and who has just won a chair with the Boston Philharmonic.
General Conference Concerns in the Late 1870's

1876
Article III.—Decided: That whenever a minister or lay member becomes negligent in discharging his duties, absenting himself from religious services, etc., he shall be visited and admonished, and treated with as much patience as the case will permit.

1877
Article IV.—Decided: That the church has no special formula to be used in the administration of baptism, but that they shall follow the practice of the old brethren as much as possible in accordance with the Word of God.

1878
Article X.—Would it not be for the good of the church and the promulgation of sound doctrine, that brethren elected to office, would be examined as to their sentiments on the doctrine as held forth by the brethren before being ordained?

Decided: That when brethren are elected to office, the Elder of the district, with the assistance of another Elder, and several other brethren shall examine such brethren as to the soundness of their faith, and if found blameless shall be ordained.

Article XII.—Decided: That district councils shall not pass resolutions conflicting with the rulings of the general council.

Article XVI.—Inasmuch as a colony of brethren from Lancaster county, Pennsylvania, intend to locate in Kansas, they ask leave of general council to choose an Elder to accompany them. The request having been granted, and they having made choice of Bro. Jesse Engle of Cumberland county, Pennsylvania, and the council having confirmed their choice, it prays the church in his district to release him.

1879
Article I.—Decided: That the brethren of general council of the United States having offered union, and the council of the brethren in Canada having accepted, the union is hereby considered complete and hereafter there shall be but one general council. — (Unanimously carried.)

Article V.—Are members allowed to take more interest than that fixed by law?
Decided: That it is considered extortion and consequently it is not allowed.

Article VII.—The subject of changing the annual for a triennial council was considered.
Decided: That annual councils shall be continued.

Article IX.—Decided: That the Kansas brethren be permitted to purchase a tract of land for the benefit of the poor widows and orphans, to remain under the supervision of the church, the finance to be raised by voluntary contributions.

Our Glorious King
(Continued from page eighteen)

invigorates the vital arteries of church life. We enjoin the Publication Board to accelerate the dissemination of sound, attractive and spiritually impelling literature. We urge our benevolent, relief, and mission agencies to expand their ministries of compassion and salvation throughout the world. We solicit young men to swell the ranks of the ordained ministry, and call all our youth to expose every legitimate Christian vocation to the fire of their personal spiritual dynamic. We commission our colleges, impregnated as they are with an evangelical Christian philosophy, to intensify their excellence in training our youth. We command every soldier of the cross, commissioned and non-commissioned, to vigilantly man his station of prayer.

In shame we admit that our potential to evangelize is far greater than our commitment to Jesus Christ. "Let tents of ease be left behind and onward to the fray." The scandalous use of our material resources for personal luxuries and material security is an affront to the promises of God, a betrayal of our allegiance to our King, and a denial of the true means of grace to the untold millions yet untold. Christian brother, as you travel through this world—travel light. Here we have no continuing city—but we seek one to come! Hear again the word of our Lord Jesus, "How hardly shall they that have riches enter into the kingdom of God" (Luke 16:24) and again, "It is more blessed to give than to receive." (Acts 20:35).

Do we believe the kingdom of our Lord and Saviour Jesus Christ is a glorious Kingdom? Do we believe it outshines all the glories of all the earthly kingdoms of this world? We today can answer with a resounding "Amen!" This is the sincere confession of our hearts. May the Spirit of God possess us fully. Then, as said of our spiritual fathers, "God added His testimony by signs, by miracles, by manifold works of power, and by distributing the gifts of the Holy Spirit at His own will." (Heb. 2:4 N.E.B.).

By the Grace of God we have looked upon Our Glorious King—His Person, His Throne, His Sceptre and His Kingdom. The high privilege of identification with Jesus Christ carries with it serious responsibility. In turn this responsibility is abundantly matched by the grace of God. We of the Brethren in Christ Church of this generation are as Paul said "the heirs of the ages which have gone before us" (1 Cor. 10:11 Phillips). This hour our hearts are full of courage for we follow Christ the King—Divine, Eternal, Righteous and Victorious. We occupy until He returns. This is not marking time until He appears. It is the onward thrust of a bold fearless venture in holy living, in kingdom building and in dynamic church life.

By God's grace we shall not fail. Someday we shall see the King on His throne. We shall experience the gloriying touch of His sceptre. We shall inhabit His Kingdom and, mystery of all mysteries we shall share His glory.

He is Lord of Lords and King of Kings and they that are with Him are called, and chosen, and faithful (Rev. 17:14). Amen.

CHURCH NEWS

BULLETIN BITS—

Bishop Ulery announces in the Central Star that the Central Conference Youth Camp Trustees have selected the name, Camp Lake View, for the camp now under construction. Winner of the naming contest is Elsie Stauffer, Sandusky, Michigan.

Franklin Miller, director of Mason and Dixon Youth for Christ, was guest speaker in a prayer meeting, June 2, sponsored by Christ's Crusaders, Antrim, Pa.

Arthur Climenhaga gave the closing message of the East Pennsylvania Conference of the Evangelical Congregational Church, Sunday evening, May 16. These conference sessions were held in Allentown, Pa.

Zion Sunday School, Kansas, reports an attendance of 163 on April 24, the highest attendance at Zion in recent years.

Mrs. Vernon Shaw, local minister's wife, was guest speaker for the Mother-Daughter Salad Supper of the Village Church, Nappanee, Indiana, Tuesday evening, May 11.

Palmyra Sunday School workers, Pa., recently honored eight persons who have served for a period of fifteen or more years as regular teacher or superintendent in the Sunday school.

Rev. Raymond Pettit, United Missionary minister, spoke in the Sunday morning wor—(Continued on page fourteen)
Manor Enlarges Again

The Manor Brethren in Christ Church, 1 mile south of Mountville, Lancaster County, Pa., whose beginnings date back to the early days of the denomination, was crowded with Sunday morning worshippers. Long known as a missionary-minded church, results of recent local outreach demanded both additional sanctuary and classroom space. Thus it was with an air of joy that the church and its friends assembled in a dedication service on May 10. Bishop Henry Ginder preached the dedicatory sermon, and Pastor Roy Peterman led his congregation in the prayer of dedication. The joyousness of the occasion reached a high point of expression in music by the three choirs, directed by ministers of music Emerson Frey and Mrs. Joe Lehman.

It was in the early 1700's that families by the name of Schock and Hostetter settled in Manor Township, Lancaster County, Pennsylvania. From the descendants of these families came the early beginnings of the Brethren in Christ Church in this area. First, in association with the entire county, then in the formation of the Manor-Pequea District in 1872. For a time all public worship was conducted in the homes of the members. In 1886 the Manor church was built at its present site when Benjamin Herr deeded a portion of his farm for this purpose. In the five structural changes, all sides of the original building have been altered. Separate entrances for men and women were removed in 1909. Pictures (lower left and right) show continued exterior developments, except the recessed pulpit added in 1954. Classrooms, restrooms, central heating, water system and interior decoration accompanied these changes. The present enlargement is a 32' x 36' wing-annex (pictured above) that provides 10 additional classrooms, a library and kitchen. Classrooms on the main floor combine as an overflow area for the sanctuary and on the ground floor as a children's worship area. New carpet has been laid in the sanctuary and annex, and the entire exterior covered with white aluminum siding. These enlarged facilities will now accommodate a congregation of 350; cost of the project was about $32,500.

The development of congregational life during the years has progressed with the church's physical development. For many years the bishop of the district had oversight of all the churches with a number of ministers assisting him. Jacob Graybill, Henry Heisey, C. N. Hostetter, Sr., served as bishops in these early years; George Seitz and Jacob L. Heisey as local ministers. The period of transition from the district pattern of operation to the pastoral system took place under the leadership of Henry Hostetter, particularly during the years 1942-1952. Frederick Frey assumed pastoral responsibility in 1952. In 1957 the Manor congregation became a part of the Atlantic Conference. Roy Peterman was called to be Manor's first full-time pastor in 1960.

As building and congregational life have evolved, so have the means of spiritual ministry. The first Sunday school, organized in 1913, met only bi-weekly in the afternoons. Later a full Sunday school program developed. In the last 13 years with pastoral leadership the Sunday school has shown almost continuous growth, increasing from a low of 98 in average attendance to the high of 193 last year. Worshippers include those new in church fellowship and those whose families have worshipped together for many years, including the ninth generation of the Schock family. Young People's meetings of the 1930's have now become an active Christ's Crusaders group. Music and missions have been deeply intertwined in the congregation's spiritual expression. Long before the organ was used in services, groups of local youth ministered in song. This continues as three active choirs, numbering about 70 voices. In a mid-week evening of study and song, choir practice and moments of inspiration are effectively combined in a one hour period.

In 1922 Roy H. Mann left Manor for Africa. Five members have followed as foreign missionaries since then. $190,000 given in the last ten year period is indicative of the local congregation's supporting interest. Four pastors, now active in Brethren in Christ churches, were once young people at Manor. Teachers in our colleges, short term service workers, ministers' wives and those with denominational responsibilities have entered Christian service from this congregation.

With a realization of God's guidance upon the church in the past, Pastor Peterman and his congregation thus committed themselves to future opportunities: "We dedicate ourselves to Christ, to the worship of God, and the service of His Kingdom——."
ship services, May 2 and 9, Phoneton, Ohio, in the absence of Pastor Elam Dohner who was conducting revival services at Hillsville, Va.

A group from Teen Challenge shared in the morning worship service, May 23, Mt. Pleasant congregation, Pa.

Editor John Hostetter was guest speaker for the spring Lovefeast services, May 22 and 23, Highland congregation, Ohio.

In a Couples’ Retreat held at Doubling Gap, Pa., May 15, sponsored by Lancaster, Carlisle and Grantham congregations, Dr. Henry Brandt, Christian psychologist, was guest speaker.

Refton Christ’s Crusaders, Pa., had a smorgasbord dinner at Meadow Hills Dining Hall on April 17. Bob Neff was guest speaker and soloist.

Bill and Ruth Georgiades showed pictures of their recent missions trip in a WMPC meeting, June 6, Pasadena, Calif.

Pastor Wilbur Benner of the newly established Freedom congregation, Fla., reports an average Sunday school attendance in April of 63.7 persons.

Mt. Rock Christ’s Crusaders, Pa., enjoyed a supper in the parsonage basement, Saturday evening, May 15. Chester Musser showed pictures relating his two years of I-W service in Northern Canada.

Mr. Ronald Phillips, Director of Church and Community Relations of Brooklane Hospital, was guest speaker in the Sunday evening service, May 16, Hollowell, Pa.

Davidchon Mushala, African student at Messiah College, spoke and the film, “Beyond These Skies,” was shown in the Sunday evening service, May 16, Green Grove, Pa.

Four persons were baptized and three received into church membership by the Phoneton congregation, Ohio, Sunday evening, May 16, in a service shared by Phoneton and Dayton Churches.

Kenneth B. Hoover was guest speaker in the Sunday morning worship, May 16, Maytown, Pa.

In a service celebrating the fifth anniversary of their new church building, Sunday morning, May 16, the Fairland congregation had as guest speaker, Mr. Jacob Kuhns. His subject was “The Mission of the Church in the Local Community.”

Redd Harper gave a program of song and testimony to the Aihehne congregation, Kansas, Thursday evening, May 20.

Geneva Lavy spoke to her home congregation, Pleasant Hill, Ohio, Sunday morning, May 16. She is under assignment to join the Navajo Mission staff.

Four persons were received into church membership by Refton congregation, Pa., on Sunday, April 18.

Mr. and Mrs. Aldean Saulfie from Haiti spoke in the Sunday morning service, May 16, Conoy, Pa. In the evening they spoke to the Elizabethtown congregation.

Rev. Ervin W. Thomas was the speaker at the First Presbyterian Church, Nappanee, Indiana, Sunday morning, May 23, in the absence of the pastor, Rev. William Heimach, because of an injury to his back.

Hanover, Pa.

The ministry of the Missionaires, Gospel singers and Rev. Woodward from Canada began their revival services on April 23. Following these first three evenings, Rev. Spurgeon Metzler from Ohio was God’s messenger to us. Our love feast and communion service, always a time of rich blessing and fellowship for our congregation, was held May 8.

Speakers and groups who participated in our services recently were Albert Engle, Jacob Shank, Pastor Walter Keener of the Elizabeth-town Mennonite church, and the Lebanon Valley Gospel Quartette.

A group from the congregation conducted a service in the York jail.

Souderton, Pa.

Five babies were presented in dedication to the Lord in the morning worship service on Mother’s Day. That afternoon seventy mothers and daughters attended a Mother-Daughter dinner. African missionaries, Edna M. Switzer and Dorothy Gish, showed a film and compared motherhood in Africa and America. They held the interest of old and young by the use of souvenirs and slides in the evening service.

Raymond Hess, representing the Eastern Region of MDS, spent two hours in discussing groups of volunteers to work in the tornado devastated area of Indiana. Three young men of our congregation answered this call to service and reported to us the activities of the disaster service.

A musical group from Niagara Christian College, directed by Charles S. Ervin, W. Thomas performed the ceremony, assisted by Pastor Warren J. Sherman.

Weddings

BEDFORD-EDMONDS—Miss Carolyn Edmonds, daughter of Mr. and Mrs. Herman D. Edmonds, became the bride of Mr. Kenneth M. Bedford, Jr., son of Mr. and Mrs. George Williams, Syracuse, New York, May 8, 1965. The ceremony was performed in the DeRossett Brethren in Christ Church, Pastor David P. Buckwalter officiating.

SLEMMAN-FIKE—Miss Emma Jean Fike, daughter of Mr. and Mrs. Archie Fike, Nappanee, Indiana, became the bride of Mr. Larry Slemman, son of Mr. and Mrs. Leonard Slemman, Elkhart, Indiana, April 24, 1965. The wedding was solemnized in the Nappanee Zion church. The bride was given in marriage by Rev. W. Thomas performed the ceremony, assisted by Pastor Warren J. Sherman.

Obituaries

GOODLING—Mrs. Ida K. Goodling, Millftown, Pa., died April 8, 1965, at Lewistown Hospital. She was 76 years of age and for a number of years had been a semi-invalid.

Mrs. Goodling was a member of the Cedar Grove congregation. Before her illness she shared actively with her husband in his work as a minister.

Survivors include her husband, Rev. Paul W. Goodling; a daughter, Edna N., at home; and two sons: Clyde W., Union Deposit; and Reuben J., Mt. Joy. Seven grandchildren, three great-grandchildren and a sister also survive.

Funeral services were held in the St. Thomas Evangelical United Brethren Church where she worshipped in her youth. Her pastor, Eugene Heidler, and Rev. Luke L. Keever officiated. Interment was in the adjoining cemetery.

HERR—John H. Herr was born August 27, 1882, and passed away after a year’s illness on May 7, 1965. He was united in marriage to Cora L. who preceded him in death in 1957.

He accepted Christ as his Saviour in April, 1917 and the following month was baptized and joined in fellowship with the Fairland Brethren in Christ Church, Cleona, Penna., where he was a lifetime member.

Surviving are two sons: Denver L., Palmyra; and John H. Jr., Anville, four daughters: Sara E., Grantham; Mrs. Anna Hoover and Cora M., both at home; and E. Pauline, Buffalo, New York. Also surviving are five grandchildren and a brother.

Funeral services were held in the Fairland Church, Pastor Clark Hock officiating. Interment was in the Gravel Hill Cemetery, Palmyra.

KIBLER—Charles M. Kibler was born November 28, 1882, and passed away April 23, 1965. He was the husband of Rebecca M. Schock Kibler and was born in Raphoamock County, Pa. A retired farmer, he lived in Lancaster Country, Penna., since 1904. He was a mem-

Births

HEISEY—Alexander David, born March 6, 1965, to Dr. and Mrs. D. Ray Heisey, Grantham congregation, Pa.
Strickler—Esther N. Strickler was born July 5, 1884, and passed away May 8, 1965, at the Pleasant View Nursing Home, Manheim, Pa. Widow of Frank Strickler, she was born in Manor Township and was a member of the Manor Brethren in Christ Church.

She is survived by one son: Paul, Washington, D. C.; one brother and one sister.

Funeral services were held in the Manor Church, Pastor Roy J. Peterman officiating. Internment was in the Habecker’s Mennonite Cemetery.

Detroit, Michigan: Rev. William Laible, pastor, 544-5266

IROQUOIS CONFERENCE

MIDWEST CONFERENCE


PACIFIC CONFERENCE

Albuquerque, New Mexico (Saula Brethren in Christ Church): 541 Uth Avenue, N.E. Telephone Al 8-9402, Rev. Virgil Boose, pastor

Bloomfield, New Mexico (Nacajo Mission): Telephone—Farmington, N. M. YR 6-3386, Rev. J. Willner Heisey, superintendent, Mrs. Volma Heisey, Sue Hess, Mr. John P. Ludwig Jr., Mrs. Anna Mae Ludwig, Mrs. Martha Garber, Misses Ida Rosenberger, Verna Most Reinsel, Rosa Eyster, Jane Mona, Mary Marie Lovely, Dorothea Heisey, Janet Oberhofer, Mildred Brillinger, Margaret Witwer, (I-W or V.S. Worker): Mrs. Nelson Poe, Mr. Donald Resler, Mr. Elwin Ritchey, Rev. Luke Keeler Jr., Mrs. Jettie Hastings, Dr. Leroy Steinbrecher, Mrs. Eunice Steinbrecher, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie).

Ontario, California: Rev. Nebon Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (Lobush Community Church): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—2-7304

San Francisco, California (Life Line Mission): 306 Minna Street, 94103, Telephone E 2-2200, Rev. Avery Heisey, Sup't., Rev. Harold Paulus, in (I-W or V.S. Worker): Mr. John Ruegg, Mrs. Clara Ruegg, Mr. Lyle Zook, Mr. John Dick

San Francisco, California (Life Line Church): 422 Guerro Street, 94110, Telephone UN 1-8830, Rev. Avery Heisey, Pastor, Mrs. Emma Heisey, Mr. Harry Burkholder, (I-W or V.S. Worker): Mr. Donald Booser, Mrs. Helen Booser, Paul Hochstetler, Mrs. Mollie Zook

Contributions to World Missions send to: BROTHERS IN CHRIST WORLD MISSIONS P. O. Box 171 Elizabethtown, Pa. Telephone T17-EM 7-7045

Contributions to Missions in America send to: Andrew Shagenweit West Milton, Ohio

Mississippi Church Rebuilding Program Completed

AKRON, PA. (MCC) — Mennonite Disaster Service coordinator Delmar Stahly reports that the church rebuilding program in Mississippi, in which MCC volunteers were participating, has been completed.

Most of the congregations who lost their buildings, through bombing or burning, are now able to worship in the new buildings while finishing the interiors on their own. The basic structure and shell of the last church MDS was working on, the Mount Union Baptist Church at West Point, was finished late in April.

In all, 40 MDS workers since last December have assisted 13 congregations restore their church buildings. The returning workers have been uniformly enthusiastic concerning the opportunities for witness to both Negro and white Mississippians.

Large numbers of college students from both North and South assisted during the spring months and groups will be available for further help. Local conditions make this acceptable. They are adding to the reconciling process in this strife-torn state.

Coordinator Stahly says that in a few isolated instances the efforts of the Committee of Concern, with whom MCC agents and Mennonites were cooperating, were insufficient to break through the local political and social resistance to Northern assistance. With publication of Southern newspaper articles exhibited favorable acceptance of Mennonite Disaster Service's participation in the rebuilding program. They seemed to sense the spirit of reconciliation which prompted involvement on the part of MCC-related churches.

News Items

Brethren in Christ Congregation is a March to Sunday School Winner

The 1965 March to Sunday School in March Crusade has ended. The judges met in the NSSA office April 13 to go over the results of entries. After much consideration the winners were chosen.

The Grand Award Winner was Grace Baptist Church of Bowie, Maryland. The percent of increase for March 23 over the March 16 figure was 210%. For the month of March ’64, they had an average of 25 and for March ’65 they had increased to 62. In addition to percentage of increase, the judging was based on the number on time, the ones with Bibles, ones staying for church and the total number in church. Also considered is the number of personal contacts, phone calls, and the number of pieces of mail sent. The Grace Baptist Church excelled in all these areas.

Pastor Jack Dean writes that this church was only a mission carried on entirely by laymen until 6 months ago. Mr. Dean became their pastor in October, 1964. They meet for their services in a house in Bowie.

Four winners were announced in each of the four divisions of the contest. In Division D, the second place winner was Skyline View Brethren in Christ Church, 7733 Hillcrest, Harrisburg, Pennsylvania; John A. Brubaker, pastor.

Church Architects See Trend Toward Simple Lines

The “servant” role of the church in the community was a major theme of the National Conference on Church Architecture which convened in Chicago. Some 2,000 architects, clergymen, ecclesiastical art designers and other specialists converged on the city over three days to discuss every aspect of church building from the practical to the esthetic. Of the 36 entries in the annual awards for outstanding church design were Brethren and Methodist churches, one Church of the Brethren and one Unitarian-Universalist church.

New College Formed by Merger of Azusa College and Los Angeles Pacific College

LOS ANGELES (AP) — Merger of Azusa College and Los Angeles Pacific College has been jointly announced by Dr. George L. Ford, President of Los Angeles Pacific College, and Dr. Cornelius P. Haggard, President of Azusa College. The new school is to be known as Azusa Pacific College and will be on the Azusa College campus (in the eastern part of the Los Angeles metropolitan area) in September, 1965.

The merger of the two colleges brings together six Arminian-Wesleyan denominations in a cooperative college program with provision for the addition of other denominations.

The expected enrollment of the new institution is expected to be approximately 600 next fall with a growth potential to 1,500 or more.

While the present Azusa campus will be the initial site of the new institution, steps are already under way to secure a new location. It is anticipated that some 25 new residential brick houses will be secured and immediate steps will be taken for the establishment of the new campus.

The high school program which has been operated in connection with Los Angeles Pacific College will be continued on the Los Angeles campus. Plans are being made for an expanded and strengthened program for the high school.

New World Center in Indiana

LOUISVILLE, CALIF. (EP) — The Oriental Missionary Society, in its second annual mission organization, will move its world headquarters from Los Angeles to Greenwood, Indiana, it was announced recently.

A 30-acre site of land in the northwest portion of Greenwood, facing Fy Road, has been purchased. Construction will begin this spring. The estimated cost of the building, approximately 22,000 square feet, which will house the clerical and administrative operations of the worldwide organization, as well as a unique circular display area for graphically depicting the eleven countries of the world in which the OMS has missionary activity. In addition, a new 140-bed residential brick homes will be built for key personnel and executives moving from the present headquarters in Los Angeles.

Dr. Theo McCulley Dies; CBMCI Leader

LOMBARD, IIL. (EP) — Dr. Theo M. McCulley, for ten years executive secretary of Christian BusinessMen's Committee International, died of a heart attack on Thursday, May 6, at DuPage County Hospital, Winfield, Illinois. He would have been 65 on November 23.

Dr. McCulley, a Milwaukee banker executive for many years prior to his full-time post with CBMCI, served on the boards of such leading Christian organizations as Inter-Varsity Christian Fellowship, Emmaus Bible School and Stewards Foundation. He is survived by his wife, two daughters and a son, and was preceded in death by his son Ed, one of the five missionaries martyred by the Nazis in January, 1936.

Alabama Tour Described as "Very Gratifying"

ATLANTA, GA. — Following a four-day tour of Alabama in which he spoke five times, Billy Graham stopped by his office here and termed the meetings "very gratifying." The evangelist had canceled a number of private appearances in Great Britain in order to accept what he termed "urgent invitations" from a number of places in Alabama.

From April 24-27 he appeared at Dothan for two meetings, the University of Alabama, Auburn University and Tuskegee Institute. All the meetings drew over 50,000 people. The five meetings drew over 60,000 people.

True to a statement made before he went to Alabama, Dr. Graham did not discuss Alabama's racial strife in the public meetings. He did mention poor community leaders, however, where he discussed some of the South's social problems.

William M. Cooley, newly elected president of the Church Architectural Guild of America (which changed its name at this meeting to CBMCI), died in July. The Guild saw an end to the Gothic era in church design even though "organists like it because the tone rolls around like crazy." A partner of the firm, Cooley and Boeke of Philadelphia, indicated that congregations cannot "gather together" in the "tunnel" Gothic churches.

Louis J. Kahn of Philadelphia, a former professor at Massacusetts Institute of Technology, emphasized that the church should present itself as a community of living today, committee of CBMCI, which headquarters here, has named Waldo Yeager as acting executive secretary. Mr. Yeager, who has served the organization for two terms as International Chairman, is president of Cortland Produce Company, Toledo, Ohio.