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"Look on the Fields" - June 07, 1965 Supplement on Missions

J.N. Hostetter

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LOOK

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 for-

ward 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 on 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

Bishop-elect Alvin and Mrs. Book and part of the audience. The gentleman beside Rev. J. Ginder is Rev. Mr. Thonell of the Church of Sweden. The ladies immediately behind Thata Book are Misses D. White and B. Howells. Dorcas Climenhaga is beside Mrs. J. N. Hostetter but just out of camera scope.



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 headdress 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:

"Yaziw'ezweni nasezulwini . . . Qhub' indaba kaJesus."

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

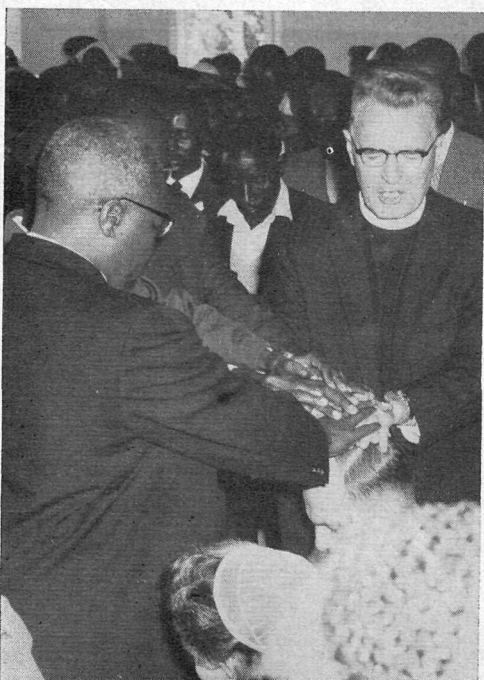
Rev. Titus Books read the Scripture lesson in English—Titus, chapter 1. "For a bishop must be blameless as the steward of God . . ." Rev. Bafanya Mlilo followed in Sindebele, his voice clear and authoritative. Rev. Mangisi Sibanda offered heartfelt prayer, ending with the Lord's Prayer.

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

Consecration Prayer by Bishop D. Climenhaga; Brethren P. M. Kumalo, N. S. Moyo, and M. Sibanda sharing by laying on of hands.



Bishop J. E. Musser, Zambia, giving Dedication Sermon, T. Ndhlovu, interpreting.

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 service was nearly over. The Books had pledged themselves to God and the church. But what did the church say? Rev. P. M. Khumalo rose. "There is a time of beginning and a time of ending," he said. "This is a time of beginning . . ." He promised the church would support the Bishop and his wife as the children of Israel supported Moses' hands that day when they were battling with the Amalekites. As the children of Israel were successful when Moses' hands were raised, so would the church be successful under the Bishop's leadership, supported by the people.

The vast congregation rose once more and sang triumphantly: *"Malihambe 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-nawe" (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 from the church. All ears pricked up to hear what he would say, as he is noted for his spicy comments on subjects concerning the church. Today the spice was well mixed with love and humility. Although he himself is an old church leader and has seen many bishops come and go, he paid respectful tribute to the Climenhagas as the "parents of the church." In the end he presented them with a gift of money from the church.

Although most of the missionaries would reserve their final 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 Abenawe . . . 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.

futhi" (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



The hard work of planting rice—just across the street from Nagato mission home.



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.

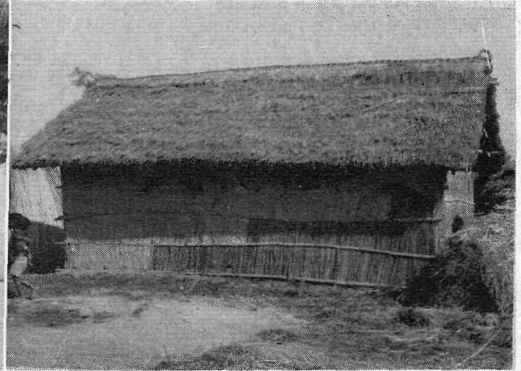
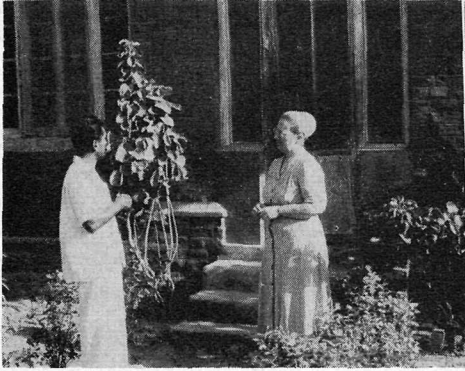
"Special Kind of Joy"

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 hadn'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.

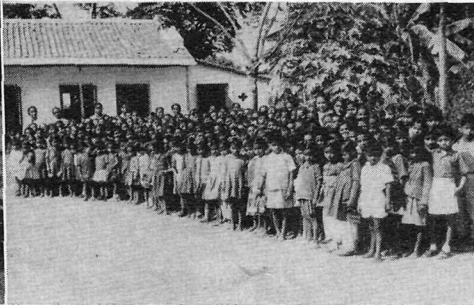
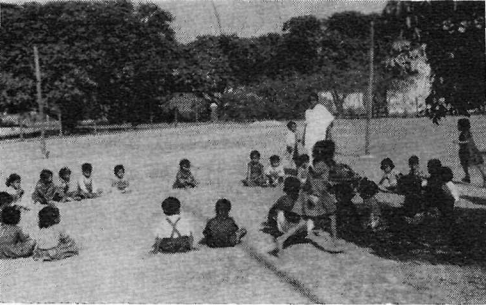
She then told us she has the same trouble with the Bible. Whenever she wants to read it, either her daughter or her husband has it and she always loses out. I laughed with her with a special kind of joy. Such thirst for the Word will surely have its reward. I pray the day will come when mother, husband, 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

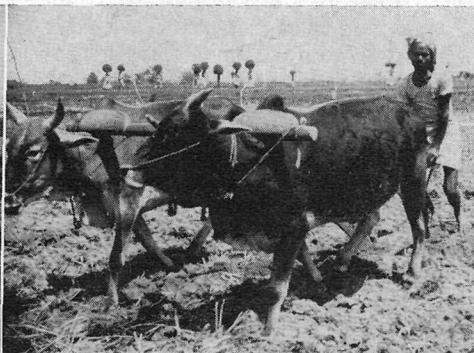
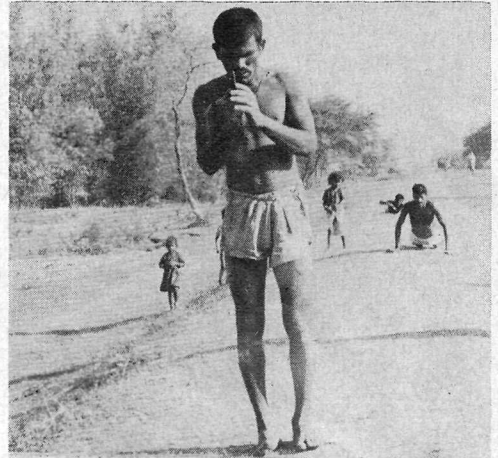
INDIA — The Unfinished Task



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.

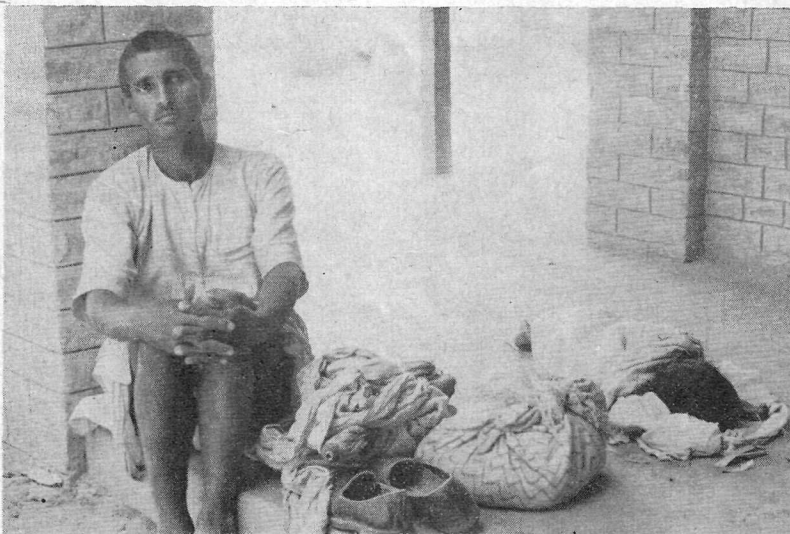
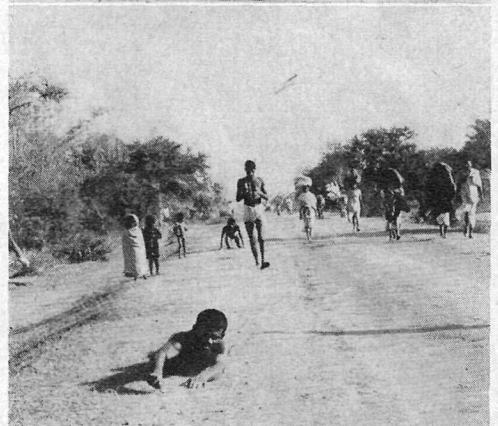


Pray; personnel and facilities needed for teaching. left: new nursery class; right: kindergarten to grade five at the Saharsa Christian Day School.



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 homes 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



View of parking lot and rear of the church.

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-



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

cation building just as soon as money is available from Allegheny Conference Extension Fund. Additional parking space has been cleared and stoned for use.

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!"



Leonard Hedrick, church secretary, and Mrs. Hedrick. They stand beside steps to front entrance.

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 "Carolínians," 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. Whereas 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 pastor's family: Rev. Maurice and Eloise Bender; children, l. to r., Pamela, Nathan, and Rosalie.

March . . . in March at Dearborn (Michigan). The pastor, Maurice Bender, says that they cooperated with the National Sunday School Association in their "March to Sunday School in March" campaign.

Attendance showed a 20% increase over February, with an average attendance of 106 for March, then climbed to an average of 115 for April. There was a reviving of the Sunday school program, although no contests were planned. Something special was planned for each Sunday, and everyone entered heartily into the work.



Rev. Harold Paulus addressing his Morning Bible Study class. Notice the veiled head. It is that of a five-month Christian woman, once deep in sin, now walking with the Lord and growing in grace.

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 prophetic 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 headquarters 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.



Fathers, picking up their awards for complete families present on Rally Day.



Before the Sunday school hour on Rally Day. Fellowship over doughnuts and coffee (hot chocolate for children).

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.



Awarding prize for bringing the most new people to Sunday school during March.

Real effort was put into the NAE's International Crusade known as "March to Sunday School in March," and the results were rewarding. Skyline View ranked second in their class, and had an increase of more than three hundred per cent over their beginnings in March a year ago.

With evangelical emphasis throughout its services, the church endeavors to present the gospel in an atmosphere which will appeal to the cultured and intelligent. Since March, a senior choir has been singing on alternate Sundays. An excellent ladies' quintet sings once a month, and a junior chorus is heard occasionally.

With a charming view to the hills surrounding Fishing Creek Valley and Manada Gap, with a spiritual view to the hills of God whence cometh all our help, the Skyline View believers pursue their callings with diligence and their Christian witness with real devotion. The pastor is concerned about *reaching* the community for God.

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)

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 glamor 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

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* * *

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)

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