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J.N. Hostetter

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Evangelical VISITOR

April 11, 1966



...

She's
arm'd
without
that's
innocent
within;
...

Is Jesus a Myth?

Dr. Ralph Mitchell, one of the members of *Decision* staff, tells of something that happened to him a few years before World War II. He was on a tour of Russia.

"On our second day in Leningrad," he began, "our tourist party was shown through some of the great buildings of the city by a very clever and cultured young lady guide. When we came to St. Isaac's Cathedral, reputed to be the second largest cathedral in the world, we saw that it was being used as an anti-God museum. There were many grotesque caricatures of God along with other exhibits. In one corner we were shown an icon of Jesus Christ. With a peremptory wave of her hand the young lady said, 'Jesus Christ, but only a myth.' I could not allow that to go past unchallenged, so I quietly said, 'Excuse me, young lady, are we allowed to ask questions?'"

"What is your question, sir?"

"Did you say that Jesus Christ is only a myth?"

"Yes, I did."

"Well then," Mr. Mitchell asked, "did you read Josephus when you were being trained? I know that you had a good education by the fluent way that you speak English."

There was a surprised expression on her face as she said, "No, I did not."

"What a pity," said Mr. Mitchell, "for he referred to a historical Jesus and you know that Josephus was a Jewish historian who was born only three or four years after Jesus Christ died."

Dr. Mitchell stopped. No one spoke. "Then," he asked, "May I add one thing more?" The guide replied, "I suppose so, since everybody seems to be listening."

There was a tense atmosphere as Dr. Mitchell turned around to the whole group and said, "Ladies and gentlemen, there is no need for me to argue the historicity of Jesus Christ. The fact has been tested by too many indisputable evidences. However, I desire to testify to a living Christ." You could have heard a pin drop in that large museum. "You ask me how do I know that Christ is alive? My answer is that I have been talking to Him this very morning in my hotel bedroom."

—SHERWOOD WIRT, EDITOR, *Decision*

Humility Wins Where Force Cannot

In the kingdom of heaven weak things become mighty and mighty things often prove to be useless. God seeth not as man seeth, and the things that are held in high esteem among men may be scorned by the Most High God, maker of heaven and earth.

That carnal courage so prized in the kingdom of Adam may be the direct cause of constant and humiliating defeat among Christians. God will not be under the necessity of using fleshly means to accomplish His spiritual ends. The bold "strength of character" which helps men to forge to the front, to get the best jobs, to overawe their opponents, may stand squarely in the way of all efforts to progress in the life of the Spirit. God still gives courage to the faint; and He knoweth the proud afar off.

From Adam we inherit the instinct to meet our enemies head on, to try to win by direct assault, and it is only after many shocking failures that we learn that victories are not so won in the realm of the spiritual. The carnal approach usually does little more than to alienate the enemy still further from us and, worse than all, it puts us in a position where God cannot help us. The enemy never quite knows how to deal with a humble man; he is so used to dealing with proud, stubborn people that a meek man upsets his timetable. And furthermore, the man of true humility has God fighting on his side; and who can win against God?

Strange as it may seem, we often win over our enemies only after we have first been soundly defeated by the Lord himself. God often conquers our enemies by conquering us. He defeated Esau by defeating Jacob the night before on the bank of the Jabbok. The conquest of Esau took place in his brother Jacob. It is often so. When God foresees that we must meet a deadly opponent, He assures our victory by bringing us down in humbleness at His own feet. After that everything is easy. We have put ourselves in a position where God can fight for us, and in a situation like that, the outcome is decided from eternity.

Seeing Self, or Others?

One day a certain old, rich man of a miserly disposition visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out there," he said.

The rich man looked into the street.

"What do you see?" asked the rabbi.

"I see men, women, and children," answered the rich man.

Again the rabbi took him by the hand and this time led him to a mirror. "Now what do you see?"

"Now I see myself," the rich man replied.

Then the rabbi said, "Behold, in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but you see only yourself."

—Moody Monthly

EVANGELICAL VISITOR

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THE NARRATIVE of Jesus' life is a history of wonders. He was conceived by the power of God; His birth was announced by a mission of angels; the Star of Bethlehem directed the Wisemen of the East to Bethlehem, an obscure village, to worship in a manger the infant Redeemer of the world; by His youthful intelligence He confounded the elders and the doctors of the law; by a series of miracles He reversed and restored at will the laws of nature; and by His sufferings in the closing scene of His earthly pilgrimage, to which He voluntarily surrendered Himself, He shook the globe and darkened the world. And to demonstrate the divinity of His character and mission, He arose from the dead.

CHRIST DIED

A resurrection is a restoration from a state of death to a state of life—a return from the grave of the same body that went into it; hence, to be certain of Christ's resurrection, we must first be certain of His death.

To establish this truth, we might ask Jews who prosecuted Him, the governor who passed sentence upon Him, the crowd of spectators who witnessed His dying agony and heard Him say, "It is finished," and saw His head bowed upon His shoulders. Ask all nature—the rending veil, the darkened sun, the shaking rocks, the opening tombs, the rising saints, the trembling earth. Ask the soldiers who were sent to hasten the death of the sufferers, and broke the legs of the first and second that were crucified with Him, but when they came to Jesus they broke not His bones because "he was dead already"; "but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water," for the washing of the nations, clearly indicating that life was extinct. Ask Joseph who begged the body for interment, wrapped it in clean linen, and laid it in his own new tomb. They all proclaim Him dead, and no one doubts the fact.

We notice, next, the means used to prevent His resurrection. Immediately after the interment, a delegation of Christ's enemies went before the governor, saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made secure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so that the last error shall be worse than the first." Pilate said, "Ye have a watch; go your way; make it as sure as you can." Whereupon a military detachment from among the regular troops stationed at Jerusalem was ordered to the sepulchre, rolled a huge stone used as a lid, to the mouth of the sepulchre, affixed the governor's seal to show that all was done by public authority, gave necessary orders, and retired. Let us emphasize that all these precautions to prevent the resurrection of Christ are only additional evidences that the fact really transpired, rendering it more obvious than it otherwise could have been. What a solemn crisis was this in the history of the Christian church! The Saviour was about to demonstrate that He was the Son of God, or be proved to be an imposter. All was anxiety on either side.

THE KEEPERS SHOOK

Approach of the third day was announced by streaks of light across the sky. No doubt the soldiers took courage, and perhaps said, "The victory is ours." Already in their imagination they had returned to their employers, to be greeted with welcome, and applauded with shouts of triumph, and rewarded with their wages. But suddenly they were roused from their reverie by an awful earth-

Alive for Evermore

Philip E. Myette

quake which convulsed the tombs, and by the appearance of two celestial beings from heaven who, equally oblivious of the soldiers' arms or the governor's seal, rolled back the stone. Jesus exerted the power of His divinity and, like a mighty conqueror, defeated the powers of death, Hell, and the grave. The effect was as might have been expected: "the keepers shook, and became as dead men." When they saw the Son of God start into life, their hearts well-nigh stopped beating. When they had recovered a little, they returned to the city and, as was very natural for them to do under the extraordinary circumstances, related the facts as they transpired.

Worthy of note are the means used to prevent belief that the resurrection had taken place. They could not hold Him in the grave, so they had to contrive an alibi for His disappearance. A council was hastily called, in which it was agreed that the soldiers were to recall their first report and put forth another; namely, that while they were sleeping, His disciples came by night and stole Him away. But in doing this, the council found great difficulty. Events witnessed by the soldiers had badly prepared their minds for such deceit and falsehood. But with promise of large sums of money they were induced to comply—turned around, contradicted their own first statement, and said, "While we slept, his disciples came by night and stole him away." This fabrication was badly contrived and badly executed; for it carries its own refutation on the face of it!

The disciples thus far seemed not to have entered into the scheme of the resurrection. If anything, they doubted that such a thing would happen; and, consequently, could have no design to induce people to believe in it. And, if they had, how could they hope to succeed? Or, if they had planned to steal the body, could they hope to find all the guards asleep on an occasion like this? And if they should, could they remove the stone, enter the sepulchre, and remove Christ's body without waking one of them? And if they were asleep, how could they tell whether the disciples stole Him, or He actually rose from the dead? Yes, the statements of these soldiers were self-contradictory.

PROOF IN QUANTITY

Very different indeed are the evidences on the other side of the question. Let us examine the witnesses of Christ's resurrection. Who are they? Well, the disciples in general, but the apostles more specifically. First of all, they were in number more than five hundred who saw Him at once. Also, they were plain, simple, honest-hearted men, whose testimony would be received in any court throughout the civilized world. Their Master had forewarned them that they "should be hated of all men for his sake," persecuted, and brought before rulers. They left their occupations, and went without purse or script to preach the gospel to the poor. They led a life of unparalleled toils and sufferings, trudging on foot from town to town, and finally died martyrs to the cause they advocated. To suppose that these were bad men and gave up their life interests, friends, ease, safety, and life

(Continued on page five)

Today, April 28, 1965, I said "Good-bye" to my villages and brought the remainder of my furnishings to the unit for storage. And yet it wasn't a final good-bye, for as long as I have friends and acquaintances there I will go back occasionally to visit and see what I can yet do to help the people.

This month we learned how dependent our work is on the weather, especially in the spring. When the weather was nice, all the people in the village went to their work—first to the cherry orchards to spray the trees and then to their stables to gather manure and rub it into small pieces with their hands. One of the girls said to me laughingly as she showed me her manure-covered hands, "How can we not have germs with such work?" And I replied, also with a laugh, "We must wash our hands afterwards."

When the weather was rainy, as it was for one whole week, the people didn't have much work—the men sat in the coffee shops and the women stayed at their homes or came to our house to learn to sew and cook. One afternoon we had 15 girls and 3 women. We had a houseful, but we managed to find seats for everyone, and by giving 2 or 3 portions on every plate, we managed to give everyone a taste of the demonstration food.

On the final day of classes, April 16, we had about 5 women and 16-18 girls who came to learn to make the traditional Greek Easter bread, "Tserekia." It is a well known custom in other parts of Greece to make this bread, but in the mountain villages the people hadn't learned to make it.

The week-ends have continued to be important in the program, either to shop for supplies in Aridea or to spend more time with the people. One week-end I stayed in the village on Saturday and the school children from Korifi came to the village with their teacher. The girls came to my house in the afternoon and I didn't have anything to treat them according to the custom of Greek hospitality. So we had a lesson and made a simple cooky recipe using the anise seeds that they use for "ouzo." It was a new idea for them to use the seeds in this way, but they liked it.

During Holy Week, before Greek Easter, I helped in the unit to paint the living room and clean it, to prepare food for Easter day, and I brought the first load of village things down to the unit and put them away.

FEAST OF FEASTS

The highlight of my village work this year come during this past week end on the "Feast of Feasts" in the Greek church calendar—Easter. During Holy Week the people followed a strict program of fasting—no meat or food from animals such as milk, eggs, cheese, fish, lard, and for some people not even olive oil. Church services were held every night in the churches which had priests, and on Good Friday the picture of Christ was placed in a coffin encircled by flowers which people brought and placed there. The bells from the churches tolled slowly and sadly during the day.

Saturday night the people gathered in the church at 11:30 p.m. for a kind of watch night service. At 12:00 a.m. the priest brought a lighted candle from the sanctuary and quickly from one to another everyone lighted candles which they had brought with them. The bells rang joyously from the tower, and the church singers proclaimed the news, "Christ is risen." When the candles were lighted in the church, the priest and singers in procession made their way to the outside through the narrow aisle.

The people then began to filter their way outside with their candles. Some coats singed from brushing against

Holy Week — Greece

Althea Engle

Miss Althea Engle is the daughter of Mr. and Mrs. Jacob Engle, Conestoga, Penna. She is a member of the Lancaster congregation of the Brethren in Christ Church. Miss Engle is concluding two years of Voluntary Service under MCC in Greece.



candles in the moving swarm of people, and a persistent acrid smell of burning was soon discovered to be a peasant lady's scarf smoldering at the corner. Flying sparks, and popping, whooshing sounds and booms greeted us in the church yard. Fireworks lighted the sky and the ground as boys put on a demonstration in honor of the occasion. Everywhere people greeted their friends and acquaintances with the words "Many years," and "Christ is risen."

Some people began to walk home with their lighted candles showing the way. Some gathered around the priest and the singers as they continued the service under the newly green trees, and many would later go into the church with the priest for 1½ to 2 hours until the end of the liturgy.

On Monday, the second day of Easter, Ray and Stan took me and my few overnight things to Sarakini on their way to Mount Kimaksilan to bring snow down for Fannie to make ice cream. I visited many homes where people were celebrating their name day, and had a chance to visit with their whole family. One main topic of conversation of course was Easter and how we celebrated it. I asked one family if they had a Bible to read the Easter story and they said, "No, but we have studied it in school."

Tuesday morning after the Easter church service in Sarakini I went to Korifi to spend the day visiting. I was greeted as always by smiling faces and friendly handshakes, but this time also there were the Easter greetings and traditional red eggs. To my question of what had they done for Easter, they replied, "Nothing, the priest didn't come and so we didn't do anything." I thought of the good chance it would be to show some of our Easter filmstrips and talk to them about the meaning of Easter. A quick telephone call to the unit explained the situation, and they considered the possibility.

EASTER BY PICTURE

It was a challenge to bring "cinema" to a small village tucked high in the mountains with no road—only the handmade path barely wide enough for a tractor and

still soft in some places from the previous day's rain. But Stan undertook it. Around 6:00 p.m. a few girls came running to interrupt my conversation with a village girl. They said the tractor was coming, it had passed the most difficult part of the road, and to come see. Sure enough, far below a red spot with a white dot was crawling its way up the mountain. The little girls excitedly jumped up and down as they watched it come, and 10-15 minutes later the tractor stopped in the middle of the village.

Men gathered around to greet Stan, and to discuss where we should set up the equipment. We decided to show the pictures against the coffee shop wall where the whole village could gather around. And so when darkness pulled a curtain around us the whole village—from old men with canes to babies wrapped in blankets—came to see the pictures. We didn't have an interpreter, but the pictures told the story and I explained as well as I could the story of the last supper. Some words that I stumbled over, the people filled in, for they knew the story. One of the village boys read from the Bible the Easter story, and then we showed the pictures of the first Easter morning. I asked them if they knew why Christ died, and then tried to explain that we are all evil inside from when we were born, but that Christ died that we might be saved to go to be with God someday and that we might be made good if we let Him inside our hearts.

They agreed that we are all evil, but their response was, "What can we do?" I explained that He will help us if we want Him to, and that the thing to remember from Easter is that Christ lives, that He is not under the ground, but is with us and lives. We closed with the Lord's Prayer. This was an evening of opportunity that will not often come to us. The people will never forget it, and we can only hope that they will see the Easter story not as just a story, but as a reality that has meaning in their lives. ►

Alive for Evermore

(Continued from page three)

itself, for what? To assert what they knew to be a base lie; and that, too, to promote the honor of one they knew to be an imposter, who had deceived and disappointed themselves? How can any man believe that? And yet there are some—yes, hundreds today—who believe that Christ never rose from the dead.

The first to discover the resurrection were Mary and a few of her friends. And then Jesus talked to the two disciples on the way to Emmaus, and met the apostles in the upper room. At the second meeting of the apostles, Thomas was present. And Jesus said, by way of reproof, "Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing." "And Thomas answered and said unto him, My Lord and my God!" From what we have in the Scriptures, it is obvious that the disciples were not careless in examining the evidence of Christ's resurrection. They did not act like persons who intended to be deceived. Never was unbelief more stubborn and unconquerable than that of the disciples touching this subject.

It is a matter of consolation that we are not obliged to search into antiquity to find evidence of our Lord's resurrection, for we have living proof at hand today. When He was about to leave His children, He said, "If I go away, I will send you another Comforter, who shall abide with you forever. When the Comforter, which is the Holy Ghost, is come, he shall teach you all things. He

shall reprove (convince) the world of sin, of righteousness, and of judgment." Has the sinner felt convicted for his sins? Then he is a witness that Christ rose and ascended. Does the humble child of God feel the witness of the Spirit? He testifies to the same fact. Here, then, is a "cloud of witnesses," by whom we may know the truth of the matter. The minister of the gospel knows that Christ has risen from the dead when he feels Him in the pulpit; the sinner, when he feels His awful power; the believer, when Christ is formed in his heart, the hope of glory.

CHRIST AROSE

If Christ did not rise from the dead, Christianity is a fable, and we know not from whence we came nor whither we are going.

But Christ *did* rise from the dead. Christianity is a glorious truth. And though we were sinners, Christ is our Saviour, who has conquered all our enemies, and opened up a new and living way from earth to heaven. "If ye then be risen with Christ, seek those things which are above." "I am the resurrection and the life." This is no fiction, no dream. This is reality. Our Saviour conquered death and the grave, returned from the conflict the third day, and proclaimed to His disciples, "I am he that liveth, and was dead; and behold, I am alive for evermore" (Rev. 1:18). "Because I live, ye shall live also."

The writer serves as an editor in the Christian Education Department of The Free Methodist Church, Winona Lake, Indiana.

Who Is The Man

Who is the man by torch-light sought
Throughout yon silent garden lot
By men compelled by hatred's numb
To take their prey ere morning come?

Who is the man who prays by night,
Whose comrades sleep, but shows no fright
When voices in the shadows sound
The death to which he knows he's bound?

Who is the man who bears the stain
Of kiss implanted by disdain
From friend of but so recent past
Whose moneyed kiss becomes his last?

Who is the man who's led away
To face three judges in one day
Whose life is claimed by mob's demand
As justice stoops to its command?

Who is the man spit on and mocked,
Who wears a painful crown tight-locked
By soldiers in their maddening glee
Who none his constant love can see?

Who is the man so frail and weak
Who stumbles feebly up the steep
And fateful hill before the crowd
As soldiers push and cry aloud?

Why do the women wail their grief
As this lone man succumbs beneath
The burden on his shoulder laid
By cruel decree to be obeyed?

Who is the man suspended high
Between two thieves who too must die,
But greater condemnation bears
Than hate and pain and his self-cares?

Can this be He who'll conquer sin
And in three days shall live again
Fulfilling plans ere earth began?
He is the man! He is the man!

Can this be He whom prophet told
To be the Prince of Peace from old;
God's chosen One sin's gulf to span?
He is the man! He is the man!

Donald E. Pitzer

MISSIONS

INDIA

A House of Joy Incident

—*"Taking the Mountain"*

Leoda A. Buckwalter

I suppose Sylvia thought I was a bit daft... in fact, I wondered too!

Sylvia, Allen and I had put ourselves to a task which seemed completely beyond us. We were undertaking to do a three months' supply of programs for short-wave broadcasting in less than two weeks. Well!

Add to that the inconvenience of the weather. De'hi continued to pant for relief from the torrid heat which seemed to go on and on. Where *was* that monsoon? While the rest of India smiled under refreshing rain, the capital of the nation became almost paralyzed because of hot, dusty days, and hot, no-less dusty nights!

But GOLDEN CORDS must go on the air! We are doing this for the glory of God, and we trust it will be a blessing to many people all over South and Southeast Asia.

Sylvia, our soloist, agreed. Valiantly she pushed aside her other duties as the wife of a busy city-pastor and came daily to the House of Joy. With her lovely soprano voice leading in familiar old hymns, we began GOLDEN CORDS.

"Golden Cords which draw us close to God," said Allen in his opening announcement. Then with Sylvia at the microphone, Allen at the controls, and myself at the piano, we began.

Those fifteen-minute programs took hours to produce! Added to other difficulties, was the fact that we couldn't run the air-conditioner in our otherwise sound-proof studio during actual recording. So we prayed for grace...

It was after the first three programs that we almost faltered. Then one day I opened my Bible to the fourteenth chapter of Joshua. Caleb had claimed a mountain, a mountain which had formidable giants. AH, YES!

I telephoned Sylvia in excitement, "Sylvia, I know who you are! You are a true daughter of Caleb. And we, too, belong to the same tribe." She must have thought I was a bit daft... in fact, I wondered too.

But Caleb took his mountain in the strength of the Lord, and so did we. Every program became a "giant" and every "giant slain" became a victory taken in the name of the Lord. We struggled and stumbled, tried again, prayed some more, and recorded until the programs were complete. Thirteen programs done at last—and two more days until the deadline.

Pray for GOLDEN CORDS, a regular release over FEBC.

New Delhi, India.

To Fill Emergency Post for FEBC

At the urgent request of the directors of FEBC, through the Board for World Missions, the Allen Buckwalters have moved to Bangalore, where Allen will serve as Acting FEBC Director for all of India, for a period of probably 1½ to 2 years.

Director Bell is taking an extended furlough in America with his family of four children who were suddenly bereft of their mother last November, when a slight bite from a dog became fatally infected...

The address of the Buckwalters is Box 131, Bangalore, India.

BCWM Office



Leoda Buckwalter at the piano for "Keyboard Melodies" program.

India Inklings

Jan. 30—Sunday—a day of rest and fellowship at Barjora for our missionaries. The Roy Haagens, missionaries in Darjeeling, were also with us.

Feb. 5-7—At Banmankhi Dr. John Mumaw, former president of Eastern Mennonite College, and Bishop Malagar from South Bihar directed a profitable time of evaluation during their consultation on evangelism with our pastors.

Feb. 6—Esther Mae Lenhart, VS nursing sister, arrived in Madhipura—to spend the month in Bihar, then attend language school in Allahabad for about six weeks.

Feb. 7—A welcome for Esther Mae, fellowship dinner for Dr. and Mrs. Mumaw, and a birthday dinner for Esther Book made one big event at the Nurses' House, Madhipura.

Feb. 8-11—Leora Yoder went on tour to Santal and Uraon villages with medical, literature, and direct evangelism personnel. We are eager to try this method of concerted outreach to the unevangelized.

Feb. 11—H. Sider and Dr. Mann spent some time searching for property in Purnea and found several choice lots in very good locations—with very high prices.

Feb. 15—Rev. Hem Paul performed the wedding ceremony for a Christian couple in Birpur near to the Nepal border. The Cobers, Lorne Grove, and several others travelled from Barjora for this.

Feb. 15-17—Painful days for the Saharsa Mission School children! New Nurse Lenhart gave about 200 shots for typhoid and cholera and also did some medical check-ups.

Feb. 18-25—Literature is being distributed and sold in the mela (fair) at Singeshwar, trading center between Madhipura and Barjora.

Feb. 22—Walls and roof have just been completed on a new guest unit, or third nurse residence, near the present nurses' residence. Burning of 120,000 bricks began today—bricks made on the mission for future use at Madhipura.

Doris Cober, Barjora

Furlough Plans

Slated to arrive in Dayton, April 1, and in Philadelphia, the 8th, are Dr. and Mrs. Lowell Mann and son Eric, from Madhipura Christian Hospital in North Bihar, India. Traveling with them to the States will be Miss Esther Book, from Saharsa Mission, also in North Bihar.

A General Word About Furloughs

It will have been noticed that furloughs in various cases come earlier than terms of service would seem to suggest. Changes become expedient in order to keep certain posts satisfactorily manned and not to have too many absent from the field at the same time. Or it may be necessary in order to meet a regulation over which we have no control. The Board has therefore approved the policy of varying lengths of terms or of furloughs, when there is general concurrence between the Board and the Field that a furlough should be taken at a different than regular time.

BCWM Office

A missionary daughter writes:

Dear Mother:

So the Lord did send you an abundance of snow. We were happy because those shut-in days caused many of our friends to write to us.

Today, third Tuesday of the month, was the day for our ladies' meeting. Our class got too large, however; and so now half the number meet on Tuesday and the rest on Thursday. For today's meeting I felt very much unprepared, for we had many guests the past week. Last night I told John that I must confess that I did not pray enough for the class. Now it is the end of the day and I know someone at home was praying for me. Perhaps you did, mother. I just had a phone call from a missionary friend, and she said, "I was praying for you."

The meeting is from 10 a.m. to about 1.30 p.m. Today I had to hustle to be ready. I usually lay out the foods I want to use before class time; however, the ladies are always happy to help with this preparation.

There were 16 ladies today. Even in my unpreparedness God sent all these ladies and the kitchen was full. I love each one and, mother, please continue to pray for all of them. A few of them are Christians, but I'd like to see them become more spiritual. These dear ones are helping me to enjoy my work here in Tokyo where God has sent us.



Bible Study in the living-room, Tokyo House. The picture shows only half the number of ladies.

In our devotions we sang three songs and had our Bible study in Genesis 3:1-8, on the temptation of Adam and Eve. Bible terms are very difficult for me to speak in Japanese. Do continue to pray for more language ability for me. One of the Christians always offers prayer during the devotions and one, a 'thank-you' prayer before we eat. I think it is important to teach them to do these things.

Also, before we go to the kitchen, the recipes for the day's class are dictated to them; this month, meat gravy and a mixed fruit/vegetable salad. A word for "gravy" doesn't appear in their vocabulary; and so they learned our English word—and it sounded like *Graybill* to them!

They help to cut up and prepare the food. We are quite crowded sometimes in the kitchen, for of course they all want a job. Strangely enough, teaching them the

American way to wash dishes is more difficult than teaching them how to cook!

The ladies enjoy learning how to use simple, economical foods sold right in their nearby markets. In our salad we used Chinese cabbage instead of lettuce because it costs little (7 cents a head) and is plentiful. Thus far they have learned to make French toast, syrup, spaghetti, strawberry honey, tuna fish salad, bean salad, bread and butter pickles, 7-day pickles, grape juice and jam, turnips and pork, hot salad dressing (which they really enjoyed, for they had never heard of hot dressing), ovenless cookies, chili con carne, carrot salad, meat gravy, and a vegetable fruit salad. If you have any other simple, oven-



"The proof of the pudding is in the eating."

less recipes, mother, I'd be very happy to receive them.

The climax comes when we sit and eat together what we have made. The table conversation is interesting: "It is so easy; I think I'll try it tonight," "My girl would really like this," etc. And, mother, many times they ask me, "Where did you learn to cook?" I always tell them that *you* taught me as a child and now your teaching helps me in our ministry in Japan. Thank you for teaching me to work!

I am rejoicing because God has opened the way for these dear ladies and me to become friends. I am happy, too, because they are becoming more friendly with one another, since most of the people in this big city of Tokyo don't know their neighbors. Some of them are now coming to our church services and their children, to the Sunday School.

Last week one of the ladies brought her husband to church Sunday morning for the first time. I was thrilled to see them sitting together in God's house. Oh, mother, please pray especially hard for Mr. and Mrs. Miyazaki and their first-grade daughter.

Thank you for your prayers. Let's make good use of our time! God does answer.

Happy Easter to you with special greetings of love to Daddy. We rejoice in Jesus, "the Resurrection and the Life."

Much love,
Lucille (Graybill)

* * * * *

What the Revival Meetings Meant to me at Wanezi in 1965

These meetings brought light and peace in heart. I have courage now to say the Word of God to my family who are not Christians. Before I had this light I thought of death day and night and I was not certain where I would go if I died, but now my way is opened and I am marching to my beloved Father with peace in my heart.

—Anos Hlungwane, Wanezi

Fit To Be Tied?

CHRISTIAN

Richard L. Matson

Youth - Sun

Romance has a lighthearted air about it. Marriage is dead serious. And though one does carry over into the other, taking the big step from romance to marriage is a little bit frightening, and rightly so.

*Bill and Barbara
had driven home from the
party in silence, and*

as they pulled up in the driveway Barbara found herself asking as always, "Come in for coffee?"

"Thanks," he murmured and came around to help her out of the car.

As Barbara spooned the coffee into the pot, she wondered if Bill could see how her hands were trembling. Usually Bill and Barbara were talking at a mile-a-minute clip but tonight there was nothing to say. Or too much.

Three nights before Bill had asked her to become his wife. She'd not been able to give an answer that satisfied either of them. All she could manage to say was, "There is something I'm not sure about right now, Bill, and I can't give you an answer tonight. I'll have to have a little time to straighten this out in my mind."

Barbara turned from the stove to face him and winced at the misery she read in his eyes. "Please Bill," she said, her voice breaking a little. "I'm not trying to be coy. It's just...well...I have to be sure!"

She watched him struggle for composure. "I want you to be sure. I don't want to pressure you into anything."

When he left he repeated what he'd said three nights before, "I'll be praying."

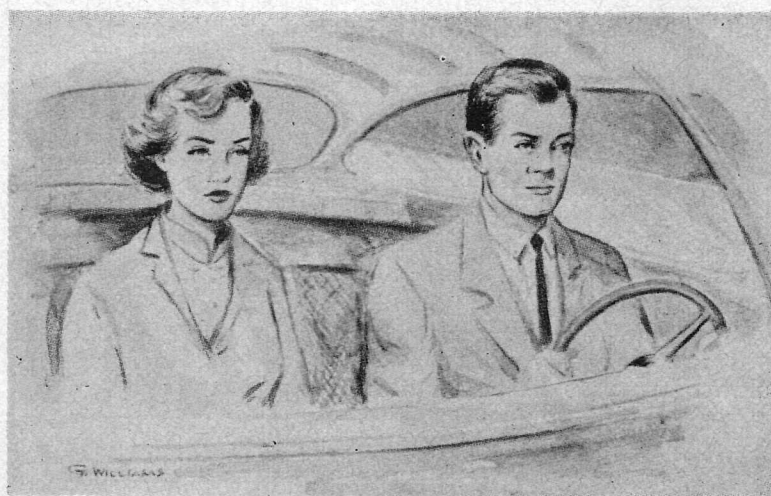
Barbara watched the taillights of Bill's car disappear down the dark street. She turned from the window and went straight to her room. Until now life had not been hard for Barbara to handle. Since she had become a Christian there had not really been any hard decision to make. Bill was everything she could have hoped for in a friend. Her parents liked him too. But now he was asking her to marry him and become a minister's wife. Bill had two years of seminary study left ahead of him. She thought it would be wonderful to be a minister's wife. That wasn't what troubled her. Her real problem was that she didn't know for sure whether she loved him enough to marry him or not.

Her heart pounded as she knelt before going to bed. She went through her usual prayer for the missionaries she knew, for her pastor, and her parents... and for Bill. She prayed that he would be true to his calling. "And help me, Lord," she prayed as the pent-up burden of her heart burst forth in almost audible petition.

Was Barbara's problem unique? Not at all. Any sincere person wants to be "sure" before taking such a momentous step. For the Christian, it's a major part of the total problem of finding God's will for one's life. No matter how much the experience may have been anticipated, it's different when the decision is on the line. No starry-eyed, romantic visions will suffice now. Marriage is more than romance—and it's for keeps.

To make sure that it's the "real thing" and that you aren't making a mistake along this line, here are eight simple tests you can apply to your own situation. Answer each question as honestly as you can.

1. *Would I rather be with the person I am considering than with anyone else?* If you are able to forget about the person you are interested in for long periods of time you



do not have real love. One Sunday night Gary told Joy that he loved her. When he left her at her door he said he would call her sometime during the week. Late Friday night he called to ask Joy to go on a hay ride. Joy asked why he hadn't called. "I've been sorta busy," was his only reply. Joy found an excuse not to go on the hay ride.

2. *Am I eager to have the object of my affections find as much success and fulfillment in life as I want to find for myself?* If you are jealous of the person you have in mind for a partner, you are not in love.

3. *Do I find that I am eagerly planning for the happiness of the person I am fond of?* For the one who is in love, there is no sacrifice too great to make for the one who is loved. Janet was initiated into her college literary club six weeks before she met Don. He had been interested in experimenting with small rockets. After they dated for a while, they discovered that the literary club and the rockets didn't hold the same place they had held a few weeks before. Both Janet and Don sacrificed part of their interest in the things they liked to do separately so that they could spend time doing worthwhile things they both enjoyed.

4. *Do I respect the person I think I am in love with?* If you find little to respect in the person you are interested in, you had better not be thinking about marriage.

5. *Do I regard the opinions of my loved one as if they were as valid as my own?* If you violently disagree with your beloved, intellectually and particularly religiously, you aren't in love.

6. *Do I express my affection for the person I love in more ways than merely spoken terms of endearment?* Do my actions and attitudes also express the inner feelings of my heart? If you consider such expressions and actions trivial and unimportant, you are not in love.

7. *Do I trust the one that means so much to me without any reservations?* If you cannot, you are not in love. Nancy quizzed Jim all the way home from church. "You didn't have to talk to Betty so long," she complained. "The minute I turned my back to help Joyce with the worship center, you began talking to that little mouse."

(Continued on page nine)

Mrs. Harold Nigh

"He is not here, He is RISEN." So rang out the joyous news from the angel of the Lord to the women who came to the sepulchre with their prepared spices for the body of Jesus. And, once again, ring out these words across the centuries to us at Easter time. "He is not here, He is RISEN."

How can we teach our children the fact of Easter, Christ's resurrection, so that it will become a dominant theme in their lives and a joyous conviction that they serve a risen Saviour? Can we write this truth so indelibly on their hearts that no transient ideologies or theologies can ever obscure it, nor can any blasphemous "God is dead" cult shake their belief that their Redeemer lives?

Young hearts are receptive to truth. The task should be a thrilling and a challenging one. We can begin with no greater lesson than that which Jesus the master teacher, Himself, used in John 12:24. This establishes the reality of re-urrection in nature; "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." This can be demonstrated in the best tradition of visual aids by literally burying a seed and awaiting its rebirth to bring forth fruit. His resurrection was our assurance beyond any doubt that our sins were atoned for and the sacrifice acceptable to God.

Christ frequently referred to His resurrection. It was foretold in the Psalms. Let us lead our children through the scriptures. They are made to order for storytelling, tracing the prophecy and the events leading up to the resurrection. Stress that there could have been no Christianity had there been no belief in the resurrection.

Effective too, can be the likening of Christ's death and resurrection to the entombing of a caterpillar in its cocoon to come forth in the spring, a new creature. This could raise objection in that it is something less than a true analogy, yet to a child's mind it can be a vivid lesson on another miracle of nature and the miracle of Christ's resurrection.

Utilize colorful visual aids, flannelgraph, or flash cards to dramatize the Easter story of the Gospels. I begin with the tomb, the sorrowing women who had lost the One they loved the most. Talk with feeling, try to feel for yourself their loss and their sorrow, convey to your children the mood of the story, yet keeping it simple as Christ kept His stories simple. Dramatize the characteristic reactions of John and Peter, of Mary's surprise encounter with her Master in the garden. The entire story can be presented in all its supernatural wonder, so that children can identify themselves with the characters, the friends of Jesus.

Emphasis can be appropriately made here of the significance this has to all of us. A lesson can be drawn of our need to die in a spiritual sense, and to become new creatures in a spiritual sense.

To accomplish successfully such a tremendous lesson, the teacher must not only tell with feeling the incidents, but more important, radiate a vibrant faith in Christ's resurrection. She must have excitement to spare for the new birth. She also must speak with the authority of one who has experienced this personal resurrection.

Having faithfully presented the story and application of Christ's resurrection, it is important to go on, though possibly not all in one easy lesson, to teach the Biblical truth of the resurrection of the body, I Cor. 15:51-53. Even as Jesus' body was raised, someday, our bodies, though buried, shall be raised and we will all be changed. It is futile to try to explain this "mystery," simply establish the fact that Jesus said it and Jesus has never broken His word. This will happen. Here again, we must communicate to them as much of our enthusiasm for Heaven and our joy at the prospect of seeing Jesus, as by our teaching.

Does not the secret of this teaching lie to a great degree in the consistency with which it is taught, and the place of importance it is given not only at Easter but at all times, and in the conviction of those who are teaching it?
Fort Erie, Ontario

Fit To Be Tied?

(Continued from page eight)

"Well, she and I do have the program together next week," Jim retaliated. "There was no sense wasting the time just standing there." He was glad to say good night. Jim started dating other girls.

8. *Do I find myself drawn closer to the Lord as a result of my relationship to the loved one?* If this person keeps you from giving proper time to your devotional life, if he does not inspire you to walk closer to the Lord, if you cannot share spiritual burdens and problems, you are not in love.

If you were not able to answer all of these questions with a firm "yes," proceed cautiously. Give your love a little longer to grow and deepen. On the other hand, if you have nodded your head after each question but are still not certain in your own mind, there is still a sure answer for you. Do nothing else until you have prayed through, seeking to know your own heart in the light of His knowledge. It is a wonderful experience to have the smile of God's approval on all that we do.

* * * * *

For Barbara, it was more than "playing it cool." She prayed earnestly, she talked with her pastor, she tried to take a detached view of her situation. Most of all she searched her own heart to see if she were spiritually fit to assume the responsibilities of being a minister's wife.

And God did give her the assurance she needed. The date was set for mid-June. ▶

* * * * *

Years ago a convention met in Indianapolis to discuss "How to Reach the Masses." One day during that convention a young man stood on a box on a street corner and began to preach. He gathered a crowd which he led down to the Academy of Music where he preached to them again. But he had to cut short that service, for the convention on "How to Reach the Masses" was soon to gather in the same auditorium. While the convention was discussing how to reach the masses, the young man, who was Dwight L. Moody, was doing it!

Vance Havner in *Why Not Just Be Christians?*
(Fleming H. Revell Company)

AFRICA

Getting It Done!

It seems that our rather demure but ingenious Missionary Kipe (now furloughing in the States) inaugurated and carried on a streamlined building program—even amid the welter of interviews, form-filling, correspondence, bookkeeping, etc., that goes with the job of an Education Secretary in Zambia. A chance remark gave us a clue; by cross-questioning we arrived at some of the details, our missionary being duly concerned that we understand that the program depended on others' cooperation: on I-Ws Ron Gayman and Gerry Peckman, on African builders, and on Dave Brubaker, doing a two-months' "apprenticeship" required by the government to validate his appointment as the new Education Secretary.

Accepting the government grant for materials to meet the dire need for buildings, they adopted a program for April through December, 1965, calling for thirty five-roomed teachers' houses and thirty classrooms, eleven of which included staff offices. Government grants were provided to cover the total cost of the teachers' houses (approximately \$1,780 each). On the classrooms, grants covered the steel frames and roofing, furniture, and transportation (approx. \$1,050 each). Community self-help provided the bricks and erected the walls for the classrooms.

Frank was immediately responsible for arranging building contracts, ordering and transporting supplies—lime, cement, sand, steel frames, and roofing materials—to the nineteen different sites, over primitive roads, and over mostly unbridged streams for from two to sixty-five miles—and for getting the buildings under roof. Following this the I-Ws, with their helpers were engaged in hanging doors, glazing, and painting. The community people diligently worked to complete their classrooms for use in January 1966.

When the Kipes left Zambia in the middle of December, 26 of the classrooms and 23 of the teachers' houses were under roof.

Dave Brubaker heads the program for 1966. It includes the completion of the above program. And if government grants are available approximately 27 additional houses and 21 classrooms are to be erected and ready for January 1967.

Frank Kipe believes firmly that primary and secondary schools in the hands of Christian teachers—missionary and national—are an effective instrument for winning boys and girls to Jesus Christ.

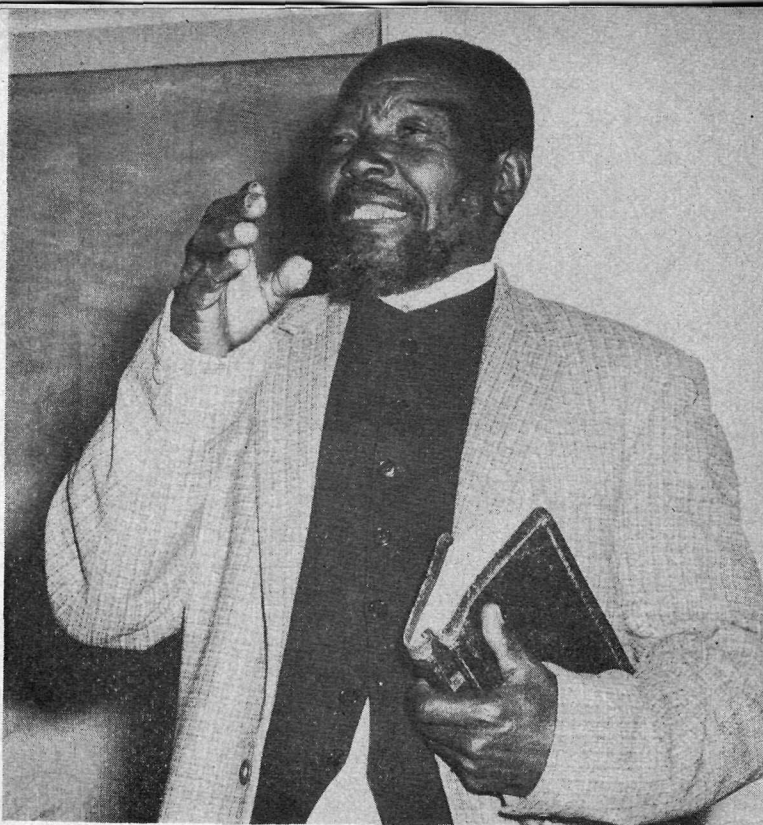
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One of the First Three

The first African men, three in number, to be ordained to the ministry in the Brethren in Christ Church in Africa were all men of proved sound Christian character and experience—men who had already served the church with dedication for 20 years or more. Their ordination, postponed through the circumstances which delayed the coming of the deputation from the Homeland, took place at Matopo, July 23, 1944, in an impressive service attended by nearly 800 African Christians and all the B in C missionaries except one in hospital (See *There Is No Difference*, pp. 183-186).

These three men—Manhlenhle Kumalo, Nyamazana Dube, and Ndabenduku Dhlohdlo—have now retired; and

(10)



one, the Rev. N. Dube, has gone to his eternal reward. The remaining two still serve in a valued advisory way.

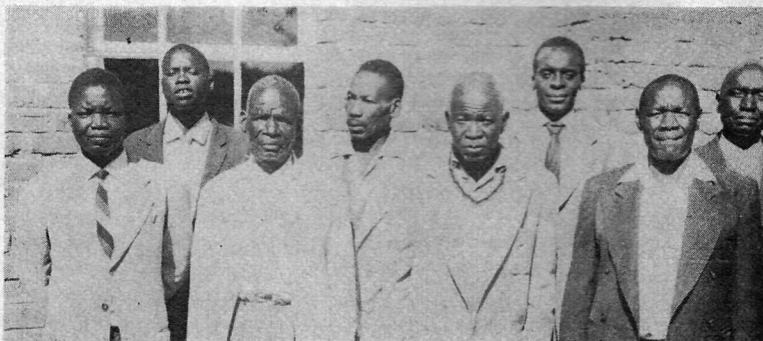
In the accompanying picture the Rev. M. Kumalo is seen in characteristic pose, reflective of his vigor and keen insight, speaking words of wisdom during a recent Conference business session. He has demonstrated his love for the Bible through years of study and preaching.

At this point in time, over fifty years after the publishing of *South and South Central Africa*, it is interesting to read what Sister H. Frances Davidson wrote of the two older of these men, N. Dube and M. Kumalo:

New boys were continually coming, and some who came during these years were destined to be of help in after years. First was Nyamazana (Nyamazana Dube) who began to follow the Lord before coming as a boarder. Although not so quick in books as some, yet he was a faithful and devoted Christian, never giving his missionaries any uneasiness as to his spiritual standing. There were also Nkwidini, Mlobeka, and Mahlenkle (Manhlenhle Kumalo). The last named was a nephew of the late king, and he had begun to attend school when the Lehmans were teaching at the kraal of the chief. He was an exceptional native, most steady and unassuming, ready and willing for any task assigned him. I have mentioned these names because they with others already referred to were among our future evangelists and teachers.

H. Frances Davidson, *South and South Central Africa*, pp. 136, 137.

J. E. Musser reports: Zambia evangelists (below) are being "sent out" two by two. They assist pastors, visit villages, and stay over night in certain other villages.



Evangelical Visitor

Home Missions and Extension

A New VS Unit

Lloyd Melhorn, Jr.

September 25, 1965, Lois and I loaded her father's car at Manheim, Pa., enroute to Brooklyn, New York.

Reasons for excitement were two. First, the Home Mission Board had asked us to begin a VS Unit at the Brooklyn Mission. Second, a week before was a wedding and this meant starting our married life in volunteer service. I had spent the previous year with the Bronx Volunteer Service Unit.

The mission is located in the Bedford-Stuyvesant section of Brooklyn. When we arrived the apartment was still being remodeled. The kitchen and bathroom were finished. Carpet was laid on half the living room floor. The bedroom was not even touched. The apartment for the VS Unit is on the fourth floor of the mission property. Pastor Harold Bowers and family live on the first and third floors. This is a crime infested section of New York City. We thank the Lord for His hand of protection thus far.

Volunteer Service work includes full time jobs. Pay checks are given to Home Missions with living expenses and small monthly allowances provided. We work at New York University Medical Center at Manhattan. Leaving home at 7:45 a.m., we join the mad rush on the subway. To know what subways are really like, you must ride them during the "crush hours." You are packed so tight that you need not hold on. Just relax and you'll be held up by the other people. About a half hour ride and we get off within a few blocks of the Medical Center.

Lois works as a secretary for the Social Service Department of the "Institute of Physical Medicine and Rehabilitation." People come to the institute from all over the world. Crippled by accident or a stroke, some are paralyzed, others have lost their arms or legs. Persons with chronic diseases are also treated. Lois is secretary to the social worker. She learns the patient's background, coming to understand the disability.

My work concerns the entire Medical Center. As inventory clerk, I keep record of all equipment purchased by the Medical Center. I go to the room or laboratory where new equipment is installed and attach a label placing it in inventory. Periodically, I do a complete check on inventory. The assignment is interesting. I learn to know the instruments used in medical research and I meet people and doctors from around the world noting their various ideas and attitudes.

Here we serve God and our country in lieu of military service. It is a real challenge and blessing to represent Christ, the prince of peace, and the peace position of the Brethren in Christ Church.

A fellow worker asked me what I thought of the negative demonstrations, protesting the present war. I told him, I felt the negative approach was not according to New Testament principles. Rather, we should oppose war by doing things which are constructive to society. My words to him; "This is why I am working here at the Medical Center."

In the mission program I am serving as assistant pastor and minister of music while Lois plays the piano. This adds to our experience in the work of the Lord here in New York City.

Sunday School begins at 10:00 a.m. I serve as superintendent and Lois teaches the Primary class. The Sunday School uses all four floors of the building. The Sunday school is growing. Recently we created another class. Classes now include; beginners, primary, junior, young teen, and adult. Pray that the ones who come will hear the message of salvation and accept Christ as Lord and Saviour.



The Melhorns

Usually attendance is greater for the worship service than for Sunday school. Our youth choir sings in the worship service. Often I am in charge of the Sunday evening service. We have song fests, stories for children, and sometimes special programs are given by local attendants.

We do visitation in community homes. This adds rich experience in volunteer service. It is a real thrill to see the children and adults come to church for the first time.

Volunteer service is a great experience. We are drawn closer to the Lord as we labor for Him. We will never forget our experience nor will we regret it. If you have opportunity to do Voluntary Service, do not pass it by. Pray for us and the Bowerses as we serve in this needy area of New York City. ▶

▶ Pay Off

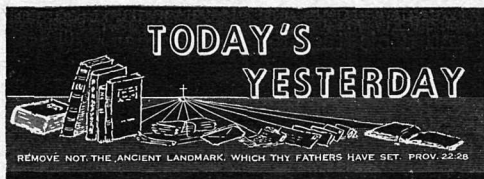
There are times when sin's pay off, at least in part, follows fast on a man's heels. Men usually think of payday some day, but seldom do they dream that "this night shall thy soul be required."

A bandit held up a bank in Plenty, Sask., and made away with \$20,000. In his wild escape from the law he careened off the road and was badly crushed beneath the crashed and stolen car. In the midst of the mess he saw only one way out—just finish himself off with a bullet through his brain.

Timothy was warned regarding "the love of money" by which some "reaching after have . . . pierced themselves through with many sorrows." This poor bandit pierced himself through not merely with a bullet; he hurried himself off to the Judge of all. While fleeing from the law he hastened himself, self-destructed, into the presence of the Law-Giver. What a poor pay off. O sin, what a paymaster! What wages! How sure! How poor!

* * *

WRITING to one of his preachers, John Wesley once gave the friendly criticism that his talent for preaching was not growing, and suggested that the reason was a lack of regular reading. Of the man's preaching, Wesley said: "It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this—with meditation and daily prayer."



Presented herewith is the second installment of a brief biography of Bishop Henry Davidson, written by his granddaughter, and published in 1937

—Feature Editor

“Our First Editor”

Part II

Fannie Davidson

“Bishop Davidson was a regular attendant of the General Conferences of the Church during his day and was often Moderator or one of the assistants. A daughter recalls how on several occasions when the discussions as to various problems of the Church became overly warm Bishop Davidson would stand and say, ‘Now, Brethren—’, and then proceed to lay the foundation for a peaceable settlement of the discussion. This happened so often at one particular Conference that a newspaper editor near by called him the ‘Peacemaker’ of the Church. An editorial in the April 1st, 1903, issue of the ‘Visitor,’ which paper also contains the obituary of Bishop Davidson, has this to say of his Conference work, ‘He was a familiar figure at the Annual Conferences of the Church, and frequently presided over its deliberations, either as moderator or one of the assistants, and generally when any important committee work was to be done he had part in it and usually his counsel had considerable weight in any matter under consideration,’ also, ‘From the first that we knew him he impressed us as one who was earnestly interested in the work of the Lord desiring that the Church should prosper.’

“The family moved to Michigan about 1881. A church was established there, but does not now exist, presumably because most of the members moved away and the building itself was sold to a Mennonite congregation who moved it to a place near Goshen, Ind. Bish. Davidson still remained connected with the Ohio work and did considerable preaching in the Indiana churches as well. But probably the most outstanding work of his life was started while a resident of Michigan, when he became the first editor of the Evangelical Visitor.

* * * * *

“The editorial previously quoted from has this to say, ‘A good many years ago he commenced to agitate the question of having a Church periodical, being convinced that if the church was to make progress it was necessary she make use of the advantages offered by the printing press and establish an organ of its own for inter-communication. He met with strong opposition, but with a faith which considered the cause a righteous one, he continued to agitate until finally he won and the Evangelical Visitor became an established institution. To him was entrusted the starting of the work, and he was its first editor, which office he held for seven years.’”

Some years ago a friend was in trouble, and I helped him out. “I won’t forget you,” he vowed. And he didn’t. He is in trouble again and just called me. —Baptist Record

The Other 20th Century Man

We Americans think of the 20th century man in terms of the comfortable, and often affluent, life around us. But there are huge pockets of the world’s population where another kind of man virtually fights for his life from the day he is born. Here is a word picture of that man from a churchman who spent many years in Asia:

“He lives in a mud hut and ploughs three acres of land with a crooked stick. Most of the time he is hungry. Most of the time he is sick. His mind and body are heavy with fatigue. His spirit is heavy with discouragement.

“As he harvests his thin crop of millet with an ancient sickle, he moves so slowly that he must work 15 hours a day. There are years when he is too sick or weak to hold the sickle, so his crop rots in the field. His life expectancy is less than 30 years.

“Where this man lives there are no schools or doctors. When one of his children is dying, he watches helplessly. He has never learned to read or write his own name. He is ashamed of his ignorance and knows that many take advantage of him—the rich landlord who takes two-thirds of the crop for rental of the land, the money lender who charges him heavy interest. He is always hopelessly in debt, and his yearly income is seldom more than \$50.”
From *One Great Hour of Sharing*, Church of the Brethren

Committed — and Satisfied!

From a new recruit—

“I thought when I left home that I was willing to go wherever God called me, and I would sacrifice for Him. I never imagined that I would be so happy here. I thank God that He has given me the opportunity to serve here. The sacrifices seem somehow to be very small in comparison to the joy and thrill of being here!

From one in the midst of service—

“I cannot think of anything else I would choose in preference to what I am doing now—being a tiny part of God’s mission in I say this, knowing full well my drastic shortcomings. These have been wonderful, growing years of maturing for us, to say nothing of riches of friendship and experiences. That God in His Grace will choose to continue to use us here is my crowning desire.”

Because I Live

“Because I live, you too shall live,”
What hope these words afford!
This gracious truth to His beloved
Was spoken by our Lord.

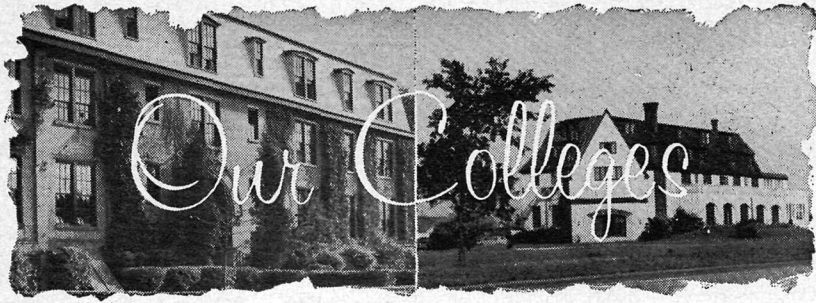
He came to earth good news to bring,
He died that He might save
Men lost in sin and dark despair;
He triumphed o’er the grave.

He rose! He lives! He reigns on high!
For us to intercede;
He gives us pardon for our sins
As we confess our need.

His promise now we too may claim,
We who have found His peace,
Eternal life with Christ in heaven,
The life that ne’er shall cease.

Rejoice, O Christian, for this hope
Amid earth’s sin and strife;
In faith look forward to the day
Of endless heavenly life.

Barbara W. Martin



Messiah College

SPRING RECESS ACTIVITIES

Three groups from Messiah College are touring during the Spring Recess, March 18-27.

The Choral Society, under the direction of Mr. Ronald Sider, visits churches in Western New York and Ontario, Canada. Included in the forty voice choir's tour are several churches in northern and eastern Pennsylvania.

David P. McBeth, director of college relations, is contacting churches in southern Ohio, Kentucky, Tennessee, and Virginia in relation to the college development program. He is accompanied by the college male quartet, comprised of sophomores Burtram Hensel, Warren Hoffman, Douglas Martin, and Charles Starr.

A six-member Platform Arts Society cast is touring Ohio, northern Indiana, Chicago, and Illinois with the chancel play, *Christ in the Concrete City*. Mr. Tim Miller, admissions counselor, accompanies them as advisor, and sophomore John Ebersole of Palmyra, Penna., is student director of the group.

NEW SCIENCE BUILDING PROPOSED

During this past year the development office has been contacting Harrisburg industry and business. They have discussed with them the purpose and program of Messiah College. These contacts have developed a lively enthusiasm on the part of many business men and friends.

The key objective has been the projection of a science building which when equipped and furnished would provide facilities for 1000 students. This building will house science laboratories, class room facilities, and office space. It will provide for studies in biology, chemistry, earth science, and physics.

During the present expansion of the college some of these facilities will be utilized for regular class room lecture activities. This will ease one of the difficult problems now facing the college, that of sufficient class room space.

The total cost of the building is estimated at \$840,000. It will be located along the road beyond the library and will be ready for use in 1968. Students in research, in science teaching, and in pre-medicine are anxiously looking forward to these more adequate facilities. All freshmen will profit as well since one year of science is required of all students.

COLLEGE DAYS REPORT

March 4 and 11 again brought to the Messiah College Campus high school juniors, seniors, young people, basketball players, and a host of friends. The annual Sunday School Basketball tournament was well attended. Mechanicsburg emerged victorious in the A league and Hummelstown triumphed in the B league.

During the College Day activities eighty-one seniors and sixty-four juniors toured the campus, talked with faculty, and discussed college programs. These students represented Pennsylvania, Maryland, New Jersey, Ohio, and Indiana.

ADMISSIONS PROFILE

Present prospects favor a class of 170 freshmen for this fall. Of the 215 applications already received, 115 are complete and have received their acceptances. The number of Brethren in Christ students accepted thus far is 20 per cent more than last year at this time. The largest number of students plan to major in Behavioral Science, with the next largest group in Theology, then history, and English.

There is still opportunity for a number of Brethren in Christ young people to gain admission for this fall.

NEW DIRECTOR OF ADMISSIONS

Paul L. Snyder of Carlisle, Pennsylvania, has been named Director of Admissions for Messiah College at Grantham, Penna. In making the announcement College President D. Ray Hostetter stated the appointment would become effective the 1966-67 academic year.

Mr. Snyder has served as pastor of the Brethren in Christ Church in Carlisle for the past twelve years. He attended Messiah College and received the Bachelor of Arts degree from Elizabethtown College. He holds the Bachelor of Divinity degree from Princeton Theological Seminary and the Master of Sacred Theology from Lutheran Theological Seminary, Gettysburg, Penna. He also served as pastor of the Brethren in Christ Church in Abilene, Kansas.

As Director of Admissions, Snyder will be taking the post to be vacated by Elbert N. Smith. Mr. Smith, who has been associated with Messiah College for eight years, resigned to become pastor of the Brethren in Christ Church, Upland, California.

GRANTHAM ORATORIO SOCIETY

The Grantham Oratorio Society of Grantham, Pennsylvania, will present the oratorio, "The Peaceable Kingdom," by Randall Thompson as part of its twentieth annual concert, May 15. The 200-voice choral group composed of Messiah College students and community singers is directed by Professor Earl D. Miller. The choral and hymn festival type program will begin at 2:30 p.m. in the Forum of the State Education Building in Harrisburg, Pa. There is no admission charge, but patrons are being sought and an offering will be received.

The oratorio, "The Peaceable Kingdom," is entirely choral in structure and is relatively short, being only twenty-five minutes in length. It is based on the prophecies recorded in Isaiah 13:6-9. The composer has effectively demonstrated some of the awfulness of the prophecies as well as the grandeur.

Four additional anthems will also be a part of the choral selections sung by the group. During the festival there will be opportunity for the audience to participate in the singing of hymns.

The organist for the Grantham Oratorio Society is Ronald Sider. He is director of the Messiah College Department of Music and an associate of the American Guild of Organists.

More information concerning the program can be secured by contacting the College Relations Office of Messiah College. Persons interested in being patrons may contact a member of the group or the College.

CHURCH NEWS

ALLEGHENY CONFERENCE

Hanover congregation, Pa., Sunday morning, March 6 extended a call to their present pastor, Paul Martin, Jr., to serve for another period of three years. The same Sunday evening the Noll-Bender Quartet presented a program during Christ's Crusaders Hour. Rev. Herman Noll brought the evening message. Mrs. Levi Hawbaker, Chambersburg, Pa., gave her personal testimony on a recent Sunday evening. Mr. and Mrs. Delmas Hock presented special music in Sunday School and Morning Worship, Sunday, March 13.

Teen Challenge Team from the Rehabilitation Center at Rehrersburg, Pa., presented an evening's program at Pretoria Church, Pa., Saturday evening, March 12.

New Guilford Christ's Crusaders, five car loads, traveled to Sherman's Valley to present a program, Sunday evening, February 20.

Sunday evening, March 27, a medical doctor, R. G. Greenawalt spoke at Chambersburg, Pa., on "A Doctor Looks at Gethsemane and Calvary."

ATLANTIC CONFERENCE

Editor Hostetter conducted Holy Week Services at Hummelstown, Pa.

Souderton congregation, Pa., received an MDS report by word and picture of projects in 1965 by area chairman, Raymond Hess. The church choir presented special music at the dedication of the Valley View Brethren in Christ Church, Roanoke, Virginia, Sunday, March 6.

Manor congregation, Pa., featured a farewell service for the Glenn Freys Sunday morning, April 3.

Dr. Titus M. Books, recently returned from Wanezi Bible Institute in Rhodesia, presented a service by word and picture at Fairland, Pa., Sunday evening, March 20.

Elwood Heisey, recently returned as a I-W from Africa, spoke and showed pictures at Conoy Pa., Sunday evening, March 20.

Newly appointed director of Church Extension, Rev. J. Wilmer Heisey spoke at Hummelstown, Pa., Sunday evening, March 20.

Bellevue Park congregation, Harrisburg, is featuring a farewell dinner for Pastor and Mrs. Joel Carlson, Saturday evening, April 23. April 24 will be their farewell Sunday with the congregation.

Skyline View Church, Harrisburg, Pa., reports a total attendance of 163 Sunday morning, March 13.

Brother and Sister Allan Sollenberger, New Guilford congregation, Chambersburg, Pa., have accepted the Conoy pastorate near Elizabethtown with installation date, June 19.

The 7th annual WMPC Fellowship of the Atlantic Conference meets at Free Grace Brethren in Christ Church, April 28. Featured speaker is Abner Stoltzfus who shares in special ministries to Israel and the United Nations.

CANADIAN CONFERENCE

Bertie congregation, Ontario, elected Brother and Sister John Ruegg to serve as deacon. They serve in the place of Brother Arthur Winger who passed away suddenly the end of January. The brethren, Pastor Andrew McNiven, Boyle congregation and Pastor Wilbur Benner, Freedom congregation, Florida, ministered in the Annual Bible Conference, February 26. Brother Benner remained for a 10 day revival period. We thank God for His special presence and those who made a move toward God.

Mrs. William Charlton

CENTRAL CONFERENCE

The Niagara Christian College Choir, Fort Erie, Ontario, are scheduled to present a program of sacred music at Valley Chapel, Ohio, Sunday morning, April 17.

Dr. Owen Alderfer, Ashland Theological Seminary, was guest speaker for special pre-Easter services at Amherst Community Church, Massillon, Ohio.

The Gospel Tones Trio, a singing group from Anderson, Indiana, presented a special evening of music at Fairview, Englewood, Ohio, Sunday evening, March 20.

The Village congregation, Nappanee, Indiana, held a baptismal service for 3, Sunday afternoon, March 27.

Dr. Ray Pannabecker, President of Bethel College, Mishawaka, Indiana, was guest speaker for the Sunrise Service at Nappanee, Indiana.

Sonny Questa of Dayton YFC spoke the morning message at Fairview, February 20. A converted New York gang leader and dope addict, he spoke on "Is God Mindful?" Fairview, Highland, and Pleasant Hill congregations united for a baptismal service in the Highland Church. Two were baptized from Fairview. P. B. Friesen, Paul George, and Andrew Slagenweit spoke in various services while Pastor Ralph Palmer was absent holding special services in Canada. Pioneer girls held an encampment March 1 in the parsonage basement for mothers and women of the congregation. It consisted of devotions, assignment of pals, a missionary skit, an explanation and display of craft, projects, and awards. Refreshments were served.

MIDWEST CONFERENCE

Zion, Kansas, reports a baptismal service for 15, Wednesday evening, February 16. A Male octet from Tabor College, Hillsboro, presented an evening of music, Sunday, February 27.

PACIFIC CONFERENCE

Pastor Charles Rickel, Chino, California, conducted special services at Albuquerque, New Mexico, March 20-27. Seven young people were received into church membership at Chino California, Sunday morning, February 13. Bishop Alvin C. Burkholder conducted special services February 16-27. Brother and Sister Earl Musser were installed as deacon and deaconess, February 16. A bronze plaque was presented to Brother and Sister Arthur E. Tissot during a recent "neighbor night" social gathering. The plaque was in appreciation of their 28 years of service as deacon and deaconess.

Ontario, California, conducted special Holy Week Services with Rev. C. Ray Heisey as guest minister.

The Southern California Missionary Conference met in the Upland Church, March 2-6. Besides messages in the evening services, missionaries spoke Sunday forenoon to the eight congregations of the area, Alta Loma, Chino, Moreno, Ontario, Pasadena, Sunnymead, Upland, and Wayside Chapel. A Women's Missionary Prayer Circle meeting was held Sunday afternoon.

The World Missions' Team consisted of Rev. Henry N. Hostetter, Director of World Missions, Rev. Frank Kipe, and Miss Fannie Longenecker from Zambia, Rev. Glenn Frey, and Miss Mary Engle from Rhodesia. In addition, home missionaries from Life Line Mission in San Francisco and from the Navajo Mission participated.

Beside the helpful individual messages the symposium on "Prayer opportunities unlimited" by the four missionaries from Africa with Rev. Henry N. Hostetter as leader and the presentation of "Personal Highlights" by five workers added inspiration to the Conference. The colored slides of Rev. Glenn Frey and Rev. Frank Kipe gave new insights into the work of Africa. The conference was a time of blessing and challenge.

The 9th Annual Pacific Regional Conference convened March 5 in the Upland Church with Bishop Alvin C. Burkholder as moderator. His conference sermon was on the theme, "The Church Penetrating Society." In addition to the business of the day, oral reports were given by most of the 15 pastors of the conference district.

In a recent dinner meeting of the Men's Fellowship, "Stewardship" was the theme of the evening.

Births

BAUMGARTNER—Michael Scott, born March 16, 1966, to Mr. and Mrs. Ronald Baumgartner (nee, Marguerite Braun) Shapshe-wana, Indiana.

BISHOP—Dianne Sue, born March 8, 1966, to Mr. and Mrs. Jerry Bishop, Hollowell congregation, Pennsylvania.

BOOK—Kevin Lee, born July 14, 1965, to Mr. and Mrs. Roy Lee Book (Kathleen Oltman) Franklin Corners congregation, Illinois.

GELSINGER—Kendra Lee, born March 1, 1966, to Mr. and Mrs. Gerald Gelsinger, Hollowell congregation, Pennsylvania.

HERR—Kay Melody, born March 11, 1966, to Mr. and Mrs. Raymond Herr, Mt. Pleasant congregation, Pa.

MYERS—Maxwell Joseph, born January 25, 1966, to Mr. and Mrs. David Myers, Newport News, Virginia; formerly of the Mechanicsburg congregation.

SPEALMAN—Keith Stanley, born October 21, 1965, to Mr. and Mrs. Stanley Spealman (Mary Ellen Book) Franklin Corners congregation, Illinois.

STERN—Tammy Alice, born March 9, 1963, to Mr. and Mrs. Richard A. Stern (Martha A. Kimbler) Franklin Corners congregation, Illinois.

WEAVER—Jerome Edward, born December 14, 1965, to Mr. and Mrs. Warren Weaver, Hanover congregation, Pennsylvania.

Weddings

CARLSON-BOLES—Mr. Leo O. Carlson, Buchanan, Michigan, and Mrs. Doris Boles, Rolling Prairie, Indiana, were united in marriage December 24, 1965. Mr. Carlson is a brother of Rev. Carl Carlson of Chicago.

Obituaries

FRYSINGER—Maurice B. Frysinger, 80 years, Newtown, Pennsylvania, passed away March 10, 1966. His wife predeceased him in 1958.

Surviving are two daughters, Mrs. Paul R. Fitzkee, Mt. Joy; and Mrs. Adolph Jordan, Upland, California, and one son, John A. Frysinger at home. A brother and sister also survive.

Funeral services were held from the Nissley Funeral Home, Rev. Frederick Frey and Rev. Raymond Arndt officiating. Interment was in the Eberly Cemetery.

OBERHOLSER—John L. Oberholser, Chambersburg, Pennsylvania, was born February 17, 1908, passed away, March 11, 1966. He was a son of the late Rev. Aaron W. and Leah Lesh Oberholser. His wife, the former Esther C. Thrush, preceded him in death, October 1948.

He was baptized and united with the Brethren in Christ Church in 1922. At the time of his death he was a member of the Mt. Rock congregation. He was active as a Sunday School teacher and had served on the Sunday School Board. He was also active in Sunday School work in Franklin County and a member of the Gideon Society for 10 years.

Surviving are three sisters; Mrs. John E. Sollenberger, Chambersburg; Mrs. Harvey Zook, Orangetown; and Mrs. Albert Wagner, Rottstown, Ohio; and one brother, Christian Oberholser, Chambersburg. Also surviving are a number of nieces and nephews.

Funeral services were held at the Air Hill Brethren in Christ Church, Rev. Harry Bert officiating. Interment was in the Air Hill Cemetery.

SHEFFER—Aaron John Sheffer, 100 years, Stayner, Ontario, was born near Gormley, Ontario, March 1, 1866, passed away, March 2, 1966. He cherished a wholesome desire for the last two decades, a hope to live to be 100 years old. He exceeded the goal by one day.

Brother Sheffer was converted at the age of 28. Uniquely he and his father were saved in the same meeting. He united with the Brethren in Christ Church and was a staunch worthy supporter of its program during his active life. He served the Stayner congregation as deacon in an active and honorary capacity for 42 years.

In 1894 he was married to Lydia Swalm who predeceased him in 1960. In 1900 they moved from Gormley, Ontario, to Stayner, Ontario, where they farmed for many years.

Surviving are two sons, George, Stayner; pastor of the Stayner church; Harvey, Stayner; a deacon in the Stayner church; three daughters, Mrs. Earl Sider, Nanticoke, Ontario; Minnie, widow of the late Roy Wyant, Stayner, Ontario, and Mrs. Edgar Stickley, Gormley, Ontario. Their eldest daughter Elia, passed away in 1953. Also surviving are 27 grandchildren, 46 great-grandchildren with many friends and acquaintances.

Largely attended funeral services were held in the Stayner Brethren in Christ Church, Bishop E. J. Swalm and Rev. C. H. Sider officiating.

An Open Discussion

Replies to

IS IT EITHER OR BOTH?

Dear Professor:

Is our church college a luxury? That is the way the question must be asked. Despite the urgency of the problem of support, the Brethren in Christ Church must decide first "what things are important to its existence." What institutions are essential bearers of the Brethren in Christ tradition? In historical perspective, we can look back to the time before any of the programs you mention were essential expressions of our faith. That, it seems to me, is proof enough of your statement that "changes do occur and past decisions cannot continue to suffice." So now we must decide whether Messiah College has exhausted its purpose, so that it has become possible to speak of our college as a luxury. If it is a luxury, then the question of its support is dead. The Christian can feel no urgency on questions of supporting luxuries.

If, however, Messiah College is no luxury to our church, but rather essential to the extent that its demise would throw a question mark over the very future of our brotherhood, then the question of its support is a live one indeed. Then support must be forthcoming.

Here, on the issue of support, I must reject the essential point of your "guns and butter" analogy. Applied to the church, it implies that we must subtract from our giving to one institution in order to increase support of another. But this desperate measure of "robbing Peter to pay Paul" is necessary only on the assumption that the economy is operating at capacity, as you put it. My observation of the homes, cars, food, vacations, and entertainment of the Brethren in Christ lead me to reject that assumption as invalid. There is a sort of forgotten third source here that increases the options before us.

The answer to your title is "both." Or rather, *everything* that is essential to the Church. By the claim of God we cannot do less, and by His grace we shall do more.

Sincerely in Christ,
John K. Stoner
Goshen Seminary
Goshen, Indiana

Dear Editor:

I am intrigued by the invitation to an open discussion given in the March 14, Visitor. I am of the opinion that we should have a Letters to the Editor column regularly and this is a step in the right direction.

The first question to which I will address myself is; Can we support satisfactorily our many institutions and agencies to the degree that they can be assured a vital and healthy existence for the perpetuation of the Lord's work? Obviously there will be many viewpoints on what constitutes satisfactory support and whether or not each particular agency or institution is in a state of health. It seems to me that we need to keep asking this question continually. There is no hard and fast answer, but constant review of the total program of the church and review of the support for that program is essential to good management.

I have the impression that sometimes projects and programs have been started without adequate foresight and then have been kept going even though the results have been disappointing. Could it be possible that they

were kept going because it would have hurt our pride to discontinue what had already been started? Perhaps some of the programs have served their day and ought to be laid to rest. Also, I am wondering if we should strive too hard for the ideal of "adequate" support, whatever that is. It could be that we need the element of struggle to prevent complacency.

On the second question concerning the college, I believe more information is needed than just the statistic that over half our students are attending other institutions. Depending on circumstances, that might be a commendable figure rather than a disappointing one as the tone of the question seems to imply.

May I inject a further question but a related one? And I am asking it in the spirit of frankness, not of criticism. That question is; Can we afford the "luxury" of being a separate denomination? Might we further the Lord's work more by combining our efforts with some of our evangelical brothers?

Sincerely
Hubert L. Stern
Hillman, Michigan

Dear Editor:

The article *Is It Either or Both* in the March 14 issue of *Evangelical Visitor* represents some good thinking long overdue in the Brethren in Christ Church. A thorough evaluation of the church's activity as regards finances is most needful for several reasons.

First, the quite inescapable requirement for money in any church activity has caused us to seem to place too high a religious significance on money. The concept of stewardship has degenerated into a relationship to the offering plate. The need for money may cause us either to evaluate people too highly spiritually because of their giving, or to threaten them with a kind of spiritual denunciation if they do not give adequately. And what is adequate is determined by the needs of the program the church has set in motion.

In the second place the church has inadvertently or knowingly promoted a profusion of projects great or small, practically all of which require the raising of an amount of money. All of these projects are good and cannot be condemned. But as the article indicates we seem to have the idea that the best way to get more water out of the same line is set more faucets in it. The membership does not represent an inexhaustible source of finance regardless of how much better someone thinks the giving ought to be. This area needs some major thinking.

Thirdly we need practice intelligent financial responsibility on the corporate level. We are not big enough to finance all the good that needs be done in the world. The church should protect its membership from promiscuous and irresponsible appeals for money, even for good causes. No respectable Christian likes to refuse to give to a good cause.

If the church is the Christian fellowship it ought to be, we should be able to pool our financial resources and use them more intelligently. Of course it can be said that some will not give adequately to a central budget. I suspect that it can also be said that the church has left some things undone that would inspire the membership to trust the leaders of the corporate fellowship with the financing of the most significant areas of God's work. It should be the objective of the church to centralize its finances and then gauge its program by its resources. It should require little argument to prove that our helter-skelter method of selecting projects and then seeking funds of our membership to

support them is not good corporate stewardship.

The last paragraph of the article raises a somewhat different question. The big question is: For what shall the Brethren in Christ Church spend its (the Lord's) money and why? The article calls the financing of a college a luxury since over half the students from the church are attending other institutions. The suggestion seems to be that it is better to spend it in behalf of our own membership. Such would seem to be a corporately narrow and self-centered approach.

The issue has many facets and deserves our intelligent consideration as well as our religious dedication.

Sincerely,
Millard Herr
Cucamonga, Calif.

News Items

Billy Graham's Father-In-Law Answers Evangelist's Critics

Two recent critics of Evangelist Billy Graham were compared here by the father-in-law of the noted preacher to the Sadducees and Pharisees of the Bible.

Dr. L. Nelson Bell, a retired Presbyterian Church in the U.S. (Southern) missionary to China, replied to the critics, he said, because his son-in-law would not do so.

The churchman made his Biblical reference specifically in answer to criticisms leveled at Mr. Graham by Dr. Bob Jones, Jr., president of Bob Jones University in Greenville, S. C., where a Graham crusade was underway, and by Dr. Colin Williams, National Council of Churches' parish and community life director.

Dr. Jones, who ordered students of his racially-segregated university to stay away from the unsegregated Graham crusade and declared that the evangelist "is doing more harm to the cause of Christ than any other living man," was likened by Dr. Bell to the Sadducees.

Dr. Williams, who told an American Baptist ministers gathering in California in January that Mr. Graham's "traditional evangelism" is a "danger to the kingdom of God" because it "holds the church in a conservative past," was called a Pharisee by the evangelist's father-in-law.

Dr. Bell declared: "When our Lord was on earth He was attacked from two sources—the Sadducees, who were the theological liberals of that day, denying the supernatural and the miraculous, and the Pharisees, who were the legalists among the religious leaders.

"The Sadducees rejected Christ as the Son of God and attributed His miracles to Satan. The Pharisees rejected Christ as the Son of God because He took exception to their legalism and to their substituting for the truths of God their own man-made doctrines."

The 1,000

In less than a month the Congress on the Church's Worldwide Mission will convene at Wheaton College, Wheaton, Illinois (April 9-16).

The meeting has been called by the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association "out of a deep concern to bring the supreme task of the Church into Biblical focus."

The Congress is a study conference by invitation only and will be limited to 1,000 delegates from approximately 150 mission boards, 50 agencies with specialized missionary interests, 125 evangelical schools and representatives from national churches around the world.

**National Association of Evangelicals
Holds 24th Annual Convention in Denver**

More than 1,000 pastors, denominational and mission leaders and laymen will meet for the 24th annual convention of the National Association of Evangelicals, April 19-21, at the Denver-Hilton Hotel where over 50 Protestant denominations will be represented.

The three-day convention will feature morning and evening public meetings and daily workshop sessions scheduled by NAE's ten commissions.

Addressing the 1966 convention are: Dr. Jared F. Gerig, president of Fort Wayne (Ind.) Bible College and NAE; Dr. Howard P. Courtney, general supervisor of the Four-square Gospel Church; Dr. Robert E. Picirilli, registrar of the Free Will Baptist Bible College, Nashville, Tenn.; Rev. Louis King, foreign secretary for the Christian and Missionary Alliance; Dr. Malcolm Cronk, pastor of Wheaton (Ill.) Bible Church, and Dr. Harold Fickett, Jr., pastor of First Baptist Church, Van Nuys, Calif.

Dr. Mariano DiGangi, pastor of Tenth Presbyterian Church in Philadelphia, will bring Bible messages each morning during the convention. The Rev. Gilbert Kirby, secretary of the World Evangelical Fellowship, London, England, and Dr. John H. McCombe, executive secretary of the American Bible Society, will also speak to convention luncheons and commission meetings.

Pilgrim Holiness Receive 580 Acres

Recently, the Pilgrim Holiness Church has received the largest single gift in its entire history. Mr. and Mrs. Albert Pratt, loyal and devoted Pilgrims, some months ago deeded to the denomination 580 acres of choice land in the famous Jackson Hole, Wyoming, area near the majestic Teton Mountains. The land priced at \$1,200 an acre has already been sold to a large developer on terms acceptable to the church. After realtor's fee of three per cent, the purchase of some acres for entrance, court costs, etc., the proceeds of this Barnabas-style gift will go to Pilgrim institutions, including the Department of World Missions, the Department of Church Extension, the General Church, and Central Pilgrim College.

Graham Closes One 'of the Greatest'

The Southern Piedmont Crusade—what Billy Graham described as "one of the greatest and most thrilling experiences of my life"—concluded Sunday, March 13.

But not before 278,700 people attended the services in Textile Hall.

And not before 7,311 of them walked the cement aisles of the seven-acre structure to register their decisions.

After 8,500 people were turned away the first weekend with overflow crowds converging on the Hall, Graham went to two services daily starting the previous Wednesday. For the first time in the two decades of evangelistic crusades, Graham preached twin sermons with only an hour's rest between the services.

An average of more than 10,000 persons nightly attended the crusade meetings who could not have if the single services had continued.

Illinois Sale Raises \$14,000 for Relief

Many a painstaking stitch in quilts and other needlecraft turned into potential food here yesterday at the eighth annual Inter-Mennonite Relief Sale. These funds will be used to provide food for needy persons overseas through the Mennonite Central Committee.

A total of \$14,715.56 had been registered when the last item was sold, making this sale the biggest to date. Last year around \$9,100 was realized from the sale. Another



Manager Clair Hoffman, Christian Light Bookstores, shares a pleasant moment with Upland, California, bookstore personnel; left; newly appointed manager, Mr. and Mrs. Stanley Long with retiring manager, Mr. and Mrs. Cletus Naylor.

The Upland Christian Light Bookstore opened its doors for business, July 15, 1954. The Naylor's have managed the store from the beginning. There has been a steady business growth. A recent renovation and enlargement of the store keeps it abreast with the developing city of Upland.

In honor of the Naylor's services, an evening's fellowship was shared at Elton's Restaurant in Upland. Churchmen and Publication Board personnel of the area shared in

the occasion. A watch was given to Brother Naylor in appreciation for his services. Sister Naylor received a set of luggage. Brother Naylor continues to work in the store while later this summer he plans to accept a pastorate in California.

The Longs moved to California from Annville, Pennsylvania, several years ago. Brother Long has spent considerable time in public relations for the store, contacting churches in the interest of Christian education materials.

sale at Arthur on February 12 netted \$2,137.34.

Usually held at Congerville, this year's sale was moved to the Peoria Exposition Gardens where 1,000 persons were seated in bleachers around the indoor auction ring, with items literally "too numerous to mention" the objects of brisk bidding under the exciting chant of 10 professional auctioneers.

Quilts were the most popular item and brought the greatest returns, with a cross-stitch beauty in beige bringing the top price of \$325. It was made by the women of First Mennonite Church of Morton and went to Wayne Birkey of Fisher. Last year one quilt sold for \$365 but over-all they averaged out at a higher price this year, around \$100 for the larger ones.

\$5,000 Grant To The Canadian Mennonite

The January 7-8, 1966 decision of the MCC (Canada) Annual Meeting to give a \$5,000 grant to the Canadian Mennonite has come under criticism. It was the intention of the Executive Committee to review this matter at its March 4-5 meeting, but the severe Manitoba blizzard forced its cancellation. It is now rescheduled for April 15-16.

No money has been or will be paid to the Canadian Mennonite until the Executive Committee has had the opportunity to review the decision.

The constituency reaction for and against this decision are being taken seriously and will be considered by the Executive Committee in recommending appropriate action to the MCC (Canada) members. Until this problem is resolved the constituency is encouraged to stand by prayerfully and to continue its support in the ministry of compassion "In the Name of Christ."

**Congregational Church Treasurers,
Please Note:**

The address of Mr. Joseph Aiken, Treasurer of the "Pastor's Pension Fund," has been changed. Old address, 551 S. Main St., Englewood, Ohio. New address: 605 Woodlawn, Englewood, Ohio 45322

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Greenham, Pennsylvania 17027

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