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**Evangelical Visitor - May 23, 1966 Vol. LXXIX. No. 11.**

J.N. Hostetter

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# Evangelical VISITOR

May 23, 1966



## Deeper Life Conference — Japan

Most of the Conference group gathered in front of the Otani Sanso (Big Mountain Inn).  
Speaker Oe is standing behind the 4th person from the left in the front row.

See page 6

# Wheaton Missions Congress

By the Editor

For one week in April, Chicago's suburban Wheaton became the Christian Missionary capital of the world. The Congress was a first in this century. IFMA and EFMA, who together serve some 105 mission organizations, representing nearly 15,000 missionaries, co-sponsored this significant study conference.

IFMA, International Foreign Missions Association, was organized in 1917. Leaders of several well known faith missions joined for purposes of spiritual fellowship and cooperation. From an original membership of four societies it has grown to a membership of 46 societies. It has functioned largely in inter-denominational missions. IFMA Headquarters is located in Ridgefield Park, New Jersey.

EFMA, Evangelical Foreign Missions Association, started functioning in 1945. It has operated as a voluntary association for denominational and non-denominational foreign mission agencies. Fifty-nine agencies comprise the membership of EFMA. Headquarters is located in Washington, D.C.

Attendance at the Congress was by invitation. Nearly a thousand Protestant Church and Missionary leaders from 80 overseas countries were invited to be in attendance at the eight-day congress, April 9-16, 1966. Representing the Brethren in Christ Church were, Missions Board Chairman, Samuel Wolgemuth; Executive Secretary of Missions, Henry Hostetter; newly appointed Director of Church Extension, Wilmer Heisey; African representative, Wilson Makalema; Editor John Hostetter and Executive Director of NAE, Arthur Climenhaga.

The main drive of the Congress was an in-depth study of the contemporary issues facing the Church today in her fulfillment of the Great Commission.

Easter Sunday was given to worship, a fellowship rally and the Keynote address. Moving on into the week, each day started and concluded with a devotional presentation.

Ten Key Study papers were presented. The Congress listened to two papers each day; 9:15-10:00 a.m. and 2:15-3:00 p.m. Following a half hour break, groups of 25 met 90 minutes for further study, critical review and refinement of the papers as presented. These reactions were incorporated into the final draft and presented to the Congress.

The ten subjects were: Missions and

Syncretism — a term of censure used to describe those who would minimize doctrinal standards for the sake of unity. Used concerning those who seek to harmonize Christianity with non-Christian thought.

Neo-Universalism — the doctrine of the ultimate well-being of every person. New Universalism is an expression of the belief that the Bible has a strain of universalism in it.

Proselytization — the practice of inducing people to leave their original religious affiliation to unite with a Church or any other religious body of their own choosing.

Neo-Romanism — reckoning with the changing position and attitude of the Roman Catholic Church, a more tolerant and conciliatory attitude toward Protestants.

Church Growth — a study of the church in its relationship to modern day society. Analysis included theological and social universalism which shifts the mission of the Church from evangelism to social action. Incisive analysis also pointed up the failures of Evangelicals, reasons why "the missionary program of many orthodox evangelical churches has ground to a standstill."

Foreign Missions — what place has the term "Foreign" in today's political and increasingly nationalistic world. A study of how the missionary fits into a developing indigenous church life. What about the management of mission church property? "The chief problems in the church are pride, pleasure and property. 'Properties constitute a very thorny problem.'"

Evangelical Unity — concern for the unity of the Church of Jesus Christ is directly and significantly related to her world-wide mission. While division and diversity are termed the "scandal of our day," a careful analysis reveals that ecumenical achievements in promoting church mergers, mission amalgamations and inter-church relationships have not released a fresh missionary dynamism, nor an upsurge of new missionary recruits.

Evaluating Methods — should evangelical missions continue to use present methods in the missionary witness of the church? The last three decades have witnessed the rapid development of new organizational patterns for all aspects of human activity, new media for communicating ideas, and new methods for training people.

Social Concern — legitimate needs of mankind should be the church's concern. The preaching from our evangelical pulpits is often exclusively of an other-worldly nature. Some of the best-loved parables of our Lord have not had their full impact upon us, and the example of His earthly life still has much to say to us.

A Hostile World — the Christian Church faces graver threats today than in any previous generation in its total history. In our day evangelical churches have been defiled

## EVANGELICAL VISITOR

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

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by militant nationalism (Germany and Japan), captured by the political status quo (England and America), seduced by communist propaganda (in Asia and Latin America), and have experienced great difficulty coping with social revolution, detribalism, urbanization, and materialism the world around.

The Declaration, in recognition of today's world, said:  
**WE MUST SPEAK.**

Urgent calls bespoke the consensus of the Congress.

— we must reiterate our certainty concerning Biblical affirmations pertaining to proclamations concerning Christ.

— we must issue and heed the call for a present day commitment to Christ, facing "a tough world growing tougher." The situation demands deep renewal of our commitment to Christ's Lordship.

— amid doctrinal uncertainty, theological novelties and outright apostasy, we must lift a voice that calls for a separation from sin and error.

— in a world in upheaval, we must proclaim hope, hope based on the abiding sufficiency of Jesus Christ amid struggle and hostility to His people.

— faith in the sovereignty of God in our times. We must affirm confidence, emphatically declaring that Christ shall return when the gathering out of the true church is completed.

— we confess we have sinned grievously. We are guilty of an unscriptural isolation from the world that too often keeps us from honestly facing and coping with its concerns. Too much dependence on promotion and publicity, too little on importunate prayer and the Holy Spirit.

The final presentation to the Congress, Saturday, April 16, included forty-eight declarative statements, based on the ten subjects under consideration. Eighteen are given herewith:

THAT in the communication of our faith we must avoid unbiblical cultural accretions and emphases that may tend to obscure Christian truth.

THAT we encourage all evangelical theologians to intensify their exegetical study of the Scriptures relating to eternal punishment and the call to redemption and reconciliation.

THAT the repudiation of universalism obliges all evangelicals to preach the gospel to all men before they die in their sins. To fail to do this is to accept in practice what we deny in principle.

THAT we shall obey God rather than men in resisting the monopolistic tendencies both within and without Christendom that seek to stifle evangelical witness to Jesus Christ.

THAT we rejoice in the wider use of the Scriptures among Roman Catholics.

THAT we shall pray that all those who study the Scriptures will be led by the Holy Spirit to saving faith in Christ.

THAT we reaffirm our confidence in and dependence on the Holy Spirit and call on the church to pray for that revival which is indispensable for its growth and outreach.

THAT we call upon all churches, mission societies, and training institutions to study diligently the nature, ministry and growth of the church as set forth in the Scriptures.

THAT we urge that research be carried out by nationals and missionaries in all parts of the world to learn why



Missions Board Chairman, Samuel Wolgemuth, follows reading of paper presentation.

churches are, or are not growing and make such knowledge available.

THAT the proper relationship between churches and missions can only be realized in a cooperative partnership in order to fulfill the mission of the Church to evangelize the world in this generation.

THAT we acknowledge our utter dependence upon the Holy Spirit in every aspect of our missionary calling.

THAT we urge extensive reading and research in the field of cross-cultural communication in order to propagate the Gospel better.

THAT we will seek more effective means to evangelize, and bring to spiritual maturity, the masses of youth in the world today.

THAT we reaffirm unreservedly the primacy of preaching the Gospel to every creature and we will demonstrate anew God's concern for social justice and human welfare.

THAT we urge all evangelicals to stand openly and firmly for racial equality, human freedom, and all forms of social justice throughout the world.

THAT our supreme loyalty is to Jesus Christ; and all of our racial, cultural, social, and national loyalties are to be in subjection to Him; we will particularly encourage all Christian workers in churches and missions, to discern and remove the tensions among themselves.

THAT we are deeply moved by the courageous witness of suffering Christians in many lands; that we will sustain them more faithfully by prayer; and that we will trust God for grace should we be called upon to suffer for His sake.

THAT we call all believers to persistent prayer in the Spirit, believing that prayer and the proclamation of the Gospel are the weapons of our welfare.

One of the deeply moving aspects was witnessing ten unanimous actions of the Congress endorsing the final documents as presented. The communion service that followed, added significant meaning to the consummation of the Congress.

The Complete WHEATON DECLARATION may be secured from the Evangelical Foreign Missions Association, 1405 G. Street N. W., Washington, D. C. 20005.

# Is God Interested in ? N U M B E R S ?

Samuel J. Stoesz

PEOPLE are always interested in a crowd. There is a maxim which says a crowd makes for a crowd. It is certain that while many enter the wide gate and broad way that leads to destruction, few there are who find and enter the strait gate and narrow way (Matt. 7:13,14).

The gospel operates by transformation rather than conformation to the world. The social gospel program with its membership drives has been justly repudiated by evangelical churches. The unworthy motives of ambition and self-confidence portrayed by David in the numbering of the people (2 Sam. 24) received severe chastisement from the Lord. But after all this is said we dare ask, Is God interested in numbers?

Because of our reaction against an easy believism and because of the desire to have a spiritual church, it is natural to become ingrown and to confuse smallness with purity. At times it also becomes convenient to substitute a personal obligation to Christ's commission to be witnesses in the world with a visionary foreign missionary program. The assumption is that the home field is relatively evangelized, and the responsibility of going and communicating the gospel with actual people and real faces is done by proxy. We pay a preacher and send and support missionaries to do the work.

A young pastor received the shock of such a twisted view in his first church. He lived in the basement of the church, and when Sunday school space was needed there was opposition to building a parsonage because it was thought the missionary pledge would surely suffer. There was also severe criticism for the improvements made on the church building and in the Sunday school facilities. The work and vision of those who desired to progress often stood in jeopardy. But as the work proceeded and the changes were made missionary giving increased and so did the attendance. Some people, however, never did agree to the changes. One Sunday morning the church auditorium was filled to capacity. At the close of the service the pastor, as was customary, was greeting the people at the door. One whose opposition had been very pronounced shook hands tremblingly and with deep agitation asked, "What are we going to do with all these people coming to church?"

Is God interested in numbers? A very casual understanding of the Word makes this plain. Christ was not willing that any should perish. His parables teach that we are to go into the highways and byways and compel people to come in to a bounteous feast. His gospel is said to be for every creature. His life upon earth was characterized by a keen awareness of the multitudes upon whom He looked with compassion and described as sheep without a shepherd.

Of the newborn church it is recorded in Acts that three thousand persons were saved and the Lord added to their number daily those who were saved. It is also recorded that they went everywhere preaching the Word and had favor with all the people despite persecution. The exact numbering of people on many occasions throughout the Bible certainly indicates that God is interested in numbers and that He desires fruit—*much* fruit. He alluded to the seed of faith in Abraham as like the stars for multitude and also said through Daniel, "They that turn many to righteousness (shall shine) as the stars for ever and ever."

The obviousness of God's Word in answer to our rhetorical question Is God interested in numbers? points to the fact that the church has failed to see the principles by which interest in numbers is motivated. We briefly mention three:

First, the redemption of souls is to be the central interest of the church. Often we are tempted to think of our Sunday schools and churches as permanently established institutions when, in reality, they are mission stations surrounded by unbelieving multitudes. Someone has said that the Christian faith faces annihilation every generation. Because the church has failed to convert the world in one generation it is easily forgotten that the task must start over every morning.

Jesus said that He came to seek and to save that which was lost, and He told His disciples that as the Father had sent Him into the world so He was sending them into the world. The same motive and the same passion that possessed Him were to possess His followers. A deficient evaluation of the mission of the church will afflict and cripple her so that it stifles all zeal to win the neighbors for Christ. This will cause a lack of interest in numbers.

The second principle which ought to motivate our interest in numbers is the opportunity. Familiarity often blinds us to the opportunity in our own area. When the Samaritan woman led many of her fellow villagers to hear Jesus, He used the occasion to instruct His disciples to see that the field was ready for harvesting. At another time Jesus sat and looked down upon Jerusalem, and as He looked He evaluated the city and wept. Jesus knew to whom He was sent and what His field consisted of.

Is anyone considering in your church the influence of your fellowship on the community in the last ten years? Does anyone really know how many people live within five blocks from the church—or five miles? Does anyone know the public school enrollment in your neighborhood? What percentage of the people go to church on Sunday morning?

We tend to think of people not so much as a harvest field of souls but as strangers: Southerners (or Yankees), Norwegians, Negroes, Catholics, Jews, and so on. We forget that all people are like ourselves and know loneliness, sickness, and trouble. Most of all, we forget that they have never received a personal gospel invitation and that they have an inner dissatisfaction which only Christ can meet. Often to the people of the community our church building looks just like any other public building; it has no relevance to them personally because no one ever made it relevant. No one has sought a way to break into this closed state of mind by genuine interest. A vision of the field will govern our interest in numbers.

Third, the fact that the church ministers to *people* ought to motivate our interest in numbers. The Sunday school must be organized for the purpose of leading actual people to Christ. It must have a precise method and technique of reaching them with a clear message. Too often our churches are mere preaching stations from which is thundered the grand truth of the gospel "to whom it may concern," assuming that automatically people will come to learn and believe certain truths and become Christians. The disconcerting fact is that such is not the case.

Someone has illustrated the method of many churches by the man who sat all day on his veranda loading his gun and shooting in the air. The neighbors became frightened and sent for a psychiatrist. When the psychiatrist questioned the man concerning the reason for his peculiar

(Continued on page twelve)

HAVE you ever wondered how people join your church? It might not be as easy as you think! If an outsider does look longingly at your congregation, how wide open does he find the door to your church and to your hearts? After a month's experience visiting different congregations, I wonder that some people ever become church members. The way people treated me at the various services I attended was a revelation!

It all began when our family decided to have separate vacations this year. My daughter and I left on a trip the middle of May and arrived home in time for her to start a new job at which time my minister husband and our son took off for Seattle.

Since we were still officially on vacation in June, I decided to visit various churches in our city, churches I had never entered because of commitments in our own congregation.

One church has the practice of serving coffee between the 9:30 and 11:00 o'clock services. As a stranger I welcomed this opportunity to get acquainted. I stood at one side watching the people. The morning was cool, and so was the atmosphere of friendliness. I waited 20 minutes on the fringe, completely alone and unwelcomed. Finally, a woman bumped me slightly and then apologized, "I was trying to get over to see a friend I know," she said as she hurried past me.

After the worship service, the pastor shook hands with me as I left the foyer. He was the only person who greeted me.

I was to have another even more interesting experience along the same line the next Sunday. Because of a mistake in bus schedules I arrived 20 minutes early for a Christian Endeavor meeting at another church. I entered the cheerful lounge marked for the adults, stood waiting a moment and sat down on a comfortable davenport. Not ten feet away at a coffeemaker three busy ladies were arranging refreshments. They chatted gaily of their vacation plans, their children, their friends. They must have glanced at me each time they entered the room from the adjoining kitchenette, but no one spoke.

At the appointed hour, the leader began the meeting. Still no one had spoken to me. I felt deserted. During announcements, the presiding officer asked, "Any visitors today?" To my surprise, the lady who had been most vocal while making the coffee answered, "No one who has signed the guest book."

I wanted to speak out and paraphrase Scripture, "Lady, I have not so much as heard whether there be a guest book to sign," but I refrained. During the refreshment hour, I stood the entire time alone while little cozy groups welcomed one and then another of their friends into their tight circles.

This one evening would have been enough for me, but an excellent speaker was announced for the next week. My husband had arrived home and we decided to go back to hear the visiting missionary. After all, we reasoned, it was God, not people, who is honored in His House!

As we neared the lounge I told my husband, "With such a good-looking man, maybe they'll know I'm here when I arrive." Sure enough, we'd no sooner seated ourselves than a lady handed him a card asking for his name and address.

I can scarcely believe what happened to me the next Sunday when we went to visit a large church nearby.

Entering a pew, my husband and I climbed over four sets of feet to get to two empty seats. When the singing began, the lady next to my spouse shared her hymnbook with him. The lady next to me could have reached an unused book next to her, but she did not offer. I sang as much of the song as I could remember, then glanced at my next-of-pew's hymnbook. She must have forgotten we were in church—she did what you've seen a person do when reading a newspaper on the bus and someone peeks at a paragraph. This lady turned her hymnal so I could not read the words!

The next Sunday we drove to an adjoining community, arriving at church a few minutes late. The usher smiled as he handed us a bulletin. We were hardly seated when the minister began explaining the activities of the week in his church. I had the strange feeling that Someone was standing beside him as he talked, that an Unseen Guest was being included in every remark, that the actual Head of the Eternal Church was present on that platform, a partner in every plan and activity. The sermon was not preached *at* us, but I felt that the minister was including us.

When the preacher said, "Man *can* live a successful life by the indwelling power of the Holy Spirit; God has worked in the past and He will do it again when we let Him use our time, our ambitions, our energy and our talents for the specific purpose and plan He has for each life," I rededicated the little ability I have for greeting strangers, to God's glory.

What small talent I have developed for making friends has not come easy! I had never lived in any one house longer than three years until I was married. Always moving from place to place, a newcomer, an outsider, I've felt strange and lonely in towns and cities from Washington state to Georgia. Many times I've wished someone would speak to me. Often they did and I know how much it means. I also know how difficult it has been for me to speak to strangers.

You see some beautifully gowned woman standing outside your church either before or after the service. Every hair is in place. Her clothes may have cost more than I spend to feed my family for two months. She may even be haughty in appearance.

But she's alone!

If she's alone, she may be lonely! If she's lonely, she'll want someone to speak to her! The only way she will know someone wants to speak to her, is for someone to prove it!

The one to prove it, is *you!* You go up to her and here's the worst moment! What's there to say? I used to ask, "Is this your first visit to our church?" Once the answer was, "I'm a charter member!"

Again I'd ask, "Are you a member of this church?" With disdain one woman said, "I've never set foot in this city until last night."

Now I try to keep out of trouble by being both harmless and friendly. "Good morning," or "Good evening," I say, and then add, "I'm glad to see you." Next I ask, "Are you a visitor?" Somehow, being a visitor doesn't seem to trouble them.

Many times I meet newcomers during our coffee hour and always there is the warm question, "Will you have  
(Continued on page twelve)

## How Does Your Church Treat Strangers?

Elizabeth Blaine

## JAPAN

### Deeper Life Conference — Japan

*Doyle and Thelma Book*

*They brought a hunger for the deeper things of the Word. They left with praises and a desire to follow the Lord more earnestly.*

From all over Yamaguchi Prefecture they gathered—at lovely Otani Sanso Hotel, in the resort town of Yumoto in the foothills near Nagato—67 of them registering for two days and one night (March 19, 20) of joyous fellowship and of inspiration from the Word.

First of its kind in the history of the Brethren in Christ Church in Japan, the Conference was sponsored and planned by the Nagato Church. The idea was born after attending the Japan Keswick in Tokyo some years ago, out of the desire that such an experience could be had by all the Christians struggling here in the country in the midst of an almost engulfing unChristian majority. The Nagato church really took up the idea and made it its own. They spent many many hours of loving labor planning.

Since a famous hot springs area is only about a 15-minute ride from here we made inquiries there. The wife of the owner of one of the nicest hotels in this Yumoto hot springs area, a Mrs. Otani, has been coming whenever she can to the Wednesday evening meetings. You would never guess on meeting her that she is the owner of such a fabulous place. She is unassuming, genuine, and open. She has never made a sign of faith, but in her tremendously busy life she slips away when she can to come to the Christian meeting. From the usual price for a group she chopped away a little and made it possible for us to have three meals and overnight for \$3.70 per person.

Mr. Oe, our speaker from the Alliance Church, could only speak three times. The first night, because non-Christians attended as well as Christians, he had to lay again the groundwork of a living faith. Then in the second and third messages (about 1½ hours each) he led us into the deeper truths of the Christian walk.

His messages were based on the Book of Ephesians. He spoke powerfully, with overflowing heart, out of more than sixty years' experience. The audience listened eagerly and enthusiastically. But the time was far too short. As Mr. Oe himself expressed it when he left, "We have just scratched the surface of the Book of Ephesians."

A non-Christian, quite worldly-minded young college student from Shimonoseki wrote us afterward that he saw there for the first time that the foundations he wanted to build his life upon are not valid. An opening wedge of the Holy Spirit!

Five ladies came from the Takibe church: one is a baptized, maturing Christian, one an unbaptized believer, and the others seekers. They said they talked into the wee hours, reading from the Bible and speaking of the things of God that night. We feel sure fruit will come from that experience in soul-winning.

Mr. and Mrs. Ishiguro from North Kyushu, Gen. Conf. Mennonites but isolated, came at our invitation. They left overjoyed, saying the need of their lives had been met by the Lord through the gathering. They are a fine, dedicated Christian couple running a Christian kindergarten for their living and really giving all to witness to the Lord Christ.

To see 70 people, mostly Christians, gathered in this little country place where the Gospel doesn't seem to be making any great impact — and to realize that except for a very few, none of them would have known the Lord Christ had not the Brethren in Christ Church in America



Registering in the lobby of the inn. Standing are Mr. Kaneshige from Yamaguchi City and Miss Funaki, Mrs. Takamura, and Miss Hamano of Nagato.



Listening to Mr. Oe bring the soul-watering messages from Ephesians.



Some of the men chat with missionary Pete Willms.

supported missions in Japan, just lifted our spirits in gratitude to God. And beyond those 70 are at least 70 more who have been deeply confronted by the Gospel through 13 years of seed-sowing here. Not all of these are "our statistics," but they are God's and that is what counts.

Some of the Hagi Christians sent a postcard to the church saying, "It was wonderful; please do it again next year and the next. We know it's hard work for you, but we have no Yumoto near us!"

"I do not want to be an unbaptized, half-hearted Christian," said Miss Nishijima, a high school English contact, in testimony on the Sunday morning after the Deeper Life Fellowship Conference. "I want to be a true Christian. After the conference I went to my father and told him I wanted to be baptized. He said, 'Why be baptized? At least wait until you are of age.'"

Miss Nishijima goes from us now to Tokyo to college. It would take too many pages and too much time to explain her situation so that you could understand just how much courage she needed to talk to her father — principal of one of the high schools in Nagato — and just what kind of opposition she is facing.

But we believe the work in her is genuine. . . . She prayed later in the prayer meeting that God would soften her father's hard heart and help him not to oppose her mother's coming to church. Pray for this precious young lady. She wants to come to the airport to see us off, she said. I hope she can.

We know God worked in the hearts of all — older Christians, very young babes in Christ, seekers, and even in the few who had heard little of the Gospel before. "It was so good," said many; and already one could hear of interest in planning another time like it soon.

We count this First Deeper Life Conference a significant and outstanding event in the history of the Church in Japan. For us, it is as if a new dimension has come into our lives.

#### Gift Giving -- a la Japanese

The other day when a teacher came to the door with a lovely gift, I thought, "Now this is something I should write home about, for it is so typically Japanese and would give a good picture of the culture here."

This teacher brought a lovely oval-shaped tray to thank Pete for the time or two Pete had visited the teacher's wife in the hospital recovering from a serious car accident. In fact, at first she had not been expected to live, or if she did, prospects were that her mind would be greatly affected. She did recover; and quite a while ago we received a printed card in the mail to that effect and with the report that she was home. Now came the teacher with this gift.

The thing that amazes me is the thought of how many trays the teacher must have had to buy and take around to the people who had visited the hospital. A teacher would have had many friends calling. This financial burden added to a hospital bill just seems too much to me, but it is the Japanese way and they are not satisfied with anything less. This is the largest gift we have received in this connection; other times it has been a box of soap, or a *furoshiki* (cloth for carrying parcels). I assume that the token is large because her condition was so serious and they are so grateful for the recovery.

Did you know that when we go to weddings we often receive a gift? Once every member of our family was presented with a set of five little glasses—25 glasses in all. . . . This Spring we all received glass bowls and we really like them for serving dishes. Gift giving is a racket in Japan and can get to be a great burden, for technically the return gift is supposed to be larger than that received; this snowballs and you can imagine where it sometimes ends. We simply could not afford such a policy, for people in our position receive lots of gifts as appreciation for help. For instance we do not charge people we tutor in English; but occasionally they bring us a cake or cookies from a bakery; it makes them feel better if they give something sometimes.

This gift giving goes over to commercial companies too; and there is a summer or hot weather gift giving season.



Kimonoed ladies chat between sessions.



Enjoying the fine meals served by the hotel.



I always forget about it until the people we patronize start to bring little gifts around: soap, juice, towels, etc., and thank us for our business and, please, will we continue with them? The big stores in the cities really bank on sales from these summer gifts and I read in the papers that this summer is so cool that they are not having nearly the business they had anticipated and ordered merchandise for.

Mary Willms

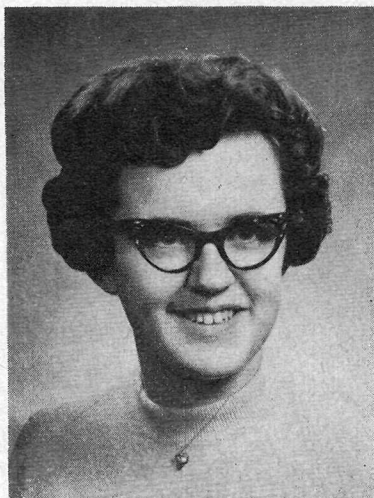


The pastor's wife, Mrs. Landon Charles, Faith Chapel, Rhodes, Iowa (the Midwest Conference's newest extension church) reports the following about one active Christ's Crusader of their congregation.

Meet

This  
Crusader

Ruth Howell is very dependable — does what she can willingly and does it well. She is now serving as:



- Sunday School teacher for Beginners
- Sunday School and Church chorister
- President of Christ's Crusaders
- Pianist for the Cherub Choir
- Secretary of the Bible School Committee

Ruth is faithful in driving Sunday School scholars every Sunday morning. She makes herself available for service at parties and gatherings.

Ruth is a senior at West Marshall High School and is planning to go to Messiah College this fall.

She works very loyally with a senior leader in planning and directing very interesting and inspirational CC meetings. The unusual programs stimulate interest among the young people in God's word and work.

Here is a program she directed recently.

As we entered the church to beautiful strains of music, we truly felt the atmosphere of "Ye Olde Song Shoppe," as the signs indicated. The racks, shelves and counters filled with records and song books lent themselves very well to the Christ's Crusaders theme Ruth had planned for the evening.

"Purchasers" of various ages entering the shop received prompt and courteous service. Records were played, solos, duets and congregational songs were sung to assist them in their "buying."

It is indeed rewarding to us to see Ruth taking her God-given place in His great harvest field in her home town, Rhodes.

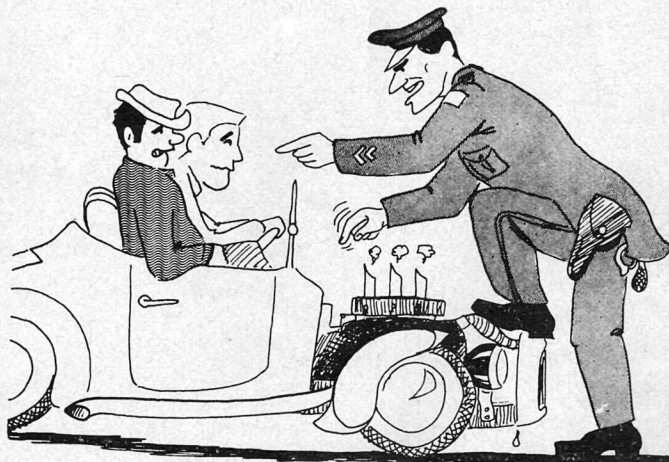
(Note from Page Ed.: Our thanks to Mrs. Charles for this report. I will be happy to pass along other program ideas and personality sketches on this page. Please send such to P. Hostetler, 105 Budea, Scarboro, Ontario.)

The Death of God

So God is dead. Then let us all now pray,  
And to a new divine our homage pay.  
This god of science, this source of truth and light,  
This fountainhead of power, and strength and might  
Of megatons, and dirty bombs and clean.  
And let us on its great salvation lean.  
For men must know that it now sits alone  
Upon what was Jehovah's Royal Throne.  
And to our children, ere they go to sleep  
We'll let them at god science take a peep.  
We'll tell them how this god, on one quick flash  
Could turn this world into a smouldering hash.

We'll tuck them in and wish them pleasant dreams  
Of agonies, and death, and children's screams.  
For to god science all must bend the knee,  
For now this god is one new deity.  
Forgive me for indulging in a smirk,  
"This God is dead" is something of a quirk.  
Science is not god — it is a gift of God.  
It is the way we use it that is odd.  
For when these bombs we make and pile and stock,  
We misuse science. The law of God we mock.  
So you and yours, and me and mine take care  
We'll answer for ourselves at Judgment chair  
And if our record on the page is true  
I have herewith a very helpful clue  
For there, as yore, behind the great unknown  
Still standeth God who watches o'er his own.

(E. Pritchard, in "The Observer," April 1, 1966)



"Now back when I was a boy . . ."

Medieval Monsters

U.S. parents and teachers who may hanker for a bit more obedience and less obstreperousness from their own young should take comfort in the recollection that things have been worse. A proclamation of 1269 denounced the scholars of Paris who "by day and night atrociously wound and slay many . . . and break into houses."

*Campus Life* quotes an article in *Time*: "Britain's illustrious public schools suffered repeated student rebellions in the eighteenth and nineteenth centuries. At Winchester in 1793, after stoning the hesitant headmaster with marbles, the boys locked him up overnight in the dining hall with the warden and a teacher. When the high sheriff was appealed to the next day, he refused help because the boys had firearms and were getting ready to defend the Outer Gate by flinging flagstones down on the police. Harvard and Princeton experienced numerous such episodes. In 1788, the situation at Harvard was so bad that Professor Eliphalet Pearson kept what he called a Journal of Disorders."

Which all goes to prove that twentieth century parents — and teenagers — aren't the only ones with problems. (*Campus Life*, April 1965.)

### Better Ways To Get Along With People

"Who are all these people?" Helen Jolson, a new teacher of young adult women, asked the superintendent. She was pointing to a list of names on her class card. "I've checked all the records I can find, and two-thirds haven't attended for at least a year. Shouldn't we take them off the roll?"

The superintendent, new himself, did not know the absentees. He suggested that Mrs. Jolson call each woman just once.

The first absentee replied sharply when Helen Jolson identified herself. "I'm not trying to get you to come next Sunday," Mrs. Jolson said. "But I would like to know why you haven't attended in over a year."

The absentee softened. She admitted disgust with church members who "call me every month begging me to come next Sunday." She confided her home problems: a husband who didn't care for church, and three young children. And at the end of the conversation, she thanked Mrs. Jolson for showing sincere interest.

Helen Jolson has since won back many who were driven away by well-meaning people whose vocabulary did not extend beyond "please come next Sunday."

Mrs. Jolson is succeeding where others failed, simply because she is showing interest in the old absentees' personal problems.

In addition to Helen Jolson's formula for showing personal interest in absentees, here are 11 other tips for getting along with people in Sunday school:

*Treat troublemakers with dignity.* An Arkansas senior boy had a barrel of tricks all designed to annoy his teacher, yet she outsmarted him by giving him special jobs. She wisely recognized that the boy's pranks were an effort to seek recognition.

*Try to understand why.* Three teachers in a department became annoyed when a fourth teacher began showing up late. Before lodging a complaint, though, one teacher was wise enough to investigate. She found that the teacher's husband worked nights and often didn't get home until just before it was time for both of them to leave for Sunday school.

*Put yourself in the other person's shoes.* An old Indian proverb counsels, "Do not judge another until you have walked in his moccasins." A New York primary teacher became impatient with two sisters whose hair never seemed to be combed. She visited their home and learned the father was an alcoholic and the mother worked on Sundays. The oldest sister, only 11, did the hair-combing chores.

*Don't try to win every argument.* A Nebraska superintendent was convinced that the starting time should be set back from 10 to 9:30 A.M. A group of parents were equally adamant about keeping the starting time where it was. Unfortunately the superintendent pushed his argument too far and arbitrarily set the time back to 9:30 A.M. The result: Half the school boycotted the opening assembly.

*Don't feel you have to make changes.* A new Christian-education director in Texas noted that a class of older ladies, all in the twilight of life, were meeting in a privileged sanctuary of their own making. They had equipped their classroom with thick carpeting, soft couches, and other tasteful furniture, much of it gathered from various parts of the church. To him such comfort was out of place in a Sunday school; he resolved to put an end to it.

First he tried to divide up the class, then he tried to move some of the furnishings to other rooms, but without success. After the Christian education director resigned, the equally tactless pastor commented, "Had he left them alone, they would have died off anyway."

*Be flexible; recognize that other ways may be as good as your own.* A Louisiana superintendent insisted on opening the general assembly each Sunday with a sermonette. Interest lagged and attendance dropped. He wondered why, but he didn't change. As it turned out, the "same way" (his way) was the worst way.

*Match the person to the place.* John J., a bachelor, taught teenage boys. He prepared his lessons well and visited every week, but still attendance fell. The reason: John J. was lecturing—telling the boys what to do—and they resented it. The pastor, who was then teaching the men's class, recognized the problem and offered to switch classes. Result: John J. turned out to be a crackerjack men's teacher, and the pastor brought the teenagers' class out of the nose dive.

*Try tact instead of attack.* A superintendent said, "Mrs. Jones, I covet your talents for teaching the new junior highs"; instead of, "Mrs. Jones, I really expected you to do a better job with the primaries; we'll have to replace you." In this case, Mrs. Jones was more suited for teaching teens, and the superintendent recognized it.

*Give credit where due.* A teacher may say, "I want to commend all of you for preparing your lessons so well." A superintendent may say, "Mrs. Jenkins, Susie's parents told me how much she enjoys your Sunday school class." Or, "Mrs. Hanson, I know your attendance hasn't increased this year, but you should get E for effort with so few prospects available."

*Learn to profit from criticism.* Don't always try to defend yourself. A wise teacher may say, "Thank you for telling me where I need to improve. Please pray that I shall."

*Cultivate a sense of humor.* Learn to laugh at yourself. Once a distinguished minister was speaking to a large, youthful congregation. An insect fluttered into his mouth, and he began coughing and gasping for breath. His face reddened with embarrassment. Finally, after much coughing, the minister brought down the house by saying, "A bug was making a real effort to enter the ministry."

There they are: 11 ways of getting along with people in Sunday school. Use them to lubricate the machinery of human relations, and you'll be surprised at how smoothly your Sunday school will run.

—Brad Henry

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# INDIA

## News Notes from N. Bihar, India

(March 21) The hot weather has begun! For the past several days the hot dusty west wind has been blowing, drying up the land — and us. Earlier than usual!

At last, land has been purchased for the new missionary residence in Purnea [the WMPC current project]. It is a choice lot, about a half mile from the court area where government offices are located, and yet fairly secluded with a certain amount of privacy.

Construction has begun on two new churches: an Uraon church at Barial and a Santal church at Balua. These are being built almost entirely with Indian funds.

Children standing impatiently in line can hardly wait for their turns on the three swings and one teeter-totter which were recently set up on the Saharsa School playground. Bought with funds given by the JPB's in the homeland almost two years ago, the play equipment was a long time in coming. At first it was not available from the manufacturer; then there were difficulties in shipping. But it was worth waiting for!

Today I taught my first English Class—the fifth grade at the Barjora School. My Hindi vocabulary is hardly sufficient yet to teach grammar; and so we are working entirely on conversation, pronunciation, and reading.

Mail is very irregular these days, probably because of the riotings in Calcutta as well as the unrest in other areas. One letter took nine days coming from Calcutta to here; other mail we know should have arrived simply has not.

—Doris Cober, Barjora

## New Land Purchased in Purnea

(Site for missionary residence — current WMPC project)

“We have purchased a very nice plot of about 3 acres for Rs. 14000 (\$3,000), in accordance with our letter earlier sent to you. . . . We are very pleased with the location; this gives us a city-block size of land, about 107' by 900', surrounded on all sides by road-ways or mango orchard. It is ample for the development of a missionary residence, and at a later date if money is made available, for the building of a school. As soon as Dr. Mann returns, we plan to submit blueprints to the city authorities for approval, and upon approval proceed with our building.”

—H. Sider, in letter to Ex. Sec.

## From the Buckwalters at Bangalore

“We came (from New Delhi) by train and were able to book our refrigerator and electric organ as excess luggage by special permit. I looked after the transfer from one train to the next in Madras, and so it all came through without damage. Within a week we found a place in Cox Town which very nicely meets our needs . . . Robert McCarty is with us (while Gulabi is in Canada) and is happily adjusting to a new life.

“Our financial arrangements with FEBC remain the same and there is no extra cost to the BCWM . . . Leoda's work remains the same, Publicity Officer; and most of her work came down here. I am designated as Acting Director of FEBAI (Far East Broadcasting Associates of India), Leoda will still be doing Keyboard Melodies and playing for Golden Cords, and I will be doing India Notebook.

“We have had a few appointments here in the city . . . young people's gathering . . . women's fellowship. We'll sing and speak at several of the Good Friday and Easter services . . .” Mail should be sent to FEBAI, 7, Commissariat Road, Bangalore 25, INDIA.

## BOARD FOR WORLD MISSIONS GENERAL FUND STATEMENT QUARTER ENDED MARCH 31, 1966

Receipts	
Canadian Balance, Jan. 1, 1966	\$ 1,156.48
USA Balance, January 1, 1966	360.07
Canadian Receipts	3,743.23
USA Receipts	28,418.20
	\$33,677.98

Disbursements	
Administrative Accounts:	
Salaries	1,110.59
Travel	216.87
Office Expense	485.84
Rent & Maintenance	75.00
Administrative Miscellaneous	79.50
Personnel Accounts:	
Furlough Allowance	1,825.00
Fares to/from field	18,451.60
Furlough Travel	98.17
Promotion	510.59
Social Security	785.78
Education of Children	1,500.00
Personnel Miscellaneous	2.10
Field Accounts:	
Africa General	14,920.83
Africa Special	589.96
India General	11,582.39
India Special	2,714.96
Japan General	4,797.50
Japan Special	160.00
Nicaragua General	1,057.13
Nicaragua Special	50.00
	61 013.81

General Fund Balance, March 31, 1966	(\$27,335.83)
Analysis of Balance	
USA Balance	(\$27,900.85)
Canada Balance	565.02
	(\$27,335.83)

N. B. The bracketed amounts are deficits.

## BOARD FOR WORLD MISSIONS RESTRICTED FUND STATEMENT QUARTER ENDED MARCH 31, 1966

Receipts and Balances	
Canadian Balance January 1, 1966	\$10,130.75
USA Balance January 1, 1966	23,172.33
Canadian Receipts	102.78
USA Receipts	15,938.40
	\$49,344.26

Disbursements	
Personals	1,155.29
Non-budgeted Specials	5,015.93
I-W and VS Allowances	420.00
I-W and VS Fares	458.56
Annuity Interest	432.91
Reserves	15,000.00
In and Out	609.60
Office Renovations	992.40
	24,084.69

Balance, March 31, 1966	\$25,259.57
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## Why the Deficit?

In the accompanying quarterly report for Brethren in Christ WORLD MISSIONS, there appears the largest deficit of our reports over many years. What has happened?

- (1) Missionary transportation has been unusually heavy this first quarter.
- (2) It seems that in raising a budget, the greater portion of the receipts come in during the last months of the year. Please study this bit of arithmetic:

\$182,000 — budget for 1966  
45,000 — each quarter's share  
32,364 — first quarter receipts

12,636 — first quarter minus

This makes it hard to “keep house.”

We appreciate the fact that as a people the Brethren in Christ have a conscience about meeting their obligations to the Lord *finally*. But ought we not meet our obligations also *promptly*?

How easy it is to forget a NEEDY WORLD in the midst of our abundant supply!

In the Name of Christ, we beg you to remember!

# Home Missions and Extension

## Navajos Bid Farewell

Although the J. Wilmer Heisey family will not be leaving the mission until the middle of June, a farewell service was held April 17 to coincide with the spring meeting of the Board of Directors of Navajo Mission. About two hundred interested friends, both Navajo and white, attended this very meaningful service. It was their way of saying thanks for fourteen years of labor from the superintendent's family.

Five persons gave tributes to the Heisey family. Bishop Henry Ginder spoke on behalf of the Board of Directors. H. Merrill Taylor, a businessman from Farmington represented the business community. Robert Foster of our neighboring Berean Mission spoke for the surrounding missions. Shadrick Werito spoke for the older Navajo people. He spoke his appreciation for Brother Heisey's helpful messages through the years since his conversion. Andy Ignacio was a student when the Heiseys came in 1952. In 1964 Mr. Heisey married him and his wife, Lilly, and in 1965 he dedicated their son Andy, Jr. Andy emphasized Mr. Heisey's faith in Navajo youth in his appreciations.

One of the touching highlights was the special singing by a group of Navajo believers. They sang "Where Could I Go but to the Lord" and "In the Sweet By and By." They had a difficult time with the second song because of their emotions finding expression in tears.



Presentation of 1966 station wagon to the Heiseys

Following this Earl Stern presented to the Heiseys a booklet of staff tributes. Each member of the staff could thus give their lasting tribute to the family. Each room of school children gave them booklets of their art work. Bill Boswell, a member of the board, presented to the family a 1966 Ford station wagon. This gift, plus \$700.00 in cash, was made possible by numerous contributions from across the brotherhood.

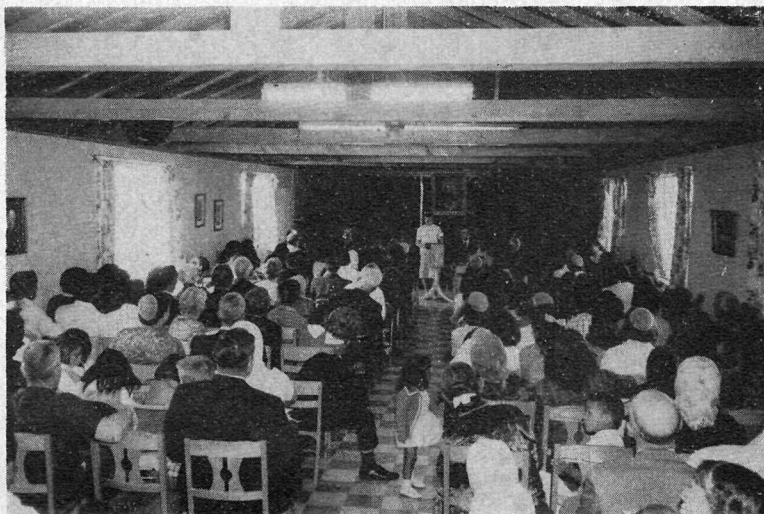
Dorothy Charles, a former staff member, encouraged the people to look to the Lord in this time of changing leadership. It was then announced that Mr. and Mrs. Samuel Minter will serve a one year period as interim superintendent until the coming of Rev. and Mrs. Marion Heisey to be the next superintendent.

May 23, 1966

## Challenge to Navajos

Dorothy Charles

This gathering today brings mingled feelings to all of us. There's the joy of Christian fellowship which we appreciate here today and there's the joy of happy memories of Christian fellowship here in the past. For many of you this House of the Lord holds sacred memories — of times when God has spoken peace and comfort to you through His Word by the ministry of Mr. Heisey; and times when you've been helped through prayer and words of encouragement from Christian friends.



Congregation at Farewell Service

We are here today from near and far to attempt to express our love and appreciation to a fine Christian family.

Through the past years you have come to confide in Mr. and Mrs. Heisey as friends. You have shared with them your joys and successes. You have come to them with your problems and found them understanding and sympathetic. In your times of sorrow and bereavement you have found comfort and encouragement in their well chosen words of comfort.

You have learned to love and appreciate Paul and Nancy and Mary Jane, too — these fine young people with whom your children have grown up.

For fourteen years Mr. Heisey has been your missionary. His ministry of God's Word has helped you grow and  
(Continued on page twelve)



Interim superintendent, Mr. and Mrs. Samuel Minter

develop in your Christian life. For many of these years he has conducted a Bible school each fall which has been a great blessing to you. He has always pointed you to a higher, nobler, more satisfactory and happier way of Christian living.

But now the Heiseys are leaving the Navajo Mission, and some of you are saying, "What shall we do now?" Without Mr. Heisey's helpful messages each Sunday and without the Bible school, and if we can't go to Mr. Heisey for help and counsel, we might as well quit!"

And some of you are thinking, "Without Mr. Heisey to keep the wheels of the Brethren in Christ Navajo Mission turning, some of those wheels are going to stop — and we just don't know what will happen!"

I'm reminded of a period in the life of the Children of Israel in Old Testament history. Moses, their great God-appointed leader, had led them safely out of Egypt, right up to the border of Canaan, the land God had promised them—and there Moses' leadership ceased.

Yes, Moses could not go over Jordan . . . and Israel was weeping! Their leader had died on Mt. Pisgah. They remembered the Red Sea, the water from the rock, manna from heaven, the tables of stone, the golden calf, and the pillar of cloud and fire. But now it was all gone! Moses couldn't get them into Canaan and so no one else could do it either! "Let's quit," they said.

But God had another leader ready to step in when Moses was gone. God's first announcement for Moses' successor is found in Joshua 1:2,3. It was not, "Now therefore, quit"; not, "Now therefore stand off and see if Joshua does it just like Moses did!" — but, "Now therefore rise and go."

It was time for a change and God had ordered it. When God orders a change, it is always right — even though we may not see it that way at the time. And when God orders a path — that path always leads forward and upward — never backward or downward.

— And Israel went right on into Canaan.

It was a compliment to Moses that the work of God prospered after he was gone. If they had failed to cooperate with Joshua, it would have reflected on the leadership of Moses. It would have showed that they had "Moses religion." But they were tied to God rather than to Moses. They looked beyond Moses . . . beyond Joshua . . . to God! And a real square-faced vision of God fired them up with courage to conquer the giants and the walled cities of Canaan.

God shifts His leaders around sometimes. Right now He's shifting the Heiseys to another big task out there. It's good for us to change leaders now and then. It helps us to keep our eyes on God, and it helps us to see the real dimensions of our task.

This mission is not the work of any one church. It's not the work of a group of missionaries — or of any human leader. It's God's work! . . . God's leaders . . . God's missionaries . . . God's Navajo Christian laymen . . . God's friends of this mission in this community and all over this great land of ours — and we're all workers together with Him!

And let us face up to the real dimensions of our task just now. Let us take a look at the direction of the path. It's not a path that deviates from the one we've been following through the years; *but* at this point, the path is leading into an area of enlarging vision — greater responsibility, but greater opportunity.

And what *is* our task and responsibility? There are sick bodies that need a healing hand and a loving touch; there are boys and girls who need guidance for their grow-

ing minds and hearts; there are folks all around us who need to be led to the Lord Jesus Christ.

Yes, but friends, our real responsibility is to our Leader, God. At this point, we need to love the Lord more. We need to trust Him more fully and more completely.

This is our true responsibility; and in fulfilling it, we shall find the strength, the courage and the divinely-imparted wisdom needed for every circumstance of the path. And we shall have found the secret of success on the way ahead.

## Is God Interested in Numbers?

(Continued from page four)

behavior he answered that his reasons were perfectly plain and were three in number: (1) It cleared the atmosphere, (2) it scared the devil away, and (3) who knew but that there might be a stray coon around somewhere he might hit. The matter of procedure and definiteness of reaching people will demand a keen conscientiousness of numbers. Records must be kept—a prospect list properly classified and annotated to serve a visitation program, a prayer endeavor, a mailing process or a telephone brigade.

God is so interested in numbers that only churches with definite concern who love real people will be entrusted with them. When, in the parable, ninety-nine were safe in the fold, the sheep must have been counted carefully to cause the shepherd to realize that one was lost and to go out into the night to the rescue. Until such definite tasks are undertaken, the church can hardly be entrusted with numbers who are lost in the shuffle.

Is God interested in numbers? Certainly! All of us must be, and the church which declares itself as "small but spiritual" is not giving a reason but a mistaken excuse.

## How Does Your Church Treat Strangers?

(Continued from page five)

a cup of coffee?" If one says "Yes," I try to guide him to the refreshment table. If they say "No," I tell them I don't drink coffee either and ask them if they'd like cookies. Meanwhile I have noted their approximate age and have looked around for other people who might be in their age bracket. I try to find out their interests or occupations and introduce any members who are near at hand. Sometimes I just talk with them.

One young family with two children and a grandmother came, saying, "We've moved into this neighborhood this week and are starting to visit various churches." In 20 minutes they had met our pastor and his wife, the Sunday-school teachers for both children and three young couples their age. Laughingly they told me later, "We never got past that church and your coffee hour."

These people have become active workers, both children have come to know Christ as Saviour and the 11-year-old has joined the church. At a recent time of sorrow when the grandmother died, the entire congregation stood by in Christian love and kindness.

There are some who disapprove a coffee hour in connection with a worship service. Our people come long distances to this inner city church. The coffee time is helpful to members as well as to visitors. Also, we notice in the Gospels how often Christ ate with folks when He was on earth. With or without food, kindness will radiate when a genuine effort is made to show friendship.

—*Christian Herald*

*Evangelical Visitor*

# CHURCH NEWS

## Bethany Dedicates New Church

Bethany Congregation, Thomas, Oklahoma, dedicated a new sanctuary Easter Sunday afternoon, April 10, 1966. Friends from nearby and distant points in attendance for the day's service numbered between 300 and 325.

Bishop Alvin C. Burkholder, Upland, California, presented the dedication message and led in the rite of dedication. Vernon Brandt, Abilene, Kansas, presented special music. Pastor Henry F. Landis, Rev. Mervin Crawford, Rev. John Baker, President of the Thomas Ministerium, John D. Eyster, Rev. Jesse Eyster, and Art Friesen, Builder, Siloam Springs, Arkansas, also shared in the service. Open house followed the dedication service.

Actual cost of the building is \$52,000, with an appraised value of \$75,000. The offering on dedication Sunday amounted to \$3,800.40 leaving an outstanding debt of approximately \$5,000.

The building is 70' x 90'. The sanctuary will seat 196 and the fellowship area provides



New Brethren in Christ Church, Thomas, Oklahoma



Interior View of Thomas, Oklahoma Church

dining space for approximately 140. There are six Sunday school classrooms, a nursery, a pastor's study, a kitchen, a fiberglass baptistry, an activity room, and a combination heating and air conditioning unit with carpeting in the sanctuary, prayer room, and pastor's study.

The decision to move from the rural area to Thomas was made February 1, 1965. The plot of ground was purchased June, 1965. The ground breaking ceremony was held October 3, 1965. The laying of the cornerstone was January 9, 1966, with Bishop Alvin C. Burkholder present for this occasion.

The building program progressed under the direction of the building committee. Art Friesen was supervisor of the building assisted by Elmer Deck, carpenter, and other members of the congregation. Many gifts of materials and labor were given toward the completion of this project.

Prayer meeting, sponsored by WMPC, on Wednesday evening, April 6, 1966, was the concluding service in the old church. Communion service on Saturday evening, April 9, 1966, was the first service in the new sanctuary.

We were reminded numerous times by Bishop Burkholder and Pastor Landis that the church is only a tool in which to carry on the work of spreading the Gospel.

### BULLETIN BITS

#### ALLEGHENY CONFERENCE

Rev. Bob Hammond, voice of China and Asia, was guest speaker at Montgomery, Pa., Sunday evening, May 22.

Bruce Grove was guest minister for the annual Spring Love Feast at Antrim, Pa., May 21-22.

Pastor J. Ralph Wenger, Five Forks congregation, Pa., was guest minister for special services at Port Colborne, Ontario, May 1-8.

Five Forks Sunday School, Pennsylvania, exceeded the 200 mark in attendance for the first time, Easter Sunday. Actual attendance—213.

The Crown Men's Quartet presented special music at Valley View, Roanoke, Virginia, Sunday evening, May 15.

Pastor Aaron Stern, Clarence Center, New York, was interviewed by Rev. Allan Forbes on "Good News at Noon" over WHLD Radio Station, Niagara Falls, New York.

### ATLANTIC CONFERENCE

Conoy congregation, Pa., unanimously decided to build a new church on the present site. Construction to begin late this summer.

Bethel Springs congregation, one-half mile west of Blainsport, Pa., on Highway No. 897 extend invitation for Love-Feast and Church dedication services, June 4 and 5. Dedication service is planned for 2:00 p.m., June 5.

The Lancaster congregation, in council session, Wednesday evening, April 20, by a strong vote decided to purchase a building site at the intersection of the Roseville Road and Fruitville Pike on the northern edge of Lancaster, Pennsylvania.

### SEVENTH ANNUAL FELLOWSHIP of the Atlantic Conference W.M.P.C.

The Free Grace Brethren in Christ Church was host to the annual meeting of the Atlantic Conference WMPC on April 28, 1966. The attendance of 355 ladies included representa-

tion from the United Zion, United Christian and Brethren in Christ.

The theme, "Standing in the Gap," was based on Ezek. 22:30. The bulletin cover for the program of the day, illustrating the theme, was designed by artist Ruth Ginder.

A Ladies Trio from Messiah College brought blessing to the group.

The offering amounted to \$622.70. All above the expenses of the day, will be contributed to the national WMPC project.

The Women's Missionary Sewing Auxiliary was represented by Mrs. Elias Musser.

The speakers and the titles of their messages follow:

"Standing in the Gap—Relief," Mrs. Peter Rutt; "Standing in the Gap—Prayer," Miss Ruth Hunt; "Standing in the Gap—Personal Contact," Mrs. Mervin Brubaker; "WMPC News Flashes," Mrs. Musser Martin; "How Can the WMPC of the Local Congregation, Stand in the Gap More Effectively?" symposium by Mrs. Arthur Brubaker, Mrs. David Climenhaga, and Mrs. Frank Kipe; "Impres-

sions From Our Trip," Mrs. Charlie Byers; Sermon "Christ, The only Hope for the Gap" by Rev. Abner Stoltzfus of Atglen, Pa. Mrs. Jesse Dourte gave the reading, "The Unguarded Gaps."

A period of prayer concluded a great day of fellowship, inspiration, and challenge.

The 1966-67 committee is as follows: President, Mrs. Walter Martin; Vice President, Mrs. John Engle; Secretary, Mrs. Glenn Ginder; and Treasurer, Mrs. Peter Lausch.

Pastor John Schock, Hollowell, Pa., is scheduled for special services at Moore's Church near Grantham, May 22-June 1.

With the reception of 28 new members, Sunday morning, April 17, Hollowell congregation Pa., reports a present total membership of 210.

Clarence Center congregation, New York, hosted an Easter Sunrise Service with the Evangelical United Brethren and Mennonite congregations participating.

Cedar Springs congregation, Pa., reports a pastoral vote Sunday, April 17, inviting the present pastor, Richard L. Long to continue his service as pastor. To fill the vacancy created by Brother and Sister Earl K. Stern, now serving at the Navajo Mission, New Mexico, Brother and Sister Jay Nathan Long were chosen and consecrated to the office of Deacon. The Sterns served the congregation in this capacity for more than thirty years. An appreciative audience Friday evening, March 18 listened to the Messiah College Choral Society.

#### CANADIAN CONFERENCE

Boyle congregation, Ontario, sponsored a Bible Conference, Saturday, March 12. Wilbur Benner and Charlie B. Byers were guest ministers. In Pastor McNiven's absence, Sunday, March 27, Rev. Earl Sider brought the morning message.

Inter-varsity Christian Fellowship presented an evening's program at Massey Place, Saskatoon, Sask., Sunday evening, May 8.

Sherkston congregation, Ontario, during the month of May, is considering a building expansion program. Additions being considered are Christian Education and Youth building, and additional narthex area.

Sunday morning, May 15 Mr. and Mrs. Al Kendrick were consecrated to the office of Deacon at Port Colborne, Ontario.

Bridlewood Church, Scarborough, Ontario, for the second year in a row has won the Class C Banner in the Annual Sunday School Enlargement Campaign. Average Sunday School attendance for the first three months of this year is 125. The Toronto Bible College Chorale with President Dr. Stuart Boehmer presented the Sunday morning service, March 13. The first Father-Son Banquet with Henry Steckley named as the Father of the Year, was held in the church fellowship room. Seventy men and boys attended the dinner which was prepared by the Ladies Auxiliary of the church. A \$100 profit is being used to purchase sound proofing material for the basement ceiling.

Rev. Ross Nigh from Falls View congregation was guest speaker for Love Feast at Rosebank, Ontario, April 16. Christ's Crusaders attended in a group, the Leighton Ford Crusade in Kitchener. Each was required to take an unsaved friend and invite them for food and fellowship following the service.

#### CENTRAL CONFERENCE

The congregations of southern Ohio joined for a Missionary Conference, April 29-May 1,

with sessions held in the Highland Church, West Milton. Albert Harveys, Frank Kipes and Mary Engle presented the work in Africa. The William Hokes represented India, the Ernest Dohners presented the work in Tennessee. Henry N. Hostetter, Director of Missions, shared in the conference.

The Vernon Martin family, Dayton, Ohio, were present for the monthly sing at Pomeroy Chapel, Tennessee, Saturday evening, May 14.

The Emmanuel Evangelical United Brethren Choir, Ashland, Ohio, presented an evening of music at Chestnut Grove, Sunday evening, April 24.

Eddie Midura, YFC Evangelist held special services at the Chicago Mission, Halsted Street, April 24-May 1.

Joy Christian, a native of Bihar, India, spent Easter holidays with Rev. and Mrs. William Hoke and family. Joy is a former student of the Barjora Boarding School which Rev. Hoke directed during his term of service in India. Joy spent the last six months working at a hospital in Beatrice, Nebraska. His next six months will be at the Lancaster General Hospital, Pennsylvania. MCC is assisting in his receiving this additional training as a registered nurse.

Editor Hostetter was guest minister at Amherst Community Church, Massillon, Ohio, Sunday, May 15.

Alvin C. Burkholder conducted a four-day Family Life Conference with the Sippo congregation, Ohio. A number sought the Lord. A class of ten received instruction prior to baptism and joining the church. Four of these have a Catholic background. While the parents do not attend services anywhere, they did express willingness for their children to join the church. On Easter Sunday these ten were taken in as members and shared in their first communion. Two weeks later they were baptized.

### Births

MUSSER—Nancy Irene, born March 17, 1966, to Mr. and Mrs. Clarence Musser Jr., Mowersville congregation, Pa.

SHELL—James Richard, born March 10, 1966, to Mr. and Mrs. Dennis Schell, Mechanicsburg congregation, Pa.

SHERK—John Robert, born March 23, 1966, to Mr. and Mrs. Gordon Sherk, Sherkston congregation, Ontario.

SHOCKLEY—John Keith, born February 12, 1966, to Mr. and Mrs. Thomas R. Shockley, Bethel congregation, Hillsville, Virginia.

### Weddings

ACE-KIPP—Miss Janice E. Kipp, daughter of Mr. and Mrs. Ezra B. Kipp, Elizabethtown, Pa., became the bride of Mr. Alan R. Ace, son of Mr. and Mrs. Floyd Ace, Meshoppen, Pa., Saturday, April 30, 1966. The ceremony was performed in the Cross Roads Brethren in Christ Church, Mt. Joy, Pa., Pastor B. E. Thuma officiating.

DETWILER-MILLER—Miss Joan Kay Miller, daughter of Mr. and Mrs. John S. Miller, Woodbury, Pennsylvania, became the bride of Mr. D. Thomas Detwiler, son of Mr. and Mrs. I. Richard Detwiler, Roaring Springs, Pa., April 9, 1966. The ceremony was performed in the bride's home by Rev. David E. Climenhaga.

## Obituaries

BELL—Ardis (Sherk) Bell, born at Sherkston, Ontario, November 28, 1928, passed away at the Hamilton General Hospital, April 25, 1966, following a very brief illness. She was the beloved wife of Thomas Bell, Weland Junction, and the mother of three girls; Candice, Lynda, and Nancy. Also surviving is her mother, Mrs. Laura Sherk and one brother.

One of the largest funerals held in Port Colborne was conducted at the Davison Funeral Home by Pastor Roy V. Sider. Interment was in the Bertie Brethren in Christ Cemetery.

GARMAN—Mrs. Minnie L. Garman, widow of Phares B. Garman, Mt. Joy, Pa., born June 5, 1894, passed away April 26, 1966, at St. Joseph's Hospital, Lancaster, Pa. She was a member of the Mt. Pleasant Brethren in Christ Church.

Survivors include two daughters, Mrs. Marvin L. Snook, Mt. Joy; and Mrs. Ammon G. Mummau, Lancaster. Also surviving are three sisters and one brother. Funeral services were held in the Mt. Pleasant Brethren in Christ Church, Rev. Graybill Wolgemuth and Pastor J. Earl Martin, Jr. officiating. Interment was in the adjoining cemetery.

MATER—Cecil Mater, son of John O. Mater and the late Jennie Mater, Wainfleet, Ontario, passed away May 2, 1966, in his sixteenth year. Surviving are his father, three brothers and four sisters.

Funeral services were conducted in the Wainfleet Brethren in Christ Church, Pastor Edward Gilmore officiating. Rev. Walter Winger sang two hymns during the service. Interment was in the Zion Cemetery.

SHANAMAN—Paul W. Shanaman, born in Lebanon County, Pa., January 1, 1898, passed away April 1, 1966. He was a member of the Palmyra Brethren in Christ Church. He is survived by one daughter, Mrs. Edna White, Hummelstown; and one son, Paul Shanaman Jr., Union Deposit. Seventeen grandchildren also survive. His wife, Minnie K. Shanaman preceded him in death January 28, 1965.

Funeral services, in charge of his pastor, C. N. Hostetter, Jr., were held from the Kreamer Funeral Home with interment in the Mt. Annville Cemetery.

SHAWN—Floyd W. Shawn, born in Dayton, Ohio, July 1897, passed away at Sault St. Marie, Ontario, Canada, April 16, 1966. He is survived by his devoted wife, Mrs. Lillie Harlow Shawn and one niece of Ohio. Brother Shawn was a member of the Brethren in Christ Church.

Funeral services were held at the Free Methodist Church, Hilton Beach, Ontario, Canada. The Reverends N. A. McQuarrie, A. Hindman, and Harry D. Hock officiated. Interment was at the Mountain Top Cemetery.

## News Items

### Expulsion of Missionaries 'Hard Knock' In Burma

News of the Burma Revolutionary Government's decision to expel all foreign missionaries who have arrived in the country since its independence in 1948 was given major prominence in religious newspapers in London. At the same time, the United Society for the Propagation of the Gospel said it had received a letter from Anglican Bishop V. G. Shearburn of Rangoon, who described the decision as "a hard knock."

Bishop Shearburn added: "Thank God, we have already taken many steps in the nationalizing direction. The Roman Catholics will lose 250. The Methodists and Baptists

are equally hard hit, though smaller in numbers.

"I see no chance whatever of a reversal of the decision, although I myself will ask for a delayed departure as it will surely take more time to organize the handover than is at present granted. There is no secrecy about it; it is an order from the Ministry of Immigration.

"As to the over-all scene, I firmly believe

that the various enterprises and needs of the Church in Burma will go straight on."

#### EFMA-Sponsored Seminar Planned For West Coast

A five-day Church Growth Seminar, sponsored by the Evangelical Foreign Missions Association will convene on Monday July 4, at 1:30 p.m. at the Mount Hermon Conference Grounds, Mount Hermon, California.

A second Church Growth Seminary, according to EFMA President Norman L. Cummings, will convene at Winona Lake, Ind., Sept. 6-9, 1966.

Faculty members include Dr. Donald McGavran, Dean of the School of World Missions and Institute of Church Growth, Fuller Theological Seminary, Pasadena, Calif., and Dr. Alan R. Tippett, Associate Professor of Missionary Anthropology at the same school.

## Missions in America

*Explanatory note: Missions (\*) and Extension Churches are listed as per address.*

### ALLEGHENY CONFERENCE

**Baltimore 21, Maryland:** Rev. W. Rupert Turman, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

**Blairs Mills Pennsylvania:** Rev. William Swartz, pastor, R.R. 2, Box 243, Mifflintown, Pa.

**Blandburg, Pennsylvania:** Rev. William Berry, pastor, Grace Yoder, V.S.

**Breezewood, Pennsylvania (Mountain Chapel, Ray's Cove):** Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

**Holidaysburg, Pennsylvania (Mt. Etna Church):** Rev. Cecil Maurer, pastor, 316 Lotz Ave., Altoona, Pa.

**Hopewell, Pennsylvania (Sherman's Valley):** Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

**Ickesburg, Pennsylvania (Saville Church):** Rev. Merle Peachy, pastor, Thompsonstown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

**Iron Springs, Pennsylvania:** Rev. Amos Kipe, pastor, R.R. 3, Waynesboro, Pa.

**Little Marsh, Pennsylvania, R. 1 (Jemison Valley):** Rev. Larry Strouse, pastor.

**Mt. Holly Springs, Pennsylvania:** Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

**Red Lion, Pennsylvania (Pleasant View):** Rev. Samuel Lady, pastor, 434 E. Lancaster St., Red Lion, Pa. Telephone 244-4448

**Three Springs, Pennsylvania (Center Grove Church):** Rev. Marion Walker, pastor

**Uniontown, Pennsylvania (Searights):** Rev. George Kipe, pastor, Uniontown, Pa., R. 4

### ATLANTIC CONFERENCE

**Allisonia, Virginia (Farris Mines):** Rev. Arthur Brubaker, pastor, Allisonia, Va. Phone 730-782-8628

**Callaway, Virginia:**

**Adney Gap Church:** Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

**Callaway Church:** Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

**Cross Roads Union:** Rev. I. Raymond Conner, pastor

**Harrisburg, Pennsylvania (Bellevue Park Brethren in Christ Church):** Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEdar 2-6488. Church address, 2001 Chestnut St.

**Harrisburg, Pa. (Skyline View Church):** Rev. John Arthur Brubaker, pastor, 7733 Hillcrest Ave., Harrisburg, Pa.

**Hillsville, Virginia (Bethel Church):** Rev. Arthur Brubaker, pastor.

**Humlock Creek, Pennsylvania:** Rev. Ross Morningstar, pastor, 331 Vine St., Berwick, Pa.

**Llewellyn, Pennsylvania:** Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

**\*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (Fellowship Chapel) Telephone—TR 8-0937, Rev. Paul Hill, superintendent, Mrs. Evelyn Hill, Mrs. Esther Robinson, I-W and V.S. Workers: Donald Detwiler, Leon Engle, Paul Wolgemuth Jr., Jack Nolt, Mrs. Ruth Nolt, Joanne Kreider, Linda Farver, Mr. Charles Rife Jr., Mrs. Ruth Rife, Miss Carolyn Rotz, Miss Lillian Winger, Mr. Dwight Zook, Gary Rumble, Pauline Heise, Lois Snook.**

**\*New York City, New York (Brooklyn Mission and Parsonage):** 958 Bedford Ave., Brooklyn, N. Y. 11205, Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers, I-W and V.S. Workers: Mr. and Mrs. Lloyd Melhorn Jr.

### CANADIAN CONFERENCE

**Concord, Ontario, Canada:** Rev. Arthur Heise, 154 May Avenue, Richmond Hill, Ontario, Canada.

**Delisle, Saskatchewan, Canada:** Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

**Hamilton, Ontario, Canada (Ridgemount Brethren in Christ Church):** Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 18 Amanda Street, Hamilton, Ontario, Telephone—FU 3-5309

**\*Meath Park, Saskatchewan, Canada (North Star Mission, Howard Creek and Paddock-wood Churches):** Rev. Maurice Moore, pastor, Mrs. Mabel Moore

**Port Rowan, Ontario, Canada (Walsingham Centre):** Rev. John Pawelski, pastor

**Saskatoon, Saskatchewan, Canada:** Rev. Ronald Lofthouse, pastor, 1 Malta Street

### CENTRAL CONFERENCE

**\*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld**

**Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891**

**Dayton, Ohio (Church, 831 Herman Avenue):** Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

**Dearborn, Michigan (near Detroit):** 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

**Ella, Kentucky (Bloomington and Millerfields Churches):** Rev. Avery Sollenberger Jr., pastor, Columbia, Kentucky, R. 3, Box 157

**Gladwin, Michigan, R. 4:** Rev. Gary Lyons, pastor

**Hillman, Michigan, R. 1, (Maple Grove Church at Rust):** Rev. Hubert Stern, pastor

**Knifley, Kentucky:** Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

**Shanesville, Ohio:** Rev. Edward Powell, pastor, Telephone—Sugar Creek 2-4212

**Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor**

**Smithville, Tennessee (Pomeroy Chapel):** Rev. Ernest Dohner, pastor, R. 3, Smithville, Tenn.

**Uniontown, Ohio:** Rev. Paul E. Book, pastor, 2396 E. Turkeyfoot Lake Road, Akron, Ohio

**Phoneton, Ohio (Phoneton Church):** Rev. Elam O. Dohner, pastor, P.O. Box 95, Phoneton, Ohio

### MIDWEST CONFERENCE

**Colorado Springs, Colorado (Mountain View Chapel):** Rev. Ethan M. Gramm, pastor, 1425 McArthur, Colorado Springs, Colorado. Phone 634-8500

### PACIFIC CONFERENCE

**Albuquerque, New Mexico (Sandia Brethren in Christ Church):** 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

**\*Bloomfield, New Mexico (Navajo Mission):** Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Suie Hess, Mr. John P. Ludwig Jr., Mrs. Anna Mae Ludwig, Mrs. Martha Garber, Misses Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Janet Oberholser, Mildred Brillinger, Geneva Lavy, (I-W or V.S. Workers): Margaret Witter, Mr. Nelson Poe, Mr. Donald Ressler, Mr. Elvin Ritchey, Rev. Luke Keefer, Jr., Dr. Samuel Brubaker, Mrs. Lucy Brubaker, Marilyn Heisey, Evalyn Schock, Mr. and Mrs. Earl K. Stern, Fannie Shelly, Mr. Wesley Lenhert, Mrs. Donna Lenhert, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

**Ontario, California:** Rev. Nelson Miller, pastor, 1223 Baker Ave., Ontario, California

**Salem, Oregon (Labish Community Church):** Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

**\*San Francisco, California (Life Line Mission):** 306 Minna Street, 94103, Telephone EX 2-2220, Rev. Avery Heisey, Supt., Rev. Harold Paulus, Pastor; (I-W or V.S. Worker): Mr. John Dick, David Shonk.

**\*San Francisco, California (Life Line Chapel):** 422 Guerrero Street, 94110, Telephone UN 1-4820, Rev. Avery Heisey, Pastor, Mrs. Emma Heisey; (I-W or V.S. Workers): Mr. Donald Booser, Mrs. Helen Booser, Paul Hochstetler, Carol Jean Heisey

#### Contributions to World Missions

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

#### Contributions to Missions in America

send to:  
Andrew Slagenweit  
West Milton, Ohio

#### Contributions to Peace, Relief and Service Committee

send to:  
Clair Hoffman, 320 S. Market Ave.,  
Mt. Joy, Pa.



### Cooperation, Not Sponsorship, Set For Graham Crusade

The Protestant Council of the City of New York will extend "fraternal cooperation" to the Billy Graham Crusade scheduled for New York City in 1968 but has declined to sponsor the event as it did in 1957.

The decision—made at a meeting of the Council's board of directors in December, 1965—was subsequently confirmed by the General Assembly.

According to the board's resolution, "The Council agrees to extend its fraternal cooperation to Billy Graham and his team . . . however, it is not prepared at this time to sponsor such a crusade but wants to assure Mr. Graham of warm admiration, friendship, and cooperation."

### Attorney Challenges Tennessee School Supt. on Banning Bible

One parent complained, and Shelby County School Superintendent George H. Barnes ordered Bible reading stopped in all schools until the law requiring it could be tested in court.

The Shelby County Board of Education met immediately and reversed Barnes' decision. The superintendent was also put on the spot by Attorney George E. Morrow who challenged the superintendent's actions.

Morrow's open letter to Barnes said in part "Your order . . . requiring the discontinuance of Bible reading in schools . . . reveals a misinterpretation of the law in this area and indicates a misunderstanding of your duties as a public school official subject to the laws of the State of Tennessee."

"The Tennessee Code, Section 49-1307 provides, 'Duties of teachers—It shall be the duty of the teacher . . . (4) To read or cause to be read, at the opening of the school every day, a selection from the Bible and the same selection shall not be read more than twice a month . . . .'"

Barnes meekly told reporters of The Commercial Appeal: "I just told the board to handle this case."

### Greencroft Villa

In a drizzling rain April 19 ground was broken at the site of Greencroft Villa east of Goshen College, symbolizing the start of a retirement community for citizens of northern Indiana as well as elsewhere.

First to be constructed will be the circular Central Manor, which will lie at the center of the villa and contain 86 efficiency apartments. Later construction will include apartments, duplex and individual housing units, and a nursing center.

Central Manor is scheduled to be completed in 15 months. The other phases of construction are in the planning stage.

At the groundbreaking ceremony Rev. A. E. Kreider, Goshen, a member of the Greencroft Villa board of directors, noted that the retirement community is the realization of a dream and hope of older people.

He said it will be something "new and different," a lively, interesting community where a person can participate in local activities or retreat in privacy as he prefers.

In an editorial the *Elkhart Truth* noted that "all of Elkhart County will be following with interest the construction and development of Greencroft Villa, a truly far-sighted program of the local Mennonite churches."

### TRAVEL To World Conference 1967

As announced earlier, the Eighth Mennonite World Conference is scheduled to be held July 23-30, 1967, in Amsterdam, The Netherlands. Indications are that many Europeans and North Americans are hoping to attend. All Mennonites attending will be considered delegates by their respective conferences as voting delegates. No conference is to have

fewer than five voting delegates. The theme of the conference will be *The Witness of the Holy Spirit*.

The Dutch Mennonites will provide lodging for all who come, in homes for those who so desire and in hotels for those preferring that type of accommodation. Registration forms will be distributed through the local congregations in North America within the next several months.

Menno Travel Service has been asked to be in charge of all travel arrangements, both for travel to Amsterdam from North America and for the tours in Europe in connection with the conference. Fourteen European tours are being planned at the present time for the weeks before and after the conference including visits to the Holy Land, Russia, England, and other places depending on the particular interest of the visitors. These tours are not sponsored by the World Conference, but are planned by Menno Travel Service to coincide with the plans for the conference. Mennonite communities in Europe are included in some of these tours. A travel folder describing them in detail will soon be available from the offices of Menno Travel Service.

Mennonites interested in getting together to charter planes for travel to the conference can do so, thereby bringing travel costs from New York to Amsterdam and return to about \$250.00 to \$300.00 per person. Conferences not larger than 20,000 members are eligible to charter planes in their own name, as are college alumni associations and other Mennonite organizations with a definite membership and existing for purposes other than travel. For this reason officers of such conferences, alumni associations, or other organizations are encouraged to take the initiative in planning such charters. Counsel and help about how such charters can be arranged may be received by writing to any one of the Menno Travel Service offices listed below. Those not eligible for charter, or unable to fit their schedule into such flights, should also write to Menno Travel Service about other ship or plane accommodations for 1967. Special excursion rates and other possibilities are available in good variety for those who apply early. Write to Menno Travel Service, 21 South 12th Street, Box 367, Akron, Pennsylvania, 17501; or Box 283, Newton, Kansas, 67114; or 111 Marilyn Avenue, Goshen, Indiana, 46526; or 377 Henderson Highway, Winnipeg 15, Manitoba.

Secretariat

Mennonite World Conference

Elkhart, Indiana

### MCC Delegates Speak To Prime Minister

A brief was read to Prime Minister Lester B. Pearson in Ottawa, April 26, 1966, by a delegation of MCC (Canada) Executive Committee members.

Commenting on the interview, David P. Neufeld, Chairman of MCC (Canada) said, "The Prime Minister appeared to be very grateful for the content and the spirit of the brief. He appreciated our positive action for peace, and requested more information about our work among needy people of other countries." Mr. Pearson was sympathetic to the suggestions contained in the brief, although he admitted that political considerations affect the implementation of ideas.

The delegation, composed of D. P. Neufeld, Chairman, Newton Gingrich, Vice-Chairman, C. J. Rempel, Secretary-Treasurer, J. M. Klassen, Executive Secretary, Daniel Zehr and Elven Shantz who had arranged for an appointment through Mr. Keith Hymmen, Member of Parliament for Waterloo-North riding.

### 920 Assemblies Missionaries Serve in 72 Countries

The Assemblies of God reported the denomination now has 920 missionaries in 72 foreign countries, a gain of 29 over a year ago.

It said there are 17,047 Assemblies churches and preaching places abroad, 1,632,513 members, and 13,282 national workers.

The denomination operates 80 ministerial training schools around the world. Its foreign mission work received \$6.2 million last year from the denomination's 9,000 U. S. churches.

Distribution of Assemblies missionaries includes 238 in Latin America, 223 in Africa, 182 in the Far East, 74 in South Asia and the Middle East, and 46 in Europe.

### Pa. Group Sending Ten Cows To Dominican Republic

Ten young cows left Belleville, Pa., on May 4, to help farmers produce more food in hard-pressed Dominican Republic.

The ten Holstein heifers have been donated by the Big Valley Mennonite Relief Committee in Mifflin County. The committee is composed of (Old) Mennonites, Amish, Brethren in Christ, and Church of God in Christ Mennonites. Aaron D. Kanagy is the chairman.

A dedication service was held at Belleville on April 30. On May 4, the cattle were trucked to Miami, from where they will be flown to the Dominican Republic. A "flying cowboy," Merle Yoder of Belleville, will accompany the animals on their trip.

When the heifers arrive in the Dominican Republic, they will first go to a farm where Heifer Project, Inc., runs a dairy training center. Here needy farmers come for two weeks' training in livestock care, after which each is given a heifer to take home.

But the animals are not give-aways. Every recipient promises to return the first offspring to the center for distribution to another needy person.

Normally the average Dominican eats and drinks only one-eighth as much meat and milk as Americans. Recent troubles have made food even scarcer. The Pennsylvania heifers will be a continuing source of milk for many.

The shipment is being made in cooperation with Heifer Project, Inc.

### I-Ws In Viet Nam

Many I-Ws are currently performing their alternative service in Vietnam. They represent a variety of different organizations which are cooperating in the sending of men into the various service programs. International Voluntary Service reports that they have several I-Ws from the Brethren, Mennonites, and Quakers working in the area.

Vietnam Christian Service, a cooperative relief and service venture of Church World Service, the Mennonite Central Committee, and Lutheran World Relief, hopes to have 55 volunteers in Southeast Asia by September, 1966. It started the year with 11 and will have 26 by the end of March.