

10-24-1966

Evangelical Visitor - October 24, 1966 Vol. LXXIX. No. 22.

J.N. Hostetter

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Recommended Citation

Hostetter, J.N., "Evangelical Visitor - October 24, 1966 Vol. LXXIX. No. 22." (1966). *Evangelical Visitor (1887-1999)*. 2012.

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Evangelical VISITOR

October 24, 1966



African "Mothers in Israel"

EDITORIAL

The Evangelical Visitor

A CHURCH periodical has a ministry, although a bit different from a general magazine.

Its very nature limits its readership. Designed to serve a specific constituency, appeal cannot be geared for general support. Its mission is somewhat singular.

Support, moral and financial, hinges upon those who are members of, interested in, or adherents of the denomination. Some idea of interest in outreach and expansion of the Church's ministry is gleaned from the degree of promotion and publicity given to the Church's paper.

Denominational life has varying interest levels within its membership. Those serving in professions, students in pursuit of training, and a host of rank and file supporters, spread the gamut of interest over quite a stretch.

Some like controversy, not only for controversy sake. Maturation has taught them that learning processes vary. Something said or written that crosses set lines of thinking is good. Ideas may be seen to crumble. Sincere controversialists have discovered that this is good. Truth has a way of being strengthened, not weakened, when subjected to the scrutiny of controversy.

Other readers question the benefit of open discussion. Be it speaker, writer or teacher, uneasiness develops when status quo comes under review. To such, truth is pretty much an unvarying platform. The relaxed benefit of conclusive thinking has little or no interest in being disturbed.

The Brethren in Christ Church has a message and a ministry.

At no point, now or in the past, have we been fortunate enough to possess a perfect knowledge of truth. But, certain fundamental concepts of God and Christian experience follow an unwavering line through our Church's history.

We stand together on the elements of truth. God, Christ, the Holy Spirit, the Word, the Atonement, forgiveness of sins, regeneration, sanctification, the church, the Second Coming; with full accord we voice these and related doctrines.

Interpretation and application of truth vary somewhat. A tendency to be too firm in certain interpretations with application has not always presented an effective ministry.

The "balm in Gilead" ministry of the church was never needed more than today. Broken bodies, meaning physical needs and suffering, momentarily have pretty well bypassed North America. But broken spirits with inner tensions literally pervade our society.

The world must hear the message:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matthew 11:28-29

Some denominations have been on the side-lines, quite apart from the thick of things in a needy world. Maybe this has in it some good, something like the transition via the cocoon to the butterfly. But then, when "coming out" time arrives, there is no alternative.

The *Evangelical Visitor* is committed to a message relevant to today's needy world; a proclamation of the *Good News of God's grace*. We are interested in the personal touch. The printed page can press its way where physical presence may not be welcome. Twenty-six lead soldiers, properly organized and bathed in ink can march and speak with divine thrust.

The work of the Brotherhood literally encompasses the world. Pastoral ministries, college classrooms, institutional services, mission stations, medical services, Pax performance and relief ministries, together with numerous other Christian ministries, identifies the Brethren in Christ Church as service minded.

Doing good is stimulated by knowledge and information of what is being done. The *Evangelical Visitor* assumes responsibility for publishing good news concerning good work. Some Brethren in Christ workers are living dangerously. Their service takes them in areas of potential explosion. But then, Christians are not in the world to be safe. Their life-long assignment is service.

You will help the ministry of the Brethren in Christ Church by thinking of a friend. When you hand your subscription for the *Evangelical Visitor* to the pastor next month, make it two. Touch some friend's life with the *Evangelical Visitor*. Thank you.

J.N.H.

COVER: left, Mrs. Sampson Mudenda, Macha Mission, Zambia; right, Mrs. Mangisi Sibanda, Wanezi Mission, Rhodesia. Their husbands serve as Church Overseers.

EVANGELICAL VISITOR

Volume LXXIX

Number 22

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

Purpose: To publish the Gospel of God's grace—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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Subscriptions: \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

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Worship in the Congregation

Rev. LeRoy Walters

LET US CONSIDER the significance of the worship experiences in the life of the church. We will give attention to what could be called Brethren in Christ traditional concept or philosophy of worship. We will look also at present modes of worship in our brotherhood with varying types of services. We must seek for possible improvements in quality, depth and effectiveness of our worship services in the days to come.

While it is true that not all congregations of the Brethren in Christ Church have the same vision, spiritual fervor and outreach, every congregation regularly engages in some form of worship in all of its services. There seems to be quite general agreement among us as to the purpose of the various services. As on many issues, there are, however, on the one hand, those who feel that a service is good because "that's the way we've done it for the past fifty years." On the other hand, there are those who feel that a complete break with tradition and the acceptance of a form of worship that is more palatable to a more formal Protestant church community is desirable. It must be admitted that within the Protestant Church the poles of liturgical worship of the Lutheran and the "free worship" of the Pentecostals are far apart. It is hoped that the Brethren in Christ Church is located somewhere near the midway zone.

Our Traditional Concept (Philosophy of Worship)

We are inclined to feel comfortable in a worship setting that is similar to our own tradition. We have always been identified with what is known to church historians as one of the "Free Church" denominations. This name is used to identify us and contrast us with the liturgical and state churches. This is our tradition ever since the founding fathers first baptized in the Susquehanna River in the late seventeen hundreds.

There were several emphases that were notably present in the worship of past generations:

1. The value and importance of a service were in direct relationship to the "presence of God" in their midst. This sense of the Divine Presence was not easily definable but it was real to them. They would have said "Amen" to the words of a Southern hymn which appears in our present hymnal:

"Brethren, we have met to worship and adore the Lord our God.
Will you pray with all your power, While we try to preach the Word?
All is vain unless the Spirit of the Holy One comes down;
Brethren, pray and holy manna will be showered all around.
Let us love our God supremely, Let us love each other too;
Let us love and pray for sinners, Till our God makes all things new.
Then He'll call us home to heaven, at His table we'll sit down
Christ will gird Himself, and serve us with sweet manna all around."

2. A second emphasis was the *fellowship of the Brethren*. Next to the glory of the presence of the Lord in their midst was the joy of meeting and fellowshiping with those "of like precious faith." Our church fathers took seriously the declaration of the Psalmist David that it is good and pleasant for brethren to dwell together in unity. They believed that friction and contention in their midst hindered the flow of the Spirit in their services. The emphasis on forgiveness and openness with one another was practiced as a prerequisite to sincere worship.

3. A third emphasis was the *Centrality of the Word of God*. Our progenitors for the most part were not highly trained students of Hebrew and Greek. They were neither blessed by nor confused with dozens of translations in modern English. But one thing must be said for them. They endeavored to have a Biblical ministry in plain understandable English or German that converted the soul and nourished the life of the believers. The Bible was central! The center pulpit and the open Bible were symbolic of their love for and devotion to the Word of God. These emphases, and others as well, have been the genius of our worship.

Present Trends in Worship

While we earnestly seek to preserve the sense of God's presence, the fellowship of the brethren, and the centrality of the Word in our worship, we would not make a plea to return to the simple form of worship of our forefathers. There are occasional suggestions that we pattern our services after the worship of the Apostolic Church. If one insists on structuring a service according to the form of worship of the Early Church, to be consistent with their practice we would need to join our Episcopalian friends in observing the Lord's supper each Sunday.

There is a tendency on the part of some Evangelicals and some Brethren in Christ, to believe that in order that we might serve the present age more effectively we must become liturgical. It is argued that there is so much informality in our services that the people whom we seek to win are ill-at-ease in a non-liturgical service.

There has been a remarkable refinement in our services within the past ten years. No one factor is responsible for this improvement. The almost universal use of the musical instrument throughout the brotherhood and the contribution of trained musicians whose talents are dedicated to the service of Christ, have helped to upgrade and enrich our services. A ministry trained for the responsibilities of the pastorate has had its impact. The use of church bulletins with a carefully and prayerfully planned service has contributed to a better order of worship. The Brethren in Christ Bulletin Service has added a touch of dignity and

denominational color. The ministry of the choir has brought deeper meaning and inspiration into the worship services.

There is danger, however, in our emphasis on order and form in the services of succumbing to the insidious inroads of formalism—for there is a difference between form and formalism, you know! In our efforts to be “proper” let us be watchful lest our attention becomes preoccupied with the aesthetic rather than the spiritual qualities of worship.

Aspirations for the Future

There is much room for improvement in our worship. Our people need to be made to realize that worship begins with the organ prelude and ends with the postlude. It begins with the opening hymn or call to worship and ends with the benediction. Every part of the service is significant. If it has no real significance, it does not belong in the service. Our congregations must be taught to worship.

They must be made to realize that true worship is neither in this mountain nor yet in Jerusalem. It is the response of the heart to the presence of the Divine. It is translating into loving service to others the grace of God so freely given unto us.

Our people need to be made to realize that from start to finish, the entire service from the organ prelude to the benediction is a service of worship that has progression in it—it goes somewhere! The order of service should be sufficiently well planned that it is easy to follow. A service in good orderly form can have “evangelical warmth.” There should be enough flexibility for the on-the-spot break through of the Holy Spirit at any time.

So long as people are filled with awe as was Isaiah in the temple because of the presence of God in our midst; so long as they can feel the nearness of the Spirit; so long as they bring their busy, burdened hearts to God's altar to confess their unworthiness and experience forgiveness and cleansing; so long as God speaks to them of their mission to a desperate, dying world and the redeeming grace of a living, resurrected Lord; so long as men respond with a “Here am I, Lord, send me”; the future of the church is as bright as the promises of God! I pray God it shall ever be so in the Brethren in Christ Church. ►

The writer is pastor of the Grantham congregation, a church serving Messiah College and the Grantham community.

Several years ago, in Los Angeles, I enjoyed speaking in an interracial church. The choir was solidly Negro, and could they sing! I wanted to shout “Hallelujah!” all over the place. There were also Chinese, Japanese, and Caucasian people in the congregation. Each racial group had its own missionary circle and project. Once a month they had a big “wing-ding” of a dinner in which everybody participated in cooking the food and arranging the program. Marvelous! What Spirit I felt there! That church is a living testimony to the presence of God's grace in interracial relations.

I have thought since that Christ would have enjoyed coming to that service. But no—He *was* there!

Dale Evans Rogers, TIME OUT, LADIES!
(Revell)

Today's Church

At Work

Miss Janet Oberholtzer

THE MISSION of today's church is to bring the Word to the world. A chaplain to the Queen of England says that the people of the land have not spurned the Gospel; they simply have not heard it.

Would we not have to say that in our land as well people are hearing noises and voices and the Word does not get through? College students and other educated minds are concerned over what is termed an “information explosion.” Some feel that nervous breakdowns will become more and more inevitable in the face of increased technology and automation. Others contend that as people maturely accept these trends and learn to adapt, they need not go under.

Whether we shudder with concern and dismay in today's world or live in it with peace and poise—this modern-day nursery rhyme from a recent *Decision* magazine presents more truth than fancy:

Adam sat on a garden wall,
Adam rebelled and had a great fall;
And all our researchers
And government men
Cannot put Adam's children together again.

Realizing the dire need of our communities today, let's look again at what we call mission work. The term missionary—we will agree—means a *sent one*; but I would add, a sent one who may or may not receive a change of address. For in a sense all of us are missionaries. The “Go ye” of Matthew 28 precedes that promise we love so well “Lo, I am with you always.” This command is amplified farther in Acts 1:8 by “Witnesses in Jerusalem . . .” Hence, if we would apply the promise we must first acknowledge its conditions. So whether we are called to stay or to move is not the issue, but rather that we hear the commission to be witnesses. For me the Lord has appointed a tentative address of Navajo Mission, Bloomfield, N. M.

A long time before I moved to Samaria the Lord emphasized to me again and again regardless of station, time or circumstance: “You are My child, I have redeemed you, and wherever you are—there I want you to be my available instrument.” There were times when that instrument had some painful experiences of shaping and soldering in the Welder's firm grasp. In a worldly college setting the Pharisee in me had to wake to the fact that my Publican neighbor was starved for Truth. After college, pursuing the vicious triangle of home, classroom, church often left me winded yet learning in reality that “to wait on Him is to partake of Him.”

Evangelical Visitor Subscription Campaign

Coming Soon!

Now standing on this side of several years in Navajoland, I would like to share with you what mission work there has meant to me.

To me as a person who has come to enjoy people there has been much opportunity for a spiraling circle of friendships. People are interesting. Whether younger or older than myself, they have something I need: sometimes I have something they need. Together we experience mutual notes of concern and joy. Our individualities learn to blend. In committees especially one hears the expression "two heads are better than one." In this small community staff associations and friendships are significant and severance is often painful.

Moving to our sagebrush country means moving to a land vastly different from the Garden Spot of America. Flaming rosebushes, flourishing green grass, stately shade trees—these are the exception in our immediate Otis vicinity. Wind and sand are more common. But when the setting sun arranges its pinks and violets on the eastern canvas of mesas, or when the stars seem to reach down to caress the passerby, then one truly does feel a mile nearer Heaven.

However, we who are called or directed into a mission program are not sent out to win friends and influence people. Nor are we appointed to organize and frame a colorful travelog. When Philip was asked to leave his evangelistic endeavors in the city of Samaria, he was not sent into the desert on a pleasure tour or for excavation purposes. The Spirit had an appointed task at an appointed place and hour for an appointed servant. Philip was an obedient hearer and a faithful doer. He went and returned at the Spirit's bidding. He moved, not on his own steam or initiative, but as his Master ordained: and God's program moved forward.

Here we see something of the way God works. In His unique omniscience He knows a rising need or vacancy. Simultaneously, and perhaps miles away, He is at work preparing just the one who He sees can fill that very spot. Through a wise mission superintendent and a careful personnel director God channels His answer into the niche.

Call to mind that great Old Testament figure who won the distinction of becoming "A man after God's own heart." David was chosen and anointed to be Israel's second king while he was in his teens. He was willing to wait through *years* of hardship and persecution until God's timetable opened the door to the throne, and God indeed blessed him. Or look at Exodus 2 and 3. There you see Moses "feeling his oats" to find something amiss. He ran away, but his forty years on the backside of the desert brought him to the place where he could say in Exodus 3:11, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" This shrinking process had condensed Moses to the size he needed to be for God to perform *His* plan and prove *His* power.

Does something confront you with such immensity that you feel weak and dwarfed before it? Remember "His strength is made perfect in weakness."

Sooner or later God's schedule will open the door for you if it is His will for you to know a change of address. Then whether you receive the label of missionary, I-W man, VSer, pastor, S.S. teacher, or whatever, you will realize it as the Lord's appointment for you and will move in His time, in His blessing.

At all times during the waiting process Christian growth should be evident in the life of the child of God.

And after the move to the new address this growth must continue.

For the last several months three words have riveted themselves in my mind, and I hope even more so in my heart. CONCERN . . . CONVICTION . . . COMPASSION. These must characterize our Christian witness at a mission point, behind an extension pulpit or in a DVBS class.

Concern is not merely pity for the plight of the down and out. It is not alone the worry over the spiritual poverty of the up and in of our society. But it is hearing the heartbeat of those longing to know the Saviour. It is seeing the lostness of souls outside the fold. It is reaching to place a hand in the nail-scarred one. My concern for Navajo youth today is that they will become more God-conscious and find in Him their true peace of heart and mind.

Conviction is the second word. This one causes me to wonder if my testimony rings as convincingly as does the Psalmist's: "O taste and see that the Lord is good: blessed is the man that trusteth in Him." If I am convinced to the bone myself, it will be easier to speak with real conviction to others. Each time I repeat to little ones the Bible stories of men of faith, my own faith responds, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Compassion. How necessary an ingredient today. I am certain Jesus' heart throbbed with love and compassion as He pleadeth, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." My compassion reaches where words cannot. The smile, the eye contact, the handclasp, the learning to move at the Navajo's pace, all these give expression of love which language barriers cannot squelch.

This is a sampling of the Spirit's ministry in and through a mission worker. He functions too through you, the home church, in a role akin to Cape Kennedy in the space program. The home base provides a team of men who as its Board for Missions must wisely plot the outgoing and outreach of the mission programs. The Home Base must furnish new recruitments, supply financial support, and hold up each mission worker in prayer. To say this yet another way: few may be called or sent out, more can give to send and support those who must go, but all may share in the greatest of assignments—intercessory prayer.

The missionary may not wilt in the heat of the battle. (Pray for him to this end.) He may not yield to discouragement when it seems the fruits are so long in appearing. (Pray for your missionaries on this point.) Nor may any missionary gloat when he is permitted to pluck a ripened fruit and lay it at the Master's feet. (Pray for him here too.)

No, the harvestfield is not committed to a sole individual. Rather, it has been entrusted to a motley of stewards. Some sow the seed and move on. Others come in to carefully water and cultivate the seedlings. Then these gardeners are moved to pull weeds in other fields while still newer replacements move into that first garden and harvest a thriving crop. Who receives the reward? Do the workers strive for fruit, or to be found faithful? Has not all the toil been done out of love for the Master of the Fields, the One who envisioned missions long before?

Recall again His prayer for us all in John seventeen. Who of us is eliminated in the mission of today's church?

A message spoken at Mastersonville, Pa. The writer is a teacher in the Navajo Mission School, New Mexico.

AFRICA

Third Annual General Conference

Wanezi Mission, Rhodesia

From the Conference Bulletin

General Conference, August 26-31, 1966, has been outstanding for its spiritual tone. Although several themes were designated, over and through and in them all was the one overriding theme of prayer—deep, prevailing, intercessory prayer. Two lunch-time prayer fasts were observed as well as daily prayer periods at the time of evening tea.

It was evident that many had come to Conference with burdened hearts — burdened for the deepening of our Conference members, burdened because of our lack of a consistent and holy walk before the people we work with, burdened with the concern that sin be named as it is and confessed.

As several speakers evaluated the spiritual status of our present church very honestly and found it wanting, there was a general agreement that better methods and better tools are not the answer. There was an acute realization that the revival we have been praying for in our African church will not occur until we, the leaders of the church, are willing to follow the Biblical pattern, to humble ourselves, confess our sins, and devote ourselves to prayer.

There was also a considerable emphasis on evangelization. As each area of the church's outreach was examined the inevitable conclusion was that all of these must exist only for the Church's main purpose—to win souls.

This year's speakers were outstanding, both in the honesty of their analyses and in the depth of their spiritual emphasis. Several of the delegates seriously wondered whether Conference in America had been as blessed as ours.

As we leave this Conference we realize the crucial importance of carrying out in our own lives that which God has spoken to us this week and the unfailing truth that without Him we can do nothing.

Conference Sermon

Togetherness, Devotion, Adequacy—around these words Bishop A. J. Book built the Conference sermon. He stressed devotion to our

(1) *Mandate*: "If the church bottlenecks its outreach by depending on specialists . . . it is living in violation to Christ."

(2) *Message*: "The enemy is encroaching upon the Lord's territory . . . ; he must pass through you and me."

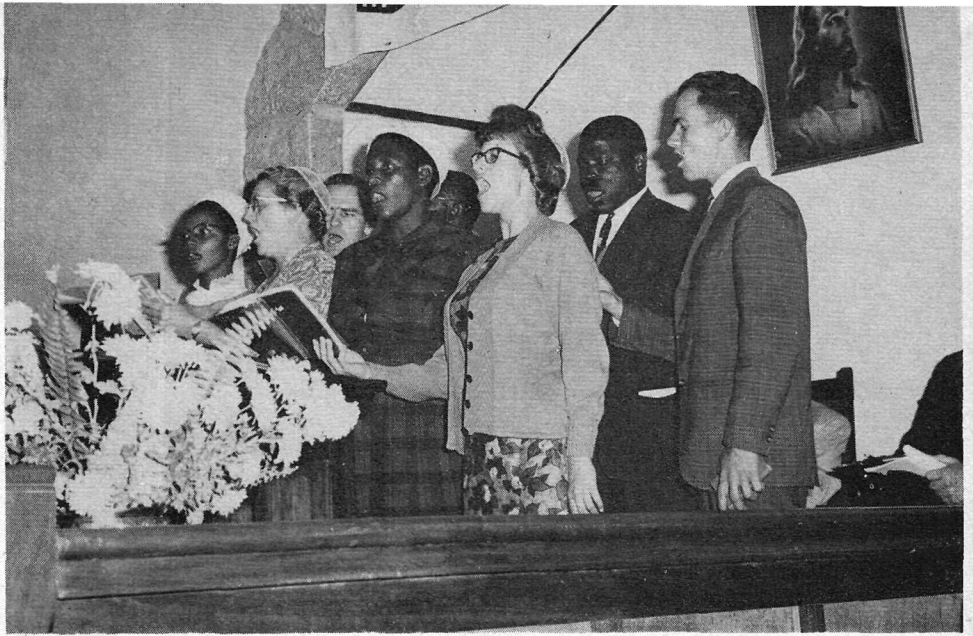
(3) *Method*: "Both service and evangelism have dignity; neither should be subordinated to the other."

(4) *Master*: "Review your calling in the light of your place of service."

Business Sessions

Building Committee: Plans approved during the past year included office buildings at Sikalongo, Wanezi, and Mtsha-

(6)



Special songs, such as this supplied by an Mtshabezi group, are an inspirational feature of every Conference.

bezi; a generator house, chapel, doctor's residence, leprosy ward, and nursing school classroom at Macha Hospital; a pediatric ward at Mtshabezi Hospital.

Evangelism/Sunday School Committee: Recommended establishment of Sunday School workshops and local DVBS. *Literature and Visual Aids Committee*: Establishment of book depots at missions was encouraged.

Youth Committee: Recommended that regional youth committees arrange one-day youth rallies, two types of weekend district conferences for both older and younger youth, a youth day for Regional Conference, leadership courses, urban youth program, and a monthly idea sheet for youth leaders.

Book Room Administrative Committee: Matopo Book Room reported increased sales and profits for past year and a reading room opened. Choma Book Room, after 8 months of operation, showed fruitful ministry.

Language Committee: Recommended that the new Bible School have simple living accommodations for missionary language students and that a definite six-months' study period for all new and returning missionaries be arranged.

Home and Family Life Committee: Recommendations for marital counselling provoked considerable discussion. Regional committees in each district and weekend conferences were encouraged.

Education Administrative Committee: Recent government reports were reviewed, recommending expansion of secondary education. Rhodesia B in C schools reported poor Standard 6 passes. Also African principals will be installed in secondary schools in 1967. Zambia continues the policy of management of schools—i.e., not handing over to Government control.

Medical Administrative Committee: Reported numerous areas of possible expansion as well as drastic need for additional staff.

Theological College Administrative Committee: Plans have been approved for establishing Bible School in Zambia at Sikalongo.

Here and There at the Conference

The Dorothea Mission which emphasizes prayer and tent evangelism among urban Africans, again sent a team

Evangelical Visitor

of men to our Conference. The Rev. J. N. Joubert gave the main Sunday message, "Almost, but lost."

Approximately 72 of our number went on Sunday to 11 different outstation churches. In spite of petrol rationing 7 cars were used. Impromptu object lessons, Sunday School talks, special music and sermons were delivered by the visiting teams. Attendance ranged from 12 children at Shamba Block to 179 people at Lubuze.

An overview of the program of the B in C Church in America was presented by a discussion group consisting of Beth Frey, Chairman, Pat Kipe, Wilson Makalima and Mapendhla Moyo. Included in the discussion were youth programs (participation of adults in youth activities was especially noted by Makalima), WMPC and WMSA, Men's Fellowship meetings, benevolent ministries—such as orphanages and old folks' home (Moyo said that changing cultural patterns in Africa might necessitate similar programs here in the future), the Church College came in for a share of the comments. Makalima stated his appreciation for the students at our church College who accepted him as a brother and were open-minded and free of prejudice.

The "Cherubs Conference" of 60 children with their teachers—S. Weisser, J. Brubaker, E. Makalima, and E. Miller, separated into three classes after their brief opening session together. Afterward they had handwork, special speakers, missionary stories, and educational films. The usual display of energy as they sang and responded to teachers and to each other made each day interesting.

Some comments on the Conference: "I think we are hearing some of the best preachers of the Brethren in Christ Church."—Howard Hall. "There are many things I enjoyed: singing, spiritual things, the talks, the fellowship of other women, talking together about what we heard in the church and helping each other in what we did not understand." Mrs. I. Kumalo. "I am enjoying singing, preaching, and praying together; enjoying to know each other." Rev. S. Vundhla.

Sending A Christmas Money Gift Overseas?
If so, take every precaution to have it reach its destination!

Your gift doesn't help your missionary if, for lack of simple precautions, it does not reach him.

"We have increasing difficulty with envelope mail," writes the Superintendent of our field in Asia. "The airmails come through all right, in general. But with Christmas coming up, you know there are some people who will persist in sending gifts through the regular mails. We here think it advisable to send gifts through the BWM. But if they insist on sending them personally, then please have some notice in the *Visitor* advising them to REGISTER their letters."

* * * * *

For the **SPECIAL CHRISTMAS MAILING**, your money should reach us *by or on November 30th*. Money arriving late will be sent early in the New Year.

Make your check or money order payable to Brethren in Christ Missions. In the United States, send it to Brethren in Christ Missions, Box 149, Elizabethtown, Pa. 17022. In Canada, send it to Rev. Ross Nigh, R. 1, Stevensville, Ontario.

And once again: if you send cash or a check direct to certain countries, do REGISTER your envelope.

* * * * *

Answering your questions—

Do such gifts count as part of the Missions budget? *Answer:* No, for they do not go toward the budget costs; they go to individuals.

Are such gifts tax-deductible? *Answer:* By law, a person to person gift is not tax-deductible.

Erma Mann directs a children's song presentation at Conference. Note a few nationals in the group.



Young People Need Models Rather Than Critics

This is the motto and belief of John Lawver, Chief of Police of Newcomerstown, Ohio, whose story follows. He feels that God put him into a police uniform for a purpose, and that purpose is to work with young people in trouble . . . not primarily to punish them, but to help them. He talks to civic groups, PTA's, etc., on the subject which is the title of this article, and is booked up until next March.

As Police Chief, I have been able through a Christian attitude and way of life to counsel and guide many young people who have come before me in trouble. I try to encourage them to attend Sunday School and church and put them in touch with a local minister.

If possible, I strive to help the young person in trouble find a way out without leaving a lasting imprint of wrong-doing on his character. A hard-bitten attitude on the part of the authorities leaves a young person with a permanent barrier between themselves and legal authority.

I feel anything I can do to help a young man or woman in trouble will pay off in the long run in a life saved from further crime, and society will be spared the problems and expenses of another criminal. A conviction or arrest usually goes on the individual's permanent record. The "sowing of wild oats" may in years to come prevent a man from obtaining a good job, or a girl from a happy marriage. It is certainly of more value to everyone concerned to help a young person starting off on the wrong foot, than to automatically prosecute no matter what the circumstances.

I do not mean that a law-breaker is dismissed with a pat on the head and admonition to do better. I do mean that within the limits that can be left to the judgment of the law enforcement officer, the person in trouble is helped to see his error and to make reparation or amends. Then, he is encouraged to change his attitude and pattern of living in order to become a happy and useful member of the community.

One example of how we try to place responsibility in the right place is the curfew which we have instituted modeled on that of Columbus, Ohio. The curfew is to prevent loitering or "goofing off" which can give idle hands an opportunity to get into trouble.

Those under eighteen years of age must be off the streets by 11:00 P.M.; and, those under twelve years of

age must be off the streets by dark, unless they have a reasonable purpose to be out, or are with an adult.

It is a sincere pleasure to live in a free country where we can witness for our Christ, where we can worship as we please. I thank God for this. I thank God that He gives me strength and permits me to witness for Him.

I have always been interested in working with youth. Recently, in going over some papers from my high school days, I found an essay on the problems of youth which I had forgotten all about. In 1946, I moved about seeking the right job and got into the law enforcement field as Deputy Sheriff in Tuscarawas County, Ohio. I still felt some need in my life, some purpose for my work and my family life, although I enjoyed the job I had.

My wife, oldest daughter and I went to the altar at a local church in 1961 and dedicated our lives to the Lord's service.

Violating the curfew is a misdemeanor . . . for the parent. The maximum penalty for a first offense is \$50 . . . for a second, \$50 and thirty days . . . for a third, \$50 and ninety days. The minor child is supposed to be under his parents' control, and the penalties for violating the curfew places the responsibility on the parents.

I'd like to include a letter which was recently published in the Warsaw, Indiana, TIMES-UNION:

"Dear Sir:

Three months ago I sat in a courtroom and heard a judge say, 'Twenty Years!' He was pronouncing punishment on my 21-year old son, a punishment for drinking, gambling and robbery which ended in the shooting and near death of a man.

The sentence might have been less but my son took a sneering, defiant attitude all through the trial. The crowning, shocking climax came when the judge sternly asked, 'Young man, don't you believe in God?'

My son laughed loud and long as he answered, 'God . . . who's that?'

Every eye in the courtroom turned to look at me. I went to Sunday School when I was small and learned all about God. After I married, I decided to go again and take my children, and I went regularly for a year. Then I skipped a Sunday. Soon I skipped two or three; then we went only on special days.

If I only had those years to live over! Night after night, I've paced the floor with the words, 'God . . . who is that?' echoing in my ears.

I am sick with shame. So many say they do not believe in making a child go to church if he doesn't want to, but how many children would go to school if they weren't made to? . . ."

I wish all parents could profit by this woman's mistake. Discipline and respect for law and order begins in the home. If a child is not taught about God, taken to church and Sunday school and raised in the fear and admonition of the Lord, he will be more likely to get into trouble.

Our youth are the most precious of all our national resources. They need examples to follow, someone to show them how to act and not just tell them. They can look at their parents and grandparents and see that many of us do not live up to the things we profess to believe in . . . "Youth Need Models Rather Than Critics."



George D. Demos and Bruce Grant

The following article, written from a secular perspective should be of interest to our readers. It will be presented in two parts, with a concluding presentation which will attempt to approach the subject from a spiritual perspective. —Page Editor

A CONSIDERABLE body of the literature in the field of marriage counseling has been concentrated on the rehabilitative aspects of marriage. This article attempts to put forth a more preventive approach, by espousing critical but positive aspects of what makes a happy marriage—Vis a Vis, what operational suggestions can we make to young people regarding the creation of a successful and happy marriage?

The Meaning of Marriage

What is marriage? It is a partnership. A partner is one of a combination of people sharing certain experiences. In marriage the partnership is limited to two people, but the experiences are restricted only by life and the capacities of each partner for living. Hence, marriage is partners in living.

Success and Marriage

It has been said that the only truly successful person is the individual who achieves success in marriage. But consider for a moment the facts which focus upon the severity of the difficulty in obtaining and sustaining a successful marriage. Divorce, with the statistic of approximately one out of four marriages being so dissolved, immediately comes to mind, but there are other devastating disintegrators: separations and desertions. Add to these disrupters the situations in which couples remain together only because of children or religious restrictions, and the other incidents of individuals continuing only to prevent the financial or personal catastrophe of a divorce or separation. To achieve success in living, people need skill in human relationships. They must be adept in revealing or concealing their thoughts and feelings in accordance with the exigencies of the moment—adjusting and compromising as they go through the working day.

Four Basic Needs

The degree of success persons attain in marriage may be measured in relation to the extent that each partner satisfies the other's four basic needs: (1) love, (2) security, (3) socialization, and (4) sexual compatibility.

Love encompasses respect, admiration and affection. To reach its highest level, love must be reciprocal.

Security usually is nonexistent except in one's thinking, for few things are possible without risk. But from an operational point of view, security is identified in having work, home, and material possessions, with a reasonable assurance that these values will persist.

Socialization involves interacting with others. If this need is to be met satisfactorily, these relationships must be harmonious, reflecting sociability.

The *sexual* need is biological, and it can be particularly urgent and demanding—especially in the early years of marriage.

In addition to these four basic needs there are other psychological needs which each person has in varying degrees of intensity. When these needs are not met frustrations develop, which can have a debilitating effect on the marriage.

Preparation for Marriage

If people hope to improve the probabilities that their needs will be satisfied, they should have prepared for their marriage. Preparation for marriage begins with the "selection of parents." Did the individual "choose wisely"? If so, he (or she) probably acquired the priceless ingredient of "good heredity." In addition he received the inestimable value of having a good environment—to the degree that this variable could be controlled by his parents. Nothing can be done at the present time to alter one's heredity, but steps can be taken to compensate for a genetic weakness.

What about his schools? Did he have the opportunity to study himself, his environment, and his possible future environment? Was he assisted in achieving self-direction? Did he emerge from his adolescence in possession of that elusive characteristic of real adulthood: emotional maturity? Important as emotional maturity is, he also should possess mental, social, and moral maturity.

The goal is to capitalize on the areas of strength in marital preparation while eroding the spheres of weakness.

The Equality Concept

Regardless of the number of limitations in his background for marriage, a person is free to exercise his intelligence in the selection of his partner. One of the ways he may do this is to choose a partner who is "equal." Equality as used herein does not mean absolute equivalency, but instead denotes reasonable similarity—to the extent that the partners are in the same general category.

The old adage that "like should not marry like" is fallacious. Prior to marriage a person usually is more fond of himself (or herself) than anyone else. (Some people continue in this state of narcissism most of their lives—marriage or no marriage!) It is logical then that when an individual is seeking one with whom he expects to associate most intimately throughout his life, he inevitably looks for his counterpart—the person who reflects the ingredients of which he is molded.

Just as every individual has his "breaking point," so does every marriage in terms of the number and severity of inequalities in partners it can survive.

Understanding Each Other

How does anyone learn enough about another to be certain that this person satisfies the prerequisites of equality? Most people probably could not or would not scientifically examine their potential partner by using criteria to measure her (or him). However, the other extreme of relying on courting (as it is usually practiced) is not very realistic. Learning to know each other through the medium of dates—the purpose of which is to reflect one's most charming self—is not the way to acquire an understanding of another person. Party behavior presents a distorted picture of surface attractiveness.

A person who chooses his marital partner on the basis of knowledge, rather than ignorance, increases significantly his chances of making a wise choice. (Can anyone conceive of two intelligent businessmen forming a business partnership without possessing adequate knowledge of the other?) While emotionality cannot nor should not be eliminated in the selection of a marital partner, the introduction of rationality into the choice is the essence of wisdom.

India Inklings (August)

The four Manns arrived in Saharsa on the evening of the 25th, tired but otherwise in good state after their four-months furlough in the States. Now they are again busy in a full program of work at Madhipura. On the 26th, Dr. Mann applied a hip-spike cast for the 78-year-old mother of Samuel Rai, pastor at Madhipura. Mrs. Rai fell, breaking her hip, ten days ago.

Michael Henry has successfully passed the X-ray Technicians Course at Ludhiana Christian Medical Hospital. He is on the Madhipura Christian Hospital staff.

The monsoon rains very belatedly began falling at the end of August. There has been enough rain for the village people to transplant the rice stalks from small plots into the larger fields. This rice is usually transplanted at the end of June, but there will still be a late crop.

We at Barjora have some fish stories to tell! In the past few days 10 fish have been caught in the pond on the farm, averaging over 10 pounds each. The village people are glad for the chance to buy fish to supplement their meager rice and *dal* diets.

Harvey Sider left here yesterday to go to Landour. After about a week, he will return with Erma and Cheryl.

The John Siders are busy studying for their first year language exams; the oral exams come at the beginning of September; the written, at the end of September.

Doris Cober

Current Project: \$1,800 for furnishing Navajo Mission Chapel (Mom and the children are sort o' working together!).

- From the B in C Nurses Association, for assigned missionary nurses to purchase equipment: \$1,079.91. *Current Project:* Extension of medical work at Wanezi Mission—with the possibility of adding a new wing to building.

Peace Display at Youth for Christ

A peace and service display drew a generally sympathetic response from persons who viewed it at the Youth for Christ International Convention at Winona Lake, Ind., in July.

More than 100 "good contacts" were made during the convention. The display presented data on the conscientious objector position and also listed service opportunities: voluntary service, Teachers Abroad Program, I-W and Pax Service. It was not intended to be a recruiting device.

One person said the display would "confuse young people," but persons on duty at the display received no other negative reactions from those attending the convention. Among the young persons it was surprising how few even knew of a CO position.

The positive approach of the display seemed to appeal to the conventioners, who exhibited a good bit of interest. A repeat performance for the display is hoped for next year.

Thanks for the Lift!

Presented to Missions at General Conference, 1966:—

- From the Men's Fellowship, for equipping a radio studio in Choma, Zambia, \$3,803.03
Current Project: Purchase of equipment for the Madhipura Hospital, India. Goal: \$4,500.
- From the Women's Missionary Prayer Circle, for providing a missionary residence in Purnea: \$9,864.49
Current Project: \$9,000 for the erection of Navajo Mission Chapel.
- From the Junior Prayer Band, for sending missionary children in Japan to school; \$1,961.19.

Two Outreach Programs . . .

- In one suburban community two youth groups decided that the "fun, food and fellowship" evenings at church were too ingrown. They decided that a mission to the local teenage hangouts was what they were called to undertake.

A pattern developed. The young people met after supper on Sunday for worship and then went out two-by-two to hang out with their friends. There was no tract-passing nor strained conversation. But the young people learned how to be both honest and to speak out of their own

(Continued on page twelve)

India 1965 Statistical Report

Area	Communicants	Baptisms	Total Christian Community	Sunday School	Church Bldgs.	Other places of worship	Offerings	Expenses
Banmankhi-Purnea	565	69	1,432	300	5	14	\$ 961.44	\$ 663.12
Barjora	78		195	75	2	4	428.98	423.32
Saharsa-Madhipura	60		130	60	2	1	352.36	351.38
	703	69	1,757	435	9	19	\$1,742.78	\$1,437.82

EVANGELISTIC STAFF

Ordained

National 4
Foreign 4

Laymen

National 10
Foreign 1

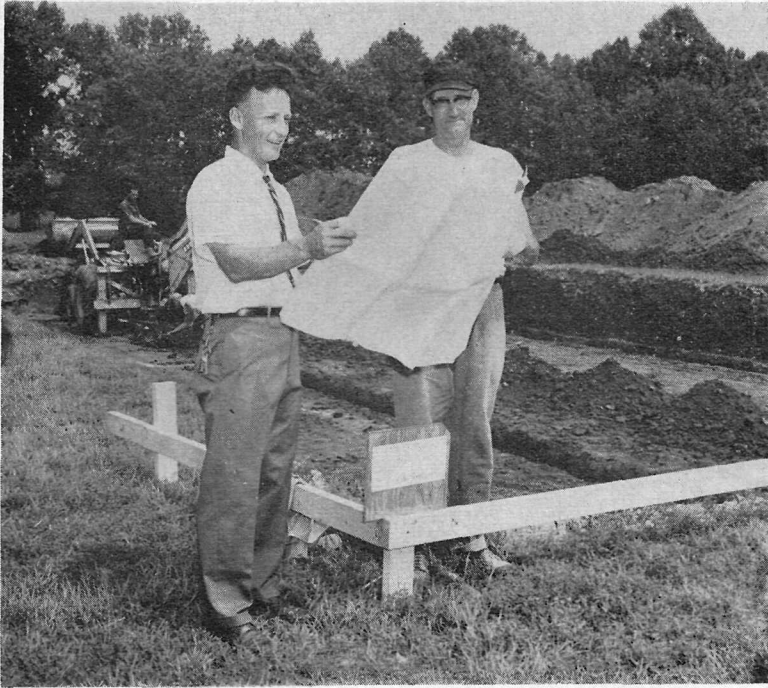
Laywomen

National 1
Foreign 8

OTHER NATIONAL STAFF

Madhipura Christian Hospital Staff 12
(Outpatients served: 25,398)
Barjora School Staff 6
(School Enrollment: 125
and Hostel Children 40 - 165)
Saharsa School Staff 7
(School Enrollment: 276)
Saharsa Reading Room staff 4
Banmankhi Homemakers Staff 4
(Student enrollment: 30)

Note: This set of significant statistics was overlooked in the preparation of the recent Handbook of Missions and is therefore being published here, with our apologies. To make your handbook complete, cut out this section and add to your Handbook! —BWM Office



Pastor Gerald Wingert checks the plans with builder W. O. Corbin at the site of the Rolling Acres Community Church, McMinnville, Tennessee. Building is presently underway at this newest extension church in the Central Conference.

VIRGINIA

Summer Bible Schools

Arthur Brubaker

First, we had an evening Bible School at the Bethel church with Mrs. Bert Mabry as superintendent. We used the subject "God Lives Today" in the three younger classes. For the young people we used "Two Worlds, Christianity and Communism." We tried to impress upon pupils that in spite of "God is dead" propaganda, God is not dead but lives today as always. We also stressed the fact that communism is a terrible threat to our nation. The average attendance was 58.

Our second school held in the forenoon was at Farris Mines, with an average attendance of 39. Here too, we used the Bible school material by Standard, "God Lives Today" in all the classes. Mrs. Martha Ann Quesenberry was the superintendent. In the evening of the second week we had a class for working girls. This proved a wonderful time of fellowship with the Word. This class studied Bible History. Both schools had a closing program attended by a goodly number of parents.

Last of the schools was in the colored section of our community with Rev. Jacob Moyer as the superintendent. This school took a bit of negotiating to get the green light to go ahead. We finally got permission from our Public School Board to hold a Bible school in an unused colored school building.

This was a new experience for us and we found it a great pleasure. It was a thrill to hear these children sing. In this school we used Visual Aid materials. There were 43 different Negroes in attendance at some time during this Bible school. It was self-supporting with a balance for some future use of some kind.

We have a strong conviction that teaching is an important ministry of the church and that more time and effort should be invested to this aspect of the Church's work.

Pray for us as we continue to minister to these people.

October 24, 1966

Christian Service Ministries

Men in Service

Representing the Brethren in Christ in Christian Service Ministries across the world are a group of people who serve sacrificially in numerous ways and places. To support our VS and I-W workers better and to know what they are doing, this column plans to introduce, from time to time, groupings of personnel. We begin with a quiz on the 23 men listed in Item 3 of pages 100-101 of the '66 General Conference Minutes.

Test your knowledge of *place of service* and *home base* of the following men:

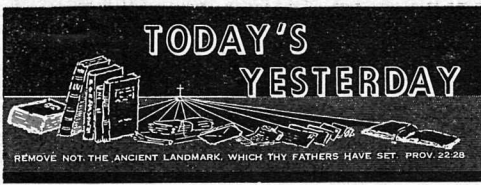
Name	Place of Service	Home Base
Samuel Z. Bert.	_____	_____
Donald Booser	_____	_____
Samuel M. Brubaker	_____	_____
Leon Buckwalter	_____	_____
Larry Crider	_____	_____
Donald Detweiler	_____	_____
Leon Engle	_____	_____
W. Eugene Haas	_____	_____
Howard Hall	_____	_____
Paul Hochstetler	_____	_____
Luke Keefer, Jr.	_____	_____
Wayne Kleinfelter	_____	_____
Wesley Lenhart	_____	_____
Roy H. Mann	_____	_____
James Melhorn	_____	_____
Robert Musser	_____	_____
Jack Nolt	_____	_____
Gary Rumble	_____	_____
John Schock, Jr.	_____	_____
David Shonk	_____	_____
Charles Sollenberger	_____	_____
Richard Trautwein	_____	_____
Donald Wingert	_____	_____

Correct your answers from the key below. You may choose to use congregation or geographic designation for "home base."

Next time we will run a quiz on the 21 ladies listed in the Conference Minutes cited. People in other places of service will be presented in later issues.

Suggestion: Put this list on your bulletin board as a prayer challenge.

Name	Home Base	Place of Service
Samuel Z. Bert	South Mt. (Pa.)	Zambia
Donald Booser	Shenks (Pa.)	Life Lime
Samuel M. Brubaker	Mt. Pleasant (Pa.)	Navajo
Leon Buckwalter	Marsh Creek (Pa.)	New York
Larry Crider	Upland (Calif.)	Zambia
Donald Detweiler	Silverdale (Pa.)	New York
Leon Engle	Zion (Kans.)	New York
W. Eugene Haas	San Jose, Calif.	Navajo
Howard Hall	Springvale (Ont.)	Rhodesia
Paul Hochstetler	Village Church, Ind.	Life Lime
Luke Keefer, Jr.	Free Grace (Pa.)	Navajo
Wayne Kleinfelter	Marsh Creek (Pa.)	New York
Wesley Lenhart	Chino (Calif.)	Navajo
Roy H. Mann	New York (NY)	Zambia
James Melhorn	Locust Grove (Pa.)	Zambia
Robert Musser	Grantham (Pa.)	Zambia
Jack Nolt	Cross Roads (Pa.)	New York
Gary Rumble	Pleasant Hill (O.)	New York
John Schock, Jr.	Hollowell (Pa.)	Zambia
David Shonk	Mt. Pleasant (Pa.)	Life Lime
Charles Sollenberger	Air Hill (Pa.)	New York
Richard Trautwein	Pasadena (Calif.)	Zambia
Donald Wingert	Hollowell (Pa.)	Zambia



A report of J. B. Brady, Inspector of Schools, to the Department of Education in Salisbury, Southern Rhodesia, describes the Matopo Mission School in 1909. This report which was printed in the *Evangelical Visitor*, Fiftieth Anniversary, 1887-1937, will be presented hereafter in two parts. —Feature Editor

A School Inspector's Report on the Matopo Mission School in 1909

Part I

Department of Ed. Salisbury
27th August, 1909

The Director of Education, Salisbury

Report on the Matopo Mission School conducted by the "Brethren in Christ."

Sir:

I have the honor to report of my inspection on the 18th instant of the Matopo Mission School. (Brethren in Christ). The register showed an enrollment of 80 pupils, the number of boys and girls being equal.

SCHOOL WORK: There are three school sessions daily; one from 7:30 to 9:00 a.m., the second from 11:30 to 2:30 p.m. with a fifteen minute interval, and a third from 7:00 to 9:00 p.m.

Pupils living with their parents at neighboring kraals are allowed to attend during the first or second sessions. At the evening session attendance is confined to pupils boarding at the Mission, of whom there are sixteen, and herd boys whose duties with the cattle occupy them during the day time.

The teaching staff consists of Miss Mary Heisey—a young American lady—and one native male teacher.

School is conducted in the church, a large brick building, well lighted and ventilated, and furnished with an adequate supply of long tables and benches.

The medium of instruction is Centabele except in the teaching of Arithmetic where English numerations and terms are employed as far as possible. The main attention of the teachers seems to be devoted to enabling the pupil to read the Bible in his own tongue, and, as the language is purely phonetic, much of the gradation required in the teaching of reading in English is unnecessary. Having mastered the letters the pupil plods laboriously through the New Testament conveniently avoiding the difficulty of the longer words at first by skipping them.

The classification is based altogether on the amount of reading matter the pupil has covered; thus a boy who has read St. Luke is a couple of stages ahead of the lad reading St. Matthew.

This method is admittedly primitive; headway is made, however, and some of the older pupils acquitted themselves with credit and appear to have at least mastered the mechanics of the subject. Much of the subject matter covered must be beyond the mental capacity of the reader, and however permissible such a scheme may be as a temporary expedient, the need of the substitution, at the earliest possible moment, of a series of readers, graded to meet the mental requirements of the pupils, should be carefully kept in view. Copious illustration should form a feature of such readers and the incidents presented be drawn from such sources as would naturally appeal to the native mind.

(To be continued)

PROGRAMS — continued from page ten

Christian faith. This led to deeper study on their part, a desire for meaningful worship, and a probing of their own denominational traditions. (It may also be reported that the older people of the church questioned their program, asking if they were not associating with the "right kind of people.")

2. Individual young people of high school age from the suburbs of a large city began working as volunteer tutors, youth club leaders and nursery school teachers in an inner-city project in the Negro ghetto—side by side with Negro teenagers from the neighborhood. This called for a long-term commitment, but there were few who left the program. The young people discovered how varying social and economic circumstances can affect radically one's understanding of Christian faith and ethics.

Scientist Experiments with LSD; Warns of Danger

By David R. Enlow, Editor

A California physicist, Lambert C. Dolphin Jr., of Palo Alto, Calif., has described his frightening experiences with LSD and other drugs after experimenting with them in conjunction with a research group of doctors and psychologists.

"The four weeks which followed my LSD session gradually became a living hell," Dolphin declared. "I was aware of a strange immense spirit world all around me. There were visions of the universe so overwhelming and over-powering I was sure I could never come back to life on earth.

"I was obsessed with haunting, seductive voices suggesting suicide or strange behavior."

Dolphin added: "While I was aware of people and events, I began to slip out of touch and lose the desire to relate and communicate with my fellow human beings in the everyday world. An overwhelming flood of unconscious material poured through my mind. I was lost in space, unable to sleep for nights on end."

Writing in the November issue of *CBMC Contact*, publication of Christian Business Men's Committee International, Lombard, Ill., the physicist then described his "escape" from the dangerous drug.

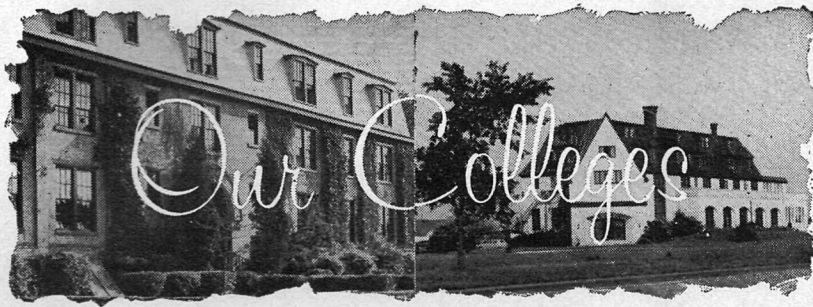
"Gradually," he said, "I became aware that something was very wrong, and gripped by overwhelming fear I called my pastor. In his office he drew two circles. One he labelled 'the material world,' the other 'the spiritual world.' As God guided him, he showed me that I seemed to be . . . wandering in a great void between heaven and earth.

"As we prayed together," Dolphin continued, "I gained an immediate sense of the presence of God and a restored relationship of love with Jesus Christ. Haunted by terrible visions, I left several days later for two weeks' rest, spent in sleeping, Bible study and long prayer."

He concluded: "Gradually stability was restored and I began to relate in real time to real people and to react normally to life on earth. I became aware for the first time of my serious error in taking drugs, my disobedience to God, and the subtlety of temptation."

Dolphin declared that six months elapsed before he was fully himself again. "Those six months," he said "brought the strong and painful discipline of my heavenly Father and inner spiritual surgery which at times was nearly unbearable.

"I had a terrible vision of hell and heard the screams of torment of the lost. I saw that the indirect effects of the drug had brought great inner damage which only time and God's Spirit could heal. I was so thankful for the steadfast love of God and the miracle of His healing hand."



MESSIAH COLLEGE

Choral Society Itinerary

The itinerary for the Choral Society is being completed. Churches interested in having the forty voice group present a service of music should contact the College Relations Office immediately. The number of invitations that can be accepted are limited. An extended tour west of Pennsylvania is projected for the Spring Recess, which follows Easter. Emerson C. Frey is director of the group.

Student Body Composition

From what kind of backgrounds do the students of Messiah college come? In looking at the student body of 427, several facts are interesting. Here is the denominational distribution.

Brethren in Christ	201
Lutheran	37
Evangelical United Brethren	30
Independent	20
Christian Missionary Alliance	13
Mennonite	13
Presbyterian	13
All others	100

This year there are 213 men and 214 women enrolled. The freshman class has 172 and there are 42 seniors. From where do the students come?

Pennsylvania	339
Ohio	19
California	13
Virginia	8
Indiana	6
Kansas	6
Michigan	5
New Jersey	5
Other States	15

In addition there are eleven students from Canada, Indonesia, Jordan, Lebanon, Rhodesia, Tanzania, and West Germany.

Students for 1967-1968

The college is now accepting students for the fall of 1967. Seniors who are planning to apply should do so in the near future. Inquiries should be directed to Mr. Paul L. Snyder, Director of Admissions, Messiah College, Grantham, Pennsylvania 17027. December is a good time for seniors to take the Scholastic Aptitude tests to be given throughout the country.

High school juniors—now is the time to write Mr. Snyder for more information about the college. It is not too early to make plans to come to Messiah College.

Parish Grant Plan

President D. Ray Hostetter, David P. McBeth, and Avery A. Heisey report a great amount of interest in the Parish Grant Plan adopted by the 1966 General Conference. They are now contacting church boards and in this way explaining the program. Starting September 1967, Brethren in Christ students

will receive special grants of \$200, ministerial students will be given assistance and travel grants will be given to those who live some distance from the college.

Artist to Lecture

Richard Lahey, honored and well-known artist and former Professor of Fine Arts at Goucher College, will present an illustrated lecture on Tuesday, November 15 as one of the Music-Lecture numbers. The public is invited to hear this and other special programs throughout the year. Admission is \$1.50 per person or special rates on season tickets that are still available at \$5.00 per ticket. Other programs planned are the Netherlands Chamber Choir, pianist Theodore Ullman, and the Eastman Brass Quintet.

NIAGARA CHRISTIAN COLLEGE

Enrollment

Enrollment this September has reached the 110 mark. This is the realization of a persistent goal in the past few years, to top the 100 mark. We are over the top and rejoice for this increased student enrollment for the 1966-67 school year.

Our students come from as far north as Red Lake 800 miles north of the Lake head, from the Canadian west, from eastern Ontario and one boy from Venezuela. Included in this number is one brave student from Pennsylvania U. S. A. Awaiting final word from immigration authorities in India is a native of that country who wishes to enroll here.

As great as the geographical span, is also the breadth of social and religious groups represented. Four North American Indians whose fathers trap and hunt for a living mingle with the highly socialized children of more modern wage-earners, those whose father flies the fast jets around the world. N.C.C. embraces a world of contrasts.

Staff

After a diligent search following the decision of a newly hired teacher to break contract in mid-summer, Mrs. Atyeo, a retired school teacher from Vineland, Ont., has joined the faculty. Mrs. Atyeo is an experienced teacher with qualifications to teach Grades 9 and 10. She is a member of the United Missionary church at Vineland.

Mrs. Bonnie (Devereux) Milberry, a graduate of N.C.C. is the secretary in the N.C.C. office.

Mr. Amos Hoover has returned to the caretaking staff after one year in the Netherlands. Amos served there under M.C.C. on a farm. He spent his two years of I-W service at N.C.C. plus another year prior to going to Holland.

N.C.C. has a newly redecorated library with new fluorescent lighting installed free of labour costs by the father of a student, Mr. Kenneth Winger, and his son Leroy.

On October 27 our college choir under the direction of Mr. C. S. Lady will present in cooperation with the local Salvation Army band a sacred concert for the benefit of the Fort Erie hospital building fund.

The Niagara Choral Society, also under Mr. Lady's direction, has begun a new season of rehearsals with its first concert planned at St. Paul's Anglican church in Fort Erie on October 30.

Further fall highlights will be the commencement exercises on November 18, followed by Homecoming day, November 19.

We look forward with real anticipation to another good year at N.C.C.

CHURCH NEWS

REVIVAL MEETINGS

Wilbur Benner at Abilene, Kansas, November 6-20; Alvin C. Burkholder at Colorado Springs, Colorado, October 22-30; Bob Detwiler at the Village Church, Nappanee, Indiana, November 30-December 4; E. J. Swalm at Granville, Pa., beginning October 29; Henry Ginder at Manor, Pa., October 7-9; John Schock at Palmyra, Pa., November 20-27; Charlie B. Byers at Rosebank, Ontario, October 16-October 30; Dale Ulery at Hanover, Pa., November 6-20; J. Clair Shenk at Baltimore, Maryland, beginning November 6; J. N. Hostetter at Houghton Center, Ontario, September 25-October 2; Springvale, Ontario, October 30-November 6.

ALLEGHENY CONFERENCE

New Guilford Sunday School, Pa., was represented at the N.S.S.A. Convention which convened at Boston, Massachusetts, September 21-23 by Mrs. Marlin Ressler and Mrs. John Sollenberger.

Pastor John Schock, Hollowell congregation, presented morning devotions over station WAYZ, October 3-7.

Locust Grove congregation, Pa., conducted an evening Vacation Bible School, August 1-12. Sunday afternoon, August 28, three received the rite of water baptism. A young man from our congregation, David Lehman spoke words of farewell Sunday, August 28, leaving for a two year assignment under the Mennonite Central Committee at Boy's Village, Ohio. A Missionary Conference convened the weekend of September 17-18.

The Singing Zims presented an evening of singing and drama at Antrim, Pa., Sunday, October 2.

Pastor Christian Sider, Collingwood, Ontario, the first pastor assigned to Iron Springs congregation in 1927, was guest speaker at Iron Springs, Sunday, September 25. The occasion marked the transfer of the congregation from the Board for Missions to the Allegheny Conference.

ATLANTIC CONFERENCE

Pastor C. N. Hostetter, Jr., Palmyra, Pa., chairman of the World Relief Commission of N.A.E. spent the latter part of September doing service for the World Relief Commission.

Manor congregation Christ's Crusaders presented the evening program at Hummelstown, Pa., Sunday, October 2.

Bob Neff, staff member of Radio Station WDAC, Lancaster, Pa., was guest speaker for Rally Day at Cleona, Pa., Sunday, October 2.

Rev. and Mrs. James Leshner were installed as pastor at Graterford, Pa., Sunday morning, September 18. A get acquainted luncheon was featured on Sunday evening.

Bishop Henry A. Ginder appeared with Bob Neff on Radio Station WDAC, Lancaster, Pa., news and views broadcast, October 19, with another appearance November 7.

Pastor C. N. Hostetter, Jr., Palmyra, Pa., reported to the congregation by word and picture of his World Relief trip to Vietnam, Sunday evening, October 9.

CANADIAN CONFERENCE

Wainfleet congregation, Ontario, featured a Peace Conference the weekend of September 24-25. Roy V. Sider and E. J. Swalm were guest speakers.

Earl M. Sider, Cheapside, Ontario, is filling the pulpit at Welland, Ontario, assisting Pastor Ray Sider who is currently ill.

Sunday evening, September 16, Miss Gulabi McCarty, New Delhi, India, spoke of her personal experiences and work in Youth for Christ at Rosebank, Ontario. Rev. Arthur Leis, a Mennonite missionary to Africa gave a challenging message at our Sunday School Workers' Prayer Meeting, September 21. He was accompanied by a 19 year old national who also gave his testimony.

CENTRAL CONFERENCE

Pastor Louis Cober, Chestnut Grove congregation, Ohio, was ordained to the ministry Sunday, October 16. The study and planning committee of the congregation have arranged for a representative of the Evangelical Church Building Corporation, Mr. Seth Rohrer, to be present for a congregational meeting, Saturday, October 22.

Director of Sunday Schools, Rev. Don Shafer was present for a special Sunday School night with the Amherst congregation, Massillon, Ohio, Tuesday evening, October 11. Both departments of the Sunday School featured the Vernon Martin family, Clayton, Ohio, Sunday morning, October 2.

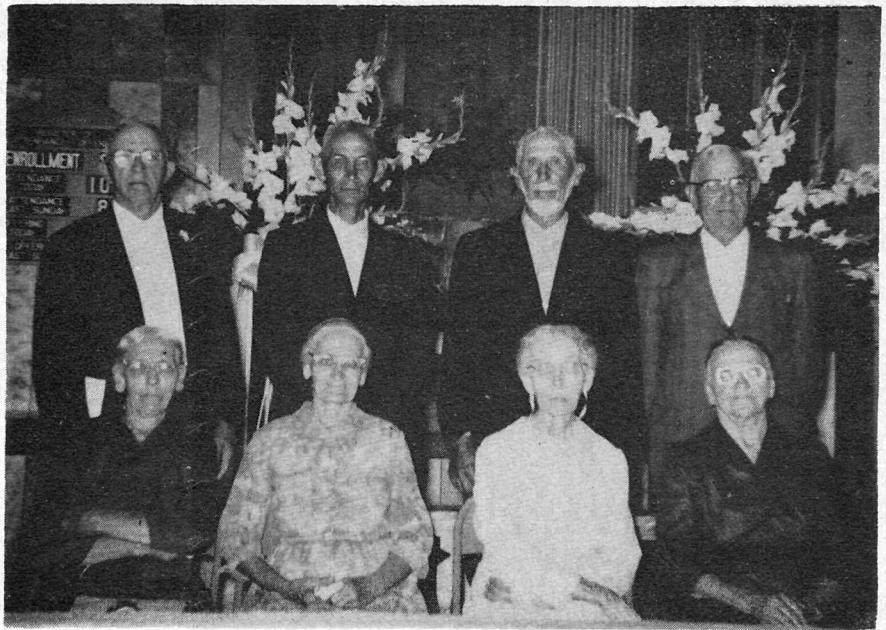
The Dearborn congregation and the Leonard congregation, Michigan, united for a Missionary Conference, October 7-9. Director of Missions, Rev. Henry N. Hostetter, Rev. and Mrs. Ira Stern, and Miss Leora Yoder shared in the conference.

Rev. Avery Heisey, former superintendent of Life Line Mission, San Francisco, spoke at the Village Church, Nappanee, Indiana, Sunday evening, October 9.

MIDWEST CONFERENCE

Four couples celebrate Fiftieth Wedding Anniversary.

Golden Anniversaries was the theme for Sunday evening, August 28 at Bethany Church, Thomas, Oklahoma. Four couples: Mr. and Mrs. Mike Engle; Mr. and Mrs. Ray Eyster; Mr. and Mrs. Sam Switzer; and Mr. and Mrs. Aaron Switzer were honored in celebration of each of their 50th Wedding Anniversaries. This combination of more than 200 years of married life made a lovely setting for the evening service. Their favorite songs were sung including: "Sitting at the Feet of Jesus"; "Blessed Assurance"; "The Old Rugged Cross"; "O Happy Day"; "What a Friend we have in Jesus"; "I Know I Love Thee Better, Lord"; "Great Is Thy Faithfulness"; and "Amazing Grace."

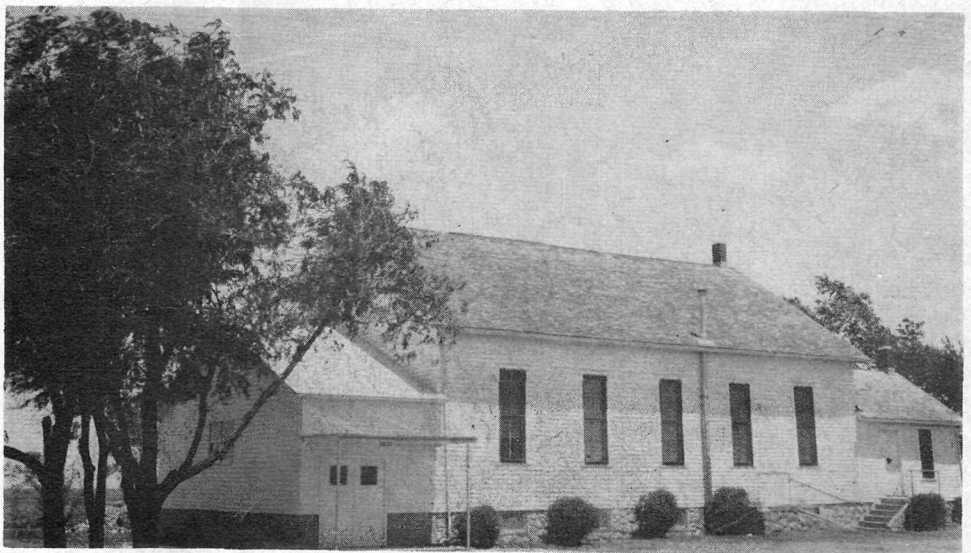


Left to right: Mr. and Mrs. Mike Engle, Mr. and Mrs. Aaron Switzer, Mr. and Mrs. Sam Switzer, Mr. and Mrs. Ray Eyster

One child of each couple gave a tribute to his parents. The quartet of granddaughters sang, "How Great Thou Art." Inspirational incidents from the lives of these celebrating couples included—family worship, teenage problems and discipline, housekeeping, farming, carpentry, prayer meetings and revivals, divine healings, sanctification, and the be-

ginning of the Brethren in Christ Church in Oklahoma.

Other activities in the congregation included a program by the Messiah College Male Quartet, Sunday evening, September 4. Using as a theme "God Lives Today" a Vacation Bible School was conducted with an average attendance of 85. An offering for literature for Japan amounted to \$144.00.



Rosebank Church, Hope, Kansas; Charles Norman, pastor

Rosebank Church remodels.

The Rosebank Church, located on the highway going south from Hope, Kansas, was changed by the addition of a new entrance. Going in from the west end, the old entrance featured very steep steps, very dangerous to those entering the church for worship.

Early in 1965 the Church Board presented plans for a new addition. The plans were accepted 100 per cent with the building committee authorized to proceed immediately. A building fund was started and shortly a fund of \$2,500 dollars was available. Total costs including a few necessary repairs is about \$3,000 dollars.

The addition provides restroom facilities, a new entrance foyer, and inside stairway leading to the sanctuary and the basement. One additional classroom was provided.

Labor costs were kept to a minimum with donated labor. In addition to many hours of work on the part of the men of the congregation, Brother Mike Engle, Thomas, Oklahoma labored faithfully until becoming ill. When Brother Engle had to leave, Rev. Robert Bushnell of the Bethel congregation shared in the completion of the project. A dedication service is being planned for sometime this fall.

Harvey Brandt

Evangelical Visitor

Births

BENNETT—Wanda Lynne, born to Mr. and Mrs. David Bennett, September 3, 1966, Heise Hill congregation, Ontario, Canada.

BRUBAKER—Vicki Lynne, born September 15, 1966, to Mr. and Mrs. Ronald Brubaker, Fairland congregation, Cleona, Pa.

BURGER—Valerie Virginia, born September 24, 1966, to Mr. and Mrs. James Burger, Hollowell congregation, Pa.

BIGHAM—Matthew Hitchcock, born July 3, 1966, to Mr. and Mrs. Darrel H. Bigham, Lawrence, Kansas.

CHRISTMAN—Trudy Lynn, born December 4, 1965, to Mr. and Mrs. George Christman, Five Forks congregation, Pa.

COOK—Larry Richard, born June 8, 1966, to Mr. and Mrs. Jay Ronald Cook, Five Forks congregation, Pa.

HAWES—Laurie Suzanne, born September 18, 1966, to Mr. and Mrs. Robert Hawes, Falls View congregation, Ontario, Canada.

HORST—Shari Ann, born September 18, 1966, to Mr. and Mrs. Luke Horst, Five Forks congregation, Pa.

JENNINGS—Richard Peter, born August 19, 1966, to Mr. and Mrs. Peter Jennings, Heise Hill congregation, Ontario, Canada.

MILLER—Brian Eugene, born July 29, 1965, to Mr. and Mrs. Joe Miller, Five Forks congregation, Pennsylvania.

MITTS—Jennifer Leigh, born September 16, 1966, to Mr. and Mrs. Stanley Mitts, Rosebank congregation, Ontario, Canada.

MYERS—Duane Amos, born August 17, 1966, to Mr. and Mrs. Amos Myers, Five Forks congregation, Pennsylvania.

WAGAMAN—Shirley Louise, born August 29, 1966, to Mr. and Mrs. Ronald Wagaman, Five Forks congregation, Pennsylvania.

ZOOK—Karen Joy, born September 23, 1966, first child to Mr. and Mrs. Lyle Zook, Zion congregation, Abilene, Kansas.

Weddings

BINGAMAN-MILLER—Miss Peggy Ann Miller, daughter of Mr. and Mrs. Robert H. Miller, Greencastle, Pa., became the bride of Mr. Richard Lewis Bingaman, son of Mr. and Mrs. Lewis A. Bingaman, State Line, Pa., October 1, 1966. The ceremony was performed by Pastor John Schock, Hollowell congregation, Pa.

BRECHBILL-HOSTETTER—Miss Shirley Elaine Hostetter, daughter of Mr. and Mrs. Paul Hostetter, Chambersburg, Pennsylvania, became the bride of Mr. Edwin Good Brechbill, son of Mr. and Mrs. Alvan H. Brechbill, Chambersburg, Pa., September 10, 1966. The ceremony was performed in the New Guilford Brethren in Christ Church, Pastor Marlin Ressler officiating.

HEAGEY-HERR—Miss Cora Herr, Hershey, Pa., daughter of the late Mr. and Mrs. John Herr became the bride of Mr. Jay Harold Heagey, son of Mr. and Mrs. Raymond Heagey, Annville, Pa., July 30, 1966. The ceremony was performed in the parsonage of the Fairland Brethren in Christ Church, Pastor David Climenhaga officiating.

MOSELEY-KELLER—Miss Norma Jean Keller, daughter of Mrs. Paul Keller, Dallas Center, Iowa, became the bride of Mr. Steven H. Moseley, son of Mr. and Mrs. Hollis Moseley, Hudson, Iowa, September 10, 1966. The ceremony was performed in the Dallas Center Brethren in Christ Church, Pastor H. Melvin Boose officiating.

PLANK-ROSE—Miss Karen Rose, daughter of Mr. and Mrs. Alden Rose, Ontario, California, became the bride of Mr. Thaine Jay Plank, son of Mr. and Mrs. Cecil Plank, Upland, California, August 28, 1966. The ceremony was performed in the Mission Inn Chapel, Riverside, California.

STEELE-PAYNE—Miss Rebecca Lou Payne, daughter of Mr. and Mrs. James Payne, Springfield, Ohio, and Mr. Randall L. Steele, son of Mr. and Mrs. Arlo Steele, Springfield, Ohio, were united in marriage August 13, 1966. The ceremony was performed in the Medway Methodist Church, Medway, Ohio, Rev. James Dickey officiating.

STEFFEE-MARTIN — Miss Rita A. Martin, daughter of Mr. and Mrs. Eldon Martin, Mount Wolf, Pennsylvania, became the bride of Mr. Larry R. Steffee, son of Mr. Richard E. Steffee, York, Pennsylvania, and Mrs. Dorothy Steffee, Hellam, Pennsylvania, July 23, 1966. The ceremony was performed in the Stony Brook Mennonite Church, Bishop Richard Danner officiating.

ZOOK-HILL—Miss Gloria Ann Hill, daughter of Rev. and Mrs. Paul Hill, Bronx, New York, became the bride of Mr. Dwight B. Zook, son of Mr. and Mrs. Bert Zook, Abilene, Kansas, September 10, 1966. The ceremony was performed in the Hummelstown, Pa., Brethren in Christ Church. The father of the bride, Rev. Paul Hill performed the ceremony assisted by Rev. Marion Book, uncle of the groom.

Obituaries

BERGER—Mrs. Barbara Berger, 94 years, passed away at Arcanum, Ohio, October 8, 1966. Having confessed Christ as Saviour and Lord, she was baptized June 1885 and united with the Fairview Brethren in Christ Church, August 30, 1933, where she attended faithfully.

She was united in marriage to Samuel Berger, May 15, 1898. Her husband predeceased her in August of 1951. As a loving mother and grandmother she is survived by two daughters, Mrs. Mary Lenhart, Arcanum, Ohio, and Mrs. Ruth Hess, Englewood, Ohio. Eight grandchildren, eight great-grandchildren and nine nieces and nephews also survive. Funeral services were held at the Fairview Brethren in Christ Church, Pastor Ralph Palmer officiating. Six grandsons carried her to a final resting place in the Fairview cemetery.

BUCKWALTER—A. Elizabeth R. Buckwalter, born December 2, 1878, passed away September 16, 1966. She was a lifetime member of the Graterford Brethren in Christ Church, except for the last year when she became a member of the Chambersburg congregation. She was united in marriage to Mr. Daniel H. Buckwalter, January 26, 1907. He predeceased her March 2, 1936.

She is survived by one daughter, Mrs. Gladys Lehman, Marion, Pa. Two sons, Morris, Denver, Colorado; and Rev. Lloyd, Howard, Penna.

Funeral services were held at the Graterford Brethren in Christ Church, Rev. Jacob H. Bowers and Rev. Charles W. Rife officiating. Interment was in the adjoining cemetery.

FEATHER—Mrs. Frances M. Feather, Baltimore, Maryland passed away suddenly October 5, 1966. She was born at Martinsburg, Pa., November 23, 1896, the daughter of Martin and Clair Miller. She was married to Roy I. Feather, June 1917.

Surviving are her husband and the following children; Virgil E., Ellitton City, Maryland; William H., Houston, Texas, and Mrs. Marion J. Martin, Baltimore, Maryland. Six grandchildren also survive. She was a member of the Baltimore Open Bible Tabernacle. Funeral services were held in Baltimore in charge of Rev. Robert P. Woodworth. Interment was in the Fairview Cemetery, Martinsburg, Pa., under the direction of S. Gerald Weaver Funeral Home.

MUSSER—Mrs. Katie L. (Smith) Musser, born at Mt. Nebo, Pennsylvania, October 11, 1877, passed away at Orlando, Florida, September 27, 1966. She was converted at the age of thirteen and united in marriage to Amos B. Musser in 1918. She with her husband served for a number of years as deacon at Cross Roads Brethren in Christ Church, Pennsylvania. Her husband predeceased her in 1933. She was a daughter of the late S. R. and Katie Smith. Mr. Smith was one of the founders of Messiah College. In 1954 Mrs. Musser moved to Florida where she has been a faithful, much appreciated member in the Orlando congregation.

She is survived by one daughter, Mrs. Lloyd Stauffer, Orlando; two grandchildren, and three great-grandchildren.

Her pastor, Rev. Maurice Bender officiated at the funeral. Interment was in Woodlawn Memorial Park.

RAWN—Mr. Edward N. Rawn, born September 19, 1918, passed away August 4, 1966. He was united in marriage to Ellen Landis and later joined the Brethren in Christ Church.

He is survived by his wife, one daughter, Ellen Jane Dennison, and one grandson. Also surviving are his parents, two brothers, and two sisters.

Funeral services were held in the Souderton Brethren in Christ Church, Pastor John A. Byers officiating. Burial was in the Silverdale Cemetery.

A Reader Writes

Dear Editor:

In response to the August 29, 1966 issue of the Visitor, I would like to express my disappointment with the sentiment and the content of both letters to the editor concerning Mr. Norman Bert's article, *The Call*. Both letters exhibited an amazing lack of insight as to the purpose or lack of purpose of the article. It seems apparent that Mr. Bert is and was attempting to reveal several tendencies in contemporary religious circles (including the Brethren in Christ) that need to be reversed or altered. The historical setting is a clever and effective manner of expressing those thoughts.

As to the letter calling for censure, the inadvisability of such a policy is obvious to all thoughtful persons who seek to improve religious understanding and training for the youth of our churches. I understand the embarrassment felt in one letter concerning the accurateness of the supporting facts of the article, however the purpose referred to above

and the nature of the article renders this criticism irrelevant and ill-timed. A personal letter to Mr. Bert expressing her sentiments would have been perhaps more appropriate although the motivation to write this letter might well have been lacking.

Donavon E. Nissy
Glendora, California

Appeal For Five Items This Fall

The Mennonite Central Committee clothing centers in Canada and the United States hope to receive 1,000,000 pounds of clothing, bedding, Christmas bundles, and other supplies this year.

Five items are particularly in demand this year—blankets, towels, sheets, yard goods, and used clothing. A special appeal is being made to the churches this fall.

The Needed Items

Blankets. This year 30,000 lightweight (less than 3 1/2 lb.) and 15,000 heavy blankets are needed. They can be any size. Dark colors are the most practical.

Sheets. Requests for a total of 20,000 sheets have come in from 12 countries. They will be used in clinics, hospitals, orphanages, homes for the aged, and other institutions. Most of the sheets should be single-bed size.

Towels. From a dozen countries, including Algeria, Haiti, India, and Paraguay, have come requests for 60,000 towels. All colors and sizes are acceptable.

Yard goods. Over 200,000 yards of lightweight and 50,000 yards of heavyweight material have been requested. All kinds and lengths of yard goods can be used, including washed feed bags and flour sacks. It is suggested that thread be included with each contribution of cloth.

Used clothing. One hundred tons of used clothing in good repair can be used in the distribution programs in nine countries. There is usually a shortage of clothing for men and boys and girls. Most of the clothing should be lightweight.

Recalling Beating of Children, Congregation Asks Forgiveness

Nearly half the congregation—some in tears—of the First Methodist church in Grenada, Miss., walked to the altar, knelt and prayed for forgiveness for the outbreak of racial violence a week earlier that saw white men beat Negro school children with clubs and chains.

The public act of contrition was in response to a call from the Rev. C. B. Burt, and followed his sermon in which he decried the "bestiality" of the attack on the Negro youngsters as they completed their first day of study in a previously all-white school.

In his sermon he recalled that as a World War II chaplain he had seen in Buchenwald concentration camp, just after it was liberated, the piles of corpses as well as the emaciated survivors.

"I can tell you my heart was not filled with compassion for the German people, and yet I never saw an American soldier mistreat a German child," he told the congregation.

Mr. Burt made it clear that he was not accusing anyone in his congregation of taking part in the actual clubbing of the Negro children, some of which he witnessed.

South Africa Bans Recordings Of Martin Luther King Address

Privately distributed recordings of a speech made by Dr. Martin Luther King, Jr., to a church assembly in the United States have been banned by South African authorities.

A police official is quoted by the influential Afrikaans language newspaper, *Dagbreek*, as saying that anyone found with the record in his possession would be prosecuted.

In it, the Nobel Peace Prize winner warned against sleeping through a revolution and called on American churches to cleanse themselves and society of racism.

Dilemma of the Christian Realtor: Follow His Conscience or Custom?

As the oppressive tensions of Chicago's Summer of racial unrest bore down, a member of the Episcopal Churchmen's seminars went to the heart of the matter.

"If I went around showing a Negro family homes in my area, I'd get smothered with phone calls the same day. I'd even begin to lose business right away."

Another observed: "If any of the savings and loan associations in my community gave out mortgages to Negroes, these associations would be out of business in no time flat!"

The seminar, for real estate men, was one of a series for professional people sponsored by the Episcopal Churchmen of the Chicago diocese. It was held at the Episcopal Cathedral of St. James.

Earlier meetings involved laymen in the fields of medicine, sales and education. But none felt the tension between their Christian beliefs and practices of their profession more keenly than the realtors in a city where the phrase "open housing" has become almost a call to arms.

Again and again, "I'm torn between my business and my convictions," was the expression of the realtors' dilemma. All reflected the fear of economic reprisals if they followed Christian principles in race relations matters instead of the common practice.

Distribute Supplies To Former Rebels

by Archie Graber

CPRA director in Kwilu Province, Congo

Monday morning, September 12, a Congolese pastor, a chauffeur, and I left with a load of food and clothing for a refugee camp some 90 miles away. The roads were open for travel, but we had to present the proper passes to soldiers at various check points along the way. One checkpoint was guarded by local men armed with bows and arrows.

At 5 p.m. we arrived at the village, which is located in an area where the rebels are still active. The chauffeur and I slept in a building which had been ruined by the rebels but which is now partially repaired.

During the night we were awakened by whispering outside the house. We were not comfortable about it all. In the morning we discovered that the whispered talking had been the rebels.

A group of 28 of them had been in hiding in the forest near their home village. When they heard we were coming, they decided that they would have the missionary and the pastor plead for them before the Army. They told the officer that they were from the village and that they had been misled into joining the rebels. Now they wanted to surrender.

They were not beaten or otherwise cruelly treated by the army personnel. They were told that they would be accepted if they settled down in the village immediately.

When we gave out clothing to the villagers, the 28 former rebels received their share, too.

This experience will not soon be forgotten by any of us.

Study of Congregation Economics Reveals Disturbing Factors

Studies of the economics of a selected sample of American Protestant churches and their ministers have turned up some disturbing results.

The surveys were made by Dr. Ross P. Scherer, director of church ministry studies for the National Council of Churches. Involved are a sampling of 5,623 congregations affiliated with 15 denominations, four of which are not members of the National Council.

What has emerged from the survey are items such as these:

1. Of the churches studied, 42 per cent have fewer than 300 members; seven per cent have less than 100. Most experts on church administration agree that a church with fewer than 100 members, unless it is a new congregation expecting rapid growth, is not economically viable.

2. More than half the congregations—51 per cent—budget less than \$20,000 per year for all current local expenses. This includes salaries of the minister and staff aid, building maintenance, utilities, Sunday school and other supplies.

3. Only 15 per cent of the churches spend \$40,000 annually or more for local expense.

4. Only 36 per cent of the churches employed someone other than a pastor on a full time basis. After the pastor, the first position to be filled was that of custodian.

5. Churches tend to hire a director of music before a director of Christian education or associate minister. In the study, 16 per cent reported staff music directors while only 10 per cent had full-time Christian education directors or associate ministers.

6. Fifteen per cent of the clergy sampled served two or more congregations at the same time in "yoked parish" arrangements.

Dr. Scherer estimated that on the basis of the study, perhaps three-fourths of the clergy "are 'solo' performers and must operate without a staff (except for the volunteer services of church members). Probably no other major program agency in our time attempts to accomplish so much with so little as does the church."

Only 3 per cent of the churches reported the employment of a full-time business manager, a position of growing importance according to many authorities. In many instances, however, church secretaries—employed by 28 per cent of the churches—perform at least some of the functions of the business manager.

Dr. Scherer noted that the post of "associate" minister occurs more frequently than that of "assistant."

Only 7 per cent of the congregations covered in the study had a membership of more than 1,500; the same proportion had between 1,000 and 1,499.

According to Dr. Scherer the 5,623 congregations included in the sample represent upwards of 110,000 churches. Denominations included in the study were the Episcopal, United Presbyterian, Presbyterian U.S. (Southern), Methodist, Evangelical United Brethren and American Lutheran Churches; the Lutheran Church—Missouri Synod, Lutheran Church in America, Reformed Church in America, Christian Churches, United Church of Christ, Church of the Brethren, Church of God (Anderson, Ind.) and the Southern and American Baptist Conventions.