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J.N. Hostetter

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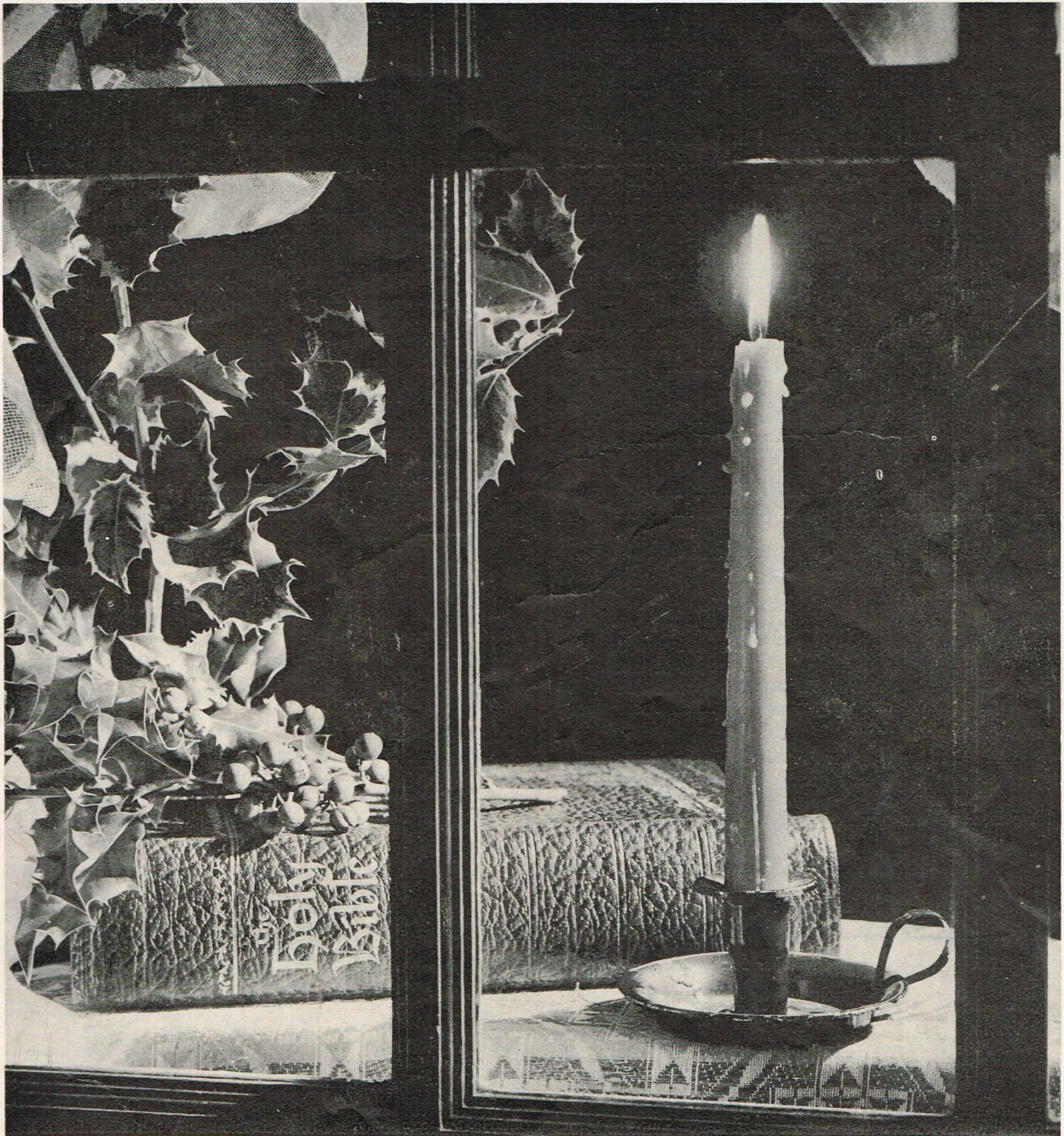
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Evangelical VISITOR

December 19, 1966



FREEDOM!

I sat and watched pictures on Haiti.

A neighbor and six others from his church, recently spent ten days helping to build mission quarters and a bit of time seeing sights on the island.

I am depressed. Amid the depicted squalor, filth and horrible living conditions, one thought kept pressing in. Here are a people who received "freedom" a hundred and fifty years ago. As a possession of France, the "shackles" of colonialism were broken. Freedom was achieved. What freedom!

What is freedom? What national and personal framework is necessary to avoid freedom turning into abject slavery? The twentieth century has fought more wars, killed and maimed more people, and destroyed more property, under the guise of retaining and securing human freedom, than any century in the history of man.

It is ironical. Both sides in conflict have the same goal—freedom.

Freedom is not limited to state or condition. Freedom is a possession, a quality of character within. It can abound in the midst of vicious tyranny or be painfully missing with liberty unlimited.

The message of Christmas—Peace on earth, good will among men—suffers increasing difficulty to be heard, let alone be experienced.

The din of Christmas is commercialism, creating confusion amid frustration. Fellow Kiwanians, the other day, suggested skipping Christmas for *one whole year*. Our affluency—liberty to buy in a well nigh unlimited manner, results in a far-cry from freedom. The stalking of that day—pay day—comes as a beast of burden.

A real problem in the world: freedom is equated with western culture. The "have nots" have learned of the "haves" and concluded "to have" is the mark of freedom. Off must go all the yokes of colonialism. Where such has happened the mirage of freedom has too often burst forth with despicable civil strife.

Whether Vietnam is up for review, the logic of Rhodesia and South Africa is fiercely questioned, or other areas of the world are seen to be in immediate straits, an over simplification of the problem often leads to prejudicial

conclusions. Many who are long in judgment are short in facts. Mapping a highway to freedom requires full knowledge of the terrain.

Freedom, real freedom, is a product of faith. Living faith. It is a virtue of the soul. "If the Son therefore shall make you free, ye shall be free indeed." This freedom demonstrates itself in concern for another's bondage.

J.N.H.

Selvar the Seer Sez

I wonder, does it matter what kind of car a Christian drives?

Bob Timberlake, Michigan University's All American "gridiron giant" thinks so. He admits that it is "tough" for him as a Christian to live in the sports spotlight, but he is determined to do so and just as determined to knowingly permit nothing to cloud his testimony for the Lord Jesus.

His pastor recalls, "When Bob was getting his bonus from the New York Giants he talked to me about what kind of car he should buy. He wanted to present the right kind of Christian witness."

One hears much about Christians witnessing these days but not so much about anyone's being bothered about the relationship between the kind of automobile one buys and his Christian testimony; especially not among vigorous young athletes. This is rather rare.

I suppose it would depend upon the kind of Christian one wanted to be, and the kind of Christian testimony one wanted to bear. His pastor said of him, "He is one of the most dedicated fellows I have ever known . . . he is most sincere in his efforts to live above reproach." His purpose expressed in his own words is: "I want to walk with God as Enoch did in Old Testament times. I want to stay close to my church and grow in God's grace."

When one considers the ever enlarging portion of the world's population that is facing starvation, for both food for the body and food for the soul, and is reminded that our Board for World Missions now needs nearly ten times ten thousand dollars to complete its budget for this year, perhaps we should pray for more serious consideration of the relationship between the stewardship of the plenty entrusted to us, and the appeal of our words, and works, before a world that we would win for Christ . . . even to the purchasing of an automobile.

What do you think?

No, what do you think God thinks about it?

EVANGELICAL VISITOR

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PUMPKIN pie and whipped cream! My favorite. But there I was sitting across the table from Mrs. Whitby, our class president, watching her dessert disappear bite by bite, my own untouched.

Why had I, Daisy Hartford, teacher of the business women's Lydia Bible Class, agreed to speak at our annual banquet tonight? Any other time but this one, when wives and husbands—husbands were invited too—expected a pre-Christmas message.

"Just give us something about celebrating Christmas, Mrs. Hartford," the program chairman had said over the phone. "You know—in ways to make it more meaningful." She had hung up before I could protest, and since I had already promised to speak I had let it go.

Me! Mrs. Scrooge herself! Every year Christmas gets worse. Each passing season my soul seems to shrivel a little more as I see Main Street reach out earlier and earlier to catch more and more of our Christmas dollars. What would I say to these people—friends who have looked to me as their teacher all these years since we started out as young business women together?

Not that I had come without a message. My three points developing a familiar Christmas text and a few pertinent notes were tucked in my Bible beside my plate. I knew my opening anecdote and the appropriate closing lines. But the application, how to make Christmas meaningful, that was what had thrown me. Nobody would care what I had to say—I least of all.

But the seconds were ticking by. Almost before I knew it I was standing, looking into all those expectant faces.

FOR A LONG MOMENT I waited. Then I found myself making a most uneloquent opening. "Here we are," I began, "nearly three weeks before December 25th, and already I am tired of hearing about Christmas!"

There was a murmur—perhaps of agreement. "I was asked to talk tonight about how to make Christmas more meaningful spiritually, and I have to confess that for me Christmas is far from what it might be. I need a message tonight as much as anyone. I wonder—"

Something within me knew that among these people was my answer. "I wonder if out of your experiences you would have something to share with the rest of us about ways you have found to make the Christmas season more precious and meaningful?"

The effect was almost comical. Men who had settled back with that resigned "I'm going to be bored" look blinked to attention; their wives didn't even try to hide their surprise.

I smiled, ruefully. "I mean it," I said. "As Christians we want to please our Lord. Perhaps we are overlooking some special opportunities. Let's all help each other make this Christmas the most meaningful in years—for our families, our friends and our neighbors. Who will be first to share an idea or experience?"

At first the response came in spurts of suggestions. They came from all parts of the room—Christmas customs, little family traditions . . .

"We carol every Christmas," said one woman with a self-conscious laugh. "My grandfather started the custom with his horse and sleigh and my parents carried it on, walking from house to house in their neighborhood and singing with all of us children. Now Fred and I and the children pick up Mother and Dad in the car and sing at a few homes, but it is not quite the same. The children—now that they are teenagers—plan this year to carol with the church young people and end up at our rumpus room for fun and food."

You can do more than you may think to make the season before us a spiritually meaningful time of year

Christmas Is

What You Make It

Violet Trato Pearson

"We plan to do something really different this year," observed another. "Sally and Bart are both in college, you know, and they wrote asking if each could bring a foreign student home for the holidays. Sally's friend is a girl from India, and Bart is bringing a Korean boy. You might say we are going to have an international holiday!"

Her husband broke in. "What has impressed me is that both our kids—unknown to each other—asked if they could bring these friends so they could show them a Christian Christmas. Said they hoped these students would find Christ as Saviour during their visit with us. It sort of puts the family on the spot—but I like the idea."

ANOTHER man cleared his throat and spoke. "Our Christmas giving started in October. We always pack boxes for the children of two of our missionary friends—one in Nigeria and the other in Brazil. The missus and our children have a wonderful time shopping for these gifts every year, and we get the packages in the mail early."

"You enjoy the shopping, too, Jim," his wife reminded her husband. "But actually our Christmas starts earlier than that. I always write early in the summer to ask what the children would like this year, something they can't get where they are. I think this is just as important as sending the package, especially when the children can't run to the store as ours can."

"I wish I had thought of that in time," said one of the younger women. "I don't suppose Christmas is really celebrated in some other countries in the way we know it. Missionaries must feel especially lonely at this time. I would love to have sent gifts to missionaries if I had known—"

Two or three broke in with, "It's not too late. Missionaries don't mind getting packages any time of the year."

"And there are home missionaries—those working with the Indians, and with itinerants . . ."

"And all those faithful workers with the missions in our bigger cities."

One man thoughtfully summed up the missionary angle. "Besides all the missionaries and the workers in the missions downtown, we ought to consider all the needy people to whom they can bring the Christmas message of a Saviour—if we back these workers with money, food and clothing—"

"And special gifts, too—even ourselves, our visits and work," his wife added.

INTEREST was mounting. I nodded encouragement to first one then another as they spoke.

"We think Christmas is a wonderful time to witness to our neighbors," one of the newer class members suggested. "The children and I have a cookie bake and fill boxes. We put in a Scripture Christmas card and a Christmas tract, and deliver them to our neighbors Christmas eve. It helps our contacts with them all through the year."

"We like to entertain a little more than usual at Christmas season," a woman at the far table broke in. "Especially unsaved neighbors. We just have a couple or two in at a time informally to see the Christmas tree and decorations. Every once in a while we have a wonderful opportunity to witness. I think people are often a little more open at this time of the year."

There was a moment's pause. "How do you parents with small children help them see the real meaning of this season?" I asked.

"Christmas stories," someone suggested. "We take plenty of time for reading."

"Christmas decorations," answered another. "We're careful to see that the decorations at our house center on the shepherds and the star and, of course, the manger—not the commercial side."

"Our children came up with an idea that we like," one of the fathers reported. "Several years back, our oldest daughter suggested that she and the other three girls give a play of their own for us at Christmas."

"So, they practiced by themselves. Then, that year, they gave a play of their own. The play was about the birth of Christ and Joan, our youngest, played the part of a lamb."

"They've been doing it every year since, joined often at Christmas by their cousins. Somehow I think it has done more to make the birth of the Lord real and precious than almost anything else at our home."

We like to decorate our home, inside and out, as our testimony," said Eva John's brother-in-law, visiting from Denver. "Each year lately we have entered the Christmas lighting contest in our city, using a Christian witness theme. One year we won a prize!

"Instead of all the garish effects so many go in for, we simply try to show the true meaning of Christmas in dignified decorated settings to highlight the scenes of the birth of Christ. In referring to our prize, the newspaper mentioned how our decorations emphasized the real meaning of Christmas, the coming of the Saviour. Knowing we are Christians, our neighbors realized—most of them—the significance of what we were trying to do. It helped build a bridge to them for witnessing the rest of the year. And that is what has counted, we feel."

"It may seem a little unexciting compared to winning a Christmas lighting contest," one of the men thoughtfully said, "but one thing we always do at this season that means much to our family is to concentrate during our devotional times on the beautiful Christmas passages and read them as a family."

An elderly mother of three—all now veteran missionaries—stood up. "When we were in Minnesota, we had a *Julotta*. This is a four or five o'clock morning church service. It seemed to give Christmas a more sacred beginning."

"And then," she continued, "on Christmas Eve we always made a special effort to sing Christmas carols and read the Christmas story. Even now, when the girls come home on furlough, they ask to continue this."

"You mentioned Scripture passages," I said, turning to the man who had spoken about devotional reading. "Could you suggest some particular passages?" Our time for sharing was nearing a close.

"Why, yes," he said. "We start with the great prophecies, such as Isaiah 7:14, '... the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel'; and the one about Bethlehem—a certain Bethlehem—being the birthplace of the One who would be Ruler in Israel, Micah 5:2. And there are others."

"Then we read their fulfillment in parts of Matthew 1, then Luke 1 and 2, and back to Matthew 2. I like it in that order, to get the full story. Then we always like to spend one session reading John 1, about the eternal Son of God who was with God in the beginning because He was God. And another, Hebrews 1—"

"Hebrews?" exclaimed the women next to him. "Why Hebrews at Christmas time?"

He just smiled. "Hebrews, chapter one. Just read it Christmas morning. It is magnificent!"

I was reluctant to break the hush that followed. "Thank you, each of you, for sharing your experiences. I think they will make Christmas real and precious to me this year."

Somehow there was a little catch in my voice, but no one seemed to notice. "Well, there you are!" I continued, gathering up my Bible and gloves. "You have given the Christmas message, and you have made the application of how each of us can do something to make Christmas special and meaningful. And we ought to do it if we love the Lord Jesus and care for those He loves and wants to save."

Mrs. Whitby had the last word as she closed the meeting. "I would say that we have learned tonight that we don't have to let worldly observances and the commercialism of this season take Christmas away from us. I say—Christmas can be just what you make it!" ▶

Music at Christmas

Music at Christmas! Some of life's choicest memories tie these together—for they are inseparable. Join the author here for this trek down memory lane. by Paul Mickelson

How blessed are the tidings of our great Prince of Peace, and how great should be the praise and adoration from our lips unto Him, not only at Christmas, but every day throughout the year. Our hearts well up with joy and rejoicing as we meditate upon this lowly birth—the greatest lesson in Christian humility. Small wonder that our hearts are filled with singing to such a Saviour.

At this Season of jubilation, what would Christmas be like if there were no carols sung or music played? Carlyle said, "Music is well said to be the speech of angels." The true spirit of Christmas is always surrounded with music—from the reverent carols to the joyous hosannas. These beautiful sounds ring out in the churches and seem to drift softly from home to home making hearts warm and open to God's love for sending His Supreme Gift to mankind. Families are drawn closer together with friends, and strangers feel the warmth of love at Christmas knowing there is One who cares.

Most of the music that we use today is fairly recent when we consider that Christ's birth dates back nearly 2000 years. Actually, our oldest carols have been written in recent times, relatively speaking—"THE FIRST NOEL" and "AWAY IN A MANGER" having been written in the 16th century. There is something about music at Christmas that has a way of warming the hearts of everyone. Some of the carols appealing to young people are the lilting 18th century English carol, "GOD REST YE MERRY, GENTLEMEN" and the gaily spirited "DECK THE HALLS," also from the British Isles, which was originally sung at the time of Yule. Can we not all depart from the hustle and bustle of modern-day living and let our minds drift to the times of joy and laughter when on a nippy Christmas Eve we joined a not-so-sonorous but oh-so-joyous group of young people caroling from house to house on an old rickety hay wagon?

Christ in His later life and ministry on earth had a special place in His heart for the little children. Matthew gives us a tender account of this as Christ said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Jesus also said in another passage in Matthew's Gospel, "Verily I say unto you, except ye be converted, and become as children, ye shall not enter the kingdom of heaven." Christmas has always been a time for children, perhaps because of the lowly birth of the Christ child.

Martin Luther in 1530 wrote a simple song and called it "AWAY IN A MANGER." This carol is believed to have been written for his small son for a Christmas Eve festival. It is interesting to note that the great Reformer enjoyed caroling with his friends through neighboring villages singing of the baby Jesus. He taught that music was a "gift and grace of God: it could drive out the devil and make men forget all wrath." Another non-conformist with great convictions, Isaac Watts, who lived almost 200 years after Luther, also deeply loved children and wrote many songs especially for them. Watts gave us the jubilant "JOY TO THE WORLD, THE LORD IS COME," written in 1719.

Although no carols can be considered as great in popularity as "SILENT NIGHT" or "O COME, ALL YE FAITHFUL" which are sung wherever people are gathered at Christmastime, yet one of the most meaningful and perhaps among the least sung is "LO, HOW A ROSE E'ER BLOOMING" from the seventeenth century. The meaning is taken from Isaiah 11:1, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

There is a lovely story behind the writing of our most popular carol, "SILENT NIGHT." It was composed in the little snow-bound community of Oberndorf, Bavaria. The organ of St. Nicholas Church could not be repaired in time for the Christmas service and Franz Gruber, church organist, suggested to Joseph Mohr, vicar of the church, that a new song might be helpful in the emergency. Mohr had the words completed, and Gruber the music in time for their Christmas service.

Thus, a carol which has been sung by neighboring carolers, cathedral choirs and performed by symphony orchestras around the world, was originally sung in a three-part arrangement with guitar—a humble beginning for the most beloved of all carols.

Yes, music at Christmas means to many, exaltation of the Christ child.

As we look beyond the glistening lights of the Christmas tree, and through the frosted window panes from the warmth of our homes, let us not forget the One who has inspired the writing of music at Christmas and understand the meaning, and experience the reality of the words of Jesus in John 8:12—"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

It was Christmas Eve

When Sankey Sang

"The Shepherd Song"

IT HAPPENED that on Christmas Eve of 1875, Mr. Sankey was travelling by steamboat up the Delaware River. It was a calm, starlight evening and there were many passengers gathered on the deck. Mr. Sankey was asked to sing, and, as always, he was perfectly willing to do so. He stood

there leaning against one of the great funnels of the boat and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but somehow he was driven almost against his will to sing the "Shepherd Song":

"Saviour, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare;

Blessed Jesus,
Thou hast bought us, Thine we are.
"We are Thine, do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray.

Blessed Jesus,
Hear Thy children when they pray."

There was a deep stillness. Words and melody, welling forth from the singer's soul, floated out over the deck and the quiet river. Every heart was touched. After the song was ended, a man with a rough, weather-beaten face came up to Mr. Sankey and said, "Did you ever serve in the Union Army?"

"Yes," answered Mr. Sankey, "in the spring of 1860."

"Can you remember if you were doing picket duty on a bright moonlight night in 1862?"

"Yes," answered Mr. Sankey, very much surprised.

"So did I," said the stranger, "but I was serving in the Confederate Army. When I saw you standing at your post I thought to myself: 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger.

"Let him sing his song to the end," I said to myself, 'I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.'

"But the song you sang then was the song you sang just now. I heard the words perfectly:

"We are Thine do Thou befriend us,
Be the Guardian of our way.'

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon, otherwise much in my life would no doubt have been different.

"When you had finished your song, it was impossible for me to take aim at you again. I thought: 'The Lord who is able to save that man from certain death must surely be great and mighty'—and my arm of its own accord dropped limp at my side.

"Since that time I have wandered about far and wide, but when I just now saw you standing there praying just as on that other occasion, I recognized you. Then my heart was wounded by your song; now I wish that you would help me to find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the war had been his enemy. And this Christmas Eve the two went together to the manger in Bethlehem. There the stranger found Him who was their common Saviour, The Good Shepherd, who seeks for the lost sheep until He finds it. And when He has found it, He lays it on His shoulders, rejoicing.

A Rewarding Christmas Experience

Thelma Book

Should we attempt it—an English play of the Christmas story, with our junior and senior high English and Bible class students?

The church people were enthusiastic about the idea and wanted the play to be the chief feature of a Christmas celebration for the general public in the city hall.

Could we really count on the students? They said they wanted to do it, but when it came right down to every-day gruelling practice, interfering schedules of *three* different schools to foul things up, plus final semester exams one week before Christmas—well we just didn't know! But he who never dares never accomplishes. So we dared . . . I reworked several plays to make a new creation fitted to the abilities and number of the currently faithful students. Doyle read everyone's part off on tape so that they would work on intonation while we would be gone from Nagato for a week in December. Then Dec. 18, we started practicing in earnest.



"Shepherds in the field, around a little fire—that cold December night."

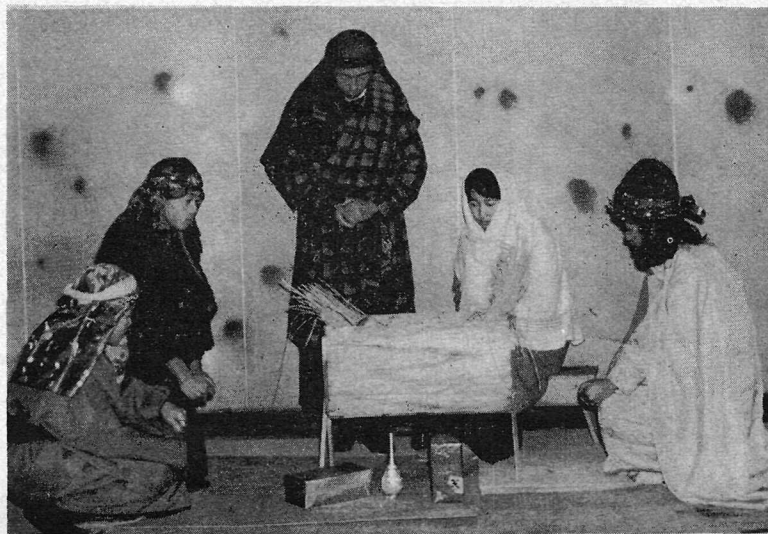
To make a long story short, this little play turned out to be one of the most gratifying things we have ever tried with our English classes. I have never seen youngsters cooperate so wholeheartedly on anything in my life.

They really worked and in the process got to know each other very well . . . their usually serious application sometimes relieved by hearty laughter. I think the memory of this will be something they will look back to for the rest of their lives as one of the most pleasureable experiences of their youth.

Sometimes audiences in Japan are rather noisy, we think. But that Christmas Eve the audience was quiet as quiet. We think the English was easy enough that every now and then people could understand a word or two and this intrigued them enough to make them strain every nerve to see how much they could understand. Woven into the evening's program were carol singing for anyone who would join in, choral reading of Christmas Scriptures in Japanese by six church people, and a short meditation by

Doyle on what Christmas is all about. At the end we had a Mexican piñata (Japanese-flavored) which everyone enjoyed. Last of all, anyone who wanted to, took a candle and walked through the city streets caroling. Some thirty went, but the wind was so strong that everyone had to devote most of his energy to keeping his candle alive.

Each person who came to the program received two tracts pertaining to Christmas. The church people were



In the City Hall, our "Wise Men at Manger."

very enthusiastic about the effort. I think probably the most permanent good has been done in our relationship with the students who participated. We know each other so well now; the barriers are all down; I feel now we can really begin to witness to them of the saving grace of Jesus Christ. In the few months left us before furlough we want to take every advantage of the opened door for the Gospel in these 20 young people.

When "Foreigners" Move

"For thirteen years the house on Tokaichi street has been home to us. Now it is time for us to move . . . leaving a city that has become home and people whose friendship we will always cherish. In many ways we are glad we are not moving far: Yamaguchi City is only one hour from Hagi by the newly paved road. We have been drawn more and more to the needs of that area and especially the needs of university students who are truly "as sheep without a shepherd." Yamaguchi has no Protestant missionaries although several were there when we first came to Japan. We have been driving regularly to Yamaguchi for the past year and have many contacts and some classes that we have already taught for a year.

". . . Once the new community gets used to having foreigners around and stops staring I am sure the children will be at ease there as they have been at Hagi. When Pete went to call on the school principal recently the children crowded around calling "foreigner, foreigner"; and we realize that the first days may be quite difficult for our children who wholeheartedly hate to be pointed out. Kenny is delighted that his kindergarten is right beside the girls' school and they can all three go together in the morning. (In Japan the kindergartens are usually operated separately from the primary school.) . . . pray for the children especially this first month.

"I have been much impressed with the truths expressed in Colossians that when we have Christ we have everything. It is because of this fact that we want to be more earnest and diligent in our work here, loving . . . sharing the material and spiritual blessings that are ours. Will you pray for all five of us that we will be the kind of Christians we are meant to be."

The Willmses, Japan

INDIA

Announcing the 1966 Christmas Tour!

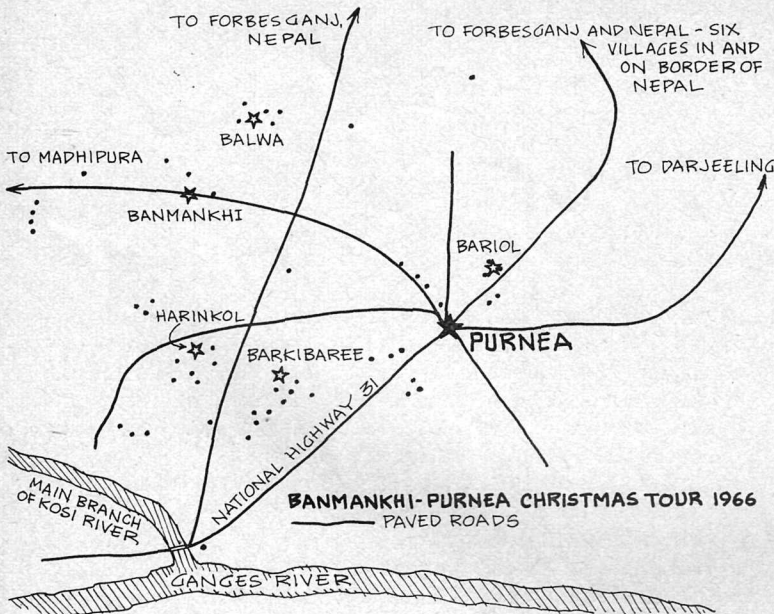
Speaker—One of the national preachers, in any one of fourteen Christian village centres in Northern Bihar.

"JOIN THE 1966 CHRISTMAS TOUR! Fellowship with your Santal and Uraon brethren in this highlight of the year: Take part in *any one of seven* exciting tours, each centred in the midst of a cluster of Christian villages or homes. Trek to Nepal with Luke Murmu. Or travel by jeep with one of the Sider Sahibs to outlying villages in the Harinkol area. Thrill with the Uraons in their evangelistic efforts. Relax in the unhurried atmosphere of primitive jungle life. Enjoy the Christian hospitality of spicy curries and beds of straw—next to the buffalo.

"Everything free: fun, fellowship, music—but bring your own food!

Don't forget your tin can drum, bamboo rhythm makers and clanging cymbals. Other requirements: sturdy feet and iron stomachs.

"What's that? You 'can't make it this year'? 'It's rice-cutting time'? 'Someone must guard the house'? At least let the young people attend. And, of course, you'll remember to pray for the tours December 24-28. Ask the Lord to strengthen your brothers and call new followers."



Names are the large centers from which touring will proceed to the small centers (dots).

Missionaries also note this announcement, planning to join the "tourists" for part or all of the time. The highlight falls on the last night. All who can still hobble congregate in one of the stronger and larger Christian centres. Throughout the night the preaching and singing continues as a witness to the heathen villagers.

*Won't you, too, pray that this touring season may be a time of spiritual benefit, of sowing and reaping, as the glad tidings of the First Advent are made known?
Sent in by the Harvey Siders*



First Friday service in our new building in Managua, Nicaragua—125 in attendance on a rainy evening. How shall they hear the Good Tidings without our help?

"To All People"

"... good tidings of great joy, which shall be to all people." Luke 2:14

How often you and I have heard the good tidings! "... born this day in the city of David a Saviour, which is Christ the Lord."

We who have believed on HIM know of a surety—with the Samaritan woman—that He is indeed the Christ, the Saviour of the world. But that is not enough.

*"Love came down at Christmas—
Love all lovely, love Divine;
Love was born at Christmas;
Star and angels gave the sign."*

You and I didn't see that Star over 1900 years ago. Someone told us about Him whom the Star foretold.

"... which shall be to all people"—shall be—but are not yet.

"Dear Lord, many centuries have passed and many people still have not heard. Are your angel messengers holding back—the ones that flooded the sky with melody that Night so long ago?"

Age-old sadness in the Lord Christ's answer: "Not unto them but unto you was committed the word of reconciliation (2 Cor. 5:19). *Ye are my witnesses . . . I told my followers on the planet Earth to go into all the world . . . As the Father hath sent me, so send I you.*"

"But centuries have gone by and still so many have not heard."

"I know. But I have no other plan."

Men, Money, Missions

The message will get to people only if God's people put themselves and their money, which is "fluid personality" (your *past* time and talent and energy), at His disposal. We have never heard of any way to transport missionaries or to support them over a period of years, to print Bibles and other Christian literature, to build churches, hospitals, schools, except through the use of money. Have you?

"... which shall be to all people." It's up to us, the Lord working with us.

Remember that General Fund that cares for so many ministries!

NEEDED, as of December 5: \$66,712.00
BRETHREN IN CHRIST MISSIONS
Box 149, Elizabethtown, Pennsylvania 17022

DELAYED ACTION CHRISTMAS

Rev. Paul Hostetler

Sometimes an exciting Christmas gift explodes out of the blue, and sometimes it comes as a long process. The surgical instruments story at Bridlewood Church includes both.

The annual Christmas program in 1964 was on a bitterly cold December evening. The church was packed as it always is when Junior and Sis have parts to recite. During the recitations John Elliott took his very-bored-with-it-all little son to the nursery. He could have left him there but decided to stay.

My wife was on duty that evening and was a little apprehensive about the stern looking man quietly sitting across the room. After a while he cleared his throat.

"Does your church have mission hospitals?"

"Yes, in both India and Africa."

"Well, our company, Ingram and Bell, has \$5,000 worth of surgical instruments and equipment to give away. Do you think your church would be interested?" All of this was said in a very matter of fact voice.

"Play it cool—act big league-ish," Mrs. Hostetler sternly warned herself! So, although her heart was pounding she calmly allowed that our church could well be interested!

"Good," smiled John, "I'll send a truck over with the shipment in January." And with that he lapsed into silence again.

When I heard the good news after the program I was pleased but had a feeling that the whole thing could fall through. Such wonderful things just didn't happen to a small struggling congregation.

But, sure enough, the first week of 1965 a truck rumbled up to the back door of the church. Around a dozen large cartons were carried in. After the men left I tore open some of the boxes and handled the stainless steel instruments with the delight of Silas Marner fingering his hoard of gold.

The next step was to inform the Board of Missions. Letters were sent to Dr. Paul Lenhart, medical doctor and board member, and Rev. Henry Hostetter, Executive Secretary of the board. In his reply Dr. Lenhart said, "Thank you so much for embracing the opportunity to help the mission cause in the receipt of this shipment of surgical instruments."

He then asked for a list of the instruments so that it could be sent on to Africa where Dr. Worman could decide what should be sent. A month elapsed before word arrived from Dr. Worman in Africa.

The problem of how to ship the cartons then came up. Rev. Hostetter thought that the U.S. Navy, Operation Handclasp, might transport them free of charge. He wondered as to whether the instruments were packaged suitable for shipment. (They weren't.)

In my reply to Hostetter (carbon copy to Lenhart—all my correspondence went to both.) a suggestion was made to use either fiber or steel drums. A call to the Buffalo Customs Office revealed that there would be no duty charge if we shipped through the U.S. by bonded carrier.

During this time a letter came to Bridlewood Church from Harvey Sider in India stating that Dr. Mann was hopeful that India would receive some instruments too.

On March 13 a letter from Lenhart suggested the allocations of instruments to both Africa and India. The

India shipment would be sent through MCC. The method of shipment to Africa was still undecided.

Somewhere along the line consideration was given to sending some equipment to the Navajo Mission, but in my letter to Lenhart dated March 20 the following was advised: "I am wondering about the wisdom of sending equipment to the Navajo Mission in light of the fact that the duty will be up to 40 per cent on many items."

Upon receiving instructions from the Missions office, steel drums were purchased locally. When the men carried the empty drums to the church basement they lost control of one and it went crashing down the steps, gouging steps and marking walls as it went! These serve to remind us even today.

Two drums were filled for Africa and one for India. When filled, they each weighed 240 pounds. The Africa drums were tightly bolted and the India drum was secured with a padlock. They were ready to go by the first of April.

In a letter received a week later instructions were given to supply detailed lists of items and cost for the India drum being delivered by MCC. We were asked to take the drum to Kitchener, Ontario. The letter went on to say that the decision had been reached to send the Africa drums with missionaries rather than by Operation Handclasp.

Shortly after that an itemized list was sent to Dr. Lenhart for price evaluation. The list included such things as adenoid curette, trephines, tonsil forcep, pelvimeter, retractor, bone rongeur, cautery clamp, proctoscope, wire speculum, sigmoidoscope, needles, abdominal scoop, adenotome, antrum punch, syringes, cannula, tongue tie, probe, etc., etc. Don't worry—the list sounded mysterious and foreboding to us, too!

In his return letter of April 21 Lenhart suggested that we just give a value for the whole drum. In May a letter from MCC stated that each item *must* be cost-listed! Oh well.

My letter to Hostetter dated July 8, 1965, acknowledged the receipt of the lists for both India and Africa with assigned values by Lenhart, and reported that the India drum had been delivered to Kitchener a few days earlier. Hostetter had indicated that he would probably pick up the Africa drums when he came to Ontario in August. My return epistle warned him that the drums were big and very heavy.

He soon sent instructions to ship the drums to New York by *truck*, where they would be put on board ship with a missionary party. This was done, being timed perfectly with the dock strike, forcing the trucker to unload the drums at a warehouse somewhere in New Jersey. Some hectic calls between the missions office and mine, between mine and the local trucking company, and between their office and New York, and between the missions office and New York finally located the errant drums!

The next letter in my file is dated January 2, 1966—a full year after the delivery to our church, and came from the Wormans at Macha. "We have appreciated the arrival of the two drums . . . It took a long time to get them through customs (no duty) but finally they arrived. We had Christmas early looking through the treasures! The

(Continued on page twelve)

This article is a sequel to the two-part article which appeared under the title: *DEVELOPING A HAPPY MARRIAGE*, by Demos and Grant. It is not our purpose to restate or clarify the theme of the previous article, but present a perspective which is hoped will add spiritual dimension.

Socrates reportedly told his students: 'By all means marry. If you get a good wife, twice blessed you will be. If you get a bad wife, you will become a philosopher.'

Even though this seems to suggest that marriage is a good risk regardless of the results, it would be interesting to know how many have become philosophers. At least those twice blessed ought not bury their heads in their bliss and ignore that surprising number of philosophers whose ranks are growing, whether we like it or not. It is with this type of honest awareness that one should approach this subject.

Does It Just Happen?

The dimension to which we refer is that which is suggested in the book *Design for Christian Marriage* (Dwight H. Small, Fleming H. Revell Company). "In Christian thinking it takes three to make a marriage, Christ makes marriage a three-dimensional affair." (p. 18) This presents both an ideal and a responsibility. One of our basic presuppositions as a Christian Church is that Christ becomes the center of all aspects of our lives, including marriage. That is, we uphold the ideal and assume that this becomes a living reality in the lives of all concerned.

By way of reaffirmation, let it be restated again in definite positive terms: the actual living presence and power of Christ in any marriage relationship does make a difference—the difference between fulfillment and frustration; between oneness and antagonism; between inner peace and inner turmoil, between excitement and mere endurance.

Does all this just happen? Does the rather naive concept about heaven-made marriages just sort of automatically bring those qualities which guarantee marriage at its best?

Immaturity Equals Impasse

When marital difficulties reach the point of impasse, a prominent factor is immaturity. The point of impasse is reached long before any ideas of separation may occur. It is somewhat of a point of no return which results in a state of existence. There is a better way. It comes through the willingness to face our immature patterns and to do something about them.

This has two important and related aspects: emotional and spiritual immaturity. Emotional maturity enhances the emotional oneness of the marriage. In order that one might identify his immature patterns, consider the following: carry-over of the childhood practice of "acting-out" dissatisfactions or displeasures, those adult forms of "cry-baby" or "temper-tantrum" actions of childhood; the need to have someone else do things for you, such as making decisions or solving problems; a tendency to have limited perspectives and a self-centered world; insistence on immediate gratification of a particular impulse, desire or need; resorting to power tactics or self-protective measures when things don't go your way.

Spiritual maturity enhances the spiritual oneness of a marriage. This is achieved by the same process of an honest awareness of conditions as they really exist and a willingness to correct or improve those conditions. This becomes a very personal matter. No one else can do it for you, nor do they have the right to do it. For some it comes easily, for others it is slow and difficult, still others remain complacently in something of a state of sanctification stagnation.

It is not necessary to spell out specifics at this point, it would be rather redundant. The problem is not a lack of information on what to do, but rather the unwillingness or inability to act on the information which already exists. Spiritual maturity results from spiritual honesty, spiritual searching and spiritual sensitivity, all of which require some specific diligent effort on our part.

Face That Facade

A prominent psychiatrist has written a popular book titled: *Games People Play*, (Eric Berne, Grove Press, New York). Much is said and written about the masks people wear or the roles people play as the situations of life require them. This is the facade which must be understood and dealt with if the marriage relationship can be at its best.

People live as though they have something to hide (and many do); as though they will become exposed or revealed and consequently hurt or abused because of it; as though there is a part of them that must be constantly defended and protected; as though they cannot trust anyone or believe that the other person isn't ALWAYS out to get them. One thing is overlooked so many times: the fact that the marriage partner eventually sees through this facade, or better, each partner sees through the other. So, why not face it together?

The Soul of Your Marriage

When one gets to the heart of things he really sees what is going on, both within himself and in the marriage relationship. In his book: *The Taste of New Wine* (World Books), Keith Miller describes what he calls the soul of a marriage. This is a very beautiful description of that deeper level of the marriage experience. When the facade is broken through this soul level is revealed. It may be a startling and painful discovery. He states: "A woman has her 'angry' look; a man has his 'I hate your guts' look. The soul of a marriage can be a trysting place where two people can come together quietly from the struggles of the world and feel safe, accepted and loved . . . or it can be a battleground where two egos are locked in a life-long struggle for supremacy."

He speaks accurately and realistically of a condition which can exist even in Christian marriages. One way of getting at a solution to the ego struggle is suggested by a little diagram in a booklet published by Campus Crusade For Christ, known as *The Four Spiritual Laws*, which depicts the throne of one's life being occupied by Christ with the ego (or the self) being removed to secondary position. Those who have entered into this experience have the opportunity to share it with others. Those who

(Continued on page twelve)

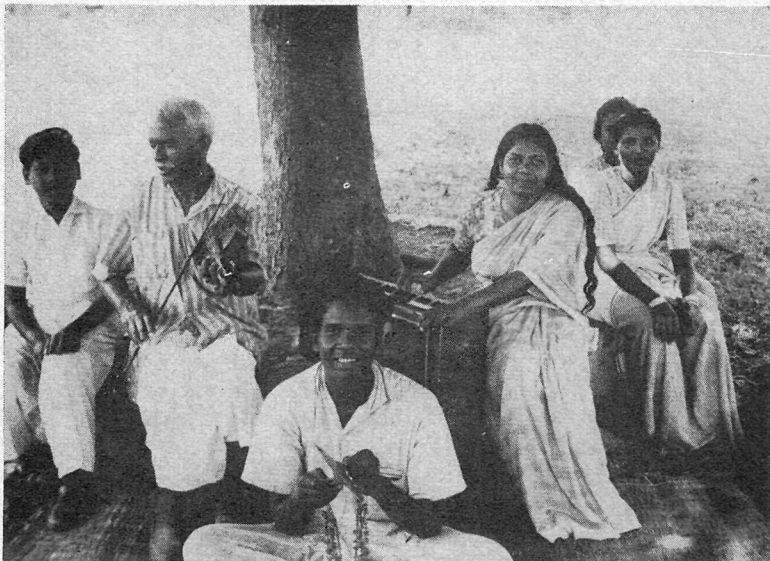
Christmas Program at Barjora (1965)

The place?

The long dormitory room in the girls' hostel, with beds removed. With curtains across one end a stage was improvised; benches, a few chairs—and the floor provided seating.

The audience?

Parents (mostly fathers) of schoolchildren, local Christians and Hindus, and all the missionaries except Nurse Sally Thiessen who remained at Madhipura Hospital.



Praising the Lord with instruments at Christmas time

The wherefore?

The Christmas program, December 18, at the end of the school year, by the pupils of Barjora School.

Various comedy pieces were presented by the children, such as one called "The Chicken and the Egg"—how a man's roosters laid more eggs than his hens. (Anyone wanting his roosters to do likewise will have to come to India to learn the secret!)

But skillfully interwoven among these selections were those which told of the Christian's beliefs: selected Bible verses recited by a group of pupils, a song, a presentation of "What is God Like?", the Christmas story in drama.



Barjora pupils studying diligently. Wouldn't you like to attend their Christmas program?



The village Headman listens with interest to the Christmas message.

After the program, prizes were awarded to various pupils, and sweets were given to everyone present.

Pray that the things about God learned by these children from Hindu and Christian families will remain with them and help them to yield their lives to Christ.

—Doris Cober

Tears And . . .

"We must have more than a superficial interest in the work of God. We must have an interest that reaches into our bones and bowels . . ."

The speaker was Bishop Ulery. The five bishops were meeting in the Conference Room at the Missions Office, and on this particular morning they had invited the Missions Staff to share their devotional period.

"No seed," continued our 'greenhouse' brother, "No seed, no matter of how good quality, will germinate without moisture. I choose to think of tears as the moisture which must water the Seed that we sow.

They that sow in tears shall reap in joy.

"David, too, referred to tears with sowing: *They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with him . . .*"

I thought of my father's quoting of Spurgeon, ". . . no getting to Heaven with dry eyes." And of Bunyan, who in the depths of despair and doubt, realizing his worthlessness, cried out, "There's dirt in my tears." No matter! Let God plough deep in our hearts and lives!

Some psychologists maintain that tears arise out of a sense of helplessness. Perhaps, then, we can shed tears over the state of God's work, if we are dedicated and obedient. For we see man's desperate condition and that only God can deliver him. And only God can move upon the hearts of those who are to go to man's aid.

Tears and the Missions Budget

With the MISSIONS BUDGET sadly in arrears, only God can save the situation. We appeal for earnest prayer therefore. If you have given as God has told you to give, then the helplessness of your situation in aiding the budget can move you to tears as you pray God to act. If you haven't given all you should, then perhaps you'll have to give before a sense of helplessness will move you to tears!

M. C. K.

Teaming up for Teaching

George and Mable Sider

When Roy Sider and I visited the Virginiatown area in July, 1965, in preparation for the Byers to settle there and open a Gospel work, I saw the neglected houses and was aware as a casual visitor of the lack of Gospel witness. After spending part of last summer there, it looks different. Warmhearted people and boys and girls, in need of spiritual guidance and open to it, have their homes there!

In the meantime the Eldon Byer family had settled in the community. Along with a part-time job in the gold mines, and caring for the family while Mrs. Byer taught school in Virginiatown, Mr. Byer engaged in Gospel work as he had opportunity. In this way the Byers have made many friends and gained a vantage ground for witnessing.

Soon after leaving V-town, driving east on No. 66 highway, you are faced with a most majestic sight. The little town of *Kearns* lies in the valley. In the background is Quebec Province with its winding highway. Then to your right is Cheminis Mountain looking like an inverted sugar bowl, about 6000 feet above sea level with almost perpendicular sides. The top is flat and covers an area of about 5 acres.

Dobie is a little town about 16 miles west and north of Virginiatown. The Beaver mine is located here. This town has no churches. The people were warmhearted and receptive.

The Christ's Crusaders Summer Service Unit under the direction of Rev. Walter Winger supplied three young ladies to help in DVBS: Linda Burkholder, Arlene Thrush and Debbie Gardner, all from Pennsylvania. The morning of August 8 found the three girls, Mable and I packing suitcases and camping equipment on our trailer and starting for V-town. After a pleasant trip we arrived about seven in the evening. The next morning orientation work began with our asking God's guidance and blessing. After organizing our team, time was spent in preparation of lessons and handcraft and in study of two course books "Leading a Soul to Christ" and "Methods and Value of Home Visitation." Thursday and Friday afternoons we went to Dobie and Kearns to visit homes. Friday night we had a Youthspiration at Dobie: a film was shown, the girls sang, and Arlene played her violin. A similar service was conducted in V-town on Saturday night. On Sunday morning Sunday School was held at Kearns and in the afternoon in the Dobie school house. These schools had been closed for the summer while the Byers were doing itinerant work and attending school.

Dobie DVBS "No discipline problems whatsoever"!

Monday morning found us up early getting ready to go to the Dobie DVBS, scheduled for 9:30 to 11:30—in a one room public school. The Byers had ordered supplies which they thought would be sufficient; however, the interest was so keen that by the second day the supplies were all gone.

This was an unusually interesting school. The children were very sociable and appreciative of everything. There was an enrollment of 60, and an average attendance of about 48 children and 4 dogs. The dogs were regular

attendants and sociable as well! Mable taught the boys and girls of fourth grade and up with an attendance of 14-17 each day. This class was different from any other group—so attentive and cooperative. It was a thrill to talk about the way of salvation and principles of Christian living to those who had never heard about it before. There were no discipline problems whatsoever. At the Friday evening closing program, several mothers were present and interest was excellent. Parting words were not easy. Some exchanged addresses with our team wishing to correspond with them.

Kearns DVBS—for Kearns and V-town Children

The Kearns school, 1:30-3:30 P.M., was held in the basement of their new 5 room public school. The enrollment was 70—average attendance, about 55. This too was a very enthusiastic school. In general the children here have had more advantages in life than the Dobie children. Here we met a very interesting Indian family by the name of Moses. They had 13 children. Beverley, a girl of ten in my class was most congenial and well mannered. These traits were typical of the entire family. We called in their home and now have a picture of them.

There were about 12 children confessed Christ as Saviour. Two boys had been saved earlier through Eldon's ministry. On Friday we had Open House and a short program; we were glad to see some of the parents. The school closed with a good interest.

* * * * *

This had been a busy day with two schools and two closing programs. A half hour before midnight found us all back home but not ready for bed. Our girls wanted an overnight camp-out even though this was the last night and *cold*. After dressing in warm clothing which Eldon and Lynn shared with them they drove out to the edge of the Lake, made a camp fire to keep the bears away, made up beds on the ground and slept peacefully under the stars for the rest of the night. They cooked their breakfast over the camp fire the next morning. Then came back to V-town to get packed to start home.

I want to speak my appreciation for the Byers family. They accepted us into their family circle—five extra in the home. Eldon did a wonderful job of showing us their beautiful country. In their one year in V-town Eldon and Lynn have made many friends—mostly non-Christian. Of Christian fellowship and encouragement, the Byers get little. I know our Church Extension Board appreciates what is being done but I feel *we* should do more for them in the way of correspondence and prayer.

Eldon is now part of the Ministerial at Kirkland Lake, a town of 17,000. This gives him the opportunity of writing in their daily paper and sharing time on the radio.

It had been suggested that we plan a Sunday service for our team at one of our churches on our way home. The decision was Collingwood. Rev. and Mrs. Christian Sider welcomed us warmly Saturday night and the team shared in Sunday morning and evening services. On Monday Uncle Chrisie gave us a royal tour of their beautiful country. After farewells Tuesday morning we traveled homeward by way of Hamilton, showing our American friends that Ontario has some beautiful cities as well as a scenic northland. The long shadows of the five o'clock sun were stretching across the beautiful corn fields of Wainfleet when we returned from our northern assignment, thankful for traveling mercies over the 2300 miles we had covered.

"To God be the glory, great things He hath done!"



An article entitled "Short Notes" appeared in the *Evangelical Visitor* dated May 15, 1894. Its author signed himself simply "B." Whether the "Notes," some of which are excerpted below, were original or selected is not known definitely, but they give the impression of originality.

—Feature Editor

Ought not a writer on holiness or sanctification have the experience of the same? Would he be any better qualified to instruct on this topic than an unconverted person would be to teach conversion? Certainly a person that has traveled over a road can describe it better than a person who has derived his knowledge from some other person, direct or indirect. The former has a practical, the latter only a theoretical, knowledge.

* * * * *

Is there not an inconsistency in using unleavened bread and fermented wine in communion?

* * * * *

It is comparatively easy to serve the Lord when the surroundings are favorable. But this life is a probationary state where every element in our Christian character will be tested. "Darkness covers the land and gross darkness the people." We are to be "bright and shining lights amidst a crooked and perverse generation." The Christian life is a warfare. The Christian must be fully equipped, bearing the "whole armor of God." This warfare is defensive and offensive.

* * * * *

It is a good wish to desire to go to heaven, and we often hear it expressed in experience meetings, but it is not the highest aspiration of the Christian; self may be an element in it. Supreme love to God is the highest aspiration that the Christian is capable of. Here self cannot enter, but will be forgotten.

* * * * *

It is much easier to exhort others than to bring ourselves into the line of our exhortations.

* * * * *

Preaching is but a small part of a pastor's duty and the easiest performed.

* * * * *

It is much easier to talk well than to live well.

CHRISTMAS—Continued from page eight

very next day we used the skin hooks when Bob was separating the webbed toes on a very small baby. Bob hopes to share some of the extra items with Sikalongo, Mtshabezi and the Gwaai."

In February a letter came from Dr. Mann in India. "The shipment just arrived . . . The bureaucracy and delays in the world are unbelievable . . . Everything came through in good condition." Dr. Mann told me at General Conference this past July that the lock on the drum had been broken, but nothing had been touched.

The final letter in my file is dated September 12, 1966, and is from Dr. Myron Stern in Rhodesia. He says: "Last week we visited Macha Hospital and there discovered a

'gold mine' of surgical supplies. The value of what we alone received at Mtshabezi must be about \$1,000."

The last letter came 21 months after Mr. Elliott's question in the nursery. Sometimes it takes a long time for a good Christmas gift to be delivered. But when the gift comes from God, it's worth waiting for.

MARRIAGE—Continued from page nine

have not entered into this experience in their marriage relation have an obligation to seek it—lest they continue in marriage with only second best.

A prayer would be fitting as a conclusion—praying not only for marriage at its best—for you—but for all of life to be experienced at its best as God desires it for every Christian.

"For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name, and beg Him to grant you, in accordance with the riches of His perfect character, to be mightily strengthened by His Spirit in your inmost being, and that Christ in His love, through your faith, may make His permanent home in your hearts. You must be deeply rooted, your foundations must be strong enough to grasp the idea of the breadth and length, the height and depth, yes, to come at last to know the love of Christ, although it far surpasses human understanding, so that you may be filled with the perfect fullness of God." St. Paul.

Ontario, California

NAVAJO MISSION STATEMENT OF INCOME Third Quarter—1966

INCOME—General		
Medical—In Patient	_____	\$ 2,286.29
Medical—Out Patient	_____	2,280.90
Medical—Special Services	_____	1,015.45
Contributions	_____	3,846.49
Donated Services	_____	180.00
Donated Supplies & Equipment	_____	1,771.82
State Grants—Food Commodities	_____	100.46
Tuition	_____	190.00
Board Allowance (Staff)	_____	1,374.90
Board Allowance (Vehicle)	_____	300.00
Gas Sales	_____	110.93
Clothing Sales	_____	14.85
TOTAL		13,472.09
Transfer from Special Funds	_____	2,000.00
TOTAL RECEIPTS		\$15,472.09
GENERAL ADMINISTRATIVE EXPENSES		
Staff Allowances	_____	1,242.50
Medical Supplies—Drugs, etc.	_____	2,429.18
Travel Expense	_____	532.11
Food Supplies	_____	2,855.14
Housekeeping Supplies	_____	509.08
Institutional Help	_____	152.50
Telephone	_____	376.26
School Supplies, etc.	_____	1,171.95
Heat & Light	_____	374.94
Building Maintenance	_____	802.51
Transportation	_____	814.19
Insurance	_____	722.13
Dues & Subscriptions	_____	1.00
Office (inc. Nav. News)	_____	356.34
Taxes & Licenses	_____	54.75
Interest	_____	57.50
Farm Expense	_____	(412.25) cr.
Evangelism	_____	19.35
Canadian Currency Exchange	_____	1.84
TOTAL		12,061.02
Buildings and Equipment Capitalized	_____	2,295.37
TOTAL EXPENSES		\$14,356.39
NET GAIN		\$ 1,115.70



Dr. Robert D. Sider

MESSIAH COLLEGE

Dissertation to Be Published

Dr. Robert D. Sider, Chairman of the Division of Language, Literature and Fine Arts at Messiah College, recently received word that his doctoral dissertation will be published by the Clarendon Press of Oxford University. The title of his dissertation is "Structure and Method of Argument in the Writings of Tertullian."

The dissertation was a study of the influence of the classical theory of rhetoric on the writings of Tertullian, an early Christian author. Dr. Sider attempted to show how Tertullian adopted the classical rules for structure in his writings.

Dr. Sider received his Doctor of Philosophy from Oxford University in England in October 1965. He studied under a Rhodes scholarship and has been a member of the Messiah College faculty since 1962. He is the son of the Reverend and Mrs. Earl Sider, Nanticoke, Ontario.

College Days Planned

High school juniors mark your calendars now! College Days at Messiah College are planned for March 3 and March 10. Due to space limitations, College Days this year will be limited to juniors. However, seniors from out of state who have been accepted or are still interested in attending Messiah College may come to the campus on these days.

Admissions Officers to Visit Congregations

The Admissions Office is planning a visitation program to congregations for college bound students and their parents. Discussion of college today, admission practices, finances, and other pertinent questions will be considered with high school students and their parents.

Clio Club Active

The recently formed Clio Club (history club) has an ambitious program in operation this college year. Ten per cent of the students are members and Dr. Morris Sider is the faculty adviser.

Recently the club attended a meeting of the Foreign Policy Association, in Harrisburg, and heard a former member of the British Parliament, the Right Honorable A. E. Patrick Duffy, speak on "Problems of the Atlantic Community: A British Appraisal."

They also had a tour of the Brethren in Christ Archives, housed in the Messiah College Library. Dr. C. O. Wittlinger, church archivist and college dean, provided them with many interesting facets of early Brethren in Christ history.

Ministers Conference Speakers

Two outstanding speakers have been secured for the second Ministers Conference to be held at Messiah College, February 6 and 7. Dr. George Allen Turner, professor of English Bible at Asbury Theological Seminary, will provide special help for the minister in his study of the Bible.

The Reverend Bryan J. Cannon, associate minister of the First Presbyterian Church, Bethlehem, Pennsylvania, will be the other key speaker. He has had a very successful ministry showing how small groups within the church can encourage Christian growth and outreach.

The conference will begin late Monday and close Tuesday afternoon. The Monday evening session will be open to the public with daytime sessions restricted to registered ministers and students. In addition to the two key speakers, selected faculty members will conduct workshops in the area of their specialty.

Why not make arrangements now to send your pastor? He will be receiving more information in the near future.

CHURCH NEWS

ALLECHENY CONFERENCE

The Sunday morning worship service of the Waynesboro congregation, Penna., will be broadcast during the month of December. The congregation's fall revival services were held in November with Rev. Isaac Kanode serving as evangelist. Both local and visiting musical groups participated in the annual hymn sing, held Sunday evening, November 6.

Eighteen Leadership Training Course Certificates and seven diplomas were presented by the Mt. Rock congregation, near Shippensburg, Penna., Sunday morning, November 13. Rev. Jay Kesler of Youth for Christ brought the message. In a day of sewing for missions the Mt. Rock Needle Guild had missionary Mary Heisey as guest speaker. In other fall activities, Lane Hostetter served as evangelist in fall revival services; several new families were enrolled during the Forward Enlargement Campaign.

The Chambersburg congregation, Penna., shared in a Thanksgiving service, November 20, with Rev. and Mrs. Larry Strouse, Little Marsh, Penna. An offering in kind was presented to them.

In a prayer meeting, sponsored by the Antrim Christ's Crusaders, Penna., Hershey and Freda Bowers spoke and showed pictures of life at La Ronge, Saskatchewan, among the Cree Indians.

Percy Trueblood was guest speaker in a series of prophetic emphasis meetings held by the Hanover congregation, Penna.

A service of baptism was held for three persons on Sunday morning, November 27, by the Clarence Center congregation, New York.

Dr. S. I. McMillen, Houghton, New York, author of several books including, "None of These Diseases," was guest speaker in the morning worship service of the Grantham congregation, Penna., November 27.

ATLANTIC CONFERENCE

The Christ's Crusaders of Elizabethtown, Penna., recently dramatized a story of the Choma Bookstore involving a colporteur, his bicycle, a chair and a pair of shoes. An offering of "spare" dollars was received for this project in Zambia, Africa. Other recent activities of the Elizabethtown congregation have been: a Thanksgiving service with a warm message by Rev. Vince Goble, Springfield, Penna.; a Sunday morning service in which Bishop Ginder spoke of his experiences at the recent World Congress on Evangelism; and an intensive evangelistic effort with evangelist Merle Brubaker. Prayer cells were most helpful in preparing for these services.

A number of persons of the Elizabethtown congregation expressed their concern for needy families by participating in the MCC apple paring and drying project at Akron.

A good-spirited missionary conference with helpful pictures stimulated the youth and adults of the Cross Roads congregation, Penna., the week-end of October 25. A recent bulletin from the congregation reports that Bishop and Mrs. I. W. Musser, who have given many years of service to the church, recently observed their 63rd wedding anniversary.

Activities of some of the youth of the Lancaster congregation, Penna., have enlarged the international outlook of the church. Althea Engle recently spoke about her two years of Pax service in Greece. George Beck and Andy Miller shared with the congregation experiences and pictures of their recent European trip. Joy Christian, an Indian nurse who worked for six months at Lancaster General Hospital, was an asset to the congregation with his cheerful words and ready smile.

Messiah Home Chapel congregation, Penna., dedicated their newly furnished nursery Sunday evening, November 27. A gift in memory of John and Effie Amsbaugh by their daughter was used for these furnishings. On November 19 the congregation and other friends participated in a birthday surprise for Pastor Leroy Yoder and his twin sister, Leora, flourishing missionary from India. Leroy B. Walters served the Messiah Home Chapel in evangelistic services from November 9-20.

Seven persons were received into church membership by the Fairland congregation, Penna., Sunday morning, December 4. The previous Sunday five persons were baptized.

The youth of Palmyra congregation, Penna., spent November 25 and 26 in play, study and worship together at nearby Camp Hebron. Speakers for this retreat were Eber Dourte, John Schock and Pastor C. N. Hostetter, Jr.

CANADIAN CONFERENCE

Mildred Brillinger presented through pictures the work of the Navajo Mission to the Springvale Christ's Crusaders on November 20. The Niagara Christian College Male Quartette presented musical numbers. On another occasion recently the Crusaders were host to the youth of Cheapside congregation. An evening of social activity was climaxed by the showing of the film, Part-time Christian. The Adult Sunday School class of Springvale viewed the film, The Family Altar, in connection with a recent fellowship supper.

The congregation also profited by the ministry of J. N. Hostetter in evangelistic services from October 30 to November 6. The Annual New Year's Eve service has been planned, and will again feature the Singing Martins from Ohio, as well as local talent.

Bishop Swalm has announced in his newsletter, Canadata, that William Charlton has asked to be retired as pastor of the Bertie congregation, Ontario. This follows many years of service as bishop and pastor. Wilbur Benner, presently serving the congregation at St. Petersburg, Florida, has accepted the invitation to the pastorate and will take up his duties about April 1, 1967.

CENTRAL CONFERENCE

An All-Church Retreat was held by the Amherst congregation, Massillon, Ohio, Sunday afternoon and evening, November 20, at nearby Camp Y-Noah. Youth and adults participated in a full program of fellowship and discussion about the task of the church, the local congregation, and individual responsibility. Bishop Ulery joined the congregation in this retreat.

The Christ's Crusaders of Locke congregation, Nappanee, Indiana, planned their service, November 27, similar to those held by Christians of the first century. Expressing love to Christ and fellowship for one another, the service was held quietly in the church basement, thereby reminding those who participated of the persecution borne by those who professed Christ.

PACIFIC CONFERENCE

A "Kouples Kampout" at Mile High Pines was held by the Ontario congregation, California, November 25-26.

A Tribute, by Mary E. Byer, Upland, California: At this season, I wish to give thanks to God, a tribute to my dear sister, Lydia Byer, who recently went home to be with the Lord. I thank Him for her godly life and influence and for the privilege of sharing life with her for many years. Her love for the Lord and His Word were manifest during the long years of physical illness, which she bravely faced with trust and confidence in Him. This was also evidenced in her final days and triumphant home-going. Missions and the salvation of the lost were of great concern to her. Precious memories of our years together are a source of real comfort in my hours of bereavement.

MIDWEST CONFERENCE

Marion Book, Morrison, Illinois, was guest speaker for the Harvest Service of the Dallas Center congregation, the morning and afternoon of November 27. The congregation was joined by the Des Moines and Rhodes congregations on December 1 when Doyle Book gave a stirring talk about missionary work in Japan.

Harry Hock gave his experience of divine healing at Dallas Center recently. The meeting was well attended, and several persons

were anointed. In earlier fall activity, the visitation program for the Sunday School Enlargement Campaign brought a number of new persons into the Sunday School. Rev. and Mrs. Russell Barnes of the Child Evangelism Fellowship, shared in a morning service in October.

Don Larson, Regional Director of NAE, showed the film, "Anything Can Happen," to the Abilene congregation, Kansas, November 17. This preceded their evening revival service. Wilbur Benner was evangelist.



As a token of appreciation for their faithful services in helping with construction, Mr. and Mrs. Mike Engle, Thomas, Oklahoma, were presented a 400-day clock by the Rosebank congregation, Kansas. The presentation was made on the day of dedication of Rosebank's improved church facilities.

Births

ACOSTA—Douglas Scott, born August 1, 1966, to Mr. and Mrs. Albert Acosta, Lancaster congregation, Pennsylvania.

BERG—Pamela Sue, born November 4, 1966, to Mr. and Mrs. Arthur Berg, Shanesville, Ohio. Rev. and Mrs. Marion Berg are the paternal grandparents.

CARNS—Tina Lorraine, born April 8, 1966, to Mr. and Mrs. Donald Carns, Free Grace congregation, Pennsylvania.

DIEGEL—James Charles II, born November 1, 1966, to Mr. and Mrs. James Diegel, Conoy congregation, Elizabethtown, Pennsylvania.

DOWNIN—Angela Diana, born November 6, 1966, to Mr. and Mrs. Paul Downin, Five Forks congregation, Pennsylvania.

FRENCH—Clinton David, born October 12, 1966, to Mr. and Mrs. David French, Chestnut Grove congregation, Ohio.

GANTZ—Bobby Lee, born August 31, 1966, to Mr. and Mrs. Eugene Gantz, Free Grace congregation, Pennsylvania.

MILLER—Gina Sue, born October 9, 1966, to Mr. and Mrs. Ronald Miller, Free Grace congregation, Pennsylvania.

RICHEY—Brian Scott, born October 26, 1966, to Mr. and Mrs. Kenneth Richey, Lancaster congregation, Pennsylvania.

ROOK—Dana Lynn, born November 15, 1966, to Mr. and Mrs. Ronald Rook, Pomona, California.

SCHREIBER—Keith Carlos, born July 1, 1966, to Mr. and Mrs. Calvin Schreiber, Free Grace congregation, Pennsylvania.

SOLLENBERGER—Brian Keith, born November 14, 1966, to Mr. and Mrs. Stanley Sollenberger, Chambersburg congregation, Pennsylvania.

YOST—Howard Leroy, born November 26, 1966, to Mr. and Mrs. Clarence Yost, Montoursville congregation, Pennsylvania.

Weddings

ABER-ZOOK—Miss Ella Mae Zook, daughter of Mr. and Mrs. Melvin Zook, Dalton, Ohio, became the bride of Mr. Gerald Aber, son of Mr. and Mrs. Clyde Aber, North Lawrence, November 18, 1966, at the Sippo Valley Brethren in Christ Church. The ceremony was performed by Pastor Marion Berg.

BICKEL-EBERSOLE—Miss Doris Jean Ebersole, daughter of Mr. and Mrs. Harry Ebersole, Mount Joy, Pennsylvania, became the bride of Mr. Kenneth E. Bickel, Elizabethtown, June 25, 1966. The ceremony was performed in the Manor Brethren in Christ Church, Pastor Roy Peterman officiating.

EMPRINGHAM-HEISE — Miss Kathleen Ann Heise, daughter of Mr. and Mrs. Paul Heise, Palmerston, Ontario, and Mr. Ronald Empringham, son of Mr. and Mrs. Ralph Empringham, Gormley, were united in marriage September 24, 1966. The ceremony was performed in the United Missionary Church, Listowel, Ontario. Rev. Arthur Heise officiated, assisted by Rev. Sheldon Wilson.

FREY-WENGER—Miss Brenda Kay Wenger, daughter of Mr. and Mrs. John A. Wenger, Chambersburg, Pennsylvania, became the bride of Mr. Donald Lee Frey, son of Mr. and Mrs. Irvin M. Frey, Chambersburg, October 23, 1966. The ceremony was performed in the Chambersburg Brethren in Christ Church. Rev. Simon Lehman, Jr., officiated, assisted by Rev. Omar Martin.

HOLLAND-BURKHOLDER—Miss Esther Burkholder, daughter of Mr. and Mrs. Norman Burkholder, Hagerstown, Maryland, was married to Mr. John E. Holland, Upland, California, November 19, 1966. The ceremony was performed in the Upland Brethren in Christ Church by Pastor Elbert N. Smith.

KERSCHNER-BROWN—Miss Carol Ann Brown, daughter of Mr. and Mrs. Charles Brown, Pine Grove, Pennsylvania, became the bride of Mr. Luther Kerschner, son of Mr. and Mrs. Luther Kerschner, Sr., Pine Grove, November 5, 1966. The ceremony was performed in the Tremont Brethren in Christ Church, Pastor Homer H. Rissinger officiating.

KISSINGER-CRAMER—The marriage of Miss Donna Cramer to Mr. Howard Kissinger took place in the Caroline Street Brethren in Christ Church, Lancaster, Pennsylvania, May 28, 1966. Rev. Elbert N. Smith officiated.

MOORE-METZGER—Miss Betty Lou Metzger, Columbia, Pennsylvania, became the bride of Mr. Kenneth R. Moore, son of Mr. and Mrs. John Moore, Lancaster, Pennsylvania, June 25, 1966. The ceremony was performed by Pastor Roy Peterman, Manor congregation.

PETERS-PENNOCK—Miss Janel Margaret Pennock, daughter of Mr. and Mrs. Norman Wilson Pennock, Reading, Pennsylvania, became the bride of Mr. Nelson Lee Peters, son of Mr. and Mrs. Nelson Peters, Bethel, October 22, 1966. The ceremony was performed in the parsonage of the Palmyra Brethren in Christ Church with the pastor, Dr. C. N. Hostetter, Jr., officiating.

SISKOWSKI-GINDER — Miss Dorcas Ginder, daughter of Mr. and Mrs. Joseph Ginder, Manheim, Pennsylvania, became the bride of Mr. William Siskowski, Upland, California, October 28, 1966. The ceremony was performed in the First Methodist Church, Upland.

YODER-WENGER—Miss Mary E. Wenger, daughter of the late Mr. and Mrs. Eliab Wenger, Chambersburg, Pennsylvania, and Mr. Abraham S. Yoder, Jr., son of Mr. and Mrs. Abraham Yoder, Belleville, were united in marriage October 29, 1966. The ceremony was performed in the Perkiomen Valley Brethren in Christ Church (formerly Graterford). Rev. Jacob H. Bowers officiated, assisted by Rev. Roger N. Witter.

Obituaries

BOOKS—Jay Karl Books was born December 27, 1946, at Lebanon, Pennsylvania, and died in action with the United States Marines in Vietnam, November 16, 1966. He was converted in 1954, baptized the same year, and joined the Fairland Brethren in Christ Church, where he was a member until his death.

He is survived by his parents, Mr. and Mrs. Theodore Books, Sr., his fiancée, one brother, paternal grandparents and maternal grandmother.

Funeral services were held in the Fairland Brethren in Christ Church in charge of Pastor David Climenhaga. Interment was in the E.U.B. Gravel Hill cemetery, Palmyra, Pa.

ENGLE—Mrs. Emma K. Good Engle was born September 18, 1876, and died October 15, 1966, in the Polyclinic Hospital, Harrisburg, Pennsylvania. She was saved at the age of 15 and united with the Pequea Brethren in Christ Church. Later she was one of the first members of the Lancaster congregation. She was a guest at Messiah Home since July.

Her husband, Daniel E. Engle, preceded her in death in 1955. One son also predeceased her.

She is survived by two sons: Jacob E., Conestoga, Pennsylvania; and Daniel G., Millersville; four daughters: Mrs. Elizabeth Heise, Salunga; Mrs. Mary G. Richardson, Nairobi, Kenya, Africa; Miss Emma R., Elizabethtown; and Mrs. Esther R. Eshleman, Pequea. Eleven grandchildren also survive.

Funeral services were held in the Lancaster Brethren in Christ Church, Pastor Eber B. Dourte and Rev. S. Lane Hostetter officiating. Interment was in the Cross Roads cemetery, Florin, Pennsylvania.

HUNT—Charles Henry Hunt, age 84, passed away at Washington Boro, Pennsylvania, November 11, 1966. He was a member of the Manor Brethren in Christ Church. His wife, Annie R. Tompkins Hunt, predeceased him.

He is survived by a son: Isaac T., Millersville; and three daughters: Mrs. Martha Heisey, New Bloomfield; Mrs. Mary Palmer, Lititz; and Miss Ruth, missionary to Africa, now residing at home. Seven grandchildren and thirteen great-grandchildren also survive.

Funeral services were held in the Bair Funeral Home, Millersville. Pastor Roy Peterman officiated, assisted by Rev. Henry N. Hostetter. Interment was in Millersville Mennonite Cemetery.

LEBO—Rev. John E. Lebo, Sr., age 82, passed away November 11, 1966, at Messiah Home, Harrisburg, Pennsylvania. He was an ordained minister of the Brethren in Christ church for 47 years. He served at the Messiah Home and the Elizabethtown congregation until 1947.

He is survived by his wife, Mrs. Sara E. Lebo, Messiah Home; a daughter, Mrs. C. Paul Cameron, Linwood, New Jersey; a son, Dr. John E. Lebo, Jr., Elizabethtown; one sister and one brother. Four grandchildren and one great-grandchild also survive.

Services were held in the Free Grace Church, Millersburg, with Rev. Luke Keefer and Rev. Titus Books officiating. Burial was in the Free Grace cemetery.

LEONARDSON—Jennie Louise Berger Leonardson was born at New Haven, Connecticut, October 28, 1887, and passed away at Miami Valley Hospital, Dayton, Ohio, November 26, 1966. In 1907 she married Arthur Wilson Leonardson who preceded her in death in 1951. Early in their married life, they moved to Colorado, then to the area of Dayton, Ohio. In 1934 she was baptized and united with the Brethren in Christ church, attending the Dayton Mission. In later years when she could no longer attend services, fellowship was renewed again and again in prayer meetings in her home.

She is survived by two daughters: Mrs. Marguerite Kemp, Dayton; and Mrs. Ellen Collins, Felicity. Nine grandchildren also survive.

Funeral services were conducted in the Hoyne Funeral Home with Pastor Ohmer U. Herr in charge. The message was given by Rev. W. H. Boyer. Interment was in Fairview cemetery.

ROADCAP—Mrs. Bessie Roadcap, age 75, of Lenkerville, near Millersburg, Pennsylvania, passed away at Messiah Home, Harrisburg, November 13, 1966. She was a member of Free Grace Brethren in Christ church.

She is survived by two daughters: Mrs. Goldie Rhodes, Dauphin; and Mrs. Paul Lupold, Millersburg; and one son: Richard, Cressona. Two sisters, a brother, six grandchildren and ten great-grandchildren also survive.

Funeral services were held at Riegel Funeral Home, Millersburg, Rev. Luke Keefer and Pastor Glenn Hostetter officiating. Interment was in Free Grace cemetery.

Readers Write

Dear Editor:

In the December 5, 1966 issue of the *Evangelical Visitor* there was a short article entitled, "Where Is the Lord's Money?" Every Brethren in Christ member owes God an answer to this question.

There were several other pertinent questions in the article that deserve answers. We are just a young couple—Brethren in Christ members—and we wonder what are the thoughts of our brothers and sisters in Christ. We do not pretend to have all the answers. We would like to re-ask some questions in an effort to emphasize the importance of the cause of missions.

Why must our mission executives make plea after plea to complete the 1966 budget? Are enough others concerned? Concerned enough to write, to pray, to encourage others, to give—even a tenth?

It seems that some who have been giving faithfully will have to give even more to make up for those who could, but will not even give a tenth of their *gross* income. Why a tenth? Why not more!

Has the devil deceived us into thinking we can take our money with us when we die?

How long will we go on buying newer houses, newer cars, because we are tired of the older ones? How long will we go on fattening our bank accounts? And for what reason? We must read again and study how Christ dealt with riches. What was He concerned about? Do we really want to be like Christ?

Are we secretly hoping the missions budget will *not* be higher in 1967? Do we really think that \$32.02 per member per year is too much? This money is being invested in lives, not savings. And the interest rate, how does it compare?

One life eternally saved from hell; how much is this worth, regardless of whether he is black, red, brown, yellow, or white? Is the work worthwhile? We owe our God an answer. Someday we will stand before Him. Someday—perhaps soon!

In a recent mission's offering we gave more than a tenth of our savings to the cause of missions. We wonder, could others be challenged by this. We are still a young couple. How about some of our other young couples and even older ones? Does it mean anything to trust God completely for our needs? Or does a healthy bank account make it easier to trust Him?

We are certain there are others in the Brethren in Christ Church who could easily give missions a tenth of their savings, even more. We use this letter to challenge them.

Sincerely yours,
(Name Withheld)

News Items

Mennonites and Brethren in Christ At Evangelism Congress Meet

by John M. Drescher

Mennonite and Brethren in Christ delegates and observers to the World Congress on Evangelism in Berlin met for an afternoon discussion and evening meal at Menno-Heim, November 2.

Menno-Heim is the home of pastor John Friesen and church center for Berlin Mennonites. Friesen ministers each week to Mennonite congregations in West and East Berlin. He makes one or more trips to East Berlin each week. There are about 5000 Mennonites in Germany.

Discussion by the international group centered on what was being expressed and experienced at the World Congress on Evangelism. Because the group felt so greatly helped and challenged by the Congress it was decided to send an expression of deep appreciation to the Congress leaders for their vision under God and for the privilege and joy of sharing in the Congress as delegates and observers.

Conclusions of the group seemed to say clearly that evangelism is the one great common ground which we have as Christians and in which we ought to do all we can to work together. Also we need, as Anabaptist groups, to rediscover the note of authority of the Bible and deep conviction.

The Anabaptists were the evangelists of the 16th century. This is not true today. Today we need to look and listen to others. We can portray our sense of inferiority by condemning others and their methods.

"Unless people who are sent are personal evangelists, we really cannot use them," said Peter Dyck.

Two New Members Appointed to MCC

C. Wilbert Loewen of Steinbach, Man., and Kenneth B. Hoover, of Grantham, Pa., have been appointed to membership on the Mennonite Central Committee. They will represent the Evangelical Mennonite Brethren and the Brethren in Christ churches, respectively.

These two men succeed E. J. Swalm, Dunroon, Ontario, and Sam J. Schmidt, Marion, South Dakota. The latter represented the EMB conference since 1948. Swalm served on the committee since 1960.

Kenneth B. Hoover has been on the faculty of Messiah College, Grantham, Pa., since 1942. He serves as secretary of the Peace, Relief, and Service Committee of the Brethren in Christ church.

The new representative of the Evangelical Mennonite Brethren, C. Wilbert Loewen, is coordinator of guidance for the Hanover School Division in southeastern Manitoba. He has taught at the Steinbach Bible Institute for three years and serves as a lay minister. He has been active in Mennonite Disaster Service. He is currently also a member of the seven-man executive committee of MCC (Canada).

Hoover and Loewen will have their first opportunity to sit with the 28-member committee at MCC's annual meeting in Chicago, January 20-21, 1967.

Criswell Says Christianity May Not Survive the Century

Christianity will be practically non-existent by the year 2,000, predicted the pastor of the largest church in the Southern Baptist Convention.

W. A. Criswell of Dallas, speaking to the annual Sunday School Convention of the Baptist General Convention of Oklahoma, declared here that "our church and denomination is beginning to die."

Tracing the decline of Christianity through history, Criswell stated that 180 years ago one-fourth of the world's population was evangelical Christian. Today, he said, "eight per cent of the people in the world are Christian."

The pastor of the 13,000-member First Baptist Church of Dallas paralleled the decline of Christianity with the shift of population from rural to urban areas, and with the rise of elaborate church buildings and "vast cathedrals."

'The Jerusalem Bible' Published

The Jerusalem Bible, a complete new English translation from original sources made by Roman Catholic scholars in Great Britain, has been published simultaneously in New York and in London.

It is the first English translation from original sources of the complete Bible since the Revised Standard Version, published in 1952, and is the first completed English work to make use of the Dead Sea Scrolls.

Presbytery Advocates Simp'e Funerals

The Mecklenburg Presbytery of the Presbyterian Church, U.S., adopted a report of the Christian Action Committee urging member churches to observe simple funeral practices with closed, covered caskets, a few flower arrangements and a brief service based on Scripture.

Among practices recommended were that no funerals be held on Sunday "except in cases of absolute necessity," that casket furnishings, flowers and other funeral articles should avoid showiness and "undue expense," and that the church shall provide a Christian flag or a pall to cover the casket, concealing its construction.

Psychologist Cites Bible's 'Subjectivity'

A demonstration of how the Bible can be read "subjectively" to cast light on personal

psychological problems was given in New York city by a mental health expert at a luncheon of the Laymen's National Committee inaugurating the 26th annual Bible Week Observance.

Dr. Otis A. Maxfield, new director of the American Foundation of Religion and Psychiatry, told the interreligious gathering that "Jesus obviously made the assumption that it wasn't only our concrete outside behaviour; it was this inner world of experience that made the difference" in the life of man.

One of the problems of the human family today "particularly at the high level of this affluent state" Dr. Maxfield said, "is that it has lost touch with the inner world, with the objective psyche of soul."

In Conversation with the Baptists of Russia by Frank C. Peters

On Friday noon, October 28, we were entertained by the Baptists in their headquarters in Moscow. The Council of the Union of Evangelical Christians-Baptists was present to answer questions which our delegation might ask. After borscht and steak the tables were cleared for discussion.

Brother Karev, the secretary, gave a comprehensive report of church life in Russia. The Baptist Union is made up of some twenty nationalities of which Mennonites are one. Some of the Pentecostals who are registered with the government have also entered the Union.

The speaker outlined the liberties which the registered churches now enjoy. There is no law forbidding them to preach but they may not have Sunday schools, youth meetings, or women's meetings. The registered churches have decided to obey the laws of the land in these matters. They feel that the home is now the place where they must teach their children and rear them in the ways of the Bible. Of late they cannot speak of suffering for nothing has been put in their way.

Some local congregations for some reason or other are refused registration and accuse the registered churches of compromising with the world. This has disturbed the spirit of unity somewhat and this grieves the Baptist brethren very much. However their prayer is for unity.

The USSR government has promised to extend the physical property of the Baptist church in Moscow. Very soon they hope to annex several additional floors to the present rooms and this will permit them to expand their work as well.

As Mennonites we were anxious to hear about our own brethren. The speaker explained that there were two kinds of Mennonites in Russia, the brethren and the "Church" Mennonites. Approximately 16,000 of the Mennonite Brethren have already joined with the Baptists. These represent about 120 congregations.

Next year will be the centennial for the Baptist Union in Russia. They plan a large celebration in Tbilisi, the cradle of Baptists in Russia.

Of deep concern to speaker Karev was the unity in the Baptist church. A special Unity Sunday is observed in October, and this year the churches had agreed to fast as well.

'Adjusted to the Needs of the Late Twentieth Century'

Mutual aid, "adjusted to the needs of the late Twentieth Century," was launched into

new and broader channels of operation at the First Fraternal Delegate Meeting of the Mennonite Mutual Aid Association held here Friday, Nov. 11, at the Atlantic Hotel.

With years of impressive record already behind it (serving more than 30,000 adults and 22,000 children in health services and other related fields) the recent reorganization as a church-wide fraternal society makes possible "creative approaches in helping local congregations to face the other needs of its members and to constructively assist them in meeting this responsibility," Harold L. Swartzendruber, MMAA Secretary and manager said. "It can meet special needs through catastrophe aid and other special funds.

Board President A. P. Hallman, Akron, Pa., chaired the meeting and extended words of welcome to the 65 delegates and invited guests from the Mennonite (Old), Mennonite Brethren, General Conference, Evangelical Brethren, and Brethren in Christ churches.

D. Lowell Nissley, MMAA director of field services, projected "New Frontiers for Congregational Activity" as envisioned under the new "fraternal association" structure. Nissley emphasized that "this newly acquired status must not be an end in itself but a means—a means to meaningful Christian sharing."

MWC Registration Deadline Approaching

All persons hoping to attend the Eighth Mennonite World Conference sessions in Amsterdam next July 23-30 are encouraged to register just as soon as possible with the MWC Secretariat, 3003 Benham Avenue, Elkhart, Indiana, in order that proper housing reservations can be made in the Netherlands. While every effort will be made to find housing for late registrants, the initial deadline for registrations was set at December 1st. Housing is very scarce in Europe, especially during the tourist season, and particularly in popular Amsterdam. Our Dutch brethren report that persons not having reservations should count on finding beds anywhere in Amsterdam next summer.

All travel arrangements should be made with the Menno Travel Service office in Akron, Pennsylvania, or one of its branches, or with an MCC office.

'Then Will I Hear' Is Theme For World Day of Prayer Observance

"Then Will I Hear" is the theme for the 1967 World Day of Prayer observance scheduled for February 10, announced by Dr. Arthur M. Climenhaga, Executive Director of the National Association of Evangelicals. Churches in hundreds of communities across America and around the world observe this special day on the Protestant church calendar each year.

The 1967 theme comes from the well-known seventh verse of Second Chronicles: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land."

WORSHIP BOOKLETS AND POSTERS ARE AVAILABLE BY WRITING TO NAE HEADQUARTERS, BOX 28, WHEATON, ILL. 80187

ORDER NOW THE NUMBER OF BOOKLETS AND POSTERS NEEDED FOR THE WORLD DAY OF PRAYER, FEBRUARY 10, 1967