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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
New Conoy Brethren in Christ Church

Elizabethtown, Pa.
Preparing to Preach

An elderly minister, in addressing a group of seminary students back in 1932, said: "Young men, I do not know whether I ought to congratulate you or sympathize with you." He then proceeded to unfold some of the glories of the gospel ministry and to introduce that crowd of budding prophets to some of the difficulties which they must face as true representatives of Jesus Christ. And in one of our classes, I recall that the president of the seminary challenged us with this thought: "The call to preach is a call to prepare to preach!"

Superficial minds have frequently regarded the Christian ministry as a soft sinecure for men who could not hope to succeed in other professions. But as a matter of fact, it has always required solid character and extraordinary courage to proclaim God's message to the world. Take a good look at the prophets of the Old Testament age. And did not the majority of the early apostles, and a host of lay believers as well, seal their witness with their own blood? What right, then, have we to expect an easy lot in a world that once crucified the Lord of glory and hunted down His first disciples like beasts of the jungle?

Here in America, it is true, we are not in imminent peril of fire or sword, for the attitude of this modern age is one of apathy and polite indifference to the claims of Jesus Christ. But the pressures of godlessness are increasing; evil is becoming organized and more brazen; hence, we need not be surprised if, as the coming of the Lord draws nigh, the powers of darkness will declare open warfare against the church of the living God, even in America.

Open antagonism would at least arouse a slumbering church to a fresh and vigorous defense of the great moral and spiritual verities. Persecution would compel us to redefine the line of cleavage which once separated the sheep from the goats. The church cannot compromise with an indifferent or a hostile world without itself becoming indifferent and something other than the church of the New Testament! Have we of this generation got what it takes to preach the Word to the world today?

To proclaim the gospel effectively today demands far more than an ecclesiastical prefix and an academic suffix attached to one's name, far more than a white collar turned either forward or backward, far more than clerical vestments of whatever cut or color, vastly more, in fact, than the endorsement of any human organization or institution. One must be equipped with much more than these externals which, at best, are only the accessories of the Christian ministry.

One must have, first of all, a genuine personal experience of God's redeeming grace in his own life, plus the conscious surging of the power of the Holy Spirit throughout his entire personality, plus an overmastering love for others. He must not only know God as a present reality, but he must also be thoroughly furnished in a practical knowledge of God's Word. For him, the Word of God must be final and supreme authority! Skill in the use of Scriptures comes through training and discipline, through personal meditation and prayer, and through actual experience. One's intellectual and spiritual equipment must be such as will command the respect of his contemporaries. This is after all the generation which we are commissioned to reach with the gospel. Before we can hope to transform contemporary situations we must make actual contacts with men where we find them.

The demands of our day are so severe and exacting that one would give up in despair, were he not assured of sufficient resources far beyond his own native powers. Besides, we are challenged by the high privilege of following in the footsteps of a noble army of spiritual pioneers.

What does it take to meet the exacting demands of this bewildered age? To minister effectively, as we see it, demands a combination of indispensables. One needs the faith of an Abraham, the perseverance of a Noah, the meekness of a Moses, the patience of a Job, the strength of a Samson, the integrity of a Samuel, the wisdom of a Solomon, the courage of a Daniel, the emotional depths of a Jeremiah, the evangelical fervor of an Isaiah, the spiritual insight and rugged convictions of a Paul, the uncompromising spirit of a John the Baptist, and the devotion of a Mary. And above and beyond all of these virtues one must experience day by day and moment by moment, the grace of God, the love of Christ, and the dynamic of the Holy Spirit. Only God in us can accomplish the task of world conquest through the gospel of His redeeming grace.

Emphasis - Missionary Church Association
Our Fathers’ Zeal

Mr. Harry Nigh

The writer first presented this oration in a competition setting at St. Catharines, Ontario. He was then invited to make the same presentation in a Peace Oratorical Contest sponsored by MCC, Ontario, at their annual meeting. The oration received top honors in the contest.

Mr. Harry Nigh is a son of Pastor Ross Nigh, Falls View congregation, Ontario, a member of the Brethren in Christ Church. Having completed his studies at Niagara Christian College, he is now studying at Brock University, St. Catharines, Ontario.

Sometimes it is interesting to reflect on how men of the past would cope with the problems of today. We might wonder, for instance, what John A. Macdonald would say about Canada’s current agonizing over her national identity. Or what John Kennedy would do with the conflict in Vietnam. And we would not be the first to spend our time in such reflection. In the 19th century, William Wordsworth concerned with the moral decay of England, cried out,

“Milton! thou shouldst be living at this hour; England hath need of thee: she is a fen Of stagnant waters . . . .”

We who are assembled here today, who claim obedience to the doctrine of non-violence have also known great leaders. What if Conrad Grebel or Felix Manz or Hans Denk were living at this hour? or if Menno Simons himself were here? What if Menno Simons had 15 minutes in which to address us today? What would he say? I am sure that he would praise God that those truths which he proclaimed 400 years ago still live. Yet I doubt if that independent and rather sharp-tongued man would be content with a few placid words of greeting or praise. Those 15 minutes would be crammed with admonition and instruction.

We cannot turn to him however for current words of instruction. But we can turn to the chronicles of that rebellious movement, and there find instruction. What emerges from the story of the early Anabaptists is a picture of an amazingly courageous and zealous band. A historian of the 16th century writes:

In the year 1526 a new party arose . . . They spread so rapidly that their teaching soon covered the whole land and they secured a large following and also added to their number many good hearts who were zealous toward God.

We find that in one city a church of 1500 arose almost immediately. In St. Gall the new movement cleaned out the Catholic churches almost overnight. The members of the sect were characterized by a constant readiness to proclaim their faith. Unlearned farmers successfully defended their new beliefs against their former priests. The leaders of the movement fearlessly entered public debate with those church and state leaders who were later to kill them. It becomes clear that they had realized that God had given them the task of proclaiming to the Christian and to the state a new dimension of Christian obedience. And they performed their task with fervor.

We do not need to hear Menno Simon’s voice today, for the actions of our early fathers speak to us more clearly than an audible voice. Their example forces us to face the question: have we proclaimed this new dimension in Christian obedience with the same zeal that they did?

One of the most heartening developments of the modern religious world is the renewed interest in the question of the Christian and war. In 1963 the Catholic Church issued an Encyclical called Pacem In Terris. It flatly stated that in the atomic era war can never be used as an instrument of justice. The effects of this announcement were momentous. Prominent Catholics now openly opposed the Vietnam war. The number of Catholic conscientious objectors in Italy rose. Speaking of that Encyclical Pope Paul has said:

A grave consequence flows from the fact of our having proclaimed peace. The Catholic church has assumed a greater obligation to serve the cause of peace by the fact that through her voice she has solemnly pleaded the cause . . . .

The Catholic Church is not alone in this reawakening. In the protestant circles of the United States we can see a resurgence of pacifism in the declarations of the National Council of Churches and in the editorials of such journals as the Christian Century. It seems that everywhere, in all church circles, this question is receiving a closer scrutiny than it has had in a long time.

But what has been our attitude in face of these developments? The time has never been more ripe for us to proclaim the doctrine of non-resistance to our Chris-
tian brethren. We who have been steeped in this truth for over 400 years have an obligation to share it with those who only now are considering it seriously. But have we attempted to share this truth? Have all efforts been made, for instance, to engage those of other faiths in honest dialogue on this subject? I feel, instead, that we of the Anabaptist churches have been content to let this doctrine rest cozily in our laps, that we have never gone to our Christian brethren carrying this message of truth. Let us be guided by these words of John Howard Yoder:

We must proclaim to every Christian that pacifism is not the prophetic vocation of a few individuals, but that every member of the Body of Christ is called to absolute non-resistance in discipleship and to abandonment of all loyalties which counter that obedience.

The duty to sound forth our message does not stop with our Christian brethren. We must speak to the state as well. And now we enter dangerous waters. For it may be argued that today when our governments are engulfed in a swarm of pressure groups telling them what to do that one more voice would only add to the confusion. But we must remember that the gospel commands us to raise a prophetic voice to the state and our criterion of behavior is obedience not success. We dare never be delinquent in this regard.

Last summer, the National Broadcasting Corporation released a documentary entitled, Let My People Go, a story of the Jews in Nazi Germany. We saw pictures of people, dead from starvation, being picked from the street, thrown into wheelbarrows and carted away. And we saw pictures of Nazi soldiers heaving their naked bodies down slides into open graves. I have never seen such examples of man’s cruelty, or of the abuse of power. As I watched the film I was pierced with the thought: do these things result from the church’s silence?

In our own country we have enjoyed a blessed freedom from state persecution. We have felt that in exchange for our freedom from the draft we must refrain from political involvement. The result has been a timidity on our part to speak at all. Our state has not changed. By its acts we know that it still rejects many of the basic teachings of Christ, including non-violence. Is it not time to re-examine our reluctance to speak to the state in matters involving Christian obedience? I believe that our hesitation to bear witness here in our own lands has been a desertion of duty.

In the third chapter of Matthew, John the Baptist encounters the faith of the Sadducees and the Pharisees. It was a faith based on the works of Abraham. John says to them:

And think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham.

That verse has meaning for the Anabaptist churches today. God has never meant that the doctrine of non-resistance should remain in Anabaptist hands alone. There is no special merit in being part of that body that Menno Simons helped to found. God is able of these stones to raise up children unto Menno. If we cannot accept the task before us, to speak with zeal to our Christian brethren and to the state then perhaps God will give this task to others.

Kenbrook Bible Camp

Dear Friends of Kenbrook,

The time for summer Bible camp is fast approaching and we look forward to another opportunity to fellowship together in God’s great out-of-doors. Kenbrook Camp is located on a 66 acre tract of land along the Little Swatara Creek and just south of the Blue Ridge Mountains. It is here that many boys and girls come to know Christ as their Saviour and Lord. We are happy to announce that Uncle John and Aunt Millie Imboden will be with us again this year as Director and Matron. Uncle John has just completed his 2nd year at Messiah College as a ministerial student. They very ably directed our camp program last year and we are happy they can return. Also, Uncle Guy VanDyke will be with us as caretaker again this year. Uncle Guy has endeared himself to all. He does a splendid job of keeping the pool clean, clearing trails and other jobs that need attention. His beautiful singing and his many poems plus his wonderful Christian testimony have made him the favorite of all campers. In the following paragraphs Uncle Guy tells of some of his experiences at Kenbrook. Here is Uncle Guy:

“During the Spring of 1964 a board member of Kenbrook Bible Camp came to Harrisburg looking for a caretaker for three months. I already had made obligations to people over the city to mow lawns, trim hedges and weed flower beds. I felt guilty all summer for not accepting Kenbrook’s offer and I promised the Lord that if I ever had the chance again I would apply for it. The Spring of 1965 I saw the call for a caretaker in the Evangelical Visitor so I contacted the Board and they accepted me. I worked the summers of 1965 and 1966 and I surely enjoyed it. If the Lord is willing, I expect to join the staff again this summer.

I start work the first of June by raking leaves, going over the trails to clean up brush and trees that have fallen across the pathway and cleaning up the swimming pool. The pool is my special obligation. I must keep it crystal clear, light blue in color, clean and free of undesirable odors and taste. A most interesting time starts the last Saturday of June when the first group of campers arrive and start racing up and down the hillside chirping like birds. Here are some of the experiences I had during the summer of 1965 that show the kindness and thoughtfulness of the campers. Each weekday morning the camp director came with the morning mail and as he passed the pool where I was working he would give me mail and the mail was distributed to the campers. Each week I received a letter from a camper saying:

“Dear Uncle Guy, you have no business using a big sledge hammer like that. I want you to stop it so you don’t die of heart trouble.” It surely pleased me to think that she was so thoughtful of me. I was going to be 76 years old that summer and I thought I had better listen to her advice. We have many happy times in Vesper services, cookouts and stunt nights. Also the staff members including Uncle Guy rejoice at seeing the campers accept Jesus as their Saviour on decision night. I never dreamed that when I received Christ as my Saviour that the Lord had a place like Kenbrook Bible Camp in mind for me to spend so many happy hours in the sunset of my life."

Evangelical Visitor
Come with me to the top of the large hill where the pavilion stands. Sit with me and face toward number one cabin and you will see two giant white oak trees. I don't know how old these trees are but I think they were two nice trees the day the Battle of Gettysburg was fought. I call them Elijah and Elisha. They stand from thirty to thirty-five feet apart. A mighty example of God's handiwork.

Many who read this article will not have any direct contact or responsibility with Kenbrook or any other camp. To you is given the privilege of remembering the staff and campers in prayer that they might let God guide them throughout the summer.

In Jesus’ service and for His Glory,
Guy H. VanDyke

As Uncle Guy said, we need your prayers so that God may be able to work through us at Kenbrook in a way that will help many more boys and girls to find Christ as Saviour and Lord, and that many others may renew their experience with Him. You can help by praying, by giving, or by sending some boy or girl who could not otherwise come.

Perhaps your Sunday School might sponsor a scripture memorization program where boys and girls could earn half of the camp fee. We know that God has done great things at Kenbrook in the past, and we firmly believe that when we have the prayer support of the church, especially people like Uncle Guy, surely God will pour out blessings that we cannot contain. The youth of today are the church of tomorrow. Let us help to guide them in the right path.

In His service,
The Board of Directors,
Kenbrook Bible Camp, Inc.

Seminary Graduates
1967

James R.
and
Patricia S.
Engle

The Engle children:
David Eric 3½ yrs.
Michael Howard 2 yrs.
Jesse Robert 6 months.

James: Born November 12, 1940; graduated from Hershey High School, Hershey, Pa., 1958; received B.A. Messiah College, 1962; received B.D. Mennonite Biblical Seminary, Elkhart, Indiana, 1967.


Their home congregation is Palmyra Brethren in Christ Church, Palmyra, Pa. Together they gave two years of VS in Newfoundland under MCC, 1962-64. While studying in seminary, James was associate pastor of Castle EUB Church, Elkhart, Indiana.

Rev. and Mrs. Engle have accepted a call to pastor the Valley Chapel congregation, Canton, Ohio, beginning the latter half of 1967. They have three children.

Norman A.
and
Barbara
Bert

Norman: Born in Upland, California; graduated from Upland College Academy; took three years of college at Upland and one year at Messiah College, graduating from Upland with an English-Literature major—1964.

One year of seminary training was taken at Fuller Theological Seminary and two years at Goshen College Biblical Seminary; graduates from Goshen Biblical Seminary with B.D.—1967.

Barbara: Born in Colorado Springs, Colorado; graduated from Upland College Academy; received B.A. Degree from Upland College with sociology major—1965.

Norman and Barbara were married in August 1964. Their home congregation is the Upland Brethren in Christ Church, Upland, California. While at Goshen Seminary, Norman has assisted at the Village Church. Tentatively, they plan to give two years in VS, teaching in the Brethren in Christ Mission Program in Africa. They have accepted a one year call to serve as pastor of the Brethren in Christ Church, Nappanee, Indiana, beginning August 1967.

John
and
Janet
Stoner

John: Born April 28, 1942; home congregation Morning Hour, Pennsylvania; graduated from Bermudian Springs High School 1960; graduated from Messiah College with a major in Bible 1964; took one year of seminary training at Messiah College, graduated from Goshen Biblical Seminary with B.D.—1967.

Janet: Born December 26, 1941, home congregation Grantham, Pa.; graduated from Messiah Academy 1959; received B.A. Degree from Messiah College—1963.

Married August 15, 1964. Kay, 2 years old; Catherine, 1 month. During two years of seminary training John has assisted in the Union Grove congregation, Indiana. John and Janet have accepted the call to pastor the Bellevue Park congregation, Harrisburg, Pa. beginning July 1967.

June 5, 1967
"Doctor Sahib, Oh, Doctor Sahib!"

Anna Jean Mann, Madhipura Christian Hospital,
Bihar, India

Is there any protection against such a revengeful goddess?

"Doctor Sahib, oh, DOCTOR SAHIB!"
"Yes, Binda, what do you want?"
"There is a very sick child in the village, will you come
to see her?"
"How long has she been sick?"
"Since yesterday."
"How sick is she?"
"Oh, she is very sick."
"Then please bring her here as quickly as possible. She
will need special care."

But he never returned again—was the child dead by
the time he returned? Upon inquiry, we found out that
the child had smallpox. Each year the government vac-
cinator comes around to vaccinate everyone against small-
pox since this is an endemic area, but still there are
outbreaks almost every year. Why?

Many villagers do not believe there is any protection
by a vaccination—this is a visitation by the goddess of
smallpox, Bhagwati. What magic does some medicine have
against a powerful, revengeful goddess such as Bhagwati?
In a smallpox epidemic area of Bihar, the men of the
village formed a human chain around the village armed
with clubs to beat the goddess as she came to enter. In
such an area Madhipura Christian Hospital is located.

"Miss Lenhert, may I ask . . ."

Our staff are too busy to write about their work, so
let me take you to one of them and I shall ask her questions
about her work.

"Miss Lenhert, may I interrupt you long enough to ask
a few questions? I want you to tell about your work with the
TB patients—what are you doing now? How many patients
are here now? Do you still have trouble getting drugs? do
the patients—"

"Not so fast! True, I am busy and don’t have time to
waste but I’ll be glad to talk about the work here. What
am I doing now? TB Class is now in session. Robert is
-teaching the patients about their disease, the cause, how it
is spread, what happens when they stop taking medicine,
what they should eat, general health principles and about
parasites. He also helps anybody who wants to learn to read
in adult literacy classes. Robert Soren is a former teacher
who has TB—he is now employed here. He is my mouth-
-piece—he knows English, Hindi and Santali. We also have
separate classes for the outpatients but I don’t feel we
make as much of an impact on them. They have no idea
about bacteria or even simple health measures, they are
more likely to believe it is caused by an evil spirit or
curse than by bacteria. It might be true but it just doesn’t
apply to them personally."

"How many in-patients are here now?"
"There are 19 at the moment, several were just dis-
charged. I prefer to call our TB division a colony. They do
not get nursing care, each patient is to have a member
of the family here who does the cooking, buying food,
washing the clothes, etc. Each patient has a separate
room. We do not have enough beds, just recently 10 more
rooms were built, but we only have 10 beds. They sleep
on grass mats on the floor. They really don’t seem to mind.
Before the new rooms were built, they had to sleep under
the open pandel, there were 8-9 people sharing this area.
It was very bad when the hot west winds blew, so it is
nice to have 20 rooms available.

"What about the drug supply? I remember the excite-
ment one day when an air mail parcel arrived with 100
grams of Streptomycin—could you tell me why you called
them gold nuggets?"
“We were completely out of stock—none (Streptomycia) was available anywhere and we had about 25 patients who needed 2 injections (2 gms) a week. This has been one of the points we stress so much—not to miss any medicine or the patients are fined. The 100 grams from USA tied us over until a new shipment came in, we had to change treatment for some, switch them from injections to pills or give combination injections.”

“I believe it is an India-wide problem to have the patients take drugs correctly and consistently. I heard you have worked out a pretty good system for this, would you tell us what your system is?”

“Before we start treatment for TB, we require them to pay down Rupees 100.00, of which Rs. 25.00 is a caution fee. If they do not return on time and for every day they are late, 1 Rupee is deducted from this caution fee. We do this to stress the importance of continuous treatment. We like for every newly diagnosed TB patient to stay here for a minimum of 2 weeks for classes and orientation regarding their disease. It costs about Rs. 6.00 per week, so the Rs. 75. left pays for about 12 weeks of medicine.”

“Why do you stress continuous treatment to the extent of fining a patient? How do they react to this?”

“To answer your first question—we stress continuous treatment to prevent the spreading of drug resistant TB bacteria, that will not respond to treatment. If a patient starts treatment, then stops when slightly better, then starts again when worse, the bacteria may become resistant and soon no drug will do any good. We are doing their relatives as well as themselves a favor; for other people who contract TB from this type of a patient, treatment is very difficult. How do they accept it? You know what a conundrum people are, we have more patients who needed 2 injections (2 gms) a week. This mycin) was available anywhere and we had about 25 patients who needed 2 injections (2 gms) a week. This has been one of the points we stress so much—not to miss any medicine or the patients are fined. The 100 grams from USA tied us over until a new shipment came in, we had to change treatment for some, switch them from injections to pills or give combination injections.”

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“But you don’t have to eat that much rice to get well. Eat more vegetables!”

“Nutrition facts are completely unknown.”

“I suppose to be realistic, there are discouraging features to your work, what are some of the biggest problems?”

“One problem the patients have is they expect to be free of pain in 3 days, although it took months or even years to get in their present condition, they expect miraculous healing because they are getting injections. They have a hard time understanding the connection between their disease and the basic causes. We not only have to fight ignorance but also superstitions. Nutrition facts are completely unknown to them. If they don’t eat rice every day, they haven’t eaten. Leafy, green vegetables that are cheaper they prefer not to eat.”

“Show us more . . . Perhaps . . .”

“What are some of the encouraging things in your work?”

“It is a pleasure to see their eyes light up as they recognize this is something for them personally to learn and practice, when our classes are beneficial to them. One example of understanding about their disease, is the man who has since brought the fourth member of his family here with TB. He has learned that his family and relatives likely have TB because he does, that if they are brought early and consistently, their cure is easier and faster. It is a long slow process; it is hard to predict who will benefit from the classes. They have learned to be very slow in accepting what they are told, for they have learned by experience that sometimes people want to take advantage of them, they can not read, so their only source of education is what they hear. Old tales and superstitions seem more reliable and reasonable to them than what their grandchildren learn in school. Perhaps Bhagwati, the goddess of smallpox can be controlled by vaccination, perhaps the pain in my back is not an evil spirit striking me, we shall see, we want to be shown more, perhaps Jesus is God’s only son, we want to hear more, then we will decide!”

“Africa

“Harvest at Ntunti

“My brother told me I look different . . .”

“We heard voices before we knew there was a village near. Then we saw the tips of huts above the tall kaffir corn (or sorghum). Almost like rabbits we crawled along between the stalks till we reached the village clearing.

What a poor village it was—showing, as did the owners, the results of several years of drought. We sat on the stools offered, grateful for the welcome shade of a tree.

Greetings were exchanged; then after a proper pause we told why we had come. “We are looking for people.”

“Yes.”

“Yes, we want to tell them of Jesus. Do you know Him?”

“No, we don’t know Him.”

“Would you like to hear of Him?”

“Yes.”

“Yes, you could tell us of Him.”

“We went back to God’s search for a way to let us sinful people know that He loved us. His decision to become one of us in the form of His Son. How this Son, Jesus, walked amongst us, loved us, showed us God and finally gave His life for us. The story ended, all sat quietly; they had hardly stirred during the telling.

“Father, would you like to give your heart to Jesus?”

(Continued on page ten)
It's that time of year again—graduation, getting a job, General Conference. The short items which follow give some insights from a Christian perspective. Plan, with God's help, to make this the best summer ever! . . . Page Ed.

GRADUATION

Upon Graduation

With eyes that look along the road of years
Far stretching into devious length ahead,
You stand today, beset with hopes and fears
Not knowing what, as on your steps are led,
The years hold for you; what of joy or care
Awaits you on the road as yet untrod.
But still with strength of youth art standing there
Trusting thy future to the hand of God.

Be strong, O Youth, and strive as forth you go,
To fight for truth; be bold in her defense.
Uphold the right and on her cause bestow
Thy strength, nor give a thought to recompense.
Search out the plan thy God hath made for you
And know thy life will then be great and true.

Are You Asking for Smaller Income

Years ago a young man knelt with his pastor and prayed as he committed himself to God to tithe. His pay was then ten dollars. The tithe was $1.00. As he grew older, he became more prosperous and his tithe was $7.50 per week, then $10. He moved to another city and soon his tithe was $100, then $200, then $500, per week. He sent his old friend a wire, "Come and see me."

The pastor arrived, they had a good time talking over old times. Finally the man came to the point: "You remember the promise I made years ago to tithe? I have kept my promise, but now my tithe is so large I can hardly afford to give that much. I would like to be excused from my promise."

"I'm afraid we cannot get released from the promise; but there is something we can do," the old pastor said. "We can kneel here and ask God to shrink up your income so you can afford to give a dollar—as you once joyfully gave. Is that what you want?"

—First Baptist Church, Chesapeake, W. Va.

A godly woman unexpectedly received a legacy of $5,000. True to her practice maintained in poverty, she at once put $500 into her tithe box and it was used in the Lord's work. She never mentioned the disposal of the tenth, but after her death there was found entered in her diary the day she received the legacy: "Quick, quick, before my heart gets hard."

Some people give their mite, Others give with their might, And some don't give who might!

Teen Code of Conduct

Evangelist Billy Graham has suggested a ten-point code of conduct for teenagers who "want to lead clean, pure lives."

The rules are:
1. Avoid the wrong company.
2. Watch your eyes. You cannot help the first look but you can help the second look.
3. Watch your lips. Refrain from telling dirty or off-color stories.
4. Watch your heart. Don't let evil thoughts stay in your mind long.
5. Watch your dress.
6. Watch your recreation and amusements. Be careful about the films and TV shows you watch.
7. Be careful what you read. The newsstands are filled with pornographic literature; avoid it like a plague. It stimulates your emotions.
8. Watch your idleness. Too much leisure and idleness for young people is harmful in many ways.
9. Have Christ in your heart and life.
10. Take a delight in the Word of God. The Bible says, "Thy word have I hid in my heart, that I might not sin against Thee."

Christian Education Conference

In the interest of our Homes, Sunday Schools, and Youth

WHO? —
Deacons, Superintendents, Youth Directors and Interested Workers.

WHAT? —
Keynote addresses by Dr. Norman Paullin (pastor and educator), Workshops, Displays, Discussion groups, and Presentation of the new Manual on Christian Education

WHERE? —
General Conference Grounds — West Milton, Ohio (Memorial Holiness Camp)

WHEN? —
Saturday and Sunday, July 1 and 2, 1967

We would hope your deacon or deacons could register under Home, your Sunday School Superintendent under Sunday School, and your Youth Director under Youth. Or perhaps their wives or other folk could represent them if they can't come. We do urge every congregation to try to have at least three representatives: one for Home, one for Sunday School, and one for Youth and more if possible!

-sponsored by Board of Christian Education, Brethren in Christ Church

Evangelical Visitor
How Important Is a Church Wedding?

E. L. Parrish
Richmond, Indiana

Before couples have a chance to say, "I do," this Lutheran pastor sometimes says, "I don't."

Not long ago a young and handsome couple came to see me in my church study. They asked me if I, a Lutheran minister, would officiate at their marriage. We had a long and serious talk during which I asked a number of the questions that I normally put to couples at this time. One of them was: "Suppose, 10 years from now, you have reached an impasse in your marriage, what would you do about it?"

The pretty young girl's reaction was typical. "I can't imagine such a thing happening," she said firmly, "Not to us."

"But what if it did happen," I pressed, "what if there were a terrible basic disagreement and there seemed to be no answer, no way out?"

"Well," she said after thinking it over, "we'd be civilized about it. We'd get a quiet divorce."

Before they left that day, very gently and giving my reasons, I said, no, I would not marry them.

To Protestants who believe that marrying people is an obligation which the clergy is always ready and willing to fulfill, my decision may seem surprising. For me, and for other ministers I know, such a refusal is not rare.

I try very hard to help the couples who come to me, striving to keep their best interests in mind. Yet I sincerely believe that some of them are helped, strange as it sounds, by the refusal to solemnize marriage.

In a church wedding there are actually two ceremonies in one. The civil authorities give consent; this is typified by the exchange of vows before witnesses. The church's chief function is the bestowal of the blessing in the name of God and of His people. People can get married with or without the blessing of the church. This dual function of state and church is best evidenced by the double ceremony required in many parts of Europe. There, a civil ceremony is required in the marriage registry. Then, if the couple so desires, a church service is held afterwards.

This points up the real function of the minister as the representative of God and His people, the Church. It is my honest contention that pastors should not parcel out the blessing helter-skelter. There should be an attempt to assist the couple to see the full implication of God's blessing.

The Lutheran Order of Marriage begins with this stipulation:

Before solemnizing a Marriage, the Minister shall counsel with the persons about to be married, and shall diligently inquire: first, as to whether the union contemplated be in accordance with the Word of God; second, whether it be in accordance with the laws of the State. No Marriage shall be solemnized unless the Minister be convinced that God's blessing may properly be asked upon it.

So it is that I make an earnest effort to decide whether the two people who have asked me to marry them should indeed receive this blessing. Let's dismiss quickly the young man who telephoned one Saturday asking if I could "do the job" that evening. "Come to the parsonage and we'll talk about it," I suggested. It ended by my not even learning his name before he hung up.

But what about the couple who said, "We'd be civilized about it. We'd get a quiet divorce."

"Civilized barbarians," I thought, rather uncharitably. If they had only said, as some couples do, that when trouble came they would go back to their pastor or to a marriage counselor. If they had only held resolutely and goo-i-ly to the romantic notion, as a great many do, that they loved one another so much that they could NEVER reach such an impasse, I would have been more favorably impressed. With this couple the seed of divorce was there; I always look for it and try to determine for myself if it will flourish. In this particular case it did not take me long to decide. Soon the young man confessed that he had just been divorced after a "wrong" marriage of "only a few months."

My advice to a recently divorced person is always the same. Wait. There is obviously something wrong. Try to find out with expert help just what it is. Try to understand what has happened, how you were at fault.

Counseling before marriage can take a number of forms. One pastor I know has worked up a list of multiple-choice questions as a basis for discussion. I myself go over the entire marriage service with the couple, discussing what it says and means. Then we get into the specifics, talking, for instance, about such mundane matters as who will handle the money in the home.

I always make sure couples read and understand the constitution for marriage which God gives in Ephesians 5:22-25.

Two people who came to me some years ago in a former parish seemed a risky proposition. She was a widow with children. He was a bachelor. The odds did not appear to be good ones, even though both were very loyal in the church. We talked a little, then she said in front of her husband-to-be, "I have a problem. I have been boss in my house a long time. I must learn how to relinquish authority. That won't be easy."

From that point on we three discussed the various aspects of marriage with such level-headedness that when the time came for their marriage some weeks later (after the publishing of banns), I was convinced this marriage would work.

Then there was the couple who came to me for the simple reason that I had met the girl's mother in a hospital waiting room and she had recommended me. Neither of these fine young people belonged to a church, yet they felt that they should be married in one. I didn't agree to marry them, but I didn't refuse either. Instead, I explained how the church was a Christian community of baptized and that a Christian marriage is based on the supposition that the parties are Christian.

"Maybe we can work something out," I told them. "If you will agree to attend an instruction class faithfully for 10 to 15 weeks and then if you decide that you want me to marry you, I will." I definitely did not insist that they become Lutherans, for that would have been a forced decision. But I did want them to understand what being married by the Church meant.

(Continued on page twelve)
HARVEST — continued from page seven

Without hesitation came the reply, "That is what I want to do."

"Mother, what about you?" With equal sureness came the answer, "If he does, I want to, too."

There, kneeling on the ground and with simple prayers Mahloka Nkomo and his wife Ma Sibanda came to the Saviour. They were invited to the afternoon Bible Study to learn more about the Christian walk.

Among the first to the church that day were these two, cleaned up and glowing. Ma Sibanda said, "My brother told me I look different because I've given my heart to the Lord." The transformation truly was remarkable.

There were a number of new converts at the afternoon service, so it was decided to give them a chance to testify. What a thrill! These folks did not know the language of the church. They just told what Jesus had done for them and of the joy in their hearts!

Next day this couple was at the Bible Study—same glow, same clothes (they had no others). "Did you pray together last night?" I asked. "Oh yes," was the jubilant answer, "and at dawn again. We slept so well too—could hardly believe it was morning."

During the Bible Study Nkomo drank in every word, nodding his head. There were tears in his eyes. Never was there a chance given to testify but what he was on his feet. At one point he said, "I don't know if this is the way to do it, but I want you to pray that I may be strong."

Mrs. Nkomo came saying that she wanted to confess some hidden sins; she did not want one little knot of sin left in her heart. When she finished, we knew she had gone to the bottom. Saturday, we had a Day of Prayer. At the close of the day about fifty people were there. I came out of the church and she did just that. Peace was hers.

(Continued on page twelve)

BOARD FOR MISSIONS

GENERAL FUND STATEMENT
QUARTER ENDED MARCH 31, 1967

<table>
<thead>
<tr>
<th>Administrative Accounts:</th>
<th>Disbursements</th>
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Field Accounts:
- Africa General: 10,000.00
- India General: 2,301.09
- Japan General: 5,197.72

Keefer will serve as Principal of the Bible Institute.

The Luke Keefers, to sail from New York, June 9, on Farrell Lines, to Cape Town. After some weeks of language study at Phumula Mission, they will be located at Wanezi Mission and on the Bible Institute Staff. Beginning January, Brother

| Nicaragua General       | 474.69        |
| Navajo General          | 1,524.99      |
| San Francisco General   | 390.00        |
| Chicago General         | 1,058.24      |
| Africa Special          | 597.35        |
| India Special           | 7,885.14      |
| Japan Special           | 280.00        |
| Nicaragua Special       | 90.00         |
| Bangalore General       | 405.00        |
| Delhi General           | 735.00        |
| Mission Churches        | 6,854.01      |
| Extension Churches      | 19,387.49     |
| Christian Service Ministries | 4,345.00  |

| Total Disbursements     | 78,633.53     |

General Fund Balance, March 31, 1967 $379.89

Analysis of Balance

| U.S.A. Balance           | $1,017.02     |
| Canadian Balance         | (637.13)      |

$379.89

RESTRICTED FUND STATEMENT
QUARTER ENDED MARCH 31, 1967

| Receipts and Balances    | $3,738.07     |
| Canadian Receipts        | 675.00        |
| U.S.A. Receipts          | 6,912.58      |

Total Receipts and Balances $11,325.65

Analysis of Balance

| Personal                  | 1,078.07      |
| Non-budgeted Specials    | 2,844.39      |
| Christian Service Ministries - Restricted | 201.42   |
| Assorted - In and Out    | 5,068.49      |
| I-W and V.S. Fares       | 650.00        |
| Extension Churches - Personal | 25.00      |

Total Disbursements 9,867.37

Restricted Fund Balance, March 31, 1967 $1,458.28

Analysis of Balance

| Restricted               |               |
| Africa                   | 4,386.03      |
| Mshabezzi Hospital       | (1,123.87)    |
| Macha Medical Fund       | (458.14)      |
| India                    | 203.27        |
| Japan                    | 100.00        |
| Nicaragua                | 2,372.21      |
| Bangalore                | 65.00         |
| Personals                | 23.38         |
| Africa                   | 10.00         |
| Accounts Receivable      | (637.25)      |
| Mission Churches - Restricted | 10.00     |
| Assorted - In and Out    | (4,138.70)    |
| Refunds                  | 76.79         |
| I-W and V.S. Fares       | 61.34         |

$808.28

U.S.A. Balance $808.28

Canadian Balance 650.00

$1,458.28

Evangelical Visitor
The ABC's of Christian Service

J. Wilmer Heisey

Every living person is endowed with a desire to discover purpose in life. A restless anxiety invades the personality which fails to realize fulfillment of this inborn need.

Christ, the author of life, came into the world that sin-marred man might find the “more abundant” life. However, with today’s explosion of knowledge and staggering advances in technology, it is easy for us to lose sight of the Light of Life. But no Christian need quake at the thought of unimaginable power in the hands of men so long as he realizes that ALL power is of God.

It is of utmost importance that we understand our people with a holy optimism that derives only from the Divine Will. The Christian must believe that God’s purpose of using men and women as His instruments in the world is a practical reality that every true Christian can experience.

Christ took upon Himself the form of a servant in the world and He has designed no higher calling for His people in this life.

Every Christian parent, pastor, teacher, and friend should keep in mind several basic truths in sharing with other Christians who experience difficulty and frustration in finding God’s will for their lives. These may be called the ABC’s of Christian Service.

A. ALL that we have and ALL that we are belongs to God.

Scripture abounds with the teaching that life is a stewardship. That David understood this is abundantly clear. (II Samuel 7, I Chronicles 28, 29). The early believers understood it too. (Acts 4:32)

So long as an individual imagines that his life and his talents are a possession of which he is sole master, he has not truly seen Jesus. To the unregenerate heart submission to Christ’s will in the affairs of life seems like death, but to one born into God’s family it becomes the true freedom. This freedom is just as practical and available in the 20th century as it was when Jesus spoke of it to Jews who believed on Him. (Jn. 8:31-36)

B. BE available to God’s assignments for Service.

A man as brilliant as Paul could not and did not rely on his own ideas, but he kept himself available for service. Notice how he depended on Christian brethren to participate in his personal affairs. At Damascus the disciples engineered his escape by night in a basket. In Jerusalem Barnabas took him to meet the apostles who were afraid of him. Later, the brethren evacuated him from Jerusalem for his own safety via Caesarea to Tarsus. Sometime later Barnabas went to Tarsus to enlist him for a service assignment at Antioch. In the midst of this fruitful ministry a prayer meeting was the occasion of the Holy Ghost’s direction for this Christian servant to leave on a missionary journey, so the disciples sent him and Barnabas on their way. Even after extensive experience he submitted in a change of his plans and was brought into Europe by the Spirit.

If this intellectual giant submitted to the direction of the Holy Spirit and the counsel of his brethren, we should assume nothing more or less for ourselves.

C. Christian Service demands individual sacrifice within a Group effort.

How instructive it is that Peter did not occupy center stage at Pentecost alone (Acts 2:14). The encounters with the Sanhedrin show him as the spokesman, but it was also John’s boldness that deeply impressed the rulers. Barnabas was not willing for the Antioch church to suffer from the limitations of his own leadership so he sought Paul to strengthen and broaden the ministry. Paul, the great strategist, built a staff which included diverse personalities, both men and women. Knowing that the gospel must touch all of society he enlisted people of varied talents. This idea was so well understood by his lay workers, Aquila and Priscilla, that they were not afraid to minister to the lacks of the brilliant evangelist, Apollos.

We commend these principles to every pastor, parent, and teacher who is in a position to teach growing Christians.

Furthermore, we beg those who have a burden for the church to pray that the Spirit’s anointing may be upon those who share in organizing the ministry of individual Christians. Spirit directed, Christian service will help the local congregation to grow. On the mission field, all the forces of evil cannot extinguish the witness of those who are sent into the world to live and serve as Jesus did.

Some 1967 Budget Facts

(Sorry, if you are allergic to the word budget! Some people are, we hear. We can’t think of a specific word to take its place. Can you?)

The amount to be raised through the Missions Offices in the States and Canada for MISSIONS and CHRISTIAN SERVICE MINISTRIES at home and abroad and for MISSION CHURCHES and EXTENSION CHURCHES in the States and Canada is $340,616.

Budget average per day ($340,616 divided by 365): $933 + Per day per member ($933 divided by 9,572, Number of members): 9.7 cents, or less than 10 cents a day per member.

RECEIPTS for the first quarter of 1967 and through May 9 totalled about $76,250. This is less than a quarter of the budget: one-fourth of the budget equals $85,154.

Expressed in days, the picture is like this:

January 1 through May 19 counts up to 139 days.

QUOTA for 139 days equals 139 x 933 or $129,687

RECEIPTS for this period $ 83,587

In arrears $ 46,100

Perhaps you wonder whether this represents contributions from all the Brethren in Christ congregations. No. According to our files, about 36 congregations, about 20% of the total number of congregations, have not sent in any contributions through their treasurers, for the 1967 budget.

Brethren in Christ Missions
Box 149, Elizabethtown, Pa.
III

With this column "Today's Yesterday" continues a series of articles presenting brief glimpses of Brethren in Christ Church life in late nineteenth century. The following article is in the form of a letter written to the editor of the Evangelical Visitor, Henry Davidson. —Feature Editor

The Church at Downington, Michigan

(Evangelical Visitor, March 15, 1893)

Dear Bro. Davidson:

I feel it my duty to write a few lines to you. As we are but few in number at this place the VISITOR is very welcome to us, for different reasons. One reason is, we hear from old friends and brethren and sisters in Ontario. Another reason is, we hear the mission work is still in progress. The brethren, Eld. Samuel Baker, Samuel Doner, of Ontario, Samuel Wanner, of Burnside, and our brethren from Greenwood were here at our love-feast seven or eight years ago. We hope the meeting was not in vain. We have had several visits from brethren from different parts, for which we were very thankful. We were very much pleased to form an acquaintance with Bro. and Sister Hoover. In connection with Bro. George Kitely, they held a few meetings here two years ago. The people in our neighborhood seemed to regret their leaving so soon. It seems to me the seed then sown needs watering. I think the Lord has a work here still for Bro. Hoover, or some other brother, to do. We were glad to have Bro. Samuel Doner, of Stayner, Ont., visit us last fall. He and Bro. Kitely visited our neighborhood and held a few meetings. I hope their labors may be blessed to the the good of some precious souls. For several weeks now the United Brethren have been holding meetings here, and they are still in progress. Quite a number have professed to make a start for the heavenly kingdom.

The brethren from Greenwood preach for us once in four weeks, and we appreciate their labors very much. We have our prayer-meeting every two weeks, and, though often our number is small, we feel that we are blest, and our desire is to continue on and grow in grace and in the knowledge of the truth, as taught by our blessed Saviour. Pray for us brethren and sisters. We feel our weakness and need the prayers of God's people to enable us to endure to the end.

Judgment fell upon Judah for their turning away from God, to their own ways. How can our nation hope to escape a similar fate?

O that men would hear the word of the Lord and bear due respect to His holy name; especially those who claim to represent Him before their fellowmen! They, of all men, should lead the way.

Living for Christ

Some Christians are for living on Christ, but are not so anxious to live for Christ. Earth should be a preparation for heaven; and heaven is the place where saints feast most and work most. They sit down at the table of our Lord, and they serve Him day and night in His temple. They eat of heavenly food and render perfect service. Believer, in the strength you daily gain from Christ labour for Him. Some of us have yet to learn much concerning the design of our Lord in giving us His grace. We are not to retain the precious grains of truth as the Egyptian mummy held the wheat for ages, without giving it an opportunity to grow: we must sow it and water it. Why does the Lord send down the rain upon the thirsty earth, and give the genial sunshine? Is it not that these may all help the earth to yield food for man? Even so the Lord feeds and refreshes our souls that we may use our renewed strength in the promotion of His glory.

Charles H. Spurgeon

WEDDING — continued from page nine

Quite obviously I consider it important for a couple to be married in a church, to have the benefit of the Church's help, but there is a type of wedding which I always hesitate to perform — the "social," only-time-in-a-church wedding. Is it not hypocritical for two young people to go into God's house for that one ceremony and to neglect Him for the rest of their lives?

All of us have seen a church become a kind of handy service station, providing instant respectability. Surely if two people think about God for this one important act, should He not be considered for all other phases of living? At least this is the idea I try to implant when I turn couples away. I want them to have reason to think, reason not to take God and the Church for granted.

For myself I have found marriage the most rewarding experience of my life. I can easily testify that I can no longer think of myself without reference to my wife. This, I think, is part of what Scripture means by "one flesh." Yet I recognize that it can be a near-heaven or a living hell; there is no assurance that it will be the former. I sincerely think the clergy can be of invaluable assistance by hopefully wise counsel at marriage, a bit of caution and even, sometimes, refusal.

Beth L. Frey

March 15, 1893

Evangelical Visitor
Ladies Residence Hall Groundbreaking. Left to right: C. J. Ulery, the late George Lenhart, S. F. Wolgemuth, Harold H. Eagle, D. Bay Hostetter

Development Plans Highlight Board Meeting
Several definite steps were taken at the recent spring meeting of the Board of Trustees and Associates to strengthen the development of Messiah College.

Growing congestion in physical education facilities and dining hall areas have accentuated the need for more facilities in this area. As a result a committee working with the architect is developing construction plans for facilities to meet these needs. A capital fund campaign is being projected.

The projected science building will be officially named the Josiah W. and Bessie H. Kline Foundation Hall of Science in conjunction with the 1968-69 college year.

The family life conference of the Grantham congregation, Penna., was held May 14. Pastor LeRoy Walters spoke on “Is Christian Morality Outmoded?” in the morning worship service; group sessions for all ages were held jointly with the Air Hill congregation, Penna., to the giving of Christmas bundles, and the combined groups in the closing evening session.

To introduce the Pretoria congregation, Penna., to the giving of Christmas bundles, Rev. Eber Douette, Elizabethtown, showed slides taken while in Pax service.

The Air Hill congregation, Penna., held a Christian Worker’s Conference Thursday evening, May 14. Rev. Eber Douette was guest speaker.

Rev. Wesley P. Martin, pastor of the United Zion Church, Akron, Penna., was guest speaker for the spring Love Feast and Communion service of the Hanover congregation, Penna.

CHURCH NEWS

ALLEGHENY CONFERENCE
The Morning Hour Chapel congregation, Penna., held rededication May 7 of the schoolhouse which served as their worship center until the building of their church. The traditional exterior, with porch and bell, has been retained. Wood paneled walls, acoustical ceiling, electric heat and other improvements have made this a practical facility for Sunday school classes, music rehearsals and church related social events. On the previous evening, the building was used for a mother-daughter banquet. Men of the congregation served forty-four guests. Mrs. Eber Douette addressed the ladies.

Mrs. Carl Carlson was guest artist in a hymn sing, sponsored by the Morning Hour congregation on May 25.

Eight choirs of the Carlisle congregation, Penna., including five vocal and three bell choirs, took part in a sacred concert Sunday evening, May 14. Participants ranged in age from five to seventy.

Forty-three young people from the Carlisle congregation took part in a week-end retreat at Camp Hebron, April 13-15. Another April weekend featured a social held jointly with the Huntsdale Church of the Brethren; the film, “Summer Decision,” was shown.

The Family Life Conference of the Grantham congregation, Penna., was held May 14. Pastor LeRoy Walters spoke on “Is Christian Morality Outmoded?” in the morning worship service; group sessions for all ages were held jointly with the morning service; group sessions for all ages were held jointly with the film, “Manage for Keeps,” was shown, and Dr. John Tate, pastor of the Market Square Presbyterian Church, addressed the combined groups in the closing evening session.

To introduce the Pretoria congregation, Penna., to the giving of Christmas bundles, James Hostetter, Elizabethtown, showed slides taken while in Pax service.

The Air Hill congregation, Penna., held a Christian Worker’s Conference Thursday evening, May 14. Rev. Eber Douette was guest speaker.

Rev. Wesley P. Martin, pastor of the United Zion Church, Akron, Penna., was guest speaker for the Spring Love Feast and Communion service of the Hanover congregation, Penna.

CANADIAN CONFERENCE
Forty-eight young people gathered in a Town Time program of the Kindersley congregation, Ont., formed a mother-daughter choir and a special feature by a four generation family. In the morning service, Bishop Swalm officiated in a consecration service for Mr. and Mrs. Ben Winger, called to serve another five-year term as deacon. A class of ten was received into church fellowship, followed by a baptismal service.
ATLANTIC CONFERENCE

The Manor congregation, Penna., was host to the eighth annual meeting of the Atlantic Conference WMPC, April 27. The attendance of 335 ladies included representation from the United Christian, United Zion and Brethren in Christ denominations. The theme, "Helping Together by Prayer," brought much stimulation of thought through the speakers, Miss Nancy Krieger, Mrs. Eber Douma, and Mrs. Mary Furlong.

The recently formed Junior Choir of the Skyline View congregation, Harrisburg, Penna., sang an anthem in celebration of Mother's Day in the morning worship service. Bishop Henry Ginder was guest speaker. Sixty-nine persons attended the Mother-Daughter Banquet of the Skyline View congregation on May 13. Mrs. Warren Heisey, principal of Elmtree Elementary School, Manheim, was guest speaker.

Rev. Wilmer Heisey spoke to the teenagers of the Valley View congregation, Roanoke, Virginia, Sunday evening, May 7. In the evening worship service he gave an illustrated talk on the work of the Navajo Mission. The evening also included a farewell for Sophia Jean Reynolds, who will be serving in nursing at the Navajo Hospital.

A service of dedication for six children was held on Cradle Roll Day by the Shenks Union church, near Elizabethtown, Penna. The following week-end Missionaries Harvey Sider, George Bundy, Nancy Kreider, George and Rachel Kibler, Miriam Heise and Erma Lehman participated in a conference. Attractive posters and displays were arranged by Sunday school classes.

The new church building of the Conoy congregation near Elizabethtown, Pennsylvania, was dedicated March 19, 1967. This culminated several years of planning during which the building committee rejected plans to remodel the original church and decided to build a new sanctuary. Inherent in this decision was the need for additional space for classrooms, study and secretarial areas, and kitchen facilities.

The ground breaking ceremony took place July 24, 1966. David G. Heisey, a building contractor and member of the congregation, coordinated the construction project which was completed in February 1967. Costing approximately $55,000, the new church has been appraised at $90,000. The sanctuary seats 220, with additional space available in the anteroom. There are nine Sunday school rooms, nursery, pastor's study, kitchen, and baptistry. The Sunday school rooms in the basement, enclosed by folding doors, provide a large social-recreational area.

Many friends shared in Dedication Day. Two sons of the congregation, Avery Heisey and John Z. Martin, ministered in morning worship. Pastor Allen Sollenberger led the afternoon Dedication service. Bishop Henry A. Ginder delivered the dedicatory address and administered the dedication ritual. Local pastors extended congratulations from their churches and from the Elizabethtown Ministerium. Open house followed the service. The evening program featured the Messiah College Choral Society. Capacity crowds of 360 in the afternoon and 300 in the evening taxed seating and parking facilities.

The original Conoy church was built in 1888, one of the first Brethren in Christ churches in the Donegal District of Lancaster County. For nearly eighty years it provided adequate facilities, until the erection of the new sanctuary adjacent to it. Then it was dismantled by the brethren of a neighboring church and will be rebuilt as a mission church near Harrisburg, Pennsylvania.

CENTRAL CONFERENCE

CHRISTIAN HOME CONFERENCE

Christian Home Conference

Place: Camp Lakeview, Goodrich, Michigan
Date: July 14-16, 1967. Registration Friday evening, July 14
Speakers: Professor James E. King, Owosso College, Owosso, Mich. Mr. Ray Keim, Oak Lawn Psychiatric Center, Elkhart, Ind. Bible instruction for the boys and girls.
Recreational activities

Bishop Emeritus M. L. Dohner recently contributed his ninety-fifth birthday offering at the Fruitville church, Florida, his home church since coming from "up north" in 1961. Although winter residents and tourists contribute inspiration and a larger fellowship for the Fruitville congregation, the year-round activities are more stabilized than in the earlier years of the church. Pastor Paul C. Smucker and his congregation are concerned with the outreach of the local church. New children, youth and adults are being introduced into the Sunday school, and the increased facilities of the church are being utilized.

The original Conoy church was built in 1888, one of the first Brethren in Christ churches in the Donegal District of Lancaster County. For nearly eighty years it provided adequate facilities, until the erection of the new sanctuary adjacent to it. Then it was dismantled by the brethren of a neighboring church and will be rebuilt as a mission church near Harrisburg, Pennsylvania.

MIDWEST CONFERENCE

Seven persons in the Mountain View Chapel congregation, Colorado, have completed the first course in their Teacher Training Program. Pastor Glenn A. Hensel, Abilene, Kansas, gave the devotional sermonette on Radio Station KABI, the week of May 1.

PACIFIC CONFERENCE

Area winners in the Youth for Christ Teen Talent Contest appeared in the Sunday evening service of the Upland congregation, California, May 7.
Bishop Charlie B. Byers officiated. Interment was in Altoona Cemetery.

LONGENECKER—Merle David Longenecker, son of Mr. and Mrs. Vernon Longenecker, passed away April 27, 1967, at the age of two and one-half years. Death was the result of an automobile accident. He attended the Zion Brethren in Christ Sunday School and in 1966 received the highest attendance recognition.

Besides his parents, he is survived by one brother, Kent; his grandparents: Mr. and Mrs. John B. Longenecker, Abilene, Kansas; and Mr. and Mrs. Arthur Bible, Wichita; and two great-grandmothers.

The funeral service was held in the Zion church, Pastor Henry N. Miller officiating.

McDONALD—The funeral service for Mrs. Fannie McDonald was held May 5, 1967, in the Brethren in Christ Church, Kindersley, Saskatchewan. She had worshipped with the Kindersley congregation for the past ten years. Her husband predeceased her in 1947.

Pastor Lorne Lichte officiated. Interment was in the Smiley cemetery.

OLDHAM—Lesin R. Oldham, Altoona, Pennsylvania, died at Mercy Hospital May 1, 1967, after a lengthy illness. He was born in Bedford County, Pennsylvania, on January 2, 1902, and married Rosie T. Miller in 1925.

A member of the Altoona Brethren in Christ Church, he served many years as deacon, teacher, and member of the Sunday School Board and teacher.

Besides his wife, he is survived by two daughters: Mrs. Laura M. Frymire, Custer, Okla., and Mrs. Lois J. Rocasaw, King of Prussia, Penna. Three granddaughters and two brothers also survive.

The funeral service was held in the Altoona Brethren in Christ Church, Pastor Erlie B. Replogle, Rev. John L. Rosenberry and Bishop Charlie B. Byers officiated.

Interment was in the Oak Ridge Cemetery, Altoona.

News Items

Sunday School Lessons Now in Braille

Scripture Press Publications of Wheaton, Illinois, publishers of Sunday School materials, announces that Christian Braille Ambassadors, Inc., of Glendale, California, a non-profit service organization, has been granted the right to publish certain Scripture Press materials in braille for the blind. The first lessons already released are braille versions of the regular manual "The Primer" and "The School of the Prophets" for the first two quarters of 1967.

LORD—Mrs. Naomi C. Lord, daughter of the late Jeremiah and Elizabeth Kern, was born at Ramona, Kansas, December 31, 1892, and died at Messiah Home, Harrisburg, Pennsylvania, March 27, 1967, at the age of ten, she early experienced God's call to mission work and prepared for this at Messiah Bible School, Grantham. In 1916 she was served in orphanage work and in 1918 entered Mission work in Portuguese Africa. Her husband predeceased her in 1929.

The funeral service was held in the Zion Brethren in Christ church, Pastor Earl Martin, Jr., and Rev. Graybill Wolgemuth officiating.

This Day Takes Top EPA Prize Among 55 Awards

At the closing banquet during the three-day 19th annual convention of the Evangelical Press Association, the ten convention editors and writers gave the Lutheran publication 'This Day' its "Periodical of the Year" award for all-around editorial excellence in 1966.

Militant Hindus Ask Law To Prevent 'Conversions'

A group of militant Hindus in New Delhi has been increasing its agitation against Christians and has called on the Indian government to enact legislation making the conversion of Hindus to other faiths a penal offense.
Niemoller Receives Lenin Peace Prize

Pastor Martin Niemoller, a survivor of a Nazi concentration camp and currently an outspoken opponent of the U.S. policy in Vietnam, was one of the six non-Russians named to receive the Lenin Peace Prize.

E.L.O. Award to Congo Missionary

Levi Keidel, General Conference Mennonite missionary to Congo, gave the opening address at the recent Missional Literature Overseas conference held on the Wheaton College campus.

During the convention he was awarded a plaque for distinctive service in the field of bookstores.

Film Documentary On Mennonites

"What is happening among the Mennonites?" is the focus of a 30-minute documentary program filmed April 17-21 by CBS television. According to Producer Ted Holmes, the program attempts to document the "new life in the church, rather than the quaint follies which often have been the thrust of mass media studies of the Amish and Mennonites."

The program will be aired some time during the summer or early autumn on the Sunday morning series, Lamp Unto My Feet.

Baptist Missionary Agency Appoints First Negro in 84 Years

A young woman appointed by the Foreign Mission Board of the Southern Baptist Convention (USA) is the first Negro to be chosen for regular missionary service by the US body in 84 years. She is Miss Sue Thompson, from the State of Missouri.

As Baker James Cauthen, executive secretary of the board, and Miss Thompson from her certificate of appointment, he said: "We have waited for you a long time. Go to Nigeria as a letter written in our hearts, a love letter from all of us to all of them, and to every one of us wanting to tell the world, 'In Christ there is no East or West.'"

Business Education Schools Urged to Consider 'Ethics'

A theologically-oriented educator of future businessmen believes schools of business administration should make greater efforts than they have been to help their students deal with problems of ethics.

Dr. John T. Nichol, dean of the Bentley College of Accounting and Finance, and holder of a Ph.D. in theology, declared that the "businessman trying to function ethically is often bewildered by two 'musts' which make seemingly irreconcilable demands on him. On one hand, he must meet the competition, offer a high-quality product, produce at a certain date, and show a net profit after taxes. On the other hand, the dean continued, "he must be morally sensitive, for he knows full well that ethical values cannot be ignored without peril."

Churchmen Oppose Return of Iowa Death Penalty

Three leading churchmen have joined in opposition to a bill before the Iowa House that would restore the death penalty for murder of peace officers.

A telegram to Governor Harold Hughes said the three felt it was impossible to administer the death penalty without prejudice. It noted that of 28 executions in Iowa since 1900, all were of "largely poor, uneducated, illiterate and underprivileged."

NFL Coach Cities 'Le Difference'

The 1966 National Football League Coach of the Year holds that "the ultimate satisfaction rests in religious belief."

"Christianity satisfied the yearning I had had all my life," said Tom Landry, coach of the Dallas Cowboys. "I only regret I was 33 years old when I really discovered the difference in being a churchgoer and a Christian."

Test of New York 'Aid'

Will Go to Supreme Court

A suit which questions the constitutionality of federal aid to parochial schools, New York, has passed a major bar on its way to a possible U.S. Supreme Court showdown.

Federal District Judge Marvin Frankel denied a motion presented by the Justice Department which called for dismissal of the test case on the grounds that the seven New York plaintiffs lacked standing to use.

Minnesota Legislation Would Tax Rectories, Other Church Property

Religious institutions would have to pay property taxes on church rectories and other church properties under a bill approved by the tax committee of the Minnesota House of Representatives.

Rep. Emery Barrette, St. Paul Conservative and a Methodist clergyman, is author of the measure. He said it is needed because the present tax exemption for churches has been broadened to take in too many commercial activities and "fringe" operations.

'Girlie' Magazine Convictions

Reversed by Supreme Court

An unsigned, 7 to 2 ruling by the U.S. Supreme Court permits the sale of a long list of "girlie" magazines without re- crimination to either the seller or the publisher raised further doubts whether municipalities and states have the power to track down on publications they consider obscene.

The four-page opinion, which saw the justices divided over whether the publications in question are actually obscene, still sheds no real light on whether, constitutionally, cities and states have the right to act as censors and to impose sanctions against publishers and purveyors of materials they deem obscene.

Experimental Church Thrives

An experimental church which has no church building, no calendar of services and no budget is thriving in Winston - Salem, N.C., after nine months.

"Many of the participants in the experimental church have experienced a fellowship with one another which has been unique," said Rev. James O. Catham, director of this Southern Presbyterian experiment. The church did not set out particularly to create this fellowship; it has simply happened."

"It must be attributed to our whole life: our common work, our common concerns, our common worship. We hope that it is not the kind of fellowship which solidifies us into an impenetrable clique but the kind which makes us all the more open to new personalities and ideas."

Wheaton Congress Impact Grows

"If anyone doubted the seriousness with which some 900 international delegates to the Congress on the Church's Worldwide Mission unanimously adopted the Wheaton Declaration last year, their doubts must certainly have been dispelled," declared Co-chairman Louis S. King at a recent meeting of the Congress Continuing Committee.


In a report to the Continuing Committee, its Secretary Vergil Gerber noted that 62,000 copies of the 6,000 word document have now been printed in ten major languages with publication details being worked out in several more.

The document is ideally suited as a mission studies course, at the local church level. Missionaries have reported a new missionary impetus in their local congregations from its use. The Declaration has been distributed to Protestant ministers around the world.

Practical implementation of the pronouncements made at Wheaton is being seriously pursued. Many mission boards have given careful study to the statement to evaluate their own accomplishments and to initiate changes. Several Bible colleges and seminaries have been rethinking their curricula with a resultant revamping of the missions courses.

"The Wheaton Congress was never intended to be an end in itself," Gerber suggested. "It is rather the beginning of a new outlook (perhaps era) in evangelical missions."