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## Evangelical Visitor - October 09, 1967 Vol. LXXX. No. 21.

John E. Zercher

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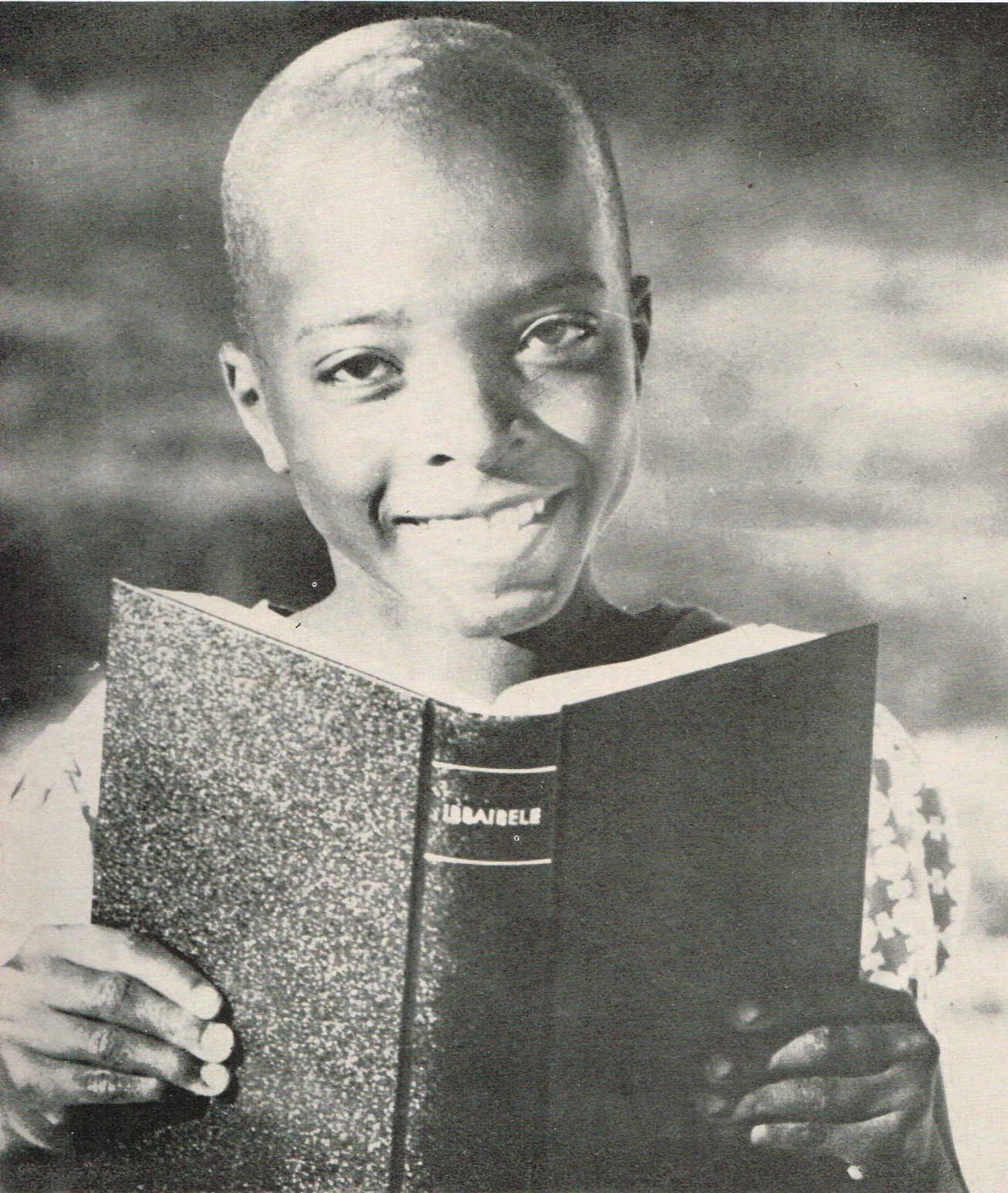
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# Evangelical VISITOR

October 9, 1967



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October 15, 1967

# EDITORIAL

## Literature

### A Means of Grace

THE CHRISTIAN'S responsibility in the area of literature is two-fold—to read it and to publish it.

The responsibility to read is allied with the call to maturity. Reading, like worship and fellowship, is a means of grace. By means of reading we discover the wisdom of the past and the knowledge of the present. Through reading we meet heroes of the Christian faith, brave and devout. We share in the inner struggles and victories of great souls. We are challenged by new insights as dedicated minds wrestle with the issues of our day and bring to bear upon them the message and implications of the gospel.

We cannot be the Christian we ought to be if we neglect this means of grace.

Reading, like every means of grace, requires *purpose* and *time*. For some it will require the discipline even to read; for others what ought to be read. There are so many things that steal our time; but fifteen minutes a day given to purposeful reading would complete a book a month. Who of us could not salvage fifteen minutes from a day?

We need to have good reading *available*. Books and good magazines need to become as much a part of our lives as food and clothing. Books on the coffee table or bedside stand are invitations to read. A paperback in the handbag, briefcase, or glove compartment could turn wasted minutes into value. How sub-standard the housing where books are absent; how underprivileged the child for whom watching has replaced reading; how poor the spirit which has missed one of life's greatest opportunities—the opportunity to read. How little the difference between one who cannot read and the one who does not!

Surely we can find time to read and the means, however limited, to provide good books and magazines for our homes.

The Christian responsibility also calls for the publishing and distribution of literature. The preservation of truth as well as the perpetuation of error is greatly dependent upon the printed page. The colorful and persuasive Communistic literature on the newsstands of the emerging nations and the attractive magazines and books glorifying the sensual and materialistic on our own newsstands are molding the minds and lives of a generation. In this battle for men's minds the Christian church dare not be an observer. It is encouraging to know that our missions' program recognizes this need and this opportunity and that on our mission fields bookrooms, reading rooms, and publishing are an important part of the missions effort.

However, I am concerned that we think further than the printing and distribution of literature as we consider our

**COVER PHOTO:** For the first time, the Bible in her mother tongue. (Daughter of John Moono, a member of the Brethren in Christ Church in Africa.)

responsibility. We need to be creative. Literature must first of all be written. The promulgation and preservation of Christian truth is closely tied to the printed page. One wonders what is the relation between the strong impact made upon all of Christendom by the Reformed doctrine and the fact that John Calvin committed to writing his "Institutes of the Christian Religion." One must also wonder if the lesser impact of other traditions, with valid insights of Christian truth, was because this position was not adequately committed to writing.

There is a temporality to the spoken word and a permanence to the written that we as Brethren in Christ would do well to recognize. In the files of the Publishing House and on the shelves of our libraries and archives are too few books from within our fellowship. Among these few there are yet fewer that come to grips with the issues of the faith or deal with the theological and biblical aspects of our heritage. We have an honorable record of evangelists and missionaries. However we are the poorer and future generations, both within and without our fellowship, will be the poorer because we have only spoken and not written.

I have a burden that as "we seek to apprehend that for which we were apprehended" we must not only commit ourselves to the message spoken and the ministry given but also to the word written. J.E.Z.

## From the Editor

IN OUR LEAD article we attempt to recapture a significant moment of our past General Conference. The writer asks us to examine the life of our church—congregational and denominational to be certain we have not mistaken form for vitality. Here is an article to be read and re-read.

October is Protestant Press Month and October 15 is World Literature Sunday. This emphasis appears in articles relating to the home, the local church, and the mission program.

The printed page needs to be supplemented by the personal expression of Christian concern. The article on the Youth page concerning a ministry by college students on Chicago's South Side is an account of Christian love in action at the level of dire human need.

It is encouraging to see the congregations activate their programs as fall begins. Many Sunday schools reorganize as of October 1 rather than January 1. Boys Brigade and Pioneer Girls are being re-activated. In many cases this group meets on the same evening as the Prayer Meeting—either before or during. In many congregations the Choir meets on this same evening following the Prayer Meeting.

As summer is bid adieu it was interesting to note the outdoor services and where they were held. Some met on a mountain top; others by the water for a Galilean Service; one even met in a sand pit.

One finds the old and the new—The Christ's Crusaders of the Cross Roads (Pa.) congregation held an old-fashioned barn meeting at one of the member's farm; the Chicago team reports on a Coffee House ministry (See Youth).

Continued on page seven

## EVANGELICAL VISITOR

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# Vitality and Form

Dr. D. Ray Heisey

And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit. Therefore, having this ministry by the mercy of God, we do not lose heart. . . . But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. (2 Cor. 3:18; 4:1, 7-12 RSV)

Paul suggests in this passage that our visible image is being changed from one degree of character to another as it responds to the Spirit of the Lord, that there is a treasure of power and a vessel of weakness, that there is a dying taking place in the body of Christians in order that the life of Jesus Christ might be revealed in that body.

Two elements are common here. The writer is talking about a process of change which involves, on the one hand, a life, and on the other, a form which reveals the life. A very normal relationship of tension exists between these two elements and the point that strikes me in this scripture is that we need to look upon the persistent tension between vitality and form, not only as normal, but as creative. Paul says that something new is coming into being as this process occurs.

In order to look upon the tension between vitality and form as creative, we shall ask two questions: first, what do we mean by the tension between vitality and form, and, second, how can this tension be creative in the church?

WHAT DO WE MEAN BY THE TENSION BETWEEN VITALITY AND FORM? Reuel Howe, in his book *The Miracle of Dialogue*, is very helpful on this point. He reminds us that life always expresses itself in some form. At the level of human relationships, the mutual love between a young man and a young woman and the vitality of their relationship, move them finally toward marriage. The state of marriage is simply the formalized way of expressing this vitality. And every marriage in our society is a living witness to the vitality that produced it, whether or not that same vitality is now present.

At the level of God-man relationships, the faith of Abraham and the obedience of Moses, to mention only two representatives, moved the Jews to a finely expressed

*This article was presented during a devotion hour at the 1967 General Conference. It is made available to the readers of the Evangelical Visitor because of its relevance for our church and our day.*

system of religion, with careful codes for living and legalistic allegiance to Jehovah. As we look at Judaism today we confront a striking testimony to the original vitality of the Jewish people. The life that is there is still seeking to express itself, even at the risk of bringing down the wrath of much of the world.

Howe also reminds us that the form tends to hold captive the life that produced it. Marriage and Judaism have formalized or institutionalized the vitality that gave them birth. The form becomes a very practical and efficient way of expressing the life and so it is perpetuated. This is what happens to ideas and to movements. A reformer has a revelation of truth which has vitality and promise and before long its expression is captured in a certain form. It can then be communicated to others and passed on to later generations. Martin Luther sees salvation by faith and eventually the Lutheran church comes into being.

The tendency for the form to hold captive the life is aptly seen when the formalization often becomes accepted as the reality. The form becomes, for some people, the real thing. Thus Jesus was forced to say to the scribes and Pharisees, "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Certain elements in Judaism had so long been identifying themselves with the visible form that this was being mistaken for the inner vitality. Too often the church and other institutions "fall prey to a formalism that enslaves its creativity, which is defended by the rationalization that we must be faithful to history." Reuel Howe continues, "This is a misconception of history for faithfulness to history requires that we accept the heritage of the past but bring it into dialogical tension with the vitality and needs of the present."

Tension results when life seeks to renew the old form or find a new form which will be more appropriate to vitality. Here we come to the heart of our first question. Since it is the nature of form to hold captive that life, inevitable struggle occurs. Life is dynamic, form is static. Life is process, form is structure.

An interesting historical illustration of this tension is seen in the early part of the nineteenth century. The accepted form for many was that the church should be propagated by revivalism. Charles Finney serves as probably the most notable example of this group. There was a young pastor from Connecticut, however, who felt that this form was not appropriate to the life he and others experienced as Christians. Horace Bushnell reacted to the overemphasis on revivalism in his day by preaching the doctrine of Christian nurture. He taught that for children of Christian homes regeneration could be brought about by the normal means of the influence of an organic environment, consisting of the Christian family and the church. He rejected the extreme individualism of revivalistic theology by calling for the church to return to its historic position on the organic relation between parents and children emphasized in the Scriptures. He reminded the church that the doctrine of free will is carried too much to an extreme when little or nothing is made of the law of organic relationships. Bushnell felt that Christian nurture as a means of regeneration more appropriately expressed the nature of the Christian life than the generally accepted form of the revivalism of his day.

Having examined what we mean by the tension between vitality and form, we come to the second question: HOW CAN THIS TENSION BE CREATIVE IN THE CHURCH? Here there are two suggestions.

*First, the tension can be creative because it requires a rediscovery of the life that's there.* It has been stated that part of the genius of the Protestant church, so-called, has been its insistence on repeatedly subjecting itself to the authority of the Scriptures. The Protestant principle claims that we need to keep open to what God is saying to the church about its nature and its function in the world. And every denomination, under the pressure of its own life struggle, sooner or later must ask this searching question, "What is the life that's present here?" "What is the reason for existence?"

The evidence is considerable that identity-seeking is going on among many denominations. Some groups are attempting to find their lives by losing them in consolidated or merged fellowships. Some of them will be successful. If a group is going to be honest, it may have to hold this as an option. On the other hand, a communion of believers, in wrestling with the question of its germ of life, may discover what we might call a "theology of existence," that is, a biblical rationale for being.

I think there are a number of hopeful signs that our denomination has been and is willing to wrestle with this honest question. Of recent date in this regard, has been the Study Conference on The Concept of Christian Experience in the Brethren in Christ Church. Speaking of his hopes for what might result from the Conference, the keynote speaker said, "We wish to bring to bear upon the subject, insights from our heritage which will help us to understand where we now are and what has determined our present concepts. Why we are and what we are."

Then, too, the editor of *Notes and Queries in Brethren in Christ History* reported in a recent issue that several men in our church have been interpreting the roots of our heritage as being (1) evangelical pietism with its emphasis upon the new birth experience, (2) Anabaptist discipleship with its emphasis upon the concept of the church, and eventually (3) Wesleyanism with its emphasis upon the Spirit-empowered life. The editor concluded by saying, "This, then, [referring to the recent period of transition in our church] would appear to be a strategic time for reappraisal and reemphasis of the group's reason to be."

Here we see a forthright searching on the part of our church leadership for the answer to, What is the life that's present here? And what we *are* must inevitably determine what we *do*. So not only does this rediscovery focus on the nature of the church, but also on the functions of the church. What should this group be accomplishing in the world? Should it be engaged in self-perpetuation? Should it be making a witness of its germinal life, if there is such, to other Christian fellowships as well as to the world?

One could argue, I suppose, that the emphasis on Christian experience, the emphasis on discipleship and the fellowshiping church, and the emphasis on Wesleyanism, all are already being communicated separately by other churches much larger and more widely based than our own. But perhaps a special force or inherent strength comes from synthesizing these theological elements. It has been suggested that making this synthesis may be one of the unique functions of our fellowship.

If it is, we must find a way to integrate this function with the biblical and historic functions of the church at large. One contemporary theologian reminds us that the church's ministry is simply the continuation of Jesus' ministry. What is that ministry?

The Spirit of the Lord is upon me  
Because he has anointed me to preach good news to the  
poor  
He has sent me to proclaim release to the captives and  
recovering of sight to the blind,  
To set at liberty those who are oppressed,  
To proclaim the acceptable year of the Lord.

Jesus thought of His task as threefold—to announce the arrival of the new kingdom, to personify its meaning, and to begin distributing its benefits. Similarly, says Harvey Cox, the church has a threefold responsibility—proclaiming the good news, bringing healing to the fractures of society and reconciliation where there is estrangement and disintegration, and demonstrating the character of the new life. If the church is the people of God and the body of Christ, then it must be doing the work of God and performing the ministry of Christ, not in the church only, but *in the world*.

I have said, then, that tension between vitality and form can be creative because it requires a rediscovery of the life that's there—an honest examination of the nature and function of the church not only in light of the church's heritage but in light of the revealed Word.

*The other reason that tension can be creative is that it requires a reappraisal of the form that bears the life.* Here we are concerned about implementation, about communicating and recreating the life. Here we must ask the question, Does the present form allow the proper expression of the life? Or does it hinder it? Is it flexible, or is it rigid and uncreative? Is the form in need of renewal? Should new forms be adopted in order to express and communicate adequately the life we feel within the group?

I think we are all aware that the developments within our church during the past two decades attest to the agonizing reappraisal of form which has taken place. We have come to recognize that much restructuring has to be done if life is to continue.

I don't need to mention the organizational and administrative restructuring at the general church level. What I should like to emphasize is that it seems to me we need to take our willingness to reappraise the form that bears the life down to the local congregational level—to the "living cells in the everlasting church." And if the work of God is to be done in the world it will need to be done out there where the world is—in the homes, communities, and marketplaces we serve.

Again I think we can see signs of hope. Some of our pastors are holding church board retreats where, for a day and a half, the pastor and board members with their wives, get away to fellowship and to examine what it is they should be doing in their communities and what the most effective ways would be to do it. They are engaged in the life-giving process of dying that Christ may be made more manifest.

Many of our pastors are broadening their contacts, attending workshops, seminars, conventions, being exposed to new ideas, associating with pastors of other persuasions, all of which bring stirrings of new life and the subsequent reappraisal of old forms.

When Tom Allan, one of Scotland's well-known preachers today, first went to his church in North Kelvinside, Glasgow, he was struck by the coldness and seeming irrelevance that the church had in the community. So he asked this simple question. "How can this congregation begin to fulfill the function for which it was created? How can this church become in fact—and not only in theory—the Body of Christ in this community? How can its gospel

Continued on page thirteen

# Let's Put Books in Our Budgets!

Violet Trato Pearson

*If good reading is as important as we know it really is, why should we go on buying books as though they were occasional luxuries?*

WHEN I saw the look on the girls' faces, my dreams of an automatic washer this year began disappearing like vapor up the fireplace chimney. The encyclopedia salesman with his beautifully bound wares spread out on the rug saw the look, too. He smiled and wisely kept his silence as the girls turned the slick pages with ooh's and ah's of discovery.

"See," one of the girls pointed out, tracing with her finger. "Here are the grasslands; the Gold Coast is right up there. Mom! This is just what I need right now for school—to make my relief map of Africa!"

"But we really can't afford them right now," I began. "Remember, we must get the washer—"

Two brown heads nodded, but two pairs of hazel eyes looked away. The old washer had been good enough in the basement of our apartment. There we had laundry tubs and a convenient drain in the floor. But in our new home there were no tubs and no floor drains; only a utility room with fixtures for an automatic washer. Washday with our old machine meant carrying pail after pail of dirty water to be emptied into the kitchen sink.

"We could pay part out of our allowance," said one of the twins. "Maybe a third."

The other girl nodded. "Yes, we could. And we'd help with the wash and empty all the water—Please, Mom!"

Of course we signed the order. And actually I'm pleased that the girls love books. I hope that through their years in junior high, high school and beyond, they will come to have a deep appreciation of the knowledge locked up between book covers, for those who care enough to find it.

Even more important than secular knowledge in our thinking, however, is the reading material we bring into our home to help the girls in the development of their Christian growth and walk.

When I was a girl Grace Livingston Hill was pioneering in the kind of fiction wherein her characters lived out their Christian witness—and how we Christian young people (they didn't call us teenagers then) devoured every story fresh from her pen! In more recent years many Christian writers and several publishers of Christian books have given us a wealth of Christ-honoring literature for every age.

Meanwhile new life has come to most Christian bookstores and many new bookstores have been established. Now in scores of cities and towns across the country Christians have suppliers to which they can go for an increasing variety of Christian reading. Here they can find biographies of great men and women of God, missionary stories exciting enough for most modern young readers and all kinds of books for the littlest ones. For those who are looking for something deeper, there are excellent devotional books as well as helpful Bible study books and references for the various ages and levels of spiritual growth.

The day the twins became acquainted with Strong's concordance, a whole new area of interest in their Bible was opened up to them.

"Why don't you make a puzzle?" I suggested to the twins.

"Make up a puzzle? How?" they wanted to know.

I handed them our large, well-worn concordance and showed them how to go through it, page after page, to list the words and names in the Bible containing double or "twin" letters. They were fascinated and had soon collected enough words to make several puzzles. What impressed them even more, however, was the discovery that every word in the Bible is listed in that concordance, and they have had several occasions since to test it out on verses they wanted to find.

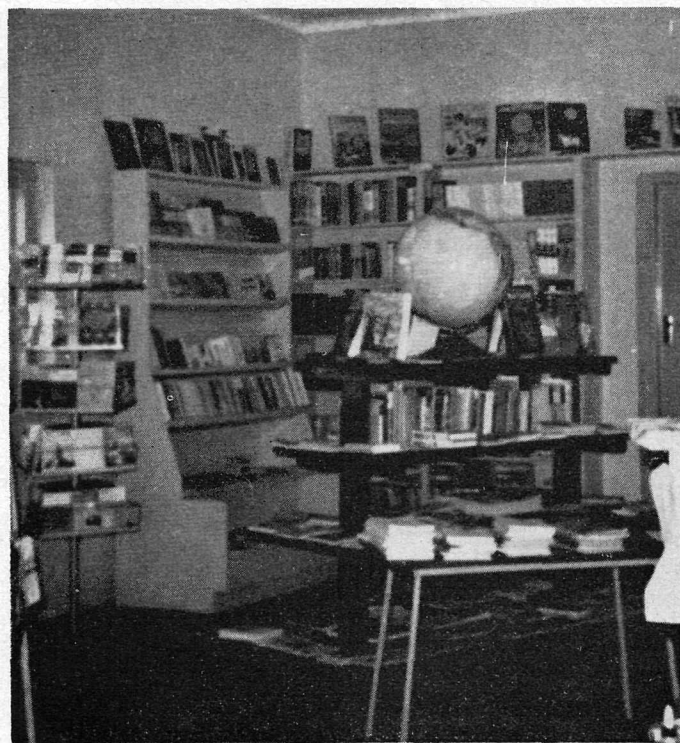
In view of what books may mean in so many ways and of the problems we parents face today it seems to me we are far more likely to buy too few worthwhile books rather than too many. True, most families feel the squeeze of rising costs of living and this is no time for frills or extras. But is it more important to feed the bodies of our families than it is to feed their minds and souls?

Our recent experience forced books into our budget, but perhaps that's where they really belong. Perhaps we should budget for books as much as for beans and bacon.

There are at least four reasons why I want my girls to grow up with good Christian books. *First*, books are teachers. Every parent is thankful for the men and women who share in the teaching job—at school, at Sunday school or church or wherever they may be. But good books go right on teaching and instructing in odd moments when the teachers—and parents, too—are not on duty. Children and young people should have that added teaching.

*Second*, books are a means of living a multiplied life. Each one of us in ourselves is bounded by the limits of time and space; we can live only one life and that in our own limited sphere. But through books—and Christian books are especially important here—one can share the thoughts and experiences of almost an unlimited number of lives.

Continued on page ten



The African Christians are purchasing books as evidenced by the growth of the book room ministry. The above is a view of the Choma bookroom.

# They Will Read, But What?

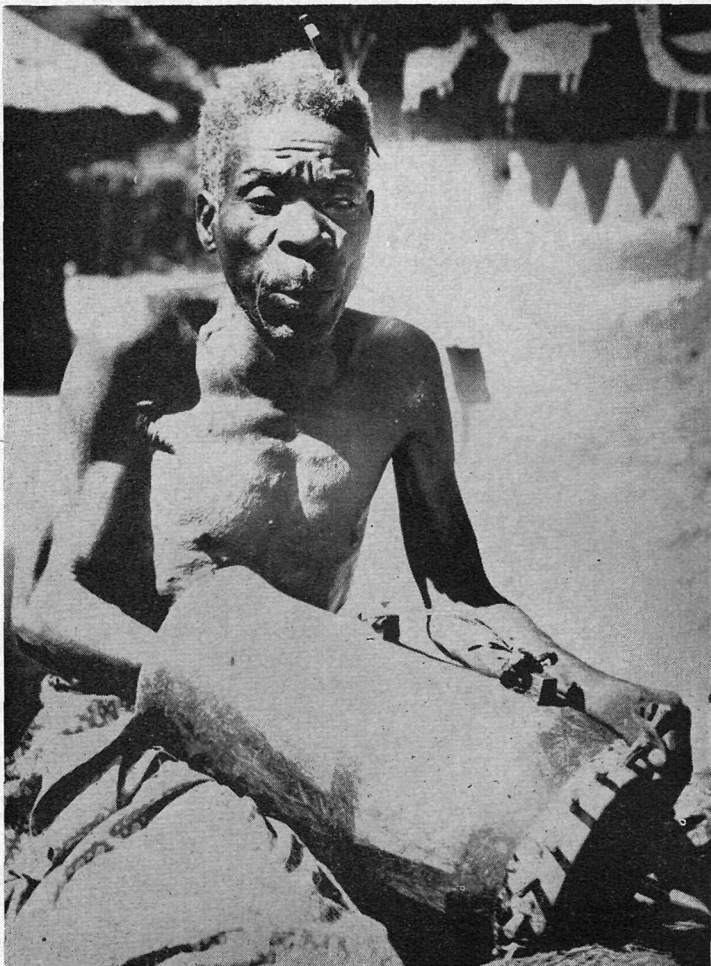
Rachel Kibler

IF ONLY about four years ago *you* had seen the Bible for the first time in your own language—how different your life might have been!

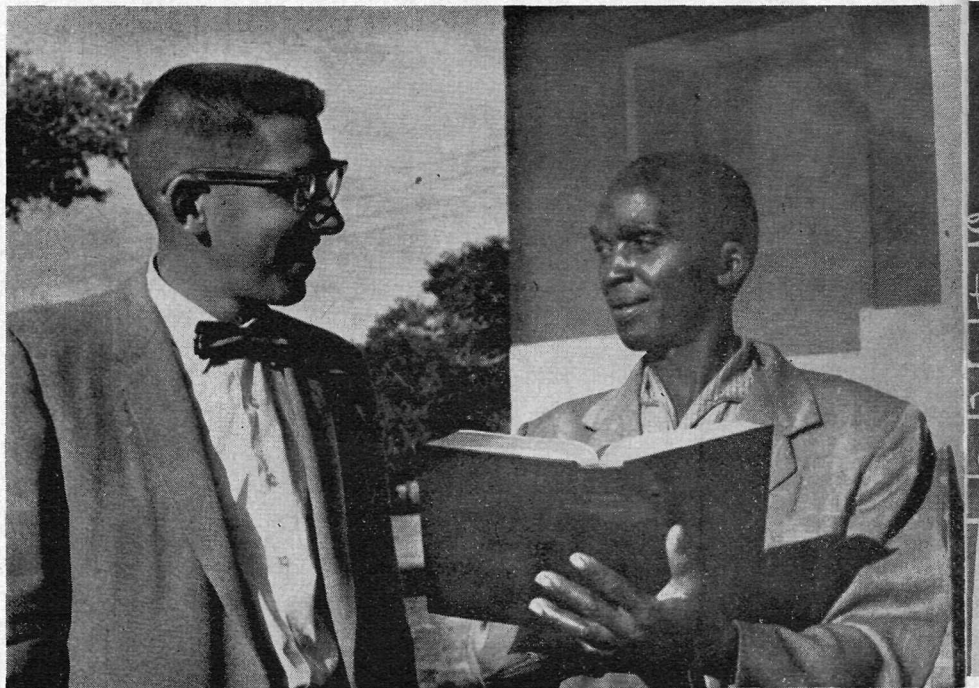
It was just that long ago that we had the privilege of seeing cartons and cartoons of the whole Bible in the Tonga language being opened and distributed. The translation had been in process for a long time, for translation work is exacting and laborious. However, as we witnessed the hush on the group of Africans and watched them carefully finger the first Bible in their own tongue, we realized that all the long hours spent in translation and printing of this Living Word were worthwhile.

Not long after the first Bibles were circulated, some of the people wanted leather bound Bibles; and it was our privilege to supply them through Choma Bookroom.

For some time the people had had the New Testament in their own tongue; but now the inspiring Old Testament records are coming alive to our people. Of course they had heard from the pulpit and had read some few stories before—but this complete Tonga Bible was a prize of first magnitude.



The old way of getting a message out—on a lion skin drum.



A colporteur (learn this word; it's a good old word) John Muchimba, chatting with Bookroom Manager, George Kibler.

But there had been another burden upon our hearts for some time. It had to do with the fact, which nearly all of us would have to admit, that much of what we know and remember from the early years of our lives concerning the Old Testament patriarchs has come to us not directly from the Bible but through Bible story books and pictures. And until two years ago there was not even one such book for our people. The Lord saw fit to use us in the production of the first Bible story book for Tonga-speaking people.

### And it was a Bible Story Book with Colored Pictures!

With the kind permission of Moody Press, we took a copy of Ken Taylor's book, *The Bible in Pictures for Little Eyes*, and cut this 180-page book into 18 parts. Then we solicited the help of capable Africans in the translation of these stories into their language. Each African took one section which meant that he had ten stories to translate—with the Bible reference and several questions on each story. Hours of checking and typing, rechecking and retyping, and re-translation followed. Finally after three years we were ready to print.

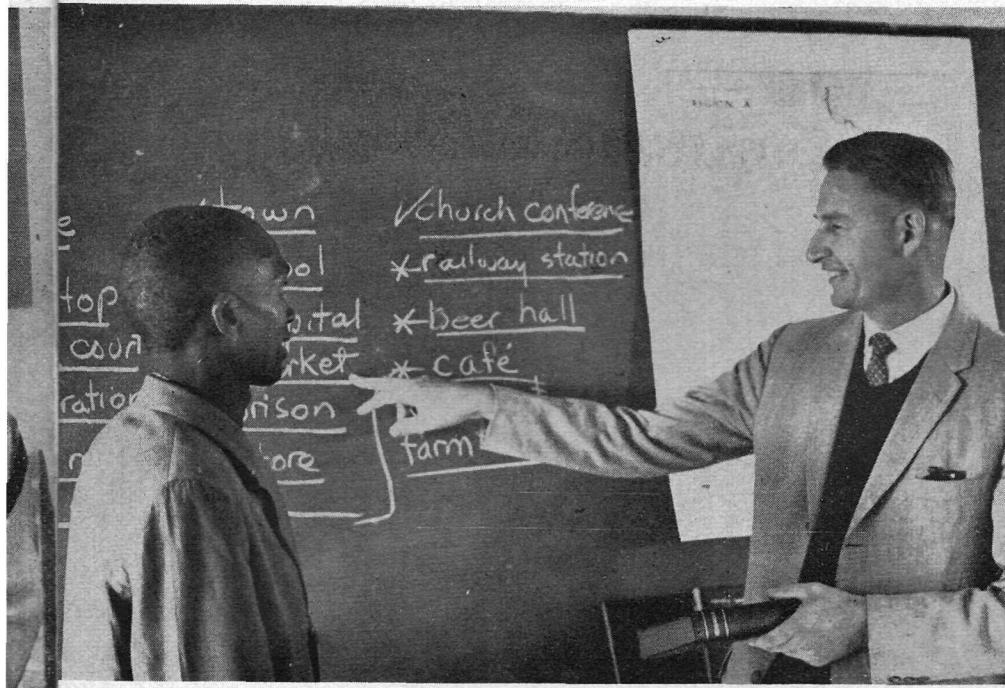
Moody Press in Chicago had printed the original English book. They agreed to print the pictures on pages for us without the English and then send the pages to us, so that we in Zambia could print the stories in Tonga, some people in the States having subsidized the cost of these pages so that we would be able to sell the finished book at a lower cost and thus make it available for more people.

### Unexpected Difficulty — God's Opportunity!

We anticipated no difficulty in getting those pages—blank except for the pictures—through customs. Imagine our dampened spirits when the pages arrived and the customs officials said that we would have to pay \$270 for their release from customs (in a technical sense, they rated as plates).

We felt definitely that it was the Lord's will for this book to be printed but we also knew that we didn't have the \$270 for duty. The African General Conference convened shortly after this problem arose and the matter was brought to conference as a special prayer item. At one

## News from INDIA



Instructions at a literature conference — where to go with tracts, Gospels, and other Christian literature.

point the entire conference body prayed that the Lord would somehow release those pages for printing. We agreed at the time that when the Lord answered and released the pages a letter would be sent to all the missions telling them of this answer to prayer—since there are 600 miles between “Dan and Beersheba” in our missions.

Some days following conference the same missionary who had contacted the customs officials went to the customs office again. “You may take the pages,” he was told, “You don’t have to pay anything on them.” A *practical answer to prayer!*

### The books have been printed.

Each outschool has been given a copy to be used with the students in the school. Many of our African Christian families have bought copies. Some of the missionaries have given these books to African employees as Christmas gifts. The Living Word is going forth through them to change lives from darkness to light.

### Africans are reading.

Today there are more educated Africans than ever before. Corrupt literature is also on hand in greater and more alluring quantities than ever before. We *must* make educative and spiritually uplifting literature available to our people. Yes, more than that! We must aggressively go out and get the Word of Life into the hands of the people. In our bookroom we aim to sell a three-cent Gospel or a ten-cent pencil with an evangelical witness.

In the first 8 months of Choma Bookroom operation, \$75,000 worth of material was sold.

They read . . . but what? There are some mission societies which allocate 65% of their total mission budget to the literature outreach. There are missionaries who felt the need for literature missionaries so deeply that they left evangelistic work of the more usual order to embark on literature evangelism. And they have experienced tremendous results.

Yes, Africans read! It is our increasing concern that literature saturated with the Word of Life be made available to them—literature which changes hearts, stabilizes lives, instructs in the art of Christian living and serving.

October 9, 1967

The *Harvey Sider family* arrived in Saharsa August 30, 1967, from a short furlough in Canada and the United States. Cheryl will study 2nd grade curriculum with her mother as teacher at Banmankhi.

The *John Sider family* returned from Landour where they were studying Hindi arriving in Purnea August 31, 1967. Anna will continue her first grade studies with her mother as teacher in Purnea.

**BANMANKHI:** Dina Marandi spent several weeks at Madhipura, during which time she spent time teaching and visiting the TB patients.

New floors and other renovations are being done to the mission house.

**BARJORA:** While one rice crop is being harvested, the soil is again prepared as quickly as possible for the second rice crop. They depend on the irrigation canals for water so far.

SPIC children are making Christmas cards to send to 1967 sponsors.

**MADHIPURA:** Pharmacist Emanuel Rai was married on August 28 to Irene Dyanidas in Orissa state—a pharmacy student he met during his training at Vellore, South India. She does not speak Hindi. Her native language is Malayam. She does speak English.

Missionaries from Darjeeling visited at Madhipura, August 15 to 18.

Tommy Mann’s right index finger is making a satisfactory recovery after plastic surgery at Ludhiana CMC Hospital, Punjab.

**PURNEA:** Alfred Henry, a farmer, died suddenly from tetanus after minor surgery. His wife, a government trained midwife posted a distance away from Purnea, and his children attending school in Barjora were not present at his funeral, since his death was so sudden. This is a shock to the Christian Community—proof that our times are in His Hands.

**SAHARSA:** Erma Hare and Bimal Topno, Literature Center Workers, have been going to *melas* (fairs) with literature to sell.

The student unrest in India continues. Examinations for academic degrees have been delayed because of it.

**GENERAL:** A Christian MLA from Delhi has sent questionnaires to all mission schools asking if their funds from USA are from CID and what strings are attached!

Reported as killed at Ranchi over the language issue are 150 people—this time in connection with Urdu, the language of the Moslems.

Missionaries in border areas, the central government reports, will gradually be denied renewal of their residential permits (visas).

Twenty years of Independence was celebrated August 15, but with the many problems everywhere, it was a “quiet” celebration—no special ceremonies.

Anna Jean Mann

For special attention and prayer, please note the second last statement of this report. Our Bihari missionaries are in border areas. Page Ed.

## From the Editor

Continued from page two

How does the Church express the fellowship that is a part of its life. The Zion (Kansas) congregation had a “plowing” for Samuel Minter who is serving as superintendent of the Navajo Mission.

Another congregation, which supports a missionary (not a member of the congregation) had this missionary spend a week in their homes. This missionary will now be more than a name to the families of this congregation. And there is a lot more—

J.E.Z.

(7)



## Chicago's Inner City — Ordinary People



*Lucille Sider*

**S**IRENS, gangs, dope, fires and fights—these are all a part of Chicago's Inner City. But more exciting than these are the many ordinary human beings, with ordinary needs, who are seeking for meaning in life just as you and I.

Before I tell you about the people, let me tell you about the organization with which we students were working. The Christian Service Council of Wheaton College, Wheaton, Illinois, which provided leadership and a moderate amount of money for our food, was the sponsoring agency. After a week of orientation five students from Messiah College, Donald Keener, Mary Brady, Sidney Mohn, Kenneth Royer, and Lucille Sider; twenty-four Wheaton College students; and one Illinois State University student joined hands, minds, and prayers to make our small imprint on three different streets in Chicago's Inner City.

Our group's work was on 55th Street. Our location was in the area of Chicago just north of the Chicago Mission which is located at 6039 South Halstead. This street, although rapidly changing, is integrated at the present time, with whites, Negroes, Puerto Ricans, and Mexicans all living together—or should I say, all existing together. As you likely have guessed, each group is striving for power. The fights that we had on our street resulted either directly or indirectly from this racial problem.

Here is one example. C., a white youth, stole a radio from a Puerto Rican girl. So, naturally, all the Puerto Rican youths plotted to jump C. At the same time C. assembled his friends. Just then T., a Christian worker and friend of C., pulled up in his car. C. and his friends quickly jumped in and shouted for T. to hurry and take off. Before he could do so the car was surrounded by Puerto Ricans and bricks were being pelted at the windows. With some struggle T. broke away. Afterwards he persuaded C. to return the radio.

The churches our group was working with included a Methodist Church, which is an integrated congregation; and the Spanish Christian Church, which is a Puerto Rican fellowship. As we began our summer we had two distinct goals. The first was to help in the Methodist church for here the Christians were very new and very few. (The language barrier prevented much interaction with the Spanish church.) Our second goal was to try to reach for Christ some of the people of the community.

Along with these our aim was to help keep our street 'cool.' To carry out these goals we had a complete summer program for the church and community people of all ages. As it turned out though, we soon found that we were able to work best with teens, so we spent most of our time with them.

We first got acquainted with the teens through a coffee house which we opened and called the Yuk-Yuk.

Here skits, folk singing, rock and jazz bands, and discussions attracted their attention. Quickly we found teens who were honestly seeking for meaning in their lives and spent more time with them. We never "preached" but simply became interested in them as friends. Then as they opened themselves to us, and we to them, we found that our Christian attitudes were inevitably manifested.

This is exactly how we became friends with a group of five girls, all seniors in high school. After varied activity with them, these girls became intensely interested in Christianity. And now, even though we are not there, they are studying the Bible and praying.

I could say more about our work on 55th Street but believe enough has been said to at least give you a glimpse of what we eight students were striving to do there.

On August 4 when the program ended on 55th Street, I moved to 61st Street, where the Brethren in Christ Mission is located and where another group of students had been working. Here the community is entirely colored; thus the problems were different. The teens did not fight in small gangs among themselves, but, instead they joined the large gangs which you have read about.

On 61st Street the social problems were different and more appalling than on 55th Street. There were seldom fathers in the homes, for if there was a man around, the mother could not receive welfare. As it turned out, the men of our street lived together in one house, seldom working and often carousing.

Here at 61st Street we aimed to work mainly with the adults, (although for the children we had a "Kid's Club," and for the teens we had a "Teen's Center"). Among the adults we found that God was miraculously working. At the beginning of the summer several were ready to receive Christ. Throughout the summer then, we tried to promote Christian growth through Bible Studies. Little Bible study material is available for Inner City people, so it was necessary to write our own.

Here are two examples of the type of persons we worked with on 61st Street. Mrs. J. was one of those whom at the beginning of the summer, God had prepared to receive Christ. After her initial decision we spent time with her just talking about her problems, for they were countless, trying to help her by giving her clothes and having Bible study and prayer with her. By the end of the summer she even began to keep her house clean which is indeed phenomenal for Inner City.

Miss P. was only sixteen—hardly an adult by age but sadly adult by experience. Already she was a Mother and already she had experienced the pain of having a child whose Father refused to care for it. After enjoying several evenings with her she completely opened up her life to me. Together then we discussed the probability of "messing up" our lives and together we found from the Bible that God truly forgives us when we do "mess up." Furthermore, we found that God has power to keep us from "messing up" in the future.

Such are the people of Chicago's Inner City. Yes the gangs and the fights are there, but more important, there are simple, ordinary people like you and I who need someone to show them that through Christ there truly can be meaning in life.

Mrs. Roy J. Peterman

IS IT IMPORTANT for every church to have a library? If your church is to reach all its people and meet their needs, you must have a church library! Children, youth, men, and women will read that which attracts their interest; a church must accept this challenge to provide for their growth in Christian living, training for leadership, understanding of the church, and challenge to dedicated service. The church library can be a silent missionary in your congregation, multiplying the effectiveness of your Sunday teaching by continuing its influence in the home all week.

It does make a difference what people read. In the same home two boys were reading. Jim on the sofa exclaimed: "When I'm big, I'll find me a hideout in the mountains and rob the rich guys." Before his shocked mother could answer, his brother Bill did. "Not me, I'm going to be a medical missionary in Africa." Jim was reading comic books; Bill was reading a book about a Christian doctor working in Africa. In the same home they were 5,000 miles apart.

We might consider this to be the purpose of a church library: *to get the right book to the right person at the right time for his spiritual growth.* Even one book or one issue of a magazine can change a life.

Once you catch the vision, it's time to get started. First, share the challenge with others: your pastor, superintendent, teachers, and youth leaders, until they are prepared to take the step of organizing a library. Then select a committee of at least three members. The most important qualification for each one must be a known interest in reading, and an awareness of what this can do for the congregation. The library committee then chooses the librarian and her assistants. The key to a successful library is the librarian. You need a librarian who loves people and likes books, and is vitally interested in bringing books and people together. A librarian needs to have patience and unflagging zeal, for a church library is not likely to catch interest overnight.

Next find the best place for the library. If possible it will be a separate room, with reading table and chairs; but it may be a corner, hallway, a wall of the church office, or a mobile-shelf book cart. After the location has been decided, the library committee must establish policies: how books will be financed and selected, when the library will be open, how books will be checked out, and plans for promotion.

A church library must have money to get started. With careful selection of books a \$150 outlay will provide a good beginning. But if your church board likes to see results before they vote cash for a project, a smaller organization of the church may sponsor this initial phase. Ideally, a church budget will include \$50 or more annually for library development.

At the Manor Brethren in Christ Church the library was developed along with the building enlargement program. The young parents' class, through discussion and challenge, recognized the potential benefit a library would have for our church families and undertook the initial cost. Each year since then, books\* have been acquired through other Sunday School class projects, from four-year-olds to teens. Books were purchased, properly in-

scribed as to donating class, and shown to the children; they were proud to have helped and eager to read them. These class projects helped make everyone conscious of the library.

Our library was also strengthened by donated and loaned books. It was understood that not all books would be accepted, if considered too old, inappropriate, or of limited interest. However, many of our best current volumes were obtained in this way. After 2½ years of library operation readers can choose from 475 volumes.

The librarian and all or some members of the committee should select the books. Each member should be on the constant lookout for good prospective books: reading widely themselves, checking catalogs from religious publishing houses, reading book reviews in Christian periodicals, browsing in bookstores. Be sure to plan for the children—they will be your best readers. Every book in the library need not be a religious book—but each should contribute in some way to Christian understandings. Protect the library's sacred ministry by carefully checking every book.

The library of a small church will use simplified procedures. Prepare each book with a card, card pocket and date-due slip; stamp book with the church library stamp. List all books by number, name, author and category in an accession record book. Books in a small library might be classified under the following categories: Fiction, Biography, Devotional, Bible, Missionary, Education and the Home, Youth, Junior (grades 4,5,6), Children (preschool to grade 3), and General. Provide a 3x5 Card File Box and date stamp.

Decide when the library will be in operation, staffed with librarians to check out books. An appropriate time might be after services on Sunday morning. In our library instructions are also posted for adults who may check out books at their convenience.

To be active and effective, the church library must be promoted. Conduct a November reading campaign. Display attractive, colorful, regularly-changed posters. Organize a summer reading club for the children, having them report on books read and awarding prizes. Have a "Library Sunday." In your weekly church bulletin list "Suggested Reading from the Church Library."

A unique book ministry can be carried on through the church library and the librarian and/or pastor or pastor's wife in "personalized books." Our library has been a blessing in instances of family crisis, when the pastor was able to check out a book that provided special help. A cheerful shut-in reads 4 or 5 library books every few weeks—as fast as they are provided! A non-churchgoer read with great interest "Through Gates of Splendor" and all the books on the martyred Ecuador missionaries and the Auca converts. Our books have even gone to the hospital! This personalized ministry requires time, an understanding of each person's interest and needs, and careful record keeping.

In the early church a strong plea was made to Timothy, "Give attention to reading." Our missionaries recognize the importance of getting out these silent missionaries in Africa, India, and Japan. Among my childhood memories are the hours spent reading books from the church library. What will your children read? Good literature for our church families is important. It's not something extra, such as a Bible School treat; it is as necessary as pews and a pastor.

*The author is the wife of the pastor of the Manor Brethren in Christ Church.*

## MISSION CHURCHES SEMINAR

Continued from September 11, issue

## Pastoral Visitation

Lane Hostetter

Lane Hostetter has experienced a unique ministry in pastoral visitation. The Lord has used him in a most unique way in his hospital and prison contacts over the years.

**P**ASTORAL visitation should be in a spirit of love, not just duty. Visits should be made to help souls not just for the sake of reporting how many visits have been made per quarter. Visits should be made in the spirit of prayer—praying that God would make the contacts valuable. Visits should be made also to encourage and to comfort those in the parish who might be discouraged or who may be facing difficult situations. Visits should be made with the ultimate purpose of leading the soul to the church and fellowship with other Christian believers.

*Visitation in the home* should be made to those who are new in the community. The pastor should also visit in the homes to invite and bring to the church new persons. Times of sickness or sorrow provide a golden opportunity for the pastor to visit the homes in his parish. The follow-up after an experience in the hospital when many visitors came to see the patient and then when they go home and no one comes to see them is an important time for the pastor to keep up his contacts. After a funeral follow up the experience by contacts in the home. *Whom* one talks about in the home is very important. One should always remember that this is a spiritual contact and the Lord Jesus Christ should be the center of the conversation.

*Hospital visitation* provides an important and unique ministry for the pastor. The congregation should be made conscious, through announcements from the pulpit and in the Sunday bulletin, that they should keep the pastor informed of members of the congregation who will be going or who are in the hospital. If possible, a pre-hospital visit for counselling and prayer is very effective and much appreciated. The pastor should learn to know the doctors and nurses in the hospital. Many times they will be of service to him and he can be of service to them, if this acquaintance is developed. When visiting in the hospital certain practices should be carefully followed: Enter the room cheerfully, don't stay too long, don't volunteer medical advice. If the doctor enters, excuse yourself from the room. If the door is closed, don't enter without checking at the desk or with a nurse. Leave when the meal arrives. Prayer and Scripture reading is very important, but read and pray in a subdued voice. Don't do all the talking—learn to listen, this might be a time the patient has some things they wish to say to the pastor.

*Prison visitation* offers few rewards—many opportunities, as well as many disappointments. Do not give up even after many disappointments. Remember, Jesus said, "I was in prison and ye came unto me." The Lord is not willing that any should perish, but that all should come to repentance. The pastor can be a very important link in helping to rehabilitate the prisoner after his release. This is one area in which prison authorities and judges feel the church and especially the pastor can offer invaluable service. Most important, the pastor should follow up the individual who has been released and seek in every way possible to be of spiritual assistance and help to him. It is important that the pastor carry a supply of literature in the form of tracts which can be freely distributed and handed out to those whom he contacts or meets, whether in the home, in the hospital, the prison, or in one's travels.

Continued from page five

*Third*, books set examples, and Christian books can exert a powerful lift in placing examples of godly, dedicated lives before those who read them. As we bring books into our homes we are actually introducing our families to great men and women of God—missionaries, preachers, prayer warriors, and others from all walks of life whose testimonies make them outstanding. Are we foolish, then, when we plan our budgets to place books on a par with soap and toothpaste?

Let me mention the *fourth* reason why books are more important than we sometimes think—though I am sure several other reasons could be listed. Books challenge us to think: this in a day when the trend is to entertain, to run about, to do anything, in fact, but use the minds God gave us. For good books deal with thoughts and ideas, and these are powerful things. They push and jostle one out of his own tiny rut, challenging him to be keen, alert and thoughtful. I want my girls to learn to think, and good books will help them do so.

If books are really that important, I ask myself, why should we be so casual in our buying? True, our latest purchase has become a matter of hindsight budgeting which will continue for several months. But how much better it will be if and when we are able to allow for purchase of additional books when we plan our monthly budget. With money in hand, shopping for books can then become a real family adventure as we investigate the prospects and needs and decide on the choice of our next purchase.

Adapted from *Moody Monthly*. Used by permission.

## Christmas Gifts to Missionaries

**PLAN EARLY:** Because of the time involved, both here and overseas, in processing your money gifts for missionaries, all gifts should be in the Missions Offices on or before November 20 if these gifts are to arrive before Christmas. Please note that this is an earlier date than last year. Gifts arriving late will be sent early in 1968 with the regular quarterly mailing of mission funds.

**PLAY SAFE:** You run a very high and unnecessary risk when you send personal checks and even bank drafts and money orders to our mission fields. These gifts should be sent through the Missions Offices which work through an accredited and insured agency.

Make your check or money order payable to BRETHREN IN CHRIST MISSIONS and mail with information to:

(United States)	(Canada)
Brethren in Christ Mission	Brethren in Christ Mission
Post-Office Box 149	Route 1
Elizabethtown, Pa. 17022	Stevensville, Ontario

**QUESTION:** Do such gifts count as part of the Missions Budget of \$340,616?

**ANSWER:** No. These monies go to individuals and not to budget costs.

**QUESTION:** Are such gifts tax-deductible?

**ANSWER:** Person to person gifts are not. Gifts sent to the Mission Office through the Church Treasurer for a particular missionary, pastor, mission worker, or voluntary service worker are tax-deductible.

# Brethren in Christ Missions Directory

All correspondence and contributions should be sent to one of these addresses. Please mark clearly any contributions intended for special areas, projects, or individuals. Undesignated monies will be welcomed for the General Fund!

Brethren in Christ Missions, Box 149, Elizabethtown, Pa. 17022  
Phone 717-367-7045

Brethren in Christ Missions, R. 1, Stevensville, Ontario, Canada  
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## MISSIONARY PERSONNEL

### MISSIONS

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Youngways Hostel (for Missionary Children): 40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa.

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Choma Secondary School, P. O. Box 139, Choma, Zambia, Africa.

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Fannie Scott

John Peter Yazzie

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Norma Burkholder\*

Emma Jean Heisey\*

Frances Musser\*

Betty Lou Potteiger\*

##### San Francisco (Life Line Mission)

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Rev. Harold Paulus

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**Port Rowan (Walsingham)**  
Walsingham, Ont., Canada  
Rev. Leonard Chester (R. D. 1)

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Rev. Eldon Byer (Box 362)

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Rev. Arthur Brubaker

**Blairs Mills**  
Blairs Mills, Pennsylvania  
Rev. William Swartz  
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Blandburg, Pa. 16619  
Rev. William K. Berry (Box 55)

**Bronx (Fellowship Chapel)**  
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Rev. George D. Kipe (R-4, Box 332)

**Williamsburg (Mt. Etna)**  
Williamsburg, Pa.  
Rev. Cecil Maurer (316 Lotz Ave., Altoona, Pa. 16602)

## EXTENSION CHURCHES

### Canada

**Delisle (Community Chapel)**  
Delisle, Sask., Can.  
Rev. Lorne Lichty (Box 212)

**Hamilton (Ridgemount)**  
Cor. of Jameston and Caledon Sts., Hamilton, Ont., Can.  
Rev. J. Allan Heise (18 Amanda St.)

**Saskatoon (Massey Place)**  
Saskatoon, Sask., Can.  
Rev. Ronald Lofthouse (1 Malta St.)

### United States

**Baltimore (Marlyn Avenue)**  
611 S. Marlyn Ave., Baltimore, Md.  
Rev. W. Rupert Turman (925 Homberg Ave., 21221)

**Colorado Springs (Mountain View Chapel)**  
McArthur and Buena Ventura, Colorado Springs, Colo. 80909  
Rev. Keith Ulery (1425 McArthur)

**Dearborn**  
4411 Detroit St., Dearborn, Mich. 48125  
Rev. Walter S. Lehman

**Harrisburg (Bellevue Park)**  
2001 Chestnut St., Harrisburg, Pa.  
Rev. John K. Stoner  
(1803 Mullberry St. 17104)

**Harrisburg (Skyline View)**  
7733 Hillcrest Ave., Harrisburg, Pa.  
Rev. John Arthur Brubaker (7717 Hillcrest Ave., 17112)

**McMinnville (Rolling Acres Community Church)**  
McMinnville, Tenn. 37111  
Rev. Gerald Wingert (401 Pace St.)

**Ontario**  
9590 Baker Ave., Ontario, Calif. 91762  
Rev. Nelson W. Miller (1224 Baker Ave.)

**Orlando**  
Orlando, Fla. 32809  
Rev. Maurice Bender (741 Holden W.)

**Phoneton**  
Phoneton, Ohio 45355  
Rev. Elam O. Dohner (Box 95)

**Roanoke (Valley View)**  
5648 Oakland Blvd. and Verndale Dr., N.W., Roanoke, Va. 24019  
Rev. Orvin White, Jr. (509 Elden Ave., N.E., 24014)

**Smithville (Pomeroy Chapel)**  
Smithville, Tenn. 37166  
Rev. Ernest U. Dohner (R-3)

## CHRISTIAN SERVICE MINISTRIES

### Serving Under M.C.C.

\* Personnel serving in Voluntary Service are listed under the unit to which they are assigned in other Departments of this Directory  
Judy Alleman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Doris Jean Brechbiel, Menno Travel Service, Ephrata, Pa.

Michael Brown, Emusire Secondary School, P.O. Box 14, Maseno, Kenya

Marilyn Ebersole, I. G. A. Hospital, St. Anthony, Newfoundland

Mr. and Mrs. Noel Falk, Twillingate Island Schools, Box 358, Twillingate, Newf.

Mr. and Mrs. Joe Haines, Mennonite School for Boys, Beit Jala, Hashemite, Kingdom of Jordan

Kenneth Keefer, c/o World Relief Commission, Box 1, Hue, Vietnam

Dr. and Mrs. Henry Kreider, Mennonite Service Unit, Hospital Grande Riviere du Nord, Haiti, West Indies.

David Lehman, Mennonite Service Unit, Boys Village, Smithville, Ohio 44677

Larry Lehman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

John Martin, P. O. Box 96, Summerford, New World Island, Notre Dame Bay, Newf.

John McBeth, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Mr. and Mrs. Norman Wingert, Box 168, Reedley, California

Mr. and Mrs. Jack Wolgemuth, Institut Medical Evangelique, Kimpese via Kinshasa, Republique du Congo, Africa

## BRETHREN IN CHRIST PERSONNEL SERVING UNDER AND SUPPORTED BY OTHER ORGANIZATIONS

Miss Shirley Bitner, c/o Joe Bitner, Sherks-ton, Ontario. (YFC, Regions Beyond Missions) On furlough.

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (Evangelical Alliance Mission)

Gulabi McCarty, c/o Rev. Allen S. Buck-walter, FEBAI, 7, Commissariat Road, Banga-lore 25, India. (YFC, Regions Beyond Missions)

Rev. and Mrs. John Pawelski, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Lois Raser, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Dr. and Mrs. Alvan E. Thuma, P.O. Box 63, Choma, Zambia, Africa.

Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Mr. and Mrs. Carl Wolgemuth, c/o Inst. Linguistico de Verano, Apdo. 22067, Mexico 22, D.F. Mexico. (Wycliffe Bible Translators)

### Retiring Attractively

"I know how old you are, Mr. Smart," I ventured as I spoke to an honorable businessman in our town. He asked, "How old am I?" "You are 90," I said. He replied, "You are correct, how did you remember?" I reminded him that 30 years previously he was expressing highly appreciated words of condolence on the passing of my father and among other things said, "I turned 60 this summer myself, and I thought thoughts I never thought before." This must prove that the successive periods and experiences of life produce sober reflections peculiarly related to each.

This applies realistically to one who is about to relinquish responsibilities he has borne over a rather extended period of time. It is equally true whether the service has been in the work of the church or in another field of endeavor. No person ever asked me twenty years ago, "What are you going to do when you retire?" But I have been very pointedly confronted with this question scores of times within the last year. I am aware that this question has its birth in various motives and attitudes. In most cases I feel they are expressing a kindly interest which springs from years of friendship. Some no doubt are psychologically trying to induce a reaction for observation purposes. Still others out of the super-inquisitiveness of their ancestral nature ask loaded questions. The last two groups are vastly in the minority.

I have lived long enough to have seen some useful servants of God retire gracelessly. This resulted inevitably in causing people to forget their virtues of yesterday. Others, I have noted, adjusted to a new role most graciously. I would like to offer a few suggestions that may be helpful to this end. In doing so I speak to myself with emphasis.

Let us be keenly aware that the ravages of time must erode our effectiveness. (It probably never was as great as we thought anyway.) This should help us to appreciate our successors. May the Lord keep us from thinking that the church will rapidly deteriorate when we are no longer a prominent part of its directive program. I know some of us are surprised that the church ever made it through until the momentous hour of our arrival. But somehow she did. The Church will get along very well after we are gone—perhaps better than ever. May I say personally I have never worried over that point a half minute. While in my teens I heard one of our aged ministers say, "After I am gone the church doors will soon be closed." Fifty years later that church is a flourishing congregation with a live program. It is to be hoped we will not talk too fluently about how we used to do it, nor about the great men and revivals of our day. Those who follow us will serve another generation and will obviously need to make necessary adjustments. They may seem to us like serious departures. Keep in mind our fathers felt and said that about us. When Bishop James was elected a bishop in the Methodist church (United States) a few decades ago an aged lady came to him immediately following the ceremony. He naturally expected she might offer words of a complimentary nature but rather she said with tears in her eyes, "Whatever is the Methodist church coming to anyhow?"

I think we do well to constantly remind ourselves to not be overly liberal with our advice unless it is asked for.

Above all, let us continue to pray for our brethren who assume these tasks that they will have Divine guidance in the difficult days in which they will serve. They will not do everything correctly but remember, believe it or not, neither did we.

Finally, may we see to it that we continue to be creative. There is much for us to do. Let us keep busy as we gradually move toward sunset.

E. J. Swalm

*Bishop E. J. Swalm has edited the pastor's page as one of his many contributions to the pages of the "Evangelical Visitor." As stated in this contribution, this is the last article prepared by him under the assignment as a member of the Board of Bishops. Bishop Arthur M. Climenhaga will assume responsibility for this page beginning with the issue of November 6.*

### Vitality and Form

Continued from page four

be communicated to men and women who apparently feel no need of it?" This wide gulf which separates the church from the world has been created, in Allan's opinion, by the prevailing pattern or form of the conventional church's life. Here are the descriptive features which Allan brings to our attention written by the Secretary for Evangelism of a certain group. It may have some relevance for our own group.

An enclosed community life: the doors are only open to the "outsider" if and when he has proved his willingness to accept without question the entire code of recognized rules, though the Biblical foundation and even the Christian relevance of these rules may be doubtful.

A long and painful process of acculturation must be undergone before it is possible really to "belong" to a church.

A constant effort on the part of the church to prove its "respectability" . . . we are grateful to every sinner who repents, but we really rejoice in every close association of our church with "good" families and "leaders."

An ardent desire for self-perpetuation: reforms are easily labelled "revolutions." Most of the available resources are used for the maintenance of an acquired position, and almost everyone takes this for granted.

A complacency in accepting "an adjectival role in the life of the nation" . . . (Tom Allan, *The Face of My Parish*, p. 41.)

Tom Allan feels this is a very accurate description of the church at large and then gives the following incisive observation: The church "has separated the life of faith so effectively from the hard, brutal life of the world—either by its pietism or by its liberal humanism—that its pronouncements on the real questions of human living are no longer taken seriously, even by the majority of its own members." It takes a responsive and courageous man to engage his congregation in real renewal, even at the expense of losing the indifferent and reactionary. One may have to choose, if need be, between life and form, between Christian duty and Christian tradition. This is what Tom Allan did. He rejected the traditional revival campaign for an experiment in visitation evangelism. He brought in a team of outside visitors to the parish for the initial visitation of five nights a week for ten days. There was nothing new about the aims which the visiting team had and the particular job they performed. But one of the most striking things that happened during the winter following the experiment was the church's simple discovery of the meaning of Christian community. It came about when the group of members attending the Wednesday

evening meeting became so large that they had to split into five different homes under lay leadership. For three Wednesdays in the month the group met separately and on the fourth week came together for common discussion and fellowship. All the groups studied the same passages of Scripture week by week, engaging in discussion of real-life issues, and at the end of the month shared their difficulties and questions. They came to see that these house meetings were centers of light for the whole community and their influence was felt further than they at first realized. Some members who had originally expressed indifferent and negative reactions to the visitation experiment came to understand and appreciate what was being done as a result of it. They joined the groups. Others found that it was much easier to invite an interested friend to a house than to a church meeting and that the smaller cells, with their more intimate character, helped to encourage people to articulate their thinking and problems.

Allan summarizes in his book three important principles arising from his experience. (1) The solution to the vast problem of communicating the gospel to those who live outside the sphere of Christian fellowship is inextricably bound up with the local church. (2) The church can only fulfill its function and penetrate the secular world when it is exhibiting the life of a genuine and dynamic Christian community, which is not occasional or sporadic, but is a continuous and coherent pattern of life. (3) In all of this the place of the layman is decisive.

Let me emphasize that these forms—visitation evangelism and the house church idea—are not new or necessarily the answer, but when this congregation was willing to allow the tension of its inner life to break forth and renew its traditional patterns, something creative happened that transformed the entire congregation and penetrated the secular community.

We have seen, then, how tension can be creative in the church considered as a denomination and in the church considered as a local congregation. It forces a rediscovery of the life that's there and a reappraisal of the form that bears the life. In this sense we should welcome points of tension and points of conflict, because they can be points of growth. Whether on an individual and interpersonal level, or on a congregational level, or on a general church agency or institutional level, or on the denominational level, our visible image will be changed from one degree of character to another as we respond to the Spirit of life within which seeks ever to speak to the current needs of our culture. Maybe this is what Jesus meant when He said that whosoever drinks of the water that He gives shall never thirst but shall have in him a well of water springing up and springing up again, into everlasting life. Maybe this is what Paul meant when he said, that which thou sowest is not quickened, except it die. This kind of tension will demand God-given courage because it means living on the frontiers of life, "accepting the stress of inevitable conflict and possible transformation."

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## CHURCH NEWS

### ALLEGHENY CONFERENCE

The Woodbury congregation, Pa., will observe its 100th Anniversary with a Homecoming, October 14 and 15. Bishop Henry Ginder is the speaker for the Saturday evening service; Dr. C. O. Wittlinger will be guest speaker on Sunday. There will be three services on Sunday; the afternoon service begins at two o'clock. A Communion Service on Sunday evening will climax the Homecoming Weekend. The congregation and Pastor Harry Ritchey extend an invitation to all.

Roxbury Camp attendance in 1967 exceeded the previous year. The speakers were Dr. William Gillam, Bishop Arthur Climenhaga, Dr. Eldon Fuhrman and Bishop Roy Sider. Rev. Wilbur Benner served as camp evangelist. Participating in the final week-end was Rev. George Brunk.

The average attendance in Teen Camp was a record high of 220 per session. Rev. and Mrs. Marlin Ressler directed the Children's Camp, using the theme, "The Bible Way of Salvation."

A session for pastors of mission churches was directed daily by Rev. Isaac Kanode, and a "Pastor-Missionary" Hour was conducted each morning. The Board for Missions held Missionary Orientation sessions during the Camp.

Roxbury Camp is scheduled to convene August 3-11, 1968.

Rev. Charles Lehman was installed as pastor of the Locust Grove congregation, near York, Pa., on August 20. Following the service a fellowship luncheon was held in honor of Rev. Lehman, his family and Miss Naomi Sentz. Miss Sentz, member of the local congregation, was on vacation from the VS unit of Navajo Mission.

Two young men and their wives left the Locust Grove congregation in August to begin service in pastorates: Mr. and Mrs. Larry Steffee to Llewellyn, Pa.; and Mr. and Mrs. Lloyd Melhorn to Carland, Michigan.

A gospel tent meeting near East Berlin, Pa., was held August 20-September 10 by the Hanover congregation and the Bermudian Bible Church. Paul Martin, Jr., and Marlin Baum are respective pastors. "Joy of Living" trio, the Singing Zims and others participated in music. Evangelist Jack Jarrett effectively ministered God's Word.

Kenneth Royer, student at Messiah College, was installed September 17 as assistant to the pastor of the Grantham congregation, Pa. The evening service included reports from youth who were in Summer Service activities.

Lane Hostetter was guest speaker for a Men's Fellowship Dinner of the Montgomery congregation, Pa., September 30.

### ATLANTIC CONFERENCE

Benjamin Stoner, student majoring in music at Messiah College, is directing the newly-organized choir of the Bellevue Park congregation, Harrisburg, Pa.

The George Bundy family participated in a farewell service with Mrs. Bundy's home congregation, Cross Roads, Pa., October 1. They return to Africa in the near future.

The Berean Class of the Fairland congregation, Pa., recently donated a piano to the Youth Department of the congregation.

Two young people who have just completed two years of voluntary service recently participated in services of the Mt. Pleasant congregation, Pa. Lois Snook, who finished a term of service in New York City, plans to give another year at Navajo Mission. David Shonk, who served in San Francisco, showed pictures of mission work there.

Dr. K. B. Hoover, Chairman of the Biology Department of Messiah College, spoke to the Refton congregation, Pa., on the problem of the Christian and evolution. A discussion period for Crusaders followed the service.

John Ebersole began service with the Manor congregation, Pa., September 10, under the student pastor program of Messiah College. His specific responsibilities will be that of youth director. A senior student at Messiah, he is a member of Palmyra congregation, Pa.

The Hummelstown congregation, Pa., entered fall activity with a Sunday School convention, September 10. Guest speakers were Rev. and Mrs. Arthur Funkhouser, representatives for Gospel Light Press, and Mrs. Anna Hoover, elementary teacher in Hershey, Pa.

### CANADIAN CONFERENCE

The Falls View congregation, Ontario, held a Summer Bible School with an average attendance of 80. Offerings totaling fifty dollars will be used for Christian Literature in Africa. Mrs. Marilyn Fretz was superintendent.

Pastor Ross Nigh, Mr. and Mrs. Harold Nigh and son, John, of Falls View, attended the Mennonite World Conference, Amsterdam, Holland, then continued on a four-week tour of Europe.

Four persons were recently baptized and received into church fellowship by Cheapside congregation, Ontario.

Puslinch congregation, Ontario, held a Summer Bible School with an enrollment of 147 and an average attendance of 125 pupils. Twenty-two adults made up the teaching and administrative staff.

The Rosebank Christ's Crusaders, Ontario, were guests of the Bertie Crusaders, September 24, and presented the program, "Your Supreme Decision."

## CENTRAL CONFERENCE

In a recent Sunday evening service, the Chestnut Grove congregation, Ohio, saw the film, "Back from Bedlam." This film surveys the services of the Oaklawn Psychiatric Center, Elkhart, Indiana, to which churches of the Central Regional Conference give partial support.

VS-er Paul Hochstetler presented the activities of San Francisco mission in word and picture to the Christian Union congregation, Indiana, September 24.

Bishop Emeritus M. L. Dohner was guest speaker in the morning worship service of the Chestnut Grove congregation, Ohio, August 27.

Two youth classes of the Highland congregation, Ohio, participated in a campout in a nearby wooded area, September 8-9.

## MIDWEST CONFERENCE

"Pilgrim's Progress" in flannelgraph is being used as a continuing special feature of Sunday evening worship services of the Abilene congregation, Kansas.

## PACIFIC CONFERENCE

September has been designated Music Emphasis Month by the Chino congregation, Calif.

Family Day, for families with children high school age and under, was observed by the Pacific Regional Conference at Mile High Pines, Saturday, September 23. There were activities planned for all age groups. Basket lunches and a wiener roast offered good fellowship. Dr. Bob Schaper spoke to the teens and adults.

David Tarr has been appointed Minister of Music for the Upland congregation, Calif. He is choral director and teacher of voice at John A. Rowland High School at nearby Rowland Heights. He has served various denominations in church music and was chairman of the department of music at Canadian Bible College in Saskatchewan.

## REVIVAL SERVICES

Ernest Dohner at Fairland, Pa., November 5-12; Dale Ulery at Bethany, Okla., November 19-December 3; Roy Sider at Conoy, Pa., November 20-26.

George Ford at Upland, Calif., September 27-October 1; John F. Dorsey at Springfield, O., October 6-15; Spurgeon Metzler at Hollowell, Pa., November 19-26.

## Births

BONEBRAKE—Dale Edward, born September 1, 1967, to Mr. and Mrs. Jack Bonebrake, Hollowell congregation, Pa.

CHRISTOPHEL—Dwayne Ray, born August 9, 1967, to Mr. and Mrs. Samuel Christophel, Hollowell congregation, Pa.

GARIS—Cynthia Faye, born June 23, 1967, to Mr. and Mrs. Wilmer D. Garis, Souderton congregation, Pa.

GARIS — Patrick Ward, born September 15, 1967, to Mr. and Mrs. Glenn E. Garis, Souderton congregation, Pa.

HABECKER — Karole Lee, born August 27, 1967, to Mr. and Mrs. Gerald Habecker, Skyline View congregation, Pa.

JOHNSON — Regina Ann, born September 2, 1967 to Mr. and Mrs. Reginald Johnson, Hollowell congregation, Pa.

LONGENECKER—Andrew John, born July 20, 1967, to Mr. and Mrs. Dale Longenecker, Pequea congregation, Pa.

TARNOWSKY—Lisa Kim, born September 12, 1967, to Mr. and Mrs. Michael Tarnowsky, Falls View congregation, Ontario.

WINGER—Michelle Jeanette, born September 13, 1967, to Mr. and Mrs. Ivan Winger, Bertie congregation, Ontario.

WOLGEMUTH—Eric John, born August 23, 1967, to Mr. and Mrs. J. Musser Wolgemuth, Jr., Kimpese, Republic of Congo, Africa.

## Weddings

ALBRECHT-BYER — Miss Ethel Marie Byer, daughter of Mr. and Mrs. Levi Byer, Fordwich, Ontario, and Mr. David Ray Albrecht, son of Mr. and Mrs. Menno Albrecht, Petersburg, were united in marriage August 19, 1967, in the Rosebank Brethren in Christ Church. Rev. Eldon Byer, brother of the bride, performed the ceremony.

ALBRECHT-HALLMAN — Miss Sharon Grace Hallman, daughter of Mr. and Mrs. Simon Hallman, Kitchener, Ontario, became the bride of Mr. Ronald Bruce Albrecht, son of Mr. and Mrs. Christian Albrecht, Petersburg, September 9, 1967, in the Rosebank Brethren in Christ Church. The ceremony was performed by Pastor James Sider, assisted by Bishop E. J. Swalm

BERT-BOUCH—Miss Pamela Bouch, daughter of Rev. and Mrs. Thomas Bouch, and Mr. Cornelius Bert, son of Mr. and Mrs. John Bert, were united in marriage August 26, 1967, in the Air Hill Brethren in Christ Church. The ceremony was performed by the bride's father, assisted by Bishop Charlie Byers.

BERT-MYERS—Miss Thelma Elizabeth Myers, daughter of Mr. and Mrs. Harry Myers, Orrstown, Pa., became the bride of Mr. Carl Bert, son of Mr. and Mrs. Paul Bert, Newburg, September 9, 1967. The ceremony was performed in the Air Hill Brethren in Christ Church. Pastor Roger N. Witter officiated, assisted by Rev. Harry Bert.

BRETZ-BARNETT — Miss Alberta Barnett, daughter of Mrs. Geneieve and the late Charles Barnett, became the bride of Mr. Jay W. Bretz, son of Mr. and Mrs. William Bretz, September 10, 1967, in the Brethren in Christ Church, Carlisle, Pa. Rev. Howard Smith officiated, assisted by Pastor Walter Winger.

BREWSTER-EVERETT—Miss Sherileen Everett, daughter of Mr. and Mrs. Austin Everett, Fort Erie, Ontario, became the bride of Mr. William Brewster, Ridgeway, September 16, 1967. The ceremony was performed in the Bertie Brethren in Christ Church by Rev. William Charlton.

CLINE-LICHTENBERGER — Miss Dianne Carol Lichtenberger, daughter of Mr. and Mrs. Paul Lichtenberger, Fort Erie, Ontario, became the bride of Mr. Gerald Roy Cline, son of Mr. and Mrs. Arthur Cline, Stevensville, September 9, 1967. The ceremony was performed in the Falls View Brethren in Christ Church; Pastor Ross Nigh officiated.

EBERLY-DOHNER—Miss Miriam Lois Dohner, daughter of Mr. and Mrs. Dale Dohner, Sr., Ashland, Ohio, became the bride of Mr. Roger William Eberly, Wooster, August 25, 1967. The ceremony was performed in the Ashland First Church of the Brethren by the bride's pastor, Rev. Louis Cober.

HECKMAN-WERT — Miss Paula V. Wert, daughter of Mr. and Mrs. Paul Wert, became the bride of Mr. Walter H. Heckman, son of Mr. and Mrs. Walter Heckman, August 19, 1967, in the Brethren in Christ Church, Carlisle, Pa. Rev. R. D. Leonard officiated.

KLEINFELTER-McNEAL — Miss Barbara McNeal and Mr. Mark Kleinfelter were united in marriage August 5, 1967, in the Skyline View Brethren in Christ Church, Harrisburg, Pa. The ceremony was performed by Pastor John A. Brubaker.

LANDIS-GARIS—Mrs. Viola G. Garis, Hatfield, Pa., and Mr. Howard F. Landis, Souderton, were united in marriage in the Souderton Brethren in Christ Church, June 15, 1967, by Pastor John A. Byers.

MYERS-PRINGLE—Miss Lorene Pringle, daughter of Mr. and Mrs. Douglas Pringle, Souderton, Pa., and Mr. Dean Myers, son of Mr. and Mrs. Emerson Myers, Souderton, were united in marriage in the Souderton Brethren in Christ Church, September 16, 1967, by Pastor John A. Byers.

PUTMAN-LEVER—Miss Sharon Lever, daughter of Mr. and Mrs. Cameron Doan, Fort Erie, Ontario, became the bride of Mr. Dennis Putman, son of Mr. and Mrs. Walter Putman, Ridgeway, September 2, 1967. The ceremony was performed in the United Brethren Church by Rev. Burton Weaver.

ROSSMAN-DAVIS—Miss Karen Davis, daughter of Mr. and Mrs. Roy Davis, Sellersville, Pa., and Mr. Gregory Rossman, son of Mr. and Mrs. Guy Rossman, Perkasia, Pa., were united in marriage September 9, 1967, in the Souderton Brethren in Christ Church by Pastor John A. Byers.

## Obituaries

FERRELL—Wilhma Henrietta Ferrell was born September 9, 1917, at Smithville, Missouri, and passed away September 14, 1967, in the Pomona Valley Community Hospital in Pomona, California. She became a member of the Pasadena Brethren in Christ Church in 1959.

She is survived by her husband, William A. Ferrell; two sons: William A., Jr., and Thomas; one daughter: Sharon; and one granddaughter.

The funeral service was conducted by Pastor Paul D. Charles at the Forest Lawn Church of our Heritage, Covina Hills. Interment was at Forest Lawn.

GREENAWALT — Daniel Lamar Greenawalt, age 14, son of Mr. and Mrs. Ralph Greenawalt, Conestoga, Pa., passed away August 12, 1967. He was a member of the Pequea Brethren in Christ Sunday School.

Besides his parents, he is survived by three sisters: Fay, Sharon, and Lois Greenawalt.

The funeral service was held in the Pequea Brethren in Christ Church; Pastor Cyrus G. Lutz officiated. Interment was in the adjoining cemetery.

MARR—William Marr was born in Wainfleet Township, Ontario, August 6, 1884, and died September 12, 1967. He was converted at the age of thirty-four, was baptized, and united with the Wainfleet Brethren in Christ Church.

He is survived by his wife, Dora; three sons: Glen, Merlin and Harold; and one daughter: Mrs. Margaret Ward. One brother also survives.

The funeral service was conducted in the Wainfleet Brethren in Christ Church; Pastor Edward Gilmore officiated, assisted by Rev. Paul Nigh. Interment was in Maple Lawn Cemetery.

MYERS—Donald Eugene Myers, son of Carl H. and Ethel Wingert Myers, was born January 22, 1954, and died as the result of a bicycle accident September 1, 1967. He was a member of the Air Hill Brethren in Christ Church and Sunday School.

Besides his parents, he is survived by one brother, Paul Eugene; and his maternal grandmother, Mrs. Elam Hoover.

The funeral service was held in the Air Hill Brethren in Christ Church; Pastor Roger N. Witter officiated. Burial was in the adjoining cemetery.



## News Items

### Protestant, Jewish Groups Protest Private School 'Aid' Authority

Several Protestant and Jewish groups have expressed opposition to a proposed bill that would permit Pennsylvania to purchase secular educational services from non-public schools through establishment of a state authority.

They did so in two letters sent to state legislators about H. B. 1136, which would provide up to \$25 million for secular educational services for private and church-related school pupils. Many Catholic groups have come out in support of the bill, now in committee.

### U.S. Crime Up 48 Per Cent in Six Years

In its annual report on crime in the United States, the Federal Bureau of Investigation notes that the nation's crime rate has risen 48 per cent in the last six years—with crimes of violence soaring 11 per cent last year alone.

In 1966, nearly 3.25 million serious crimes were committed, according to the report, including an estimated 10,920 homicides. More than \$1.2 billion in property was lost, but more than half of this later was recovered.

### Campus Crusade for Christ Holds International Congress

Seventy international delegates who believe that Jesus is the way are representing 36 countries at the Campus Crusade for Christ, International Congress. The purpose is to plan a worldwide strategy for helping to fulfill the Great Commission in this generation. The theme is Solution: Spiritual Revolution. The Campus Crusade for Christ strategy is to win men to Christ, build them into real disciples and then send them throughout the world to win others to Christ.

Intensive training has always been an integral part of Campus Crusade for Christ's strategy. The visiting internationals are in training with the rest of the 1,100 Campus Crusade staff members at Arrowhead Springs, international headquarters and Institute of Evangelism for Campus Crusade, near San Bernardino, California.

Following the staff training conference, the international delegates will visit various cities around the United States to make friends and to share the vision of the student work in their countries.

Guest speakers for the Congress include Dr. Graham; Dr. Karlis Leyasmeyer, noted authority on Communism, its strategy, the Soviet system and world problems; Dr. Walter Judd, former United States congressman and internationally known statesman; and Dr. Clyde Taylor, president of the National Association of Evangelicals.

### Dr. Menninger Spends Day at MCC Mental Health Unit

Dr. Karl Menninger, who has been called the world's best-known living psychiatrist, presented two addresses at the Oaklawn Psychiatric Center on September 28.

Dr. Menninger addressed a noon luncheon attended by 200 representatives of area businesses, consulted with members of the Oaklawn staff on matters pertaining to the operation of the Center, and spoke to members of the Oaklawn Foundation and their guests in the evening.

### Historian Sees Trend Toward Catholic Protestants and Protestant Catholics

A noted church historian, Dr. Roland H. Bainton, a United Church of Christ clergyman and retired professor from the Yale University Divinity School, told a group of Lutheran pas-

tors that "Protestants are becoming Catholic and Catholics are going Protestant."

A swap in the characteristics of worship services is going on, the authority on the interpretation of the Reformation said, claiming that Catholic rites are becoming more like Protestant services and Protestants imitating the Catholic Mass.

"Congregations of the Calvinist tradition, which formerly emphasized the sermon, in many cases have divided chancels with emphasis on the cross. Many of the ministers turn their backs on their congregations."

### Lester Harnish to Head Eastern Baptist Seminary

Dr. J. Lester Harnish, former pastor of Temple Baptist Church in Los Angeles and president in 1965 of the American Baptist Convention, has been elected president of the Eastern Baptist Theological Seminary and College. He will assume the post after the end of this year.

### 5 Millionth Testament Paperback Marked by ABS

Five million copies of "Good News for Modern Man" have now been printed by the American Bible Society. The celebrated edition of the New Testament in vernacular language was announced by the Society and special editions were issued to Edmund F. Wagner, ABS president, and to the Rev. David J. Williams, Eastern regional distribution representative.

### Evangelist Hurt, Wife Killed

A noted British husband-wife evangelical team was tragically broken up when Mrs. Roy Hession was killed instantly in a freak accident near Bristol, England. Her husband was injured in the crash.

The couple formed an evangelical team which for 15 years had traveled throughout the world in response to invitations to address meetings and conferences. They were especially well known for the guidance they gave married couples experiencing matrimonial difficulties, and were credited with saving many from separation or divorce.

### Wycliffe Marks Its Founder's Half Decade of Missionary Service

William Cameron Townsend, founder of Wycliffe Bible Translators, celebrated his 50th anniversary of missionary service in Guatemala Oct. 4-6.

Several Latin American countries were officially represented at ceremonies in the land where he began in 1917, serving first as a colporteur under the Bible House of Los Angeles.

His translation of the New Testament for 150,000 Cakchiquel speaking Indians launched twin programs: Wycliffe Bible Translators (with more than 2,100 active missionary members) and the Summer Institute of Linguistics (offering university level courses on seven campuses to some 600 missionaries annually).

### Priest Sees End of Marriage Ban Near

Within five or six years the Roman Catholic Church will be forced to change its rules that priests cannot marry, according to the Rev. Joseph H. Fichter, a member of the Harvard University faculty who spoke at a three-day symposium in South Bend, Indiana, on "Clerical Celibacy: An Option in the Priesthood?"

### Children's Clothing Sent to North Vietnam

One hundred children's outfits are on their way from the Mennonite Central Committee of Canada to the Red Cross in North Vietnam. They left Winnipeg during the week of September 10.

The Vietnamese-style clothing for children valued at \$50 was sent in two packages, one by parcel post and the other by way of Air Canada to Moscow and from there by Russian air service to Hanoi.

J. M. Klassen, Executive Secretary of MCC (Canada), has written to the Red Cross in Hanoi, asking that the shipments be acknowledged as soon as they arrive. Further funds for parcels to North Vietnam will be solicited only if these first two packages get through without difficulty.

Efforts are continuing to send an MCC (Canada) representative to Hanoi but North Vietnamese officials have turned down or ignored each application for entry. Their official reason for refusing entry is that because of the intense bombing they cannot guarantee the safety of foreigners.

### I-W Invents Therapy Device

Harold King, a I-W from the Rainbow Boulevard Church in Kansas City, has been working for a year and a half in the Denver General Hospital occupational therapy department. In his work he learned about the problem of patients who have difficulty walking. Even though the patients, many of them older people, were using "walkers," they were having difficulty on stairs, stepping up on curbs and walking in other uneven places.

After studying the situation Harold designed and built an adjustable walker to be used on uneven ground, ramps, and stairways. The drawings of the walker with its adjustable legs have been made and the patent has been applied for. A manufacturer has also been contacted, a marketing survey has been completed, and there appears to be a market for the invention. Production is planned and a I-W's idea may soon be a help to a great many people.

### 21 Per Cent of Russians Queried Were "Religious"

A first-of-its-kind survey in the city of Kazan, 450 miles east of Moscow, revealed that 21 per cent of the people considered themselves "religious."

The official magazine of Soviet atheism, *Science and Religion*, said the survey took two years to complete. Observers speculate that the editors published the report to warn that religion still has a hold on a large part of the public.