

11-6-1967

## Evangelical Visitor - November 06, 1967 Vol. LXXX. No. 23.

John E. Zercher

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### Recommended Citation

Zercher, John E., "Evangelical Visitor - November 06, 1967 Vol. LXXX. No. 23." (1967). *Evangelical Visitor (1887-1999)*. 2042.

<https://mosaic.messiah.edu/evanvisitor/2042>

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# Evangelical VISITOR

November 6, 1967



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## STEWARDSHIP SUNDAY

November 12, 1967

Cover story — page six

# EDITORIAL

## Playing It Safe

Matthew 25:14-30

READ again the Parable of the Talents. I confess some sympathy for that poor fellow with the one talent.

He may not have been very proud of what he had done, but certainly he did not expect to receive what he got. Surely prudence is a virtue and warrants commendation. A note of caution is always in order. A man could lose everything, he reasoned. So he played it safe.

Poor man! "You wicked and slothful servant . . . take the talent from him . . . cast . . . into outer darkness . . ." Judgment could hardly have been more severe had he lost the talent.

If I read this parable correctly it seems to say that faithful stewardship involves risk. To play it safe is a betrayal of the steward's role. It seems that there is a divine law which decrees that those who live by fear rather than by faith will lose it all and God will bypass them as He uses others.

The role of the church comes to mind—the church local and denominational. How often do we re-enact the role of the man with the one talent? Fearful of failure and comfortable in the status quo we live by caution rather than by faith. We play it safe rather than risk it all. Old and tried solutions are offered to new problems. Formalized answers are given to radical and earnest questions. Traditional programs attempt to meet new conditions.

I know of no right course that is not without risk. If it does not involve risk be assured that it is the wrong course. It would be much safer to keep the six-year old at home rather than send him off to school. Much safer to keep the son on the farm than to allow him to go to college. Much safer to remain single than to run the risk of marriage. Much safer to remain childless than to assume the responsibilities of parenthood.

Just as it is with the individual so is it with the church. The right and proper course is the one with risk. If the church is to be faithful in her ministry, she dare not play it safe. The church at Jerusalem wanted to play it safe and to make the Gentiles enter the church by a tried and sure pattern. The Roman Church wanted to play it safe. She feared the results when each man would be his own priest and his own interpreter of God's word. What looseness of morals and ethics would result if a man was justified by faith alone! There have been times since the days of Martin Luther when caution replaced faith and the church decided to play it safe. This danger is ever with us.

The church is today face to face with a culture radically different from that of a generation ago. The materialistic and the sensual confront us through every media. Youth and adults are far more sophisticated and knowledgeable. The explosion of knowledge and our scientific accomplishments have captured our faith and have become our religion. The shorter work week and the affluence of our society empty our communities for many week ends and even weeks of the year. One in every four homes has a history of divorce. Forces economic and social pull at the very fabric of our homes. Many are seeking release from a meaningless life through drugs or religious movements. The mobility of our population destroys the sense of community. The urbanization of our society multiplies problems social and personal.

In face of these radical and rapid changes it is our concern that the church does not bury her head in the sands of yesterday and appease her conscience with busy work. These radical problems call for radical faith. Never has the gospel been more needed. Never has the implications of this gospel been more relevant. This is not a call for a new gospel. It is a call for a radical faith. It is not to advocate that we throw caution to the wind. It is a plea that we do not steer by it.

Let each of us search our own souls. Better still, let us call upon God to search us and to do a great thing for us and through us. May we ever remember that it is a paradox of the Kingdom that he who would save his life will lose it and he who plays it safe will hear the words of judgment and will lose even that which he seeks to preserve.

J.E.Z.

### NOVEMBER IS "E.V. MONTH"

The pastors of our congregations have each received information and materials for the Annual E.V. Subscription Campaign.

We are attempting to provide a "Visitor" that will cause you to do two things:

- (1) Renew your subscription.
- (2) Send it as a gift. (See your church bulletin board)

See your pastor for subscription forms.

### From the Editor

Christian Stewardship is many things as our Director of Stewardship points out in our lead article. It seems so fitting that the short article by Beth Frey concerning Naomi Lady's prayer ministry should appear in this Stewardship issue.

(Continued on page eleven)

### EVANGELICAL VISITOR

Volume LXXX

Number 23

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

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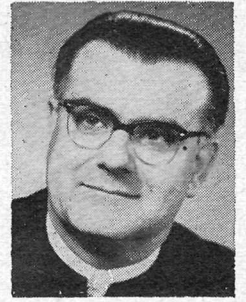
**Subscriptions:** \$3.00 per year. New subscriptions: \$2.50 per year. Gift subscriptions: \$2.50 per year. Sample copies free.

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

Entered as second-class mail at Nappanee, Indiana.

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# CHRISTIAN STEWARDSHIP— TOTAL INVOLVEMENT



Rev. Alvin C. Burkholder  
Director of Stewardship

CHRISTIAN Stewardship is not a new term. It is an old one which needs to be re-examined. It speaks of a principle that God laid down in Genesis and throughout the Old and New Testament, but it does need to be re-evaluated and applied to our day.

Stewardship to many means \$teward\$hip. The dollar sign is all they see, but Christian Stewardship involves living the Christian life as God designed. The love of God has been made known and the Christian responds by accepting the responsibilities of a total commitment. Dedicated Christians have stewardship written in their hearts. Christians who fail in stewardship demonstrate failure in their love for their Lord.

One of the widely accepted definitions for Christian Stewardship was passed by the United Stewardship Council in 1945. "Christian Stewardship is the practice of systematic and proportionate giving of time, talent and material possessions, based on the conviction that these are a trust from God to be used in the service and benefit of mankind, in grateful acknowledgement of Christ's redeeming love."

As we discuss stewardship, we must recognize that of Divine ownership. God's word clearly teaches us that God owns everything. In I Chronicles 29:14 we find a statement of David. He had just made a large gift for the building of the Temple, the people had brought their gifts and then David in his prayer of dedication said, "For all things come of thee, and of thine own have we given thee." Moses expresses in Deuteronomy 8:18, "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." The Psalmist gives us two outstanding passages; 24:1, "The earth is the Lord's and the fulness thereof," and 50:10, "For every beast of the forest is mine and the cattle on a thousand hills."

Man has the use of the world and all that is in it, but really it belongs to God, He is the owner. We are stewards. Recently I read of a man, who, seated in his backyard, said to his friend, "My father set out those trees when I was a boy. He knew he would not live to enjoy their shade, but he wanted me and my family to get the benefit of them. Now I am responsible for the trees. I want to take good care of the farm for my children." In like manner God has given us a wonderful creation, including personal property, and He expects us to preserve and use it for His honor and glory.

Our concept then of Christian Stewardship is that God, as creator and owner, gives to us the management of all that He has entrusted unto us. The steward is not to satisfy his own needs. He works for someone else. Therefore, he is seeking constantly to know the will of God as to faithfully administer that with which he has been entrusted. As stated before, stewardship is not only money,

but it goes beyond the realm of money and speaks to the conscience of man in relation to his time, talents, and treasures.

### *Stewards of Life*

We are stewards of life. Life is God given. "And the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). The Apostle Paul when speaking to the Athenians, stated, "In him we live, and move, and have our being" (Acts 17:28). To the committed Christian, life is regarded as a sacred stewardship. Daniel Webster was once asked concerning the most important thought that he had ever had. His response was: "The most important thought that ever entered my mind was that of my individual responsibility to God." We often sing, "Take My Life, and Let It Be Consecrated, Lord, to Thee." Too often our testimony in song is nullified when seen against man's use of his possessions, for the way we live our lives and use our possessions reveals the depth of our consecration.

### *Stewards of Time*

Time and life are alike given to us by God and we are responsible to be good stewards. Time is valuable. Benjamin Franklin asked, "Dost thou love life? Then do not squander time, for that is the stuff that life is made of." Thomas Edison, who spent many hours every day and night at his work, said, "Time is the most valuable thing in the world."

God has given us time in which to fulfill the purposes of life. The Apostle Paul implies being a good steward when he says "redeeming the time" (Ephesians 5:16). In the New English Bible the passage reads, "Use the present opportunities to the full." Weymouth translates this way, "Buy up the opportunities." In light of these renderings the word "redeem" implies the tremendous significance of time. It is like a desired jewel that must be purchased at any price. Now may we quote the full of Ephesians 5:15, 16. "See that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." God has entrusted each of us with a small portion of time. If we invest it wisely, it will pay dividends throughout eternity. If we waste it, or divert it to wrong use, we will regret it throughout eternity.

### *Stewards of Health*

The Apostle Paul asked, "Know ye not that your body is the temple of the Holy Ghost?" (I Corinthians 6:19). Since this is true, the body of a Christian is a sacred trust and should be guarded with care. A Spirit-filled Christian would no more think of defiling his body than a devout worshiper would think of desecrating the house of God.

The use of habit forming drugs, tobacco, intoxicating liquors, gluttony, undue physical labor and other harmful activities that injure our health, speaks of a disregard for proper stewardship of health and places us as an unfaithful steward.

#### *Stewards of Talents*

In the parable Jesus pronounced severe judgment upon the man who fearfully buried his talent. We each have been given certain gifts, abilities, talents, and capabilities. We can use these for selfish gains and personal satisfaction; but this is not Christian Stewardship. The Bible says, "Ye are bought with a price, therefore glorify God in your bodies." Use your talents for His glory. There is something for everyone to do, a place for everyone to fill, a service for everyone to render.

#### *Stewards of the Gospel*

In Romans 1:14 Paul expresses how he felt as to his stewardship responsibility when he states, "I am debtor." Peter likewise states that we are "stewards of the manifold grace of God" I Peter 4:10. These passages place an obligation upon all of us to be conscious of the world around us. This calls us to look on the fields that are white already to harvest. The great commission motivates us to action by praying, giving and going to those who have not heard. As debtors we are in the same position as a physician is obligated and indebted to the sick of the community by reason of his ability and training. You and I as Christian stewards are indebted to the lost, in Jerusalem, Judea, Samaria, and the uttermost part of the earth.

#### *Stewards of Property*

All money is God's; what we have is a Divine loan to be used wisely. It is of utmost importance in the development of our Christian Stewardship that we apply Christian principles to our earning, spending, saving, and giving.

E. H. Hungerford wrote, "Money stands between more

people and their relation to God than any other thing." Jesus had much to say about man's attitude toward money. Of His thirty-eight parables, sixteen relate to the theme of money. It has been calculated that one in every six verses of the four gospels deal with money.

Bishop Theodore S. Henderson, illustrates the truth.

"The most sensitive spot in the surrender of the whole life to God is my property. Perhaps it is because property provides me with material comforts, selfish satisfactions, gratifies personal tastes and appetites. It may be that my property represents so much of myself, so much of my effort, so much of my time, so much of my strength, that it is my very self. The question is, who is owner—God, or myself? If God, then I must surrender all to Him."

Money takes on the moral character of its user. "If money is hoarded, he is a miser; if thrown around, a spendthrift; if carelessly used, a wastrel; if grudgingly parted with, a tightwad; if wisely used, a steward."

In summing up this presentation, Christian Stewardship is a biblical doctrine that God owns everything. It finds expression in the transformed life that has been forgiven, cleansed, and filled with the Holy Spirit. The consecrated Christian is concerned that he is totally involved, a good steward of his life, time, health, talents, gospel, and possessions. All life becomes a sacred trust from God in the full knowledge that the day of full accounting will come when we stand before Him. One of the great stewardship hymns of the Church, "Take Thou Our Minds," concludes with this prayer:

Take Thou ourselves, O Lord,  
Heart, mind, and will;  
Through our surrendered souls  
Thy plans fulfill.  
We yield ourselves to Thee—  
Time, talents, all;  
We hear and henceforth heed,  
Thy sovereign call. Amen.

# "Who Will Pray for us Now?"

Beth L. Frey

The writer of the moving tribute was born of missionary parents at Mtshabezi Mission, Rhodesia. She, with her husband and family, is now serving her third term in Rhodesia. From this background she writes of the prayer ministry of Naomi Lady. The record of Sister Lady's homegoing will be found in the June 5, 1967 issue of the EVANGELICAL VISITOR.

SO SHE HAS GONE. My first thought was; "Who will pray for us now?" My mind slipped back over the years that I had known Sister Naomi Lady. The memory which stood out clearest was of her devoted prayer life.

As a small child I had stood a little in awe of the slim, quiet, slightly remote woman who had come to work at Mtshabezi accompanied by her little boy David. Then, when I could understand, I learned of the tragedy which seemed to set her apart from the other missionaries. Her husband had died as the result of a gun firing accidentally into his arm pit. The young widow had decided to stay on in the work, and a few months later had given birth to little David who had become the joy of her life, next to her Saviour. "Auntie Lady" and David became a part of our life on the mission.

They returned to the States on furlough. My younger brother Paul pined for his playmate; then came the shocking news; David had died as the result of a tetanus infection. We just could not believe it, but when Sister Lady returned to Africa alone, the truth came home to us. I can still remember my father's greeting to her. "So you have come back!" and her answer, "Yes, I've come back." Now, more than ever, she seemed to belong partly to another world.

On the wall in Sister Lady's room hung a picture poem which I shall never forget. It showed a young child standing amidst the flowers and beauty of heaven holding a heavy earthen urn. Underneath, the poem told of the grief of a mother who had lost her child. She grieved constantly, then one night she dreamed that she was in heaven. Eagerly she looked in vain for her darling among the happy, rollicking children. Finally she found her little one alone in a secluded spot. She clasped him to her heart asking why he was not playing with the other happy children. The answer came, "You see I can't, I have to carry this urn which holds the tears my mother sheds for me." I never saw Sister Lady shed a tear over her double loss.

When I returned to Africa as a missionary, Sister Lady was the senior worker at Mtshabezi. As a troubled young person I could wend my way to her room to find solace in prayer with her. An African teacher told me some time ago how, as a school boy, he was afraid to take lemons off the tree near her house—he feared her prayers. Many

an African mother weighted with trouble found comfort at the place of prayer with her.

Shortly before we left the States for Africa last year we slipped into Sister Lady's room. We knew that this was the last time we would have prayer here with her. She lifted her hand and said, "We will meet over there!" Then with effort she told of singing the song, "That Will be Glory for Me" beside the death bed of Brother Harvey Frey. She told how he said, "Not glory for me, but glory for Jesus." Then with face aglow she said, "Just think, *glory for Jesus.*" With a last handclasp we had slipped quietly from her room. And now she had gone. In my heart I knew there had been glory for her too, as she laid her trophies at the feet of her beloved Saviour, as she met those she had loved long ago. But my heart repeated the question, "Who will pray for us now?"

I'm sure God has laid His hand on someone to stand in the gap left by Sister Lady. Whoever that one is, the place of intercession will be the place of blessing.

## An Outsider Looks at MESSIAH COLLEGE

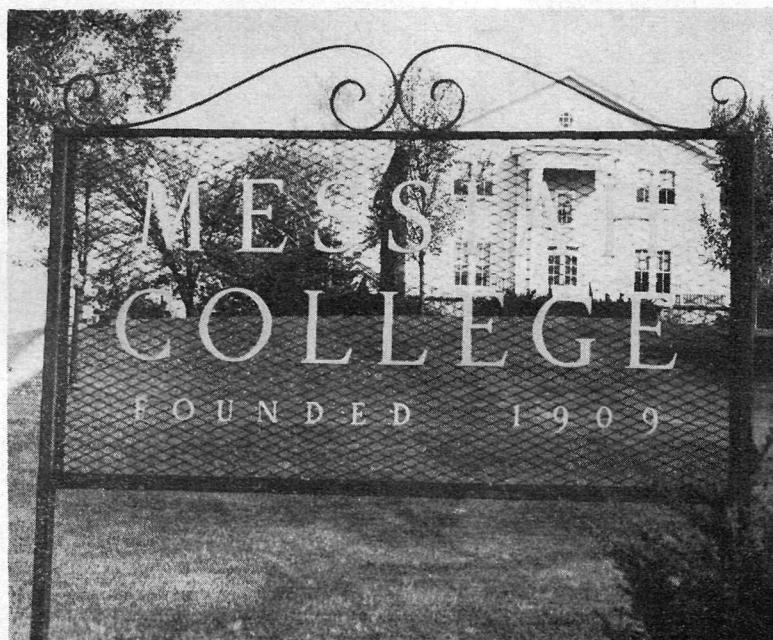
*Frank A. Bostwick*

"MESSIAH College? Grantham, Pennsylvania? Brethren in Christ?" These names drew blanks in my memory as I read my assignment sheet. I was being sent by my firm to work for several weeks on a campus to help prepare materials for use during a continuing expansion program. I had never worked with a college in south central Pennsylvania before, but was told the scenery was pleasant, the late summer weather might be humid, and that the people with whom I would be associated were as dedicated as any I would meet in educational circles.

The information was correct on all three counts. However, another element also was present. It was an attitude which was so much a part of the campus life that it was taken for granted. Other small colleges possess it. Messiah College has it in abundance—the courage to abide by one's convictions.

I first became aware of a relatively minor manifestation of this characteristic shortly after I arrived on campus. There were no ashtrays. I recalled my undergraduate days at another private college whose munificent campus stretched along Lake Michigan just north of Chicago. We weren't concerned with ashtrays either. Before, during, or after our journalism classes, we merely ground the glowing cigarette butts into the wooden floor of the old lecture hall. Some of us felt the gesture appropriate for neophyte newspapermen.

Frank A. Bostwick is a graduate of Northwestern University and Western Michigan University. He has been a newspaper and magazine editor and college professor. He is presently associated with Ketchums, Inc.



At Messiah College, however, other gestures are more important. "No Smoking" signs are as rare as ashtrays on the campus. Students need not be reminded. To an outsider, though, it is noteworthy because it reflects an attitude which is becoming increasingly rare on campuses across the nation, both public and private. The issue is not: smoking versus non-smoking. Rather, it is positively expressed policies versus no apparent policies at all. This characteristic attitude probably was the one which caused a distinguished neighbor in 1965 to accept the first honorary doctorate ever conferred by Messiah College. At first, I had wondered why a man like former President Eisenhower had agreed to come to this tiny college during Commencement ceremonies to be so honored. Within a few short days after arriving here to work, I understood why our country's former chief executive agreed to be-

(Continued on page thirteen)

# Attacking the Famine in Bihar

James R. Cober

**Though like the proverbial drop in the bucket,  
still the Barjora Farm is helping!**

**R**ICE ON THE Barjora Farm has been scoring a triumph this year. Our regular rice crop is planted in July at the beginning of the rainy season and harvested in November. July to November—about *five* months!

However, for the dry months of April, May, and June a new variety of rice seed has been developed in Taiwan; we tried it for the first time in 1967. Irrigation water is available now and many farmers were encouraged to plant this rice; but few did so. Barjora, of course, accepted the challenge.



Cutting rice at harvest time.

After our rice seedlings were about a month old, they were transplanted—near the end of April. The local village development officer was helpful with advice about pests, and the crop was sprayed three times with insecticides.

When we cut the rice the last week of July—after about *four* months — we were in for a pleasant surprise! On several plots the yield was between 50 to 55 *maunds* per acre (80 pounds to a *maund*) with an average of 45 *maunds*, or 3600 pounds of rice per acre for the total of 3½ acres planted.

We are now planting a second crop of this rice, and if it works out well, our land will be giving over four times the yield of former years. After this second crop of rice is harvested, wheat will be planted—the third crop in the one-year cycle. If the average farmer can be convinced of the value of using this same three-crop-a-year plan, the people of this area will be able to make a real contribution in the production of food for Bihar.

Another success on the Barjora Farm this year was the corn crop which was grown in the “off” season from January to May. From a little more than two acres of sandy



The Farm “straw boss” holding a sheaf of rice.

land we harvested about 90 bushels of shelled corn. This is used for wages for laborers who help on the farm, all planting, weeding, and harvesting being done by hand.

### *Overcoming Inertia and False Ideas*

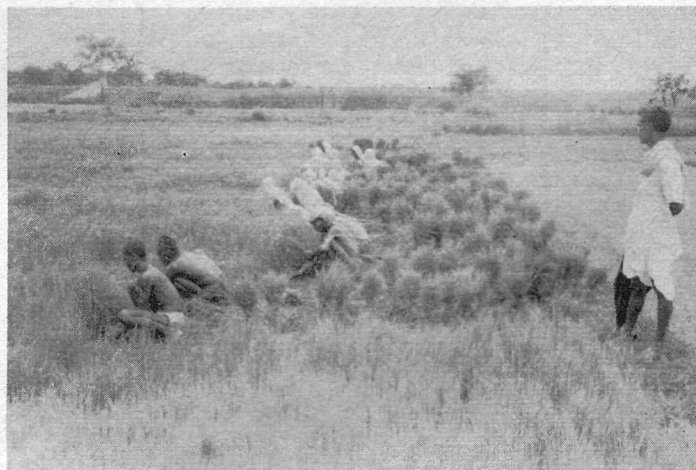
Even though local farmers see the minor successes and concrete results on the Mission farm, they will really be convinced only after three or four years of demonstrating *any* improved methods of farming.

And there is much for them to learn.

The application of irrigation water must be done in such a way that the water is fully utilized. Pests must be understood in order to fight them intelligently. False ideas must be discredited—the rumor has spread that this new rice is poisonous, but still people steal it!

The problems involved in introducing the new Tai-chung rice are typical of the problems encountered in presenting any new concept to these people—whether it concerns diet, hygiene, or the new life to be found in Jesus Christ.

An area of interest which we are exploring is that of training men in a systematic way by having them live and work at the Mission Farm five or six months of the year.



Taking out rice seedlings from small plot, for transplanting into field.

# Evangelize or Fossilize

Perle Harvey

THE TELEPHONE rang shrilly through the house: "Bulawayo calling," said the operator. The Glenn Freys were offering us the loan of their second tent for the weeks of evangelistic work that we were planning and we gave thanks to the Lord.

Loaded up with camping gear, we drove off Monday morning for a week at Shake School. We found the children in woodwork and sewing classes—singing at the top of their voices as they worked. We wondered how a teacher straight out from Australia or America would have reacted! The tent was soon pitched in a corner of the playground; sleeping bags were unrolled and we were "at home" by supper time. Only 48 came to the first service announced for that evening, but we were sure God had spoken.

Every morning at seven, the school of 420 children was divided into three classes and we taught them scriptures. Alert and responsive at that time of the day, the children enjoyed learning the new choruses and hearing about the Lord Jesus Christ. Many were challenged and moved. We believe that God honored this ministry from His Word.

After classes Albert set off on foot to visit the people, while I taught Paul his correspondence school. Albert would go in one direction; and at about 10:30, Paul, Simangaliso, our African girl helper, and I would set off in another direction. As we walked along the paths we met many men and women on foot and bicycle. Everyone would stop for an exchange of greetings and a chat. What wonderful opportunities were ours! As we parted we gave each one a gospel written in his own language of Ndebele, as well as an invitation to come to the evening evangelistic service. Sometimes we walked through a field of tall grass to get around fenced lands which were near to the villages. At first, Paul was scared going through grass high as his head. I think he expected to tread on a snake at any moment. By the end of the week, however, he was used to it.

Words cannot describe the joy we experienced as we talked to the people in their own homes. A portion of the Word of God was read; prayer was offered and a discussion would follow concerning their spiritual needs. Many were hungry for spiritual food and encouragement, and the gospels that we gave them were very much appreciated. Every afternoon the older people met at the school for Bible study and discussion. Here again the numbers were few, but the questions asked were good and gave them opportunity to share concerns and burdens. The married women with unsaved husbands have a heavy load to carry. "Please pray for me," said one of them; "my life is very difficult because my husband goes off to look for beer when I go to church."

As the week passed the number at the evening services increased until there were 91 at the final service. We cannot tell you of large numbers who accepted the Lord as



Albert Harvey and son Paul having lunch outside the tent used in the evangelistic ministry.

their Saviour, but we believe that there were many to whom God spoke through His Holy Spirit.

A YOUTH RALLY on Sunday drew 320 young people from four nearby churches to compete in the Bible Quiz. The Shake team of five won the competition and each member joyfully carried home a two-battery torch. The most sought after prize—a beautiful leather bound Zulu Bible—was won by a young girl from Shake who scored the most points out of the 20 competitors. We were encouraged to see how well the children had studied the Quiz chapters, Acts 15-19. Midday refreshments had consisted of bread and jam and tea for all. It was a busy but happy day.

Surrounding every one of the 38 churches in the Mtshabezi Circuit are hundreds with deep spiritual needs. The church, and we are members of the church, is NOT meeting the needs of these people. One of the most soul-searching questions asked us was this: "Umfundisi (missionary), where have you been?" When we answer that question honestly we can only hang our heads in shame: instead of obeying our Lord's command to preach the Gospel to every creature we have been occupied with lesser things.

As you read this article will you pray that the church in Africa will be revived? Pray that we have a compassion and an urgency to preach the glorious Gospel, that we place the Living Word in the hands of the people before it is too late.

PRAY that we will OBEY HIS COMMAND: "Occupy till I come."

## From the Upland Brethren in Christ Missionary Bulletin

"Mrs. Abe continues to revel in opportunities. She is employed at a school of graduates of Junior high and high school. She teaches the arts of flower arranging, tea ceremony, sewing, cooking, designing, etc. In addition, the principal, who is not a Christian himself, asked her to teach a Bible class for any girls who are interested. When she told Mr. Willms she did not know how to teach the Bible, he said, "Sometimes God gives us a job that is too big for us, and then He helps us to do it." Mrs. Abe secured some books from the Hagi bookstore. She wrote, "June 5th, the next day, was my first Bible class. I spoke to them proudly from my borrowed knowledge for over one hour. About twenty girls came including the principal's wife. They all listened to me carefully." She requested prayer for her uncle who is beginning to see that he needs God."



## LETTER

from a

## PAXMAN

Dear Folks,

Dong Ha, Vietnam

I don't really know what to write. Not much new has happened around here lately. The feeding program seems to be going well. We're feeding about 3,500 refugee kids per day, aged 1-12. We started a few more hamlets this week and now have 14 mixing and feeding centers serving over 30 hamlets. The last few feeding stations have been started upon request of the hamlet chiefs. The word is starting to get around, and that's ideal. There are also some pregnant and nursing mothers eating CSM, which, you remember, is actually a finely-ground powder of pre-cooked cornmeal, toasted soy flour, non-fat dry milk, with vitamins and minerals added. And whereas it can be mixed with bits of meat or fruit, for ease of preparation, we're still just boiling water in the camps, mixing powder into it until a gruel forms and then giving about a cupful to each child as he comes with his container. It looks and tastes like corn mush. We just recently started mixing in raisins sent to us from Reedley, Calif. They're a tasty and nutritious supplement.

We are starting to see visual effects of the CSM we are feeding. There is less of the common skin disease of festering sores on scalps and legs. Their eyes, being clear and bright, show health. They really go for the food. For many it is breakfast every day.

The refugees we have trained for mixing and distribution are doing well. Harley and I simply take sacks of CSM to the various feeding stations and check on how things are going. We're planning to expand into the new settlement area where 12,000 refugees from the demilitarized zone have been resettled. We hope to feed 10,000 or more kids eventually.

About the war, Mom and Dad, I wish I could write and tell you it will be over soon. We talk about "when the war's over" we'll hike in the mountains, fish on the river with our Vietnamese friends, visit freely the hamlets in the country or drive to Da Nang with the car. But in our hearts we wonder if this will happen before we leave.

I am more convinced now than ever that the allied forces can never win a military victory. They are fighting a phantom enemy. As we work in the camps we still look north and see the almost daily shelling and bombing around the demilitarized zone six miles away. Heavily armed bombers fly overhead, streaking to targets in North Vietnam.

After six weeks of very quiet and seemingly settled conditions, we had a bad week with 11 rocket attacks. As usual, most of them landed on the military base about a half mile south of us, but several short rounds came into town again. Five civilians died during the week as a re-

sult of rockets hitting their homes. Three of them were our neighbors down the street. It seems so unfair to see innocent people die like this.

Please don't worry about us. Harley and I reinforced our bunker, and when we wake up to the whistle of incoming rockets, we hustle out to our bunker. Once inside we are pretty safe. Besides, we feel the presence of a greater power guarding and watching over us.

Traveling around the area to Cam Lo, north to Gio Linh and south to Quang Tri, we come into contact with many GI's. The same questions always come: "What are you guys doing out here?" "You mean you don't carry any weapons!" "How much are you guys getting paid?" "You can't go home for three years?" "You guys must be crazy!"

The average GI has no concept of sacrificial service. Some say they wish they had known that the government provides an alternative to military service. Some ask if it would be possible to come back with our organization after military service "to do something for the people."

You know, Mom and Dad, if it were possible to assess or know what our being here at this time means, if we can think in terms of witness, perhaps our presence here is just as significant to the GI's as to the Vietnamese refugees we are trying to help. I guess that's one thing we'll never know. I just know that I'm glad I'm not here with the military. Even though what we can do here now is limited, I am convinced it is more than what I could do were I in uniform—even if in military civic action work. I think the alternative our government gives us regarding military service is a tremendous opportunity for constructive, positive service in the interest of our country and our God, be it hospital work in the states, or agricultural work overseas. It is tragic if our young men overlook this opportunity.

Well, this should get you up-to-date on things in my world. Although I don't always ask about things at home, you know I'm still interested. When the guns behind the house blast away day and night, and when people press in from all sides, I sometimes long for a time to myself in the peaceful solitude of a day on a tractor, or a quiet hike in the country. So, keep writing. I look forward to letters from home.

Love,  
Gayle

*Note: Gayle Preheim, Freeman, South Dakota, is a volunteer with Vietnam Christian Service.*

**Dost thou love life? Then do not squander time for that is the stuff life is made of.**

*Benjamin Franklin*

## Sunday School Teachers Talk Too Much

Lois Hoadley Dick



THE WHOLE ART of teaching is only the art of awakening the natural curiosity of a young mind for the purpose of satisfying it afterwards" (Anatole France).

How often those of us who talk too much have looked into the eyes of our pupils and found "So what?" written there. Or, have noticed the glazed set in adult eyes when stopping at the end of 45 minutes because the bell has rung.

You may feel very much alive as a teacher, and look forward to that hour of the week with longing, but if nothing happens as a result of your teaching—week after week, month after month, year after year—let's face it, your class is dead! Oh, they're very much alive all week long, but when they slump down into the Sunday school seat, they die a little.

There are still children, teens, and adults who are forced to attend Sunday school. If not forced by authority, they are forced by guilty feelings or a social obligation.

Why shouldn't the Sunday school hour be attended and enjoyed by all ages? Too often Sunday school starts out as an adventure for the preschool child, and gratification for the parent when he is presented the string of painted noodles, the paper boat—tangible evidence the child has been to Sunday school.

Then the picture changes and Junior is sent to Sunday school along with a convenient neighbor who is willing to pick him up. Nobody has ever satisfactorily answered his cry, "Why do I hafta go when Daddy stays home to read the funnies and Mommy is still in bed?"

Next, Junior begins to notice the difference between what is taught in Sunday school and what the public school teaches. *And this, say authorities, is one of the big reasons older children leave Sunday school.* Christian teachers have always known there is no real conflict between Christianity and true science. But unfortunately, Mr. and Mrs. Average Parent do not know it. When Junior takes his questions to his parents regarding public school teacher versus Sunday school teacher, he gets no explanation of the seeming discrepancy.

I remember running home from sixth grade and confronting my parents: "Miss Hillman showed me right in the encyclopedia where it says the earth broke off from the sun! She says the earth wasn't created! And Miss Jones in Sunday school says it was!"

Happily, I had Christian parents who could explain this threat to my faith.

Then the theory of evolution rears its ugly head and the unbelief and unscientific teachings of some public school teachers are brought out into the open. It makes Miss Jones of the Sunday school world seem naive.

The teen years follow, and Junior is at war with himself and anybody else who gets in his way. Sunday school is for the birds, and Junior feels that he is a race set apart to be handled with kid gloves. Unfortunately, child psychologists think so too. In Sunday school his teacher might even be an elderly lady instead of a man his own

size, or a man who has forgotten he was once a gawky kid with mixed-up feelings and a persecution complex.

In later teens you don't find Junior around looking for a mate in the church. Next thing you know, he's engaged, and the fond parents insist he accompany them on Easter Sunday. Of course, they're married in the church and when Junior, Jr., comes along, they want him in Sunday school to bring home the prized paper boat—sometimes. And the cycle starts all over again.

Why can't the Sunday school ho'd its members from the cradle to the shut-in home department? Some Sunday schools do! And the ones that do are the ones that have teacher training classes, where teachers are shown the difference between *talking* and *teaching*.

"Wait a minute!" you say. "When I teach I always stop to ask if there are any questions." And what follows? An uneasy silence? Does anyone ever ask a question beginning with "Why?" Do they interrupt you with questions? Do they disagree?

You had a half-hour last week to teach; what happened? You've been teaching a year; what has happened? There's nothing sadder than to hear a Sunday school teacher answer, "Nothing."

Three things must take place in effective teaching. The first is *communication*. A teacher can't communicate alone in an empty room. She needs someone to respond, not always in words but in feeling and doing. The teacher needs to have a real message, something which would be tragic if left unsaid. The cults haven't much of a message; their message is based on tradition and visions. Modernism has no message at all; it is a lot of doubletalk. Born-again Christians have God's own message as given in His Word—and they can't seem to make it interesting!

Communication is more than one-way traffic. It is not pouring facts and information into a passive class, it is an exchange of ideas and thoughts. The teacher has the final word, having studied that portion of Scripture all week, and having based all decisions upon the Bible. If a teacher can get her pupil to express an idea—any idea, even a wrong idea—then they can both search the Scriptures and be corrected. For that is, after all, what learning is.

There must also be *identification* of the teacher with each pupil. When missionaries go to another country, they learn to speak the native language. It's that simple. Speak on the level of the pupil. This is a "must" with teens who seem to have a language entirely their own.

Part of identification is understanding the needs, abilities, viewpoints, and problems of your pupils. Each pupil usually has a special problem. If you don't know his peculiar problem, how can you help him from God's Word? Give others a chance to bring their doubt and

(Continued on page twelve)

## September in Bihar (India)

**BANMANKHI:** The Harvey Siders are busily settling in again after their short furlough to America. They are renovating the house at Banmankhi—putting in a new fireplace, levelling floors to avoid steps up and down into the next rooms, etc.

Dina Marandi held camps at several villages.

The farmers were busy in their fields.

**BARJORA:** A bumper crop of Taichung variety of rice, plus planting another crop of the same in the same fields—together with the work of an ordinary farmer in keeping everything running smoothly—has been the big task here.

Remodelling work was finished in the kitchen of the mission house.

**MADHIPURA:** 25 tuberculosis in-patients and a full Yoder Ward marks a pickup in medical work—which usually continues until rice harvest time.

**PURNEA:** Missionary fellowship was held Sept. 25 at the missionary residence in Purnea. Six small children running around liven up the group considerably.



Around the literature table at a *mela* or fair. Sowing the Seed on the four kinds of soil.

**SAHARSA:** Attendance in Reading Room is up; outreach to *melas* and other stations is growing.

Saharsa District Council was held Sept. 30, with 29 delegates present. A deacon for the Saharsa congregation and one for the Madhipura congregation were chosen, also the District Superintendent, District Committee and pastor for Saharsa Church.

After the arrival of Rev. H. N. Hostetter, when we have Church Council and Missionary Council, there may be more to report. Since the threatening of no renewal of residential permits (visas) in border areas, contingency plans for the continuation of the work will need to be considered.

**Anna Jean Mann**

### LOST IN CIRCULATION

—a set of slides on children of Japan with script, several years ago.

The Doyle Books do not remember to whom they lent them; but they are very eager to recover them.

Win their deep gratitude by uncovering them! Write to them or to the office.

*BWM Office*

## An Expression of Appreciation

At the recent General Conference held at Choma, Zambia, Frank Kipe was elected bishop of the Brethren in Christ Church in Zambia. Bishop Kipe succeeds Bishop Earl Musser who with his family returns to the United States.

The following statements of appreciation were presented on behalf of Bishop and Mrs. Musser during a fellowship hour at the General Conference.

### IN APPRECIATION

Occupants of the gray VW gasped as the car rolled to a stop beside a raging swollen river. It was impossible to go further, and the river might take days to calm down. Any ordinary errand could have been postponed to another day, but this was to be the consecration of the first bishop of the Brethren in Christ Church in Zambia, and the plans must go through.

Other roads were tried. Various plans for getting over the river were suggested. At last, ropes like spider webs were thrown across the river, and the tedious job of getting the necessary people and baggage over the ropes was carried out.

The Mussers looked small and helpless above the stream on that last day of December, 1962. And there must have been many days afterwards when they felt small and helpless as they faced the problems of leading the church in Zambia. We thank God that the same fearless courage and determination with which they trusted God to take them over the river has characterized their service during the past five years.

The primary concern of the Mussers in the position of Bishop and wife has been to build the church. In church building, as in every other kind of building, the foundation is of extreme importance. During the early years of their ministry, the Mussers were digging and laying solid foundation. Many of us wanted to see a beautiful structure immediately, but our leaders patiently kept on laying the foundation.

We unite in thanksgiving to God for the faithful, spiritual leadership we have enjoyed the past five years. Those who build for the future will build on good foundations. May God bless Brother and Sister Musser for sacrifice and service for the church, and may God bless their daughters for the sacrifice they have made in the home because so often it was not their own.

As you leave us, you will remain in our hearts. The words of the Biblical prayer express our feelings:

"The Lord watch between us and thee while we are absent one from the other."

Those you served

On behalf of the church in Rhodesia, I would like to express our deep and sincere appreciation for the services of the Mussers. I would like to say that we look back with happy memories and thankful hearts to God to the time of your services as principal and matron of Matopo and Wanezi Missions. Your stay with us will never be forgotten.

Many of us have known you and worked with you in His service for which we shall ever be grateful for your leadership. Even for good neighborliness. Many of our people will always remember you as they pass by the Musser Dam and the church building at Wanezi. But best of all, we appreciate the spiritual concerns you have always had for all people. You were exemplary in teaching not by word only, but by deed. You left no question in our minds about the role of a servant of Christ. As you were chairman of the Executive Board, we appreciated your faithful, steady, courageous and confident leadership which pointed us to Christ. We will long remember your generosity, compassion, sympathy, consideration and patience in looking after the flock.

We pray that God will continue to help you and your family to shed light wherever you go. God bless you.

On behalf of the Church in Rhodesia,  
P. M. Kumalo

# MISSION CHURCHES SEMINAR

Isaac S. Kanode  
Director of Mission Churches

## The Bible in Sermon Preparation

Alden Long

Alden Long is Religious Director of Messiah College and Associate Professor of Biblical Literature and Greek. He serves as chairman of the Ministerial Credentials Board of the Brethren in Christ Church.

**T**HE METHOD of biblical study in sermon preparation which I teach and which has proved a great blessing to many pastors is called the O-T-T-O method. These letters stand for O-Observation, T-Truths, T-Theme, O-Outline.

**OBSERVATION.** With this method in mind one should read the Scripture to be studied and observe the various subjects that are seen in the passage. It is important to observe the places mentioned as well as the people, if there are any. Observation has to do with anything about the passage that comes to the reader's attention.

**TRUTHS.** We next look for truths found in the passage studied. The Bible should be read with one eye on the page and one eye on our world about us. We should look especially for any pertinent truths in the particular passage. "What does the passage say to me? What does the passage say to my world—to my day?" The pastor should ask himself, "What does the passage say to my parishioners?" Any truth that is found should be set down on paper along with the verse where it is found—written so that it represents a complete thought.

**THEME.** After all the truths which a particular passage presents are placed on paper, one particular truth will stand out which will represent a theme. This theme should then be condensed into a few words as the subject of the message.

**OUTLINE.** After the theme has been chosen, then follows the forming of the outline of the observations and truths seen in the Scripture under study. The outline for most practical purposes should generally consist of three points. However, in some cases it may be more. When once the outline has been formulated, add meat to the bones of the outline. The context of the Scripture, Biblical parallels, explanations found through observation, illustrations taken from real life, poetical forms from the Bible or hymns, as well as personal reflections, provide sources for developing a meaty outline.

## The Techniques of Personal Witnessing

Roy V. Sider

Roy Sider has served as pastor of the Brethren in Christ Church in Sherston, Ontario and is now serving as Bishop of the Canadian Conference. He has used this method of evangelism during the past years most effectively.

**P**ERSONAL Evangelism is a recently re-emphasized truth. The first book on soul-winning was published approximately seventy years ago. God has raised up leaders in personal evangelism in our day such as Nate Krupp, Gene Edwards, C. S. Lovett, Bill Bright, Stanley Tam, Hubert Mitchell and many others.

In order to do effective personal witnessing there must be first of all the spiritual preparation, for after all personal witnessing is fruitful only as we have clean lives in unbroken fellowship with the Lord and others. Spiritual power for witnessing only comes as we obey God. In addition to the spiritual preparation, there must be the social preparation. We must be prepared to meet all men as equal before God. In essence, this means that the man in our block is just as much in need of the Lord as the man across the tracks. There must be the mental preparation, by way of prayer, Bible study and the learning of a soul-winning method.

The Holy Spirit will lead us to hungry hearts and help us in the preparation of a witness, if we are prepared and willing. There are many more people hungry for the Gospel than those who give outward evidence of need. Prospects abound through our own church, and in our everyday contacts, in the business world, in the social world, and among our neighbors. The art of natural conversation is very important as an effective soul winner. One needs to learn how to ask questions and as well learn the art of appreciation. It is easy to change the conversation from the natural to the spiritual by four simple questions. (1) Mr. Blank, have you ever thought much about spiritual things? (2) Have you ever heard about knowing Jesus Christ in a vital personal way? (3) How would you say one comes to know Christ in this way? (4) Would you like to look at five verses of Scripture that tell about this? The five Scriptures presented are (1) The problem of sin, Romans 3:23 (2) The consequence of sin, Romans 6:23 (3) The first condition—repentance, Acts 3:19 (4) The second condition in receiving Christ, John 1:12 (5) The decision. Christ knocks, *you* must let Him in, Revelation 3:20. Do not hesitate to ask for a decision. Pray! Help the seeker to pray by letting him pray phrases after you, if necessary. Conclude by giving verses of assurance, and encourage open confession of Christ to others. Make available a copy of the New Testament such as the *Bible in Modern Speech*, *Good News for Modern Man*, and *Living Letters*. Study courses by the *Billy Graham Evangelistic Association* and the *Navigators*, and booklets such as *What Every Convert Should Know* and *Seven Minutes With God* should be provided.

## From the Editor

(Continued from page two)

We are reminded from all sides of the population explosion and the resulting threat of famine. Some authorities see the threat of world famine as the world's No. 1 problem. Indeed the horsemen of the Apocalypse are riding through the earth. The farm project in Bihar, reported on page six is an exciting ministry in doing something in face of this threat.

Bishop Arthur Climenhaga joins as a regular contributor as he edits the Pastors' Page formerly edited by Rev. E. J. Swalm.

We have been interested in some of the happenings in our local congregations. One of the youth groups had an "Eat-a-go-go." Another had a "Happening." One had a "Sing-in"; while another had a program on "U.F.O.'s."

A number of Sunday schools are providing electives in the Sunday school curriculum. The Fairview Congregation (Ohio) had a Seminar on Church Outreach with Dr. D. Ray Heisey as guest speaker. The Nappanee Congregation (Indiana) is planning a one day retreat to examine and plan the local program.

## Pastor's Page

By practice over the past number of years one of the Bishops has served as Pastor's Page contributor. For the past period our brother, Bishop E. J. Swalm, performed yeoman service in preparing and gathering material for this page. In the last Pastor's Page we had a valedictory statement from him as a word in season to the pastors of our brotherhood.

With the election of the new Board of Bishops for the ensuing term, the writer is assigned the privilege for the time being of being the Pastor's Page contributor. What vision do we have for the page? Just as in the past we want it to be a page of service to you and for you, the pastor. We thus project such items as

- presentations on goals, programs, methods for pastors and churches;
- sketches of pastors, evangelists, leaders of the respective conferences;
- statements sharing experience and concepts of other pastors and church administrators;
- occasional book reviews of special note for the pastor's library;
- inclusion of some items you as a pastor reader would submit to the writer as page editor for consideration (my address is 691 Ukiah Way, Upland, California 91786).

This is an ambitious program. It may not be fully accomplished. But it certainly should give us something to look forward to in issues ahead.

Arthur M. Climenhaga

### HAVE YOU READ?

*The Church's Worldwide Mission*, edited by Dr. Harold Lindsell (Word Books; 1966; 289 pages; \$3.95). Concerning this book R.W.M. writes in the Wesleyan Methodist as follows: Harold Lindsell, associate editor of *Christianity Today* (now professor at Wheaton College, A.M.C.), was an observer at the Wheaton Congress on the Church's Worldwide Mission. More than 900 missionaries and national leaders from 70 countries gathered for this Congress at which ten major study papers were presented and from which issued the now well-known Wheaton Declaration. The *Church's Worldwide Mission* is in four parts plus an introduction and appendix. The introduction includes the "Call to the Congress" and "Overview of The Congress" by Dr. Lindsell and the "Key-note Address" which was given by Louis L. King. Then follows Part I with the Bible Expositions, Part II, the Ten Major Study Papers, Part III, the *Wheaton Declaration* itself, Part IV, Reports from the Five Areas of the World and the Appendix which gives a Descriptive Background and the Doctrinal Commitment of the *Evangelical Foreign Missions Association* in addition to the structure and program of the Congress and a list of the organizations represented there. For those interested in world developments in the areas of evangelism, missions and theology this book is second best only to attendance at the Congress itself.

Of special interest may be the Bible Expositions and especially helpful will be the papers on such themes as "Mission and Syncretism," "Mission and Neo-Universalism," and "Mission Proselytism." Upon reading the book one will discover that he has just received a short refresher course in contemporary theology. *The Church's Worldwide Mission* should be read by anyone who is concerned about the world beyond his own doorstep.

## A WORD TO YOU, THE PASTOR, ON PULPIT POWER

"The longer the spoke, the greater the tire," according to an old truism mentioned recently by Walter Jenkins. How applicable this is to preaching.

A well-known preacher delivered a sermon before a congregation in which his wife was a worshipper. When the service was over, he went to her and said: "How did I do?" And she replied: "You did fine, only you missed several excellent opportunities to sit down."

All of us should know that it is as important to have a brisk conclusion as it is to have an attractive introduction. It is as important to stop on time as it is to begin on time. By so doing people will discipline themselves to listen rather than wonder how long past twelve he will preach today.

The story of creation is told in *Genesis* in only four hundred words. The Ten Commandments contain only two hundred and ninety-seven words. Lincoln's Gettysburg Address has but two hundred and sixty-six words. We don't have to take an eternity to say things immortal.

We need to hear again the farmer's advice to the preacher: "When you're through pumpin', let go of the handle."

It is much more difficult to preach a twenty-minute sermon and have a listening and worshiping congregation than it is to preach for an hour until the saints and sinners nod and doze. The concentrated force and urgency of the twenty-minute sermon will mean pulpit power for your church.

—By Rev. Asbury Lenox, pastor, First Methodist Church, Navasota, Texas.

## Sunday School Teachers

(Continued from page nine)

disbelief into the open; don't drive it underground. Faith is built upon doubts that have been answered satisfactorily.

Finally, *participation* of the class is part of teaching. Teachers of youngsters, in particular, must be patient and allow precious seconds for the child to answer or respond. Many gems of wisdom and revealing remarks go unheard because the teacher of children hurried on without waiting for an answer, or put the words into the child's mouth.

In the middle of the lesson, 10-year-old Benny interrupted. I felt a big "Shhhhhhh!" coming on, but I waited instead. "If . . . if . . . Dickie, I mean if God is my Father . . . and He's Dickie's heavenly Father, too . . . then that makes Dickie and me brothers!" His face lit up and he reached over and hugged his little "brother." He had discovered a truth all by himself! He came from a broken home and might have once had a real little brother. But I'm sure he'll never forget that part of the lesson which he discovered for himself.

Will Durant said, "Woe to him who teaches men faster than they can learn." That also applies to children. One educator said children are like a narrow-necked vase; you can pour in much or little, but they will only take in a small amount at a time. How can the teacher of children know how much they are absorbing? Let them participate in class and you'll soon know.

Participation also means action, and teens need action —yet not only in class. They need to hear the kind of teaching that will make them want to "do" all week long. A student needs not only to participate in mechanical actions, such as errands and chores and discussions during the hour, but to "live out" in his daily life what he believes.

If you can get your class to know, feel, and do, then you are teaching.

## An Outsider Looks

(Continued from page five)

come more closely associated with Messiah College. His attitude apparently stemmed from his Sunday school days in Abilene, Kansas, when he was exposed to many of the same precepts which permeate this campus today. Or perhaps he recalled his grandfather's devotion as a Brethren in Christ minister.

Unless you have sought knowledge as I have within the confines of multiversities as impersonal as the designation sounds, you may not fully realize what is offered at Messiah College. You may take for granted the position this institution assumes among its peers in higher education, perhaps because this has been your way of life, too. However, this way of life is quite foreign to tens of thousands of college students in America today.

Last winter, I sat in an auditorium on the campus of a multiversity in which 1800 students were crowded to hear the foremost spokesman for the use of LSD in America. The program was delayed forty-five minutes while immigration authorities in a nearby city searched the speaker's car for contraband materials. No apparent discontent was voiced by those around me as we waited. In other speeches across the nation, the speaker had assumed the role of spiritual adviser to college-aged youth. His advice that evening was to "tune in, turn on, and drop out."

I thought about his slogan one Sunday in the chapel shared by Messiah College and the Grantham community congregation as I listened to a young man and his wife bid farewell to their friends. They had been taking courses in religion at Messiah College before leaving for an assignment in Zambia. They were missionaries. They had tuned in to a different source, and had been turned on by a more universally applied technique. And, they, too, were dropping out of one life and into another one. However, they added one other request to their audience, "Pray for us."

I met only a handful of students during my short visit to Messiah College. My assignment terminated within a short time after the fall semester began. However, those students I did converse with spoke easily of their commitments, both spiritually and socially. Like the missionaries, they seemed tuned in on a larger life. Messiah College covers only 150 acres in the Cumberland Valley. Almost one-third of its students commute to classes, yet its influence reaches across continents. I hope its students, faculty, alumni, and church friends continue to strengthen its unique position in the field of higher education. From this outsider's point of view, there could be no more worthwhile endeavor.

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## CHURCH NEWS

### ALLEGHENY CONFERENCE



Rev. Robert Gossard turns first shovelful of earth in Groundbreaking Service for new parsonage of Waynesboro congregation (Pa.). The pastor, Rev. Virgil Books who is partially hidden, was in charge of the service which was held on October 1 following the morning worship service.

Sixty-eight young people enjoyed "Fun, Hawaiian Style" in an evening of fun, games, and Christian fellowship, planned by South Mountain Chapel, Pa. The Brodshaw brothers, Shippensburg, presented a musical program and led the group in a sing-along.

Nine persons were received into church fellowship by the Pleasant View congregation, Pa. On a later Sunday afternoon, Pastor Samuel Lady administered the rite of baptism to five persons.

The Grantham Sunday school, Pa., has begun a trial period when the general assembly of the Adult Department has been replaced with individual class openings. Class officers and teachers are assuming responsibility for the worship-meditation opening of the class. An evaluation of this procedure will be made after two months.

A recent midweek service of the Cedar Springs congregation, Pa., focused on the work of the Pioneer Girls Program, which is active within the congregation. Area Representative Phyllis Morgan joined in the service.

The Honorable Judge George Eppinger was guest speaker for Rally Day services of the Antrim congregation, Pa.

John Noble, who spent several years in a Russian Prison Camp, spoke to the New Guilford congregation, Pa., recently on the subject, "I Found God in Russia."

### ATLANTIC CONFERENCE

The Atlantic Conference pastors and their wives held a reception to honor Bishop and Mrs. Byers and their family on Friday evening, September 29, at Elizabethtown church, Pa. The Regional Conference Executive Committee planned the evening's activities.

Rev. C. N. Hostetter, assistant conference moderator, spoke for the pastors in welcoming Bishop Byers. After introduction of each pastor, Rev. John Byers gave a colorful review of Bishop Byers' life and activities. Bishop Byers spoke briefly in response to this welcome. The ladies of Elizabethtown congregation served re-

freshments during the period of informal fellowship.

A Fall Communion and Harvest Home Festival were held by the Tremont congregation, Pa., September 23-24. A lovely display of fresh vegetables and canned goods were presented to Pastor and Mrs. Homer Rissinger. Missionary Day was also observed in September with Gladys Lehman, Nancy Kreider and Wilmer Heisey giving missionary challenges.

Girl's Day, Boy's Day and Family Day with appropriate special speakers were a part of Tremont Sunday School's Forward Enlargement Campaign. Rev. William Charlton ministered in a fall revival service, beginning October 22.

In preparation for the Central Pennsylvania Leighton Ford Crusade, Paul Cedar, Associate Director and leader of the Christian Witness Training Classes, gave a message to the Elizabethtown congregation, October 1. Several members of the congregation are actively involved in the Crusade. Other activities of the Elizabethtown congregation have been a meeting of the Women's Fellowship when Mary Kreider of the Brethren in Christ Missions Office reviewed the book, *The Faith of Our Father*. Pastor Glenn A. Ginder led the congregation in five nights of concentrated instruction and heart searching of scriptural truth.

The Atlantic Conference Youth held a Halloween social in Jesse Dourte's barn October 28. Bishop Byers was the speaker in their devotional period.

Dwight Thomas, music major at Messiah College, has assumed leadership of the choir for the Hummelstown congregation, Pa.

Bishop Byers in the Atlantic Beacon congratulates the Stowe congregation and Pastor Richard Gordon on the dedication of their organ, debt free, October 1.

## CANADIAN CONFERENCE

Bishop Swalm reports in his farewell news notes in the Canadata that Wayne Schiedel, who has served the Puslinch congregation, Ontario, was ordained to the ministry September 24. He now leaves the congregation to assume the pastorate at Welland and will be succeeded by Walter Kelly, a student at Emmanuel Bible College, Kitchener, Ontario. On the same day at Puslinch, Mr. and Mrs. Glen Burmaster were consecrated to the office of deacon.

The Christ's Crusaders of Heise Hill congregation, Ontario, carried on several interesting summer-time activities. "Slave Day" was observed Saturday, June 24. Each Crusader found employment in the community, then they gave their earnings of approximately \$180 to the youth project. A weekend was spent in camp-out at the sand hills on Lake Erie, accompanied by Pastor and Mrs. Flewelling. They attended Houghton Center Church where they ministered in song.

Guest speakers for the Heise Hill Fall Love-feast were Rev. Sheldon Wilson and Rev. Donald Shafer.

## CENTRAL CONFERENCE

Dr. D. Ray Heisey was leader of a Seminar on Church Outreach, October 28-29, planned by the Fairview congregation, Ohio.

The Chestnut Grove congregation, Ohio, has begun a twelve-lesson study, "The Church, the Family of God" in their midweek service. Study guides are used, and those successfully completing the course will receive a certificate of achievement.

Rev. and Mrs. Erwin Thomas were honored in a Silver Wedding Anniversary celebration by the Nappanee congregation, Ind., recently. Joining with them were friends and members of Rev. Thomas' first pastorate at Christian Union, Ind.

Pleasant Hill congregation, Ohio, has begun a revised schedule for midweek service. A "full evening for all" has been developed on a tentative basis, including a devotional service for everyone, prayer period, nursery supervision and choir practices.

Rev. and Mrs. John Pawelski, missionaries to Mexico, recently participated in services with the Springfield and Phoneton congregations, Ohio.

Rally Day and Homecoming Sunday was observed by Christian Union congregation, Ind., October 22. Former pastor Elam Dohner served as guest speaker.

## MIDWEST CONFERENCE

Rev. and Mrs. Ray Smee were honored in an open house at the Des Moines parsonage June 20, 1967, in celebration of their twenty-fifth wedding anniversary. Instead of gifts, cash was received, and the total gift given to Brethren in Christ Missions. Prior to accepting the Des Moines pastorate in 1966, they served congregations at Pleasant Valley, Pa., and Red Star-Bethany, Okla.

Rev. Marion Book served as evangelist for the Des Moines congregation, Iowa, September 24-October 8, in a series of services helpful to saved and unsaved. Rev. Melvin Boose and Rev. Landon Charles assisted in a healing service.

In recognition of a lifetime of love and service in the church and community, the Zion congregation, Kansas, honored Mr. and Mrs. C. A. Frey, Sr., Sunday noon, October 15. The Freys will now be living in California.

## PACIFIC CONFERENCE

Before the beginning of the new Christian Education year October 1, the Upland congregation, Calif., held a dedication of workers September 24. The entire group of workers numbers about one hundred forty.

## REVIVAL SERVICES

Lane Hostetter at Maytown, Pa., November 12-19; John Hostetter at McMinnville, Tenn., November 16-19; Joe Schultz at Valley Chapel, Ohio, December 1-3.

## Births

ALLISON—Valerie Ann, born September 24, 1967, to Mr. and Mrs. Chester J. Allison, Jr., Big Valley congregation, Pa.

BOMGARDNER—Michael Earl, born September 27, 1967, to Mr. and Mrs. Earl Bomgardner, Fairland congregation, Pa.

BRILLINGER—Donna Jean, born October 11, 1967, to Mr. and Mrs. Eldon Brillinger, Heise Hill congregation, Ontario.

CLUGSTON—Michael Robert, born September 7, 1967, to Mr. and Mrs. Galen Clugston, Conoy congregation, Pa.

EMPRINGHAM—Bradley James, born August 27, 1967, to Mr. and Mrs. James Empringham, Heise Hill congregation, Ontario.

GROVE—Kevin Jay, born October 10, 1967, to Mr. and Mrs. Lawrence Grove, Air Hill congregation, Pa.

HEISE—Jeffrey James, born June 30, 1967, to Mr. and Mrs. Murray Heise, Sherkston congregation, Pa.

HERR—Linda Sue, born October 2, 1967, to Mr. and Mrs. Elmer Herr, Manheim congregation, Pa.

KEEFER—Sandra Lee, born September 12, 1967, to Mr. and Mrs. Herbert Keefer, Grantham congregation, Pa.

MEYERS—Marsha Ann, born October 4, 1967, to Mr. and Mrs. Marvin Meyers, Montgomery congregation, Pa.

RESSLER—Nichelle Dawn, born September 17, 1967, to Mr. and Mrs. Melvin Ressler, Conoy congregation, Pa.

RICE—Rondell Jacob, born September 23, 1967, to Mr. and Mrs. Jacob Rice, Green Springs congregation, Pa.

ROY—James Andrew, born August 31, 1967, to Mr. and Mrs. Andres Roy, Sherkston congregation, Ontario.

WOLGEMUTH—Doyle Lynn, received by adoption September 19, 1967, by Mr. and Mrs. Lester Wolgemuth, Conoy congregation, Pa.

VANNATTER—Jay Scott, born June 23, 1967, to Mr. and Mrs. David Vannatter, Sherkston congregation, Ontario.

## Weddings

EPPS-HILSHER—Miss Nancy Jean Hilsher, daughter of Mr. and Mrs. Harry Hilsher, Jr., Elizabethtown, Pa., became the bride of Mr. James Wilbur Epps, son of Mr. and Mrs. Jessie Epps, Sr., Lancaster, Pa., October 7, 1967, in the Conoy Brethren in Christ Church. The ceremony was performed by Pastor P. Allen Sollenberger.

HEFTLEGER-REARICK—Miss Peggy Lou Rearick and Mr. Kenneth Heftleger were united in marriage in the Skyline View Brethren in Christ Church, Harrisburg, Pa., September 23, 1967. The ceremony was performed by Pastor John Arthur Brubaker.

MCGARVEY-NESTER—Miss Verna Nester, daughter of Mr. and Mrs. Lyman Nester, Dillsburg, Pa., and Mr. Jack McGarvey, son of Mr. and Mrs. John McGarvey, Sr., Ickesburg, Pa., were united in marriage September 16, 1967, in the Grantham Brethren in Christ Church. The ceremony was performed by Pastor LeRoy B. Walters.

MILLER-CLARK—Miss Gloria C. Clark, Clearville, Pa., became the bride of Mr. Arlan G. Miller, Woodbury, Pa., July 19, 1967. The ceremony was performed by the groom's grandfather, Rev. Harry A. Fink.

REBUCK-MYERS—Miss Donna Faye Meyers, daughter of Mr. and Mrs. Lyle K. Myers, Greencastle, Pa., and Mr. John Rebeck, son of Mr. and Mrs. Glenn Rebeck, Waynescastle, Pa., were united in marriage September 3, 1967, in the Montgomery Brethren in Christ Church. The ceremony was performed by Bishop Roy V. Sider, uncle of the bride.

SMOYER-FOHRINGER—Miss Anna Ruth Fohringer, daughter of Mr. and Mrs. Charles Fohringer, Centre Hall, Pa., and Mr. Charles Smoyer were united in marriage September 23, 1967, in the Methodist Church, Bellefonte, Pa. The ceremony was performed by Rev. Charles Melhorn, assisted by Rev. Herbert Glasgow.

SPITLER-DAVIS—Miss Gladys Davis, daughter of Mr. and Mrs. Jeremiah H. Davis, Sr., Lebanon, Pa., and Mr. Paul Spitler, Lebanon, were united in marriage September 30, 1967. The ceremony was performed in the parsonage of the Fairland Brethren in Christ Church. Pastor David Climenhaga officiated.

SUMMERS-FOHRINGER—Miss Dorcas Pauline Fohringer, daughter of Mr. and Mrs. Charles Fohringer, Centre Hall, Pa., and Mr. Nathan Amos Summers, son of Mr. and Mrs. John Amos Summers, were united in marriage July 29, 1967, in St. Luke's Lutheran Church, Centre Hall. Rev. Wilmer Heisey officiated.

TUMILTY-RISSINGER—Miss Charlotte Rissinger, daughter of Mr. and Mrs. Ray Rissinger, Lebanon, Pa., and Mr. Thomas Tumilty, son of Mr. and Mrs. Thomas Tumilty, Lebanon, were united in marriage in the Fairland Brethren in Christ Church, October 7, 1967, by Pastor David Climenhaga.

WISER-STUM—Miss Deborah Rae Stum, daughter of Mr. and Mrs. Walter Stum, Newville, Pa., and Mr. Galen Raymond Wisser, son of Mrs. Madeline Wisser, Newville, and the late Bruce Wisser, were united in marriage September 16, 1967, in the Green Springs Brethren in Christ Church. Pastor John L. Rosenberry officiated.

## Obituaries

ALLEMAN—David Norman Alleman was born October 5, 1903, and passed away August 5, 1967, at his home in Newville, Pa. He was a member of the Pleasant Hall Lutheran Church and attended Green Springs Brethren in Christ Church.

He is survived by his wife, Mary Irene Stouffer Alleman; and six children: Simon Edwin, Shippensburg; Mrs. Willis Negley and Charles F., Newville; Mrs. Lee Carbaugh, Chambersburg; Robert D. and Frederick Lee, both at home. Ten grandchildren, two brothers, and three sisters also survive.

The funeral service was held in Green Springs Brethren in Christ Church; Pastor John Rosenberry officiated. Interment was in Westminster Memorial Gardens, Carlisle, Pa.

**ASPER**—Mary Rachael Asper was born April 8, 1897, at Newburg, Pa., and passed away October 4, 1967, at Pasadena, Calif. She was a member of the Pasadena Brethren in Christ Church for nearly forty years.

She is survived by two brothers: Howard Asper, Escondido, Calif., and Arthur Asper, Upland, Calif.; and one sister, Anna Asper, Harrisburg, Pa.

The funeral service was conducted by Pastor Paul D. Charles in the Douglass & Zook Colonial Chapel of the Foothills, Monrovia. Interment was in the Bellevue Mausoleum, Ontario.

**KELLER**—Harvey N. Keller, age 73, Chambersburg, Pa., passed away September 30, 1967, at Menno Haven Rest Home after an illness of several months. A retired farmer, he was a member of the New Guilford Brethren in Christ Church.

He is survived by his wife, Ruth Heintzelman Keller; two sons: Glenn E., and Samuel C., both of Chambersburg; and four daughters: Mrs. Charles Seilhamer, Waynesboro; Mrs. Roy Brechbill, Miss Ruth Keller, and Mrs. Harold M. McCleary, all of Chambersburg. Ten grandchildren, two brothers, and two sisters also survive.

The funeral service was held in the New Guilford Brethren in Christ Church. Pastor Marlin K. Ressler and Rev. Charles W. Rife officiated. Burial was in Norland Cemetery.

**YODER**—Nancy Elizabeth Yoder, daughter of Joseph A. and Alma Glick Yoder, Allensville, Pa., passed away August 13, 1967, as a result of injuries received in a highway accident. She was born October 15, 1945, and was a member of the Big Valley Brethren in Christ Church, Belleville.

Besides her parents, she is survived by one brother: G. Sanford; one sister, Elsie Jeannett; and her fiancé: Barry Lee Pennington.

The funeral service was held at the Allensville Mennonite Church. Rev. Harry D. Hock and Rev. Nelson R. Roth officiated. Interment was in the Allensville Cemetery.

## News Items

### Fuller Seminary Prof Translates Theological Dictionary

Volume 4 of a series titled the Theological Dictionary of the New Testament has been translated from the German by Dr. Geoffrey W. Bromiley, professor at Fuller Theological Seminary in Pasadena, Calif.

The series is edited by Gerhard Kittel and Gerhard Friedrich and is published by William B. Eerdmans Publishing Company in Grand Rapids, Mich.

### Signs Pornography Bill

President Lyndon B. Johnson reportedly has signed into law a bill to create an 18-member commission to recommend steps to control the flow of obscene and pornographic material.

### CBMCI Expands at 30th Meet in Winnipeg

Voting delegates to the 30th annual convention of the Christian Business Men's Committee International elected to expand to the committee's board of directors by adding representatives from Australia and the British Isles.

## CHURCH HONORS BRETHREN

### Canadian Church Honors

#### Bishop E. J. Swalm

Bishop and Mrs. E. J. Swalm were honored by 400 friends and church leaders at a dinner held on September 30. This dinner, sponsored by the Canadian Conference of the Brethren in Christ Church, was in recognition of Bishop Swalm's long years of ministry and service to the Church and was occasioned by his retirement from the office of Bishop.

Numerous tributes were paid by: the Rev. A. W. Downer, M.P.P.; Bishop J. N. Hostetter, bishop of the Central Conference; Bishop J. B. Martin of the Mennonite Church; John Patfield; Dr. C. N. Hostetter, Jr., Chairman of Mennonite Central Committee; Bishop C. B. Byers, bishop of the Atlantic Conference; and Edward Gilmore, representing the Canadian Conference.

Bishop Swalm was ordained to the ministry in 1920 and to the bishopric in 1929. Upon the reorganization of the administrative pattern of the Church in 1957 he was elected as Bishop of the Canadian Conference, serving in this office until his retirement. His deep conviction in respect to the Church's position on war and responsibility to human need expressed itself in his role as Chairman of the denomination's Peace Relief and Service Committee and Chairman of the Conference of Historic Peace Churches. He filled a leadership role in nu-

merous agencies and organizations both within and outside his denomination.

A portrait of Bishop Swalm was commissioned in his honor and was unveiled during the evening. This portrait will be hung at Niagara Christian College. A hi-fi record player was presented to Bishop and Mrs. Swalm by their friends.

### Retiring Editor Honored

A dinner, hosted by the Publication Board, honored the services of Bishop J. N. Hostetter as Editor-in-Chief of Brethren in Christ publications. Members of the Publication Board, the staff of Evangel Press, and friends of Bishop and Mrs. Hostetter joined on Thursday evening, October 12, for recognition of twenty years of editorial ministry.

Tributes were paid by Ben Cutrell, Publishing Agent for the Mennonite Church; Robert Stump, son of former editor V. L. Stump; and Roy Bollman, foreman of Evangel Press. H. H. Brubaker spoke on behalf of the Publication Board.

A watch was presented by Isaiah B. Harley, Chairman of the Publication Board, to Bishop Hostetter in recognition of his service.

Bishop Hostetter resigned from his editorial position to assume the office of Bishop of the Central Conference of the Brethren in Christ Church.

The new men are Travers V. Jeffers, a super-market executive from Cork, Ireland, and Norman C. Davis, insurance executive from Brisbane, Australia.

The five-day meeting opened October 4 as men—characteristically dynamic soul winners—gathered with their wives for the busy convention.

Speaking at a luncheon for 1,100 men, the Honorable Ernest C. Manning, premier of Alberta, opined that Canada's greatest need as she begins her second century is "a spiritual revival of God's people." This, he said, "would solve the problems of political unrest, racial hatred, crime, juvenile delinquency and immorality."

Next year's CBMCI convention will be held in Boston, Mass., Oct. 16-20.

### MAF Flyer Killed in Venezuelan Air Crash

Don Roberson, a veteran flyer of eight years with Missionary Aviation Fellowship, and a missionary passenger were killed in the Venezuelan jungles near Puerto Ayacucho when an MAF Cessna 180 crashed on October 6.

The accident was the first fatal mishap in the 23-year, 15-million-mile history of the American MAF which serves 40 mission societies in 14 countries.

The passenger was Curtis Findley of New Tribes Mission, who was serving in Venezuela with his wife and adult son.

### American Baptists Take Lead In Non-public Housing

American Baptists have taken the number one spot as the largest managers of non-governmental, non-profit housing.

Dr. William H. Rhoades, addressing a meeting here of the Health and Social Ministries branch of the societies, states that the American Baptist Convention serves approximately 80,000 residents a year in 1,432 low and moderate income housing units, employing a staff of more than 5,000 people.

The American Baptists also administer 838 nursing care units and 1,938 active retirement units.

### Negro Clergy Ask 3-Year Moratorium On Suburban Church Building

A three-year moratorium on the development of new suburban churches was called for by a caucus of Negro churchmen meeting during a Conference on Church and Urban Tensions sponsored by the National Council of Churches.

The "Declaration of Black Churchmen" asked that the funds which would be used for suburban churches be made available for work in "people-centered ministries in the black and white communities."

### Choir Raises \$6,000 for Underprivileged Children

The Mennonite Children's Choir of Winnipeg has raised \$6,000 this year to help several hundred underprivileged children overseas. This special project commemorated the choir's tenth anniversary and Canada's Centennial. The money raised through the choir's musical endeavors was divided equally between the Mennonite Central Committee and the Canadian Save the Children Fund.

### Parcel for North Vietnam Returned to MCC (Canada)

One of the two parcels of children's clothing sent to North Vietnam by MCC (Canada) in September has been returned to the sender. The packet got only as far as San Francisco.

The United States, of course, has no mail connections with North Vietnam. When J. M. Klassen, executive secretary of MCC (Canada), told postal officials that they should make another effort, he was informed that the post office employee who had accepted the parcel originally was in error.

MCC (Canada) has no acknowledgement yet from Hanoi concerning the other parcel of clothing which was sent by way of Air Canada and the Soviet Union's air service to Hanoi.



### Five Most Needed Items

Increasing requests from overseas for bedding, clothing, and other materials leads MCC each year to ask Mennonite and Brethren in Christ people of the United States and Canada to exert themselves an extra little bit to meet a higher goal.

The demand for blankets, one of the most eagerly received gifts, never diminishes. Requests from eight countries total 33,000. These blankets must be lightweight and of dark color, with any size being usable. Also, 20,000 heavyweight blankets and comforters are needed.

MCC representatives in 10 countries have asked for 65,000 towels of any size or color. While light colors are acceptable, dark ones are more practical.

Thirty thousand sheets, colored or white, double or single, are needed in 11 countries. They are used primarily in hospitals, clinics and orphanages.

Cotton, corduroy, flannel, muslin, rayon, wool, and nylon totaling 325,000 yards, are types of cloth requested by relief workers in 10 countries.

Fifty tons of toilet soap and 110 tons of laundry soap have been requested by workers in 14 countries. Toilet soap can be of any brand and while any size of laundry soap is acceptable, a 4 x 4 x 4 piece is preferred.

Every year, except one, during the past 10 years, the North American Mennonite and Brethren in Christ churches have surpassed the previous year's total.

### MDS Begins Reconstruction in Texas: Second Phase Entered

Mennonite Disaster Service enters the second phase of its program to aid flood victims in southeastern Texas by shifting from clean-up operations to reconstruction of homes and accepting volunteers from all over the States.

Hoping to maintain a building crew of 24 men the next four or five weeks, MDS is now calling men from its four U. S. regions. Each carload of workers will include one well-experienced carpenter, although the majority of the work is rough construction. The construction, as well as the clean-up, is mostly with flood-damaged homes.

For three weeks, Region III operated throughout the seven counties in the southeastern tip of Texas, covering an area from Three Rivers in the north to Harlingen in the south. Seventy-five men and women participated in the program from points as distant as Montana, with as many as 52 individuals simultaneously employed.

### Dr. Bob Pierce Honored

"Honoring 30 years of Christian ministry" was the theme for a special testimonial banquet held in Los Angeles on October 9 in honor of Dr. Bob Pierce, president of World Vision International.

Hosted by William C. Jones at the Los Angeles Statler Hilton, the testimonial banquet attracted some 600 invited guests.

The event was actually a double celebration, for it was 20 years ago—1967—that Dr. Bob Pierce began the overseas ministries which led to the founding of World Vision in 1950.

### Status of Voluntary Agencies in Vietnam Defined

Policy changes in South Vietnam which placed U. S. civilian operations under the American military commander resulted in several problems concerning the role and character of the private voluntary agency, a Senate subcommittee has been informed. In testimony before the Senate Judiciary Committee's subcommittee to investigate problems connected with refugees and escapees, James MacCracken described the work of Vietnam Christian Service and the difficulties faced by VNCS and

other agencies which led to bringing them to the attention of U.S. Ambassador Ellsworth Bunker.

Executive director of the NCC Church World Service, Mr. MacCracken described the goals and programs of VNCS in which CWS, the Mennonite Central Committee and Lutheran World Relief cooperate. "Under civilian control," he told the senators, "there was little confusion as to the independence of the voluntary agency." While cooperating with the government program operations, he said, they have remained autonomous and distinct. With the policy change which included the private agency's humanitarian effort within the "completely semi-military pacification program," the image was created that the private agency had become an extension of the government program, Mr MacCracken said.

### "Pecan Cookbook" Will Help Support Koinonia

Soup from nuts? asks the Rev. Clarence Jordan. "Yes, the whole gamut of pecan versatility is covered in *The Pecan Cookbook*." With recipes collected from practical housewives and scientific test kitchens, the cookbook is profusely illustrated in color and black and white. There are liberal discounts for clubs and other organizations, says Mr. Jordan, from the \$3.50 per single copy. Proceeds from this "unique and distinct gift" will help support Koinonia, the interracial Christian community on Route 2, Americus, Ga. 31709.

### Book Review —

Howard O. Jones, *Shall We Overcome* (Westwood, New Jersey: Fleming H. Revell Company, 1966), 5-146

Howard O. Jones has the credentials that warm the heart of any evangelical: he is an Associate Evangelist with the Billy Graham Team. He also is a Negro with strong views on the race question. He has a message for evangelicals.

Although acknowledging that the Negro has made progress since the days of slavery, Jones affirms that the Negro today is restless and discontented because he realizes "that he is a long way from full equality of status in America" (p. 14). The Negro knows the "color of his skin is a mark against him in white America."

As the evangelist analyzes the problem, it is his "sincere conviction" that the "greatest need" of the Negro today is not freedom from the blight of segregation nor the securing of civil rights. Beyond the social, political and economical needs lies the "paramount one": spiritual need. Two chapters are given to probing the spiritual problem of the Negro community. The Negro church needs to be "born again" for it has lost its vision of the purpose of the church and has drifted far from the divine pattern and program of the church. Much of the fault lies with the Negro ministry. Jones is disturbed by the fact that many minis-

ters in the civil rights movement have forgotten their spiritual responsibilities.

The supreme task of the Negro church is not universal suffrage, improved living conditions, social reforms, the establishment of humanitarian agencies nor the founding of various charities. The supreme task is "the evangelization of the whole world through the proclamation of His Gospel (79). But there is a problem. It is that Negro young people are denied the opportunity of being exposed to the evangelical evangelistic and missionary thrust because of "racism" among evangelicals. The crux of the matter is that Negroes are not welcomed at "white evangelical Bible schools, colleges and seminaries." The result is that Negroes attend liberal institutions where they graduate "with hearts cold and indifferent to the supreme task of the church" (80).

Having opened the subject of evangelization, Negro Jones devotes two chapters to the impact of race prejudice upon missionary work in Africa. Working as an evangelist in Africa for about half of each year, Howard Jones is in a position to evaluate missionary work on that continent. Racism attitudes among white missionaries and mission board executives are having a very damaging effect on the spread of the Gospel in Africa. Racism in America hurts and hinders the work in Africa. More Negro missionaries are needed. Muslims and Communists take full advantage of America's race problem to advance their own cause.

America will have to be more militant in her fight to remove racism and discrimination from this country, and speedily grant first-class citizenship and equal rights to all Negro Americans. So long as Jim Crowism remains, this country cannot hope to command respect and honor from other nations (116).

The heart of the message to white evangelicals comes in the last chapter. We do best to let Howard O. Jones speak for himself.

Too long has the church been silent and miserably weak on the race issue. The church has failed to speak out against racism and other social injustices of our day. Indeed, many churches help champion the cause of Jim Crowism and racial bigotry by *their silence or neutrality* (120 —italics added).

Author Jones deals with the supposed biblical basis of racism and tackles the difficult problem of inter-racial marriage.

The solution to the race problem is the "establishment of better laws and the enforcement of those laws throughout the land" (139). But the deeper answer is the love of Jesus Christ. But "Christ is the answer" must be more than a "cliche, a religious shibboleth."

In conclusion one can but say that author Jones is absolutely correct. The evangelical evasion of the race question is appalling; it is both un-American and un-Christian.

Dr. Martin Schrag  
Messiah College  
Grantham, Pa.