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Evangelical VISITOR

November 20, 1967



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CHRISTIAN COLLEGE SUNDAY - November 19

EDITORIAL

A Mission to Athens

“WHAT IS THE PURPOSE and value of a church college?” The majority of answers to this question would fall into two categories. The college would be viewed as either a school which our youth could attend with confidence or as a source for pastoral and missionary personnel for the supporting denomination.

A person does not need to be widely informed to appreciate the value of a college with Christian values and a committed faculty. Indeed if the only benefit were the providing of an adequate educational experience for our youth within a Christian context, it would be worth whatever it may cost.

The need for a college to prepare and train men and women for the ministries of the denomination is self evident. Denominations which arise in our day through the ebb and flow of theological controversy find it imperative to establish some type of educational institution to provide future leadership. Again, whatever may be the cost, the very future of the denomination rests with an adequate college program.

There is a third role of a church related college. This is its role as a witnessing community. This means that a Christian college is a missionary endeavor in the highest meaning of that term. We are aware of the awesome influence of our educational system and academic community upon our society. It molds the lives of our children and youth from kindergarten to graduate school; it writes our books and edits our magazines; it determines our values and develops our philosophies. It is to this segment of our society that a college is called to witness.

The Brethren in Christ understand the need of a ministry to skid row and we support it; we are aware of our responsibilities to non-Christian cultures and send missionaries; we recognize the mission in our communities

and build churches and plan programs. Our calling to go into “all the world” includes the academic community as well. To this community a college is prepared to witness, communicating the Christian view of man and the redemptive message of the gospel in a language they can understand.

Is it too much to envision the Christian witness of committed students as they share in intercollegiate conferences and bring to bear upon the deliberations the implications of their Christian faith and upon their associations the impact of their Christian lives? Is it too much to expect that a faculty member will give a Christian witness in academic councils or in the writing of books or in any situation made possible by his academic calling? Is it too much to assume that as graduates move out to serve in their callings that there will be a distinctive combination of Christian piety and redemptive ministry that will become an identifying mark of a Messiah or Niagara Christian College graduate.

The validity of this missionary vision calls for faithfulness on the part of the college. It is possible for economic pressures and educational demands to becloud the reason for the college's existence. Expediency can overrule principle. The temptation to sell one's birthright for a mess of pottage is as real to an institution as it was to a Hebrew hunter.

As Brethren in Christ we have a sacred opportunity to engage in as challenging a mission effort as one could desire. We have a base from which to operate and a staff already engaged. This mission effort calls for our understanding, prayers, and financial support.

We need to see our colleges as more than a citadel of truth and a refuge for our youth. We—college and church—must catch the vision of the college as a witnessing community—a missionary effort in the deepest meaning of the term. In order that this vision may become a reality there is the need for dedication and sacrifice. These are the marks of both a missionary and a missionary church.

J.E.Z.

From the Editor

Last Tuesday (November 7) I had one of those days that left me a little low. In the morning I read the lead article in NEWSWEEK (November 13) on the moral revolution. That evening I watched the CBS documentary entitled “Where we are in Vietnam.”

You may be interested to know that I found a needed “lift” as I prepared this issue of the “Visitor.”

In view of the moral bankruptcy of our culture there is a real satisfaction in knowing that we have colleges

which share with the home and the church a Christian concern for our youth. We should not expect our colleges to do what the home and the church should be doing but it is certainly assuring when we know that our own colleges are our allies and not our enemies.

And then there is Vietnam—I am sure we are all deeply concerned about what is happening in that unhappy country. We feel that the Christian faith has something to say to this situation but are disturbed by some of the irresponsible forms this expression takes. We have included in this issue, “A Letter to the President.” We believe that this is a responsible

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WHAT DOES

the College

the Church

Expect From

the Church

the College

D. Ray Hostetter

J. Wilmer Heisey

ONE MIGHT expect to say in a summary statement on the theme, "A College's Expectations of Its Church," that the college needs the church's concern, prayers, financial support, students, and personnel. Unusual as it may seem, I believe there is a more primary expectation than any of these—it is that a Church college needs the understanding of its church.

The church should offer prayer support to its college, but important as prayer is, it cannot give this support properly without an extensive understanding of the college. Nor is finance the key expectation, because this is sure to be negligible without understanding. Surely it is crucial that understanding be basic to the channeling of church students to its college because only as the right students are matched with college purpose is this expectation fulfilled. Of course, without understanding, it will be impossible to rightly communicate a challenge to potential personnel to give themselves in service to the college.

There seems to be seven cardinal areas where understanding is basic as the primary expectation of the college from her church.

I. Understanding the importance of use of the mind

Ignorance may be bliss, but it should also be viewed as a spiritual vice by the authentic Christian. James A. Vasquez, a missionary schoolmaster, in an article, "Why Don't We Love God With Our Minds?"¹ raises a question as to why Christians have defaulted in education. He refers to our Lord's first and great commandment in which Jesus said, "You shall love the Lord, your God, with . . . your mind." Loving God with the mind not only means putting reason into Christian devotion but also implies thinking out the meaning of Christian faith in terms that are relevant to life. The implementation of loving God with the mind is assisted by Christian college education.

II. Understanding that the college is interested in presenting and relating the full orbit of truth

Some people see the Bible college as the finest model of a Christian college. Many Bible colleges are doing fine work, but the problem is that, by their very nature, they are restricted and speak to only a part of truth. They fall short as an educational institution in that they are often only repeating the work of the church. The Christian college at its finest will do more than the work of the church. It will present the whole truth of God—revealed and natural truth all of which centers in Jesus Christ.

(Continued on page four)

GOD WILLS that His people should penetrate society. No individual is capable of doing this successfully alone. This great task has been committed to the Church of Jesus Christ.

The Divine formula involves the utilization of every resource available to men. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." In this context God's people, the church, have always explored the frontiers of knowledge and discovered great dimensions of truth. Men of God take seriously Jesus' promise that the Spirit would guide them into all truth, so they live by the God-man partnership formula. The church college, it must be remembered, is born of the vision of the church.

The genius of the church may be seen in the true brotherhood among believers. This brotherhood is based upon mutual respect of all members regardless of station in life. When this Christian grace is expressed there is no schism in the body. When it is allowed to wither, exclusivistic tendencies inevitably follow at a tragic cost to health and vitality. Distrust of the "spiritual brethren" for the "intellectual brethren" and, *vice versa*, is a denial of Christ's love which seeks to indwell both heart and mind.

The body has many parts with each having a unique function, yet the complete body shares in each experience because it is a unified whole. So it is in the Christian community.

. . . The intelligentsia is gifted in thinking, but it doesn't do all the thinking.

. . . The leadership is imaginative, but doesn't come up with all the ideas.

. . . The missions and service element has broad experience in penetrating society, but it doesn't go out there alone.

. . . The laity stays by the stuff, but its contribution is not limited to things physical.

Within the church each segment complements each other part with a resulting completeness that none could have by itself. When individual members fail of this grace of true brotherhood, there is loss of vitality. This puts a strain on every other member who makes an effort to restore and revitalize the afflicted body.

In the organization of a body of believers into a denomination, great responsibility rests upon its colleges for developing the energies and witness of the denomination. Where the climate is right, this can multiply the effective-

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The College Expects

(Continued from page three)

Since all truth is of God, the division of secular and sacred truth is intolerable. Carl F. H. Henry states: "The Christian cannot relegate education and the arts to the realm of the secular or mundane, for they are part of God's truth and are answerable to it. While there are different orders of truth, in God there is an essential unity of truth."²

The Bible says man is to subdue the earth. In order to control it, he must know how it works. This involves a serious study of God's natural truth. The Bible says we are to be witnesses. To do this we must be able to communicate to men—those of all creeds and cultures, those of high and low estate, those of specialized capacities and sophistication. This involves education that considers language and the communicative arts, studies in the history and behavior of man, and the several disciplines that broaden our understanding.

III. *Understanding the need for excellence*

The Christian college dare not be second-rate. The future of the entire church program including missions, informed witnessing, enlarged Christian concern, and service are all at stake in higher education. The potential pastor and missionary, the Christians preparing to become teachers, engineers, businessmen, and doctors, dare not be exposed to a mediocre education. The pastor should not be inferior to his parishioners in spiritual powers; and by the same token he should not be inferior to them in intellectual sharpness and preparation. There is no conflict between faith and intellectual preparedness. The two complement each other.

With fifty per cent of today's high school graduates entering college, the public sector of education is providing an ever-increasing quality education. The Christian church must keep pace by seeking to provide excellence. To settle for less would not coincide with the term Christian.

IV. *Understanding that geographic mobility is a fact of life.*

Today advanced education prepares men to work with marked specialization. This requires a great amount of geographical mobility in order to fit the narrow competency of people to specific needs in society. In the small town in America, the doctor, the lawyer, the school superintendent, the country agent—all came from some place else; and they are all going some place else. They are itinerants. And the young people from that small town who have gone to college often do not return to that small town because their specialties are not needed or because other complexities do not allow for the introduction and reception of their unique training or interest.

Since education causes mobility one can understand why the cry is heard "When our young people go away to college they seldom come back to our church and community." One must candidly reply that this is the case today regardless of where young people go for their college education. It is not a fact of life confined to church college students. It is prevalent in all advanced education. (One answer to this dilemma may be a placement bureau operated by the Board for Missions which has the function of recruiting and placing Christian professionals or highly skilled workers in communities so as to retain the ministry of these educated and prepared people in the

context of the denomination.) Another way of preventing a "talent drain" when young people go away and fail to return is to draw into the local church the newcomers who by the same mobility laws have come into a community because their specialties are needed. This assumes that the local churches will need to have a valid and open program in order that they may attract such newcomers.

V. *Understanding that the college is not perfect*

Messiah College seeks in admissions a high percentage of students that can be characterized as converted, committed, and purposeful. However, there are students admitted who do not fit this ideal, but who appear to be candidates for such development.

Students are encouraged to weigh issues and see varied points of view within a context of care and caution. In a "proving ground setting" the students are encouraged to provide answers but within an environment committed to the Christian position. They are not sheltered from all mistakes but are assisted when they fail. Just as within the congregation and the family, perfection is aspired to but never attained.

VI. *Understanding why all church youth should attend a Christian college*

It often seems easy to justify sending a son or daughter to the local community or state college because it is cheaper. Along with the economic reason is the usual rationale that he or she can get spiritual nurture in the local church and the home. For the following reasons, I believe this to be unwise:

1. In the secular institution, few if any students are confronted with a comprehensive exposure of the Christian world view as it bears upon the disciplines of learning. It is questionable whether, in the pluralistic situation of a public college, a small body of Christian professors can achieve either for themselves or for their students the ideal of unified liberal learning in the light of the Judeo-Christian revelation.

2. Theology and the Bible will not be brought to bear on the disciplines of learning in a secular institution. Study is devoted only to secular truth. The church through the local congregation, would deal with revealed truth but seldom would there be the human resources in the local congregation to adequately relate these two orders of truth.

3. At the post-high school level, the assault on the scriptural understanding of life becomes more energetic and explicit. Many of the professors who claim to hold Christian views misrepresent them.

VII. *Understanding that ever-expanding higher education is costly and that enrollment must be compatible with the financial base*

It is of high importance that the church recognize the magnitude of financial involvement in operating a college. Also, it should be realized that enrollments sufficient to maintain reasonable levels of educational quality are required. Therefore the church should seek to channel its young people to its college for more than the unique educational benefits to the students. The financial well-being of the college requires that the church shares in this as its youth come to the campus for these significant years.

1. *Latin America Evangelist*, Nov.-Dec., 1965, p. 5.
2. *Christianity Today*, September 2, 1966, p. 3.

The Church Expects

(Continued from page three)

ness of the church. If, however, the church and the college become sectarian in their concepts, both will suffer immeasurably.

Let us consider four expectations which a church has of its college if that college is to fulfill its mission in the world and to the church.

1. *The college should have a genuine respect for the role of the church in the world.*

That multitudes have long since given up on the church is a truism. This does not alter the fact that God has no other means to communicate the TRUTH that sets men free.

Those men and women who represent the life and breath of a church college must never fall prey to the notion that the church is outmoded. Rather, they must have the imagination of God to understand that the church is His redemptive instrument in a shifting world scene.

The success of the church college will depend upon its ability to enhance and enrich the church by every means at its disposal. While this is happening the college will also be immeasurably enriched by the church.

Secularism must be understood by a church college. Rather than this "ism" becoming an emancipating influence in the search for truth, it must be recognized as an euphoria on the road to sterile intellectualism.

It deserves re-emphasis that neither the church nor its college need fear the disciplined and relentless exploration of the frontiers of knowledge. But they must ever avoid the idolatry of bowing down to any new pseudo-god spawned in the minds of men.

2. *The college should provide a resource pool for the church.*

While we have made the point that intelligence, common sense and good judgment are not limited to the college community, we are quick to recognize that a Christian college brings together a tremendous resource for testing ideas, gaining insights, achieving perspective and doing important research. Without the benefit of these tools, the church is ever in danger of atrophy. The Christian college professor recognizes that he is the creator of no new thing but rather a servant of Christ to delve and probe till new understandings are gained. Then, with humility, he functions in his God-ordained role as a teacher and counsellor to bring truth to bear on vital issues.

For the church to be relevant in every decade is the concern of every true Christian. The college provides leadership in identifying the areas of concern but it does not bear this burden alone. Problems and accidents affect the whole body, like the boy who awkwardly stumbles, bruising his shin. He does not berate the foolish foot, but cries out in pain, for the whole body hurts. He then sees to it that a new path is made around the stumbling stone.

For a church to keep alive and relevant there must be heavy traffic between Athens and Jerusalem. Until and unless this happens the researchers may be digging in the wrong location and the church councils may be working on the wrong agenda.

3. *The faculty should be committed in faith and capable in their callings.*

It is recorded that a simple man in a primitive society can see Jesus in the lives of exemplary missionaries. No less should we expect today's perceptive college youth

to see Christ reflected in the lives of his Christian teachers.

Since great teaching must come from great teachers, the prayer of the church is that its college will produce scholar saints on fire with knowledge.

4. *The college should help the student find freedom at the fountain of truth and prepare him for a life of service.*

While the church college always battles with limitations in physical resources, it reaches for an attainable goal—to develop the entire personality. As it gives faithful attention to this responsibility, those who go on to other schools for further training, can do so with confidence.

To work effectively with its students the college should recognize certain things:

(a) The basic personality of an individual has been molded before he enters college.

(b) The ability to think begins long before the age of 18. The college must respect the youth's prior experiences.

(c) Skills in secular pursuits should be developed to a high degree of excellence as a means to an end.

(d) Materialistic concepts should be exposed as a mirage of security and should be supplanted with more worthy objectives.

(e) Love of truth should be developed to dispel error.

(f) The church college should prepare the student for a life of service and witness.

(g) A college must hold in honor every calling within the body of Christ. Therefore, its students are needed to become the prophets, teachers, miracle workers, healers, helpers, administrators, and ecstatic speakers. (I Cor. 12:28) Why? That the body may be perfect, lacking nothing.

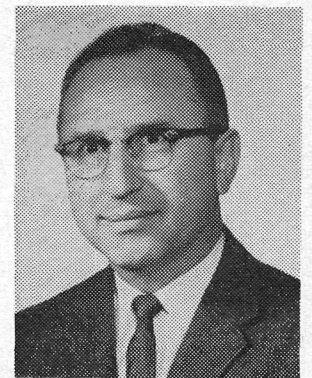
The bonds that hold a college to its church should be stronger than any present ecclesiastical tie. Its birth-right should never be despised.

People, it must be remembered, are the DIVINE resource. Since the church is people and the college is also people, God needs the ministries of both to nurture and develop them.

Without the ministry of a vital college, the welfare and life of the body would inevitably suffer. With understanding and vision, the college can render that service which will enhance the ministry of the church.

Your Child Can Attend Messiah

Paul Snyder



WAIT A MINUTE! Do not throw that catalog away and decide that you can not afford to send your child to Messiah College. The truth may be that you can not afford not to.

Messiah College offers immeasurable benefits, such as lasting Christian friendships, the privilege of relating academic studies to the Christian frame of reference, the opportunity of a serious study in the Bible, the development of a service oriented philosophy of life and the

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RECENT HAPPENINGS

VACATION BIBLE SCHOOL

(Upper right) The almost 50 boys and girls with three of the five teachers — Mrs. Okuaki, Mrs. Hamano (partially hidden) and Mrs. Nishimura (on right) — who attended the Bible school held late in August.

(Below) Memorization of scripture was an important part of the Bible School. Here the students recite memorized portions. Mrs. Okuaki listens.

(Right) The closing day was Rally Day with the group listening to the Words of Life.



IN NAGATO

HIGH SCHOOL CAMPS

(Left) The canopy served as the shelter for the teaching and sharing of the Gospel. Tents served as shelter for sleeping.

(Lower left) A lovely setting for recreation was the protected bay with its sparkling water.

(Below) "God be with you till we meet again." The camp evangelist, Mr. Hirai, is in the center foreground. The missionary is on the right.



From the Executive Secretary

H. N. Hostetter

Some observations during six weeks in Rhodesia and Zambia

THE MATURE OUTLOOK of Christian nationals whose eyes rest essentially on spiritual and eternal values, subjecting economics, politics and all other possible prejudices to the concern for church building, was indeed an inspiration.

The need of consistent and effective church lay leadership which will give shepherding to the flock living among the hills and valleys of Rhodesia and Zambia came urgently to the fore.

A Bible-centered ministry that will induce followers of Christ to turn to the BIBLE for counsel in problems, comfort in trials, and strength for temptation stands out as one of the great needs in the church in Africa.

The terrific opposition of the Prince of the power of the air against adult members of the church in Africa, and the way that he has ensnared them, calls for intensive study. How can we better fortify our people against severe temptation—economic, cultural, status-seeking, etc.?

The very satisfactory transition from missionary to national leadership in church and educational assignments during the recent years clearly reflects the strength of the national church to meet, through the Spirit's help, opportunities and responsibilities which come to hand.

The prayer concern of the Brethren in Christ church as evidenced in the prayer circles—missionary, national, or together—is indeed an inspiration. The immense progress and opportunities of the literature, bookroom and radio ministries stand out as great accomplishments but also summon up the vision of unlimited opportunities yet to be seized and developed. The tremendous opportunity of our missionary staff to exemplify a dynamic spiritual ministry in the fields of higher education and in other areas challenges all who desire to share in building a better church

God at Work in Nicaragua

"My sisters have been here and how short six days can be!" writes Howard Wolgemuth.

The need for labourers continues. Services every weekday night, with three on Sunday proves very strenuous. But the Wolgemuths say, "How can we refuse a call to go into a new area when the Coming of the Lord is so near? In an area not too far from Esquipulas we had our first service Saturday evening (Aug. 19). Just country people . . . we had a wonderful group and twelve adults and young people came forward to receive Christ. We planned to return in four weeks but the man of the farm wondered if we couldn't return sooner as the people would get cold in four weeks, and so on Sunday night we returned. What a service! It rained all afternoon and it looked as though we would be rained out, as the service is held out in the open. The rains stopped shortly before the service began and a very large group came (100 to 150). And such a response we have not seen since we are in Nicaragua! We are planning a Bible study with this group this week. Pray for these seeking souls."

What shall be our answer?

Page Editor

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in Africa. No missionary is without opportunity to give the very best that he has in prayerful planning, careful thinking, and humble, cooperative service. Such service, while not inditing others, points the way to spiritual unity and is the essence of missionary statesmanship.

The need of having a staff and a program that can adjust to constant changes and maintains an intensified evangelism, Christian nurture and lay minister teaching program calls for discipline on the part of missionaries and nationals—a discipline that does not allow *anyone* to follow the path of least resistance or of casual contribution.

Recently we encountered this pronouncement in India! *You plant rice if you are building for today, you plant trees if you are building for ten years, you plant national leaders if you are building for a hundred years.* The business of the Mission and of the Church is to build leaders. It takes ten to twenty years to build leaders, says another. This is our challenge—our *mission*—in the Brethren in Christ Missions program around the world.

In an overall view there stands out in our minds the deep spiritual devotion of some who are of the fruit of our mission labors; the stature, administratively and otherwise, that has been developed in them within one or two generations as they moved from old village life to higher levels of living, the many opportunities to sow the seed of the Word of God among hungry and needy hearts.

There stand out also, on the other hand, the many casualties that have fallen by the way for one reason or another, the spirit of indifference that has crept into the hearts of some so-called believers—and the *great unfinished task* of helping this Church to preach the gospel to every creature, baptize them, and teach them.

Memorial Service



Doyle Book reports that the church in Japan desired to have and wholly planned a Memorial Service for his father, John M. Book. This thoughtful gesture of sympathy was observed exactly one month after the passing of Brother Book.

A moving service of scripture, praise, and personal testimony of the redeeming grace of Christ made up the occasion. The Hagi Church sent five members; Shimonoseki, two; Takibe, six; Agawa, two; and the local Nagato Church, fourteen.

The Books report that they had "never felt so strongly surrounded by the body of Christ."

The photograph above was taken at the time of the Memorial Service.

The Sad Lot of the HIPPIE

Paul Hostetler

TWO EVENINGS last summer we took out of town guests to Yorkville, the Hippiland of Toronto. Both times we were impressed with the filth, the youthfulness of most hippies, and the vacant looks on their faces. They seemed to be waiting for something to happen.

Two of the straggle-haired set are pictured on the cover of the current NEWSWEEK. The cover article, in referring to the recent double murder of Linda and Groovy in New York's East Village, quoted the poignant words of a Washington mother.

"I've been so shattered by these murders that I've been wondering if I'm really getting through to my daughter. How can anyone be certain? For all I know, she could be leading a double life, too. I die a little every day."

The story of Linda Rea Fitzpatrick once again reminds us that social rank and money do not bring automatic happiness. Linda left all these behind when she fled her Connecticut home in an ill-fated attempt to find meaning in life.

Her death shocked other parents of runaway children into desperate action. According to NEWSWEEK "almost overnight, the East Village seemed aswarm with parents searching for some of the 9,000 children believed to be leading the hippie life in New York." Some parents ran classified ads: "Annabelle - we love you. Call collect. Mother and Dad."

I was discussing this phenomenon of our generation with Miss Shirley Bitner recently. Shirley has served in India missions for almost 20 years, the last ten with young people. Now teaching high school at N.C.C., she told me of a young fellow and girl who deserted their homes for "village" life in Toronto in the summer of 1966. They met there and were thrilled with the hippie life.

Going home for the cold months they returned this past summer. But they couldn't quite get turned on again. They began to see that when most hippies are "grooving" they are just sitting around waiting for something to happen.

Another thing which got through to them was that almost everyone who stayed around very long resorted to drugs out of sheer boredom. Before long such were "hooked" and stooped to any means available to get more. This included becoming a "pusher" of drugs, stealing, or prostitution.

And these are the persons who sneer at people in regular society, the "straights" as being slaves to the system!

Well, the two young Canadians got out of the hippie jungle. Even though they are in love and want to be married, they are now working in separate cities to earn money for the big day. The "hep" life for them is being a "straight." May it please God to have them encounter some vital young Christians at this important time in their lives.

Miss Bitner and I agreed that the church needs to get more involved in informing our young people of how totally futile the hippie's quest for happiness is. So that is one reason these words are being pounded out on the typewriter.

But that is not enough. The "Thou shalt not's" are always needed, but the church must also provide the "thou shalt's." And to accomplish this, we must be able to talk to young people inside the church and out in language they can understand. This could include getting the King James English out of our prayers and sermons.

A young teen told me that he didn't feel qualified to talk to God in prayer because he didn't know how to use the "thee's" and "thine's." I told him to have a go at praying something like this. "O God, I want you to know that I'm glad for your interest in me. I've read the Bible and know what I should do. Now help me to get with it." Period.

But you say that the Amen has to be tacked to the end of any decent prayer. Jesus didn't seem to think so. His wonderful prayer recorded in St. John 17 managed to come to a successful conclusion without an Amen.

If we really want to communicate with today's teens, and I presume that we honestly do, the above is only one of many possible ways to implement that desire. We Christians do indeed *have* the added dimension in life which hippies and many other people are questing for. Now let's see if we can get them to understand what we are talking about.

In conclusion, and in contrast to the village dwellers, is Nancy Bowers, the subject of the article that follows. Her pastor, Paul Martin, Jr., just sent me this good news. If you are a teenager, read it and determine to strive toward similar goals. If you are one of us "older" ones, read it and thank the Lord that Christian parents and the Church have come through once again.



Conewago

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Elected to

Who's Who

SELECTION OF NANCY BOWERS, one of 17 Greenville College seniors who has been recognized by WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES, was recently announced. The nominating committee, a faculty-student group who acts upon initial recommendations by the senior class, is advised to consider "the student's scholarship, his leadership and cooperation in educational and extra-curricular activities,

(Continued on page twelve)

Evangelical Visitor

Thanksgiving a "Good Thing" for the FAMILY

C. R. Heisey

GEORGE MATHESON once said, "The remorse of memory is the pain of having failed to enjoy yourself . . . Have you ever come to a time in which you looked back upon the past, and learned how little you had valued it? To find that days were happy when the days were gone, to learn that one is passing through Elysium and not know it, to see the light on the hill only when it is setting: that is one of the saddest of experiences. It is the climax of pain when I must say with the poetess,

Oh, while my brother with me played,
Would I had loved him more.

"My soul, wouldst thou be free from that pain—that remorse of memory? Thou mayest be so: *live in present thanksgiving.*"

One of a loving Father's richest gifts to the human race is the family—the home as He designed it. It has been well said, "As goes the home so goes the nation." We should not think it strange that in these, the closing days of time, satanic forces are set to wreak havoc in the homes of our nation. While this is truth, and it is frightening, there is another truth we must not lose sight of. The Manual of Instruction given by the Creator for His creation tells us that Christ came "to destroy the works of the devil." If we take care to keep Him as the center of our family life, we may safely sail life's tempestuous sea under heavenly protection.

This requires careful consideration. It doesn't come about by accident. Thoughtful planning and disciplined direction are required if we would be saved the pain of looking back with remorse upon what was, but should have been and could have been so different. It is most disappointing to awake to the fact that we are too late to remedy a sorry situation. There comes a time when what's done cannot be undone—unless by God's grace, a miracle occurs.

The sweet singer of Israel gives us a foundation stone to use in our building if we would have a successful home and a happy family life to enjoy and remember. He declares with confidence that "it is a good thing to give thanks unto the Lord and to sing praises unto (His) name." (Psa. 92:1).

This is not an exercise for special occasions but rather a rule of life. It is good to have one day in the year set aside for thanksgiving but it is bad if that is the only day in the year given to this consideration. I much prefer the suggestion of a testimony heard at one Thanksgiving service. The lady said, "I think it would be better to set aside one day in the year to do all our grumbling and then be thankful every other day of the year." That would be a horrible day to live through, but it would be better than to live on Grumble Avenue every day in the year, save one.

I fear that Thanksgiving Day has degenerated from the lofty ideals of our founding fathers. It is a family day all right, but centered around pumpkin pie, roast turkey and cranberry sauce. I am sure that is not what David had in mind. No, it is "thanks-living" which he counted good for our family life. Not only one, but on every day there should be a paean of praise to Him who hath loved us and purchased us with His own life blood.

George Matheson adds to his anti-remorse recipe this paragraph: "I shall thank Him for every bird that sings. I shall praise Him for every flower that blows. I shall

bless Him for every stream that warbles. I shall love Him for every heart that loves. I shall see the sparkling cup ere it passes to the lips of my brother. There shall be no more remorse of memory when I have thanked God for today."

The structure of the Bible suggests this pattern for life. The central chapter is Psalm 117. It has but two verses. There are only thirty-three words. Thirteen of these words are occupied with admonition to praise the Lord. That's nearly forty per cent of the chapter. The Bible is built around praising God as its center. God intends that His people praise Him. Those who would enjoy His richest blessing upon their home must needs structure their home and family life after this pattern.

Nehemiah and Ezra had the families under their care in mind when they said, "This day is holy unto the Lord your God; mourn not, nor weep; . . . go your way, eat the fat, drink the sweet, and send portions to him for whom nothing is prepared; . . . be not grieved and depressed, for the joy of the Lord is your strength and your stronghold." (Neh. 8:9,10 Amp.)

This applies well to Thanksgiving Day but why limit it to one day only?

If you think this was not a message to families who wanted to follow the Lord then read verse 13. "The second day all the heads of fathers' houses, and the priests and Levites gathered to Ezra the scribe to study and to understand the words of divine instruction."

Here is food for thought and guidance for action for those who would be successful in building homes that will stand the storms that are raging against us in this our day.

As I write, the News reports fifty homes engulfed in a raging forest fire—this fire within sight from our back porch. Another area reports that thirty-two homes had been scorched in a blazing inferno. It may not be a literal fire such as this near to where you live but there is a furious fiend out to destroy every home in our nation that he can.

In this situation "it is a good thing to give thanks unto the Lord, and to sing praises unto (His) name." For in this attitude toward, and relationship to, Him in all of life's activities is our security, our strength, and our joy. Like Father and Mother Noah we can trust God for getting our entire family into the ark.

With Luther we can sing:

"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us;
The Prince of darkness grim
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

“Far Beyond Our Expectations”

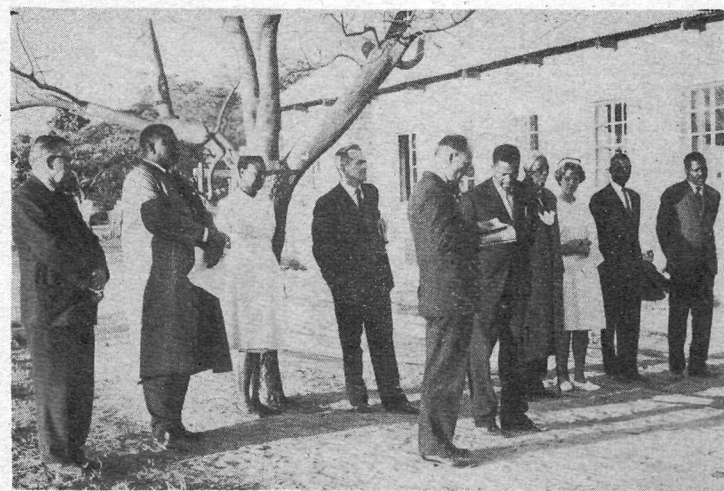
*Dorcas
Climenhaga*

A Message to the WMPC's—from WMPC headquarters.

ALL OF US were deeply touched by the need, presented to us at General Conference, for a Pediatric Ward at Mtshabezi Hospital and we accepted this need for our project of 1968. We willingly responded to the challenge to minister to the people overseas through this project.



Chief Ndiweni, for many years a pastor-teacher and a faithful Christian turns a shovelful of sod.



Officials participating in Groundbreaking Ceremony: Bishop Henry A. Ginder; Chief Mzimuni, “Big Chief”; staff nurse Mrs. Mubirri; Dr. Myron Stern; Bishop Alvin J. Book; Principal L. Kumalo (interpreting); Chief Ndiweni; Nurse Erma J. Gish; Overseer N. Moyo; and Pastor M. Dube.

But God had already been working far beyond our expectations.

Because of the pressing need for new buildings, the Mtshabezi Hospital Staff had applied earlier in the year to “Bread for the World,” a Philanthropic Agency in West Germany, for financial assistance to build a Tuberculosis Ward, a Pediatric Ward, and to bring electricity to the hospital from the main highline. The Staff had no way of knowing what percentage of their request would be honored. They expected that only a certain amount would come through—if any!

God was working, we are sure. To the amazement of all, *everything they requested has been granted.* And so the pediatric ward, “our project” is being cared for by others.

However, this new development—providing for building the TB ward, the Pediatric Ward, and the electricity being brought to the mission—brings with it new areas



Bishop H. A. Ginder turns a shovelful of dirt as Chief Mzimuni looks on.



Interested observers watch as Erma Gish, R.N. assists in the groundbreaking. Among the observers: Dr. Stern, Overseer Moyo, Pastor Dube (pastor of the Mtshabezi Church), Dr. S. I. McMillen (visiting physician, author, and father of Mrs. Myron Stern), and some fascinated youth who may be served by or who may serve through the facilities being built.



A portion of the group attending the Groundbreaking Ceremony for the pediatrics ward and tuberculosis ward at the Mtshabezi Hospital. The pediatrics ward will be located to the left rear. The tuberculosis ward will be in the foreground. The string marking proposed front veranda.

of need. For example, the enlarged plant will require more housing for those who will be working in the additional wards. A larger unit with all its services will also require additional laboratory equipment.

And so God has opened to the Women's Missionary Prayer Circle the opportunity to become part of a much larger total Mtshabezi Hospital building and enlargement program—for the giving of greater service to the community. After consultations with the Executive Secretary of the Board for Missions and the Mtshabezi Mission staff, we are taking on *STAFF HOUSING for our 1968 project*—a house for the doctor and housing for additional national staff members.

The JUNIOR PRAYER BAND will take the purchasing of LABORATORY EQUIPMENT as their project. The financial goal remains the same: \$10,000 for the WMPC: \$1,800 for the JPB.

We praise God for permitting us to share in this enlarged program—a program which through prayer and dedication of missionaries and of our means can be a great spiritual and physical blessing to the Mtshabezi Community.

Note to JPB leaders: Though we do not know at this point just what kind of equipment will be needed, you can interest your children—and add to their fund of knowledge of kinds and cost—with suitable pictures of hospital equipment in medical catalogues—from the doctor's wastebasket! Ask your doctor or nurses to help you. Show pictures of large and small pieces of equipment needed—with prices. For encouragement, since the prices may seem impossibly large, let the children thank the Lord for organizations and individuals who sometimes enable our doctors and nurses to get second-hand or even new equipment at much reduced prices. Page Ed.

From the Editor

(Continued from page two)

position out of a Christian concern. We commend it to you for your careful reading.

The church calendar is so full that we even miss some of the traditional emphases in our paper. We did, however, give recognition to the United States Day of Thanksgiving with the article by C. R. Heisey (a friend of long standing to "Visitor" readers) on the "Home" page. JEZ

November 20, 1967

Board for Missions General Fund Statement

QUARTER ENDED September 30, 1967

Canadian Balance, July 1, 1967	\$ 1,436.11
U.S.A. Balance, July 1, 1967	(30,819.82)
Canadian Receipts	8,747.97
U.S.A. Receipts	70,971.25

Total Receipts and Balances \$ 50,335.51

Disbursements

Administrative Accounts:

Salaries	\$ 5,131.58
Social Security	596.09
Administrative Travel	2,943.35
Office Expense	753.60
Rent and Maintenance	295.81
Administrative Miscellaneous	88.00

Personnel Accounts:

Furlough Allowances	2,375.00
Fares and Travel	6,220.24
Medical	472.75
Retirement - Social Security	1,129.53
Retirement Payments	875.00
Education	336.50
Miscellaneous	126.60

Conferences & Informational Services

Materials	4,424.78
Deputation	1,458.81

Field Accounts:

Africa General	15,000.00
India General	5,000.00
Bangalore General	405.00
Delhi General	735.99
Japan General	4,648.20
Nicaragua General	583.96
Chicago General	1,623.91
Navajo General	1,524.99
San Francisco General	390.00
Africa Special	397.70
India Special	3,725.51
Japan Special	801.80
Nicaragua Special	378.75

Mission Churches	6,425.51
Extension Churches	12,943.12
Christian Service Ministries	5,236.30

Total Disbursements 87,048.38

General Fund Deficit Balance, Sept. 30, 1967 .. (\$36,712.87)

Analysis of Balance

U.S.A. Balance	(\$38,023.56)
Canadian Balance	1,310.69
	(\$36,712.87)

Your Child—College

(Continued from page five)

chance to prepare for a vocation of service to God and man.

Yes, the price tag at a private school is high, but do not "throw in the towel." Even though "educare" is not here as yet, there are numerous ways to finance a college education. Assuming that you may not find an oil well in your backyard, here are a few suggested ideas for financing your child's education.

The student's own savings. You should encourage and assist your child to start "a college savings fund." You'll be surprised at the enthusiasm generated by this approach. Start early and watch it grow. The income from a paper route, baby sitting, after school jobs, and summer employment—if saved—could by the time the child is ready for college have "broken the back" of the first year's costs.

Contributions from the family. It is expected that the parents will wish to assist their children in meeting their college expenses. The federal government states that when parents are able and refuse to assist their children to meet college expenses they may not consider them as a deduction for income tax purposes.

Employment assists greatly in meeting college costs. Three-fourths of today's undergraduates have jobs. Summer employment may meet a goodly portion of a student's college education. The federal government makes money available to colleges to assist students in employment through the Work-Study Program. Non-profit institutions agree to hire college students and the government pays the greater share of the cost of employment. Messiah College has such places in areas where many of the students live. Students may earn as much as \$1,000 during the summer time and as much as \$500 during the school year on the college campus.

Scholarships also provide a means of aid to college students. Scholarships are no longer primarily for the academically talented student, although they include this group. Need is the main factor in scholarship programs. There are state scholarships, institutional scholarships and scholarships from individuals, business, etc. Inquire from your high school counselor and check Messiah College's Catalog for information.

Loans are available to assist in meeting financial need. There are two main loans available to college students. The one is a federal loan called the National Defense Student Loan and the other is the State Guaranty Loan. These loans bear no interest until nine months after the student finishes college and then at the rate of 3%. If the student enters the teaching profession, 10% of the National Defense Loan will be cancelled each year up to five years. Should the student teach in an economically deprived school the whole loan may be cancelled at the rate of 15% per year.

The Parish Grant is a newly established aid to students attending Messiah College from Brethren in Christ Churches. Each student receives a \$200 grant plus traveling expenses according to the postal zone area in which they live. This is provided by the denomination.

The Educational Opportunity Grant is provided by the federal government for students from low income families. A grant from \$200 to \$800 may be given according to need. When this grant is awarded the college must provide a matching sum in the form of a loan or scholarship.

Even though the philosophy still remains that the student is responsible to pay for his own college education,

no student need miss a college education for lack of funds. There are numerous other financial aids not mentioned in the above narrative.

In summary, financing a college education now involves the student, his parents, the college, and governmental agencies. Lack of funds alone should not be a deterrent to attending Messiah College. Here are a few examples of how a college education might be funded.

Student "A" from a low income family	
Personal funds	\$100
Educational Opportunity Grant	800
Parish Grant	200
National Defense Loan	600
Summer Employment	300

	\$2,000

Student "B" from a middle income family	
Personal Funds	\$300
Parents' Contribution	400
Summer Employment	500
National Defense Loan	400
Parish Grant & Travel	300
Campus Employment	100

	\$2,000

Student "C"—low income from Pennsylvania	
Personal Funds	\$200
Parish Grant	200
Penna. Scholarship	1,000
Summer Work	500
Campus Work	100

	\$2,000

For further information on financial aid write to Office of Admissions, Messiah College, Grantham, Pennsylvania 17027.

Who's Who

(Continued from page eight)

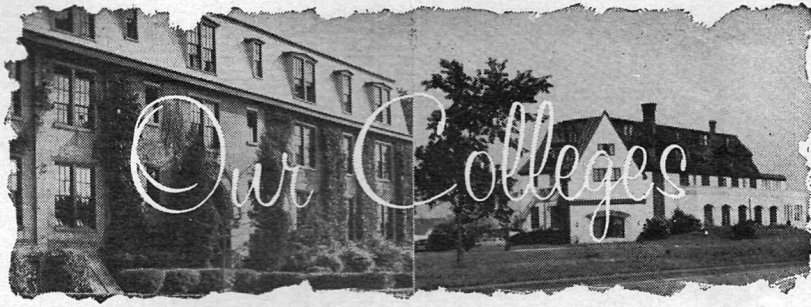
his general citizenship, and his promise of future usefulness."

Nancy, a 1964 graduate of Biglerville High School, is the daughter of Mr. and Mrs. Hershey M. Bowers, a general contractor from New Oxford. She is a member of the Conewago Brethren in Christ Church at Hanover.

As co-valedictorian of her senior class, Nancy was class treasurer, a member of the National Honor Society and received the Science Award. In 1963 she was selected for the Scholastic Award. She held membership in the Student Council, Future Teachers of America and the Library Club.

On the campus of Greenville College, a four-year liberal arts college in southern Illinois where sound education in a Christian culture is encouraged, Nancy is a College Scholar, a member of Alpha Kappa Sigma and a resident assistant to the Dean of Women. During this past year she has been the secretary of the Student Association and is presently secretary of her senior class. She is also a member of the Student Relations Committee and recently was selected as one of five girls from which the Homecoming Queen will be chosen in November.

Miss Bowers, who is an education major, plans to teach in the elementary level following her graduation in June.



NIAGARA CHRISTIAN COLLEGE

Low Income — High Output

How can one take in twenty and give out thirty and still remain solvent? Everybody is trying it in matters financial, with poor results, sometimes delayed, but the delayed reckoning can't be long in the case of a small school which has thirty students in its graduating classes and has only twenty coming into Grade 9.

We are proud to have had the largest graduating class in many years—18 in Grade 12 and 7 in Grade 13. These students performed well in Departmental and University entrance tests and are taking further courses elsewhere. They returned on November 17 for formal graduation exercises and were addressed by Dr. Ernest Boyer, vice-chancellor of the State University of New York.

The new students, while fewer in number, are nobly stepping into the ranks left vacant by the graduates. There were more applicants for the Grade IX scholarship that we have ever had, and we hope that the student body, which has good spirit, will show good performance as well.

In a mixed sense, NCC has always had low income and high output. Her financial income has usually barely met her absolute needs. Many times she has scraped the bottom of the barrel for the widow's meal that failed not. However, she has produced for our church and many other denominations leaders and laymen with spiritual awareness. It was heartening to hear Mr. Wichert (United Mennonite Church) in his closing prayer at Bishop Swalm's testimonial dinner, thank God for what NCC has done for his denomination in Ontario.

Bishop Swalm's Portrait at NCC

The Canadian Conference commissioned a painting of Bishop Swalm which was unveiled at the testimonial dinner mentioned earlier. We are honored to be chosen to receive this portrait and hang it at NCC. We were reminded by Mr. Francis Winger, Secretary of the Canadian Conference, that it would help to challenge our students to give their lives in service as Bishop Swalm has done. We welcome our honorary bishop to come to view his portrait as often as he can.

New Staff Members

We welcome to our College family Mr. Carl Winger, an alumnus and a certified public accountant, who will direct publicity for the College and manage its business affairs. Carl and Betty, also a graduate here, with their children, Brian, Darlene and Brenda, live in a duplex apartment on campus. Carl is also teaching IX and X Mathematics.

Another alumnus, Dave McLean, and his wife Beverly, offered their services in a moment of need of a dean of boys. They have suddenly increased their family of Brian and Terri by nearly 20 boys—no small addition, as any parent knows.

Shirley Bitner, of Regions Beyond, is teaching IX and X Science. She is no stranger to the College, having served on the staff in the 1940's.

The Reverend Roy Burgess, a United Church minister from Fort Erie, who has taught both high school and University Mathematics, and who holds a specialists' certificate in Mathematics and Physics, is teaching these subjects for us.

Harry Nigh, who graduated with distinction from the new Brock University, and took the summer course for his high school teaching certificate, teaches English and History.

Statement of Function

Niagara Christian College is a secondary school (Grades 9 to 12) operated by the Canadian Conference of the Brethren in Christ, and offers a college-preparatory course in the Arts and Sciences. Fees are moderate and any Brethren in Christ student from any place in the world receives an automatic 20% discount. NCC also welcomes students from any other denomination who is willing to conform to the ideals and spirit of the College.

MESSIAH COLLEGE

College Day

College Day brought seventy-five high school seniors from thirty-seven high schools with a number of their parents and pastors to the campus. If you are a high school junior or know of a senior, who missed this opportunity to become acquainted with Messiah College, there will be College Days second semester.

Christmas Choral Program

Messiah College Choral Society and other music groups will again present the Christmas Choral Program on two nights to accommodate the crowd. The program will be given Sunday night, December 10 at 7:30 and Tuesday night, December 12 at 8 p.m. in the College Chapel. We hope you can come.

Freshmen Elect Officers

Millard Engle has been chosen president of the freshman class. He is a member of the Zion Congregation, Abilene, Kansas and the son of Mrs. Frances Engle. Dale Engle, the vice president, is the son of Mr. and Mrs. Harry Engle, Hershey, Pennsylvania and a member of the Hummelstown Congregation.

The class secretary, Elma Dourte, Manheim, Pennsylvania is from the Manheim Congregation. She is the daughter of Rev. and Mrs. Allon Dourte. Kenneth Hoke of Pleasant Hill, Ohio from the Pleasant Hill Congregation is class treasurer. Elected as chaplain is James Brubaker, Elizabethtown, Pennsylvania, and a member of the Conoy Congregation. He is the son of Rev. and Mrs. Arthur Brubaker, Allsonia, Virginia. Mr. Mark B. Wolgemuth, Associate Professor of Chemistry, is class advisor.

President Announces Gift

President D. Ray Hostetter announced the completion of a real estate transaction by the College which involves a gift annuity and a contribution. A property of eighteen acres and six apartments located near Mechanicsburg, has been received by the College.

In addition to assuming part of the mortgage, the College received a contribution of \$2,300 and a gift annuity of \$20,000 from Mr. and Mrs. Robert Stamer, Steelton, Pennsylvania, owners of the property.

Messiah College Board of Trustees and Associates

Re-election and expansion of the executive committee of the Messiah College Board of Trustees and Associates highlighted the semi-annual meeting. Re-elected for one year terms as officers were:

Harold H. Engle, M.D., Palmyra, Pennsylvania, Chairman

Paul G. Lenhart, M.D., Arcanum, Ohio, Assistant Chairman

Rev. B. E. Thuma, Mt. Joy, Pennsylvania, Secretary

Mark S. Hess, Hershey, Pennsylvania, Assistant Secretary

Elected to serve as committee chairmen were: Jesse Heise, M.D., Pittsburg, Ohio, Buildings and Grounds Committee

Rev. John Zercher, Nappanee, Indiana, Academic Affairs Committee

Frank E. Kitner, Carlisle, Pennsylvania, Investments Committee

Charlie Jones, Camp Hill, Pennsylvania, Development Committee

In other items of business approval was given to accelerate the proposed increase in faculty salaries and for application for membership in the Pennsylvania Foundation for Independent Colleges. A revised budget of \$1,038,495 was adopted.

American Association of Evangelical Students

The North-East Region of the American Association of Evangelical Students will hold its annual meeting at Messiah College on December 1 and 2. According to Donald Keener, Messiah College senior and chairman of the group, Dr. Ernest Boyer, vice chancellor of University Wide Activities of New York State University and Dr. U. Milo Kaufmann of the University of Illinois will be the key speakers.

Student Teaching

Dr. J. Norman Hostetter, Director of the Department of Education, reports that fifteen student teachers are currently practice teaching in four local high schools. They are teaching English, biology, history and mathematics. Dr. Hostetter stated that this is the College's largest number of students to practice teach in one semester.

CHURCH NEWS

ALLEGHENY CONFERENCE

Pastor Charles Lehman and family recently moved into the new parsonage built by the Locust Grove congregation, Pa. On Saturday evening, October 28, Rev. and Mrs. Paul Hill, several VS'ers and teenagers from Fellowship Chapel, New York, presented a program at Locust Grove.

The Christ's Crusaders from Altoona, Pa., presented a program for the Pretoria congregation, Pa., Sunday evening, October 22.

The young people of Carlisle, Pa., assisted in a census survey for their congregation, October 22. About 200 calls were made in an hour and a half. Another activity of the Carlisle youth has been discussion of modern music and its place in our society; they invited other members of the congregation to join them in conversation.

Dr. and Mrs. Henry Kreider, who recently returned from a year of missionary service in Haiti, gave an illustrated report of their activities to the Cedar Springs congregation, Pa.

Dr. Samuel Wolgemuth was guest speaker for the Rally Day services of the Chambersburg congregation, Pa.

The Christ's Crusaders of Montgomery congregation, Pa., recently gave a program on the history of Brethren in Christ Missions.

ATLANTIC CONFERENCE

The first meeting of the Men's Fellowship of the Refton congregation, Pa., was held Thursday evening, November 2. Glenn M. Eshelman, portrait photographer and oil painter, gave a presentation of spiritual significance.

The Christ's Crusaders of Mt. Pleasant congregation, Pa., presented a program in the Baltimore church, Sunday evening, October 22. They were accompanied by Pastor Earl Martin, Jr., who gave the evening message. The Baltimore congregation was host in a fellowship hour following the service.

Rev. Albert Engle was evangelist for revival services at the Messiah Home Chapel, Harrisburg, Pa., October 11-22. Children's talks and special music were added features in the services. Prayer periods and inspiring messages were helpful to those who attended.

Connie Engle, Messiah College student, gave a musical program for the Christ's Crusaders of Palmyra congregation, Pa., November 5.

Dr. Martin Schrag, Messiah College, was guest speaker for the Fairland congregation, Pa., Sunday morning, October 15, in the absence of Pastor David Climenhaga.

CANADIAN CONFERENCE

Bishop Roy Sider reports in the Canadata that Walter Kelly was installed as pastor of the Puslinch congregation, Sunday morning, October 21. Bishop emeritus Alvin Winger, grandfather of Pastor Kelly, shared in the service.

The Second Annual Missionary Conference of the Massey Place congregation, Saskatoon, Saskatchewan, took place November 1-5. Mission activities in Asia, Africa, South America and home missions were presented in word and picture. Bishop Roy V. Sider was one of the featured speakers. Faith Promise pledges were again received; giving by this method during the past year increased the congregation's giving to missions nearly 700% over any previous year, and at the same time regular giving surpassed the previous year by nearly one-third.

The Senior and Junior Christ's Crusaders of Sherston congregation, Ontario, are sponsoring a Youth Crusade, November 22-26. Rev. John Colley, Lockport, New York, is guest speaker. Although the entire congregation is invited to attend, the young people will care for ushering, music and the reading of the Scriptures.

CENTRAL CONFERENCE

The Sippo Valley Sunday School was declared the winner in the Forward Campaign attendance contest held among the five Sunday schools in northern Ohio. Their net gain was 42.

Pastor Andrew Slagenweit served as general chairman in planning for the Milton-Union Community Preaching Mission, held November 5-12. Rev. Denson N. Franklin, Jr., was evangelist for this series of cooperative meetings, sponsored by the Milton-Union Council of Churches and the Milton-Union Ministerial Association.

A Mennonite Disaster Service Area Meeting was held at the Fairview church, Ohio, Saturday, November 11. Dr. C. N. Hostetter, Jr., was guest speaker.

Pomeroy Chapel congregation, Tenn., was host to an "all day sing" of the DeKalb County Singing Convention, October 29. A fellowship dinner was served.

The Nappanee congregation, Indiana, held a Planning Retreat, Saturday November 18, so that the congregation could go apart together and plan for the coming year.

MIDWEST CONFERENCE

Bishop Arthur Climenhaga, in his monthly newsletter, welcomes two pastors for the conference year to Midwest Conference churches: Pastor Clayton W. Severn, enrolled at Grace Bible Institute, to the Pleasant Hill congregation, Kansas; and Pastor Ed Rickman, enrolled at Vennard College, to the Rhodes congregation, Iowa.

PACIFIC CONFERENCE

A new organ was installed in October by the Sandia congregation, Albuquerque, New Mexico.

World Literature Sunday was observed October 15 in the Sunday evening service of the Upland congregation, Calif. New books and current Christian magazines were a part of the evening's presentation.

REVIVAL SERVICES

Rupert Turman at Cheapside, Ontario; November 15-26; Jesse Dourte at Locust Grove, Pa., November 19-December 3; Bruce Gregg at Mechanicsburg, Pa., November 19-December 3; E. J. Swalm at Red Lion, Pa., November 20-30; Lorne Lichty at Merrill, Michigan, November 26-December 10; Ronald Lofthouse at Abilene, Kansas, January 31-February 11.

Births

ALBERT—James Richard, born October 11, 1967, to Mr. and Mrs. James Albert, Skyline View congregation, Pa.

BYERS—Beth Diane, born October 10, 1967, to Mr. and Mrs. Nelson Byers, Chambersburg congregation, Pa.

GREGG — David William, born August 16, 1967, and received September 20 by his adoptive parents, William S. and Esther (Miller) Gregg, Covina, Calif. Mrs. Gregg was formerly of the Cedar Springs congregation, Pa.

LEHMAN — Cindi Kaye, born August 18, 1967, to Mr. and Mrs. Maynard Lehman, Bellevue Park congregation, Pa.

VARNER—Lori Ann, born May 9, 1967, to Mr. and Mrs. Philip Varner, Cedar Grove congregation, Pa.

Weddings

ANDERSON-OSBURN—Miss Lynda Ellen Osburn, daughter of Mr. and Mrs. Robert Osburn, Duntroon, Ontario, and Mr. James Paul Anderson, son of Mr. and Mrs. Irwin Anderson, Collingwood, Ontario, were united in marriage in the Brethren in Christ Church, Stayner, Ontario, August 12, 1967. The bride's grandfather, Rev. Charles L. Baker performed the ceremony, assisted by Rev. Marshall Baker, the bride's uncle.

CLIMENHAGA-DANIELS — Miss Audrey Carol Elizabeth Daniels and Mr. Orville James Climenhaga were united in marriage at the Community Chapel, Delisle, Saskatchewan, October 21, 1967. Pastor Lorne Lichty officiated, assisted by Rev. A. W. Heise, the groom's uncle.

HAWKINS-ANKERBRANT—Mrs. Leona Ankerbrant, St. Petersburg, Florida, and Mr. Samuel Hawkins, Stevensville, Ontario, were united in marriage November 4, 1967, in the Bertie Brethren in Christ Church, Ontario. Pastor Wilbur W. Benner performed the ceremony.

RIDER-IMMEL — Miss Mae Irene Immel, daughter of Mrs. Mabel Immel and the late Edward James Immel, Spring Mills, Pa., and Mr. David Russell Rider, son of Mr. and Mrs. Joseph Rider, Spring Mills, were united in marriage September 23, 1967, in the Green Grove Brethren in Christ Church. The ceremony was performed by Pastor Charles Melhorn.

SHETTERLY-KEEFER—Miss Sandra Ann Keefery, daughter of Mr. and Mrs. Earl Keefery, Millersburg, Pa., and Mr. Donald Shetterly, son of Mr. and Mrs. Samuel Shetterly, Liverpool, Pa., were united in marriage October 7, 1967, in the Free Grace Brethren in Christ Church. Rev. Homer Rissinger, grandfather of the bride, officiated, assisted by Rev. Edgar Keefery, uncle of the bride.

TAYLOR-PUTMAN — Miss Marilyn Putman, daughter of Mr. and Mrs. Walter Putman, Ridgeway, Ontario, and Mr. Andrew Taylor, son of Mr. and Mrs. Ambrose Taylor, Stevensville, Ontario, were united in marriage October 20, 1967, in the Bertie Brethren in Christ Church. Pastor Wilbur W. Benner performed the ceremony.

Obituaries

HOFFMAN—Miss Edith L. Hoffman was born near Belle Springs, Kansas, May 4, 1882; she passed away October 31, 1967, in the Abilene Memorial Hospital. Her early life was spent on the family farm; she later moved to Abilene, and in March 1967 entered the Brown Memorial Home.

She accepted Christ as her Savior at an early age and united in fellowship with the Brethren in Christ Church, first with the Belle Springs congregation and later in Abilene.

She was preceded in death by her parents, three brothers and seven sisters. She is survived by one brother, Eli L. Hoffman, Abilene, and a number of nieces and nephews.

The funeral service was conducted by Pastor Glenn A. Hensel in the Abilene Brethren in Christ Church. Burial was in the Abilene Cemetery.

LUTERAN — Emma Ellen Crider Luteran, daughter of Jacob and Elizabeth Stoner Crider was born in 1901 and passed away October 10, 1967. She was a loyal member of the Brethren in Christ Church who gave many years of home mission service at the Philadelphia, Altoona and Chicago missions. The last twenty-four years she lived in San Francisco where she had been an active worker in the activities of both the Life Line Mission and Chapel.

She is survived by her husband, John; two sisters: Mrs. Lizzie Book, Kansas; and Mrs. Anna Balmer, California; and two brothers: Ezra and Clarence Crider, both of Kansas.

The funeral service was conducted by Pastor Cletus E. Naylor, assisted by Rev. Harold Paulus and Rev. W. Crawford Jones. Burial was in the Cypress Lawn Memorial Park.

MCC Officials Present Vietnam Letter to White House

In a meeting at the White House nearly 15 months ago, before mass escalation of the war occurred, MCC officials had expressed concern about the United States' basic policy in Vietnam. Because of its being in that country and the reports of its volunteers about the destruction of the very fabric of Vietnamese society, MCC felt it must again speak out, and that a letter is one orderly way of presenting its concern and testimony to men of authority. Approval for the presentation of a statement to the White House was given by the MCC's executive committee at its September meeting.

C. N. Hostetter, chairman; William T. Snyder, executive secretary; Paul Longacre, acting director for Asia; Frank H. Epp, a Canadian member of MCC's peace section, and Ivan J. Kauffman, executive secretary of the peace section, were courteously received by two representatives of the special assistant to the President for national security affairs at the White House on November 2.

During the course of the 70 minute meeting the text of the letter was discussed, which reads as follows:

Dear Mr. President:

Mennonite Central Committee, the service program of the Mennonite Churches in the United States and Canada, has programs in 34 nations. Since 1954 we have had programs of health, material aid, and education in Vietnam. For the past 21 months Mennonite Central Committee has administered Vietnam Christian Service, the cooperative Protestant relief effort.

Many of our personnel in Vietnam work closely with the refugees. Most of them speak the Vietnamese language. A significant proportion of them are mature professional people. They are working at 13 locations, primarily in Corps areas I, II, and III.

We are deeply concerned by the reports which have come to us in recent months from Vietnam. Coming as these do from persons with long and close association with the refugees of Vietnam, they cannot be ignored. We feel they deserve the close attention of those responsible for United States action in Vietnam.

Many of these reports indicate that the United States is forcibly creating refugees in Vietnam. The reports also stress the self-defeating nature of such a policy. One of our workers wrote, "The aim in the creation of refugees is the breakdown of the infrastructure of the Viet Cong, but in the process the infrastructure of the refugee community itself is broken down." Another has said, "Our efforts are self-defeating. Our remedies only make the disease worse. Our proposed solutions serve to compound the problem."

The Vietnamese people desperately want peace but they are unable to see how the United States military activity can possibly produce peace and they are understandably bitter. Our workers in Vietnam report that the refugee often has a feeling of no longer being a person. He feels that he is being used by both of the great political blocs in their struggle for power. His fields have been defoliated; he has been taken from his home and from the tombs of his ancestors—and all for a cause which he does not understand.

Vietnam is a rural, agrarian society. The hamlet has been and very likely will continue to provide the foundation for any solid government in that nation. But the wholesale destruction of Vietnam's agrarian fabric and the

herding of refugees into concentrated centers can only destroy those foundations. The United States has spoken often of its desire to bring justice, freedom, and self-determination to the Vietnamese people, but the present policy seems only to undermine and destroy the justice, freedom, and self-determination which already exists.

Our experience in Vietnam convinces us that the pacification program, however forcibly prosecuted and richly endowed, will not achieve its ends. War and peace cannot be waged concurrently. A self-governing, free society cannot be produced by the mass destruction of the very foundations of that culture. Deliberate destruction of a whole society, of a whole culture, can never be justified, whatever the reason, but in Vietnam it cannot even achieve the ends which are intended.

It is widely known, we think, that the tradition of Mennonites is to respond to conflict by serving its victims, rather than by participating in the conflict. We are not abandoning that tradition. We hope to be able to stay in Vietnam in a service role. But we cannot serve the victims of the war in Vietnam without seriously questioning those activities of the United States which cause the suffering we seek to alleviate. Our consciences protest against providing clothing and food and medical care for refugees while remaining silent about a policy which generates new refugees every day.

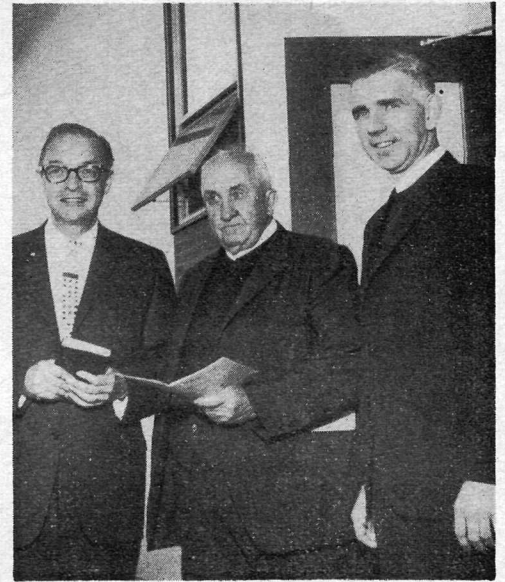
The problems of Vietnam are complex and not simple, and we do not wish to offer simple solutions for complex problems. But complex as the political problems may be, the moral issue seems clear. When the people, the land, and the culture of another nation are being destroyed, an alternative must be found.

The alternative seems clear to us. It is for the United States to change its course in Vietnam. We believe the present policy can be replaced by a more constructive one, and we believe that it must be. To do so would require courage and it would involve some political peril, but we do not believe that it is impossible.

We recognize that the United States is only one of the parties to the conflict in Vietnam. We do not wish to minimize the responsibility which other governments have for bringing hostilities to a conclusion. We are aware of the destruction of life and property which the National Liberation Front and North Vietnamese armed forces have caused and we deplore this destruction no less than that caused by the United States military forces. But none of these considerations can absolve the United States government of its responsibility. This nation owes its measure of greatness to the extent that it has in the past based its actions on moral principles rather than expediency. Whatever leadership in world affairs the United States is able to furnish in the future will depend upon the extent to which that tradition is upheld and strengthened.

Mr. President, we are aware that Vietnam presents you and your colleagues with problems that are complex and difficult. We believe that the welfare of the people of both Vietnam and the United States is foremost in your thoughts as you struggle with these problems. We are deeply aware of the enormous burdens which your office places upon you and we hope that what we have said will help you bear them. In the crisis of this hour we ask God in our prayers to daily favor you with His presence and His wisdom.

Sherkston Congregation Dedicates Christian Education Building



Assisting the pastor, Roy V. Sider (right) in the dedication of the Christian Education facilities were Dr. Clate A. Risley (left) and former Bishop E. J. Swalm (center).

The Sherkston congregation (Canada) dedicated on September 10, a new Christian Education Building. This new facility is a two-story structure providing assembly and classroom areas for the Sunday school; facilities for youth activities during the week both in the gymnasium (top level) and the basement, and a new dining area.

Included in the development project with the Christian Education building were the purchase of a parsonage and lot as well as improvements to the present building.

Assisting the pastor, Roy V. Sider were Dr. Clate A. Risley, who brought the Dedication Address; and former bishop E. J. Swalm, who was in charge of the Dedication Ritual.

The enlarged facilities permit a "family night" program on Wednesday nights. The present pastor, Robert Rolston, reports that the family night program has resulted in increased attendance in the prayer meeting itself in spite of other activities running concurrently.

News Items

Asian Evangelism Congress Scheduled for Singapore in 1968

Evangelist Billy Graham announced in Tokyo that an Asian Congress on Evangelism will be held next year in Singapore. He made the announcement during his Crusade here when he addressed over 3,000 Japanese pastors and church leaders.

Dates of the Congress are November 4-12, 1968, and he said that some 800 delegates from nearly every country in Asia, as well as Australia and New Zealand, are expected to attend.

Dr. Graham, who was honorary chairman of the 1966 World Congress on Evangelism held in Berlin, Germany, said this was the first official regional follow-up to the world meeting.

Scripture Press Employees Honor Dr. and Mrs. Cory

Recently, Scripture Press employees held a special chapel followed by a companywide coffee break, honoring Dr. and Mrs. V. E.

Cory marking their 35th year since founding Scripture Press Publications. The program was built around the number 35 theme. Hymns, Scripture verses and signs employed the figure.

Asbury Dedicates Library

Dedication services were held on October 10 for the B. L. Fisher Library erected at a cost of more than \$800,000 on the campus of Asbury Theological Seminary, Wilmore, Ky. On the same day, installation services were held for Dr. Robert A. Traina, dean of the seminary and other persons joining the seminary's faculty. Three hundred eighty students registered for the fall quarter—the highest enrollment in the history of the school.

Court to Rule on Church-School Aid Suit

Can ordinary taxpayers sue to block federal aid to church-related schools?

The Supreme Court has agreed to look into the stormy issue raised by seven New York civic and educational figures. Thus far they have been blocked by a 44-year-old high court requirement that a challenger must show direct injury from a program in order to bring suit against it.

If the citizens are successful, the case could open legal gates to not only challenges of federal aid to church schools but also to attacks on government health and poverty programs that channel funds to religious institutions — church-run hospitals for example.

Dr. Blake: Asian Nations Should Decide Whether U.S. Is to Stay in Vietnam

Dr. Eugene Carson Blake suggests that the United States allow a high-level conference of non-Communist governments in Asia to decide whether American forces should stay in Vietnam or withdraw.

If the Asian leaders insist that the United States maintain its forces in Vietnam, said the general secretary of the World Council of Churches, they should give the policy wholehearted support.

Dr. Blake made his proposal at a sunrise Prayers for Peace service during the International Convention of the Christian Churches (Disciples of Christ).

"Listening Ear" Comforts Telephone Callers

Seven Lutheran pastors in Pittsburgh, Pa., have installed an open line by telephone to the troubled. Called "The Listening Ear," each minister serves his turn on the line, talking to and counseling people in need of help.

The telephone service was started nine months ago following a conference of the seven Pittsburgh ministers. They were searching for some way to help people "in the immediate time of crisis."

The ministers expected to get two, maybe three, calls each week. The first week they averaged 25 calls per day. Calls come in all night long and from as far away as Ohio and West Virginia.

Dr. King Says He Cannot Support Rioting, Asks Probe of Conditions

Dr. Martin Luther King released a letter declaring that his Southern Christian Leadership Conference "cannot support riots for moral and pragmatic reasons."

"But it cannot condemn them and simply walk away coldly from the unforgivable conditions that caused them," the statement addressed to supporters, continued.

The responsibility for the riots, he said, rests "on the wretched life of the ghettos, on haunting unemployment . . . on a war that devours ten times the resources committed to the anti-poverty programs."

NSSA Convention Registers 7,500

Over 7,500 Sunday school workers registered for the 22nd Annual Convention of the National Sunday School Association in Minneapolis, October 25-28. This is the highest registration during the past five years. For the first time Saturday sessions were held.

The theme of the Convention was "In Times Like These Proclaim Christ." A variety of main speakers included two nationally known pastors, Dr. Erling Wold and Dr. Harold Fickett; two Christian youth leaders, Paul Little of Inter-Varsity Christian Fellowship and William Pannell of Youth for Christ International; a veteran specialist in world affairs, Cleo Shook from the U. S. State Department; a space scientist and inventor, Ulric Jelinek from East Orange, New Jersey; an ex-big league baseball player, Bobby Richardson; a Bible scholar and radio broadcaster, Dr. Manfred Gutzke. The long awaited NSSA Youth Survey report climaxed the convention.

Between the General Sessions, conventioners participated in 125 general workshops, 27 departmental clinic sessions, and 9 seminars for pastors, superintendents, and missionaries.

Billy Graham Concludes Tokyo Crusade

The concluding service of the Billy Graham Tokyo International Crusade, held in the Korakuen Baseball Stadium, brought a standing room only crowd of 36,000 persons. The audience represented more than twice the number of Christians that live in the world's largest city.

The total number of inquirers for the ten day meeting was 15,854 with 191,950 persons hearing the evangelist. Speaking through a Japanese interpreter, Mr. Graham averaged speaking twenty-two minutes per address, but the time doubled when relayed through the second speaker.

This was Mr. Graham's first major evangelistic effort in Japan and the first time he preached there since February 1956. At that time he held a one-night rally in Tokyo that drew more than 10,000 people.

Chile to Be Site of \$150 Million Oral Roberts University

A survey team sponsored by the Oral Roberts evangelistic organization reports that a bold new venture by the evangelist and his associates will build a \$150 million university in Santiago.

"Most evangelical efforts in the field of education in Latin America have centered around Bible institutes and primary and secondary schools," said the *Christian Times* which reports the story in its Nov. 5 edition. It appears now that dreams for a university in Latin America are near reality.

Catholics' "Winds of Change" Subject of NBC Feature

The winds of change that are blowing through the Catholic Church in America today

will be the subject of an NBC news color special to be presented in the spring of 1968.

A spokesman for the show said the Vatican Council, "in an attempt to update the Church, has handed down decrees which would have seemed revolutionary a generation ago. These changes which date back to the Papacy of John XXIII and the Vatican II Council are being debated by Church liberals and conservatives."

ACCC Asks Prayer to Upset Religion Study Ruling

The American Council of Christian Churches, at the close of its fall convention recently, called upon Christians to pray that the Washington State Supreme Court will rule that it is unconstitutional for public schools and colleges to teach courses about religion.

The issue centers in the English department at the University of Washington which offers a course called "The Bible as Literature."

The ACCC resolution stated that "The American Council of Christian Churches is opposed to a secular, quasi-religious teaching of the Bible with tax funds. The instruction concerning the nature and origin of the Bible as myth and not as the infallible revelation of God is still religious instruction and should be so treated by the courts."

Syria Confiscates Schools, Proclaims Mission Work Ended

"The era of missionary work in Syria has ended for good," Minister of Education Sulayman al-Khush said in a statement announcing the confiscation of all private, largely church-sponsored, schools.

Although his remarks were directed against Christian educational activity, observers believe that his announcement indicates a campaign against all religious education, including that of Islam, Syria's predominant religion and a source of continuing resistance to many policies of the Socialist government.

All education in Syria will now be secular, Mr. al-Khush announced.

He said schools were confiscated because of their refusal to follow an official curriculum which was made mandatory in a decree issued on Sept 9. The former owners of the schools will be financially reimbursed, he added.

MCC — on Top in CROP

The Mennonite Central Committee heads the list of recipient agencies with CROP gifts totaling \$122,728. The national office for Church World Service Community Appeals has transmitted \$186,481 in CROP contributions to other overseas relief agencies since the beginning of 1967. Lutheran World Relief is next on the list with \$35,356.

Because CROP canvasses are usually made on a community-wide basis, donors are offered the opportunity to designate their gifts to the service agency of their choice. Undesignated gifts are channeled through Church World Service.