

1-15-1968

Evangelical Visitor - January 15, 1968 Vol. LXXXI. No. 2.

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Recommended Citation

Zercher, John E., "Evangelical Visitor - January 15, 1968 Vol. LXXXI. No. 2." (1968). *Evangelical Visitor (1887-1999)*. 2047.

<https://mosaic.messiah.edu/evanvisitor/2047>

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Evangelical VISITOR

January 15, 1968

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AFRICAN CONFERENCE—A PICTORIAL REPORT

EDITORIAL

In Defense of Optimism

(Matthew 16:18)

IT IS NOT EASY to be an optimist these days. Even the word itself is in disrepute. To suggest that one is an optimist is to raise questions as to his judgment and even as to his theology.

It would be repetitious to list the conditions and events that form the basis for pessimism. From the mass media as well as the sophisticated; the secular as well as the religious press the theme is somber and the colors dark. To escape the stigma that is associated with pessimism those who share this mood justify their positions by claiming to be realists.

Now, the church has every reason to be realistic. She is aware that the problems of our society are deeper than solutions widely offered. She is aware that no amount of money appropriated; no increase in knowledge and education; no multiplicity of laws will in themselves meet the real need of men and the problems of our society. It is easy for the church to lose heart. There is the temptation to withdraw within her pietistic refuge or to wait passively for her Lord's return.

Indeed Christian realism tells us that the patient's condition is worse than most people believe. The self centeredness of man and his pride result in his disobedience and arrogance toward God and his fear and hatred of his fellow men. Unless these causes of man's problems are reckoned with the patient will grow worse. Indeed it is a "sickness unto death." The church should know this and needs to be realistic about it.

If the church's realism is cause for pessimism it is also the basis for optimism. Read again Peter's confession (Matthew 16:16) and Christ's reply (Matthew 16:18, 19). Too often this response of Jesus has been interpreted as the church's assurance of preservation in spite of the attacks of the forces of hell.

Read it again! The meaning is quite the opposite. It is hell that is under attack. Hell's gates shall be battered down. The church is on the march and "the gates of hell shall not withstand her." The church's victory is assured.

Nor are all the signs of the times cause for despair. The restlessness of youth is not necessarily reason for despair. It may well be a basis for hope. For an increasing number of our youth a house in the suburbs, a respectable job, a secure retirement, and other marks of material and social success are not enough. They are unwilling to sell their birthright for a mess of pottage. Their quest takes on some strange and disturbing expressions. However, if we had the insight and understanding of Christ I wonder if we would not say that they are not far from the kingdom—indeed closer than were their parents.

In the breakdown of community due to urbanization and the mobility of our society there is a new opportunity

for the church to supply this sense of community—indeed the true community which exists where men have been reconciled to God and to one another. For the individual life has become impersonal. His job is determined by the union or taken by automation. He no longer goes to a doctor but to a clinic. His life from birth to death is computerized. This means that man feels lost and helpless with no where to turn and with no one to listen. How relevant for our times is the message of God's love for the individual and of His forgiveness for the guilty! How relevant for our day is the fellowship of those who love, and care, and listen.

Could it be that our despair and pessimism is because we look at the church as *our* church when she is really *His* church and He is her head. We need to see man's needs as Christ sees them. We must assign priorities as He assigns them. We must measure success as He measures it. Our methods must be subject to His judgment. We must become the channel through which the supernatural power of the Holy Spirit can flow.

We would not be faithful to the New Testament if we did not recognize that the way to life is through death and that the redemptive ministry is identified with suffering. Our optimism is not contingent upon a future in which the church is respectable and popular. Our optimism is contingent upon a church directed and motivated by Him who is her Lord—a terror to evil but a refuge for the sinner. ". . . terrible as an army with banners," but also a household of faith where love is supreme. We also must see that over all shines the promise of a New Age as Christ returns at the end of time.

The opportunities are legion. The Gospel is adequate. As pastors and laymen; churchmen and missionaries; parents and teachers we need to recapture the mood of the New Testament and hear the words of the Lord when He said, "All power is given unto me in heaven and in earth . . ." And again as He said, ". . . I will build my church and the gates of hell shall not prevail against it."

Both in the temper of our times and in the nature of His church there is real basis for optimism.

From the Editor:

The News Service to which we belong provides each year a review of the events of religious significance which occurred during the year past. Our lead article is this review. It was this review that wisely or unwisely prompted the editorial.

The article on the "believers" church is a combination report and interpretation of a conference held last summer on "The Concept of the Believers' Church." As Brethren in Christ we subscribe to this concept. It is, however, one thing to hold to this in principle. It is quite another to have it work out in practice. Maynard Shelly is the editor of *The Mennonite*, the official publication of the General Conference Mennonite Church.

Although the news on the college page is in small print you will find some extremely interesting and significant items of news of our college and its future plans.

EVANGELICAL VISITOR

Volume LXXXI

Number 2

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

Editor: John E. Zercher, Box 166, Nappanee, Indiana 46550, to whom all material for publication should be sent.

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Brethren in Christ Publication Board, Inc.: Isaiah B. Harney, Samuel F. Minter, J. Wilmer Heisey, Paul Hostetler, Joseph R. Aiken, H. H. Brubaker, C. N. Hostetler, Jr.

Subscriptions: \$3.50 per year. New subscriptions: \$3.00 per year. Gift subscriptions: \$3.00 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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1967—Callouses Instead of Scars

Religion in Review

*Norman B. Rohrer, Director
EP News Service*

THE HISTORY of 1967 has flung its last shadow into eternity and the writing of God's finger in the world of men for another year is cast in retrospect.

This was the year DNA yielded to the scientist and gave him "life in a test tube"—a man-made virus which Caltech and Stanford scientists Dr. Robert L. Sinsheimer and Dr. Arthur Kornberg said is biologically active, reproducing.

Population in America and the world continued to outrace predictions of the gloomiest pessimists, casting on society millions of unplanned and unwanted individuals it cannot properly feed, clothe or educate. An authority on agriculture predicted global austerity in food by 1975 unless drastic steps were taken to tap earth's more abundant resources.

In Baltimore, three "peace demonstrators" objecting to the war in Vietnam poured their own blood into files of the local draft board; in Boston, Unitarian and Universalist students lit their draft cards at the altar flame while thousands marched on the Pentagon in frustrated rage against the war whose issues they struggled to appraise.

The year saw attitudes turn sharply toward acceptance of homosexuals. As the British House of Commons voted 99 to 14 to repeal criminal penalties for homosexual conduct by men over 21, Episcopal clergy in New York urged "moral neutrality" toward homosexuals—even saw good in the act provided it fostered a "permanent love relationship."

The debut of an abortion pill raised moral problems, as did "rights of infirmed individuals to die" and the "new morality" toward sexual behavior which some noted was creating mental ailments among youth—especially college girls who broke down under the stresses of liberalized dormitory rules. The U.S. Supreme Court voted 7 to 2 permitting sale of a long list of "girlie" magazines without recrimination and Congress put aside legislation moving five national holidays to the nearest Monday to offer longer week end leisure.

The gospel according to hip-love grew apace as the mini-skirted and bearded introduced "love ins" at the park and tried "megahallucinogen," the brave new mind bender in the psychedelic arsenal. "Hippie" was formally buried in Haight-Ashbury but the LSD cult was compared favorably with early Christianity and Anton Lavey, "first priest of the Satanic Church" of San Francisco performed marriages invoking the blessing of the devil in the midst of candles stuck in human skulls while a nude woman draped herself on the altar.

Some 200 "fish groups" sprang up across the nation for the single purpose of "helping neighbors in need," but crime in the U.S. peaked at 48 per cent above the figure six years earlier and syndicates raked in nearly \$7 billion on commissions.

While the editor of Christian Herald magazine said Negro-white relationships were at their lowest level in 10 years, the Southern Baptist Foreign Mission Board commissioned its first Negro missionary in the 84 years of its service. She is Sue Thompson, soon to teach in Nigeria. The feuding Masons and the Knights of Columbus agreed to cooperate in "moral, civic and social action fields."

Funeral rites continued this year to change. Fewer friends at funeral services indicated that original chums are often scattered, and heavy traffic often prohibits processions.

Riots in Milwaukee and Detroit drew the support of clergymen who called for a "Black Moses" to lead the colored to dignity and freedom. All hospitals receiving federal aid were ordered to desegregate their blood supplies at once.

Pollsters announced that 68 per cent of the American people believe in heaven, but only 54 per cent are persuaded of the reality of hell. Sixty-five per cent of the victims of fatal traffic accidents were said to have put the "quart" before the "hurse." One out of every two U.S. homes has guns and people, said the surveys, seemed to be unhappy in good times.

In Buffalo, a ban on awarding adoptive children to agnostic and atheistic parents was lifted. Secular prophets called for a "voice outside our controlled environment" to criticize a society making tremendous effort to bring everything and everybody into conformity with its massive one-dimensional life.

Somewhere along the edge of an ancient African lake, the eye of a paleontologist spotted this year a piece of bone which allegedly makes man 2.5 million years old—800,000 years older than previously calculated. Seldom had so few drawn so many conclusions from such little evidence about so long a time on such a great issue!

The body of a man in Los Angeles, at his request, was frozen by the Cryonics Society with the hope that when science finds a cure for his illness he can be thawed, revived and healed.

The Church

The body of believers tried to provide that voice but was weakened by declining adherents and influence. The Gallup Poll found that 57 per cent of the Americans polled saw the church as losing its influence on American life. Ten years earlier, only 14 per cent felt that way.

Thirty-two major church-state school "aid" cases were before the courts at mid year point and tension mounted as parochial schools fought for the federal buck.

"The church has had it!" boomed an outspoken Minneapolis Negro barber, "They are hypocrites! Christ was

a phony! The church has had it!" A local pastor termed the barber "a descriptive prophet" whom "God is really using."

For the first time, church and synagogue membership gains in the U.S. (actually based on statistics garnered in 1965) failed to keep up with proportional population growth. In Stockholm, Bishop Odd Hagen calculated that if the current rate of population growth versus church growth continues, only nine per cent of the world's population will call itself Christian by 2000 A.D. "In many ways," he said, "we are defeated already."

Methodists laid plans to build a sanctuary on the campus of Notre Dame and Lutherans celebrated the 450th anniversary of the Reformation with Roman Catholics; the Consultation on Church Union bogged down over issues on how to organize the 10-denomination unit and the church in Russia, surviving 50 years under Communism, continued to evangelize openly and through the Nicodemus route. Presbyterians made official the "Confession of 1967" at their 179th general assembly in Portland, Oregon and the Southern Baptist Convention approved a \$26.7 million budget.

The median salary of ministers stood at \$5,914 this year, up \$885 over the average for the past five years. A symposium of noted theologians termed heaven "95 per cent mythology," and Christians and Communists sat down for dialogue while they were shooting at each other in Vietnam.

While the church was pressed to involve itself in social issues, a leading Protestant ecumenist predicted in Palo Alto, California that it will lose "tremendous numbers" as it so involves itself in the coming years. "Tight money" kept church construction down.

Plans were made by Catholics and Protestants for cooperation in distributing the Scriptures through United Bible Societies.

Missions

The outreach of the church was curbed this year in India when governmental factions tried to oust missionaries in its northeastern part. The church benefited in South Vietnam, said the head of the Evangelical Free church, by staying aloof from the political conflict there . . . was hampered in Spain by a new law requiring non-Catholics to register . . . showed vigorous leadership on college campuses through dynamic witness . . . and set its number of world-wide Protestant missionaries at 43,000.

The missionary's role was seen as changing, though not diminishing in importance as specialists fell into step with national workers. Stiff laws in Israel—even before the week-long war in mid-year smashed Arab military opposition and the borders dividing Jerusalem—increased difficulties for evangelical missionaries in the land. Prophecy during those days in June was a regular feature in the daily newspaper.

Education

Law suits questioning the constitutionality of federal aid to education were the order of the day. New York estimated it would need \$636 million more annually to absorb the 644,000 parochial and private school students into state schools.

Tennessee repealed its "Monkey Law" after Gary L. Scott was fired then rehired for teaching the theory of evolution in Jacksboro.

Port Credit, Ontario, was host to Richmond College (opened in September), "Canada's Wheaton," and Evangelist Oral Roberts dedicated Oral Roberts University in Tulsa and announced plans for a \$150 million university for Latin America in Santiago, Chile. Dr. Billy Graham had expected to announce before Christmas his intention to build "a great Christian university such as Harvard, Dartmouth or Brown." However, the world's best known champion of the evangelical faith fell victim at year's end to his 11th bout with pneumonia and cancelled all engagements well into the new year.

Senator Everett M. Dirksen joined by 43 Senators, introduced an ill-fated bill seeking to amend the Constitution to restore the right of corporate prayer in public schools while the 90th Congress introduced a variety of other bills on religion.

Prologue for 1968

What the government sowed in 1967 will be reaped by its people in 1968. In an effort to trim \$700 million from the current \$1.2 billion postal deficit, Congress passed heavy increases in postage which may mark the end of some struggling religious periodicals.

This is a "new" year for many converts to Christianity from among the more than a million and a half people who heard Evangelist Billy Graham in crusades at London, Winnipeg, Toronto, Puerto Rico and Tokyo.

President Johnson affirmed his faith in God at the 14th annual presidential prayer breakfast in Washington, D. C. He said in facing tormenting choices, "none of us can ever be certain that we are right."

Will this year see the treaty in Vietnam? Will our room-size world lend to its inhabitants the freedom and dignity in the Saviour that God intended? Will refreshing movements of God's Spirit be stifled or released through the actions of the church? Will Christ appear in glory?

Before history again triumphs over time and the sands of another year all run through the glass, let us learn from the lessons of 1967 at the doorway of 1968.

GOD IS NOT DEAD

God is dead?
What then is left for me?
My hope is gone,
No refuge do I see.

God is dead?
To whom then can I go?
When problems have no answers
And life is full of woe?

God is not dead!
He keeps us as His own.
The God of all creation
Is still upon His throne.

God is not dead!
On this I base my claim—
He spoke to me this morning,
He called me by my name.

—Evelyn Guyer

What Is the Believers' Church?

The Undying Fire of the Reformation

Maynard Shelly

MARTIN LUTHER, much to his surprise, unleashed the Protestant Reformation when in October of 1517 he proposed a debate on the doctrines and practices of the church of his day. That was four hundred and fifty years ago. And the end is not yet.

The Second Vatican Council called by Pope John XXIII in 1962 was the Protestant Reformation breaking out in the Roman Catholic Church. The Spirit that moves through the churches will not be stilled.

And the Spirit is breaking out again and again even in this year. A small sign of the undying fire of the Reformation is the new interest in the concept of the believers' church.

Luther called for a debate by posting ninety-five theses on the church door of Wittenberg. This year the call for dialogue came from the doorway of the Southern Baptist Theological Seminary in Louisville.

The discussion began with the Conference on the Concept of the Believers' Church which may well be the first blow of a hammer driving today's church back to the radical nature of what the church is meant to be—a believers' church.

But what is the believers' church? Here we begin that promised dialogue. One hundred and fifty pastors, scholars, and students came to Louisville, June 26 to 30. Many of them tried to define the believers' church, but they settled on no one definition. This does not mean disagreement. Agreement on the ideal church was rather general. The specific words to express it have not yet been found, but out of the discussions at Louisville, a picture begins to emerge.

A good description of the believers' church came from T. Canby Jones, professor of religion at Wilmington College. The church is a believing people and he describes them thus: "A believing people hears the voice of its living Lord, obeys Him in all things, and witnesses unapologetically to His power in every phase of the life of the world."

Not an unusual description of a church, is it? Yes, it is. Jones is looking at the church in a way different than the one so often used.

Don't we often judge a church by its minister? We feel we know a church if we can test the preaching from its pulpit.

Many times we have described a church by the way it is governed. A church ruled by bishops is Episcopal (a name drawn from the Greek word for bishops). If a church's leaders are elders it is called Presbyterian (from another Greek word, this time for elders).

But Jones did not tell us about the ministers of the church or its leaders. He described the kind of people who make up the church. This simple but very radical difference in thinking about a church prepares us for a further discussion of the believers' church.

Jones drew his definition from two sources: the Anabaptist vision and the Quaker vision of the church. The second was inspired by the first. So we need to know something about the Anabaptists first of all.

The Anabaptists were people who heard the call of Luther to turn to the Bible and study the will of God for the church. We find them first in Switzerland among the followers of Ulrich Zwingli who was leading the move-

ment to revive the church in that country in the years following 1520.

Zwingli along with Conrad Grebel and others wanted to return to New Testament patterns of church life. This Grebel felt, meant that each member of the church should make a conscious decision to join the church. No one in Switzerland had done this for many centuries for all citizens were automatically members of the church almost at birth. Zwingli agreed but never got around to reorganizing the church in this way.

After many debates—which were called disputations—Grebel and those of Zwingli's followers who no longer agreed with their leader acted. William R. Estep, Jr., professor of history at Southwestern Baptist Theological Seminary, described the event.

"The final break came three days after the fatal disputation on January 18, 1525, when a small band of resolute men, determined to implement believers' baptism thereby constituting a church after what they were convinced was the New Testament pattern, met to follow the Spirit's leading in defiance of Zwingli and the orders of the instituted authorities . . . The newly-baptized covenanted together as faithful disciples of Christ to live lives separated from the world, to teach the gospel, and hold fast the faith."

Estep adds, "On this fateful night, the concept of a believers' church based upon a voluntary confession of faith confirmed by the act of public baptism found concrete realization in history. Thus from a handful of radicals in Switzerland and South Germany who preferred to call themselves simply Brothers in Christ, the free church movement sprang."

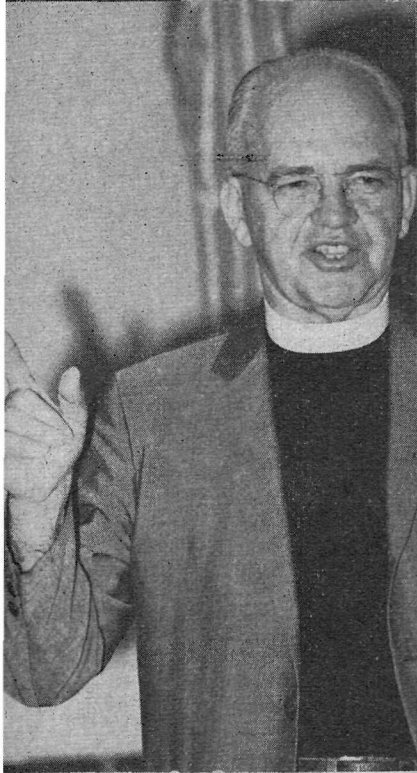
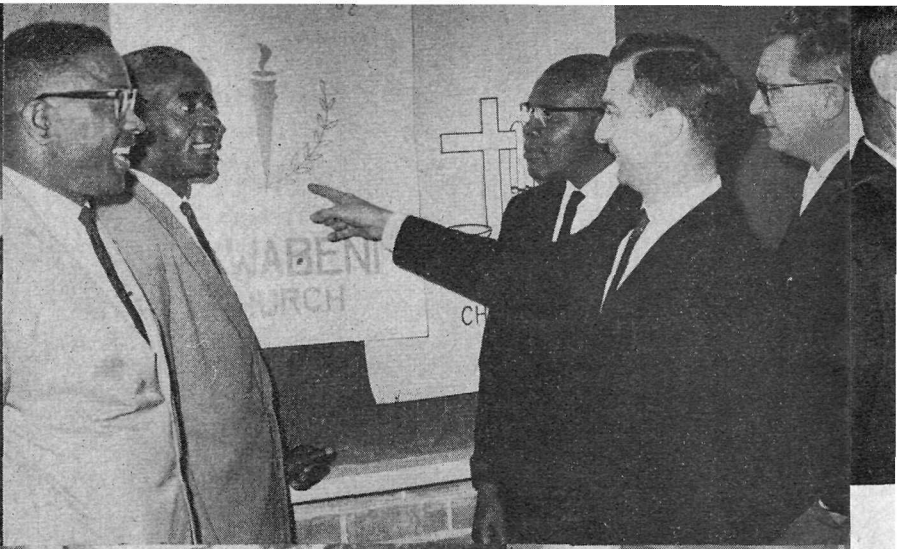
Reading about the ideas of the Anabaptists today, we do not find their vision radical. Slowly many of their concerns for voluntary membership, a covenant community, and witness in the world have been accepted by many churches in whole or part.

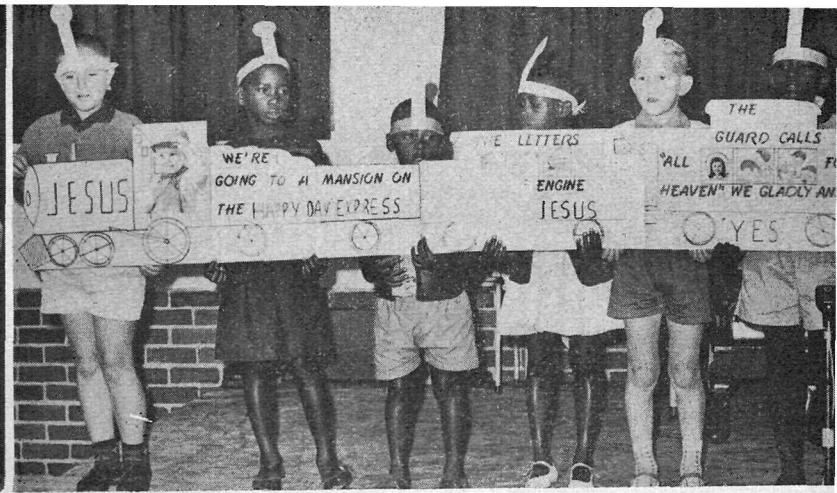
But these Anabaptist ideas were so shattering to the sixteenth century where the prince of a country decided the religion of his people, that these men were persecuted severely. They were called Anabaptists (rebaptizers) by their enemies for their act of adult baptism, a second baptism if one counts infant baptism as valid, which the Anabaptists didn't. They knew the act of faith to be the experience of a mature will.

The Anabaptist movement gained a wide following throughout Europe in the first several decades of the Reformation because it was a people's movement. It spread rapidly and frightened Luther and the other reformers. Persecution from both Catholic and Protestant princes all but snuffed out the life of the young church. Few of its active leaders died a natural death or of old age. So its influence was scattered and diffused.

But the sparks of the Anabaptist fire survived to burn again in the Quaker and Baptist movements in England and in the Campbellite and Pentecostalist movements in America. Direct links between some of these groups may be missing but this is not the important factor. The same Spirit that broke through in Switzerland in 1525 breaks through and renews His church in other places and other times.

(Continued on page twelve)





THE 1967 GENERAL CONFERENCE of the BRETHREN IN CHRIST CHURCH IN AFRICA Choma, Zambia

OPPOSITE PAGE (Reading from left to right and down the page — as you would read a book)

- For the first time in the history of Brethren in Christ Missions in Africa—five medical doctors—Doctors Roger Sider, Virginia Kauffman, Robert Musser, Myron Stern, and Robert Worman.

- Literature Committee Chairman Donald Zook in discussion with committee members Mapendhla Moyo, Davidson Mushala, Philemon Kumalo, and Fredric Holland.

- Henry N. Hostetter, Executive Secretary of the Board for Missions, makes a point to the conference.

- Bishop and Mrs. Frank Kipe. One of the major decisions of the Conference was the election of a bishop to serve the church in Zambia. Bishop Kipe succeeds Bishop Earl Musser who will be returning to the States this year.

- Dr. Robert Musser and Nasoni Moyo count ballots during the conference.

- Jack Ndhlovu, principal of the Matopo Secondary School, pleads for training for advanced students at Wanezi Bible Institute. Recognizable in the picture are Frank Kipe, Roy Mann, Philemon Kumalo, Carl Ginder, Luke Keefer, Leslie Kumalo, Grace Holland, Albert Harvey, and Nasoni Moyo.

- Conference Chairman Earl Musser and Secretary Donald Zook relax during the Conference session.

- Overseer Davidson Mushala reminisces about his visit to the Church in America. Carl Ginder and his father and Lois and Lona Brubaker listen with interest.

- The Voluntary Service (VS) personnel present at the conference "volunteer" a song!

TOP OF PAGE (Left to Right)

- An important emphasis of the Conference was the Round-The-Clock prayer chain. Prayer committee Albert Harvey points out remaining prayer periods to Mildred Myers and Eva Mae Melhorn.

- A singing group in the children's program representing national and missionary families of Mervin Brubaker's, Davidson Mushala's (3), Jacob Shenk's and Jonathan Muleya's.

COVER PAGE

- Bishop Kipe shows Choma Church plans to Joash Ndhlovu, Jacob Shenk, and Bafanya Mlilo.

- Dr. S. I. McMillen, author and conference speaker visits with Mtshabezi friends: Wilson Makalima; Dr. and Mrs. Myron Stern (Mrs. Stern is a daughter of Dr. McMillen); and Leslie Kumalo, principal of Mtshabezi Teacher Training Institute.

VITAL ISSUES AND DECISIONS

The 1967 General Conference of the Brethren in Christ Church in Africa, held at Choma Secondary School, Choma, Zambia.

Literature Committee—Brethren in Christ Church sign to be supplied to churches.

Theological Committee—In-service training at out-schools proved successful in teaching, growing, and practice.

Evangelism/Sunday School Committee—"Inasmuch as we either witness or wither, we recommend that Conference authorize the Evangelism Team to plan and hold meetings in order to train laymen for evangelism-in-depth."

Building Committee—appreciated working on the plans for the development of Mtshabezi Hospital and anticipate seeing the finished product in the future.

Book Room Administrative Committee—Effective areas of outreach, e. g., religious colporteurs on Zambian trains and house-to-house distribution of free literature.

Medical Administrative Committee—Through "Bread for the World," Mtshabezi will be able to expand by constructing a TB unit, a children's ward, and bringing in the electric high line.

Language Committee—is asking for six months free time for the Rhodesian and Zambian language examiners, for the compilation of grammar materials, exercises, and lessons suitable for correspondence work.

Home and Family Life Committee—A Leadership Conference has been planned from 7-10 Sept. for the leadership of the Church. (See report on page ten.)

Youth Committee—"A year planned, packed, and pertinent."

Education Administrative Committee—"We have sensed a deep need for concern for lasting spiritual impact upon the formative years of a child's life."

Rev. Frank Kipe has been chosen as the new bishop of Zambia. Let us support him and his wife by our prayers.

Blood, Sweat and Tears

Sam Wolgemuth, Director, Youth for Christ International

(The article which follows appeared in the EVANGELICAL VISITOR 11 years ago this month but a reprint is in order. Its challenge is as current, and as much needed, to begin 1968 as it was in 1957. . . . Page Ed.)

REMEMBER HOW GOOD you felt when you completed a difficult task?

It wasn't easy.

Frankly, when you first faced it, you weren't sure you could make the grade.

But . . . YOU DID IT!

And you felt good all over.

It may have been that extra strength you needed to complete a job your dad thought you were too young to do.

Or . . . that rugged exam that most of the kids flunked.

Or that extra drive in that game . . . or the final surge to get across that finish line first.

Yes, you had disciplined yourself. You had refused to indulge with the gang at the expense of being called a square, but it paid off.

It was no accident.

It took "blood, sweat and tears."

But it was worth it.

Does the above fit you at all? Have you ever had such an experience as this?

Then this next thought is just for you: *you are the kind of person whom Christ calls for service for Him.* He wants fellows and girls who have developed their talents and in true consecration are willing to do the difficult things for Him.

You know what happened in Ecuador in January, 1956. Keep the martyrdom of these five servants of Christ in mind as you read on.

Listen again to what Christ said in Matthew 9:37-38, ". . . *The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the Harvest, that He will send forth laborers into his harvest.*" He repeats it again in Luke 10:2.

These are words freighted with passion. You face a job that involves "blood, sweat and tears." *Never forget that!* That's why, too, recruits are so few. The task involves literal warfare against the powers of darkness.

You sit there in your home, or read this in school, or while riding a bus or street car, and you say to me,

"What should I do?"

Jesus answers your question when He says "Pray."

Pray! Don't do anything before you pray!

You say, "For what shall I pray?"

Again the Master has anticipated your thoughts, as He says,

"Pray that He will send forth laborers into the harvest."

But, wait.

Settle this right now in your heart and mind. *If your prayer is to be effective, you must be willing to be one of those laborers.* Your prayer may stir the hearts of others,

and probably will, but don't be surprised if He includes you, too.

You have your answer already? You say,

"I'm no preacher. When I get up to speak, my knees applaud even before I begin. What can I do?"

Listen to me: the Lord didn't make us all to be great orators, but there is the definite possibility that He can take the talent you've developed with good training and use you as a profitable laborer in the harvest.

It will involve Bible training. It isn't likely that He will send you out unless you can "rightly divide the Word of truth" in addition to being a sharp radio man, engineer, secretary or evangelist so that you'll be a "workman that needeth not to be ashamed." (2 Tim. 2:15). That combination is terrific.

Recently in Latin America I was stirred by what I saw. I was working with missionaries . . . but what a cross-section of talent and activity I witnessed!

BOB is a radio technician. He knows electronics from A to Z and is in charge of a radio station in San Jose, Costa Rica. He showed me a transmitter, a huge thing. I asked him where he had purchased it.

"Didn't buy it," he said, "I built it. Brought the parts in with no customs to pay and built it myself."

The entire station, operating like clock work, was put together in the same way. Was he wasting his time there? He isn't a preacher, but through his talents, millions hear the gospel every day. He's a laborer for our Lord.

BARBARA is a secretary. That doesn't sound particularly exciting, but it is. She is responsible for follow up materials for all Spanish-speaking people of Latin America, handling thousands of lessons on the Gospel of John every day. Through such study, babes in Christ are assisted so they may develop into mature Christians. She is a girl who loves detail. It pays off in the job she is doing.

A laborer, I'd say.

Slip into VIRGIL'S office with me. He studied journalism in college. Could such be used on the mission field? Let's see. Right now he is in charge of an extensive literature program. A magazine is in the making, one that will be sold on the newsstands. Millions throughout South America who have never heard of simple faith in Christ undoubtedly will read the message from its pages.

Does he qualify as a laborer? You decide.

TEENS' RULES FOR CONDUCT IN CHURCH

1. We will enter the church reverently and quietly.
2. We will sit where we can get the most out of the service.
3. We will sit in the middle of the pew so as not to block the entrance for late comers.
4. We will pray for God's blessing during the prelude.
5. We will always bring our Bibles to church.
6. We will handle church properties with care.
7. We will not chew gum or candy during church.
8. We will listen attentively.
9. We will greet the Pastor as we leave.

-West Hampden Baptist Church
West Hampden, Maine

Are You Fun To Live With

(Continued from December 18 issue)

Bruce Larson

The third lesson our family is learning has to do with total honesty. Real communication between God and man or between man and man requires total honesty. Most of us hide behind our masks and pretend to be people we are not. How hungry our family is to know us as we really are and to be known as they really are.

Our children need to know of our past failures and what we did when we were their age. They also need to know of our present failures and where we need forgiveness today. If in our family prayers we can be honest about ourselves, we do more to introduce our children to God than in all of our prayers for them. As a matter of fact, we must do much more praying with them and far less praying for them. (It is best to pray for them in our own private devotions.) In marriage we need to open our hearts totally to a spouse and to learn to say "I am sorry" or "I was wrong" at the appropriate times.

What happens in family prayers when our children see us lose our tempers, become unfair or unjust earlier in the evening and then kneel with them in prayer and pray for all the missionaries around the world and the minister in the church and Aunt Martha and Uncle Jim? They know this is phony and is not really doing business with God at all. When we can include prayers for our present needs in their presence (of which they are all too aware), they will almost invariably respond to the reality of Christ themselves.

The main thing to remember is never to hesitate being honest about yourself, but always hesitate being honest about another.

Yet there are times for us to be honest about somebody else we love. One Christmas morning I received a handsomely wrapped present from my youngest son, which turned out to be a bottle of deodorant. On the card were these words, "Not because you do. So that you won't!" What tact! I have often wished that when it did seem right to talk to somebody else in the family about his needs, that I could have the gift to say things that way. I believe that God will show us how to say things to others about their needs in those rare times that require it.

Most of us in groups need to be honest about some of the desperate situations we get into as families. I remember sitting at lunch with a group in Ontario who were talking about marriage. One of the women, an attractive person of early middle years, was telling about her own past and present difficulties with a difficult husband (the only kind God makes!). Someone asked, "Did you ever think of divorce?" She replied with a perfectly blank face, "Divorce? no! Murder? yes!"

We all laughed and from that point on the conversation took an entirely different turn. We began to be honest about the cost of being God's people and discovering newness as husbands and wives together. Thank God for that kind of given honesty in a group.

The final thing that I personally struggle most with is in letting others in the family minister to me. As a clergyman, I have an idea that I must always be right, the source of all Christian truth. Christ tries to show me that He

is in my home independently of me and that some of His greatest truths come not only from my wife, but from my children, often the youngest. God is there and He is working and I must enjoy being on the receiving end as others are used by Christ. I believe that I am becoming free of having to bring Christ to my family. I might add that it is a great deal more fun to discover Him already here in our midst.

However, the battle is not easy. About a year ago I was having a difficult relationship with a wonderful Christian man. He seemed to judge me and criticize me no matter what I did. One day he wrote me a letter. I was furious and brought it home to my wife who was cooking dinner. "How in the world can I answer this?" I grumbled and showed it to her. She made several suggestions that I disposed of because I didn't think she understood the devious nature of this man's spirit.

Finally, she stopped frying hamburgers, turned to me, and said, "Why don't you take the advice you're so free to give all the rest of us?" (I knew then something was coming.)

"What is that?" I asked.

"Why don't you admit to God that you have no love in your heart for this man and ask Him to change you?"

"That's ridiculous!" I shouted, and stomped out of the room to read the evening paper until dinner was ready.

That night in saying prayers with my ten-year-old daughter, I no sooner got on my knees than I had to face up to what I knew God had been saying to me through my wife. I asked His forgiveness in my daughter's presence and asked God to change me. My daughter concluded her prayers by saying, "Lord, you know that Father is a difficult man to change, and yet we know you can do it, and I ask you to give him your love for this man."

Now this is not the role I have chosen for myself. I would rather be the teacher, the prophet, and the authority in my home. But frankly, this does not work, and lately I've been coming to enjoy being a learner with my family at the feet of Jesus Christ.

Two Attitudes

I have been told that traditionally there are two schools of thought in Germany. The industrial, practical, northern part of Germany has this philosophy; "The situation is serious but not hopeless." In the southern part of Germany, more romantic and perhaps less practical, the philosophy seems to be, "The situation is hopeless, but not serious."

This truly represents the Gospel. Apart from Christ's love and presence in us, there is not much hope for us and our families, being the kind of people we are. But when we hear the Gospel seriously and know that Christ is with us and in us and contending for us, we can then look at the grimmest situation and say, "It's hopeless, but not serious." Jesus Christ is alive and loves us and wants to give us and our families joy and peace and love and newness of life!

-From *Dare To Live Now*, Zondervan, \$2.50.

Impressions of Rhodesian Conference on Christian Leadership

Ellen Hoover

"How shall *we* hear and understand the gospel?" used to be the concern of the African Church. Today the church leaders find themselves asking, "How shall *they* hear?"

"How shall *they* hear?" was asked over and over at the four-day leadership conference held at Mtshabezi Mission. Eighty-five Rhodesian Church leaders had gathered to learn about their "total task"; that is, to bring Christ to others to the extent that they know they are saved.

Through a Bible study on Moses, the leaders concluded that God will prepare His servants. From Judges they learned that they must be ready to do all God wants them to do. Brother Luke Keefer said this task is impossible unless leaders are Spirit-filled.

Many topics and discussions centered around the home and family, because Christian Life is bound up with what happens there.

Mrs. I. Mpofu, a teacher from Matopo, said that the Christian home must provide a place for children to learn Christian standards while the children are still teachable. Children learn from parents, and so the parents must make a home where life is enjoyable and where children and parents can discuss freely. The leaders know that all homes are not ideal for Christian nurture, and so there needs to be some marriage counselling. A panel discussion showed that the church needs more counselors who are both capable and who have the confidence of the people



A Rhodesian family having devotions on the platform at a Conference, to demonstrate how every member can take part.

—counselors who will keep problems confidential and who will give advice according to God's plan.

What are the foes of marital happiness? Improper money management, improper dividing of responsibilities, belonging to different churches, living apart from each other, and so on. Someone asked who is to blame when one partner is unfaithful. It was agreed that both husbands and wives need to work together to make the family something to which the other wants to be faithful. Mrs. McMillen said that a well knit family is one of the finest things on earth. If the family wants to stay together they must pray together.

An interesting sidelight of the Conference was that there were two weddings during the lunch hour of one day. This helped the Conference members to remember that new homes *are* constantly being built and that the task of the Church is continually growing.

Pray that leaders and lay members will be faithful in doing the task that God has given.

Indian Highlights

ON THE BIHARI PLAINS — IN NOVEMBER

BANMANKHI—Dina Marandi continues to hold camps in different villages, living there for a few days to a week, telling—gossiping and living Christ—among them. (What a subject for intercessory prayer!)

Monthly leaders meeting at Banmankhi, with both John and Harvey Sider helping. Harvey Sider also busy with committee meetings and other duties of Superintendent.

BARJORA—Third crop for the year being planted in the same soil!

Electric light plant burned out . . . Jim Cober goes to Calcutta to replace it.

SPIC Christmas presents of clothes for each child being made by local tailor.

MADHIPURA—Anandi Rai, of Samuel Rai's family of ten—married on the 15th to Nirmal Tiwari. Both Anandi and Nirmal have their B. A. degrees and are teachers in government schools; they will live at Dhanbad, Bihar.

Dr. Mann attended a Medical Board meeting in Calcutta. With Jim Cober, Barjora Superintendent, we combined the trip with business shopping.

MCC received a grant from "Bread for the World" to build a hospital near Calcutta.

PURNEA—The John Siders continue to make strategic contacts with new Uraon villages. Barnabas Mingh has started to work more directly in village evangelism.

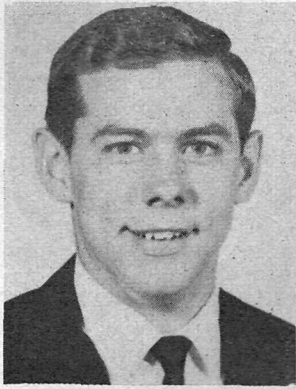
The John Sider family with Esther Mae Lenhert and Esther Book made a "flying trip" to Darjeeling for a day or two—for necessary dental work, shopping, change.

SAHARSA—Forbesganj mela was the outpost for the Saharsa Literature Center in November. Workers spent about two weeks selling literature to the crowds.

Government school examinations have been postponed due to hartels (a type strike).

GENERAL—All mission gardens are good examples of the industry and hard work of the residents. A good crop is predicted.

Anna Jean Mann



PUSHERS

J. Andrew Stoner

J. ANDREW STONER, a 1967 graduate of Messiah College, with a B.A. degree in religion, reports from Japan. Andy is the first Brethren in Christ VS assignee to Japan. He is a member of the Cedar Grove Brethren in Christ Church.

"PUSHERS!" That's what they are called. No, they aren't dope pushers but people pushers on the platforms of Tokyo train stations. Tokyo commuter trains seem to have no limit as to the number of people who can be jammed into a car. Perhaps a train is full when riders are crammed and compressed so tightly they can hardly breathe. But if another six or eight people are still outside the door, they will manage to get aboard before the train leaves. Some give a short run and plunge football-style into the car while others simply stand in the door and wait to be pushed in by professional pushers. I have seen as many as four men trying to push one person in so the doors would close! What a compressed feeling to be in the middle of a mass of packed people!

But as I've observed this normal platform drama, it has told me something about the Japanese people. They seem to be a race of pushers in that they are very industrious and progressive. The scientific and economic progress of post-war Japan stands unrivaled anywhere in the world. They have distinguished themselves in world trade and commerce development. No other country can boast as many foreign markets and foreign trade agents as can Japan. In any country in the world including many Communist lands, Japanese business men sell their cameras, binoculars, radios, tape recorders, televisions, etc. Internally Japan has developed one of the most highly educated generations in the world's history. Their literacy rate is higher than America's. Tokyo has become the student center of the world drawing students from almost every country. In Tokyo there are more students and more universities than any other city in the world. Because of the extremely high population density (third behind India and China), Japan could have easily been a poor underdeveloped nation bound by poverty and ignorance. The exact opposite is the case. I am constantly amazed at the commendable standard of living, especially in Tokyo. By and large, it is an affluent nation that has certainly pushed itself into a dominant position in today's society of nations.

But while they have been pushing ahead educationally and economically, the younger generation has pushed aside many of their religious beliefs. The traditional religions which held the people together as a nation and bound them in loyalty to the family unit and the emperor have been severely undercut since the last war. They lost the war. Therefore they feel that everything in the past represents wrong and should be rejected. By the same token there is a desire to accept Americanism as right. However, much to America's disgrace, our country has failed to present a positive witness of Christianity. Consequently much of what the people have received of Americanism has been the "movie mentality" and all this represents. So within many Japanese people there exists a spiritual vacuum; they are dissatisfied with traditional Buddhism and there is nothing to fill their natural desire to worship something or someone.

Perhaps it has been this seed of dissatisfaction and disillusionment which has been giving growth to new so-called religions in Japan. The nationalistic-militaristic *Soka-gakkai* is today the fastest growing religion in the world and is causing the Christian church in Japan much trouble. *Rissho Koseikai* or "Buddhist Laymen's Movement" has about three million followers. This second fastest growing religion in the world is a humanistic effort to reorient Buddhism to today's life and problems.

This feeling of dissatisfaction is lamentable in a way because it is destroying much of the beauty and simplicity of traditional Japanese life and culture. On the other hand, this transition presents one of the greatest challenges which has ever been put before the Christian church. These new religions are pointing an accusing finger at the church in America and asking, "What good is Christianity? What we hear about Christianity is surely not what we see in America."

The church has failed somewhere. If Christianity would have a greater impact on American society, it could have a more successful inroad in Japan. But the forces of darkness are pushing their way into every land, seeking to extinguish the light of the gospel message.

What is needed is a host of people who will push forward Christ's Kingdom, the only defense against sin and evil. I am convinced that the work of the church in the world should be to actively present the truth rather than passively stand maintaining the status quo and passively hoping for Christ's eventual triumph.

There are signs of hope. Japan is beginning to push aside a blanket of darkness as missionaries and national Christians are realizing and utilizing more of the open doors. So tremendous is the task that often workers are overwhelmed. Work is slow and often frustrating. As the darkness rolls back, however, the light of the gospel has opportunity to reveal untold beauty and potential in the Japanese church. As pushing in a physical sense requires strength, so pushing Christ's Kingdom forward in the world today requires much strength and effort on everyone's part.

The recent Billy Graham Crusade in Tokyo with the more than 15,000 decisions for Christ was a tremendous boost for the work in Japan. Even if there would not have been such a large response, the Crusade would have been worth the effort. Japanese churches were unified in a way never before thought possible. The campaign was, in a sense, the harvest of many seasons of labor on the part of the small church units like ours which have faithfully toiled during the heat of the day. Helen Keller has said, "The world is moved along not only by the mighty shoves of its heroes, but by the aggregate of the tiny shoves of each honest worker." I would like to paraphrase this and say that the work of Christ's kingdom is pushed forward not only by the outstanding shoves of a few, but also by the aggregate of all the small pushes that even the most insignificant people can render.

And since Christ's Kingdom is international in nature, our pushers in America are as important as those in Japan. It seems as if the missionary is involved most directly in the work but how effective could he be without the whole-hearted support of the pushers in America? As Christians, we are all important in the work of the church and our contribution will be usable somewhere, somehow. (Just friendly letters from home folks are appreciated by those so far away from their land.) Sometimes I am tempted to feel that my small contribution of teaching English conversation is meaningless and not necessary. But then I'm encouraged to know that it is freeing the missionary
(Continued on page twelve)

Believers' Church

(Continued from page five)

And when the Spirit breaks out, the signs are often the same. A believing people in a voluntary fellowship with a covenant to live the life of Christ and witness in the world. Let's examine these signs.

Voluntary. "Membership in the believers' church is voluntary and witting," says Franklin H. Littell, president of Iowa Wesleyan College. "Believers' baptism became the sign of the believers' church. There is no disagreement on the point that church membership is deliberate and voluntary."

Voluntarism, of course, may be the claim of churches other than those that practice believers' (or adult) baptism. Certainly those traditions that combine confirmation with infant baptism may also make claim to a voluntary membership.

But the believers' church is not a people's church in the sense that the church belongs to the people. "The believers' church," says Littell, "though outwardly constituted by volunteers is Christ's church and not theirs." The church does not belong to the members. "It means that the members belong to Christ."

He added, "For the essential matter of the free church is the affirmation of the authority, the power, the sovereignty of Christ in all things religious."

The church hears Christ speaking to it through the Bible. This Word of God judges the church so that through the church, the Spirit can act.

"The Word judges, renews, and recreates the church," says Alfred T. DeGroot, professor of church history at Texas Christian University. "This Word is held in our hands for our reception and illumination today, being the continuation in time of the original focal revelation, the event of Jesus Christ. The Word is Christ, ever awaiting reception by men, who in receiving it become peculiarly and communally His people."

This community becomes, in DeGroot's term, a listening community. All the members commit themselves to listen, not just the leaders.

"The choice is clear," he says, "we believe in either a hierarchial, limited listening community, or we accept a believing community, a people under the Word, as the divinely-intended instrument of God's disclosure of His will in every age."

Covenant. The Anabaptists after their baptism pledged to support each other in living the Christian life. For this purpose the church separates itself from the world.

Says Littell, "The principle of separation from the world is basic although it has often been misinterpreted by critics and initiates . . . The spirit of separation, however, lies between those who live the life of hope of the coming kingdom and those who have been made captive by the spirit of the times."

The community of believers sharing their life together begins at the point where much preaching leaves off. Luther and others wanted to make it clear that salvation was by faith in Christ alone. No work of man or activity associated with men can give salvation is the way this doctrine has been interpreted through the ages.

But the believers' churches have seen the church as a part of the work of God. Recent studies of the Bible are showing that the community of faith is in God's plan of salvation. Jesus proclaimed the coming of a kingdom which must refer not to individuals in isolation, but to groups of people living under the rule of the King. When Jesus called twelve disciples together He was beginning a community.

Says John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, "The work of God is the calling of a people, whether in the Old Covenant or the New. The church is then not simply the bearer of the message of reconciliation in the way that a newspaper or telephone company can bear a message with which it is entrusted. Nor is the church simply the result of a message as an alumni association is the product of a school or the crowd at the theater is the product of the reputation of the film.

"That men are called together to a new social wholeness is itself the work of God . . ."

Witness. The people of the church have been called for a purpose. Jones called it witnessing "unapologetically to His power in every phase of the life of the world."

And he adds, "Our first responsibility is *evangelism* by all means and all media and especially to mass, depersonalized, urbanized man. We witness to him that the voice of Him who is, who was and is to come can be heard and known and that through obedience to Him, life can be transformed into a colony of heaven on earth."

Missionary fervor is certainly a mark of the believers' church. Says Littell, "It is no accident that today three-fourths of the Protestant missionary personnel and support come from the churches of the free church line. And if we include the works of Lutherans under pietist influence, and Anglicans affected by the evangelical awakening, the percentage is jumped even higher."

And this is a mission that belongs not exclusively to the professional leaders. Remember that the believers' church focuses on the people.

"We don't just believe in the priesthood of all believers," says Jones. "We advocate the preacherhood of all. We seek not to abolish the ministry, but to abolish the laity."

Is your church a believers' church? It can be but its demands of commitment and discipline make it difficult.

"The believers' church in the pure sense will not become a widespread phenomenon of our time," says J. Lawrence Burkholder, Harvard professor of divinity. "Very few congregations of the American establishment are likely to be transformed into congregations which incorporate all or even most of the marks of the believers' church . . . The believers' church is just too demanding for the masses. For most people today, the believers' church implies a level of commitment and sacrifice which exceeds in their minds the benefits of the church."

This gloomy, if realistic, evaluation makes the recapturing of the believers' church vision even more important. "If one observes the shallow life in the Protestant churches of North America today," asks J. K. Zeman, secretary of Canadian Baptist Missions, "is it not reasonable to suggest that the need for a distinct believers' church is greater *today* than it has ever been?"

Watch for the fire of the believers' church. "Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Isa. 43:19).

Pushers

(Continued from page eleven)

for his other work, and because I am here, the missionary doesn't lose contact with these students.

It is the younger generation that has the most creative energy and is ready to use it. The devil has capitalized on this and uses this energy for his purposes. Why can't we as Christians, especially Christian young people, be full-fledged pushers of Christ's Kingdom of light in this world of evil and darkness?



MESSIAH COLLEGE

Operation Mobilization

Literature distribution, Bible studies, evangelistic meetings and children's meetings in Mexico was Christmas vacation for Mr. Robert Barrett, Messiah College Physics and Mathematics Instructor. Accompanying him and helping in the program was a team of seven Messiah College students composed of Esther Dourte, Lancaster, Penna.; Anita Hoke, Avilla, Indiana; Carol Kline, Annville, Penna.; Caroline Pagnato, Poughkeepsie, New York; Gerald Engle, Elizabethtown, Penna.; Jay Poe, Chambersburg, Penna., and Kenneth Hurst, Ephrata, Pennsylvania.

Three Students Attend Urbana Convention

Three Messiah College students, Sidney Mohn, Sharon Perschau and Sam Fisher, attended the Inter-Varsity Christian Fellowship Convention held at the University of Illinois, December 27-31.

Ministers Conference Rescheduled

The 1968 Ministers Conference, to be held at Messiah College, has been rescheduled for February 19 and 20. If you are a minister, you will not want to miss hearing outstanding speakers, such as Dr. Myron Augsburger, president of Eastern Mennonite College. Send your reservation card today.

New Degree Offered

Beginning with the 1968-69 academic year, Messiah College plans to offer a Bachelor of Science degree in Music Education. This degree will enable graduates to teach music in the public schools and will complement the present sacred music program offered. This proposed development will enable the first students to graduate from this program in 1970.



Home Economics Expansion Planned

The Messiah College faculty has approved the expansion of Home Economics program to include the fourth year. When approval is received from the Pennsylvania Department



of Public Instruction, a degree in Home Economics will be granted and those who qualify in education will be able to teach high school home economics.

Grantham Oratorio Society Starts Rehearsals

Rehearsals for the 1968 season will begin February 5, at 7:45 p.m. in the Hillview Music Hall. The Oratorio to be presented this season is the well-known and greatly loved Handel's "Messiah." The Oratorio will be presented April 7 at 3:00 p.m. in the Forum, Harrisburg. This year's rendition is a number of weeks earlier than usual because of the building of a pipe organ in the Forum.

Urban Center

President D. Ray Hostetter has announced plans to establish a Satellite Campus at Tem-

ple University. This will enable Messiah College students to have the experience of a large urban university while completing courses not presently offered at Messiah College. In such a setting Christian nurture can also be provided.

Temporary classrooms, dining room, dormitory space and faculty offices will be available in September, 1968. A permanent facility will be constructed at a later date.

Last summer the United States Office of Public Instruction allocated a \$10,000 grant to research the possibility of cooperating with a larger institution. In addition the Pennsylvania Department of Public Instruction and the Middle States Association of Colleges and Secondary Schools have been interested in this project.

American Association of Evangelical Students Meet on Messiah Campus

"Christian Leadership in a Secular Society" was the theme of the Northeast Regional convention of the American Association of Evangelical Students, held at Messiah College in December. Dr. Ernest Boyer, a graduate of Messiah and Vice-Chancellor of University-Wide Activities of the State University of New York, was the keynote speaker. Other speakers to the Friday convention were Dr. U. Milo Kaufmann, Associate Professor of English at the University of Illinois (Urbana), and Mr. Duane Thorin, of Washington, D.C., a U.S. Navy veteran who was a prisoner for 19 months of the Communists in North Korea.

In his first address, entitled "Christian Leadership in Education," Dr. Boyer pointed out three vital characteristics needed in students' lives: (1) learning how to learn, (2) developing the capacity to think responsibly for one's self, and (3) deepening one's commitment to others.

Dr. Kaufmann, noted author of devotional literature, spoke of the contemporary problems of criticism and censorship in the arts in his lecture on "The Christian and the Laws of the Imagination," the first of the three afternoon sessions. He focused the problem of discrimination in literature in a highly practical and individualistic manner, noting that when the Christian student leaves college, he will be assuming leadership roles in the family and in the community.

"Viet Nam Prospects" was the title of Mr. Duane Thorin's address. He presented a viewpoint not often articulated on Messiah's campus when he said, "I am not against war when necessary. There are some times when it is necessary to fight." Interested primarily in the conduct of the present war, Thorin called for Congressmen "to assert their constitutional rights and control over the war." He said that "the manner of [present] military tactics is not moral."

In the final address of the convention, Dr. Boyer posed the question "Is it possible in the vocation I pursue to maintain a Christian witness?" He added that all too frequently Christians "are not as much persecuted as ignored. This is our fault, for we have largely promoted isolation, not encounter." To correct this problem, Dr. Boyer suggested a three-fold approach: (1) go where the people are, (2) listen to what the people are actually saying, and (3) respond in compassion with an affirmation of one's own faith and convictions.

The American Association of Evangelical Students represents approximately 15,000 students on 24 campuses in America. It is a service organization, providing means for student leaders in Christian schools across the country to grapple together with the problems universal to Christian education and the church. It gives them opportunity to share ideas, problems, solutions, and points-of-view.

CHURCH NEWS

ALLEGHENY CONFERENCE

Reception of members highlighted the Rally Day Service of the Shermans Valley congregation, Pa. Three persons were received into church fellowship. Pastor Earl J. Lehman was in charge of a child dedication service on December 17 when three babies were presented to the Lord.

LeRoy Walters, Jr., showed pictures of a trip through eastern Europe in the mid-week service of the Grantham congregation, December 27.

ATLANTIC CONFERENCE

The Christ's Crusaders of Shenks Union Church, Pa., used their well-planned Christmas program, *The Story Unchanged*, as a means of raising money for the Chicago Mission.

Seven members were received by confession of faith and twelve by letters of transfer by the Elizabethtown congregation, Pa., Sunday morning, December 10. A fellowship luncheon followed the service.

"The Implications of Discipleship in Today's World," was the Sunday morning message of Bishop E. J. Swalm, guest speaker for the Peace Conference of the Cross Roads congregation, Pa., December 31. Joining him in speaking were Leon Kanagy and A. Hess Brubaker. A luncheon and fellowship hour for young people of high school and college age and their parents was held before the evening service.

A dedication service for six children was held by the Souderton congregation, December 10.

CANADIAN CONFERENCE

Shirley Bitner, missionary to India, was guest speaker for the Christmas meeting of the WMS of Falls View congregation, Ontario, December 14. Appropriate gifts were presented to her. Christmas programs of the congregation included the cantata, "Night of Miracles," presented by the choir under the direction of Mr. Charles Lady and Miss Alynne Friesen. The Christ's Crusaders sponsored a Candlelight and Sacred Music Program the following Sunday evening; Mrs. Trevor Climenhage was in charge.

A further note about the parsonage dedication of the Delisle congregation, Sask.; (reported December 18): Approximately 160 guests were served lunch at the parsonage following the dedication service. Pastor Lorne Lichty serves this congregation; previously he had served the Kindersley pastorate for nine years.

CENTRAL CONFERENCE



HOLIDAYS — HOLY DAYS

Dramas reflecting back to manger scenes, plays in the present-day Christmas spirit, Sunday school programs, cantatas, chorales and familiar carols gave forth the good news of Christmas. Church News can sketch it only briefly. Many congregations celebrated with two or more special programs, giving expression to varied age groups and hopefully reaching people of varied interests with the Christmas message. Children's choirs and instrumental music seemed to express an added brilliance. Candlelight, scripture and carols: with these many congregations worshipped together.

Of the many programs, dramas and cantatas listed in bulletins, there was surprisingly little repetition. The cantata, "Night of Miracles," was presented by choirs of both Souderton, Pa., and Falls View, Ontario. A drama, "Gifts of the Wise Men" was given at Albuquerque, New Mexico, and Elizabethtown, Pa.

The spirit of giving found varied expressions. The Lancaster congregation, Pa., followed their Christmas drama by a presentation of white gifts at the altar; the Loyalters Class of Fairland, Pa., presented a program and gifts at our own Messiah Home. Some congregations

collected items for MCC material aid; children brought gifts of soap; some sent gifts for children in the Navajo Mission school, others remembered their missionaries. Several bulletins indicated annual Christmas offerings to the Board for Missions.

A number of pastor's families regularly observe an open house for the congregation at some time during the holiday season.

New Year's Eve was observed by many Brethren in Christ congregations. Some joined together—Waynesboro and Hollowell, Pa.; Union Grove and Nappanee, Ind. The churches of southern Ohio gathered in the Dayton church where Raymond Niesley directed a mass youth choir; the film, "I Beheld His Glory," was shown, and the evening concluded in a communion service. Manor Crusaders, Pa., invited youth of other congregations to join them.

Fellowship—games and group activities, films and slides, visiting together over refreshments—prayer and a communion service, either concluding the old year or beginning the new: these were the means by which many Brethren in Christ congregations corporately affirmed their Christian faith.

A Golden Wedding Anniversary celebration, the first for the Phoneton extension church, Ohio, honored Mr. and Mrs. William Wiley in a Sunday morning service. The church presented a "Hands of Prayer" plaque to them. Dinner with their six children and an afternoon "open house" completed the day's activities.

Pastor Harold Wolgemuth included the following note in the church bulletin from Beulah Chapel, Ky.: "The Good Samaritans did it again! They went to the Annie Neat home and gave them the Thanksgiving Dinner. They also did the laundry and much house cleaning."

Norman Wingert presented slides on relief work overseas in a program sponsored by the WMPC of the Nappanee congregation, Indiana.

Lorne Lichty served as evangelist with the Bethel congregation, Merrill, Michigan; one of the highlights was the closing service when Rev. Lichty gave his life's story. The Avilas, a Mexican couple, ministered in song.

Bishop Arthur M. Climenhage was guest speaker in the worship service of the Chestnut Grove congregation, Ohio, December 31.

MIDWEST CONFERENCE

Chaplain Robert Carlson and Director of Education and Consultation Merrill Raber presented a program, including discussion and pictures, about the mental health facilities of Prairie View Hospital, Newton, Kansas. They met with the Zion congregation, Kansas, Sunday evening, December 3.

PACIFIC CONFERENCE

From the bulletin of the Sandia congregation, Albuquerque, New Mexico: "A Vacant Look—That's what it is like behind the parsonage as a result of the wind storm this week. Wednesday afternoon (December 13) it completely destroyed the combination patio cover

and storage rooms for the church and parsonage. We are thankful that there were no personal injuries."

REVIVAL SERVICES

Elam Dohner at Highland, Ohio, January 7-21; Robert J. Rolston at Pleasant Hill, Ohio, January 21-28.

Births

DAGEN—Shirley Jo, born December 15, 1967, to Mr. and Mrs. James Dagen, Pequea congregation, Pa.

HALL—Regina Lynn, born November 1, 1967, to Mr. and Mrs. Benjamin Hall, Shermans Valley congregation, Pa.

HESS—David Lamar, born October 4, 1967, to Mr. and Mrs. J. Glenn Hess, Pequea congregation, Pa.

KREIDER—David Long, born December 12, 1967, to Dr. and Mrs. Henry L. Kreider, Elizabethtown congregation, Pa.

KREIDER—Karen Faith, born December 4, 1967, to Mr. and Mrs. B. Franklin Kreider, Manheim congregation, Pa.

LENEHAN—Timothy Boyd, born November 27, 1967, to Mr. and Mrs. Daniel Lenehan, Mountain View Chapel, Colorado Springs, Colo.

LODGE—Jeffrey Allen, born October 27, 1967, to Mr. and Mrs. Harvey Lodge, Shermans Valley congregation, Pa.

PAWELSKI—James Ohmer, born September 1, 1967, to Rev. and Mrs. John Pawelski, El Salvador, Zacatecas, Mexico.

ROSS—Michele Lynn, born November 13, 1967, to Mr. and Mrs. William Ross, Shermans Valley congregation, Pa.

WILSON—Boni Lynn, born August 14, 1967, to Mr. and Mrs. Edgar Wilson, Galt, Ontario.

Weddings

AUNGST-BYERS—Miss Patricia Ellen Byers, daughter of Mr. and Mrs. Harry R. Byers, Hummelstown, Pa., became the bride of Mr. Willis P. Aungst, Jr., Harrisburg, Pa., December 9, 1967, in the Hummelstown Brethren in Christ Church. Pastor Isaac S. Kanode officiated.

BELL-SHIRK—Miss Donna Joyce Shirk, Ramona, Kansas, and Dr. J. W. Bell, Abilene, Kansas, were united in marriage in the Rosebank Brethren in Christ Church, December 17, 1967. The ceremony was performed by Pastor Charles A. Norman.

BICKHART-BRECHBIEL — Miss Doris Jean Brechbiel, daughter of the late Mr. and Mrs. Cyrus A. Brechbiel, Mechanicsburg, Pa., became the bride of Mr. Larry W. Bickhart, Ephrata, Pa., November 25, 1967. The ceremony was performed by the Rev. Miller S. Schmuck, assisted by the groom's pastor, the Rev. Virgil Megill of Ephrata, in the Mechanicsburg Evangelical United Brethren Church.

HESS-HEISTAND — Miss Susan Heistand, daughter of Mr. and Mrs. Edwin N. Heistand, Lancaster, Pa., became the bride of Mr. Elvin Hess, son of Mr. and Mrs. Christian M. Hess, Pequea, Pa., October 7, 1967, in the Cross Roads Brethren in Christ Church. The ceremony was performed by Rev. Cyrus G. Lutz.

MANNO-SUTHERLAND—Miss Lynne Sutherland, daughter of Mr. and Mrs. Ronald Sutherland, Niagara Falls, Ontario, and Mr. Ralph Manno, son of Mr. and Mrs. Anthony Manno, Niagara Falls, were united in marriage November 25, 1967, in Falls View Brethren in Christ Church. The ceremony was performed by Pastor Ross Nigh.

RAMSBOTHAM-MARTIN—Miss Jo Anne Martin, daughter of Mr. and Mrs. Roy W. Martin, Elizabethtown, Pa., and Mr. Peter Ramsbotham, Calcutta, India, son of Rev. and Mrs. George Ramsbotham were united in marriage December 16, 1967, in the Assemblies of God Church, Hammonton, New Jersey.

SMITH-KAUFFMAN—Miss Crystal Kauffman, daughter of Mr. and Mrs. Charles Kauffman, Enola, Pa., became the bride of Mr. Glenn Smith, Harrisburg, Pa., December 10, 1967, in the Mechanicsburg Brethren in Christ Church. The ceremony was performed by Pastor Simon Lehman, Jr.

Obituaries

BRANDT—Mary Alice Gish Brandt was born January 1, 1881, and passed away December 21, 1967. Most of her life was spent in the area surrounding Abilene, Kansas. She accepted Christ as her Saviour at the age of thirteen and united with the Brethren in Christ Church. In 1903 she was married to Aaron J. Maust who preceded her in death in 1925. In 1941 she was united in marriage to Abram M. Brandt who preceded her in death in 1947.

She is survived by nine step-children: Leslie Brandt, Colorado Springs, Colo.; Russel Brandt, Enterprise, Kansas; Enos Brandt, Ontario, Calif.; Mrs. Anna Sheets, Redondo Beach, Calif.; Mrs. Ruth Engle, Palmyra, Pa.; Mrs. Naomi Hoover, Abilene; Mrs. Joe Blagg, Hope, Kansas; Mrs. Will Blagg, Enterprise; and Harvey Maust, Ramona, Kansas. Two brothers and one sister also survive.

The funeral service was conducted by Rev. M. M. Book in the Abilene Brethren in Christ Church. Burial was in the Bethel Cemetery.

FEATHER—Miss Mary E. Feather, Roaring Spring, Pa., passed away at the Valley View Home, Altoona, after a lengthy illness. She was born at Roaring Spring, November 22, 1887, and was a member of the Martinsburg Brethren in Christ Church.

She is survived by one sister: Mrs. Cora Kanode, Martinsburg, Pa., and two brothers: Roy I., Baltimore, Md.; and Rev. J. Howard, Martinsburg, Pa.

The funeral service was held in the Martinsburg Brethren in Christ Church, in charge of Pastor Bruce E. Urey. Interment was in the Replogle Cemetery, near Woodbury, Pennsylvania.

KUNTZ—Zora May Kuntz was born January 20, 1875, near Abilene, Kansas, and passed away December 21, 1967. At the age of twenty-two she was converted and made a full consecration of her life to God. She attended the Brethren in Christ Church. In 1902 she married James Arthur Kuntz.

She is survived by two daughters: Mrs. Newell Bert and Mrs. George Steigleder, Abilene; and five sons: Nathan A., Harry T., and Roy E., Abilene; Homer W., Huntington, Indiana; and Earl C., Abilene. Also surviving are one brother, nineteen grandchildren and seven great-grandchildren.

The funeral service was held at the Danner Funeral Home, Abilene. Rev. Glenn A. Hensel, pastor of the Abilene Brethren in Christ Church, officiated, assisted by Rev. M. M. Book. Burial was in the Union Cemetery.

WHITNEY—Orpha Ann Whitney was born May 19, 1876, in Havelock, Ontario, and passed away in Prince Albert, Saskatchewan, December 11, 1967. She was a member of the Brethren in Christ Church since 1939. For more than ten years church services were conducted in the Whitney home, continuing until the present church was opened in Paddockwood.

The funeral service was held in the Paddockwood Brethren in Christ Church, Pastor D. M. Moore officiating. Interment was in the Paddockwood Cemetery.

WINGER—Norman A. Winger, age 70, Stevensville, Ontario, passed away November 26, 1967, at Bethesda Home, Vineland, Ontario, after an illness of several years. He was a member of the Falls View Brethren in Christ Church. In 1935 he was elected deacon of the Bertie congregation and served for more than twenty years. In 1958 he was elected deacon of the newly organized Falls View congregation where he served for five years.

He is survived by his wife, Margaret Shoffner Winger; one son: Murray, Stevensville; and two daughters: Mrs. Paul Climenhage and Mrs. Harold Winger, Ridgeway. Seven granddaughters and one sister also survive. His only grandson, Robert Winger, predeceased him by several days.

The funeral service was held in the Bertie Brethren in Christ Church. Pastor Ross Nigh conducted the services, assisted by Rev. William Charlton and Bishop Roy V. Sider. Interment was in Bertie Cemetery.

WINGER—Robert Murray Winger, age 19, son of Mr. and Mrs. Murray Winger, Stevensville, Ontario, passed away suddenly November 18, 1967, as the result of an accident. He was a member of Falls View Brethren in Christ Church.

Besides his parents, he is survived by two sisters, Elaine and Mary, and grandmother, Mrs. Norman A. Winger.

The funeral service was held in the Bertie Brethren in Christ Church. Pastor Ross Nigh and Rev. Wilbur Benner officiated. Interment was in Bertie Cemetery.

News Items

Church Leaders Seminar Planned By Free Methodists

A Church Leaders Seminar for pastors in the area of Central College, McPherson, Kansas, is announced by the denomination sponsoring the college. The date for initiating the seminar, which kicks off a three-year program, is Jan. 8, 1968.

The Free Methodist Commission on Education, the Central Board of Ministerial Training, the Association of Free Methodist Educational Institutions, and the Light and Life Press are sponsoring the series.

The initial plan will provide daily four hours of class sessions followed by three hours of library work. A library orientation will be given to the ministers by the Central College Librarian, June Marcellus. Keith Ivers, Physical Education Director of Central College, will supervise daily recreation for the pastors.

Instructors for the five-day course include the Rev. William B. Bruce, Rev. Robert A. Crandall, Dr. Lloyd H. Knox, and the Rev. Arthur D. Zahniser.

Catholics Seen Changing Views on Luther

Many Roman Catholic priests have come to view Martin Luther as "a sincerely religious man who was bent on reforming a church that was much in need of reform," says the Rev. Harry J. McSorley.

The priest termed Luther's concern for the reformation "the same concern that the Second Vatican Council produced for the continual reformation that the Church always needs."

IMA Contributes \$831,000 Medical Supplies

In 1967 the Mennonite Central Committee received medical supplies and equipment from Interchurch Medical Assistance, Inc., (IMA) worth \$831,000 at wholesale value.

Nearly half, \$366,000 of this was channeled on to Mennonite and Brethren in Christ mission boards (The Brethren in Christ mission board obtained 8 per cent of this amount). The balance was used in the MCC medical program and to meet other medical needs.

VNCS Distributes Nearly 3,000 Tons of Material Aid in '67

During the fiscal year 1967, Vietnam Christian Service received 2,727,004 pounds of Public Law 480 commodities under the Food for Freedom Program of the US Agency for International Development. The PL 480 supplies included 236,874 pounds of bulgur wheat, 75,900 pounds of CSM (corn meal, soya, milk) and 2,238,696 pounds of wheat flour.

In the same period, Vietnam Christian Service distributed 2,954,885 pounds of food, cloth, clothing, medicines and medical supplies, and school and health kits. More than 40,000 pounds of medicines valued at US \$120,000; 35,000 pounds of laundry and commercial soap; 25,000 pounds of meat and meat products and 90,000 pounds of cloth, clothing and blankets were among the supplies sent to Vietnam Christian Service by the sponsor agencies: Church World Service, Lutheran World Relief and the Mennonite Central Committee.

The recipients included approximately 33,000 men, 30,000 women and 63,000 children in all four corps areas of South Vietnam.

VS Doctor: "Outstanding Man of the Year"

Dr. Richard Keeler, formerly of Harrisonburg, Va., has been named Letcher county's "Outstanding Man of the Year" by members of the Whitesburg, Ky., Junior Chamber of Commerce. Keeler completed an MCC voluntary service assignment there in November.

He went to Whitesburg two years ago to serve as the Letcher County Public Health Officer. Under his leadership, the health department expanded its services to include maternal and child health clinics, baby clinics, dental clinics; to promote sanitation services and to carry out a school immunization program.

Finding satisfaction in his job, Keeler and his family have elected to remain in Whitesburg and continue work there. Recently he assumed additional responsibility as Public Health Officer for a second county, Harlan.

Home Improvement Work in Fort Wayne Begins; Result of a Congregation's Concern

The East Central Improvement Corporation of Fort Wayne, Ind., has started work on the renovation of its first two homes. The exterior of the homes is in average condition, but the interior is termed "unlivable." This non-profit organization plans to purchase homes like these in the East Central area, fix them up, and sell them at a reasonable rate.

The Maplewood Mennonite Church, pastored by Leonard Wiebe, spearheaded the formation of the corporation. Wiebe said the corporation plans to renovate five to seven homes during the first year, and ten to fifteen homes during the second year. Most of the renovation work will be done by volunteers under the direction of Paul Holsopple, although specialized work will be done by licensed tradesmen.

These homes, thoroughly repaired and inspected, will then be resold at prices somewhat lower than the market price of homes in the area.

MCC (Canada) Annual Meeting In Saskatoon, January 12-13, 1968

The 26 members of the Canadian MCC heard encouraging news at the organization's fifth annual meeting in Saskatoon, January 12 and 13.

The 1967 contributions surpassed the anticipated income by 10 per cent. Cash donations totalled \$495,500, and material aid contributions during the past year were valued at \$360,000.

The executive committee also reported encouraging progress in studies on immigration by Frank Epp and on the Indian-Eskimo-Metis situation by Dan Zehr.

The representatives of the five provincial MCC organizations and the various member conferences considered a \$978,000 budget being proposed by the executive committee for 1968.

The two-day meeting in the First Mennonite Church, Saskatoon, also heard reports on the MCC program abroad administered from MCC's international headquarters in Akron, Pennsylvania.

A public meeting was scheduled for Friday evening, January 12, in the First Mennonite Church. Featured were the national finals of a peace oratorical contest. The keynote address that evening was given by Edgar Stoesz, director of the MCC program in Latin America.

The executive committee of MCC (Canada) consists of David P. Neufeld, chairman; Newton L. Gingrich, vice-charman; C. J. Rempel, secretary; Ted E. Friesen, treasurer; E. J. Swalm, James Mullet, and Harvey Plett. J. M. Klassen is the executive secretary, and Dan Zehr serves as peace and service secretary.

Kilby Edits C. S. Lewis Book

Letters to an American Lady, a book of 152 letters written by C. S. Lewis and an anonymous American lady, has been edited by Dr. Clyde S. Kilby and published by William B. Eerdmans.

Dr. Kilby, professor of English at Wheaton College, said the letters were written between 1950 and 1963 and "pretty well identify the events in Lewis' life after 1950." The professor said the letters "accentuate rather than change" what is generally known about Lewis.

The Armor-Plated Bible

When more and more inquiries about the famous armor-plated Bible of World War II began coming into his shop, Don Wanner of the Dicksons Book Store in Ferndale, Michigan, launched a search for the special edition for soldiers.

Now a stock of the pocket-sized, bullet proof Bibles are on his shelves—each with a sheet of 22-gauge stainless steel mounted inside the front cover. Wanner said he ships as many as 100 per day to soldiers in Vietnam from friends and relatives.

Ruling Asked on Church Aid Suits

A brief in the Supreme Court, asking it to permit suits testing the constitutionality of Federal aid to church schools, will be filed by Senator Sam J. Ervin Jr.

The legislator said he would submit a friend-of-the-court brief, in a case already pending in behalf of the Americans for Public Schools and the Baptist General Association of Virginia.

Heart Association To Youths—'Resolve Not To Smoke'

The American Heart Association has proposed that the nation's young people resolve in the New Year not to start smoking.

Claiming that the number of young cigarette smokers is increasing at the rate of more than a million a year, the association warned, "Before becoming addicted to cigarettes, the young person should know that a number of disorders—among them heart attack, stroke, hypertensive heart disease, lung cancer, emphysema, chronic bronchitis and peptic ulcer—are triggered or aggravated by cigarettes."

The association said that the expense of the first ten years of smoking could be more than \$3,000—"almost enough to finance one year of a college education."

Canada's Senate Endorses 'Limited' Execution Bill

The Canadian Senate has passed the Liberal government's abolition-of-hanging bill, which provides only for the execution of murderers of policemen and prison guards.

The vote on approval in principle was 40-24 and was not conducted along party lines. Royal assent, which enacts the bill into law, was expected before Parliament adjourned for Christmas.

'House of Bread' Aids Needy in New Orleans

An interreligious service center here, called "Bethlehem, the House of Bread," received its

incorporation papers just before Christmas. It will open in February to provide food and clothing to the poor of the New Orleans area, particularly women and children.

One of its first programs will be to serve breakfast every "school morning" for about 125 students of McDonogh Public School nearby. Children receiving the daily breakfast will be screened by a visiting teacher at the school. The morning meal will consist of cereal, rolls, cocoa and milk.

One substantial meal will be provided from 9 a.m. to 5 p.m. every weekday. The center will have clothing for those in need, and will offer referral and counseling services.

Timetable Sets 1974 Merger For Anglicans, United Church

The union of the Anglican and United Churches of Canada may be consummated by 1974, according to a timetable approved by the 40-member General Commission on Union.

As a preliminary, the general commission, made up of 20 members of each denomination, authorized formation of a committee to study the thorny problem of intercommunion.

Indonesian Church Retreats to Sanctuaries

Christian evangelism must continue in Indonesia but meetings should be held only in church buildings while Muslim opposition is rife. So stated the Rev. Judokusomo Saptajo, acting director of the Division of Christian Affairs, Department of Religion.

Saptajo said his government is trying to avoid religious clashes in the future. "We hope," he said, "that the representatives of evangelism from abroad will not have a show, lest Muslims get more angry."

Muslims have damaged 29 churches in the vicinity of Makassar on the island of Celebes in reaction to the increased Christian activity.

Canterbury Will Preach At Catholic Cathedral

Anglican Archbishop Michael Ramsey of Canterbury has accepted an invitation to preach in the Roman Catholic Westminster Cathedral during the Week of Prayer for Christian Unity, Jan. 18-25.

He will be the first Anglican Primate to speak from the pulpit of a Catholic cathedral. The invitation was extended by John Cardinal Heenan, Archbishop of Westminster.

Archbishop Ramsey will speak at an evening unity service. During the same week, he is scheduled to preach at a Methodist church.

Egyptian Christians Cancel Christmas Festivities

Leaders of Christian communities in Egypt met in Cairo and decided to cancel all non-liturgical festivities associated with the Christmas season. A similar decision was made early in December by the Christian leaders of Jordan. The Egyptian Christians said, in a statement, that the decision was made as "a sign of sympathy for the victims of the June war."