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## Evangelical Visitor - January 29, 1968 Vol. LXXXI. No. 3.

John E. Zercher

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# Evangelical VISITOR

January 29, 1968



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YOUTH WEEK — January 28 - February 4

# EDITORIAL

## Just One Generation Away

IF THE CHURCH is to continue each generation needs to experience a personal encounter with Christ and a personal commitment to Him. This is why evangelism is a continuous obligation. This is why Christian nurture must be constantly pursued. Although the eternal quality of the church is assured from the viewpoint of God's power and grace, from the human aspect the church is always just one generation away from extinction.

Now, this is the reason our ministry to youth is so important. We dare not be satisfied if they have only a nominal and emotional loyalty to the church and the Christian faith. It is necessary that youth experience a life changing encounter with God and that this experience finds expression in a life of discipleship and fellowship. Only in this way will there be a church tomorrow.

We have had an emphasis within our church of home nurture and childhood conversions. The benefits of such an emphasis are many. However, there is an ever present danger. It is that the religious experience of childhood may not be the New Testament concept of conversion marked by repentance and faith. The result is a vague understanding of conversion; a birthright Christian instead of a committed disciple.

If we are to have a vital church tomorrow it is imperative that parents and teachers, pastors and church leaders have an understanding of both the values and the limitations of childhood conversions. In our theology and our practice we need to make provisions for a meaningful decision made at a responsible age with mature understanding.

In addition to a recognition of the crucial problem just mentioned we need to be aware of the importance of our attitude towards youth and their questions.

We need to be *honest* with them. They have real questions. We should deal with these questions with integrity. They have every right to raise these questions. There has been a wide gap between Christian claims and realization; there have been dogmas which retreated in the face of increased knowledge; there have been wide discrepancies between the proclamation of Christian love and its expression by the church. The answers to these questions are not easy. The relation of psychology to Christian experience; the age of the earth and Genesis; the fact of space travel, organ transplants, thought control, and genetic planning have tremendous implications for our faith. A reservoir of scripture texts, a period of prayer, and a "God Bless You" will not be sufficient. We will ignore these questions at our peril. These are for real and demand our attention and honest answers.

Our ministry to youth demands *competency*. Not every Sunday school teacher or youth leader may match the edu-

cational qualities of the high school teacher. However it is possible and indeed necessary that each congregation place at the disposal of our youth the highest committed competence available. It may well mean that the ministry of those outside the congregation will need to be called upon from time to time. In the years of senior high and college life determining decisions are made—occupations, marriage, military service, and life values. We owe it to our youth to assist them in making these life decisions with honesty and concern but also with competence. We expect competence when we take our car to the garage; our children to the public school; or ourselves to the clinic. In none of these situations is sincerity a substitute for competency. Neither is it within the church.

Finally, youth is entitled to come face to face with Christians who are *committed*. I do not anticipate that we will be able to answer all their questions. Nor do I envision that every local congregation can match the training and competence of our high schools and colleges. There is, however, a unique quality within the church for which we should not need to make excuse. This is the reality of a committed life. The power of real Christian commitment is such that it will either convince youth to the point of commitment or else haunt them through the wasteland of their lives if they refuse the call of Christ.

It seems to me that youth may very well expect to find within the present generation living examples of what it really means to be a Christian—lives that are motivated by an inner experience of God's grace; lives that are characterized by understanding and compassion; lives that give concrete expression to suffering and redemptive love; lives that are marked by a great certainty; lives that dare to be transparent because of an awareness of God's forgiveness and His power.

If the church cannot provide such examples maybe we should just forget the whole matter. It will hardly be worth our effort or our youth's time.

The ultimate responsibility for the next generation (some call it the "now" generation) resides with the home. Our homes are in need of help. Many are the parents who have taken time from the life of the home to give to the church—time which they could ill-afford to give. It was given because they believed that the church should be and would be a source of aid in the responsibilities of the home and in their hour of need.

Now is just such an hour. We are just one generation away . . .

### From the Editor:

This issue is dated on the Monday of youth week. The editorial was written with this in mind. One of the very obvious facts of our young men's lives is the war and for many a Christian youth this is more than a matter of time—it is

(Continued on page ten)

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# The CHRISTIAN

and

# His ENEMIES

C. N. Hostetter, Jr.

JESUS began His Sermon on the Mount by withdrawing from the multitude. His message was directed to His disciples. But when He finished this sermon, the "multitude" was again with Him in augmented size—"a great multitude followed Him." Why? They had heard a new and radically different formula for happiness. This new teacher from Galilee had boldly declared a new standard of righteousness. He startles his hearers as with authority He says: "Ye have heard that it was said by them of old times,—but I say unto you." He says in the last thrust of this series in Matt. 5: "Ye have heard that it hath been said thou shalt love thy neighbor and hate thine enemy." Had the law of Moses ever commanded God's people to hate their enemies? Never! Here the teacher with authority was challenging the Rabbinical code. Here the scribes and Pharisees had substituted the doctrine of men for the commands of God. They had wrestled the meaning of Old Testament scriptures to approve their own degenerate, sinful practices. Against this background He unfolds the meaning of love as it relates to enemies in the light of His own redemptive purpose and program. He unfolds here the Christian and Christlike attitude toward enemies.

## The Old Testament Enemies

In order to understand the Christlike attitude toward those considered to be our enemies, let us examine the Biblical perspective on this subject by first analyzing the Old Testament—the Mosaic law—teaching on the treatment of enemies.

First, God announced with assuring concern for His people: "I will be an enemy to thy enemies." Ex. 23:22. The Almighty would not be indifferent to violations of truth and justice that foes would perpetrate. Furthermore, He assured His people that vengeance and recompense were within the scope of His own sovereign and judicial concern. In Deuteronomy 32:35-36, the Almighty asserts: "To me belongeth vengeance and recompense—for the Lord shall judge."

Since vengeance and recompense were primarily the responsibility of the Judge of all the earth, God specifically required His chosen people to manifest merciful consideration to enemies, e.g. God had commanded His people: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." Ex. 23:4-5. Confidence in God's just recompense was further emphasized by the writer of Proverbs when he says in Chapter 25, verses 21 and 22: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee."

While God reserved to Himself the ultimate responsibility of recompense for the deeds of the wrong doer, He specifically enjoined responsibility upon His people to the wrong doer or enemy. First, the principle of justice was enjoined as an obligation. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Ex. 21:24-25. Limited vengeance on the basis of justice was to replace "the law of the jungle"—that of unlimited revenge. Second, the sacredness of human life was emphasized by restating the law first given to Noah: "He that sheddeth man's blood, by man shall his blood be shed." Moses states the solemn warning this way: "But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. Ex. 21:14. A ceremonial maneuver would not save him from the penalty of his sin.

Furthermore, during that era, in which "the law was our schoolmaster to bring us unto Christ," in some cases it became the duty of the man of near kin to avenge the blood of the one slain by his enemy. Num. 35:21: "Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him." God's moral law stood in judgment over the man who had sinned and "the soul that sinneth, it shall die." Christian pacifism sometimes errs by weakening God's moral law.

## David and His Enemies

This discussion of attitude toward enemies in the Old Testament period should include comment on the Imprecatory Psalms and David's song of praise to God for triumph over his enemies as recorded in II Samuel 22:38-51. In I Sam. 24 when David spares Saul's life in the cave, we see David manifesting something of that same magnanimity of spirit that Jesus declares to be our duty in His Sermon on the Mount. King Saul was moved to tears and exclaimed to David, "Thou art more righteous than I, for thou rewarded me good, whereas I have rewarded thee evil. I Sam. 24:17. Later when David repeated a similar merciful act of kindness to Saul who continued to seek to slay him, Saul confesses: "I have sinned, return my son, David; for I will no more do thee harm—behold I have played the fool, and have erred exceedingly." I Sam. 26:21.

But in David's song of triumph as in the Imprecatory Psalms, David sounds a different note. It must be remembered that as king of an earthly kingdom, he was obligated to execute justice and judgment. It was his duty to avenge the evil doer. He became God's agent for executing the penalty of God's moral law. As God's representative he said, "Do not I hate them that hate thee, and am not I grieved at those that rise up against thee? I hate them

with perfect hatred; I count them mine enemies." Psalms 139:21-22. Here David was acting as a minister of God, bearing not the sword in vain.

### The New Testament and Enemies

But, in the fullness of time God ushered in a new era. The era of redemption, reconciliation and restoration. Christ came not to condemn the world, but that the world through Him might be saved. His coming ushered in the day of salvation and the era of the gospel of love and of grace.

What do the Scriptures say to us in this day of grace as to the treatment of enemies: First, vengeance and recompense are forbidden: "See that none render evil for evil to *any* man." I Thess. 5:15. "Recompense to no man evil for evil." Rom. 12:17. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12:19-21.

Jesus brought the application of this truth to specific focus with His disciples in Luke 9:51-57. The Samaritan village rejected His ministry. Indignant John and James called for revenge and judgment on these Samaritan Christ rejectors. Jesus bluntly said, "Ye know not what manner of spirit ye are of." He adds condemnation to reproof when He says, "The son of man is not come to destroy men's lives, but to save them." *Nowhere in the New Testament are Christ's disciples authorized to destroy men's lives for any reason.*

Second, enemies are to be loved. Note the sequence of the verbs in Matthew 5:44—"Love," "bless," "do good," "pray for." The second, third and fourth are the fruit of the first. Love in action "heaps coals of fire" on the enemy. Love overcomes evil with good. "O power of love, all else transcending." The love that moved our Lord to die vicariously moves His children to live vicariously. Love enables the Christian to suffer wrongfully.

Third, the purpose of God through this continuing outflow of love is to change the sinner and cure his enmity. In our sinful society God has vested responsibility for control of the evil doer in the state. "He beareth not the sword in vain." The state is authorized to use force to control the evil doer. But the church is entrusted with a message which will change the evil doer and cure his disease of sin. The Gospel concerns itself with causes and cures. Coercion and control cannot remedy the cause of man's enmity and hatred and cannot effect the cure.

### The Ministry of Reconciliation

Moved by love, Christ died for His enemies and completed the work of redemption by being made "sin for us, that we might be made the righteousness of God in Him." The Christian shares Christ's reconciliation ministry. Now we are ambassadors for Christ and He hath committed to us the word of reconciliation and the ministry of reconciliation. The unfinished task of reconciliation calls for the same kind of love that "drew salvation's plan." We cannot destroy him for whom Christ died. "Love worketh no ill to his neighbor."

The New Testament emphasizes that Christ's suffering wrongfully and showing love to His enemies, is meaningful for the life of the Christian. The Apostle Peter in I Peter 2:21 admonishes the Christian that Christ's suffering for us left us an "example and that we should follow in His steps." Note how Christ reacted to His

enemies. "And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest thou not how many things they witness against thee? And he answered him never a word; inso-much that the governor marvelled greatly." Matt. 27:12-14. "And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, King of Jews! And they smote him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him." Mark 15:17-19. "Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! and they smote Him with their hands." John 19:1-3. What an example for us! We are to follow in His steps.

### Forgiveness and the Enemy

When nailed to the cross, His first prayer is for the forgiveness of His enemies. I think Helen Barrett Montgomery is interpreting within the meaning of Greek grammar when she boldly translates, "Jesus kept saying, Father forgive them, they know not what they do." When the soldiers mocked Him, He prayed, "Father, forgive them." When the scribes derided Him, He prayed, "Father, forgive them." When the thieves railed on Him, He prayed, "Father, forgive them." When the chief priests mocking, said, "He saved others, himself He cannot save," He prayed, "Father, forgive them." When the passersby wagged their heads and said, "If thou be the Son of God, come down from the cross," He prayed, "Father, forgive them." He who taught His followers to love as He loved, "left us an example that we should follow in His steps."

Why did Jesus say "greater love hath no man than that a man should lay down his life for his friends"? Was it because He who was accused of being the friend of publicans and sinners was just that in such reality that from His side of the relationship they were not enemies? He was the Friend of the erring and the sinful. He was the Friend of those who hated Him.

Peter Miller was a member of the Seventh Day Baptist Brotherhood that lived at Ephrata, Pennsylvania, during the time of the American Revolutionary War. He and his brethren were conscientiously opposed to participation in war. For this they suffered the ridicule and persecution of their neighbors. One super patriot in particular by the name of Michael Wideman stirred up community hatred against these pacifist brethren and accused them of being disloyal citizens. A riotous mob led by Michael Wideman burned down the barn of Peter Miller and destroyed other property of his and his non-resistant brethren.

As the war dragged slowly on, the situation changed. Michael Wideman was accused of being a British spy, arrested and held for military trial. Peter Miller knew General George Washington personally. Peter Miller walked 73 miles from Ephrata to Valley Forge to make a plea for Michael Wideman. His horse had been killed by the rioting patriots.

In response to Miller's plea for the exoneration of the charges against Wideman, General Washington replied: "I would like to dismiss the charge against your friend and neighbor, Michael Wideman, but we have evidence that must be examined further before I do so." Said Miller, "This man is my bitterest enemy. He hates me because I cannot support the war you are fighting. I plead for him because I believe the charges are false and not because he is my friend."

The manner in which we treat our enemies becomes a valid test of the genuineness of our faith in the doctrine of Christian love and non-resistance.

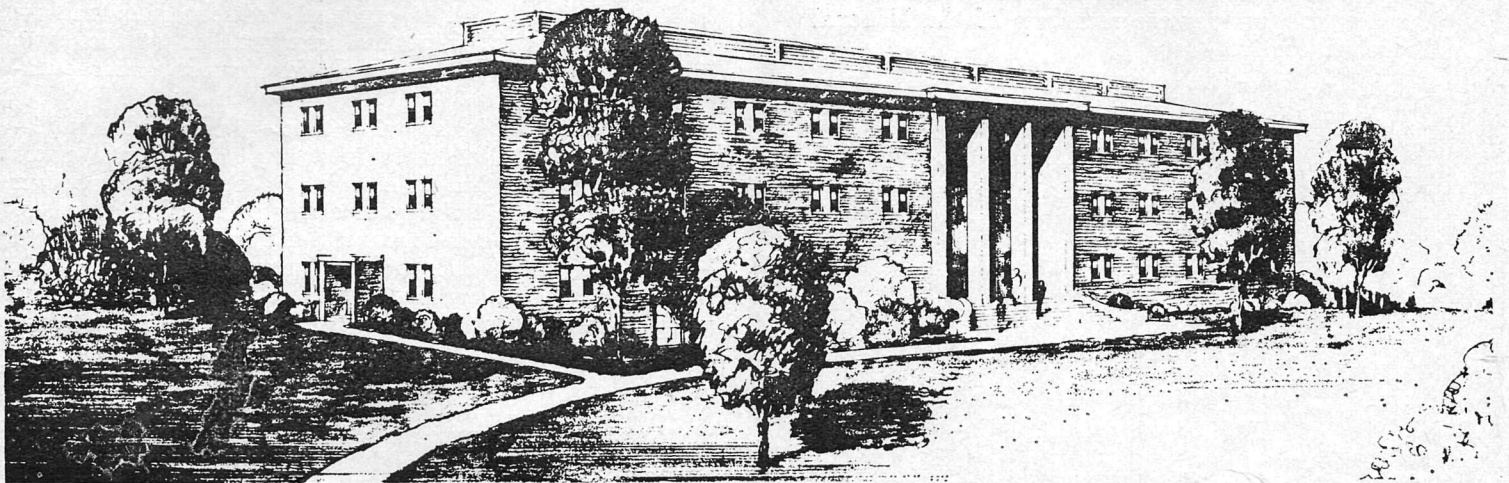
## OUR HALL OF SCIENCE

# A Million Dollar Vote of Confidence

*D. Ray Hostetter  
President, Messiah College*

This loyal support, coupled with the steady increase in enrollment and severe classroom and laboratory shortages, also convinced the United States government that ours is a liberal arts college which merits its support, and a \$442,000 building grant was forthcoming.

Even though our new hall of science has been financed largely by sources separate from our church and college family, we are aware that the control of the college remains with our own board of trustees, faculty and administration. In fact, this generous support from new friends of the college and the federal government is a sincere endorsement of the present and continuing aims of the college. It has been given to *perpetuate* our ideals rather than to threaten them in any way. During our continuing expansion program, we intend to reinforce these ideals.



The architect's interpretation of the Josiah W. and Bessie H. Kline Foundation Hall of Science.

**W**E ARE awaiting blueprints for our newest addition to the campus in terms of bricks and mortar—the Josiah W. and Bessie H. Kline Foundation Hall of Science. Ground is expected to be broken early this Spring. The \$1.2 million building went from dream to drawing board in a way unique for Messiah College because it places no financial burden on our church or alumni groups. Why? Because, for the first time in the history of our institution, we sought support from various “outside” sources in south central Pennsylvania which we had served educationally for more than 50 years.

After careful planning and communitywide information meetings extending over several months, a goal was set. We hoped to raise \$560,000 and began to campaign actively in April, 1966. By October, the goal was exceeded by \$3,000. To date, more than \$607,000 has been contributed through public subscription toward this sorely needed classroom and laboratory building.

As we told our story, individuals, businesses, industries and foundations responded generously, once they had been given the opportunity to judge our merits. However, they did not respond without first becoming convinced that their investment would be worthwhile, and that the college's sponsoring church, alumni and other close friends also had been supporting their own institution wholeheartedly down through the years.

The next priority step in the Messiah College advance will be a new Campus Center. The very nature of its primary function—service to the college family of students and faculty, alumni and church—requires that its support come mainly from these sources.

We have been given a million-dollar-plus vote of confidence in the immediate past. We are determined to instill this trust in the future.

## Selvar the Seer Sez,

**M**Y PASTOR PAL, Pedro the Padre, was profoundly perplexed by the persistent pattern presented by his people in a project proposed for praise of the Prince of Peace.

Said he, “When I first read of the practice of renting pews in the early days of the church in America, it did not appeal to me at all. I could think of so many things against it. But when I saw that it was a means of raising the pastor's salary the whole matter appeared in a different light. Then when I learned that the front pews brought the highest prices the entire picture changed. An idea possessed me.

(Continued on page thirteen)

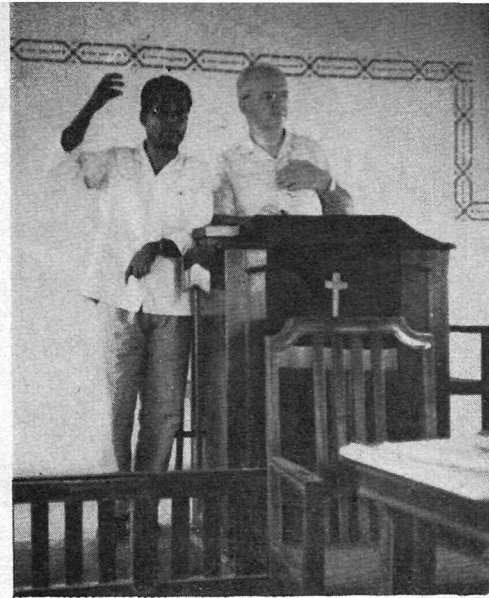
# The Church in India Moves Forward

Harvey Sider, Field Superintendent

THE FIRST COUNCIL of the Brethren in Christ Church convened 17 years ago.

Noteworthy developments since then include such as these:

1. Church membership has nearly tripled.
2. Church building and other places of regular worship have more than tripled.
3. National leadership has grown in spiritual perception and maturity.
4. The somewhat parallel structures of Mission and Church reflect a closer unity in that ordained nationals now are a part of the Mission Executive and, likewise, missionaries are members of the National Church Executive.



Director of Missions, Henry N. Hostetter, giving the opening devotional message, Rev. S. N. Rai, interpreting.

If approved, the plan will require about a year to get into operation; but it is expected that the plan will be a practical means of pastoral support and at the same time release considerable funds for further direct evangelistic outreach.

(2) *Training of leaders.* A theologically and administratively trained leadership is a key need. Much effort has been expended in an elementary teaching set-up, but not enough in the training of a few selected key leaders. Here again, to keep in touch with the social and economic level of the area, only practical steps were considered. Ideas that would draw men out of their economic level and away from the prevailing social condition were discarded. Out of this search emerged the idea of the institutes: (a) Theological Institutes are to be yearly six-week courses for mature leaders who will be expected to return year after year so as to complete a systematic study of theology over a period of years, and (b) Administrative seminars of one day are planned in connection with the Church Executive meetings, thus setting aside four days each year for training in organizational and accounting work.

(Continued on page ten)



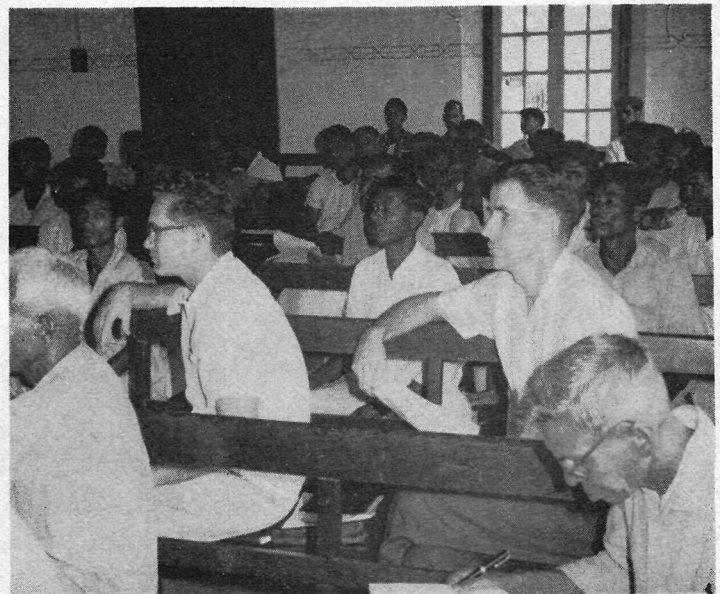
Discussing the new constitution in council. Left to right: Rev. H. K. Paul, Rev. H. Sider, Marcus Murmu.

## A 1967 Milestone

Since 1951, the Church in India has unsuccessfully tried to agree on a constitution adequate for its varied peoples. Again this year the Church Council met for the purpose of working on a constitution. This council had one of the largest delegate bodies yet registered—with a total of 65 voting delegates. Prior to Church Council, the Church Executive, taking a totally new approach, had prepared a constitution and by-laws which was supported in its first reading by an almost unanimous vote at the Council at Saharsa, October 9-10. If this passes its second reading next year, then the church is ready to become a registered body in India.

## Other Areas of Advance

(1) *Church pastoral support.* The low annual per capita income—from \$50-60—is naturally reflected in the economic life of the church. Up to this time the church, like the Indian nation, has depended on outside sources for a good share of its support. In consultation with the Director of Missions on his recent visit, a plan for agricultural self-support by all Pastors has been suggested.



A section of the Church Council. Note that with the exception of the two elderly men on the front bench, almost all the delegates are in their 20's and 30's—a young church. (The missionaries, intent on the task at hand, are Jim Cober and John Sider. Dr. L. Mann took the pictures)



The sister tutor supervising a student. At right, Mrs. Mpofu, medical assistant, preparing to give medications.

## Macha Mission Gives Thanks To God . . .



Students learn anatomy by more than book knowledge.



Mrs. Mweenda, faithful medical assistant for ten years, preparing injection.



Staff nursing sisters: Eva Byers, sister tutor; Mary Heisey; Martha Lady (now on furlough); Mrs. Robert Worman; Eva Mae Peters; and Shirley Heisey.

- for approval and inauguration of a nursing school in March, 1967, at Macha, as part of the national government-sponsored program designated ZEN (Zambia Enrolled Nurses). It is a two-year course.
- for seventeen student nurses and a Sister Tutor for the new school.
- for hospital gowns, provided by women's sewing groups in the U.S., for patients admitted to hospital.
- Adding machine, gift from a Sunday School class in the States—for greater efficiency in hospital records and bookkeeping.
- for gifts of money for furnishings and improvements.
- for dedicated Zambian staff members: evangelist, medical assistants, lab technicians, and other hospital employees.
- for restoration of health to two nursing sisters and for physical and mental health of staff members.
- for I-W and VS personnel who have served faithfully in many capacities.
- for opportunities for medical and spiritual service unlimited.

The Staff also asks:

**IS PERSONNEL AVAILABLE TO TAKE  
ADVANTAGE OF THESE MANY  
OPPORTUNITIES?**

**Are YOU available?**



We have had much reporting on the success of Paxmen in their "probes for peace and understanding." But these young men have their down-days too. Days when "I begin to panic, curse God, and ask, WHY ME. I keep getting lower . . ."

## THE GLOOMIEST DAY

A Page from a Paxman's Journal

As I sit here in my mud room tonight, in this Brazilian jungle, I have to ask myself many questions: Why am I here? Why did I get myself in this situation? Why did I say "yes" when MCC asked me about agricultural extension work here?

If I would not be called a failure by other people, I would not stay here. I have never spent a more lonely time in all my life. I have to wonder how much help I really am giving these people.

I graduated from a college where they taught me not to try and memorize everything, because so little is remembered. They said books are always available. Here I am without any of my books. We could bring only forty-four pounds with us. My clothes were that amount, so, I could not bring books too. When I did write for my folks to send two of my ag texts, they never came—got lost in Brazil's zag code instead of a zip code.

Today, the people came and said my chickens are dying. Yesterday they were well; today they are dead. I am no chicken man. I don't know what the sickness is. I can vaccinate for New Castle disease, but I know it is not that. WHY ME?

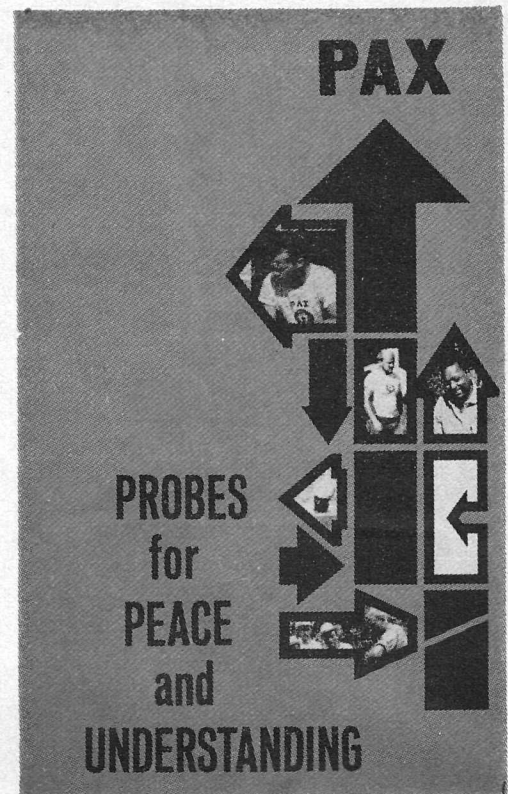
We don't have enough transportation here for five volunteers. But yesterday I got to drive to my nursery. For once, I felt independent and great. I could go and come when I had to. Then it stopped on me! The fuel pump was clogged or something. Why did it have to happen to me? I always have to depend on others for transportation. How destructive to the male ego! Why couldn't the truck breakdown happen to the mechanic? I am no mechanic. Why did I get caught without a tool? WHY ME?

At home I was such a germ-conscious boy. I always washed my hands and tried to use all sanitation practices possible. I was never sick, maybe a cold once a year. Here we have to boil all our water before drinking it—after we carry it up from the river, that is. It has an awful taste. The vegetables have to be washed with soap and water. Then I am not sure if all the amoebas are killed; I am no microbiologist.

I had a bad stomachache for about a month and was losing weight. I took an exam and found I had two types of worms! Diarrhea has been a constant companion. I never have any energy left for anything. What the worms don't get, the sun saps out of me. WHY ME?

I have always been a boy for action and doing things. There was a youth organization at home and running around with the guys if I didn't have a date. I only get to town here once every two months. Town is forty-five miles away. It is small with dirt streets and no entertainment. Why am I stuck in this dead place?

Here I am in the jungle where the scenery is the same day in and day out. Just brush, trees, and my same old garden where I am trying to teach people to learn to like and grow vegetables. They think they can just throw the seeds on the ground and they will grow. They don't like to



carry water to their gardens from the river. Anyhow, it is so much easier to just come into my garden and get a basket of vegetables free. Less work, isn't it? There is no charge. I am no Christianized Santa Claus, though. WHY ME?

When I left home, several years ago, the church said they would write to me. "Your church is behind you and will pray for you." For some reason, I haven't heard from them. I wonder how far behind me they really are.

My friends said they would write, and did not. Just one word would cheer me up. They are having Thanksgiving, Christmas, birthday, and fellowship dinners, and are filling their stomachs with turkey or ham—not to mention other goodies to make a "well-balanced" meal.

My beans and rice for dinner are rice and beans for supper. I am no vegetarian. WHY ME?

Church here doesn't even seem like a church. Mud walls, one-room building where the ax-split shingles leak when it rains. The ends at the tops of the roof are open to the sky. At night, a lantern lights the room.

If I sit back three or four rows, I need a flashlight to read or sing by. The preacher is speaking a foreign language, which I have slaved myself to learn. I am no linguist. WHY ME?

Tonight, I feel like a parachuter in a free fall. It is now time to pull the cord to open the chute. I pull the cord, the cord breaks!

Now what? I begin to panic, curse God, and ask, WHY ME? I keep getting lower and lower—just before I hit, I pull the emergency cord by shouting: God!

Help me! I am a sinner. I am resentful. I am needy. Help me! Since I am here, I need your help! Since I am ME, I need YOU! Without you, I can do nothing. I need you most. I need you now. HELP!

## How Can You Motivate Them?

Carol E. Smith

**A**RE YOUR pupils listless and not much interested on Sunday mornings? Do your children really use during the week what they have learned on Sunday morning? If these are questions that you have been wondering about, perhaps your problem is a lack of motivation in your teaching. Motivation is an essential part of teaching that must not be neglected.

Motivation must begin with the teacher, however. When the teacher has a driving power within himself, it will spark the enthusiasm and interest of his class members. The teacher can develop this enthusiasm and interest in his personal life through a well-rounded plan of Bible study and prayer each day. The teacher's attitude must be one of love for his Lord as well as one of love for his pupils. He must also have an overwhelming desire to teach and a never-ending desire to learn.

In order to secure a means of motivating the pupil, the teacher must know him personally. This can be done through personal visitation in his home. In the case of the Primary child especially, a good healthy discussion with his parents may be helpful. In visiting his home you have an opportunity to find out what makes Johnny tick. What are his interests? What is his family situation? Why is it that Mary won't participate with the rest of the children? Why does Billy need more attention than the rest? For example, when visiting in a home you may find that the reason Mary won't participate with the other children is because she is an only child whose father ran away a few months previously and whose mother has to support them. Before going to school she had very little, if any, association with other children her own age. Mary is shy around other boys and girls and somewhat afraid of adults. Your visitation will give Mary an opportunity to get accustomed to you and to learn that she can love and trust you. Then her adjustment to the other children will not be so difficult. As a result of any visitation the child, as well as the parents, will know that you are concerned about each pupil personally.

More generally, it is most helpful to know the characteristics and needs of the Primary age group as a whole. These can be found through reading of books on this age as well as conferring with public school teachers of first, second, and third grades.

The preparation of your lesson can mean a great deal in helping with motivation as well as giving a boost to your own confidence in presenting the lesson. The teacher who stands in front of his class with lesson book in hand, reading the Bible story, will have a difficult time even holding the attention of the class, much less motivating them to act upon the lesson. Start preparing next Sunday's lesson on the Sunday afternoon before. Then in spare moments throughout the week, when time wouldn't permit a great deal of study, you will be able to think about your lesson. Know your lesson so thoroughly that when you are in front of the class you will not have to read the lesson out of a book. A lesson plan or outline is very helpful here.

**What teacher is not interested in this question? Although the following article is written from a primary age viewpoint it is helpful to all teachers.**

Be sure you mean everything you say and show by your actions that you mean it. Children are able to sense this.

The classroom situation can make a big difference when it comes to motivation. Who can listen in a hot, stuffy room that is so dark you can hardly see? Arrive early and arrange the room as you desire to have it when the pupils arrive. Open a window, if necessary, and turn on the lights.

Decorations are easily made and add a great deal of variety and interest in the classroom. Pictures may be hung. Remember though, keep these on the eye level of the Primary child. Crepe paper and construction paper decorations may be used. Ask the children to bring things from home for the room. Bring a stack of old magazines and let the children help you pick out pictures on a certain subject. This will help you know what they like as well as get them involved in helping you. An interest center set up on a table or on a shelf will also add interest to the class.

The presentation of the lesson itself can, and usually does, make a difference in whether or not a pupil is stimulated to action. Make good use of visual aids. Children of the Primary age are literal-minded. Often the wrong impression is given by what you say. It has been said that one picture is worth a thousand words. Pictures then, are inexpensive, but effective visual aids.

The Primary child is also sensitive to suggestion. For instance, if he sees a picture of a child happily helping his mother by drying the dishes, he will probably want to help his mother by drying the dishes. There are suggestions in the teacher's quarterlies which will help along this line. Then there is your own ingenuity. Often you can come up with a much better visual for your particular class than the one suggested. Whatever you do, do vary your visual aids. Children tire of seeing the same thing over and over again. If you have been using a lot of flat pictures, use flannelgraph or the chalkboard for a change.

There are many ways, too, of letting the children participate in the lesson or in preparing for the lesson. Let them help arrange the chairs, etc., in the classroom. Or let them help in the presentation of the lesson by showing the visual and telling the story over. Often play acting can be used to stress a point or to enlighten the story. Perhaps the story of the good Samaritan would be a good, easy example. In acting out this story, it is easy for them to remember that the Samaritan showed his love by helping the man who was beaten. Problem-solving is another way in which the pupils will have an opportunity to participate. Relate real-life situations and let the children suggest conclusions.

Also give the children time to share their experiences with the class or with you. Whenever possible, give them opportunities to *do*.

It takes time to do more than tell a Bible story. It takes time to help the children learn to live Bible truths. But the rewards for the time spent are in seeing the fruits of your labors—seeing boys and girls grow and blossom into Christian young men and women serving the Lord. And this reward, coupled with the joy you receive in serving Christ, is your motivation.



Not all cases ministered to by the hospital staff turn out as this accompanying account. This charming picture shows Miss Noel holding Simongoliso after five months of care from the day she was brought to the hospital in a badly undernourished condition.

WE SEEK to show God's love to others. In most cases only eternity will reveal whether the people have accepted Christ or not.

One Monday morning after I arrived at the hospital I noticed a mother holding a new patient—a child who appeared very ill. It didn't take long in the examining room to diagnose this case: kwashiorkor (malnutrition) and diarrhea. Over two years old, the child weighed less than 16 pounds. The mother said he had been sick for months with dysentery, and that they had taken him to a doctor at Gwanda, who told her to take the child to an African doctor — herbalist or witchdoctor — which? Whether this was truth or fiction, it was evident that they had taken him to an African doctor.

Now he was in my care.

I felt my dependence upon God. Before giving the child treatment we prayed. Tears came as I felt a new compassion to help this neglected child. The first day we gave him only a special water solution plus his medicine. The following day, he seemed a little better, and so we gave him dilute solution of milk—and for the following three days. But on Friday his condition was worse. Since his diarrhea was better, I couldn't decide what was caus-

## 24-HOUR DUTY

Evelyn R. Noel, R. N.

ing him to go downhill. At eight o'clock in the evening when they called me, I knew I had done all I could. Again we prayed.

At 11:00 p.m., Nurse Naka Alpheus awakened me to inform me that the child had died.

I went to the hospital to sympathize with the mother. It appeared that she had a very unhappy home life, with no one who really cared. She lived at least 13 miles from the hospital; and there was no one with whom she could send word to her family. After some thought I offered to take her home with the car. Naka Alpheus went to get Dorothy Nkala, my right hand interpreter. I went to get the car.

It took us about forty minutes to go about twelve miles—as far as the car could go, past Sigiti school and down a rough path until we reached an impassable marsh and river area.

We proceeded by foot to a village where the mother thought someone might be found to take the message to her village. At the first village we came to, the man told us he was sick. No help. At the next village an old man got a young fellow awake to take the message. But the latter was afraid to go alone at night, and so all of us proceeded to walk to the next village. By that time there was some moonlight, and we didn't have to depend solely on my flashlight.

This third village was her father-in-law's village (he was divorced from her mother-in-law). Then a brother-in-law and the first young man left almost immediately to take the word to the child's father and grandmother.

We waited at the village in the meantime—outside the hut. It was our winter time and rather cold. I told Dorothy a fire would be nice. Finally she spoke to the woman of the village who brought out some hot coals and started a lovely warm fire which we appreciated during our hour-and-twenty-minute wait. As we visited together I witnessed to them about God and His love.

I was getting sleepy and tried to get a few winks. We were listening for voices and thought we heard people several times before they actually arrived about 2:30 a.m. Then after the exchange of a few words we were on our way back over the rough stony trail to get the body of the child from the car. With the father leading the seven of us followed the winding trail by lovely moonlight in the beautiful Matopo Hills.

Taking their things from the car I gave the body of the child to the grandmother, to carry back to the village for burial. We said our parting words and soon were on our way home.

I went back to bed at 3:40 a.m., happy that I had been able to help this poor mother in her sorrow. Did I regret the loss of sleep? No, I was fulfilling my duty as one of Christ's ambassadors. Going over rough roads and paths to show God's love is not to be regretted.

### India

(Continued from page six)

(3) *Literature* continues to be the watchword in the advance of religions and isms of all sorts in Asia. The increase in sales of Christian literature in recent months has been astounding.

New regulations make the opening of any new Christian institution (hospital, school, reading room, etc.) an impossibility without government permission. The Purnea District Magistrate is favorable to our request for setting up an expanded literature center in this strategic city; but that does not yet guarantee permission from higher authorities [*Subject for prayer!*]. We are grateful to friends in America who have made possible the financing of the basic unit of this building.

\* \* \* \* \*

As the Indian Church continues its forward move, we ask the Church in America to continue its prayer support for this growing Church.

(10)

### From the Editor

(Continued from page two)

a matter of conscience. To go or not to go, that is the question.

The article by Dr. C. N. Hostetter, Jr. treats one of the basic questions related to a Christian and war. This paper was prepared for the Evangelical Social Action Peace Witness Seminar held at Eastern Mennonite College.

The report on a congregational conference on the Christian and military service indicates how one congregation attempts to be relevant. In light of the questions raised it is evident that youth are thinking. It behooves the church to do the same.

Anyone who thinks that young men who take alternative service evade hardship and have a two years' vacation should read "The Gloomiest Day."

Pastors and those who sit in the pew will find the two articles in the "Pastor and Pew" department interesting and profitable. Each ought to read both.

Evangelical Visitor

# A Congregation Studies Peace

THE LAST DAY of 1967 was set aside, by the Cross Roads congregation (Atlantic Conference), as a special day to study the Christian's witness to peace. Beginning with the Sunday School hour, the Peace Conference was incorporated in the worship service, and included an evening fellowship luncheon followed by the evening service.

Pastor B. E. Thuma, in cooperation with the Christian Service Ministries Department of the Board for Missions, prepared a program with three guest speakers: A church statesman with half a century of personal experience, beginning with World War I; A family man with teenage children and pastoral experience and who had given an active peace testimony in World War II; A younger man who gave voluntary service with a peace witness in the sixties, and who had earned such respect that he was solicited to stay at his post by his superiors. This he did for a total period of five years.

## PROGRAM

### Sunday School Hour

High School and College Youth—  
"Facing the Issues of Christian Citizenship"  
Leon Kanagy

Home Builders and Interested Adults—  
"Nonresistance—A Way of Life" A. Hess Brubaker

### Worship Hour

Message—"The Implications of Discipleship in  
Today's World" E. J. Swalm

### Fellowship Luncheon (5:00 p.m.)

Experiences shared informally by Guest Speakers

### Evening Session

Speakers' panel answering questions submitted in  
writing during the day.

"How Voluntary Service Has Affected My Life"  
Leon Kanagy

"Redemptive Values in the Love Ethic"  
A. Hess Brubaker

"Our Peace Position Under Test" E. J. Swalm

What happened? Typically, circumstances entered into the picture. Leon Kanagy came down with a virus, so the pastor substituted for him in the Sunday School Hour. The weather was gray and cold, turning to snow by evening. People from neighboring congregations thus were largely absent. These circumstances, however, were the lesser factors of the day.

The presentations stirred interest and attention among all ages. Between sessions spirited discussions were observed in the narthex. A fine turnout for the evening luncheon fellowship allowed for informal visiting and further discussion. The Question Box reflected live interest on the part of the congregation in finding meaningful answers to pertinent questions. Here are some representative examples:

"Do none of our speakers feel that we have a duty to continue to fight where our Christian forefathers left off? It seems we had a stronger country when our Christian forefathers fought for their rights and religion."

"Is the Peace Position an 'extra cloak' of salvation, or is it an integral part of the Gospel?"

"James speaks very strongly about the necessity for our actions showing the sincerity of our beliefs. Since you consider the war to be very wrong, why do you not consider the possibility of more effective methods of stopping the war? Would you participate in any of the well known forms of protest? Would you think it possible that some of these demonstrators feel that they must do what God requires of them, no matter what the majority of people say?"

"In school (high school) we are questioned about our position as C.O.'s. How are we to defend our position? What can we say?" "I personally feel that giving time in some type of service with a positive Christian Witness is the 'better way.' However, if an individual does not have these personal convictions—do you feel there is scripture, really convincing to young people today, to back this type of service—and to denounce military service?"

"Could the scriptures, 'The powers that be are ordained of God,' and, 'He beareth not the sword in vain,' relate to the U.S. involvement in Viet Nam at this time in order to stay the hand of godless communism?"

"Does the non-resistant have any right to enjoy the benefits of an ordered society without contributing anything to the support of that society? I realize, of course, that various forms of voluntary service give the individual an opportunity to serve his society, but is there not a basic difference between support and service? In other words, isn't the non-resistant saying, 'someone else can do the dirty work of keeping society together. I'll keep my hands clean!' It is passe to mention that society will not hold together without those who sanction the use of force, as long as there is evil in the world."

Obviously, these questions pose areas of real concern for truth. The speakers could not deal adequately with them in the time allotted. By the end of the conference there was considerable sentiment that another session where there could be some direct interchange would be helpful. This, it is hoped, will be arranged for in subsequent meetings.

Space would not permit review of the significant topics by which the speakers helped to generate the questions referred to above. Suffice it to say that each man treated his subject with a respect for truth and a realization that his audience wanted honest words more than pious phrases. There was keen awareness that God honored the occasion with His presence.

—Reported by J. Wilmer Heisey,  
Director of Christian Service Ministries

NOTE to Pastors: The CSM office in Elizabethtown would be glad to assist other congregations or groups of congregations to schedule similar conferences. To make possible proper arrangements for speakers a conference must, of necessity, be planned some months in advance.

# Pastor and Pew

## What I Expect of My Pastor

Martha Mpopfu

**T**HERE IS A VERSE spoken by Jesus Christ which should be the motto of all good pastors. It is found in John 10:16. It says, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd."

This verse shows the interest a pastor must have in those who are already members of the church, and his determination to bring in those who are outside. He must desire to bring all into the fold under one Shepherd, who is Jesus Christ. This a pastor can do only by constant prayer for strength and guidance from God.

A good pastor is one who makes frequent visits in his neighbourhood and gets in contact with the people. He is interested in them spiritually and cares about the problems that affect their daily lives. He is sympathetic, helpful, kind and willing to serve the people. This makes it easy for people to trust him.

A good pastor must live an exemplary life. He must shun everything low or evil that is done by people around him. But as he shuns the wrong that people do, he must be careful not to shun the people themselves.

Many pastors fail in their work by thinking they should hate wrongdoers and have nothing to do with them. They are often thought of as being proud of their high positions.

And yet the other side is just as true, that some have befriended sinners so much that they have been carried away by the sin themselves. A pastor must be a man of strong will-power, possessing a clear sense of judging right from wrong.

A pastor must be one who has an understanding of the Bible. He must know facts and illustrations in the Bible. This knowledge is very important, especially in a congregation of enlightened young people of today. He must not give incorrect illustrations or wrong interpretations of what is written in the Bible. To teach God's Word properly he must be studious and always ready to search out the truth.

To give an example: when I grew up, the name Jerusalem was taught to me only as a holy, heavenly name—another name for heaven, the city where God and His angels live.

Now I know, from studying geography, that Jerusalem is a city of earth today, and I can even locate Jerusalem on a world map. I wouldn't like now to listen to a pastor who says it is only heaven.

Pastors should be careful of general statements which may not be true.

I have often heard statements like, "Heaven is for the poor." "Rich people have had their share on earth, they have no other in heaven." "The wise and the educated have no room in heaven, for their wisdom is of the earth, and the wisdom in the Scriptures is hidden from them." Such sweeping statements given by a pastor will, on one side, raise false hopes in one part of his congregation, and in the other cause unnecessary despair.

(Continued on page thirteen)

From the pens of a pastor and a member of the pew in the Brethren in Christ Church in Rhodesia come two very good articles printed in *Good Words*, the denominational magazine of our brethren in Rhodesia and Zambia, Africa. These articles were written following on to the appointment of three new pastors at Matopo, Mtshabezi, and Wanezi Missions churches. The insights expressed are worth noting by our own "pastor and pew" constituency in our U.S.A. and Canadian brotherhood and we share them in these pages.

## What I Expect of My People

M. L. Dube

**A** CHURCH consists of two groups of people, which are the pastor and the congregation. They each have a part to play. The church cannot do without either of them. She needs both to be called a church. These glorify God together.

As much as the pastor should respect his people, he also wants respect from them. This makes it easy when he preaches. He can learn of their respect from their faces, from the way they sit in church, and from the way they respond to his requests, such as singing and leading in prayer.

It should not be the respect which means fame to him, but respect which means confidence in him in all parts of life. They should respect him because he is called of God for service.

Along with this there should be love for the pastor; for this is the link between people everywhere.

When there is no love for the pastor, the church grows cold and never learns anything from him. But when people love their pastor, they learn much from him. Thus they grow in the knowledge of the Word of God, and so the church grows.

The pastor also expects help from his people. Moses was supported by two men who held his arms up, and so they defeated the enemy. Leaders always have power when people work together with them. This also makes the church grow.

Some good examples of working together are found in the Bible.

When Solomon built the temple, each person had a part to play, each knew his responsibility and carried it well. The work was easy and the beautiful temple was finished.

Nehemiah had many enemies who came and interfered with the work. He gave orders to his people to be armed and continue building the wall. In this way the enemies failed and the walls were completed.

Thus, when people work together with the pastor, the church grows in spiritual life, in numbers and in love for God.

The church is responsible for soul winning. If the people give all the time they can in witnessing, they will be greatly used in winning others for Christ. Every member should take part in the local church's programme of evangelism.

People in the church should support their pastor by prayer, which is the power behind the Gospel. All the programmes planned by the pastor and his people will be a success if he, with them, will pray together for the work.

Prayer is the most important part of the church's work. God promised in His Word, "Ask and ye shall receive."

A pastor is just an ordinary person and is liable to make mistakes. He needs criticism from his people. It will not help him if they pretend to like him and his sermons

(Continued on page thirteen)

## Expect of My Pastor

(Continued from page twelve)

A good pastor is one who takes time to prepare his sermons so that he knows exactly what to put across to his congregation. He must prepare his sermons to fit the level of the people he is preaching to.

Some preachers prepare very high sermons when their congregation is made up of young people with little understanding of spiritual things. The whole sermon passes over their heads and they get bored and see no good in attending.

On the other hand, some preachers cut down their sermons so much to the level of children that old people think sermons are child's play.

No matter how you look at it, being a pastor is not an easy job. It takes much hard work and prayer, especially so because it concerns the souls of men. A pastor will have to answer before his Creator for the souls that he has cared for.

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## Selvar the Seer

(Continued from page five)

"I have plenty of front pews I'd gladly sell if I could thereby remove their awful emptiness. They are a constant embarrassment; especially when guests are present. They are likely to be interpreted as an unfavorable commentary on the evaluation of the production from the pulpit. They give the appearance of low interest in what's happening in the assembly."

And then he told me about reading in "The Cross and the Switchblade" that the pastor of the Phillipsburg church thought it created a coldness in the service to have so much care about filling the back seats by folks who ought to be ardent worshippers. "And," he added, "I could think of nothing that could counteract this impression for he expressed my sentiment, developed from like experience."

"Do you think," he questioned, "that it would remedy the situation by returning to the practice of the churches in the early days of our country? Would that help to remove the empty pews between the pulpit and the people in my church? I've a notion to try it."

There was no desire on my part to dampen his enthusiasm. I was most sympathetic, and wanted to say "Go ahead; more power to you." For this had been a grief-of-heart to me, as it is to every pastor. It is not pleasing to God, nor is it conducive to spiritual growth and development. It was cause for much pondering and prayer. I was in a state of discouragement concerning it, and was toying with an idea of my own, but of a far different nature.

My thought was to recommend a further remodeling in many of our remodeled churches and even in new churches. It was to remove the first four pews—in many instances six would not be missed—and in their place plant flowers in memory of the departed. They would thrive well. They would be watered with angels' tears; and mingled with them would be the tears of Him who wept over Jerusalem.

Much to be preferred, however, would be a remodeling of interest and placement in the worship services. This could be and would be if more hearts were "strangely warmed" as was the heart of Wesley at Aldersgate.

Strange, isn't it, how some people think. One day it was necessary that wife and I leave very promptly at

## Expect of My People

(Continued from page twelve)

when they are not really happy with him. It would be wise to say nothing to him or about him, rather than say what is not true.

The pastor expects his people to come to him with loving and kind words. They should tell him what they feel he is doing wrong. He needs guidance and advice because there is no man wise enough to handle a church all by himself. "Where no counsel is, the people fall; but in the multitude of counselors there is safety" says Proverbs 11:14.

People should be faithful in attending church and giving offerings. This encourages the pastor and shows their love to God.

Yes, the pastor needs respect, love, help, witnessing, prayer, criticism and church attendance from his people. But of all these things, the most important is prayer.

Without it any pastor will fail. With it, he can be really used of God.

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the close of the service. We sat in the pew just before the rope began which says, "This far back and no farther, please." A young man came in and sat down beside us. He leaned over and whispered, "You folks aren't back-sliding are you?"

Now why did that idea come into his mind? The least that can be said about it is—we were in the place of that kind of testimony. Even though the nature of the circumstances required that we be there we were not entirely comfortable, not when there were so many empty seats between us and the earnest servant of the Lord in the pulpit.

A very successful school administrator of one of our colleges, one of the most learned men of God in our brotherhood, once inferred in a talk to young people, that there is a most dangerous parallel between "back-seating" and back-sliding. Most certainly it is not a good method of "showing forth the praises of Him who hath loved us and purchased us with His own precious blood."

## Headstart '68

Allegheny and Atlantic youth got a "headstart" on the new year at a joint New Year's Eve party held at Messiah College.

On December 30 several hundreds of youth with their leaders found their way, through ice and snow, to the Alumni Auditorium for a period of fun and "get acquainted" games. As the evening progressed, all participated in folk singing directed by a group of guitar-playing fellows. Warren Hoffman, Atlantic Youth Council President, enthusiastically emceed the crowd of floor-seated young people.

Later, in the dining hall, several young married couples provided Bar-B-Q's, potato chips, and punch (hot and cold varieties) for the group.

At 9:45 p.m. the chapel was the setting for the final activity of the evening. The film, "Parable" dramatically illustrated the Christ-like ideal of daring to be an individual in a conforming society. Rev. Walter Winger, National Youth Director, complemented the film with a brief meditation.

Climaxing the night was a Communion service. Each who partook of the sacraments were challenged to rededicate his life to Christ for service in the New Year. Those youth who attended the party had been given a "headstart for 1968."

# CHURCH NEWS

## ALLEGHENY CONFERENCE

A January picnic was held by the Five Forks congregation, Pa., following the Sunday morning service, January 21. Everyone brought picnic lunches and enjoyed them together in the church.

In the Allegheny Echo Bishop Henry Ginder congratulates Mechanicsburg congregation, Pa., in their winning of first place in Class A competition of the Forward contest, under the leadership of Pastor Simon Lehman and Superintendent Earl Lebo. Second and third places in Class A were also won by Allegheny congregations, Grantham and Carlisle. Green Springs placed second in Class B, and Spring Hope, Pa., third place in Class D.

Election of deacons in the Waynesboro congregation, Pa., resulted in the re-election of Edwin Stoops. Harold Zercher was elected to replace Raymond Shafer who resigned after serving twenty-five years as deacon.

A welcome-home for Esther Hennigh, who gave service in Bulawayo, Rhodesia, was a feature of the New Year's Watchnight service held jointly by the Green Grove and Colyer congregations, Pa. Rev. Stephen Heisey was guest minister.

Rev. LoDette Cooley, Bellefonte, Pa., served the Green Grove congregation as evangelist.

Professor Earl Miller was guest director for a Hymn Sing, held by the Morning Hour Chapel congregation, January 14.

Evangelist Bill Drury from Teen Haven, Philadelphia, was guest speaker in the Sunday evening service of the Grantham congregation, Pa., January 7.

## ATLANTIC CONFERENCE

Valley View, extension church in Roanoke, Va., set a new high of 104 in Sunday school attendance, December 24.

The Junior Choir of the Souderton congregation, Pa., directed by Gertrude Witter, presented the musical feature at the annual Souderton area Needleguild Ingathering Service. The Brethren in Christ congregation hosted the service this year.

Pastor Monroe Dourte added a "German touch" to the devotional service of the Mastersonville congregation, Pa., recently. He read the devotional lesson in German, followed by the lining and singing of a German hymn.

Mrs. Joyce Hulgus, Director of Christian Education at Lancaster School of the Bible, was guest speaker in a Christian Worker's Conference, held by the Fairland congregation, Pa.

## CANADIAN CONFERENCE

Visiting musical groups are reported by a number of Ontario churches in their Watchnight services. Fifteen different groups took part at the Stayner church, and Rev. Adam Houston gave a short message. The Martin Family from Ohio were guest musicians and Rev. Harvey Stickley guest speaker at Wainfleet. The Shorb Brothers Quartette, Washington D. C., and local talent participated at Springvale. About three-hundred persons attended Heise Hill's service where the Wainfleet Gospel Four, Clark Caverly Trio, Bridlewood Quartet, Henderson Family and others ministered in music.

Leslie Dlodlo, Rhodesian teacher currently studying at McGill University, Montreal, was guest speaker in the Christmas morning service of the Wainfleet congregation, Ontario.

Thirty-three Pioneer Girls, under the leadership of Mrs. Jean Wideman and Mrs. Jean Sider presented a Sunday evening program for the Heise Hill congregation, Ontario.

The Lamplighter of the Sherkston congregation, Ontario, reports that twenty-five teachers weekly prepare to teach lessons in the seven departments of the Sunday school. Their average attendance for the month of December was 231.

## CENTRAL CONFERENCE

From the Valley Chapel bulletin, Ohio: "The Church Board has authorized the use of the Sunday School rooms as a place for community kids to do school homework three nights a week. Three ladies from the church have offered to take turns supervising these study periods. The program is to be evaluated at the end of one month."

The WMPC of Knifley Chapel, Ky., raised \$25.00 to be sent to missionaries as personal Christmas gifts.

A Family Night Midweek Service began January 10 in the Amherst congregation, Massillon, Ohio. It includes children's activity, Pioneer Girls, Christian Service Brigade, and in-depth Bible study.

Rolling Acres, extension church in McMinnville, Tennessee, made new contacts during the holiday season resulting in an attendance of 48 in Sunday school on December 24 and new faces in morning worship the following Sunday.

Bishop John Hostetter in the Central Star reports the purchase of a parsonage for the Dearborn congregation, Michigan. It is situated on a spacious lot about four blocks from the church.

## PACIFIC CONFERENCE

Mr. and Mrs. Eldon Bert gave an illustrated report to the Chino congregation, Calif., January 14, about their recent trip to Japan.

## Births

**BARTEAUX**—Dawn Marie, born December 14, 1967, to Mr. and Mrs. John Bartheaux, Bertie congregation, Ontario.

**BECHTEL**—Scott Charles, born October 13, 1967, to Mr. and Mrs. Charles Bechtel, Souderton congregation, Pa.

**EMPRINGHAM**—Brenda Jean, born November 30, 1967, to Mr. and Mrs. Ronald Empringham, Heise Hill congregation, Ontario.

**GARIS**—Kristin Sue, born September 26, 1967, to Mr. and Mrs. Mark Garis, Souderton congregation, Pa.

**GARIS**—Patrick Ward, born September 16, 1967, to Mr. and Mrs. Glenn Garis, Souderton congregation, Pa.

**GEESAMAN**—Annette Christina, born November 19, 1967, to Mr. and Mrs. Ray Geesaman, Waynesboro congregation, Pa.

**GILMORE**—Scott Jay, born December 20, 1967, to Mr. and Mrs. Robert Gilmore, Wainfleet congregation, Ontario.

**KENDAL**—Robin Dawn, born January 1, 1968, to Mr. and Mrs. Henry Kendal, Waynesboro congregation, Pa.

**MINNICH**—Earlene Frances, born November 7, 1967, to Mr. and Mrs. Earl Minnich, Waynesboro congregation, Pa.

**PRINGLE**—Dale Randall, born November 18, 1967, to Mr. and Mrs. Douglas Pringle, Jr., Souderton congregation, Pa.

## Weddings

**HOCKENBERRY-STUDHOLME** — Miss Donna Lynn Studholme, daughter of Mr. and Mrs. C. R. Studholme, Centre Hall, Pa., became the bride of Mr. Melvin Lee Hockenberry, November 24, 1967, in the Colver Brethren in Christ Church. Pastor Charles Melhorn officiated.

**SHUTT-NORRIS**—Miss Sarah A. Norris, daughter of Mr. and Mrs. Brown Norris, Centre Hall, Pa., became the bride of Mr. Rick A. Shutt, December 9, 1967, in the Grace Lutheran Church, State College, Pa.

**WENGER-CLIMENHAGA** — Miss Donna Faye Climenhaga, daughter of Rev. and Mrs. David Climenhaga, Cleona, Pa., became the bride of Mr. Carlin Lee Wenger, son of Mr. and Mrs. D. Ray Wenger, Sr., December 28, 1967. The ceremony was performed in the Fairland Brethren in Christ Church by Pastor Climenhaga, father of the bride, assisted by her uncle, Bishop Arthur Climenhaga.

## Obituaries

**BEAMER**—Mrs. Mary Stayzer Beamer was born November 1, 1870, and died January 5, 1968. She was converted in 1887 and with her husband served in the office of deacon of the Boyle Brethren in Christ Church, Ontario, for about ten years. After her husband's death, she moved into the Wainfleet congregation.

She is survived by one son, Morley, and one grandson.

The funeral service was in charge of Pastor Edward Gilmore in the Lampman's Funeral Home. Interment was in Zion Cemetery.

**IMLER**—James G. Imler, Altoona, Pennsylvania, died unexpectedly at his home December 29, 1967. He was born at Loysburg, Pa., January 18, 1916. He was married to Mildred H. Walls in 1938. He was a member of the Altoona Brethren in Christ Church and served as treasurer at the time of his death.

He is survived by his wife, two daughters, and a niece reared in their home. Three brothers and one sister also survive.

The funeral service was held in the Altoona Brethren in Christ Church in charge of Pastor Darleigh B. Replogle, assisted by Rev. John L. Rosenberry. Interment was in Grandview Cemetery, Altoona.

## URGENT NEED

The National Service Board for Religious Objectors in Washington, D. C. is in desperate need of a competent secretary. The work would consist mostly of typing, transcribing dictation (shorthand not necessary), filing, etc. The remuneration could be on either a voluntary service (maintenance and small allowance) or salary basis.

The NSBRO is a service agency for individual conscientious objectors and for churches and other religious organizations interested in conscientious objectors. There are presently six staff members. It is a small office trying to accomplish a large volume of work. Anyone interested in accepting a challenge in an interesting city for a short or long period of time should write or call Rev. J. Harold Sherk, NSBRO, 550 Washington Building, 15th and New York Avenue, N. W., Washington, D. C. 20005. Phone 202 393-4868.

## News Items

### Survey of Church-Sponsored Anti-Poverty Projects Published

For the first time, between the covers of one book, the efforts of the nation's churches in fighting the war on poverty are now revealed. At a time of much criticism of this "war," this new book, surveying 60 successful projects, many initiated by a single local church, should be welcome. "How Churches Fight Poverty," by Miss Elma Greenwood is the result of a survey she made a year ago of church-sponsored and co-sponsored programs in urban, suburban and rural areas from New England to Hawaii.

"The churches are in action on the poverty front in a quantity and a depth that have proved amazing to me and many others," writes Miss Greenwood. "I believe what has been done by the churches during these beginning years of the anti-poverty struggle has provided a demonstration of the possibilities of 'creative Christianity' seldom, if ever, duplicated in the churches' history."

Chapters of the book cover projects in job training and placement; work with pre-schoolers and youth; housing and family services; community organization; economic development and education; welfare services; and work with farm workers, Indians and others.

### Carl F. H. Henry, Seeking Time For Writing and Research, To Leave "Christianity Today"

Dr. Carl F. H. Henry, who in 12 years guided the Protestant bi-weekly magazine "Christianity Today" to its present position as the largest interdenominational evangelical thought-journal, will leave his post as editor July 1, 1968 "to engage in theological research at the frontiers of the current spiritual crisis."

Henry, in a statement for release, said his intention is "to seek a deeper role in confronting the modern theology-crisis."

"The case for theism, or for the reality of God in modern life," he said, "is now up for grabs, and it would be high treason for evangelical Christians to keep their silence when Altizer, Braun, Cox, Dewart, Robinson, Van Buren—indeed, an entire modern alphabet of speculative theologians—are now taking the field aggressively . . ."

### Christians, Jews, Seek Ruling On Bias Against Illegitimate Children

Following the wrongful death of their mother, five illegitimate Negro children were denied the right to seek damages by a Louisiana court but a Christian church and a Jewish religious organization seek to upset the ruling.

They have asked the Supreme Court to rule that discrimination against children born out of wedlock is unconstitutional. The American Jewish Congress and the Episcopal Church of the United States contended in a friend-of-the-court brief that discrimination because of illegitimacy is as illegal as discrimination because of race or religion.

### Growth of Theology Students Having No Ministerial Ambitions Cited

Dean Samuel H. Miller of Harvard Divinity School, in his annual report, cited the growing number of students who study theology at colleges and seminaries but have no plans to enter the ministry.

He described the "great interest" in theology and religion departments as "one of the striking and major movements in the colleges today."

In speaking of the "new kind of student" concerned with theological education, Dean Miller said that "no longer is the call to the ministry felt as an unmistakable vocation; instead, the student of today is exploring and expanding in many directions, and religion is only one of the areas in which he finds challenge."

Dean Miller said Harvard Divinity School has launched a new program leading to a Master of Theological Studies (MTS) for those students who seek theological education but do not intend to become clergymen.

This curriculum, he added, is intended for men and women "with such concerns who may be interested in teaching, social work, religious journalism or related vocations."

### Science, Medical Advancements Head Top 10 Stories of '67

Stanford University scientists' experiments in the creation of life in test tubes head Church World News' list of the top 10 religious news stories of 1967.

Dick Sutcliffe, associate director of the Lutheran Church in America's Commission on Press, Radio, and Television, said on the inter-religious newscast that the Stanford experiments "set in motion some chain reactions in human psychology and theology to be argued for years."

Mr. Sutcliffe, who introduced Church World News over a six-station network in 1951, picked another medical development for the No. 2 religious story of the year. The successful transplant of a human heart in a South African man, he said, has "heavy religious overtones."

"As theologians began arguing the effect of this modern miracle," Mr. Sutcliffe commented, "ordinary people began speculating on their own."

Father James Groppi's leadership of the fight for open housing in Milwaukee was listed in third place. The Roman Catholic priest's participation in marches and parades by the city's Negroes, said Sutcliffe, was a "display of ecclesiastical courage."

Fourth on the list was the exchange of visits between Pope Paul VI and Ecumenical Patriarch Athenagoras, spiritual leaders of Roman Catholicism and Eastern Orthodoxy. The meetings in Istanbul and Rome "symbolized growing rapprochement between Christians," according to Sutcliffe.

Fifth place was given to the adoption of the Confession of 1967 by the United Presbyterian Church, "the first such document in three centuries."

### U.S. Churchgoing Rose in 1967

Church attendance, for the first time in 10 years, rose in the United States in 1967, according to a Gallup poll.

The American Institute of Public Opinion, the Gallup agency, found that 45 per cent of all adult Americans attended church during a typical week. This would amount to about 51 million persons, the institute estimated.

Dr. George Gallup, director of the institute, believes that concern over the war in Vietnam was a factor which may have spurred interest in, churchgoing.

He said that to estimate the church attendance in 1967 a total of 11,096 persons were interviewed.

The sampling, made in seven widely scattered weeks during the year, also showed that:

—Sixty-six per cent of the U.S. Roman Catholics attended church in a typical week in 1967, compared to 36 per cent of the Protestants.

—Women are more likely to attend church than men—49 per cent of the women and 41 per cent of the men.

—Persons over age 30 had a better church-going record than those in their 20's.

—Persons with some college education had a better attendance record than those without any higher education.

—The Middle West (48 per cent) had the best attendance record, followed by the South (47 per cent), East (46 per cent), and the Far West (34 per cent).

### India State Passes Anti-Conversion Law

The legislature of the central Indian state of Orissa has approved a law imposing penalties of up to a year in prison or \$1,000 fine for missionaries convicted of converting minors, women, or untouchables. The penalties can be doubled, according to the law, for attempts to win converts by "force, fraud or exploitation of poverty." During the discussion of the bill in the state assembly, some speakers charged that Christian missionaries were "exploiting hunger" in various parts of India to win converts.

### NHA Announces Two Special Days of Prayer

Two special days of prayer have been announced by the National Holiness Association.

On Friday, March 1, 1968, which is the World Day of Prayer, the entire NHA constituency is urged to intercede in behalf of the worldwide evangelistic thrust of the several denominations, agencies and groups which are part of the holiness movement.

Good Friday, April 12, 1968, has been set aside as the second day of prayer. Special emphasis is requested on behalf of the Centennial Convention which convenes on April 16, 1968, in the Sheraton-Cleveland Hotel, Cleveland, Ohio.

100th ANNUAL CONVENTION  
April 16-19, 1968  
"Projecting Our Inheritance"  
NATIONAL HOLINESS ASSOCIATION 1968  
nha  
For information, write:  
Box 5-111  
Marion, Indiana 46952  
Sheraton-Cleveland Hotel  
Cleveland, Ohio

### Canadian Legislators Heed Churches' Voice

How effective are statements made to government by church agencies?

The recent inter-church representation to the federal Government on the divorce bill provides an opportunity to look at the effectiveness—or lack of it—of such statements.

The legislation which was unanimously passed by the House December 19 included marriage breakdown as a new ground for divorce along with special emphasis upon reconciliation. It did not form the central core of the new bill, however, as the churches had hoped.

Justice Minister Trudeau, in his introduction of the bill, explained the impact of the churches' helpful document:

"The first point we tried to solve was the idea that even before dealing with divorce we must deal with the problem of strengthening the institution of marriage. This was brought home to us with great force and wisdom by many churchmen who appeared before us."



Later in the same speech he said: "I want to thank particularly the authors of the brief presented to me by representatives of the Anglican Church of Canada, the Canadian Catholic Conference, the Lutheran Council in Canada, the Mennonite Central Committee, the Presbyterian Church in Canada, and the United Church of Canada."

Each Member of Parliament received a copy of the same statement given to the Justice Minister. They alluded to this article numerous times.

Mr. Andrew Brewin, for example, at one point in the debate said, "It is to be regretted the government has not seen fit to listen to the advice of the churches . . . They have advocated a totally new approach . . . based on the concept of marriage breakdown."

Mr. J. A. Mongrain, from Quebec, commented, "One of the best studies of this problem . . . was written by representatives of various religious denominations."

Thus, although the churches are disappointed with certain aspects of the new bill, they did have a part in shaping some of the most constructive aspects of the legislation.

#### **Pentagon's Thanksgiving Offering Presented to World Relief Commission**

An offering for overseas relief taken at the annual Thanksgiving service of the Pentagon's Protestant Chapel, Washington, D. C., was recently presented to Dr. Clyde W. Taylor, General Director of the National Association of Evangelicals. The presentation was made in the Pentagon offices of Chaplain (Colonel) Wayne E. Soliday. Reverend Floyd Robertson, Executive Secretary of the N.A.E. Chaplaincy Commission, was also present.

The gift will go to aid the association's World Relief Commission which carries on a program of aid to the poor around the world. The primary mission of the commission is to supply food and clothing to people in underdeveloped nations while they work in cooperation with their own governments on public works projects.

Chaplain Soliday explained that various charitable agencies are chosen as recipients of the collections taken up at the chapel on the Pentagon's main concourse.

#### **97 Per Cent: 'I Believe in God'**

Against the harsh aspects of today's society comes news that out of every 100 adults interviewed by the Gallup Poll, 97 attest to a belief in God.

A majority said they "strongly" believe in God and receive a "great deal" of comfort and support from their beliefs. Most believe in a personal God—a "Heavenly Father who watches over each of us and can be reached by our prayers."

In the period of a year more than eight in 10 persons will attend church at least once, the survey showed. Most Americans say they pray "regularly," and the proportion who state no religious preference whatever is less than 10 per cent of the total populace.

#### **Zodhiates Hails 'Freedom' In Greek Regime**

"Never before in the 25-year history of the American Mission to Greeks have we found any government of Greece more cooperative and understanding than the present one," said the president of the evangelical mission agency.

The Rev. Spiros Zodhiates, in a letter to the editors of World Vision Magazine, said the military regime from which King Constantine fled "want us to do everything we can to help them in their desire to bring about a spiritual awakening in the land, which they feel is of paramount importance."

#### **'Bible As Lit' Course Upheld for U**

The Washington State Supreme Court ruled 8-1 that the University of Washington may continue to offer a course in the Bible as literature without violating the constitutional separation of church and state.

This, despite the appeal of Attorney Douglas Smith, representing the Rev. Thomas W. Miller of Calvary Bible Presbyterian Church in Seattle and the Rev. Harold Webb of Tacoma's Bible Presbyterian Church.

Judge Robert Hunter, dissenting, said the course "is religious instruction and constitutes a direct attack upon the religious belief of many taxpayers of this state, who profess that the Bible is the 'revealed word of God.'"

Pastor Miller said the decision would be appealed to the United States Supreme Court.

#### **Kyodan's Guilt, Graham Crusade Led Japan's 'Christian Stories'**

Adoption of a statement publicly confessing the guilt and complicity of the United Church of Christ (Kyodan) in World War II was 1967's most significant news event, according to a survey of religious journalists in Christ Weekly, ecumenical weekly published in Japan.

The No. 2 story of 1967, according to the journalists, was evangelist Billy Graham's Tokyo Crusade, which drew a total attendance of nearly 208,000 to a week-long series of meetings in late October.

Third place went to talks between the Roman Catholic Church, Orthodox Church, and the Kyodan "about concrete cooperative possibilities."

#### **Evangelical Says Nuclear War Could Never Be Defended**

"Nuclear warfare could never be defended on biblical grounds" because it is "indiscriminate," the Rev. John R. W. Stott, a well-known Anglican evangelical from England, declared here.

Mr. Stott's comment came during a panel discussion with two other evangelicals at a session of the Missionary Convention of the Inter-Varsity Christian Fellowship, on conscientious objection and civil disobedience.

Asked whether a Christian can participate in war, Mr. Stott said "many generations of Christians" have produced "no pat answers" to the question.

"I don't think any Biblical Christian can take the Tolstoi line that resistance is always wrong," the rector of All Soul's Church in London continued.

Nuclear war is too indiscriminate to be just, he said, noting that Christians in Britain had protested the massive bombing of Germany toward the end of World War II.

#### **9,200 At IVCF Conference Face Challenge of Missions**

From North America and four other continents, 9,200 students and professionals gathered on the campus of the University of Illinois to "face the burning issues of the day" at the 8th triennial missionary convention of Inter-Varsity Christian Fellowship.

In his keynote speech Dec. 27 at the start of the five-day conclave, David Adeney of Hong Kong told the hushed group that "if

you know the power of God in your life, you will go back to campus to face the burning issues of the day, to face suffering, to realize there are no easy pat answers . . . to love and learn, and yet to maintain conviction and humility."

The associate general secretary of the International Fellowship of Evangelical Students (IFES), was substituting for an ailing Billy Graham as first speaker. Evangelist Graham sent greetings from his hospital bed in Montreat, North Carolina: "I deeply regret that an extended bout with virus pneumonia prevents me from being with you . . . Be assured much intercession will be made on your behalf."

Delegates gave or promised \$93,000 for student work overseas through IFES. The offering was a substantial increase over the \$19,000 given by the 7,000 delegates at the Seventh Convention in 1964. The delegates greeted 1968 with silent prayer following a massive watch night Communion service which concluded the convention.

The IFES includes national member movements in some 35 countries, including the Inter-Varsity Christian Fellowships of the U.S. and Canada which sponsor the convention.

#### **Racial Problems Discussed at Urbana—American Negro Response**

Negro evangelical students attending the Eighth Inter-Varsity Missionary Convention analyzed the racial tensions in the church and submitted a plan of action for further study.

"Social reformation in the past has come from a spiritual awakening in the church," the students noted. "Therefore the answer to the race problem is the breaking of racial barriers reinforced by evangelical churches."

They asked that evangelical churches "open their doors to Negroes in America out of genuine love, not of hypocrisy."

The statement concluded, "This cannot be done until white evangelical churches realize their failure in this respect and with repentant hearts allow the love of God to flow through them to the black man."

They asked that interested Christians read "Shall We Overcome?" by Negro evangelist Howard O. Jones.

Plans drafted for the future include working through existing agencies, speaking and explaining the problem to churches and church leaders, a spring vacation meeting for prayer and planning.

#### **African Negro Response**

An informal meeting of African students attending the Eighth Inter-Varsity Missionary Convention expressed concern for reaching other "black students."

A total of 78 students now in U.S. and Canadian colleges came to the convention. In the special group meeting attended by over 40 of them they developed a joint resolution which was read to the entire body of 9,200 delegates.

"With our prayers," their statement concluded, "we encourage more black Christian Americans to become active in local IVCF groups."