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**Evangelical Visitor - June 02, 1969 Vol. LXXXII. No. 11.**

John E. Zercher

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# Evangelical VISITOR

June 2, 1969



## Contents

<b>Editorial</b>	2
The Double Threat	
<b>Guilty or Not Guilty</b>	3
Albert Engle	
<b>The Christian Faith and Critical Inquiry</b>	4
E. Morris Sider	
<b>Inventory Day for Dad</b>	5
Mel Larson	
<b>Musings of a Missionary Doctor</b>	6
Lowell D. Mann	
<b>It's Great . . .</b>	8
Paul Hostetler	
<b>Understanding an Only Child</b>	9
Marion J. Heisey	
<b>What God Hath Wrought</b>	10
J. Myron Stern	
<b>Men on the Move</b>	11
J. Wilmer Heisey	
<b>News</b>	13

Photo: The Lingaraja Temple in Bhubaneswar

## EDITORIAL

# The Double Threat

We are preoccupied with violence. A long winter of discontent on the campuses may well give way to a long hot summer of violence in our cities. Admittedly not all protest has turned to violence but much of it has. The legitimacy of violence and the necessity for its use are proclaimed by influential leaders of the academic and black communities and sanctioned by some ecclesiastical spokesmen.

Those not advocating violence are preoccupied with its threat. They see a deterioration in law and order that threatens the very foundation of an organized society. Life and property of law abiding citizens are in peril. If violence is unchecked our universities and colleges will become hideouts for modern day Robin Hoods and our cities pockets of armed rebellion. The threat of a civil war becomes a possibility. Not since the days of the Civil War has our country been so divided.

The counter danger to this condition of violence and protest is the strong arm of a strong man. The majority of society frightened and desperate turns to one who promises peace on street and campus. All he asks is the waiving of the rights of the individual for the good of the whole. His platform will be law and order. His rallying cry will be God and America.

Why is this type of an editorial appropriate in a religious paper? It is because conservative Christians are rightly concerned about respect for law and they themselves are law respecting citizens. This respect for law and their theological position makes them peculiarly responsive to this authoritarian approach. If I evaluate correctly what I read in the conservative Christian press, it has stood with the military against its attackers; with the police rather than the courts; and with capital rather than labor. I recently heard an evangelical leader say, "I see a fascist horseman on the horizon and the evangelicals are piping him in."

What can a Christian do in light of these two threats to our existence as a free society? Let me offer several suggestions which are neither exhaustive nor profound.

We should recognize the legitimacy of much of the protest that is taking place. We will surely deplore the

methods of violence. We may even question the value of non-violent means of protest and choose not to support them. But we cannot deny the justification for a voice to be raised against conditions in our society.

We need to inform ourselves as Christians as to the real issues and conditions behind the protest. We will find that there are professional agitators and outside financial support. But if this is the extent of our information we are ill-informed. The impersonal quality of a large university; the hopelessness of the black community; the inner conflict in a young man's mind who is asked to participate and indeed give his life in a war that is questioned militarily, diplomatically and morally are very real issues of our time and will not go away if protest is silenced.

As Christians we must clearly deplore violence but just as clearly identify ourselves with the legitimate issues. To support violence is obviously sub-Christian if not anti-Christian. To refuse to identify with the legitimate issues is to admit that we have no better solution. A former president of the United States has said that those who resist peaceful change make violent revolution inevitable.

Let us be wary of the leader who offers easy and quick solutions to difficult and deeply rooted problems. Let us be doubly wary of one who promises to deal with the unrest and the protest without a serious and costly attack upon the causes.

The Christian is a minister of reconciliation bearing the message of reconciliation. It is the Christian's opportunity—and a unique one—to bring upon any situation the resources of the Gospel which changes men, atmosphere, and conditions.

Nor should we forget that we are "protest-ants" and that our forefathers were guilty of protesting. There is the danger that should a strong government arise that resorts to strong armed methods—limiting freedom of speech and assembly and equating dissent with treason—we may well discover that we had more in common with the protestors than we knew and that we have bound our arms to keep our hands from shaking. Z

Cover photo: The elaborate Lingaraja Temple in Bhubaneswar is one of the most sacred of Hindu shrines. No westerner is allowed inside the courtyard although it is a haven for monkeys and cows.

The wealth of precious metals and stones used in the construction and the reverence for animal life while millions in the country live on the verge of starvation underscores the fact that India's spiritual needs are of first magnitude. Quoting from a recent VISITOR article "some of the greatest physical problems are rooted deeply in the religion of the vast majority of its people."

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# GUILTY OR NOT GUILTY

(Romans 1-3)

Albert H. Engle

Paul's text for the epistle to the Romans is "The just shall live by faith." Having stated it, he immediately turns to the wrath of God on sin. One might wonder at the relevance between *life* and the wrath of God. But as we consider his argument that all have sinned, that "there is none righteous, no, not one," and that we are all "guilty before God" we are reminded of Jesus' words that He came not to call the righteous, but sinners to repentance.

It becomes evident that unless one pleads "Guilty before God" there is no redemption for him. If we would liken the plan of salvation to a ladder reaching from earth to heaven, we recognize that the ladder is based in the miry pit of sin. While one is better off not to have engaged in every sin, yet if he is too proud to admit his need of salvation as much as anyone in the pit, there is no salvation for him. There is no other way of salvation. The "up and out" are as much "out" as are the "down and out." All have sinned.

One begins to see why some self-righteous people, who have been reared in "good" homes, have attended Sunday school and church, have grown up in "protected environment," think they are better than others, need only to cultivate the good that is in them, and add to their "goodness" church membership and activity. One can understand why such people never receive an assurance of salvation. We can also understand the fallacy of the idea that people who "go deep into sin" receive a more definite experience of salvation than those who "live a moral life." All of this becomes obvious when we accept the impact of Paul's argument that *all* are "guilty before God."

## *Spiritual Excavation*

While Paul recognizes Jesus as the Rock (basis, foundation, author) of our salvation, he would have us realize that it is our sins that come between us and the Rock. Though He is our sin-bearer there is an area of foundation work which we must do. Jesus said, "Except ye repent ye shall all likewise perish." Excavation in foundation work is the most undesirable part of building operations but it is very essential. If there is to be a super-structure of Christian character which will stand the storms of life and the tests of the judgment, we must make vital contact with the foundation, Jesus Christ.

Paul brings us face to face with the rubbish of sin which must be dealt with. It is a horrible list containing reference to the violence and immorality we read about in every metropolitan newspaper, see on our bill boards, and have described in obscene literature. It is sickening but we must face up to our guilt and acknowledge it. Failure to do this excavation work in seeking contact with the Rock will leave us yet dead in sin. We may discover that we have a "form of godliness but deny the power thereof." We will need to acknowledge such guilt. The devotion of so much of this epistle to such excavation work emphasizes the importance Paul attaches to it.

Paul makes no difference between Gentiles (pagans), and Jews. The Jews of Paul's day were like he was before his conversion—church members, proud and self-righteous. They were members of the divinely-ordained church to which was entrusted the oracles of God, which produced great prophets of God, and out of which was to come the world's Messiah. They were Jews outwardly, but not inwardly. They did not have the faith of Abraham. They were church-members but not children of God. Paul, like Jesus, encountered greater opposition from church members than from pagans (see John 8).

## *Steps Downward*

Let us observe more in detail that of which men are guilty before God. As one analyzes the latter part of the first chapter of Romans, he can discern the steps in backsliding. Application is racial, national, institutional or individual. Recognizing that the human race started off in favor with God, *the first step downward was to reject the truth, the Word of God.* Fallen man turns "every one to his own way." When His Word crosses our own way, when His Word exposes our sin and hypocrisy, then there is trouble.

One is reminded of the savage who had never seen a mirror. When first presented with one, as he looked into it, he was filled with rage. Not liking what he saw, he smashed it into bits. But that did not change him. God's Word is a mirror. Man does not like to see his reflection in it—the corruption and wretchedness of his heart and the judgment to follow. Paul points out man's rejection of such truth, but says that its acceptance is essential to salvation.

The next step in backsliding, whether racially, nationally, institutionally, or individually, *is to turn against God.* Indeed, God and His Word are identical. But man, blind in sin, does not discern that. Rebellious man rejects God by creating gods of his own: graven images, unscriptural concepts, or other things he makes and trusts in; or he may turn atheistic. There is no difference in results between the man who says there is no God and the man who creates his substitute for God, whether it be a physical object or a mental concept—he has rejected the true God.

## *He Sinks Lower*

Having "changed the truth of God into a lie," and having rejected God, *man is left to himself and the devil.* Having lost contact with God he becomes the victim of the base impulses of his corrupt nature. Having rejected an absolute standard of conduct, he knows nothing but relativism. He sinks lower and lower. He corrupts the most exalted power with which he was created—the power to procreate. After Adam sinned, instead of procreating "in the likeness of God" in which he was created, he "begat a son in his own likeness"—the likeness of his own fallen sinful nature. This procreating ability degenerates to the most sickening levels.

(Continued on page twelve)

# The Christian Faith and Critical Inquiry

E. Morris Sider

At first glance, the terms appear to be contradictory. Faith, by popular definition, is subjective; critical inquiry claims to be objective. Besides, too often, it may be claimed, the Church has stifled critical inquiry—witness how the Church suppressed Galileo's opinion that the earth revolved around the sun. On closer examination, however, there is much to suggest that the Christian faith is uniquely qualified to aid rather than hinder the process of critical inquiry, because Christian faith is concerned with truth and freedom, and contains within itself qualities that create objective conditions.

## Truthfulness

Consider, first, that the Christian faith promotes critical inquiry because it insists on the truth. Christ said: "I am the way, and the *truth*, and the life," and "Ye shall know the *truth* and the *truth* shall make you free," and again "Let your communications be yea, yea, and nay, nay." Christians, we understand are to be truthful although it may be to their own disadvantage. If a Christian lies we shall rightly place under suspicion other aspects of his Christian experience. The Christian thus has a devoted attachment and obligation to perhaps the basic ingredient of critical inquiry: a passion for the truth.

There is, of course, the question of whether our faith is true. But the Christian is not without an answer. He can show that much about the Christian faith can be empirically proven true, and what he can not so prove he will have the honesty, the *truthfulness*, to admit that he does not yet have the answer. On the other hand, the Christian can surely turn the coin over and insist that what claims to be true because it has been established by rational, logical methods of inquiry should, in fact, be true. Facts are slippery things, particularly when applied on the human level, and some of the ideas of the greatest rationalists have been proven false. An example may be found in Jeremy Bentham whose rationalism provided the basis for much of the *laissez-faire* philosophy of the nineteenth century. Bentham began with seemingly plain, logical facts and on them proceeded to build a philosophy that on the whole contained much falsehood. He reasoned that everyone is his own best judge of what makes him happy; he should thus be free to pursue his own happiness. And if everyone were happily pursuing his own happiness, the end result would be a happy country. But these plain, logical facts when taken together failed to take into account what truths the Christian faith taught about man: that man is basically selfish and usually pursues his selfish happiness at the expense of others. And the grave social evils of the industrial system of the nineteenth century may in many ways be laid at Bentham's logical, factual feet.

Dr. Sider is Associate Professor of History and English Literature, Messiah College.

## Freedom

In the second place, the Christian faith may aid critical inquiry because it leads to the freedom that is necessary for such inquiry. The concept of freedom is also expressed repeatedly in the New Testament. When Christ made his first public appearance, he read from Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to *heal* the brokenhearted, to preach *deliverance* to the captives, and *recovery of sight* to the blind, to set at *liberty* them that are bruised." Paul wrote to the Galatians: "You were called to *freedom, brethren*," and to the Corinthians he declared: "Where the Spirit of the Lord is, there is *freedom*." We have generally, I suppose, taken these passages to mean spiritual freedom. But it is also true that the best thinking in the Christian church has made little or no distinction between spiritual freedom and temporal or intellectual freedom. Intellectual questions are in the final analysis moral and religious questions, a fact that non-Christian intellectuals should not be allowed to dismiss.

So we confidently claim that God chooses that men and women should be free; they should be free from *all* those devices of Satan's or of their own making that bind and hinder them in their ability to think and reason and arrive at right conclusions, or that turn them into channels of unloveliness and untruth. Christ came to deliver men and women from the Law that bound men's minds and actions. He came to cast out devils that distort men's thinking. He came to heal the sick and comfort the needy, for such conditions impair the ability easily to arrive at the truth.

## Objectivity

Lastly, and perhaps most controversially, the Christian faith, while admittedly remaining largely subjective in nature, possesses qualities that help to create objective attitudes. We need, of course, to be aware that there is no complete objectivity to contrast to subjectivity—the subjectivity, for example, of the Christian faith. One might better say that there is a conflict or choice among faiths. Objectivity within the rationalist tradition may itself be a sort of faith. Voltaire may serve as an example. He ridiculed the Christian faith because he considered the faith irrational and a distortion of the truth; he demanded, instead, a rational, objective approach to knowledge and life, and considered that if this pattern were followed man would be capable of unlimited progress. A recent biographer of Voltaire has suggested that for the Christian faith which he rejected, Voltaire in practice substituted another faith—faith in rationalism and progress. To realize that such a faith is a myth, we need only to consider the destructive, retrogressive attitudes of human society since Voltaire's time. So we must insist that objectivity is a very relative

term, that on any level it is not completely obtainable, and that even rationalism contains its own subjective qualities.

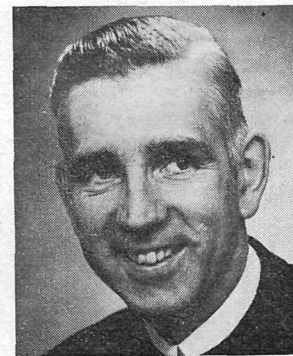
To come more directly to the point, it is important to remind ourselves that man in his natural state without God bears about in himself characteristics which make him a very subjective person; and he often bears them while claiming objectivity. Egoism, self-justification, censoriousness, pride, the desire to belittle others and like sins are deadly foes to objectivity, and all the more so since one may not always be conscious of how they work on the mind. But it is precisely these attitudes that the Christian faith condemns, and the Christian who has learned to lay these burdens at the foot of the Cross becomes a person capable of greater objectivity.

Thus we may say, in summary, that as Christians we are uniquely qualified, not to fear, but to promote critical inquiry. The Christian faith gives us a love of the truth, offers us freedom to pursue the truth, and removes those sins which destroy an objective approach to truth.

## CHRISTIAN EDUCATION CONGRESS



Donald M. Joy



Roy V. Sider

For nearly two years a group of ten men have given thought and prayer toward the planning of a 1969 Christian Education Congress. Why the name CONGRESS? It is planned to be more than a convention, a meeting or an assembly. It purposes to bring representatives from congregations who are interested in home life, Sunday school ministry, and youth work. These persons will not simply be "talked to" but there is planned time for information, discussion, and inspiration.

The CONGRESS convenes Monday evening June 30 with Dr. Donald M. Joy addressing the attendants with the keynote message entitled, "CHRISTIAN EDUCATION AND THE NEW GENERATION." Dr. Joy is an author, editor, and Christian education consultant of the Free Methodist denomination. He will address the CONGRESS again on Tuesday afternoon, July 1 with the subject, "VISIONS WHICH TRANSFORM: YOU CAN CHANGE THE WORLD!"

Also on Tuesday, the three Directors of Christian Education of our Brotherhood, Eber Dourte, Don Shafer, and Walter Winger will present an audio-visual on "POSITION - PROJECTION OF CHRISTIAN EDUCATION." The content of this feature will be included in mimeographed form in a packet for discussion groups involving all registered attendants.

There are twenty workshops slated for Tuesday afternoon led by qualified and experienced personnel. Other scheduled events of the CONGRESS are: special breakfast groups for pastors, deacons, and Sunday school superintendents; special musical packages; a youth cook-out; a findings committee report of the discussion groups; and a number of exhibits for ideas.

The CONGRESS will be climaxed by a message entitled, "NOW, GO WITH GOD." Bishop Roy V. Sider, moderator of the Brethren in Christ Church, will bring this closing address.

All interested persons are invited to attend. Contact the pastor of your local church for pre-registration blanks and hospitality arrangements.

This event is to be held on the campus of Messiah College June 30-July 1, 1969 just prior to the Ninety-ninth annual General Conference of our Brotherhood. The CONGRESS is sponsored by the Board of Christian Education. For further information, write:

**Board of Christian Education  
P. O. Box 127  
Nappanee, Indiana 46550**

### FAMILY LIFE AND LOVE



## DADDY'S COMING!

IN A HAPPY FAMILY little children are thrilled to see Daddy come home. And their mother is thrilled too. In fact, it is Mother's attitude that determines largely the children's attitude toward their father.

A wise mother does her best to be on good terms with the father of her children. She does not criticize him in their presence but helps them to think as well of him as possible. She realizes that her first duty to her children is to make their father happy.

A good father is worthy of such love and confidence. Indeed, he inspires it in the first place. He is

the one who helps the children to think well of their mother.

Such family members—happy with themselves and happy with each other—are spared much heart-ache that other families suffer. They can face anything in the outside world because they are happy at home.



For a poster of this message, No. 99, send 10¢ to Concord Associates, R. 2, Harrisonburg, Va.

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## MISSIONS

# Musings Of a Missionary Doctor

*Lowell D. Mann, M.D.*



Staff on Darjeeling trip.

Sitting among the 400 or so Christians, together from all parts of India, for the annual Evangelical Fellowship of India Convention, at Bhubaneswar, Orissa, my mind raced hither and yon over the 9½ years I've been in India.

This was the first time I had taken off a week in midwinter from a busy medical program to attend an EFI Convention. It is so easy to think one can't get away from medical work except for medical meetings: after all it involves lives—at least physical lives.

But wait! Isn't that a continual problem?

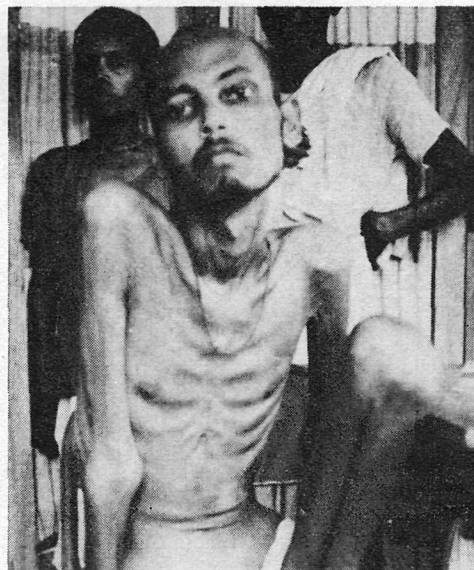
How much of our work is strictly what we want it to be? I think of hours spent on blueprints for new buildings or in drawing the compound to scale, hours in committee meetings, in government offices trying to get permits for sugar, flour, or kerosene—or the licenses you need for everything, or the hours visiting offices in connection with the stolen jeep, the mountain of correspondences necessary to the functioning of a small medical hospital . . . .



At the Evangelical Fellowship of India Convention: Dr. Mann; Judy, Bonnie, and Jay Smith; Harvey Sider; and James Cober.

I remembered this summer when we heard of a French boy who had been in the Saharsa jail for over 3 weeks. I went to see what could be done for him. Why was he there? What were the charges? Gradually a tale unfolded . . . no passport, he could not contact his family; he was sick with dysentery and needed help.

He had been to Kathmandu, Nepal, where there is quite a hippie colony. From there somehow he had gotten to Saharsa. Communications broke down between him and the authorities at Saharsa, and so they called him crazy. After three more weeks for him, cutting red tape, I was

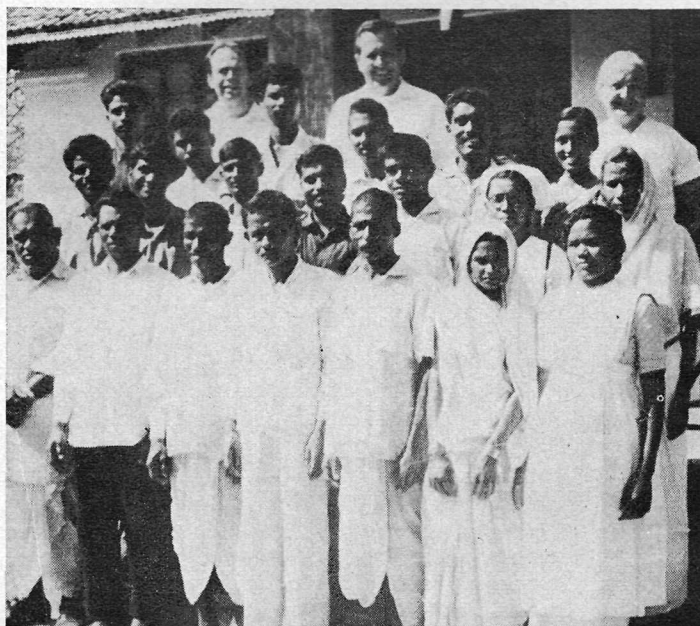


Emaciated T. B. patient.

able to have him released from jail to take him to Madhupura Mission. But he was restless and wanted to leave the area that had misunderstood him. After a few days of good food and medicine, he was well enough to return to his home by the help of his Embassy.

Did he have an opportunity to understand the difference between the Hindu and Christian philosophy? Our contacts were so short . . . had the Lord sent him to Saharsa for some purpose? Did I make the best use of this opportunity? I breathed a prayer for this lad now, asking God to continue the work He had started in this boy's heart and for the further contacts by other Christians in his home city.

After attending a convention such as this, I saw things from a different perspective! Yes, we had experienced an armed robbery, "decoity," here on the Madhipura Compound in the home of one of the hospital employees; but hadn't God protected human lives? No one was killed and the experience now seems more like a bad dream. Perhaps the experience was to shake us from a self-satisfied ivory tower spirituality divorced from behaviour, such as one of the EFI speakers, Mr. Paul Sudhakar, warned about.



Madhipura Christian Hospital Staff: Dr. Mann; VSer Jay Whitwill, R.N.; and Leora Yoder, R.N., on back row.

Let's see, what were some more recent experiences different from what most people think a medical missionary does? Well, life has its pluses too. Like the staff trip to Darjeeling, when we spent 2½ days together, traveling in a jeep, cooking a chicken curry supper together, marveling at the wonders of God's handiwork when we saw the sunrise on Mt. Everest and Kanchenjunga Ranges from Tiger Hill, had evening prayers together and then deep slumber from a happy, busy day. Yes, the cost in time and involvement was truly well repaid!

There were also the sessions Rev. Joe Smith had with the hospital staff as he presented the challenge of God's dealings with Abraham, in calling him out. We all sense that events point to change in India. Will the Church have the strong Christians that will be Abrahams? Paul Sudhakar at the Convention expressed deep concern for the need to match intellectual eminence with moral excellence.

A missionary doctor is expected to oversee the building programs, from design to finishing touches including plumbing and electrical work. He is expected to be the spiritual leader as well as the medical superintendent, accountant, arbitrator in disputes, general maintenance superintendent, and ever present and pleasant doctor.

The medical work is the main thrust; and the cases though often seeming monotonously familiar, do provide a variety hardly seen in routine medical practices.

There was the teenager, distraught because of a fire at the petrol (gasolene) station he was attending, who escaped to throw himself in the path of an oncoming train. We signed a release from the Station Master who was more concerned about his potential legal involvement than about the patient's welfare. Fortunately he had no bones

broken though he was badly bruised and scared. We had an opportunity to show concern and the love of Christ.

We see here the advanced stages of many more diseases than in the U. S.—such as the dry gangrene which had involved four fingers before the patient appeared in the clinic. If you ask a patient why he waited so long, or why he didn't come sooner, he often replies that he was sick and couldn't come! After you have experienced the difficulty of travel in India, the reply makes more sense than you first realize.

*What is our purpose in all this?*

Does it really matter what we do or how we do it? Again I am reminded of the requisites for commission and victory, stressed at the EFI Convention: inner cleansing, laying aside of weights, the recognition of modern idols Christians are worshipping, constant self-examination and renewal, committal to our mandate—the Great Commission—in the midst of conflict, and "Let God be God."

## Inventory Day for DAD

Mel Larson

Dad, what you *are* to your children means *vastly* more than what you *do* for them.

Spiritually speaking, too.

The woods are full of critics of the American scene who rattle a ball point pen at the cracking-at-the-seams American home and shout, "The father is failing his children because he has majored on the wrong sense of values!"

Materially, today's father has done *very well*. Now, don't downgrade yourself for that, dad. You face daily the rugged challenge of providing for your family. The Bible makes it crystal clear that a man who does not provide for his family is worse than an infidel. (I Timothy 5:8). So don't browbeat yourself for that.

However, today's son and today's daughter need the example of a godly, devoted-to-Christianity type of father! Dad, have you set your affections on things of this world, or on divine matters? And, can your children sense that in you? Are you batting your head off to pick up earthly goods and in so doing bypassing the church, God and the things of Christ? And do your children realize what your *real* values in life are?

Have you turned down some job in church because your work has you too tied up? You're anxious that the kids be active in Sunday school, church, youth group, etc., but they don't see much of an example in your life, as far as serving Christ is concerned.

Strange thing about Father's Day each June. It often ends up as Inventory Day for many dads. The sincere father asks himself, "How am I doing *as an example*?"

Today's world has no room for phony fathers. The *real* kind is needed.

Like the Apostle Paul wrote to young Timothy, ". . . Be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:11b).

No more heartening words can come the way of any father than, "I wanna be like my dad."

Spiritually speaking, too.



**FOR TEENS ONLY . . . .**

**Have you heard about the big doings for teenagers at General Conference last year?**

**The Commission on Youth is working to make this year even better. Cook-Out on Tuesday evening • Informal Sing-n-Talk Event Wednesday night • Mystery Tours on Thursday and Friday afternoons • Teenage Happening on Saturday afternoon. Looks good, doesn't it?**

**It's Great . . .**

to hear of teens who go out of their way to share their faith . . . .

A group of young people from Wescove Christian High School gave two weeks of their summer vacation to witness and distribute Scriptures to the people of old Mexico last summer. Their target was the area back in the hills in the mountain region near Victoria, Mexico—about 150 miles inland.

IT'S GREAT . . . to hear that these kids raised their own traveling expenses and came out of their experience with a deep sense of personal satisfaction. Would to God that the "hippie teenager" could see these teens in action.

IT'S GREAT . . . to hear about Sharon Bitzer, a freshman at Olivet Nazarene College. Her plans were to work the entire summer as she was \$500 short for her tuition. The trip to Mexico just didn't seem possible. Then last June she was given a \$500 scholarship for being the top student in a class of over five hundred!

IT'S GREAT . . . to hear Sharon report on her "Mexican holiday."

"*Buenas Tardes!*" Like a knife the brisk words cut through the hot Mexican afternoon. Except for the mangy dogs and scrawny chickens, the small thatched-roofed home in front of us appeared deserted.

"*Buenas Tardes.*" Again the greeting disturbed the languid air, this time bringing the scurrying of small feet. Before long, timid brown faces peeped through the doorway, frequently ducking back inside as if playing hide-and-seek with the shadows. Our Mexican guide smiled and again greeted them. The children responded with soft greetings and furtive glances.

"Is your mother home?" The question, asked in Spanish, brought quick results. One small face disappeared, reappearing a brief minute later with her mother close behind. Then began an intensely interesting quarter hour of conversation aimed toward putting a new Testament into the hands of these people who had no Bible in their home.

We were introduced as Christian friends from north of the border. After a few trivial remarks we got to the point of our visit. Did the family have a Bible? If not, we would like very much to give them a New Testament. Our Mexican friend explained that the Bible was God's Word, that everyone should read it, and that in it is found the way to eternal life.

Our hostess listened intently, and then regretfully shook her head. She couldn't take one. There was hardly enough

money to feed and clothe her large family. But, we objected carefully, we didn't want any money. We wanted to give her this book, asking only that she read it, that is, if she could read.

No, she couldn't, but her daughter had learned in school. Then we urged her to take a New Testament and let her daughter read to her. Gladly she accepted, thanking us over and over again. And so, the message of Christ was placed within another home. The light of the glorious gospel was given to another family which otherwise might never have heard.

In many homes giving a copy of the Scriptures opened the way for a word of personal testimony. Our Mexican friend quickly grasped all such opportunities to explain the way of salvation. On one such occasion our hostess seemed unusually moved. We knelt together in prayer. Afterwards, with tears in her eyes, she thanked us for coming and for the New Testament which she held tightly in both hands. As we left that small adobe hut, we thanked God for the privilege of praying with a hungry heart.

One day we attempted to visit a small village far from paved roads and bridges. We found access to it completely cut off by a flooded river. At the place usually used as a ford the water was far too deep and the current too swift to risk crossing by car. We considered the possibility of turning back but, feeling strongly that God had led us there, we rejected the idea. We decided to try swimming across, but before this plan could be put into action an old dug-out canoe pulled ashore near us.

The occupants began unloading corn which they had ferried from the other side. We talked to them at some length and they finally agreed to transport us to the other shore. A young Mexican stayed to guard the corn. As we pushed off we saw him seated on the corn pile avidly reading the Gospel of John which we had given him.

We visited the village, leaving Bible portions in the hands of many who had never before read from the Word of God. Returning to the river, we were soon edging across in the ancient dug-out. Conversation with the men turned to spiritual things, and before long our Mexican companion was singing to them. Accompanying himself on a guitar, he sang a ballad about a sinner who had been set free.

The men were enthralled and although we had by that time reached the shore, they requested another song. Afterwards, we spoke to them of Christ and then, leaving with them gospels and New Testaments, we were again on our way.

As we reflected over the many people we touched during our stay in Mexico, we became increasingly thankful for the privilege of leaving with the Mexicans something lasting. A visit may soon be forgotten, a song may grow old, but the Word of God left with the spiritually starved will continue to point them to the abundant life found in Jesus Christ.

Adapted by the page editor from *The Sower*, publication of the World Home Bible League.

# Understanding the Only Child

Marion J. Heisey

Approximately 80 per cent of all children have siblings, that is, brothers or sisters. The remaining 20 per cent grow up through childhood and adolescence adjusting to the demands of a social world without the interaction and the unique relationship of brothers and sisters.

The dynamics in understanding the "only" child must be done within the context of several significant variables. Is there an only child by design, or by circumstances? What are the attitudes of the parents toward an "only" child? Was the only child wanted? What is the relationship between the two parents? Which sex is the child? All of these factors must be analyzed to understand the emotional and adjustment world of an "only" child.

But there are several generalizations which can be made that are applicable to most families with a single child. Probably the greatest effort on the part of the parents needs to be made in the area of preventing overprotection. This term has two meanings. On the one hand it may suggest over-indulgence where the parent goes to excess in providing things for, doing things with, and giving in to, the child. This characteristically produces a child who is spoiled, selfish, and demanding. Although the child may readily develop the art of entering into warm relationships with other people, he generally does so for the purpose of exploiting others out of selfish desires. These children usually develop rebellious attitudes toward authority, and approach their problems with an aggressive, demanding attitude. When they discover that their "important" status in the family does not automatically transfer to the outside world, they experience a shock which often has personality repercussions.

The other form of overprotection is known as dominance. Again, this usually involves excessive parent-child contact, but it takes a different form. The mother may foster an unusual dependency relationship where the child learns to come to the parent for everything from buttoning clothes to getting a drink of water, long after the normal child has learned to do these things for himself. The mother may excessively protect him from the slightest injury or risk, thereby constricting normal developmental patterns and adjustment techniques of the child. She may watch over him constantly and even prevent him from playing normally with other children. This kind of overprotection usually produces a child who lacks self confidence and feels incapable of making decisions or coping with reality. He

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Dr. Heisey is serving as Superintendent, Navajo Mission.



will find it difficult to accept responsibility or to solve his own problems. Perhaps it is noteworthy that in a study by Levy<sup>1</sup> it was found that 75 per cent of a group of abnormally overprotective mothers had little in common socially with their husbands! Over-protection on the part of the mother may suggest a compensatory type of behavior in which the mother attempts to gain satisfaction from her child that should normally come from the husband.

In the foregoing discussion we have considered two extremes. It should be noted that there are varying degrees of these two problems found in many homes. Also, an interaction of the two may occur.

Another problem which is evident in the single child family is the need for peer interaction. Children are social creatures, and they test reality and develop a self image partly through their contacts with other children. As a child plays with other children he gains feedback on how he is perceived by other children, and it helps him to make necessary adjustments to his peer world. Parents should consider this as a normal developmental need of a child and provide adequate opportunity for interaction with other children. Some authorities suggest that parents of an only child should more seriously consider sending their child to nursery school than is necessary for parents who have several children. Nursery school provides social interaction for children which teaches such basic concepts as sharing, the rights of others, selflessness, and peer feedback which are normally found in families of two or more siblings. For a child to face reality and make a good adjustment to his little world, he needs the assistance which can come only from others his age.

Still another aspect of an only child's world is the intensive interaction he has with adults. As the child grows

(Continued on page eleven)

# WHAT GOD HATH WROUGHT

At the end of a Christmas letter sent out two years ago we listed *eight* projects representing acute needs of the hospital.

Mostly a dream then, we cannot help but marvel now . . . All but one of this list—and several others not listed—have become a reality. The hospital today is hardly recognizable compared to what it was.

During the past year the following projects have been accomplished:

- A. Donated by BREAD FOR THE WORLD (W. Ger.)  
Connection with the main electric line 9 miles away—making a vast difference in hospital operation and living—\$17,000.  
A 35-bed Pediatrics (or Children's) Isolation Ward—\$11,000.  
A 27-bed Tuberculosis Ward—\$9,500.  
Demolishing of old latrine blocks, construction of verandas, sidewalks, and new latrine blocks—\$1,800. (Application for \$4,500 to complete project, build stabilization ponds, tile latrines, and other items, still pending.)
- B. Donated by BRETHREN IN CHRIST WMPC—\$12,500  
two-bedroom, bath, and laundry addition to missionary nurses' residence, making it a four-bedroom unit. Construction of a second doctor's residence.  
Installation of 4" main water line.
- C. Donated by BRETHREN IN CHRIST JPB—\$2,400:  
Laboratory equipment.
- D. Donated by the BEIT TRUST (Rhodesia)—\$17,000:  
Outpatient (examination and treatment) and three-room Laboratory Block.
- E. Donated by OXFAM (Oxford Committee for Famine Relief—Canada)—\$25,000: Surgical unit with operating rooms, and 2 private rooms with bath, construction one month under way.

## Staffing

In this area, too, the Lord has marvelously answered prayer. The hospital staff now consists of:

Two physicians—Drs. Sider and Stern  
Three missionary R.N.'s—Misses Gish, Lady, and Noel  
Three African RN's, with training very similar to missionary nurses

*The Mtshabezi Mission Hospital Staff*

*requests the pleasure of your company  
at the Opening Ceremonies of the new*

*Pediatrics Unit*

*Tuberculosis Unit*

*Outpatient/Laboratory Unit*

*Surgical Unit*

*on Saturday, the twelfth of April*

*at two o'clock*

*R. I. V. P.*

*P. Bag 101 M*

*Butawayo*

One fully trained laboratory technician—Miss Ebersole  
Building supervisor and hospital administrator—Mr. David Musser

Full-time evangelist—Delelani Moyo.

## With Critical Need for Replacements

Truly as we review what has been done we say in wonder, "*It is the Lord's doing, and it is marvelous in our eyes.*"

The hospital has 140 to 150 beds . . . is financially self-supporting—funds being derived from patient fees and government grant.

At the same time, however, a critical need is pressing us to ask Him for a doctor (two, if possible) to replace the present two who are scheduled to leave on furlough within 4 to 6 months.

\* \* \* \* \*

Since this form letter was written—and caught in the dock strike, the number of months mentioned has shrunk alarmingly! The Sterns after a 6½-year stint left Rhodesia in May. Dr. Stern is scheduled to begin a surgical residency in July at the Meyer Hospital in Buffalo, N. Y. Mail may be sent in care of Mrs. Stern's father, Dr. S. I. McMillen, Houghton, N. Y. And doctors for Mtshabezi are still being sought. *Pray for this need.* Page Ed.

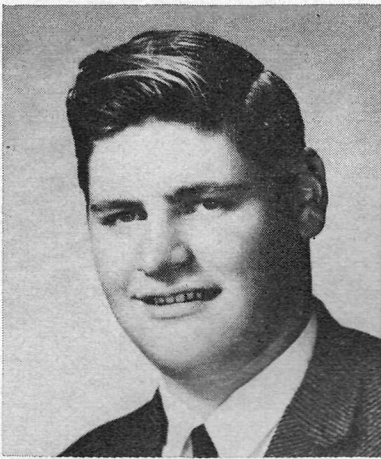
\* \* \* \* \*

## Evangelism—Also with Vision for Expansion

*No limit!*

The government lays no restrictions on us and we can freely carry on an active evangelistic program. The ministry of our Spirit-filled African evangelist on full-time employment is most effective. We envisage for the future the addition of several full-time African Christian workers to carry out child evangelism, Bible studies for new converts, and follow-up of new converts after discharge.

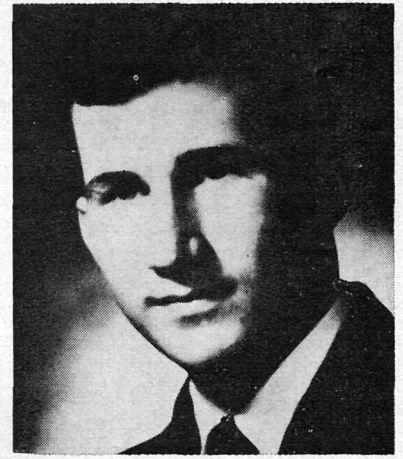
During the last few months there has been a real moving of the Spirit in our midst. Prayer meetings at 5:30 a.m., attended by missionaries and African church leaders, have been in progress since December. There are evidences that we may be on the verge of an out-pouring of the Spirit in our midst. At the hospital services we have been having between twelve and twenty-five stay for prayer (we used to think six was a good response); and those who stay pray with fervor and sincerity.



Robert Graybill

# MEN on the MOVE

J. Wilmer Heisey



Lawrence Mummau

Not all that is happening these days is reported by the news media. While men voice their concerns and seek honest answers to the travail of our times, God also speaks. Men are responding to God's call and venturing into meaningful service assignments around the world.

In a book recently published by Herald Press, *A House in Hue*, the dramatic story of the experiences of a group of Christian volunteers is told. Among them was KENNETH KEEFER, a Brethren in Christ young man from Halifax, Pennsylvania. After giving three years of service in the ancient capital of Viet Nam, Ken is returning to his home for 30 days after which he will return for another year of service in that troubled land.

It is hoped JOE and ELAINE HAINES who have served in the troubled Middle East since 1965 will be able to visit in the States during the coming months. Serving as Head Master at the Beit Jala School for Boys in Israel, they have seen the march of history at their door steps. Without moving, they have experienced a change of residence from one country to another at the time of the six-day war in 1967.

The decision to enter Christian service is a very personal one. Many factors enter in. For young men, there are frequently conflicting pressures which even close friends cannot wholly appreciate. Yet every sincere young man seeks to make a right decision in the fear of God.

On April 14, LAWRENCE MUMMAU, a member of the Mount Pleasant congregation, flew from Harrisburg, Pennsylvania to his Voluntary Service assignment in Rhodesia. A 1968 high school graduate, he had been one of the "Boys of the Month" from his senior class. Not comfortable with the privileges available to many youth today, Lawrence decided to offer himself for a significant assignment overseas. His first letters home indicate real satisfaction working alongside of WESLEY FREY on the new Bible Institute plant at Mtshabezi Mission.

Travelling with Lawrence was ROBERT GRAYBILL, a member of the Balsbaugh (United Christian) congregation near Hershey, Pennsylvania. Robert left the farm to share in the Mission program in which his aunt (ANNA GRAYBILL) has served since 1948.

Men in service have a tendency to be conservative in their letter writing, especially for publication. Here, however, is a paragraph from a recent letter from J. RAY HEISEY, beginning his second year of Voluntary Service in Zambia:

"I think in no other job or place of service would we work as many odd or irregular hours. Like going out at 6 o'clock in the evening to get a Lorry out of the mud and working till 12:30 A.M. to get it out, or slacking during the day a bit while the workmen all are working. Some place

else we'd need certain qualifications to do electrical or building work but here we learn while we do the job (not always the best way) and end up knowing at least something about different skills. I never knew or realized all the day by day needs of a mission station like Nahumba before, but somehow I manage to fill almost everyday taking care of the many small details so Dave Brubaker can give his time to Education matters and office work. Generally the duties of us fellows are best explained in the Tonga name for us, 'Mugwasyi' which means, helper."

There are more than 75 Voluntary Service personnel in Brethren in Christ Service Programs at the present time. Some of them are not talking very much. Many of them are busy. Most of them have the faithful support of their family and friends. Where men and women, at the beginning and the end of their careers offer their lives in selfless service, God works. Others are even now considering such service. Let us pray that God's hand will rest upon the lives of our Volunteers.

## Only Child

(Continued from page nine)

up in a home where the two main figures (father and mother) are adults, he naturally picks up vocabulary, actions, habits, and behavior which are more adult oriented. This can be a positive or a negative feature. On the one hand it can serve as a learning center where the parents' values are quickly absorbed, thus helping to facilitate the child's adjustment to an adult society. On the other hand, it can isolate him from his peer group which could develop some severe personality problems for the child.

The parent needs to find a balance between providing an exposure to adult ways and values and yet providing adequate opportunity for wholesome peer interaction which will help the child to develop patterns of behavior comparable to that of children whose normal life activities involve siblings.

The parents of an only child are often sensitive, out of their own needs, to little differences which they observe between their child and other children. Parents need to be sensitive, but not in this way. Parents should be sensitive to the needs of the child, not to their own needs. Many parents behave out of the priority of their own selfish concerns or ego involvements rather than out of the manifest needs of their child. When this occurs, the child invariably comes out on the short end. The only child has the same basic psychological and emotional needs as other children, but the way they are met may differ.

<sup>1</sup> Levy, David M., *Maternal Overprotection*, New York: Columbia University Press, 1943.

## Guilty or Not Guilty

(Continued from page three)

Sins which we read about in our daily papers are listed by Paul in the first chapter of Romans. In our papers these are elaborated in gruesome detail. We can see pornographic material on news stands promoting the most obscene indulgence. Sexual promiscuity, all kinds of infidelity, homosexuality and perversions, unnatural affection, greed and violence characterize our day. But the most searching verse in this chapter is the last one. Here we see that not only those who commit the deeds before listed are worthy of death, but equally those who "have pleasure in them that do them."

Are we "guilty before God." It makes no difference if we personally participate, or enjoy their company, or enjoy reading about such, or go to places where such ungodly living is acted out, or where it is thrown on the screen, if this is our life, it leads to death. Indeed projecting such scenes into the living room, parlor, bedroom, basement, or attic does not change its corrupt nature. Even a Christian (?) home cannot sanctify such projection. Having pleasure in scenes of violence and lasciviousness leads to death. Are we "guilty before God"?

### *Impartiality of God*

The second chapter of Romans emphasizes the impartiality of God. If a man sits in judgment on another who he thinks is worse than he himself is, he is under condemnation before God. It makes no difference if a man is a Jew—a church member, or if he is a teacher of the law, or a Gentile philosopher, there is no respect of persons with God. All have sinned, either against the Mosaic law, or the law written in the hearts of the heathen. He who thinks he has not sinned is condemned, for the "heart is deceitful above all things and desperately wicked: who can know it." To say one has not sinned is to make God a liar, thus adding to the sins already committed. All have sinned and are guilty before God.

It had been hard for Paul to come to this for he had been proud and self-righteous. He was proud of his ancestry, his church, his standing in the church, his zeal, and his righteousness. But through a shocking awakening he saw he was a sinner, "guilty before God," and needing a Saviour as any other sinner. Who was he to judge another? But now that he had taken his place as a sinner he was doing his best to help them see their real condition as transgressors. Even so, are there not today many proud self-righteous church members who have never realized and admitted their guilt before God?

Paul is here confronted with the doctrine described as "once in grace, always in grace." Jesus and Paul were forced into deadly conflict concerning this heresy. In John 8:32 Jesus, in His effort to lead the Jews into real spiritual freedom, said, "ye shall know the truth and the truth shall make you free." They were so enraged that they lied to defend themselves, saying they were never in bondage to any man. Since neither their standing as children of Abraham, or their past experience, justified them, Jesus insists that real freedom is freedom from sin. He labels these church members who claimed to be "in grace" as children of the devil.

Paul pursues the sinfulness of these self-righteous church members saying that they cause the name of God to be blasphemed among non-church members. Today the standard of living of many within the church is so low that the church has lost its influence. Indeed there are those outside the church whose ethical standards are above many in the church.

God's impartiality extends even to some people professing holiness who might be inclined to say, "If I would confess sin I would deny my 'sanctification.'" Some such people hold to a sort of "once in grace, always in grace" attitude toward the possibility of sinning and hide behind some experience they profess. They are afraid to be honest about their sins. God is more interested in our honesty about sin than our theory of holiness. If we are "guilty before God" we had better face up to it.

In the third chapter Paul recognizes advantages of being a Jew, even as we recognize advantages of being reared in Christian homes and associated with the church. But Paul insists that that does not save one. If one accepts God's truth, he must admit his sin and need of the righteousness of God. Paul also attacks anti-nomianism—that our continuance in sin exalts the grace of God, and he resents any such accusation relative to his teaching.

### *Paul Summarizes*

Paul begins to summarize his argument that all have sinned by quoting Scripture: "There is none righteous no not one." I seldom think of this without recalling an experience I heard the late Bishop O. B. Ulery tell. He had preached a sermon emphasizing that God's salvation delivers from sin. At the close of the service a woman approached him insisting that there is no such deliverance and referred to the above Scripture. He asked where such a Scripture is located. She did not know but said it was there. He turned to it and read. She said, that's it, I knew it was there, and that proves that no person can live above sin. Knowing of what church she was a member, he asked if that applied to all members of the church. She said it did. Then he read several verses substituting the name of her church. Finally she protested. After some discussion she saw the fallacy of her interpretation. He then explained that Rom. 3:10-18 applies to the unregenerated condition of man.

Paul quotes various Scriptures in summarizing his thesis that all have sinned "that every mouth may be stopped" and that every person would acknowledge that he is "guilty before God." We should not "make God a liar" and thus add to our sins. If we defy an officer of the law who finds us guilty we are liable to an added indictment. Let us humbly acknowledge our guilt before God. Even if we have once been saved, if we find ourselves guilty anew, let us own up to it. Thus we take the first major step toward salvation or reclamation. Failure to acknowledge our guilt, boasting in our goodness, and endeavoring to experience salvation by adding some good works to our sins leads to confusion.

A right understanding of God's law brings us to a knowledge of our sin and our guilt. Considering the law as a school master and a mirror, we see ourselves as God sees us. Acknowledging this we are ready for the heart of the Good News which is intended to prepare us for "the life that now is" as well as "that which is to come." Let us face up to our guilt, repent, and believe on Him by whom we are "born again." Thus we are "saved from our sins" that we may "sin no more." A concept of Christ which licenses continuance in sin is not the Christ of the Bible. Such are false Christs who cannot save us, but leave us guilty before God. As we, with Paul, face up to the excavating necessary to make a vital contact with the Rock, we will begin to really *live*. Following Paul further we will be able to experience, not only life, but abundant life.



## MESSIAH COLLEGE

### Faculty Promotions

Two Messiah College faculty received promotions and three were given tenure in recent action by the college Board of Trustees and Associates. Promoted were Dr. Charles F. Eshelman and Dr. Martin H. Schrag.

Dr. Eshelman, professor of education, will be named professor of education emeritus when he retires from the faculty this summer. He was a member of the teaching staff from 1927 to 1929 and has been on the faculty since 1948. During part of that time he served as dean of the faculty.

Dr. Schrag, professor of history of Christianity, has been promoted from acting chairman to chairman of the Division of Religion and Philosophy. He has been on the faculty since 1954 except for a one year absence in 1956-57.

Tenure was granted to Anna Verle Miller, assistant professor of German; Dorothy A. Schrag, assistant professor of music; and Ray M. Zercher, assistant professor of English.

### Barr to Join Faculty

Robert Barr, Carlisle, Pennsylvania, has been named dean of student affairs at Messiah College. Currently he is the assistant dean of student affairs at the Capitol Campus of the Pennsylvania State University. He will assume his new role July 1.

A graduate of King's College, Briarcliff Manor, New York, Barr has received the Master of Arts from George Washington University. He has done additional study at Shippensburg State College and Temple University.

In his new post at Messiah College, he will succeed Richard C. Barr, assistant professor of history, who has been serving as acting dean of student affairs for the past two years.

Barr is actively engaged in the youth ministry of the church and presently serves as youth director for the Carlisle Brethren in Christ Church. He was recently appointed a member of the Allegheny Conference Committee on Youth.

### Boyer Named to Advisory Board

Dr. Ernest L. Boyer of Albany, New York, has been named chairman of the Advisory Board for the Messiah College campus at Temple University, Philadelphia. Boyer, who is vice chancellor of the State University of New York, will head a board of thirteen members giving guidance to the academic program in Philadelphia.

### Summer Courses at Philadelphia Campus

As a service to the Mennonite Central Committee and Inter Varsity, Messiah College is offering two special courses at its Philadelphia campus this summer—dates June 30 through August 9. The Urban Seminar will be a study

## OPPORTUNITY FOR SECRETARIES

Messiah College has need for additional secretarial help. Interested persons should contact—

George Farah  
Assistant to the President  
Messiah College  
Grantham, Pennsylvania 17027

Telephone (717) 766-2511

of the problems and the challenges of the inner city. An Urban Practicum will provide practical experience in dealing with urban needs.

### Alumni Present Two Awards at Annual Banquet

The Reverend H. H. Brubaker, pastor to the senior members of the Upland, California, Brethren in Christ Church, was this year's recipient of the Distinguished Alumnus Award presented at the annual Alumni Banquet, May 30. The certificate of award was given in recognition of his lifetime of dedicated service and distinguished leadership to the Church. The list of offices he has held is an impressive one and includes the following: general superintendent of African missions, principal of Niagara Christian College, superintendent of the Messiah Home and (for ten years) General Conference Secretary.

Mrs. Bessie H. Kline was given the annual Alumni Appreciation Award in recognition of her genuine interest in the program and development of Messiah College. She, with her husband, the late Josiah W. Kline, made provision for a substantial amount of financial support to accrue in the years to come as well as a \$200,000 pledge from a foundation toward the new Hall of Science.

Mrs. Kline, an honorary member of the Board of Trustees and Associates, was the first to be named to honorary membership.

# CHURCH NEWS

## ALLEGHENY CONFERENCE

Rev. Merle Brubaker from the Amherst Community Church, Massillon, Ohio, was at the *Morning Hour Chapel* from May 16 through 20. The correspondent reports that the Building Committee and Church Board are working on enlargement plans for the church as additional space is needed immediately. The pastor, Roy J. Musser, will be ordained to the Christian ministry by Bishop Henry Ginder Sunday morning, June 15.

The *Martinsburg Brethren in Christ Church* reports a five day evangelistic crusade with Bishop Henry A. Ginder as guest speaker, March 19-23. March 30 Earl Stern showed slides of the denomination's work in Navajoland and also of his trip to the Holy Land. The church choir gave a cantata April 6, entitled "Mine Is A Risen Saviour." The young married couples gave an Easter egg hunt for the Junior Sunday school April 7. Rev. Fred Holland was present April 23 to show a film and tell of the work on the African mission field.

The following Franklin Churches sponsored a joint Love Feast May 24 at the Air Hill Church with Bishop Roy V. Sider as the guest

speaker: *Air Hill, Chambersburg, Green Springs, Mowersville, Mt. Rock and South Mountain Chapel.*

## ATLANTIC CONFERENCE

From the *Holden Park Brethren in Christ Church, Orlando, Florida*: congratulations were in order April 27 when the quiz team composed of Teddie Bailey, Diane Bowers, Pam Bender, and Rosalie Bender won six quizzes in a row at the YFC Rallies. Rev. Eber B. Dourte was guest speaker April 27 at the Orlando church.

A Christian Education Seminar was held at *Camp Freedom, Florida*, with Rev. Don Shafer, director of Sunday Schools; Eber Dourte, director of Home; and Maurice Bender as speakers April 26.

In the absence of the pastor of the *Lancaster Brethren in Christ Church*, Daniel Engle had charge of the morning worship service April 27, with Rev. Ed. Wallace of Messiah College bringing the morning message. The congregation congratulated the Misses Marian and Alma Engle, upon receiving watches from the General Hospital for more than 25 years of hospital service.

A Spiritual Life Conference was held at the *Skyline View Church, Harrisburg, Pa.*, May 7, with S. Lane Hostetter as guest speaker. On

May 3 the church had a Mother-Daughter banquet with Mrs. Ruth Dourte, from Lancaster, a pastor's wife and professional counselor on the staff of Messiah College. Mrs. Dourte spoke on the subject, "Becoming a Woman."

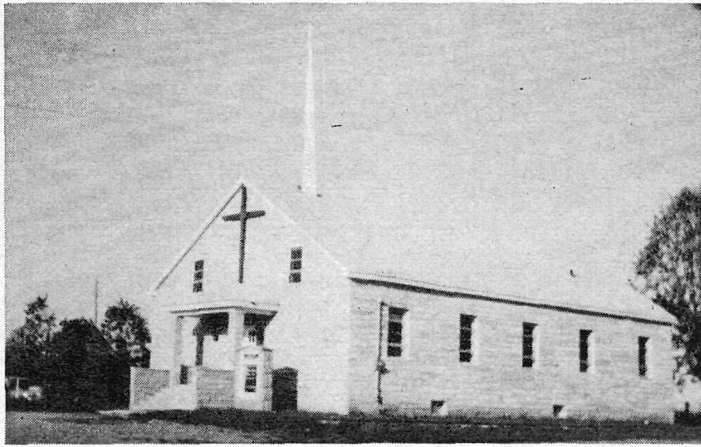
The *Pequea* and *Refton* congregations shared in a Family Life Conference, May 3 and 4. Among the speakers was Dr. Richard Canfield, Christian psychologist from Mt. Joy, Pa., who spoke on "Keys to Better Living." There were special sessions for youth and children ages 5-12.

The *Tremont Brethren in Christ Church* had a two week revival meeting in February with Rev. John Rosenberry as evangelist. The Church also had a farewell fellowship for one of the Sunday school members, Paul Koperns, who left for the armed forces. Bishop Charlie Byers was guest speaker for April 13 and in the evening service Rev. Luke Keefer, Jr., from Millersburg gave a talk and showed slides of the Navajo mission in New Mexico. April 27 Rev. John A. Fries, Jr., was guest speaker and in the evening Jeffrey Steinberg gave his testimony as a Jewish convert.

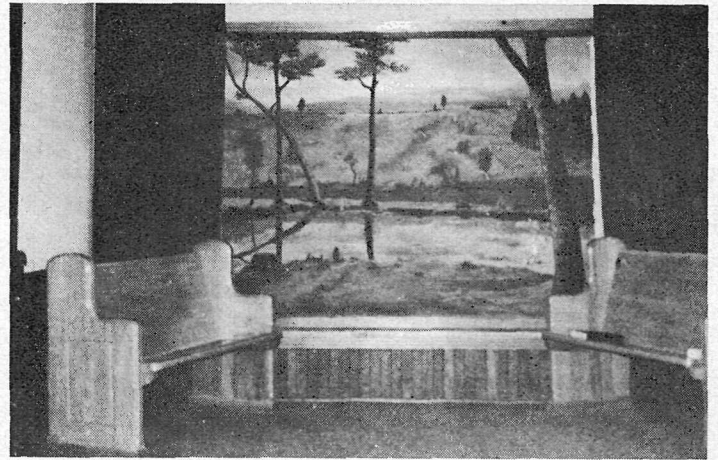
## CANADIAN CONFERENCE

Sunday, May 11, the mothers of *Puslinch Community Brethren in Christ Church* were

# Dedication at Beulah Chapel



The exterior view of the remodeled Beulah Chapel Church near Columbia, Kentucky.



The newly installed baptistry showing the painting of the baptismal site on Sulphur Creek.

This is the way it started

In April, 1968, just over a year ago, a joint Trustee-Church Board Meeting was called to decide what to do about much needed repairs to the Beulah Chapel (Ky.) Church building. There were a number of board meetings and several congregational business meetings out of which an overall plan was adopted to include repairs and addition to the plant.

Sunday, May 4, was the day of dedication with a noon meal at the church and the Dedication Service in the afternoon. Bishop J. N. Hostetter brought the morning message; the Dedication Sermon in the afternoon; and

led the congregation in the Dedication Ritual. Pastor Harold Wolgemuth led in prayer and Rev. William H. Rountree, a local pastor, represented the local ministerium.

Three rooms and a baptistry were added to the building. The outside was redone in Bedford Stone. New windows, a basement ceiling and a basement floor were also included. These improvements were done for less than ten thousand dollars.

An impressive feature of the Dedication Service was the unveiling of a painting placed behind the baptistry. The painting was a reproduction of the traditional baptizing site

on nearby Sulphur Creek. This painting by the pastor adds realism to the baptistry and to a baptismal service.

Beulah Chapel has a membership of thirty-seven with two applicants for membership. The four Brethren in Christ Churches in Adair County are planning a joint baptismal service in the near future.

Pastor and Mrs. Harold Wolgemuth are serving their third year at Beulah Chapel. This service marks a return to Kentucky for the Wolgemuths who had previously served a period of nine years in a mission-pastoral ministry.

honored by the special singing of the Wainfleet Gospel Four Quartet from Wainfleet. The pastor is Rev. Walter Kelly.

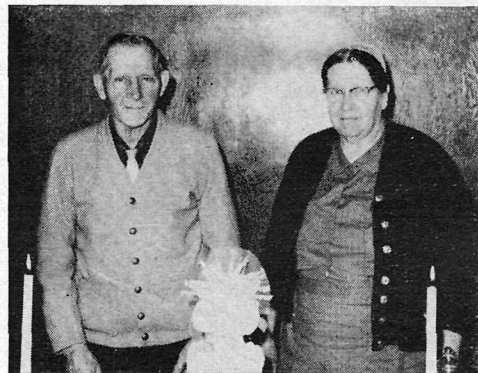
On May 3 approximately 120 youth from the eight churches of the *Erie District, Ontario*, gathered at the Wainfleet Church and Elementary school for a Sports Night activities. Basketball and volleyball tournaments were conducted. Rev. Leonard Chester, Walsingham, led the gathering in the devotional period. This was the first function sponsored by the Erie District Youth Cabinet.

Wainfleet, Ontario congregation had a welcome home shower April 22 for John and Ethel Sider and family on furlough from Purnea District, India. Sunday school departments provided entertainment for the evening. The Siders were presented with money and gifts from Sunday school classes and individuals.

## CENTRAL CONFERENCE

*Beulah Chapel*, Springfield, Ohio, reports: In spite of sickness on the part of the evangelist, Bro. Morton Dorsey, and an unusual amount among the congregation, the Lord blessed the ministry of His Word April 11 through 20. Several seekers found help, ranging in age from seven to past eighty. Previous to the meetings Pastor Becker had led the way in fasting and prayer, and we praise the Lord for the moving of His Spirit.

Following prayer meeting, April 30, the *Beulah Chapel* congregation met together to help Floyd and Mary Sweet celebrate their 50th wedding anniversary. They had been married by the late Bishop O. B. Ulery. The early part of their married life was spent in mission work in Michigan, after which they resided in Springfield, Ohio. For more than twenty years they served as custodians of Beulah Chapel, work which they did as unto



the Lord. Although now retired, their faithful attendance at the services is apparent to all.

*Christian Union Church* at Garrett, Indiana reports: The revival services with Rev. Ralph Palmer of the Fairview Church, were well attended and God blessed with His presence in the services. A large group of children and youth knelt at the altar to be saved or deepened in their experience. Our evangelist gave heart searching, soul stirring messages each night. A number of music groups locally and others rendered the special music.

Roger Eberly, Seminary student at Ashland, Ohio, spoke of "inner city" experiences in New York City, May 4 to the *Chestnut Grove congregation*, Ashland, Ohio.

## PACIFIC CONFERENCE

May was Christian Family month at the *Upland Church* with Rev. Nelson Miller—former pastor of the Ontario Church and now a Family Counselor, leading in Sunday evening discussions. In the "Mystery and Miracle of Marriage" Rev. Miller said, "It is a mystery that marriages happen and a miracle that

they last. Marriage is a solemn covenant before God. It is a permanent commitment." The other topics were "Living Happily Ever After," "For Adults Only," and "God Made Us a Family."

The Golden Agers of the Upland Church enjoyed a trip to Lancaster, California, May 3, enjoying the stately yucca and Joshua trees enroute and then the fields of poppies and lupines as well as all the other wondrous beauties of nature.

## Births

BOYER—Laura Kate, born April 19 to Mr. and Mrs. Paul Boyer, Hadley, Massachusetts, granddaughter of C. W. Boyer, Dayton, Ohio congregation.

BRUBAKER—Chad Richard, born May 6 to Mr. and Mrs. Ronald Brubaker, Grantham congregation, Pa.

CARVER — Timothy Lloyd, born September 26 to Mr. and Mrs. John Carver, Stevensville, Ontario, Bertie congregation.

COBER—Cheryl Lynn, born April 20 to Mr. and Mrs. Bruce Cober, Rosebank congregation, Ontario, Canada.

DICKSON—Todd Michael, born May 9 to Mr. and Mrs. Dick Dickson, Wainfleet congregation, Ontario, Canada.

FLAGG—Harry Benjamin, born April 17 to Mr. and Mrs. Ben Flagg, Wainfleet congregation, Ontario, Canada.

GRANT—Kelly Heather, born April 29 to Mr. and Mrs. Harold Grant, Wainfleet congregation, Ontario, Canada.

GILMORE—Bonnie Lynn, born April 24 to Mr. and Mrs. Glen Gilmore, Wainfleet congregation, Ontario, Canada.

MAIN—Shawn LeRoy, born April 13 to Mr. and Mrs. James Main, Wainfleet congregation, Ontario, Canada.

MARTIN—Corey Lynn, born April 14 to Mr. and Mrs. Glenn Martin, Hollowell congregation, Pa.

MARTZ—Eric Lloyd, born April 16 to Mr. and Mrs. Larry Martz, Hollowell congregation, Pa.

MUSSER—Gwendolyn Elise, born April 29 to Dr. and Mrs. Robert Musser, Grantham congregation, Pa.

PUTMAN—Kevin Michael, born October 27 to Mr. and Mrs. Dennis Putman, Fort Erie, Ontario, Bertie congregation.

RITTER—Mark Eric, born April 9 to Mr. and Mrs. Dale Ritter, Hummelstown congregation, Pa.

SCHULTZ—Lisa Ann, born February 24 to Mr. and Mrs. Raymond Schultz, Ridgeway, Ontario, Bertie congregation.

SHELLENHAMER—Stacy Lee, born February 4 to Mr. and Mrs. Barry Shellenhamer, Hummelstown congregation, Pa.

SHOALTS—Christopher John, born March 25 to Mr. and Mrs. Robert Shoalts, Wainfleet congregation, Ontario, Canada.

## Weddings

BRUBAKER-MARTIN—Miss Jane Eleanor Martin, daughter of Rev. and Mrs. Earl Martin, Jr., of Mt. Pleasant congregation, Mt. Joy, Pa., became the bride of Mr. William R. Brubaker, son of Mr. and Mrs. William Brubaker, Linglestown, Pa., at the Mt. Pleasant Brethren in Christ Church, May 3, 1969. The ceremony was performed by the bride's father assisted by Rev. Graybill Wolgemuth, associate pastor.

FRYMIRE-DAVIDSON—Mrs. Mary Davidson of Newburg, Penna., and Mr. Vernon Frymire, Sr., were united in marriage April 10 at Thomas, Oklahoma, by Pastor Henry F. Landis.

GAMBRELL-WOLF—Dolores M. Wolf, daughter of Mr. and Mrs. Charles E. Wolf, Sr., East Berlin, Pa., was united in marriage to Andrew R. Gambrell, son of Mr. and Mrs. Andrew L. Gambrell of Cayce, South Carolina, May 3, 1969, at Morning Hour Chapel. The bride's pastor Roy J. Musser officiated.

HEAGY-NORENHOLD—Miss A. Ruth Nohrenhold, daughter of Mr. and Mrs. Henry H. Nohrenhold, Manheim, Pa., and Mr. Harold R. Heagy, Manheim, Pa., were united in marriage April 26, 1969, at the Grace Brethren Church, Manheim, with the Rev. Ulysses L. Gingrich officiating.

HUBBARD-BURMASTER — Miss Thelma Burmaster, daughter of Mr. and Mrs. Gordon Burmaster, Sr., became the bride of Mr. William Hubbard, son of Mr. and Mrs. Ernest Hubbard, in Trinity Anglican Church, Galt, Ontario, Canada. Rev. K. J. Conyard officiated.

LANDIS-MORGAN—Miss Adele Mae Morgan, daughter of Mr. and Mrs. Charles Morgan, Grantham, Pa., and Mr. Kenneth Michael Landis, son of Mr. and Mrs. Ira Landis, Carlisle, Pa., were united in marriage April 5, 1969, in the Grantham Brethren in Christ Church with Pastor LeRoy B. Walters officiating.

MYERS-MCCOY — The service of marriage uniting Ruth Moyer McCoy and Noah S.

Myers, both of Harrisburg, Pa., was performed April 20, 1969, in the Skyline View Brethren in Christ Church. The Rev. Dr. Paul E. Myers, son of the groom, was the officiating clergyman.

PARAISO-FOHRINGER — Miss Fanny Eunice Fohringer, daughter of Mr. and Mrs. Charles Fohringer, Centre Hall, Pa., became the bride of Cesar Rocamora Paraiso, son of the late Dr. and Rosendo Paraiso of Lumban, Laguna, Republic of the Philippines, May 3, 1969. The ceremony was performed by Rev. A. W. Jackson, Arlington, Va. at St. Paul's Methodist Church, State College, Pa.

SIDER-TURTON—Miss Iris Turton, daughter of Mr. and Mrs. Reginald Turton, Welland, Ontario, and Mr. Ralph Gerald Sider, son of Mr. and Mrs. Calvin Sider, Wainfleet, Ontario, were united in marriage April 26, 1969. The ceremony was performed in the Calvary Gospel Church, Welland, Ontario by Rev. Erickson, assisted by Rev. Edward Gilmore.

## Obituaries

BEARSS—Chester Bearss, Ridgeway, Ontario, was born April 18, 1895. He was the son of the late Rev. Girvin and Jennie (Zavits) Bearss. He departed this life May 5, 1969. For more than six months he was hospitalized as the result of an auto accident.

He was united in marriage to Beatrice (Fretz) Bearss 52 years ago. To this union were born the following children: Ross, Leo, and Mrs. Ross Sider, all of Ridgeway and all of whom survive with his widow. Other survivors are one brother and two sisters, six grandchildren, and one great grandchild.

He was converted in 1901 and baptized by his grandfather, Rev. Asa Bearss, recognized as the founder of the Brethren in Christ Sunday schools.

Funeral services were conducted from the Bertie church by his pastor, Rev. Wilbur W. Benner, assisted by Rev. Alvin Winger and Rev. E. J. Swalm. Interment in the Bertie Cemetery.

BOMGARDNER—Charles C. Bomgardner, aged 65 years, passed away at Hershey, Pa., April 14, 1969. He attended the Hummelstown Brethren in Christ Church. Surviving are his mother, Mrs. Mary Hinsey; his wife, Estella Lentz Bomgardner; two sons; four daughters; and ten grandchildren.

The funeral service was held at the Rothermel Funeral Home, Palmyra, Pa. with Dr. C. N. Hostetter, Jr., officiating. Interment was in Shoop's Cemetery, Harrisburg, Pa.

COSTA—Rev. Elsie Costa, daughter of Jacob and Jane Swope Rightenour, was born September 1, 1904 in Dudley, Pa., departed this life May 13, 1969. She was a minister of the Holiness Church of God, Inc. Surviving are seven children, 24 grandchildren, 18 great grandchildren, two brothers and one sister.

Funeral services were held in the Diehl's Crossroads Church of the Brethren, Martinsburg, Pa., with Rev. Harry L. Ritchey officiating. Interment in the church cemetery.

ECKERT—Chief Warrant Officer Harold L. Eckert, Jr., was born May 25, 1947, and was killed in action in Vietnam, while piloting a U. S. plane transporting wounded soldiers, April 18, 1969. He was a member of the Palmyra Brethren in Christ Church and is survived by his parents, Mr. and Mrs. Harold L. Eckert, Sr.; two sisters; and two brothers.

Services were conducted from the Conoy Brethren in Christ Church by his pastor, C. N. Hostetter, Jr., assisted by Rev. Allon Douste and Chaplain Alfred T. Forrest. Burial was made in the Conoy Cemetery.

FISHBURN—Mrs. Catherine A. Fishburn, born at Cardis, England, April 15, 1876, passed away February 21, 1969, in Hershey, Pa. She was a member of the Hummelstown Brethren in Christ Church. Survivors include one son, Benjamin and one daughter, Mrs. Mary Updegraff of Hummelstown, Pa.

Funeral services were held at the Coble Funeral Home, Middletown, Pa., by her pastor, Rev. Isaac S. Kanode, with interment in Middletown Cemetery.

HICKERSON—Mrs. Iva Eshelman Hickerson, born February 15, 1884, passed away April 13, 1969 in Colorado Springs, Colorado. She was married to Harvey Hickerson December 25, 1907, who predeceased her. Surviving is one son, Lawrence J., two grandchildren and three great-grandchildren, all of Colorado Springs, Colorado, and a twin sister of Sedgwick, Kansas.

Funeral Services were held in the United Methodist Church at Sedgwick, Kansas with Rev. Larry Harvey officiating. Interment was in the Hillside Cemetery, Sedgwick, Kansas.

NICHOLS—Victor "Buddy" Nichols was born May 10, 1937 and departed this life February 13, 1969 in East Hartford, Connecticut, as a result of a tractor trailer accident. At the age of 19 he was converted and joined the Adney Gap Brethren in Christ Church.

While attending Messiah College 1960-1964 he was assistant pastor of Manheim Brethren in Christ Church and later pastored the Morning Hour Brethren in Christ Church. In 1965 he felt called to driving a tractor trailer and a ministry of witnessing to men in this occupation.

He is survived by his wife, Ava Conner Nichols, two children: Joy Darlene and Jeffrey Victor, all of Mechanicsburg, Pa., his mother, Mrs. Annie Nichols, Callaway, Va., three brothers, one sister and other relatives and friends.

Memorial services were held in the First Assembly of God Church in Harrisburg, Pa., with his pastor, Rev. A. E. Shuttleworth officiating, assisted by Rev. John W. Schock of Waynesboro, Pa.

Funeral services were held in the Adney Gap Brethren in Christ Church, Callaway, Va., with Rev. Shuttleworth officiating, assisted by Rev. Schock. Interment was in the Mt. View Cemetery, Va.

WINGER—Miss Clara Winger, Stevensville, Ontario, was born February 11, 1879 and died May 4, 1969, at Port Colborne, Ontario in her 91st year. Surviving is one sister, Miss Esther Winger, Preston, Ontario. She was predeceased by one sister, two brothers and a step sister. She was converted in the first revival meeting she ever attended which was in the Bertie Church. Funeral services were held from the church, conducted by Rev. Wilbur W. Benner, assisted by Rev. William Charlton. Interment was in the adjoining cemetery.

## News Items

### Hargis to Gather Conservative Preachers

Dr. Billy James Hargis is sponsoring the Second National Convention of Conservative Orthodox Preachers in Tulsa, Okla., May 6-9.

The leader of Christian Crusade, described as the "Tulsa anti-communist evangelist," will present a format of 14 lectures by a selected team "to provide each preacher and evangelist in attendance with the proper inspiration, knowledge, challenge and determination, to carry the fight for orthodoxy in religion and loyalty to historic American traditions back to his local community and to assume a posture of leadership in the fight against religious apostasy and socialist-communist subversion."



### Mormon Stations Ban Cigarette Ads

KIRO-TV and Radio stations Salt Lake City will no longer accept cigarette commercials after June 1, except to comply with contracts already in force.

Arch Madsen, president of Bonneville International Corp., said "It has been a matter of deep concern to our ownership." Bonneville is the broadcast arm of the Church of Jesus Christ of Latter-Day Saints, which practices abstinence from alcohol and tobacco.

"We'll suffer economically, of course," Madsen said. Cigarette advertisers account for some 10 per cent of Bonneville's total income.

### McIntire Seen Losing Church Council Fight

Officials of the American Council of Christian Churches have ignored the "call for a reconciliation" issued by the organization's founder, Carl McIntire. Thus Dr. McIntire apparently has lost his struggle to regain control over the ACCC.

McIntire did not appear at the council's 18th annual convention, held in Atlanta, the first one he has missed since founding the American Council of Christian Churches in 1941 in opposition to the National Council of Churches.

General Secretary John E. Millheim and Press Secretary Edgar R. Koons accused McIntire of "unethical" behavior and said they did not believe that any of the council's member denominations would follow him if he decided to withdraw from the council and form his own organization.

McIntire called for a meeting of "reconciliation" May 2 in Collingswood, N. J. Some of his former associates speculated that he was trying to marshal his followers and perhaps form another organization.

### One Third of U. S. Citizens Not Anti-Semitic

Of every three Americans, one is "virtually free" of anti-Semitic beliefs, one has a "negative image of Jews" and the third is indifferent to the problem of anti-Semitism.

This was the finding of a comprehensive analysis by the Survey Research Center of the University of California. The poll also found that "simplistic beliefs, ignorance and low tolerance for social and political diversity go hand in hand with anti-Semitism."

"Given a crisis situation and political leadership, they (anti-Semites) constitute a threat to the whole country, not just to Jews," the study said.

### Grid Great Says Negroes Should Emulate Jews

"The Negro has to take a lesson from the Jewish people and start aligning himself with his own people," according to Jimmy Brown, former football star-turned-actor, on the CBS radio network program, "Mike Wallace at Large."

Brown, who has just completed his eighth movie, said: "First, we have to be able to help our own . . . Until the black man is able to bring himself up economically, there will be no social integration."

### 42 Senators Brace to Fight Booze

A five-year, \$65.8 million attack on alcoholism has the sponsorship of 42 U. S. Senators in a bi-partisan bill.

Sen. Jacob K. Javits (R.-N.Y.) and Sen. Frank E. Moss (D.-Utah) proposed the measure to take action against the nation's fourth most serious health problem.

Senator Javits quoted the U.S. Public Health Service and the Crime Commission in describing alcoholism as ranking behind only heart disease, mental illness and cancer.

### 2.2 Persons Per Second Added

The population of the world is growing by about 2.2 persons per second, 132 per minute, 190,000 per day and more than 1.3 million a week.

These are the statistics released by the World Population Data Sheet compiled mainly from sources of the United Nations.

By July 1, the world's population will reach 3,551 billion persons.

### President Nixon to Fight Obscenity By Requesting Postal Change

President Richard Nixon intends to attack obscenity by modifying postal statutes.

Mr. Nixon will ask Congress for changes in federal laws dealing with obscenity. The proposals would ask that paper-wrapped pornographic material be outlawed. The person mailing it would be required to identify contents on the wrapper or package. In this way the addressee of unsolicited mail could reject it.

### New President to Direct OMS

Veteran India missionary Dr. Wesley Duetel will succeed Dr. Eugene Emy as president of the Oriental Missionary Society.

The installation will take place during the agency's 26th annual international convention June 23-29 at Winona Lake, Ind.

### Argentine Prelates Issue Call for Social Action

The Catholic Bishops of Argentina concluded their semi-annual meeting in San Miguel with a call for greater social action to meet the needs of the poor. They also issued an affirmation of the Church's law on clerical celibacy.

Antonio Cardinal Caggiano of Buenos Aires told newsmen that the Church in Argentina intends to participate in the campaign against social injustice.

### ABS Has Record Year

A record total of 51,642,211 Scriptures were distributed throughout the United States by the American Bible Society in 1968, a 17.5 per cent increase over the previous year.

The greatest percentage increase, according to the Rev. Dr. James Z. Nettinga, executive secretary of the ABS's National Distribution Department, was in donations of Scriptures to the armed forces, up 80.8 per cent over 1967, for a total of 2,153,015 Scriptures.

### Gallup Poll: Public Would Penalize Campus Demonstrations

A majority of American adults, young and old, believe collegians who break the law while demonstrating on campus should be expelled and lose their federal education loans.

The attitude was revealed in the latest Gallup Poll which reported that 8 of 10 American adults favor stiffer campus discipline for demonstrating students who break the law.

There was only a 10 per cent difference in the views of those over 30 and those between 21 and 29 years old, with the latter approving a tougher policy by a 7 to 2 ratio.

### John A. Lapp to Head MCC Peace Section

John A. Lapp, associate professor of history at Eastern Mennonite College, has accepted a call to serve as the Mennonite Central Committee's Peace Section Executive Secretary. Taking a two-year leave of absence from the college, he will begin his new duties July 1.

Lapp, who has been teaching at his alma mater for the past 11 years, earned his doctorate from the University of Pennsylvania last year.

As the executive director of the MCC's Peace Section, Lapp will be responsible for the administration of all of the section's ministries, which include, among others, the supervision of selective service affairs, overseas peace representatives and studies in international conflicts; he is also responsible for liaison with other Mennonite agencies interested in peace issues.

### Mennonite Seminaries Plan to Share Campus

By the 1970 school year, Goshen College Biblical Seminary, serving the (Old) Mennonite Church, and Mennonite Biblical Seminary, serving the General Conference Mennonite Church, will share the same campus at Elkhart.

Joint campus use will eliminate the present travel between campuses for sharing of instructors and courses, will concentrate facilities and make for efficient use of them, and strengthen the community life of students and faculty of both seminaries.

### Speakers for U.S. Congress On Evangelism

Five well known church leaders, including Senator Mark Hatfield (R. Ore.) will deliver position papers at the United States Congress on Evangelism September 8-13 in Minneapolis, Minn.

Senator Hatfield, an active Baptist layman and speaker at many church and church-related convocations, will speak on Friday morning, September 12, on Evangelism and Coming World Peace.

The other four speakers are Dr. Leighton Ford, Dr. Paul S. Rees, Dr. Richard Halverson and Dr. Harold John Ockenga. The schedule, as released by Dr. Paul Fryhling, Minneapolis, chairman of the Executive Committee of the U.S. Congress, is as follows:

Tuesday, September 9—The Church and Evangelism in a Day of Revolution, by Dr. Leighton Ford, Charlotte, N. C., associate evangelist, Billy Graham Evangelistic Association.

Wednesday, September 10—The Church and the Journey Inward, by Dr. Paul S. Rees, vice president, World Vision Inc., Monrovia, Calif.

Thursday, September 11—Evangelism and Renewal in the Church, by Dr. Richard C. Halverson, pastor of Fourth Presbyterian Church, Washington, D.C.

Friday, September 12—Evangelism and Coming World Peace, by Senator Mark Hatfield, Washington, D.C.

Saturday, September 13—Evangelism and the Journey Outward, by Dr. Harold John Ockenga, Boston, Mass.