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John E. Zercher
Evangelical VISITOR

September 25, 1970
The casual reader of the New Testament could well assume that Paul and James were engaged in a theological debate. One that in later times would have been sufficient for separation and the beginning of a new denomination. Indeed the very heart of the matter was at stake—How does one become a Christian?

The meaning of faith is a question with us yet. We constantly need to remove the corrosion that gathers on it in order to recover its essential meaning.

That Priceless Hour: For those of our readers who also read Christianity Today Dr. Bell’s feature, “A Layman and His Faith” is well known and very likely this article remembered. I needed this article. I suspect most of us do. It is very probable that a Christian’s personal devotional life is the highest extolled but least practiced discipline in our Christian life.

The Church in an Island World: This article introduces our readers to a fascinating but little known bit of church history. I say “introduce” since the writer has promised to write an article of the present life of the Church in Indonesia—observing the church from the vantage point of his living among them. Lawrence is a graduate of the Mennonite Biblical Seminary and is a son of the pastor of the Messiah Home Chapel congregation.

Why This Memorial? Every child in the Brethren in Christ Church should know the story of “Myron Taylor and the Lion.” Every adult should know the story of “Myron Taylor.” This brief presentation, in interview form, reveals something of the dedication of this man of God and the well kept secret of the covenant between the brothers.

Why Do Youth Rebel? is the title. The sub-title could well be “How Do Adults React?” Do you act towards youth or do you react? Here is an analysis of both “rebellion” and “reaction” by Leighton Ford.

The Contemporary Scene flashes on the screen (to borrow an image from another media) brief pictures of three issues in our present society. Readers should know that the Contemporary Scene reports it as it is and is presented to inform rather than commend.

The editor apologizes to both the readers and the authors of “What Does Your Son Think of Himself?” (September 10 issue) for omitting the names of the authors. The writers of this article were John and Naomi Lederach.

This is hardly too early to remind our readers that November is “E.V. Month.” There are two things which encourage an editor—letters and subscriptions. Letters indicate the paper is being read; subscriptions indicate it is meeting a need.

We are hopeful this year of a ten percent increase in subscriptions. More later.
**Editorial**

**Can Faith Save?**

If in the present evangelical climate this seems like a heretical question, the answer to the question is even more so. For the implied answer is “no.” Before one is completely turned off it may be well to be reminded that this was the question raised and the answer implied by one of the canonical writers of our New Testament—James a man of common sense, commonly regarded as the leader of the church at Jerusalem, and the brother of Jesus.

This position taken by James is highlighted by its apparent direct contradiction to the Apostle Paul’s contention that it is through faith that man is saved. The traditional reconciliation of James and Paul is well known. But I believe it is fair to say that James usually comes out second best—his position is reconciled with Paul’s rather than Paul’s with James.

Protestantism has usually stood firmly with Paul in his emphasis upon justification by faith. Indeed orthodoxy called for the addition of the word alone—“justification by faith alone.” For this position protestantism is primarily indebted to Martin Luther whose rediscovery of faith and grace was so overwhelming that he at one time regarded the book of James as “an epistle full of straw.”

Several years ago I was asked by another fellowship to explain what we as Brethren in Christ meant by “being saved.” I believe that I rather accurately stated what the present position of the denomination is on this cardinal question. In fact I made a strong effort to use the terminology that is acceptable among us and in evangelical circles. One of the points I attempted to make was that “we are saved in order that we can live righteous lives and that this salvation comes to us by grace through faith.” In other words “we are saved in order that we may follow Christ.”

In the discussion that followed it was obvious that for some this explanation of salvation (“being saved”) was too restrictive. The question was raised: “Are we not saved as we follow Christ?” In fact the assertion was made “If one follows Christ he will be saved.”

This term “follow Christ” sort of stayed with me. It took me back to the time Martin Niemoller spoke in the seminary chapel and said, “If we make Christ Lord, He will be our Saviour.” It took me back further than that. I had read it somewhere before. I recalled that the initial call to the disciples of Christ was “to follow.” Christ’s call to Matthew was a simple “follow Me.” The mark of the disciple was one who followed Jesus—identifying with Christ at the cost of all and at the peril of life.

It is quite understandable that when Christ was no longer present in the flesh that new terms would be called for to describe the response required on the part of those who would be Christians. And so in the Acts and in the Epistles other terms were used to describe this response.

Now I believe it is more profitable to attempt to understand Paul and James in the context of the initial requirements of discipleship than to attempt to reconcile James to Paul or to fit Paul into James.

Paul was concerned that his readers understand that no amount of human effort or virtue will bridge the gap between a sinner and God. In fact dependence upon these so-called virtues was the very sign of man’s root sin—pride. Man’s only hope is a denial of his own virtue and ability with the recognition of his total dependence upon God. This was not original with Paul. This was clear in the teaching and ministry of Jesus; in His conflict with the Pharisees and His acceptance by the sinners; in His parable of the Publican and the Pharisee in the temple.

This denial of self and recognition of dependence upon God’s grace Paul termed faith. It is more closely related to trust than belief. It is volitional rather than intellectual. It is relational rather than propositional. It is not just a proposition or a fact one believes but a decision and an act upon which one risks his all. Paul’s own conversion is a good interpretation of his meaning of faith. “Lord, what will you have me to do?” And he too followed Christ.

James’ concern was a bit different. He sensed what has ever been the perversion of faith, which is to equate it with belief. The same pride that causes a man to count on his good deeds will cause him to depend upon his correct beliefs. James says that this will do him no good. Faith was a good word but it had to mean more than assent. He saw in the faith of Abraham more than the Christians of his day were evidently seeing. The crux of Abraham’s faith was not in the fact that he believed but that he obeyed. God said “Go” and he went. God said “Sacrifice Isaac” and he rose up early. God not only tested him, but he obeyed. God said “See Abraham is my Friend” and he lived as Jesus meant when He said “Follow Me.” It is more than imitation the answer is “No!”

If this is what Paul meant by faith and James by works then they are not so far from what Jesus meant when He said “Follow Me.” Of course we need to be clear in what Jesus meant when He said “Follow Me.” It is more than trying to do what He did; live as He lived; or walk “In His Steps.” It is a recognition of who He is and His right to a claim on our lives. It is a recognition of who we are. There is a relationship that is intimate; a dependence that is essential. Jesus was very explicit and candid as He sought to explain this relationship. One is called to deny self, take up one’s cross and follow.

This strikes at the very center of our being—at our loyalties and our values. It is the surrender of our wills and rights to Him who is Lord.

If this is what we mean by faith then the answer to James’ question is “Yes.” If this is what we mean when we speak about “following Christ,” the answer to my questioner is “Yes.” But if faith is only belief and following only imitation the answer is “No!” For in the words of Kirsopp Lake, “Faith is not belief in spite of evidence, it is life in scorn of consequences.”

*September 25, 1970*
There is only one way to a healthy Christian life. I am not talking about how we become Christians: that is through faith in Jesus Christ and in no other way. But it is a fact that the average Christian has little to distinguish him from the people about him. Although he is “saved,” there is little joy or peace in his heart, little power for living above the plane of ordinary human existence.

Like those in the Chinese proverb who are “rich men living like beggars,” the average Christian is living in spiritual poverty when he should be reveling in the fullness of God’s grace. With the revelation of God’s wisdom at hand, he nonetheless lives in the blindness and ignorance of sophisticated paganism.

This should not be so. By using the “means of grace” available to us we will find that a loving heavenly Father has made full and complete provision for our daily living and our relationship to him. He offers to give us the peace and joy reserved for the Christian alone, as well as compassion for and usefulness to others.

There is no substitute for a consistent daily devotional life. Without it days can prove chaotic and nights filled with restless foreboding.

What do I mean by daily devotions? A time when I surrender my mind, will, and body to the supernatural presence and teaching of God, my heavenly Father, Christ, my Saviour and Lord, and the Holy Spirit, my Comforter and Guide. It is a time when I can rest in God, wait on him, listen to him, and talk with him.

Many Christians think of prayer solely in terms of asking God for things, or for help in times of emergency. Actually prayer is a two-way communication of God with us and us with God. Our prayer should be, not an arrangement of stilted phrases, but natural conversation, as one would talk to any loved one. It should include worship, praise, petition, and thanksgiving. There is the statement of a problem, as when Hezekiah of old took the threatening letter of the Assyrians, “spread it before the Lord . . . and prayed” (II Kings 19:8-19). And there is the claiming of God’s promises with reference to any problems we may be having.

Our petitions include those personal matters that seem so large to us and yet are so simple for God. They include requests for others and their problems. And they include broader concerns about such matters as those who make and administer laws, the witness of the Gospel in every land, and the moral conditions through which Satan would make a hell on this earth.

What about the daily reading of the Bible? Like the charts of the pilot, the maps of the traveler, so is the Bible to the Christian. In this Spirit-given Book we learn of the nature of God, his perspective on time and eternity, and his will for us personally.

As combat pilots are briefed in the “ready room,” so Christians are briefed through their daily reading of the Bible. This briefing for immediate tasks and problems is the most important time of the Christian’s day. With it we are prepared for all contingencies; without it we walk as blind men, stumbling over we know not what.

Who of us does not need wisdom? The deepest wisdom of the ages is found through communion with the God of time and eternity. Who does not need assurance? We have God’s promises to guide us if we acknowledge him above all else. In the frustrations of life in our time, who does not need assurance? And in the Scriptures we find assurance that rises above any contingency.

What about the practical problems involved in daily devotions? The answers will vary with each person, but the general principles would seem to be the same:

1. Decide on a regular time and let nothing interfere with it. If you ever get “too busy” to spend this time in prayer and Bible study, then you are indeed too busy! To permit laziness, or trivialities, or the routine pressures of daily living to interfere is like performing plastic surgery on a harelip while the patient is dying of cancer. I find early in the morning the ideal time for devotions. Others may prefer late at night or some other time. Each person must decide on a time in the light of the circumstances of his own life.

2. Find a quiet place where you will not be interrupted, some part of the house not frequented by others during that particular time.

3. Get a good chair and use it. There is no reason to inflict punishment on the body and every reason to be comfortable.

4. Have good light, where you can see without straining your eyes.

5. Have at hand a notebook and pen or pencil. Spirit-directed thoughts and impressions, if written down, can be the basis for helpful conversations and teaching.

6. Get a fine-point red pencil and use it to underline passages of Scripture that speak to your heart as you read them. As time goes on, your Bible will itself become a commentary, and these underlined verses will catch your eye and refresh your memory.

The writer is Executive Editor of Christianity Today and is the regular writer of the feature "A Layman and His Faith." Copyright Christianity Today, 1970. Used by permission.

L. Nelson Bell

That Priceless Hour

Evangelical Visitor
The Church in an Island World

Lawrence Yoder

"Indonesia" is a word and a country quite unfamiliar to most Americans. As an independent nation, Indonesia is but twenty-five years old. It comes as a surprise to most of us that Indonesia is the fifth most populous nation in the world following China, India, Russia, and the United States. It is a country made up of hundreds of islands, the largest being Kalimantan (Borneo), Sumatra, Irian Barat (West New Guinea), Sulawesi (Celebes), and Java. Java is by far the most populous having approximately ninety million people—nearly 1500 people per square mile. Java has 65% of Indonesia's people and only seven percent of the total land area.

People have lived on this island world for thousands of years. On Java have been found some of the oldest skeletal remains of human beings in the world. In the early centuries of the Christian era, Indonesia's people learned much of culture and religion from Indian traders. By the thirteenth century these Indian traders began to carry the religion of Islam with them. The conversion of Indonesian people to Islam was a slow process. Many converted only nominally. But today 85 to 90% of the Indonesian people are Moslems. Islam is a very strong religion, and it has been very difficult to convince Moslems to become Christians.

However, one of the exciting things we hear about Indonesia today is that the Gospel of Jesus Christ is spreading rapidly in some parts of that country. Many people are becoming Christians. The need for teachers to help these new converts is urgent. One example will give an idea of the great growth that has taken place in the last decade and a half. The Java Evangelical Christian Church is the outgrowth of the Dutch Mennonite Mission in north central Java. The Church has been independent since 1940. In 1953 this Church had 5,565 members. In 1967 it had 27,000 members. This Church works in one of the most heavily Moslem areas of Indonesia. This kind of growth is repeated over and over in many areas, with many churches.

Christianity came to Indonesia (formerly called East Indies or the Netherlands East Indies) more than a hundred years before the Pilgrims landed at Plymouth Rock. But the history of the Church there has been tempest ridden. For a long time it was understood that the government was responsible for the spread of Christianity, but in the last part of the 1700's some people in Europe organized their own missionary societies to send missionaries to other parts of the world. It was the revival movements in England, Holland, and Germany which gave strength to the missionary movement. For a long time the Dutch East India Company which controlled the Indies would not allow missionaries to go. But about 1800, the Company collapsed. The new colonial Dutch government now began to allow missionaries to work in the East Indies. They worked with the churches which had been badly neglected for 200 years. In one area on the northern arm of the island of Sulawesi, 100,000 people were converted in less than twenty-five years. Many new churches were started.

By the 1850's numerous missionary societies had been formed in Holland and many missionaries were sent to the Indies. In 1847 the Mennonites in Holland who had been working with the Baptist's Missionary Society in England began their own "Zendins" Society to send missionaries to the Dutch colonies. Their mission work began in 1851. Today there are about 5.5 million Protestant Christians of various stripes in Indonesia. Most of them are in the Reformed tradition. The Roman Catho-

*(In another article, the writer hopes to introduce more completely this little known Javanese relative of the Brethren in Christ.)*

To page six

September 25, 1970
The greatest part of the work of missions carried out in the Netherlands Indies was done by the Dutch themselves. A significant number of workers also came from Germany and Switzerland. Only in this century has there been much American mission work in Indonesia. The American Methodist Church was the most active of American churches. There are also the smaller but significant missions of American Pentecostal groups.

From the very beginning of the church in Indonesia 400 years ago to the time of independence in 1945, Christianity has always been identified with the western colonial government which often exploited and mistreated the Indonesian people. The people disliked being exploited by the colonial government. To them the western people, even though they were “Christian,” were evil and should therefore be resisted. The coming of the Christian traders to Indonesia actually encouraged the Indonesian people to become Moslems because they hated what the “Christians” were doing and they sought refuge in the Moslem religion from the cruel “Christian” overlords. For several hundred years the Moslems preached the defeat of the infidel “Christian” overlords. It was hard for the missionaries to convince the Indonesian people that the white man’s religion was anything other than a tool which the Dutch wanted to use to control the subjugated people. Even now it is difficult to remove the stigma of the white man’s religion from Christianity.

Most of the churches in Indonesia have been independent of the missions of Europe and America since World War II. They govern themselves and largely support themselves. But the Indonesian Church still needs help. It invites the aid of teachers, technical advisors, and medical help.

One hears reports of amazing revival and church growth in Indonesia. There are reports of miracles unheard of in this country. Why? How? Who? Somewhere in the world of the Indonesian Church one may find some hints or clues that may help American Christians with the problems of stagnation, non-involvement and phoniness which so often make themselves felt in American congregations.

The greatest problem in this “life after death” is procrastination. More than sixty percent of all Americans fail to make a will, so that multiplied millions pass into probate every week for the court to distribute, often contrary to the wishes of the decedent.

Every Christian should be motivated by a genuine concern for the proper distribution of his estate for the benefit of his loved ones and the work of the Lord.

There are times when we would like to give substantially to the work of the Lord during our lifetime, but often our capital is limited, busy working for us. But someday we will be finished using the capital the Lord allowed us to use. By making a will we can provide that a portion of our estate be invested for Christ and His Kingdom, thus leaving a vital witness of our love for Him and His cause. If we fail to make a will we miss the most appropriate opportunity to extend our stewardship.

Informational materials and counsel gladly sent at no cost to you. Correspondence treated confidentially. Write to:

Director of Stewardship, Brethren in Christ Church, 548 N. Second Ave., Upland, Calif. 91786
Religious News

Union Permits Amish to Donate Normal “Dues” to Charities

Amish workers at a building products plant in Sugarcreek, Ohio will not lose their jobs because they refuse to pay union dues, according to a three-party agreement.

The employees will contribute funds to a recognized charity that is equal to dues assessed by United Steelworkers local. Amish men refuse union participation because they see organized labor as advocating boycotts through strikes and consider this resistance. Non-resistance is a cardinal tenet of their religion.

“Bold New Move”—All-Mennonite Consultation on Evangelism

Groundwork for cooperation in evangelism will be laid at the April, 1972, All-Mennonite Consultation on Evangelism, according to Eugene Witmer, executive secretary of the push called “bold new move.”

“If Mennonites succeed in exploring their place in evangelism,” Witmer says, “Anabaptist influence will achieve new eminence among Protestants.”

“Mennonites have been saying for years that evangelism reaches across national boundaries, affects every area of human life, calls for reconciliation and builds for peace,” Myron Augsburger, head of the steering committee, said. “Many thoughtful evangelicals are urging us to speak up, to share our concepts of discipleship in a world where reconciliation is so desperately needed, between man and God and man and his neighbor.”

The various Mennonite groups—from conservative Old Order Mennonites to progressive-wing General Conference Churches—have long cooperated on vigorous social and humanitarian services. It is hoped that the meeting will explore ways of initiating the same united effort in communicating the Gospel.

Bishop H. A. Ginder is a member of the steering committee.

7,500 At CE Convention

The combined World’s and International Christian Endeavor Convention held in Kitchener-Waterloo, Ontario, Canada, Aug. 19-23 was in many respects “our greatest convention in more than 20 years.”

This appraisal from Dr. Clyde W. Meadows following the convention which reached an attendance of more than 7,500 young people.

Dr. Meadows of Chambersburg, Pa., was re-elected president and general secretary of the World’s Christian Endeavor Union for the 1970-74 term of office.

Ken Taylor Finishes “Living Bible” Series.

Laments God-Ordained Slaughter

In the preface to his final volume in the Living Bible paraphrase, writer-publisher Kenneth N. Taylor lays down his pen “and my commission” after 14 years at the task.

The final volume by his Tyndale House Publishers is the Living History of Israel, the books of Joshua, Judges, I-II Samuel, I-II Kings, I-H Chronicles, Ezra and Nehemiah.

“I . . . am horrified at the God-ordained slaughter you will read about in the early pages of this book,” Taylor confided in his preface. “As a pacifist, I am devastated that God is a God of war and judgment and vengeance.”

He says he came close to a spiritual collapse while working on this final volume, and admits he has not found the answers to many questions.

“I know that no one who comes to God is turned away,” he says. “So I will spend my life helping them to find the universal solution for all troubled hearts—the Lord Jesus Christ. And I shall weep for those who cannot find Him.”

Black Pastors Plan

Congress On Evangelism

Negro pastors from all parts of America held a three-day Congress on Evangelism Sept. 15-17, 1970, in Kansas City, Mo.

Approximately 20 speakers were involved from both white and Negro organizations, including: Dr. Billy Graham; Dr. Bill Bright, founder and president of Campus Crusade for Christ Int’l.; and Dr. Kenneth Chafin, director of evangelism, Southern Baptist Convention.

This is believed to be the first interdenominational Congress on Evangelism ever organized and led by Negro pastors.

Moral Decadence Hit

At Convocation of Methodists

For Evangelical Christianity

“If ever a nation needed a word from God, it is America,” stated Dr. K. Morgan Edwards at the opening of the Convocation of United Methodists for Evangelical Christianity in Dallas Aug. 26.

The professor of preaching at the Claremont (Calif.) School of Theology charged in his keynote address that the “crisis in America is a moral crisis.” 1,600 people registered for the conference.

Gospel singing abounded at the Adolphus Grand Ballroom, site of the convocation, and amen responses were frequent.

Los Angeles Bishop Gerald Kennedy told the unofficial Methodist organization that too often American churchmen treat religion as a “game.”

“I see a great hope and a great danger in this convocation,” Bishop Kennedy said. “If this becomes a negative group attacking those of differing views, it will not help the church. . . . We don’t need another caucus. But if we can hold up the witness of evangelical preaching—of what it ought to mean in a day of crisis—we’ve been needing that.”

He said he believes the church is in for “tough times” but said that “danger is part of the job.”

Institute for Black Ministry

Planned at Philadelphia Site

An “Institute for Black Ministry” will be opened in Philadelphia this fall at what was formerly the Connell Theological Seminary.

Conwell merged with the Boston-based Gordon Divinity School last year and the Philadelphia property was used as an urban center operated by what became the Gordon-Conwell Divinity School. The urban center foundered.

Purpose of the new school, backed by a 300 member Council of Black Clergy, is to “train men and women for Christian service from the perspective of the black experience.”

New Version to Replace

Catholic Douay

The 220-year-old Douay Version of the Bible used by English-speaking Roman Catholics will be replaced this month by a modern translation.

The new Bible, fruit of a quarter-century project by a team of scholars, will be published Sept. 30 under the name New American Bible.

Unlike the old Douay Bible, which was a translation of a translation based on the 1,565-year-old Latin Vulgate, the New American Bible was translated directly from the original Biblical languages, Hebrew and Aramaic.

Evangelism Congress Concludes

Among Some Criticism

The First Canadian Congress on Evangelism, attended by 600 delegates representing 34 Protestant denominations and 12 religious societies, concluded with a service of witness in front of the Supreme Court of Canada, Ottawa.

Led by a 25-member Salvation Army Band, the delegates marched four long city blocks from the conference site, the National Arts Center, to the court building.

They heard Dr. Leighton Ford, an associate of evangelist Billy Graham, describe the service of witness as “a demonstration, but one of a different kind.”

“We want to be identified with those who demonstrate for peace, for freedom and against poverty, but we demonstrate for Jesus Christ,” he said.

“We hope,” he added, “that some of you think there is a void in your lives and I ask you to make an experiment of faith.”
Myron Taylor of Michigan—hero of faith, man of prayer, sacrifice, passion for souls, B in C missionary to Africa 1907-September 16, 1931, on which date he died as the result of being mauled by a lion. We here tell his story to the generation following (Psalm 48:13) through an interview with Rev. Joseph VanderVeer of Michigan by Myron Taylor’s daughter Ruth (Mrs. Chester F. Wingert).

**Ruth:** Brother V., when did you first learn to know Father?

**J.V.:** Well, I was only about eight years old. I remember he used to walk so much in those days. One Monday morning I went with him to his own home and stayed for a few days... And I learned to know that he was a great man of prayer. He spent hours in prayer. Mornings we’d get up to do the chores; and in a grove about half a mile away he’d be praying, so loud that you could hear him half a mile... There was a man living on the other side of the grove. He was often drunk. The neighbor heard him praying and hurried down his lane. He thought someone was being hurt in the woods. But when he got close, why here Brother Taylor was praying for him—that God would deliver him from his habit and make him free. Through this experience that man found the Lord. I was told a couple years ago by Brother Taylor’s daughter Ruth (Mrs. Chester F. Wingert).

But I also remember the first time he preached... He got up and got ahold of the pulpit so he wouldn’t fall. He trembled and he talked about ten minutes maybe...

**Ruth:** He said it was shorter than that—about five minutes.

**J.V.:** Yes, I suppose it was but I didn’t know why he stopped. I thought he was through preaching! But as time went on, he became a man that drew interest. He had people converted around the church that never went to church in their life. And so his prayer reached not only from his pulpit.

**Ruth:** What church was this?

**J.V.:** The Brethren in Christ Church at Mooretown Center (Mich.)... And after he went to Africa, others got interested in him and most all their family that died, died with peace in the Lord—and one daughter of that family is still living.

Another thing: he had a sawmill. And he felt that God had called him to go to Africa, but there didn’t seem to be a way for him to go. He was sawing lumber and this one spring he decided the Lord wanted him to leave—to sell out and leave—but he had all this lumber on his hands, several thousand feet piled up all around the yard... The men boarded and he did the cooking for his men. He was getting supper ready, when one of the men looked out and said, “Myron, the mill’s on fire.”

And Brother Taylor said, “Well, thank the Lord! I knew God would help me get rid of the mill; and if this is the way He’s got it, why, it’s fine.”

In less than three weeks he sold all that lumber. People came for miles with their wagons because they’d heard there’d been a fire and they’d be getting lumber... And a man came along and wanted to buy the engine. The insulation was burned off and this man put on new insulation and used the engine for threshing. That was Brother Powell.

**A sacrificial covenant between brothers**

There were things that I think you folks ought to know about your father and that was that he and his brother made an agreement with each other, that Myron would go to Africa and his brother Walter would stay on the farm. Their father had a great farm and Walter would do the farming—keeping nothing back except what they needed to live by. The thing that I’ve often wondered about and I feel that the church ought to know is that Walter was accused many times of being a poor manager and no one knew what he was doing.

Several years ago, his widow, Sister Walter Taylor, called me to come to Pennsylvania: she wanted to tell me something before she died. And she told me of this agreement that Walter and Myron had together. “I know they never told it,” she said, “and I’m sure that Sister Myron Taylor never told it either. But I was thinking the other day I should tell this so the church would know.”

And I’ve often thought about it... I didn’t know either... thought maybe that was true. Walter never had too good clothes nor his wife either. They just... it looked like they were poor managers. After Sister Taylor told me this I had my whole mind changed. Then I looked back and I... one day sat down and wept. [Pause]... To be willing to be accused of being poor because of giving so much to the work of God! I wonder sometimes, does it stir us?

I wonder what our church would really be like today if we that are home making these big wages while our brethren are giving their lives and many missionaries return from Africa or from home mission work and they to root hard or die after they get home. There’s no provision made for them—in the days past. There may be now; we hope there is.
Ruth: What's the story about the potato field that escaped the frost just before he went to Africa?

J.V.: There was quite a frost in the community and his potato field was the only one that didn’t get frozen. I remember this quite well. The neighbors begin to realize that there’s something to this. He needed every dollar he could get ahold of before he went to Africa and that’s God seeing to it that he got this.

Ruth: Well, how did he get across then on the North Atlantic?

J.V.: He fed cattle across on the boat to save money. Of course Brother T. could feed cattle because he was raised on the farm.

Ruth: Do you know, did he pay his passage from England down to Cape Town?

J.V.: I don’t know about that. Did he?

Ruth: I don’t know either... Sister VanderVeer just whispered that you didn’t say anything about Sister Taylor; she was in on half of it.

J.V.: Yes, that’s right; but I can only speak of Sister Taylor on their first furlough home when they were at Mooretown.

Sister Taylor took care of my wife when our oldest son was born and we named him Myron for remembrance.

But I might say that I think she done more for our young people at Mooretown than any minister’s wife that we ever had there. She had a way of teaching the young people of trusting God for the little things, and then you have no trouble with the big things. I remember she rode home with us from Ohio Conference, after Brother T. was gone. And on the way home, I said, “Sister Taylor, they didn’t say a thing about you at the Conference, and here you spent your life in Africa.”

“Oh, Brother VanderVeer, I wouldn’t want them to,” she answered. “I don’t want that kind of reward and praise. If we get praise from men, we have our reward. I’m looking for a better reward than that. I don’t want them to say anything about it.”

We always stopped to see your mother in the Messiah Home when we were in Pennsylvania. One day when we stopped she said, “Brother V., I didn’t know it was you coming but I knew someone was coming today to pray for me. When I awoke this morning, I felt so bad, but the Lord said, ‘There'll be somebody here today to pray for you.’ And here you are.”

Wanezi Mission was buzzing with excitement and joy on July 11, as the wedding of Rev. Roy H. Wenger of Carlisle to Miss Miriam Heise, a Wanezi Secondary School teacher, took place in the little mission church.

Present for the beautiful occasion were many friends, both European and African—many of the latter being one-time students of Miriam’s. Rev. Jacob R. Shenk solemnized the wedding, assisted by Bishop Kumalo and Rev. M. Sibanda, overseer of the Wanezi area.

Guests from Canada were Mr. and Mrs. John Reesor and Mr. and Mrs. Lewis Heise, who enjoyed visiting the Brethren in Christ missions during the week before their sister’s wedding.

The Wengers briefly visited our Zambia missions prior to taking a flight from Lusaka homewards.

—From the Field Secretary’s Office
Farewell to Nicaragua
(from a letter by the Wolgemuths)

It is difficult to pull away from our dear people. Through the LORD'S DOING (Psalm 118:23) we entered Esquipulas February 5, 1965, a village 6½ miles from Managua where there had been no Protestant witness for 35 years. Now we have a Sunday school with an average attendance of 128 and a B in C church with 44 baptized members—and more believers ready for a doctrine class. The work has developed into five places of services, all well attended.

Through the clinic hundreds of people have been helped physically—supported by Memorial and other free-will contributions.

Ten couples, after living together for some time, have taken Christian marriage vows. There was a short term family planning class and later a sewing class, taught by the Women's Guild of the English-speaking diplomatic corps wives. The class concluded with each student making a dress for herself. All this was the LORD'S DOING.

Miguel Vallecillo is doing well in the Bible Institute program, preparing for a B in C pastorate.

Father's Day was a great service, with 27 fathers attending—many for the first time. Many families were complete. Manuel Cajina served as speaker and supplied electric guitar music with some of his family singing.

The Kellys expect to take up residence in Managua, about August 15. They will need prayer for daily strength to keep going in this hot climate. We know God is able. We have worked over 15 years with the Latin-Americans in severely trying climates and we have never found God to fail. Therefore pray for us as we leave and for the Kellys as they continue the work in Nicaragua.

We thank all of you for writing letters and standing with us in prayer. For all of this we give praise.

Please note our present address: P.O. Box 101, Grantham, Pa. 17027

We hope to see many of you soon, the Lord willing.

Howard and Pearl Wolgemuth

Below: One of the groups that was baptized. Another—a man—came late and is not on photograph.

From Language School to Mission Work
(from a June letter by the Kellys, San Jose, Costa Rica)

We have gotten an excellent grounding in the language but still have a lot to learn—many little sayings (modismos) that will just take time to learn. We are not fluent yet but we hope that will come as we are involved more with people in Nicaragua. We have become good friends with at least one of our Spanish teachers and she visits and helps us quite regularly. We are both able to converse with clerks, salesmen . . . Slowly but surely we are enjoying our Spanish Worship. Sunday, July 12, we will have Tracey dedicated in a Spanish Service. We have been guests at two Spanish weddings as nice as those at home. However, all Protestants must have a civil ceremony first.

Tracey Lyn was born June 18—an official Costa Rican, but we will be making an official Canadian of her. She is strong, understands Spanish and English, and does everything else that a baby should. We are sure she will bless our home and enhance our ministry in Nicaragua. Lynda's mother, Mrs. Grant Eby of Waterloo, Ontario, is enjoying her visit with us here in Costa Rica—with her first grandchild.

We thank the Lord for the wonderful missionary friends we have made [through language school and being in Costa Rica]—friends going to Ecuador, Colombia, Venezuela, Panama, Honduras, Guatemala, Mexico, and Nicaragua. They are from many churches and boards but through Christ we have a common bond . . . and a greater vision of the needs and Church of Latin America.

We are happy that the Charles Mussers are coming to serve in Nicaragua—after language school.

We also request prayer as the Howard Wolgemuths, who have served long and well, go on furlough shortly after we arrive in Nicaragua. Pray that God will direct them as they leave and us as we come to the work.

Please now address all our mail to Box 1044, Managua, Nicaragua, C. A.

Walter and Lynda Kelly

Orientation
from page nine

The course purposes to lay a firm foundation for trainees in the Biblical basis for missions and to acquaint trainees, as much as possible, with what to expect on the field and how to respond to it—in short, how to be a good missionary.

Five classes a day, in addition to taking a number of Campmeeting services daily, made a full day. One thing greatly appreciated this year was that couples were lodged together instead of being separated for dormitory living.

Orientation is just the beginning of seeking to absorb the many new ideas and facets of a missionary career. Pray that God will lead these dedicated missionaries and appointees and make them a great blessing in all their experiences.

J. Earl Musser, Director of Missions

Evangelical Visitor
Pulpit and Pew

God’s Son
or
My Brother?

George E. Failing

Each one of God’s sons is my brother, whatever his race or denomination.

One of the strangest errors of many Christians is the belief that one can be a son of God without, at the same time, being a brother to all the sons of God. This error accounts for the behavior of some Christians who believe they are truly sons of God, yet refuse to accept and fellowship others who have also trusted in Christ. Paul’s express admonition is: “Welcome a man whose faith is weak, but not with the idea of arguing over his scruples” (Rom. 14:1, Phillips). A lot of us need to be saved from argument!

What a transformed church would we have if believers in Christ manifested brotherly kindness toward all other believers! Of itself, this would not dissolve all differences but it would dissolve all fusses. Of itself, it would not create one denomination but it would prevent carnal divisions and schisms in the Body of Christ. What a testimony this would be to the unsaved! And is not this the unity for which Christ prays?

There is one other level of brotherhood. Besides the level of believer with believer there is the level of man with man. True brotherhood here would transform our world, that is, the kind of brotherhood exemplified by the Good Samaritan (whose faith was imperfect but whose kindness was unmistakably real).

The Parable of the Prodigal Son should rather be called the Parable of Two Sons. These two sons were brothers only in origin. One was profligate, the other was decent. One stayed at home, the other wandered. But neither one had the right attitude toward the other. And the decent brother probably had the worst attitude. He bitterly begrudged the celebration of the prodigal’s return and in speaking to his father referred to his brother as “your son” (not “my brother”).

When the forgiving father justified the glad welcome for his prodigal son, he reminded the older son that the prodigal is “your brother.”

The lesson? Sin drives men from their oneness in God. Some of our brothers become profligate and openly irreligious, others remain decent and profoundly pious. These two classes are brothers only in origin. They act like enemies, which they are. When the profligate returns home and is forgiven, he can receive his brother, but how difficult it is for the self-righteous brother to welcome the profligate!

Little wonder that Jesus preached to the poor and disenfranchised, that He ate with publicans and sinners. Those whose hearts can break are much closer to the kingdom of God than those whose hearts are stone. Profligates are easier to redeem than Pharisees. Here is a gospel for the church and a gospel for the world. We can choose either fraternity or fratricide.

September 25, 1970
We are living through a revolution of the young. Some youth have opted for militant revolution. To be sure, these extreme militants are a minority. Yet there are millions of other American youth who either sympathize with their aims or who have no convictions strong enough to make them stand up against them.

Why are we seeing this revolt of young people?

Many causes might be cited:

1) There is natural adolescent rebellion. Youth has a built-in tendency to question and rebel. It's natural for a young person to find himself by asserting his independence toward father or mother. But when there is no parental authority, no sure set of values in the home, there is nothing to push against—there is no character growth in pushing against a cream puff! So he rebels against everything. Over-permissiveness has generated "rebels without a cause."

2) There are the pressures of an exploding world. Knowledge is doubling every ten years. The demands on students are four times as great as they were on their teachers.

3) There is the lack of leadership. There are few charismatic leaders to follow. A national newspaper put the question, "Who are the heroes of today's youth?" to students from coast to coast. One third of all students interviewed said they had no heroes who qualified for their admiration.

4) There is prolonged adolescence. Longer years are spent in education. Getting a job and taking responsibility for a family are postponed. Many young people want to "change the world" while they are still depending on the check from dad and they are frustrated because they are not part of the decision-making.

5) There is hypocrisy. Among young people phoniness ranks as public sin number one. They question a society which panics at sexual openness among the young yet raises no objection when adults exploit sex in advertising. They are fed up with parents who are killing their livers with martinis and their lungs with cigarettes yet tell them not to use drugs.

6) There is the problem of loneliness. Even in the middle of a family there can be no communication. The Beatles sang about a girl who left home "after living alone for so many years." On some huge university campuses a student could go four years without ever talking to an adult who would listen and try to understand.

7) There are the very real social problems of war, poverty, racism and pollution. Injustices have stood unquestioned and unrested for too many generations and young people are determined to do something about them.

8) There is the mood of "instantism." Some young people want solutions to be found right now for every problem. Instant communication has produced expectations of instant answers. There is little sense of history. Many young people do not realize that our problems have roots that go way back and cannot be changed over night.

9) There is agitation. Professional revolutionaries, both Communist and radical, sense the political and public relations' leverage of youthful protest and take advantage to manipulate youth for their cause.

10) There is emptiness. As some French students said to Billy Graham: "We are rebelling against soulless materialism." Brought up in an affluent society, never having known a real depression, middle-class youngsters especially have had time to learn that "a man's life does not consist in the abundance of things which he possesses."

9) There is agitation. Professional revolutionaries, both Communist and radical, sense the political and public relations' leverage of youthful protest and take advantage to manipulate youth for their cause.

11) There is the lack of purpose and meaning in life. Science has provided answers to the questions that start with "how" but not those that start with "why." Young people who experience this lack of meaning but do not know God can be expected to lash out. One student wrote, "I want to destroy." If there is no meaning then why not have senseless violence to wipe out society?

—Leighton Ford

12) There is plain rebelliousness. The devil himself motivated some of this rebellion. David Wilkerson, who works with drug addicts, confesses that he's changed his mind. Once he blamed parents and society for young people in trouble. Now he has become convinced that a large proportion of these young people have deliberately chosen to be rebels. The Bible indicates that the troubles of the universe began with Lucifer's rebellion in heaven (Isa. 14) and that at the end of time, "The lawless one will be revealed (II Thess. 2:8). According to II Peter 2:10 (Phillips) "contempt for authority" will characterize the world before Christ's return.

Adults & Parents React

Adults and parents today tend to react in three ways to the new generation. Some have tried to ignore them, dismissing them with a flip, "It was that way in my day too." And of course youthful kicks are not something entirely new under the sun. Other adults worship youth in a way that reveals their own frustrations and fears. Next to "new" and "now" there is no more powerful word in advertising language than the word "young." A third reaction is resentment, fear, even hatred. The very sight of a young face, especially framed by long hair, is enough to make some people explode in rage against "those kids."

Our youth need neither to be patronized, petted, or pillorized. What they do need is those who will try to listen, to understand and to have something real to share in terms of a genuine experience of the power of God.

The Response

If the young people of this world today are going to be captured for the revolution of Jesus Christ then two things are necessary. It has to be demonstrated to them first that Christianity is true and second, that it works. Christians is not just one among many emotional experiences. It is about Jesus Christ who is "the way, the truth, and the life." The Christian message is about the God Who is really there and from whom man has become separated because of sin. Those who have received this Christ have testified that He has brought forgiveness of their sins, new purpose and new joy into their lives and a new love for other people.

The Upland Congregation’s Senior High Music Group singing at Dedication: Lee Winger, Bob Rodgers, Ruth Ann Long, Ruth Lehman, Bonnie Potteiger and Ronald Potteiger (l-r).

The Conference Moderator, Bishop Byers, receives a microphone from one of the “mike boys.”

Karen Hostetler chats with her grandfather, Bishop Swalm, on the topic of Peace during the Missions Program at Conference.

Youth Director, Walter Winger, gives special prize to youngest participant in the Walkathon, Lauri Hostetter. Looking on are Cathy Oakes and Galen Oakes, Jr.

Second prize in the Walkathon went to Kaye Byer of California.

Youth Commissioner, Merle Mater, presents the first prize in the Walkathon to Eldon Byer of Ontario, Canada.

September 25, 1970
The family put a flower in the casket with him.

Some may think that some of the things done were worship of the dead. For example, after the son told the congregation again of his father's faith in Jesus Christ, the head of the company where the father was employed read a letter of final impressions addressed to the departed. After this an older church member also read a letter of appreciation and remembrance to the departed...I personally don't know why such a person cannot be addressed thus, especially when he is living in eternal peace. There needs to be care, though, that no one thinks that the departed person has become god—the Buddhist way of thinking. But if the true God is worshipped and praised for his dealing with the man and then the man is addressed as a departing friend, and a balance thus maintained, the feeling is even more intimate than our talking of him or her.

Also after the funeral there was a feast at the Nishimura home. In the Buddhist way of thinking the fact that the departed person has become god should be celebrated. Celebration is even more true of a person who has departed to be with God! I felt that the feast was in order. His departure was a real blessing for the cancer was widespread. And yet he departed so peacefully—a real testimony to everyone who came.

O Death
from page six

The family put a flower in the casket with him.

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**Church News**

**MESSIAH COLLEGE**

Faculty Holds Retreat
A faculty retreat was held near Frederick, Pa., August 31 and September 1 with long range planning the main topic. Dr. Robert Helsby, director of the Public Employee Relations Board of the State of New York was the lead speaker. The faculty retreat was led by Daniel R. Chamberlain, dean of the college, and President D. Ray Hostetter.

Messiah Faculty Publishing
A "Messiah College Choral Series" has been released by the Stone Chapel Press,
P.O. Box 474, Hanover, Pa., 17331. It is edited by Professor Ronald R. Sider. Thus far seven sheet music selections have been issued. Contributors to the series include faculty members Sider, Ronald L. Miller and Ron E. Long.

**Record Enrollment**
The fall semester enrollment at Messiah College is a record high of 658 persons. 634 are registered at the Grantham campus and 24 are registered at Temple. (Last year there were 582 students enrolled during the fall term.) There are 11 full-time faculty and eight part-time faculty newly appointed.

Alumnus '16 Visits Campus
Dr. and Mrs. Paul Baum were guests at Messiah College on Sept. 9. Dr. Baum was formerly dean of La Verne College, California and Colorado Womens College, Denver, Colorado. Dr. Baum was a graduate of the Messiah Academy class of 1916, which included: Asa Climenhaga; Anna Kipe (Mrs. Asa Climenhaga); Anna B. Lane (Mrs. C. N. Hostetter, Jr.).

The Baums were given a brief tour of the new Kline Science Building and the new Woodlawn Residence; the tour was conducted by Dr. Daniel R. Chamberlain, dean of the college.

Distinguished Historian on Campus
One of the leading experts in American history is to visit the Messiah College campus this October. Dr. Julius W. Pratt, author of numerous standard works on American colonial expansion and foreign policy was a visiting professor at the University of Chicago, Harvard University, Johns Hopkins University and at the University of Munich as a Fulbright Lecturer.

Professor Pratt will meet with history classes and with a dinner meeting on October 6th and 7th.

**ALLEGHENY CONFERENCE**

Rev. and Mrs. A. D. M. Dick have retired from the active ministry and have taken up residence in Grantham, Pa. Their address in P.O. Box 143, Grantham, Pa., 17027; their telephone number is (717) 766-6563.

Approximately 100 guests were present at the Martinsburg Sunday School picnic, July 25, during which tributes were given Pastor Bruce Urey and his family for six years of service. On August 2 Pastor Urey gave his farewell message. A gift of appreciation was given the family by the congregation. On August 23 the church welcomed Rev. Barton Starr as interim pastor.

The Mt. Rock congregation reports that Miss Sharon Burkholder, daughter of Mr. and Mrs. Asa Burkholder, Shippensburg, Pa., was chosen as Dairy Princess of Franklin County. She is a member of the Mt. Rock Church and a senior at Messiah College.

**ATLANTIC CONFERENCE**
The Elizabethtown Church welcomed Carl and Marilyn Wolgemuth and daughter, Carolyn, Sunday morning, August 23. Carl, a native of Elizabethtown, gave a report of their work with Wycliffe Bible Translators in Mexico. The past five years (the Wolgemuths have been with Wycliffe nine years) they have been at work translating the scriptures into Aztec. They have completed a portion of Acts, the Gospel of Mark and a series of Old Testament Bible stories and a hymnal. The Wylgemuths are living in Grantham during their furlough with Marilyn completing work for her B.S. in nursing.

The 50th anniversary of MCC was commemorated at Elizabethtown with a special service Sunday evening, August 23. Several MCC workers related experiences that best expressed "What MCC Really Is." The same people then shared in a round table discussion on the question of the church's concern for and ministry to social needs in the seventies. Participants were: Mrs. Wilmer Heisey—Philippines, 1945-48; Carl Wolgemuth—migrants, 1954-58; Roy Hess—Austria, 1957-59; John Martin—Newfoundland, 1966-68.

The Fairland Church bulletin reports eleven were received into church membership, August 23.

Mr. Norman Mowery reported on the inner-city ministry in Harrisburg carried on by six students this past summer. Through this program called "Search" these young people actively demonstrated Christ's way to some of Harrisburg's youth.

**CANADIAN CONFERENCE**
The Rosebank congregation will have the ministry of an assistant pastor in the person of Gerald Tyrrell, Emmanuel College student. Gordon Gilmore from Ontario Bible College has accepted an appointment as youth minister at the Sherkston congregation.

The Stayner reports: Visitors in the past few months have been: Don Shafer and Jack Flicker in the interest of the new Sunday school materials. The Choir from Niagara Christian College presented a Sunday morning program. The Christ's Crusaders from the Huron area Youth Cabinet met in the Stayner area for a weekend of fellowship with Mr. and Mrs. Lester
Fretz and Bishop Roy Sider as speakers. Merle Hayton, a local lady gave a farewell message before returning to Pakistan as a missionary. Mr. Doug Snyder from Kitchener spoke both morning and evening celebrating the 50th anniversary of the MCC. The Churchmen’s Quartet along with Rev. Bill Anderson, were the guests for a special summer Christ’s Crusaders Rally.

On August 30 Bishop Roy Sider preached on the occasion of Bishop and Mrs. E. J. Swalm’s 50th wedding anniversary celebration. Charles Lady from Niagara Christian College sang a solo.

Heffleger: Brian Scott, born Aug. 16 to Mr. and Mrs. Kenneth Heffleger, Skyline View congregation, Pa.


Sollenberger: Kevin Lynn, born Aug. 1 to Mr. and Mrs. Stanley Sollenberger, Chambersburg congregation, Pa.

Wolfe: Melissa Kay, born Aug. 21 to Mr. and Mrs. Robert Wolfe, Skyline View congregation, Pa.

Sider-Snyder: Patricia, d. of Mr. and Mrs. Melvin Snyder, and Robert Sider, s. of Mr. and Mrs. Harold Sider, Aug. 8, in the Rosebank Church, with Rev. W. H. Schiedel officiating.

Heisey: Mrs. Alice Heisey, widow of the late John Heisey, passed away Aug. 22 in her 79th year. She was the daughter of the late John and Harriet Dourte, Manheim, Pa. Surviving are these sons and daughters: Russell and Daniel, Mt. Joy, Pa.; Ezra, Washington Boro; Naomi, wife of Walter Suydam, Lancaster; Orpha, wife of Daniel Kersey, Middletown; and John of Guam. Funereal service was held in the Mt Pleasant Church where she was a member for many years. Rev. Francis Flosser and Rev. Earl Martin, Jr., officiated.

Kensinger: Mrs. Amanda C. Kensinger was born April 4, 1877, daughter of Philip and Barbara Kaufman Carper, and passed away Aug. 17. She was married to Daniel M. Kensinger in March 1896. Mr. Kensinger preceded her in death. Surviving are six children: George D., Mrs. Mary Mowry, Mrs. Grace Frederick and Carl W., all of Roaring Spring; Paul D., Bakers Summit, and Arthur D. Woodbury; 13 grandchildren and 31 great-grandchildren; also a brother and sister. Funereal service was in the Martinsburg Church with Rev. Bruce Urey officiating and burial in the Fairview Cemetery.

Reichard: Mary Jane Reichard was born March 8, 1874, a daughter of the late Mr. and Mrs. William Main. She was predeceased by her husband, the late Rev. Jacob Reichard in 1959. Surviving are a son, John, Fordwich; two daughters: Mrs. George Vines, Palmerston, and Mrs. Stanley Colclough, Kitchener; a brother, six grandchildren, 15 great-grandchildren and one great-great-grandchild. She was devoted to her husband in his calling as a minister. Funereal service was conducted by Rev. George Sheffer and Rev. Cecil Cullen at the Fordwich Church, of which she was a member.

Shafer: Jacob W., born Oct. 20, 1889, passed away May 14, 1970. He was the son of the late David and Mary Weaver Shafer. He is survived by his wife, Jane, a daughter, Mary Jane and a son, Seth. He was a member of the Chambersburg Church, Pa. Rev. Charles W. Rife conducted the funeral service. Burial was in the Air Hill Cemetery.

OBITUARIES

CENTRAL CONFERENCE

Pastor and Mrs. James Engie and family from Valley Chapel have moved to Pittsburgh where James will be pursuing advanced studies at Pittsburgh Theological Seminary and the University of Pittsburgh.

Mr. and Mrs. Clyde Thompson will assume pastoral responsibilities at Valley Chapel in September. Mr. Thompson is a student at Malone College, Ohio.

The Annual Michigan Youth Conference was held August 28-30 at the Bethel Church near Merrill. The speakers were Rev. Ralph Palmer from the Fairview Church in southern Ohio and Rev. Dale Kurtz, director of Youth for Christ, Dayton, Ohio. The young people reported an excellent program with a special summer Christ’s Crusaders Rally.

BIRTHS

Bricker: Galen Ray, born June 18 to Mr. and Mrs. Harold Bricker, Chambersburg congregation, Pa.

Byers: Judith Ann, born July 20 to Mr. and Mrs. Ethelbert Byers, Chambersburg congregation, Pa.

Creamer: Robert Charles, born Feb. 11 to Mr. and Mrs. Robert Creamer, Leonard congregation, Mich.

Diener: Lauraleah S., born Aug. 14 to Mr. and Mrs. Gideon Diener, Manor congregation, Pa.

WEDDINGS

Brenneman-Cober: Ardys, d. of Mr. and Mrs. Irvine Cober, and Richard Brenneman, s. of Mrs. E. Brenneman and the late Mr. N. Brenneman, Aug. 15, in the Rosebank Church with Rev. W. H. Schiedel officiating.


Hensel-Hunsberger: Joan Ruth, d. of Mr. and Mrs. Harold Hunsberger, Rahns, Pa., and Bertram, s. of Rev. and Mrs. Glenn A. Hensel, Pleasant Hill, Ohio, Aug. 22, in Perkiomen Valley Church, with Rev. Hensel assisted by Rev. Jacob Bowers.

Miller-Wenrich: Joan, d. of Mr. and Mrs. Willard Wenrich, Pine Grove, Pa., and Larry, s. of Mrs. Verna Miller, Richland, Pa., in the Pine Grove St. Peter’s Lutheran Church, June 20, with Rev. Franklin Fisher officiating.

Poe-Lewis: Nina Louise Lewis and Jay Poe, s. of Mr. and Mrs. Robert Poe, Chambersburg, Pa., Aug. 29, Messiah College Chapel by Rev. Bill Shade.

Ritchie-Ebersole: Nancy Louise, d. of Mr. and Mrs. Roy Ebersole, Lebanon, Pa., and David M., s. of Mr. and Mrs. Paul B. Ritchie, Lebanon, Pa., in the Fairland Church, Aug. 8, with Pastor David E. Climenhaga officiating.

Schock-Poe: Coetta Jane, d. of Mr. and Mrs. Robert Poe, Chambersburg, Pa., Aug. 29, Messiah College Chapel by Rev. Bill Shade.

Ritchie-Ebersole: Nancy Louise, d. of Mr. and Mrs. Roy Ebersole, Lebanon, Pa., and David M., s. of Mr. and Mrs. Paul B. Ritchie, Lebanon, Pa., in the Fairland Church, Aug. 8, with Pastor David E. Climenhaga officiating.

Shuey-Funk: Brenda Kay, d. of Mr. and Mrs. Earl Funk, Lebanon, Pa., and Jay Robert, s. of Mr. and Mrs. David Shuey, Annville, Pa., in the Fontana United Methodist Church, Aug. 29, with Rev. Robert Sweitzig officiating.
Quaker Study Advocates Prisons be Abolished

Prisons cause society more problems than they solve and should be abolished, says a brief study published by the American Friends Service Committee (Quaker).

Author of the paper is Dr. David F. Greenberg, a research physicist at Carnegie-Mellon University, Pittsburgh.

Having no prisons, Dr. Greenberg said, would force society to deal with many issues it now avoids, such as the treatment of socially deviant but harmless behavior.

Abolishing prisons, he claims, would lead to new means of restraining the small percentage of persons who constitute actual danger to society.

Alternatives to the present system discussed in the study are island penal colonies, such as in Mexico, or small homogeneous prisons located in communities, such as in Holland.

Until prisons are abolished, Dr. Greenberg recommends several reforms. He says prisoners should be entitled to due process, should not receive indefinite sentences, should not be forced to work, should receive cash allowances, should be permitted conjugal visits and should have access to their records.

Women’s Role in the Church Being Challenged

UPI Religion Writer Louis Cassels reports that discrimination against women is under heavy attack in the institution that has practiced it longer and more flagrantly than any other in Western society. The institution is the church.

Cassels reminds us that one of the striking features of Jesus’ teaching was the honor and dignity he accorded to women in an age which tended to look upon them as mere chattels.

Subordination of women is hard to justify in the church, for women are the backbone of the institution. They constitute a majority of the membership and do most of the work. “In fact,” Cassels says, “women greatly outnumber men in virtually every church activity except the exercise of leadership.”

But now the picture seems to be changing. Cassels claims the Women’s Liberation Movement is making itself felt in the church as elsewhere. A few weeks ago the Lutheran Church in America at its biennial convention in Minneapolis in July of this year voted overwhelmingly to authorize ordination of women to the ministry.

The Roman Catholic, Eastern Orthodox and Episcopal churches still restrict their priesthoods to males. But there is feminist ferment even in these communions. It remains to be seen just what effect women will have in the future role of the church.

Lutherans Vote Liberalized Sex Ethic

The Lutheran Church in America has adopted a liberalized sex ethic as a basic policy.

But the original statement was so progressive that vehement protests arose, including that of Minnesota Governor Harold LeVander, a delegate.

The original action, taken at the final session of the fifth biennial convention of the 3.25 million-member church, largest Lutheran denomination in the nation, upheld the value of the legal marriage contract but maintained that a “covenant of fidelity” is more important than a legal contract.

Defined as a “dynamic, life-long commitment of one man and one woman in a personal and sexual union,” the “covenant of fidelity” should exist within the legal marriage but could exist outside legal marriage, the document declared.

“The important thing,” Dr. Paul M. Orso of Baltimore explained, “would be that a covenant existed in the new relationship and that there was an intention for a life-long covenant in the new relationship. We’re trying to acknowledge that we’re human and, therefore, might not be able to keep covenants permanent even though that’s the original intention.”

After hours of debate the 600 delegates narrowly approved an amendment which read:

“Nothing which follows in this statement is to be interpreted to mean that the Lutheran Church in America condones either premarital or extramarital sexual intercourse. This church holds that sexual relations are morally wrong unless they take place within the context of the marriage union.”