
Evangelical Visitor (1887-1999)

Brethren in Christ Church Archives

12-10-1970

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John E. Zercher

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Come, Thou Long Expected Jesus

HYFRYDOL 8.7.8.7. D.

Charles Wesley, 1707-1788

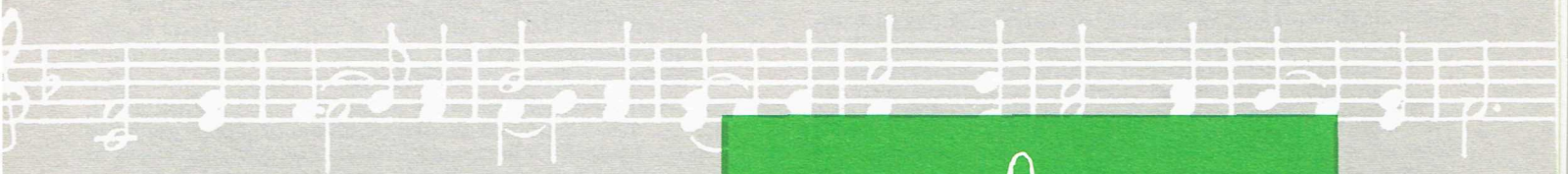
Rowland H. Pritchard, 1811-1888



1. Come, Thou long-ex - pect-ed Je - sus, Born to set Thy peo - ple free;
2. Born Thy peo - ple to de - liv - er, Born to reign yet a King,

Evangelical VISITOR

December 10, 1970



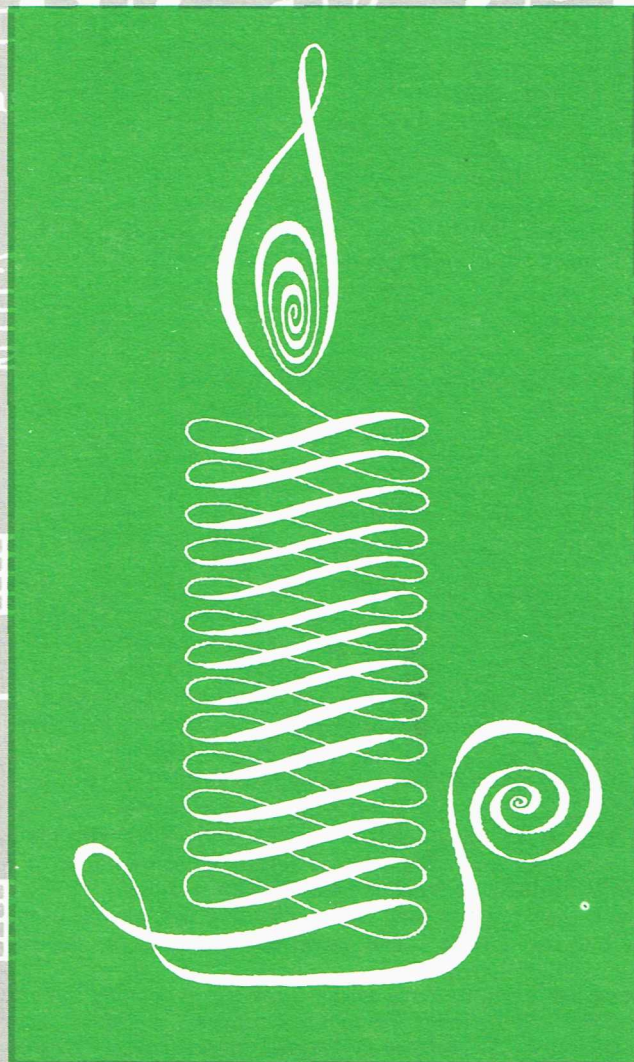
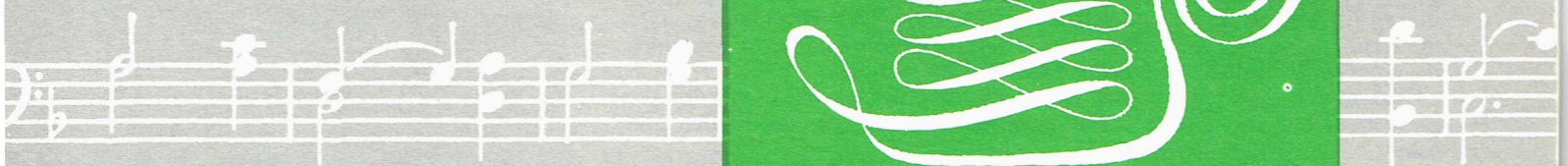
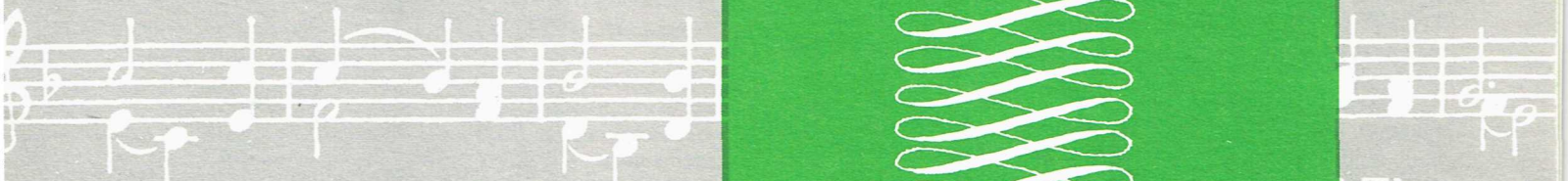
From our fears and sins re - lea - se,
Born to reign in us for - ev - er,

in Thee.
Freedom bring.



Is - rael's strength and con - so - lation,
By Thine own e - ter - nal

Thou art;
Thou art a - lone



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I noticed her as she entered the railroad coach and sat in the seat across the aisle. There was nothing particularly striking about her appearance. She was dressed neatly, of course, but not lavishly, nor did she have unusual beauty or other features indicating a strong personality which would make her stand out in a crowd.

Presently I noticed she was engaged in pleasant conversation with the elderly gentleman who shared her seat. Soon I saw her attention centered in what appeared to be the vacant seat in front of me. Then to the old gentleman she said, "I'm afraid when the train stops the baby might fall off the seat." The mother, I now realized, had left a few minutes before, and had left the baby lying unattended on the seat. As the train slowed for a stop, she slipped across the aisle and stayed with the baby until the mother's return. And when she did return, there could be no mistaking the appreciation for this genuine interest which was shown.

She is now back in her seat again, resuming her conversation with the gentleman, but still having smiles and friendly words for the mother and baby.

She is now preparing to leave as the train is approaching her station. The man is speaking: "Remember me in your prayers." "I will," she replies in unaffected sincerity. "We believe in prayer," says the man. "So do we"—and the lady of the kindly soul was gone; but the fragrance of her brief contact in that coach remained after she had departed.

The Kindly Soul

C. W. Boyer

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EVANGELICAL VISITOR

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Editorial

A Matter of Tenses

On some page in an old composition book there is a paragraph or two on the use of "shall" and "will." I confess that I did not master those paragraphs for I am not clear when I should use "shall" or use "will." I do recall that the person of the subject (first, second, or third) had a bearing as well as the intent of the statement.

If it was the simple future that was meant this would call for a certain combination of subject and verb. If an emphatic future was intended then the combination changes. When a mother says to her son "You will get a haircut tomorrow," is this a simple future or a command?

Now, I have the impression that I am not the only one who is confused. In fact the Christian church has problems. When Jesus told His disciples "... Ye shall be witnesses unto me ..." was this a statement of future fact or was this a command? Did Jesus mean that His disciples *would* be witnesses or that they *should* be witnesses?

Much that we hear and read assumes the latter interpretation. People express a desire to do witnessing for Christ. Classes are held and books written on how to witness. Numerous messages are preached on calling people to witness—to neighbor, fellow employee, customer and others.

All this appears to me to be a crucial misunderstanding of Jesus' statement. We have interpreted it as a command when it is really a statement of fact. Witnessing is not something we should do, it is something we are doing if we bear the name Christian. We may be favorable witnesses or unfavorable ones but witnesses we are—there is no escape.

Let's attempt to recapture the primitive setting. Here were men who had been with Jesus during His ministry. They were aware of His death; they had seen Him and talked with Him following His resurrection. Now upon His ascension they would remain to carry out His commission to make disciples. Following the experience of Pentecost they in the words of Peter and John could not "but speak the things which we have seen and heard."

As Christ through the Holy Spirit and the proclamation of the gospel confronts men and women, Christians are His witnesses in this divine-human encounter. As He presses for a decision we are part of the evidence. Are the claims of the gospel valid? Is the promise of new life authentic? To these crucial questions we are the witnesses—favorable or unfavorable.

Our confusion of witnessing as something we *should do* rather than something *we do* is compounded with a misunderstanding of the role. We are neither the prosecuting attorney nor the judge in the case. We are witnesses.

We are tempted to press the case; to seek for a decision; to question the subject. This is not the witnesses' role. It may be very proper to inquire of a person if he is a Christian, but this is not witnessing. It may be necessary to point out sin in a person's life, but again this is not witnessing. It may be essential to press for a decision but this is not witnessing either.

The techniques of bringing men and women to a decision may be learned. The Scriptures which lead a

person to see himself and to see the provisions of God's grace must be known and presented. It seems sometimes that we would much rather learn the techniques in order that we may fill the other roles rather than that of a witness. I suspect that one of the reasons—and perhaps the reason—is that these roles are much less demanding. The role of the prosecutor can be learned; the role of the judge is quite tempting; but the role of the witness must be experienced. The qualification of a witness is first-hand knowledge of the situation—"We cannot but speak of the things we have heard and seen." The blind man of John 9 may have lacked biblical and theological knowledge but when he said "... One thing I know, that, whereas I was blind, now I see" he was fulfilling the role of the witness in its pure and convincing form.

Now really what we need is not more classes in personal witnessing nor techniques. What we lack is not courage nor opportunity. Our real problem is an absence of a compelling experience with God that is evident in our life both in deed and word.

For too many of us the evidence of our lives is not very convincing. Let me ask if the peace and joy and love and compassion which are inherent in the Christian faith are obvious in our lives—obvious to our families, neighbors, fellow employees? Is there a commitment in our faith that is contagious? If there is I suspect we will be asked to share it. But no matter if these virtues are present or absent, we are witnessing—for better or for worse.

This is the missing ingredient in our evangelism—witnesses that provide convincing evidence rather than raise embarrassing questions. Witnesses who have not only a valid experience but a compelling one; the reality of which is contagious. Call it what you will—revival or renewal; we need a recovery of first-hand faith that is evident in a new life; a life with some of the supernatural in it.

The evangelist proclaims; the Holy Spirit convicts; Christians provide, in their personal and group relationships, a vital and convincing witness; "and the gates of hell shall not prevail against it."

Z

MCC SENDS AID TO EAST PAKISTAN

In response to the urgent need of the people of East Pakistan MCC has allocated \$35,000.00 in emergency aid. This grant is not provided for in the budget and will need to be provided for by special gifts from the supporting constituencies.

As a constituent member of MCC the Brethren in Christ are asked to share in this need and opportunity. Congregations, Sunday school classes, and individuals can give expression to the spirit of the Christmas season as offerings and gifts are sent to the people of East Pakistan "In the Name of Christ."

Send all contributions to the Board for Missions for forwarding to MCC. These gifts to meet this special emergency are over and above the approved budgets of MCC and the Board for Missions and should not be interpreted by congregations as going towards the meeting of these budgets.

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evangelism:

the church has played it safe too long

W. Stanley Mooneyham

Statistically, the Christian church throughout the world faces a bleak future. The population explosion is cutting the ratio of Christians to non-Christians drastically. The church is growing at only one-tenth the rate of the population. And as the population increases, the percentage shrinks. Protestants now represent less than eight percent of the total population. If present population growth trends continue, in ten years the percentage will be cut in half. By the end of the century it will be down to two percent.

The statistics are alarming because they say to me that the church has not been an overwhelming success in the business of evangelism.

For most Christians, soul-winning has simply become another option to be exercised if one is so disposed or specially gifted. The spirit of isolationism in the political realm has subtly crept into missionary programs, and rare is the mission board which is not faced with the necessity of retrenchment, or, at best, holding at the present level. Materialism and worldliness have

siphoned off energies which in other days were turned to the work of the kingdom of God.

And so the church languishes. *And* the world remains lost.

But we can change the statistical projection and see individuals in that lost world come to Christ if we want to.

Not all of the needed changes in our churches today are new. Some are as old as the dynamic concepts in Acts which to a great extent have been abandoned by the contemporary church.

EVANGELISM—THE VOCATION OF EVERY CHRISTIAN

If the evangelistic mandate were accepted by every Christian—or even by the majority—there is no question but that we could reverse statistical trends. Although we may represent a minority, we still make up a great Christian army. But if we are going to reverse the staggering tide of statistics that is against us, we must mobilize the total church to total evangelism.

I believe that there are at least two reasons why many laymen are not largely involved in evangelism.

A. Laymen Afraid of Failure. One of the reasons is that many laymen are afraid of failure because they have not

mastered what we call our “techniques.” Somehow we have come to think that to do evangelism we must master a system. But the Holy Spirit does not work through formulas and systems. The Holy Spirit works through the transformed lives of men and women. What we need to do is to major on a vital relationship with Jesus Christ. Witnessing, as natural as breathing, will be a result of this kind of a relationship with Jesus Christ.

The very fact that we have to organize special evangelistic programs in our churches is evidence that our view of witnessing is distorted. Howard Butt, a Baptist layman, says that most Christians think that witnessing is either optional or obligatory. He insists that it is neither, but rather inevitable! The book of Acts supports him. When Jesus gave the commission of Acts 1:8, He did not say, “Ye *may* be witnesses” or “Ye *must* be witnesses.” He said, “Ye *shall* be witnesses unto me . . .” The Spirit-empowered Christian will inevitably be a witness. Does then the state of our witness say something to us about the state of our spiritual life?

At least one writer thinks so. W. H. Griffith-Thomas has said:

It is a fact, perhaps a significant fact, that throughout the epistles of the New Testament, where naturally, we find full instructions for Christians, there is only one exhortation to do the work of evangelism (II Timothy 4:5); while appeals to carry out the duty of foreign missions are equally conspicuous by their absence. On the other hand, the Christian life, its provisions and possibilities, its secrets and methods, its duties and responsibilities, will be found emphasized everywhere. Is there any connection between the silence and the emphasis? May it not be a reminder that when the Christian life is what it should be, the duty of evangelization at home and abroad will be the natural and necessary outcome, as effect to cause, as stream to source?

First-century Christians went out into the world that was as hostile as ours—perhaps even more so—and where the odds were no more in their favor than they are in ours today. But the impact of their witness shook an empire. The church today is not much more than an echo of that explosive encounter which launched the gospel on its globe-girdling way.

The writer is president of World Vision International, formerly associated with the Billy Graham Evangelistic Association, and prior to that assignment was Executive Secretary, National Association of Evangelicals.

If our sad state of contemporary affairs is to be changed, it must begin with personal renewal.

B. Laymen Not Enlisted. The second reason why I believe many laymen are not involved in witnessing is simply because we haven't enlisted them for this ministry. When Jesus passed by the vineyard and saw people sitting outside He asked, "Why aren't you in there working?" They answered, "No man has hired us." Every member of the church today must be brought into involvement in a massive program of witnessing.

EVANGELISM— THE RESTRUCTURING OF PRIORITIES

Something must happen in the church too. Our priorities must be restructured so that evangelism is not put near the bottom of the list.

Recently a faithful church member wrote to me saying, "I find it very hard to get excited about new pews and a building program when there is a world to be won for Christ." Of course, the two things are not mutually exclusive, but in all too many churches laymen are fed on the "husks" of physical improvements and ecclesiastical activity when what they really want is meaningful and satisfying involvement in touching lives for Jesus.

While I was flying across the Atlantic a news story in the Paris edition of the *New York Herald Tribune* about the world-famous British economist, Professor Parkinson, caught my eye. He had just articulated another of his "laws." You may remember some of his earlier ones: "Work expands to fill the time available" and "Expenses rise to meet income."

His new one aroused my interest because it has tremendous implications for the church: "Delay is the deadliest form of denial."

What we have been doing for years is listing our priorities in a way that evangelism gets delayed. But the word "delay" is just a euphemism which lets us live with our consciences. What we do in actuality is almost nothing, while we are still paying lip-service to the doctrine. In delaying, we have denied evangelism its proper priority. In delaying, we have denied its urgency.

So the church needs to do something. We must ruthlessly evaluate our programs and emphases. On what do we

spend our time, money and energies? If evangelism once again headed the list of church activities, we just might find a holy enthusiasm sweeping congregations that would never be generated by less exciting activity.

EVANGELISM— THE ESTABLISHMENT OF TARGET AREAS

If we are to reverse statistical trends we must establish target areas of evangelism to which priority can be given. This will help us to use our limited financial and human resources maximally.

A. Large Cities. Burgeoning metropolitan areas which are the centers of political systems, communications networks and finance should certainly be at the top of the list. Our stewardship of the gospel is the greatest reason why cities should be one of our target areas. Paul points this out to us by his own example in Acts as we see him go to major cities of Asia and capitals of the Roman Empire.

In Africa every year twenty million young Africans are moving out of the bush and into the cities. America formerly about 85 percent rural, now is probably less than 30 percent. Young people are moving into the big cities and we do not have adequate ministries in these asphalt jungles to reach them. Consequently, they become dropouts from the church and from society. They are lost, spiritually and in every other way.

B. Inner Cities. In the Western world the evangelical Protestant church has basically become a respectable, middle-class suburban church, and we have abandoned the inner city and its minority groups to the forces of evil. All you have to do is walk down the streets of any one of them and you will find a tighter grip of Satan on the lives of people there because they are for the most part spiritual dropouts. Having abandoned God many have given themselves over almost completely to evil. These inner cities must be challenged with the power of Christ, just as David challenged Goliath.

C. Where the Spirit of God is Working. As Christian organizations, as churches, as mission boards, as evangelistic agencies we should be flexible enough to deploy our forces in the areas of the world where the Spirit of God seems to be doing His greatest work.

There are periods of time when the Spirit of God moves in revival and it becomes harvest time. Someone needs to be there to help with the harvesting, but the church has become so unwieldy in many of its procedures and organizations that it is virtually impossible for it to be flexible and mobile. Constant reevaluation is needed in this area.

D. A Strategy Ready for Open Doors. Although we often hear about certain doors that are closed to evangelism, how often do we hear of strategies being planned to be used when the doors open again? For example, do we have a strategy ready to use when the door to China reopens? We didn't have for Japan. We didn't even think about Japan as an evangelistic target until the war was over, and I venture to say that China is the furthest thing from our minds as an evangelistic opportunity.

We need to be planning a strategy for China. When the doors are open and the people find themselves in an ideological vacuum, when the rug has literally been pulled out from under them, when all of the mores and customs of the past years have been done away with, when ancestor worship has been buried to Communism and the Chinese have nowhere to turn, we should be ready to launch a massive invasion with the gospel!

EVANGELISM— THE WILLINGNESS TO BE EXPENDABLE FOR CHRIST

No consideration of evangelism could ignore the fundamental necessity of a readiness to give up life itself for Christ. We must quit trying to save our lives. Jesus said, "If you save your life, you're going to lose it anyhow." The church has played it safe too long. Every Christian must be willing to be expendable for Christ's sake. There must be a willingness to risk life, ego and reputation—to be a fool for Christ's sake—not respected, not understood, not commended, not applauded.

Statistically, the Christian church does face a bleak future. But statistical trends can be reversed if we are willing to risk all for Jesus Christ, take an objective look at the status quo, and then make dramatic changes through the power of the One who said, "Ye shall be witnesses unto me . . ." In this alone there is optimism for the future of evangelism and reaching a lost world for Christ.

Will the church meet the challenge?

J. Ralph Wenger

It was my privilege to spend three days in our nation's capital early in October, in attendance at a Churchman's Seminar sponsored by MCC. The theme for the Seminar was: "Civil Liberties and Christian Responsibilities." We heard government personnel, such as congressmen, committeemen, and cabinet officials give their views of what is happening in government and in our world relative to civil liberties.

Before describing the Seminar, I want to share a few of my impressions of our government. One can be overwhelmed by its "bigness." The bureaucracy is overwhelmingly sophisticated. You wonder how people at one end of government know anything about what is happening at the other end. I found some so-called "counter committees" at work, which seems incredible. By this I mean there are committees and organizations at work within our government to counter almost any action or direction the government is taking. I suppose this is needful and good. I found also that the function of government seems so slow and so bogged down in demagoguery that you wonder how anything is accomplished, but it does seem to be able to accomplish certain necessary tasks. I had been to our nation's capital many times before, but the closeness to government which I have experienced in this encounter will help my prayers to take on a new dimension as I pray for our President and our leaders in this vast sea of lawmaking, money spending, and political maneuvering.

We were in Washington to hear, and to learn, and hopefully then to act, where and how we can, relative to the Christian responsibilities in civil liberties. Again and again we asked the question: Can the church sit idly by and

allow for the injustices, inequality, and inhuman acts that go on in the name of government — without speaking very pointedly to the issues? Or again to ask, what can the church do in such an enormous system that would be worth her time and effort?

What is the New Testament kind of involvement in politics? Is this still relevant today? One could not help wondering what Paul, and the other Apostles in the New Testament Church, would do in our setting. Would they say—let the Church get on with her mission of proclamation of the Gospel, and let the state worry with the civil concerns? Or did they, more than we know, speak to government or become involved in government in order to speak to these issues? But one thing seems clear—they were not indifferent to these issues, so far as the Church was concerned. Because, as in our day, the Church was not entirely free of the traces of racism, hateful prejudices, human slavery, and just plain loss of human concern. If anything is evident in the Epistles of the New Testament, it is that men should take seriously the Commandments: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

The Seminar raised many questions. Maybe more than it settled, but they were the kind of questions that needed to be raised. Allow me to mention a few: To what extent should the church become involved in politics? Should the church seek to place Christian personnel in key places in government? If the church becomes involved in politics, will she relinquish her role of being the church? How can one best change society—Do it from the top down, or on the person-to-person level? How much of your taxes, as a Christian, will you allow to be spent for military expansion? As it stands now, 64c of each of your tax dollars goes for military expansion of one sort or another.

Certainly the answers are not easy. At least if we are to be able to live with



our conscience, and to be in line with the will of God for the Christian. I could be pessimistic when I think of what is happening in our world under the name of democracy and human concern, not only in our government but in others as well. But I am not pessimistic when I realize that God is still the same God that delivered His people over the centuries, not merely from the hour of tribulation, but in this deliverance did at the same time bring the kind of human freedom that affected a vast majority. I refer to the revival of the Wesley era when the inhuman prison doors were opened, the child slave camps were finally abandoned, when a moral consciousness pervaded society, which resulted in many far-reaching benefits of human rights.

So, I came away from the seminar with a sense of joy, believing that the Living Church of Jesus Christ is able to find her way in this kind of generation. It is quite likely that if any real sweeping change will take place, it will come by way of spiritual revival or renewal, when the Church takes seriously her primary relationship to Christ and then to each person. May God help us to be the Church which will invariably affect government and human concerns in many ways until the Lord Himself shall come to bring peace.

The writer, pastor of the Paramount Church, Hagerstown, Md., attended a Churchmen's Seminar held in Washington, D.C., sponsored by MCC. He participated at the request of the Commission on Peace and Social Concerns.

Three Days in Washington

Religious News

First Woman Lutheran Clergy A "Pioneer"

Elizabeth Platz will become the first woman Lutheran minister at a historic ordination ceremony at the University of Maryland chapel.

The 30-year-old woman has worked at the University with the Lutheran chaplaincy since 1965 when she graduated from Lutheran School of Theology at Gettysburg with a bachelor of divinity degree.

Canadian Missionaries Obtain Cuban Visas

A six-month permit from the Cuban government will enable the Rev. and Mrs. Wolfe Hansen to teach in the Los Pinos Bible Institute at Placetas, Cuba.

The Canadian missionaries are sponsored by the West Indies Mission and will teach in a school operated by the Evangelical Association of Cuba, a group of 75 churches founded as a result of the ministry of the West Indies Mission (WIM).

The Cuban churches held 50 vacation Bible schools this summer with 4,164 children attending. There were 103 recorded decisions for Christ and offerings amounting to \$701.13.

Family May Test School Attendance Rule

Because local schools teach sex education and evolution "as fact, rather than theory," Mr. and Mrs. Gerald Gracey began keeping six of their children out of school and teaching them at home.

In retaliation, the state took the children away from the parents and put them in foster homes where they could continue to attend school.

Attorney James McKenna, acting on behalf of the Graceys, succeeded in getting the children home again and said he would seek repeal of New York's law that requires schooling to the age of 17.

Rabbi Stresses Need For Close Family Life

Alarmed by what he calls "not a new morality but a no morality," Rabbi Morris A. Kipper believes citizens of the United States are becoming an animalistic, barbaric society. "And when you have no morality, you have the breakdown of the family and no society."

The rabbi pointed out in sermons in Coral Gables, Fla., that when Rome

crumbled, preoccupied with barbaric, animalistic lust, Jewish homes solidified and Jewish families endured, he says. They endured as other civilizations also decayed because they followed the Jewish life-style that had been evolved through the centuries by the ancient rabbis who set down many codes of law. Those relating to Jewish sexual life were geared toward making marital sex as attractive as many today consider illicit sex can be.

His message: Preserve the Jewish life-style with its prescription for passion in marriage. You will find more enjoyment and the Jewish family will survive.

U.S. Backs Pennsylvania "Aid" In Plea to Supreme Court

The U.S. Justice Department has petitioned the U.S. Supreme Court to uphold a Pennsylvania law which reimburses private and parochial schools for certain "secular educational services."

Acting as a "friend of the court," the Justice Department said that the state statute bears similarities to the 1965 Federal Education Act which permits state aid for textbooks and busing in non-public education. The Court has upheld that law.

The three-year-old Pennsylvania Non-Public Elementary and Secondary Education Act provides some subsidies toward salaries of private, parochial school teachers who teach "secular" subjects.

TV Ads Against Smoking Effective

The American Cancer Society has reported a "significant decline" in cigarette smoking among viewers of a TV series on "Why You Smoke" aired last March over the National Educational Television network.

A survey to determine results of the series showed a drop of 8.5 percent in the number of smokers and a reduction of 7 percent in total cigarette consumption among viewers of the program.

Rhodesia Eases Church-State Tension

Church leaders in Rhodesia won't have to register after all as "voluntary association" in terms of the controversial Land Tenure Act.

Prime Minister Ian Smith had previously threatened to force compliance with the order but has conceded to one of the major demands of Christian churches regarding the issue. The churches had given notice that they would not only refuse to register under the Act but would also refuse to accept racial discrimination in their affairs.

"Multi-Purpose" Buildings To Replace Traditional Churches

Leaders of the Presbyterian Church in South Africa have declared that Presbyterians have built their "last traditional-style church" in South Africa, and that, in the future, churches will be "multi-purpose buildings."

Explaining the decision to newsmen, the Rev. W. M. J. Lund said the younger generation was questioning the value of a "marvelous building" that is used "only two hours a week." In the future, he added, Presbyterian churches will have "various other facilities" that will help the churches' social and welfare work "in keeping with modern times."

Chile's Marxist President Goes To a Cathedral for Blessing

The first official act of Chile's new President, Salvador Allende Gossens, a Marxist, was to go to Santiago's Roman Catholic cathedral and receive the blessing of the country's religious leaders.

The hemisphere's first freely-elected Marxist president took office November 3.

Court Bars Adoption By Atheist Couple

"She's my baby and I won't give her up! Nobody else wanted her."

Those are the sentiments of Mrs. John Burke who, with her husband, is fighting a New Jersey court which is blocking their attempt to adopt a 15-month-old girl.

The New Jersey court says the Burkes can't adopt the baby because they do not believe in God.

Despite the fact that references found them to be "persons of high ethical and moral standards," and that the Burkes previously adopted a boy now 3½, Essex County Superior Judge William Camarata ruled that the Burkes "were not suitable parents for the adoption of the child because they didn't believe in God."

Mrs. Burke said she believed in the teachings of Jesus Christ but not in formal Christianity.

The prospective adoptive father said his philosophy and beliefs were based on the writings of Thomas Jefferson and that, under Camarata's ruling, Jefferson, George Washington and Benjamin Franklin would not have been able to adopt a child.

"Probe '72"—New Name for All-Mennonite Consultation

The executive committee of the All-Mennonite Consultation on Evangelism, slated for April 13-16, 1972 in Chicago's Conrad Hilton Hotel, has changed the name to "Probe '72."

A release by Executive Secretary Eugene Witmer urges all involved to investigate the significant differences which are beginning to surface in the preparations for this meeting.

Henry Ginder, executive committee member and Director of Evangelism for Brethren in Christ churches, said the leaders "see a number of valuable factors in the new title. The word and symbol of which it is part speak of the Holy Spirit probing our hearts to revival. And revival is the key to the evangelism we feel is so necessary in our world today."

The Plan Works

—but not without our cooperation!



Part of the group at work in the hospital conference room.

Do you remember . . .
—that because of the prohibitive cost of getting hospital gowns into Rhodesia and because the women there can sew and enjoy doing so, it was decided that we would send money to Rhodesia to buy materials to be sewn there? And it was suggested that this was a good way for us who cannot or do not attend sewing circle to have a “finger in the pie.”

And so last year (1969) we sent \$800 overseas—with enthusiasm. But there’s only half that amount on hand for 1970 and they could use a thousand! We just forgot!

Women’s Fellowships, WMPC’s, S. S. Classes, this is for you! (And men are not excluded!)

Send the money where?

In Canada to Mrs. Jesse Weaver, R. 2, Nanticoke, Ontario.

In the U. S. to Mrs. John A. Knep- per, Box 84, Marysville, Pa. 17053

One Saturday of Sewing At Mtshabezi Mission

(From a tape prepared by Marilyn Ebersole, Evelyn Noel and Erma Gish of Mtshabezi Hospital Staff)

Our Mtshabezi sisters started arriving at eight o’clock in the morning. Soon there was a pleasant buzz in the room, the whirr of sewing machines, and the hum of friendly chatter.

Much preparation had preceded the day. “It reminded me of my mother when she was President of the Aid Society,” says Evelyn Noel who, with the efficient help of Pastor Dube’s wife, headed the preparation. “We wanted to be sure that there were various kinds of sewing for everyone. We cut out 24 men’s uniforms—shirts and shorts—and around 16 uniforms for boys. Marilyn helped me to cut out some of the shirts; Erma Jean made some of the surgery tapes for them to sew on; and there

were sheets, baby gowns and men’s uniforms that needed to have MH for Mtshabezi Hospital embroidered on them.

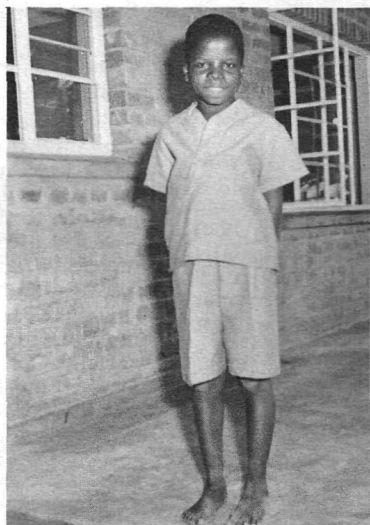
“I tried to have all the needed equipment. There were four hand-sewing machines from the mission; I had my own electric sewing machine and Beth Frey brought hers.

“After the people started coming we were busy trying to keep them busy. Esilina, our interpreter, also helped much in giving the women sewing.”

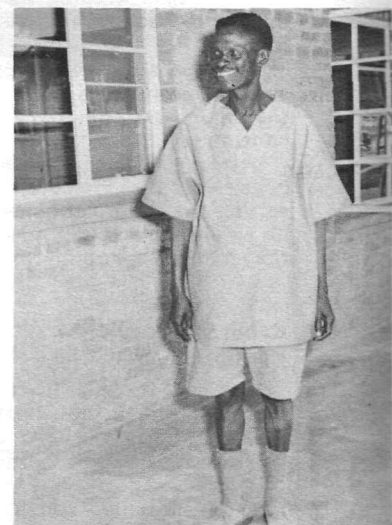
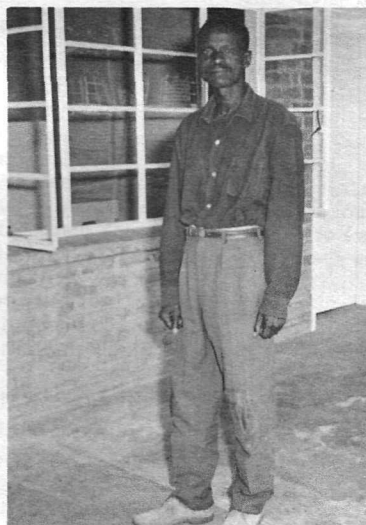
Marilyn Ebersole reports: “I think they enjoyed sewing and visiting their friends. And you should have seen their faces light up when some of the patients modelled the finished project. I enjoyed sitting in a corner among the women and doing my share in the assembly line. There was a feeling of excitement, of launching out in a new project and meeting with success.”

Let’s keep it moving!

—Sponsored by WMSA



(Left) Boy from children’s ward wearing an old girl’s gown; (right) same boy modeling a new one.



(Left) Makezi Nkala, a TB patient, in his own clothes due to uniform shortage; (right) in new uniform.

In Nicaragua

Many people have written asking what our work is, how to pray, and how to help.

These are vital questions.

We know there is power in prayer.

But at times it is hard to pray when one does not know the place or people.

We here try to help you understand our ministry, our present concerns, and some of our future goals.

Walter S. Kelly

If you want to attend services. . .

Sunday morning: ESQUIPULAS (in our only church building)—worship at 9, followed by Sunday School, using translated and adapted Scripture Press materials. Attended by people from all groups where we have services.

Afternoon: SCHICK—in a patio attended by well over 100—mostly children with a few faithful adults.

Tuesday evening: SANTO DOMINGO—Open air service.

Wednesday evening: ESQUIPULAS—a vital, enthusiastic prayer meeting, usually with 50 to 80 people.

Thursday evening: ARROLLO (“water shed”)—The main road can become a treacherous waterway during heavy rains. The owner of the patio has constructed a thatched roof for us and we worship under cover! Attendance at times more than 150.

Friday evening: CUATRO ESQUINAS (“Four Corners”)—Again we use the patio of one of the families.

Saturday is open, giving us time for doctrine classes, teachers’ meetings, youth activities or visitation.

This is basically our weekly schedule, though the rainy season now is greatly affecting our services.

Since the September visit of the Director of Missions, J. Earl Musser, we have been commissioned to find a lot in Arrollo for building a church. The people from Cuatro Esquinas are close enough to go to the Arrollo church; and the Santo Domingo, to Esquipulas.

Present plans. . . future goals

We now have a full-time national pastor/evangelist, Don David Amador, who has been with our work preaching on a part-time basis for two years. He will be moving to the Esquipulas area. [Finding housing and working out other pastoral arrangements is difficult, however. Please pray earnestly that the Lord’s plan may be known and fulfilled. Dir. of Missions] A plan of support was worked out during church council, when the Director was here, whereby assistance from the “North” is to decrease each year until the local churches can handle his full support—by 1975. We also have one student training in Bible Institute and another who desires to start next term.

One of the priorities in my mind is work with the men.

Christ took time to train men. This idea was really impressed on my mind by my dear friend Al Coppedge who is going to Colombia to teach in a Bible Seminary and also

be involved in an Extension Seminary program to train men where they are. This program is being used by many churches; it is evangelical, fundamental, and adaptable. With financial aid we hope to train local men for lay pastors through a four-year Extension Seminar, which gives them a regular Bible School training without uprooting them from their homes.

We also wish to spend time with the youth.

The young people of Nicaragua are on the move. With God’s help they can be radiant witnesses for Christ. I hope we can school the church in the idea of personal outreach. Missionaries do a great work; a trained national can do a greater and better work. The missionary’s job is to work himself out of a job!

I am young and inexperienced but I thank God for His leadership and the ministry of the Holy Spirit. I also thank God for the Board for Missions, which has helped and encouraged us.



Operation Airmail

“It may even inspire some at home to more intelligent reading and more appreciation of our official church organ!” said an accompanying letter.

The contributions of almost one hundred of our church people are making it possible for us to receive each issue of the *Evangelical Visitor* by airmail. No news *may* be good news, but we’re happy to receive both the good and the bad before it is “old stuff.”

We want our news in Africa to be yours; and your news in the States to be ours. And so it is. The *Visitor* plays an important role in making the church in Africa and the church in the United States *one* church.

Articles and editorials give spiritual food, which missionaries need just as urgently as laymen. The Youth page helps to keep our young people in touch with their peers in

to page ten

A Tokyo Christmas

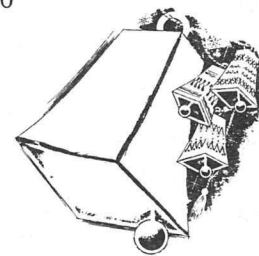


Top: A Sunday School Christmas Program. Center: Ito Sensei, S.S. Superintendent, talking about Christmas. Bottom: Christmas program in a kindergarten school.

Christmas Bells

CHINA 1970

Borrowing Mr. Longfellow's theme, FEBC tried to imagine just what the Christmas Message would mean to those who can only hear it by Christian radio this Christmas.



I heard the bells on Christmas Day
The old forbidden carols play.
How glad they rang within the land
Now held in chains by Godless hand.

The bells I heard on Christmas Day
Cannot be tolled in new Cathay.
With glad refrain, the new hope came,
From distant shores on waves of sound.

I heard the bells on Christmas Day
And secretly then knelt to pray.
Though peril near, I strained to hear
That He had come—the PRINCE OF PEACE.

My days persist with bitter pace,
But in my heart I've hidden Grace.
Hope does prevail, God cannot fail.
Love sent the bells on Christmas Day.

—Eleanor Bowman

Editor's Note: The contrast between the opportunity in Japan as illustrated by column on left and the burden of this poem is sobering.

Airmail

from page nine

America and helps to prepare them for returning home for college. The practicality and inspiration of the Home page adds spice to home living. Well-informed missionaries appreciate the news and interest items of the Religious News.

When it's General Conference time in the States, the *Visitor* is one of the main mediums through which to feel something of the excitement, pulse, and spiritual tenor of this important annual event in the life of our church.

Probably some missionaries, when they receive the *Visitor*, look first to see what is there from missions; for this is what is close to their hearts at the time. Others begin with the front cover and go through the magazine from beginning to end, scanning it rapidly for items of special interest to them. Still others read, digest, and share the contents of what, to them, is one of the most important publications they receive in the eagerly-awaited post.

There are numerous ways to contribute to the lives of missionaries on the field, and you have found a very worthwhile one. We thank you!

—The Missionary Family in Africa

Evangelical Visitor

Keefe's **IGA** Foodliner

Now two stores to serve you

714 W. Main St.
Mechanicsburg, Pa. 17055
Phone 697-1821

Box 57
Lisburn Rd.
Grantham, Pa. 17027
Phone 766-4422

We Quit

Keefe's IGA Foodliners' policy has been to serve our customers with healthful and wholesome food at the lowest possible prices, coupled with friendly, appreciative service. For sometime now, I have debated whether I could live up to this policy and continue selling cigarettes and tobacco, in view of the facts so forcefully proven by the U.S. Health Department, the American Cancer Society and the National Heart Association.

I personally lost one of my best friends as a result of lung cancer from smoking. Another neighbor has had to have a lung removed on account of lung cancer. I need not mention the problem of drugs and our youth today. My heart aches for young people buying cigarettes and tobacco, in ladies out of them. Perhaps we as adults need to set a better example.

I have also talked personally to hundreds of you, my friends and customers, who said they wish they could quit. With today's prices, I'm sure you will agree, we need to spend our money for whole some, healthful foods.

Knowing all of this and in light of our policy regarding the food we sell, November 25, 1970 will be the last day we sell cigarettes and all tobaccos in our stores.

The reason presented would be enough to make this decision, but beyond that and most important, is my Lord's displeasure in my selling something that is harmful to our customers. We read in God's word, 1 Corinthians 10:31: Whatever you do, whether you eat or drink, do it all for God's glory.

We realize that we have many wonderful customers who will still continue smoking and that it will be inconvenient for you not to be able to buy cigarettes when you shop at Keefe's. We are sorry about this, but promise to continue to give you courteous service and healthful food when you shop.

If perhaps our discontinuing selling this product will help you kick the habit, and some youth not start it, then it will be worth it all.

Won't you join the "unhooked generation"? You will have something to be thankful for this Thanksgiving.

Thanks for understanding.

Sincerely yours,
KEEFE'S IGA FOODLINERS

Daniel S. Keefe
Daniel S. Keefe
Owner

Supermarket Owner Quits

Keefe Stores Stop Tobacco Sales

By letter and newspaper Danny Keefe, owner of Keefe Supermarkets, announced that Wednesday, November 25, would be the last day that his two supermarkets would sell cigarettes and tobacco products.

With New Testament precedent he gave graphic finality to this decision by having a "Cigarette Bonfire" on Friday, November 27. The letter announcing the bonfire reads in part:

"Each one of you is invited to be present . . . no school that day—bring the children.

"We will have literature to give you to help you quit the habit . . . Also 'IQ' buttons for those who quit. Perhaps you might like to participate by burning your cigarettes that day . . . High school and newspaper reporters and photographers will be present . . ."

Mr. Keefe states that he has received many letters, hundreds of phone calls and many more personal remarks of commendation. He has also been informed that some customers will find it necessary to trade elsewhere because of this decision. He also states that several supermarket magazines are interested in featuring his action in an article in these magazines which have coast to coast distribution.

Mr. Keefe, who operates two supermarkets, one at Grantham and one at Mechanicsburg, has opened a third store at Newville. He is an active churchman involved in the Sunday School of the Grantham congregation, serving as superintendent for many years. He also is active in the extension and outreach ministry of the Grantham Church.

Church News

MESSIAH COLLEGE

Music-Lecture Series

Three events remain on the Messiah College 1970-1971 Music-Lecture Series:

Jan. 12: Rittenhouse Brass Quintet

Feb. 16: Robert Short—Lecturer on "Peanuts"

March 9: Harold Cassidy—Science Lecturer

The admission to each event is \$2.00. The hour—8:00 p.m.

College Archivist Appointed

The Reverend A. D. M. Dick has been appointed to the newly created position of College Archivist.

A. D. M. Dick, who was graduated from Messiah College in 1914, has to page fourteen



The traditional float parade at Messiah College Homecoming was really traditional—the theme was "Our Heritage." The winning float shown above depicted the Brethren in Christ heritage.

Home

MONDAY MEDITATIONS

Grace Holland

I'm not one to pine for the good old days, but today I was thanking the Lord for the wringer wash machine we have here at the mission.

It's vacation time. The boys are home and it felt good to be doing a big family wash—a privilege I forgot to thank the Lord for when I could do it every week. The hot water stung my arms as I fished for hankies, underwear, and T-shirts beneath the hissing suds.

First it was Mark going through the wringer in the form of striped pajamas. I had time to say, "Thank you, God, for Mark's sensitive feelings. Let them not be turned inward, but use them to help him care about other people."

Then Steve's T-shirt came up—the one with the stains of mechanic's grease that won't come out. "Oh, Father, this boy's going to be able to fix things. Show him how to live for You and use this knowledge for Your work."

The strings of my apron stuck to the wringer and started going round and round. My prayer spun too. "Lord, don't let my care of the family be a treadmill of cooking and cleaning, but help me take time to listen and to share."

Phil's trouser legs seemed to take a long time to go through. "Father, he's growing up so fast. Are You telling him how much You want to lead him over the rough places that may be just ahead? Let him get discouraged enough to need You, and confident enough to take Your way."

Daddy's black socks sent puffs of soap into the air as the wringer swallowed each of them up to the toe. "How beautiful are the feet of them that preach the gospel of peace," the Lord said, and I answered, "Oh God, help him do it Your way."

I caught the fringe of Mike's blue jeans. He had insisted that the edge be left raw when I cut off the legs. "Lord, he has such strong ideas—and they're good, some of them. Won't you teach him to be just as persistent about obeying You?"

The laundry was finished before I knew it and I had learned a lesson. The heart can see more than dirty clothes and old fashioned wringers. In fact, these things can be the reminders for the heart to do its highest work.

I liked it when Frank Laubach once prayed, "God, make it true in my life that to look at a person will be to pray for him." Now I knew that one didn't even have to look at him.

Too bad some of you don't have a clothes wringer. But I guess you have dirty clothes, and dirty dishes, and dirty floors. Try letting your heart soar away from them like a kite on a string. It can touch heaven.

Mrs. Fred Holland serves with her husband in Zambia at the Choma Bible Institute.

Christian Living met

Andrew Wyeth

on

March 25, 1968

Another Wyeth painting was born out of that meeting.

Andrew Wyeth's paintings of the people and places of Chadds Ford, Pennsylvania, and the Penobscot in Maine today bring the highest prices of any American artist (estimated at more than \$100,000 per major painting).

On March 25, reporter Elisabeth Wenger and her father, J. C., the historian, visited Wyeth for the first time.

We could hear Mr. Wyeth soothing his dogs, remembers Elisabeth in *Christian Living* (October 1969), **then he quickly opened the door, stuck out his head, and smiled and in kind of an awed voice said, "Come in." . . . We talked of Hans Herr and Wyeth's Herr ancestry. The thought of Bishop Herr seemed to excite him. . . . He seemed impressed by our Mennonite history. When he heard how every regime since Catherine the Great has forced the Mennonites to leave by the thousands and how many more lost their lives, he whispered his strongest word of the day, "Gracious!" . . .**

Nine months later J. C. telephoned Wyeth and invited him to join the committee for restoring the 250-year-old Hans Herr House in Lancaster, Pennsylvania. On February 11, 1970, Wyeth painted a new oil painting of the house and lent it to the Restoration Committee to publicize their work.*

Another story from the *Christian Living* files. The magazine that goes behind the headlines and brings you all the story a little bit later.

"Hans Herr House" by Wyeth is reproduced in a new booklet written by J. C. Wenger. Send \$3.00 to Hans Herr House Restoration Committee, 2215 Millstream Road, Lancaster, Pennsylvania 17602 for copies.

Make this Christmas a year around season with *Christian Living* coming each month.

Subscription price \$5.40 per year—*Christian Living*, 610 Walnut Avenue, Scottsdale, Pa. 15683.

I'm tired of wealthy people who give their children cars, but no moral values, coming to me and saying they don't know what's wrong with their youngsters.—Dr. Benjamin B. Wolman

Of all the image-makers in our society, none is more powerful or more damaging than the adult who casually derogates his own child.—Joan Beck

'The Good Samaritan'

In the Language of Today's Teens

Sippo Valley wins the Paraphrase Contest.

Visualize with me a typical group of teens putting their imagination and energy to work on the story of the Good Samaritan. First they endeavor to discover the meaning of this parable and then they try to put it into contemporary times and language. Multiply this scene by the number of youth groups participating and you get a picture of the paraphrase contest sponsored by the General Conference Commission on Youth.

Entries in the contest were judged on the basis of: 1. Accuracy of interpretation; 2. Effectiveness in placing the original story in a contemporary context; 3. Originality and creativity; and 4. Grammatical considerations.

The entry by the Sippo Valley Christ's Crusaders received the highest rating from the judges. Congratulations to them in winning this contest. Their winning paraphrase follows:

The Good Samaritan

And Jesus said, "A certain hippie was hitchhiking down from San Francisco to Los Angeles and a bunch of thugs jumped him, worked him over, and then split the scene leaving him to rot."

By and by, along came a preacher, but when he noticed the hippie he shuddered and drove off down the road.

Then, along came an executive in a Cadillac, but when he saw the hippie he hurried by because he didn't want to get involved.

Finally, a dark-skinned half-breed came along the road and when he noticed the beaten hippie in the ditch, he wanted to help him. He treated the wounds in the best way that he knew how and then took him to a motel to recuperate.

The following day he said, "I've got to bug out of here." So he gave the manager some dough and told him to take care of the guy. He said, "When I groove by again I'll cash you in on whatever it cost to keep this guy."

So Jesus put it to him straight and asked, "Which one of these three was the real brother to the one that was attacked?" He answered, "The guy that showed some love toward him." Jesus said, "Alright then you go and do the same."

*by the Sippo Valley Crusaders
Massillon, Ohio*

Below is another entry which received high rating by the judges:

The Good Samaritan

30. Jesus told this story, "A traveling salesman was driving from Harrisburg to New York when he stopped for a couple of hitchhikers. They jumped him taking his watch, his wallet, and other valuable possessions and they knifed him, leaving him mangled by the road.

31. And by luck a minister who was coming home from a convention happened to see him lying on the road but he hurried on saying, 'Peace be unto you.'

32. The same thing happened when a prominent citizen saw his figure lying on the road. He too drove on quickly.

33. But a hippie who saw him felt a pang of pity in his heart.

34. He walked to him and put bandaids on his cuts and poured Bactine on his bruises to stop the burn. He tossed him onto his cycle then dropped him off for care at a Holiday Inn.

35. The next morning as he was about to leave he took off his beads, brought out his guitar and gave them to the clerk and said, 'Man, this is all I got now. Take care of this guy and if it costs more than this I will give you the rest when I come back.'

36. Now which one of these do you think was a neighbor to the man whom the hitchhikers overpowered?"

37. And he answered "The one who befriended him." And Jesus said, "Now go and do the same."

*by The Skyline View Omegans
Harrisburg, Pennsylvania*

And finally here is an entry which was noted by the judges for its originality in composition:

The Ballad of a Good Friend

There once was a man who decided to go

For a walk from Jerusalem to Jericho,

But on the road he met with foul play

When he fell among men who had gone astray.

They beat him and robbed him and took all his clothes

And left him half dead by the side of the road.

A short time later there just happened by

A gentleman known as a Jewish rabbi.

When the poor wounded man he just chanced to meet

He quickly passed to the other side of the street.

When later a Levite also passed by,

He behaved just the same as his friend the rabbi.

But when a certain Samaritan witnessed his plight

He immediately began to make things all right,

He went to the fellow and patched him up good

Or at least just as well as he possibly could,

He put him upon his own donkey and then

Took him away to a nearby inn.

He nursed him and cared for him all of that night

And by the morning recovery was in sight.

When he left the next morning he first saw the owner

And gave him some money to pay for this loner,

If this isn't enough He instructed the keeper

"Don't kick him out or make him live cheaper.

I expect very soon to return by this way

And any remainder, I gladly will pay."

Now who do you think was the friend to this man?

Who you'd like as a neighbor—living close at hand.

And if you obey God like you ought to do.

You'll be like the one that you choose, not the two.

*by The Holden Park Teens
Orlando, Florida*

The Jemison Valley "IDEA"

Location

Near the beautiful Grand Canyon in north Central Pennsylvania, along Route 249, 6 miles south of Westfield, Pa., is the location of the Jemison Valley Brethren in Christ Church. The new church is being built near the old church and across the highway from the parsonage, all nestled in the scenic Jemison Valley.

Building Progress

Under the supervision of Mr. Alfred Weitsel the building is progressing. Groups of helpers from downstate drive in to assist for several days on a free labor basis. The building should be under roof before winter and dedicated in the spring of 1971.

Vacation Area

This part of Pennsylvania is a popular vacation area. Many Brethren in Christ people now go to mountain areas periodically for recreational purposes. The local community prefers to sell the old church to Brethren in Christ people.

It could be used as a congregational retreat or a family summer home.

If a congregation or several families would make a joint purchase they could and would relate to the Jemison Valley Church in their attendance and loyalties. In this way there would be dual benefits for our vacationing church families.

The old church has gas heat, water and restroom and could easily be adapted to group lodging.

Messiah College—Continued

served as a missionary to India for forty years and as a pastor since his return.

The Archivist requests that those having materials or who know of materials relating to the history of the college should contact him.

Art Exhibit

The Division of Language, Literature, and Fine Arts sponsored a watercolor and oil painting exhibit featuring the work of Vid J. Petrasic of Harrisburg, November 2-22.

Petrasic is well-known as an instructor in oil, watercolors, and pastels in the Harrisburg area. He has exhibited at and judged shows in Philadelphia and New York.

Basketball Tournament

The Annual Sunday School Basketball Tournament will be held March 11, 12, 13; and March 18, 19, and 20 at Messiah College. Entry fee will be \$25.00.

BIRTHS

Althouse: Kristin Noel, born Aug. 13 to Mr. and Mrs. Wayne Althouse, Souderton congregation, Pa.

Ebersole: Roseate Marie, born Nov. 4 to Mr. and Mrs. Lloyd Ebersole, Master-sonville congregation, Pa.

Farris: Terry Allan, born Aug. 12 to

Mr. and Mrs. Terry Farris, Beulah Chapel congregation, Kentucky.

Frymire: Kristi Lynn, born Oct. 5, adopted by Mr. and Mrs. Vernon Frymire, Jr., Bethany congregation, Oklahoma.

Hatcher: Melissa Lynn, born Nov. 2 to Mr. and Mrs. Kenneth Hatcher, Beulah Chapel congregation, Kentucky.

Heisey: Marie Lynn, born Oct. 14 to Mr. and Mrs. Lloyd (Joyce Brubaker) Heisey, Cross Roads congregation, Pa.

Long: Bonnie Michelle, born Sept. 23 to Mr. and Mrs. Clifford Long, Frogmore congregation, Canada.

Martin: Christie Lea, born Nov. 5 to Mr. and Mrs. Glenn Martin, Quincy, Pa., Hollowell congregation, Pa.

Martin: Melissa Jean, born Oct. 30 to Mr. and Mrs. Vernon M. Martin, Jr., Upland congregation, California.

Peachey: Sherri Ann, born Aug. 19 to Mr. and Mrs. Gary Peachey, Cedar Grove congregation, Pa.

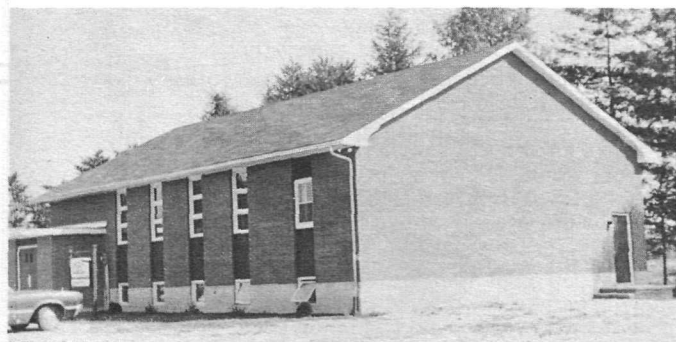
Peters: Yolanda Kay, born Oct. 4 to Mr. and Mrs. James Peters, Mastersonville congregation, Pa.

Rigney: William, born Aug. 22 to Mr. and Mrs. William Rigney, Jr., Beulah Chapel congregation, Kentucky.

Smith: Sheri Lynn, born Oct. 4 to Mr. and Mrs. David Smith, Phoneton, Ohio congregation.

Steinbrecher: Kris Alan, born Oct. 30 to Dr. and Mrs. Leroy Steinbrecher, Mtshabezi Hospital, Rhodesia.

Wanner: Jody Alana, born Sept. 1 to Mr. and Mrs. Milton E. Wanner, Bethel Springs congregation, Reinholds, Pa.



Frogmore
Dedicates
New
Church

The Frogmore congregation gathered in their new church building on September 13 to dedicate it to the worship of God and to His purposes.

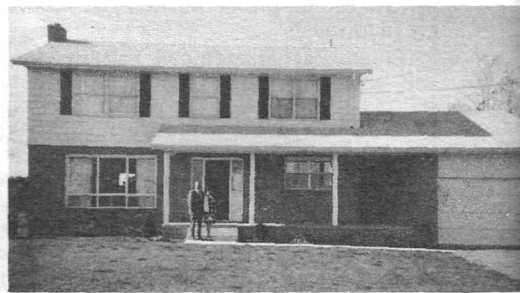
Sharing in this afternoon service were the pastor of the church, Alonza Vannatter; Basil Long, pastor of Houghton Center; and Edward Gilmore, pastor of the Boyle congregation, who brought the dedicatory message. Bishop Roy Sider officiated in the dedicatory ritual and Paul Nigh led in closing prayer.

Approximately 350 people were present for the service at which an offering of over \$2000.00 was received, leaving an indebtedness of less than \$2000.00 on the new edifice.

Among the guests present were Mrs. Alice Elder, daughter of Walter Taylor, first resident minister of Frogmore, and Rev. and Mrs. Chester Wingert, Waynesboro, Pa. Rev. Chester Wingert is a former pastor and Mrs. Wingert, a daughter of Myron Taylor, is a cousin of Mrs. Elder.

There are evidences of God's Spirit at work in this community. A baptismal service was held on the Sunday prior to the dedication and a revival service with Rev. Simon Lehman as the minister began on the evening of the dedication, resulting in more than fifty public expressions of spiritual seeking during the series of services.

Wainfleet's
New
Parsonage



At a service of dedication, Sunday afternoon, Sept. 27, in the presence of 200 gathered members, neighbors, and friends, Bishop Roy V. Sider dedicated the parsonage of the Wainfleet Church.

Assisting in the service were Clarence Lambert, Mayor of Wainfleet; Rev. Edward Gilmore, former pastor; Harvey Stickley; and the present pastor, Ronald Lofthouse.

Reports were presented by James Gilmore, Chairman of the Building Committee; Roy Shoalts, Jr., building superintendent; and Benny Winger, treasurer.

An open house followed the dedication with Mr. and Mrs. James Gilmore and Mr. and Mrs. Benny Winger serving as hosts and hostesses.

Waymire: Cathryn Ruth, born Sept. 28, received by adoptive parents, Mr. and Mrs. Charles Waymire, Oct. 6, Phoneton congregation, Ohio.

WEDDINGS

Fehr-Virtue: Sheila Virtue, d. of Mr. and Mrs. John Virtue, Saskatoon, Sask., and Leonard Fehr, s. of Mr. and Mrs. Isbrand Fehr, Kindersley, Sask., Sept. 26 with Rev. P. Dingwell officiating in the Mayfair United Church, Saskatoon, Sask.

Lance-Harris: Phyllis, d. of Mr. and Mrs. John Harris, McMinnville, and Walter, s. of Mr. and Mrs. Charles Lance, Oct. 16 in the McMinnville, Tenn. Church with Rev. A. D. Salisbury officiating. Rev. and Mrs. Gerald Wingert served as the singers.

Sabo-Kilts: Bonnie Kilts, d. of Mr. and Mrs. Donald Kilts, Wainfleet, Ontario, and Gerald Sabo, s. of Mr. and Mrs. Louis Sabo, Winger, Ontario, Oct. 24 with Rev. Edward Gilmore officiating, assisted by Rev. Ronald Lofthouse.

Wright-Darbrow: Verna Gladys, d. of Mr. and Mrs. Alfred J. Darbrow, became the bride of Barry E., s. of Mr. and Mrs. Harry W. Wright, both of Mechanicsburg, Pa., Oct. 17 in the Mechanicsburg Church with Rev. Rupert W. Turman officiating.

OBITUARIES

Bosler: Florence A. Bosler, born Oct. 5, 1880, passed away Sept. 25, 1970. On Nov. 4, 1902, she was united in marriage to Harvey Bosler, who served in the ministry for a number of years. To this union were born seven children; two of whom preceded her in death as did her husband in 1958. She is survived by five children: three daughters, Pearl Daley, Grace Gloss, and Beulah Royer; two sons, James and Robert. Twenty-one grandchildren, seventeen great-grandchildren and three great-great-grandchildren also survive. Services were held from the Valley Chapel Church with Rev. Henry P. Heisey officiating assisted by Rev. Marion Berg and a grandson, Bill Bosler from Michigan. Interment in the Valley Chapel Cemetery.

Bright: Howard Bright, Sandusky, Michigan, was born July 3, 1896, and passed away Oct. 5, 1970. Predeceased by his wife, Irene, he is survived by one son, Robert, and two daughters: Ann and Phyllis. Funeral services were held in the Hacker Funeral Parlors, Sandusky, with Rev. David H. Wenger officiating. Interment in the Greenwood Cemetery, Sandusky.

Diem: Daniel Diem, Sandusky, Michigan, was born Mar. 19, 1886, and passed away Oct. 26, 1970. He is survived by his wife, Ruth. A life long resident of the Mooretown community he attended the Mooretown Church. His

Jesse Eyster Goes Home

Eyster: Jesse L. Eyster, son of D. R. Eyster, born July 10, 1899, died on November 2, 1970, as a result of a serious accident suffered two years prior to his death.

On July 11, 1918, he was married to Ruth Engle. He was converted in his teens and united with the Brethren in Christ Church. In 1935 he received the experience of entire sanctification and in 1936 he was ordained as a minister. He was an active member of his local congregation and also of the Oklahoma church, serving as a member of Jabbok Bible School Board and for many years as manager of the Jabbok dairy.

He is survived by his wife; one daughter, Mrs. Lawrence Unruh (Helen); and one son, Laverne. Six grandchil-

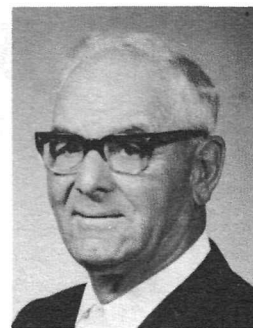
was a lifetime of activity in Christian service, serving in his younger days as a lay minister in homes, schools and churches as opportunity afforded. Funeral services were held at the Hacker Funeral Parlors with Rev. Melvin Stauffer officiating, assisted by Rev. David H. Wenger.

Eltherington: Ethel Hallman Eltherington was born Feb. 28, 1890, near Springfield, Ohio, and passed away Oct. 15, 1970. She is survived by one son, Robert J. Eltherington and one granddaughter. Funeral services were conducted from the Fackler Funeral Home with Rev. Joel Carlson officiating, assisted by Rev. Titus Books and Rev. Dale Ulery. Interment in E. Harrisburg Cemetery.

Funk: Mrs. Rosa M. Funk, widow of Samuel B. Funk, was born in Lebanon County, Pa., May 13, 1880, daughter of the late Jonas and Ida Kreider, and passed away Sept. 7, 1970. Her husband preceded her in death in 1928. She is survived by ten children: Mrs. Margaret Speece, Mrs. Irene McConnell, Mrs. Minnie Baldwin, Daniel, Jacob, Mrs. Mary Morrison, Mrs. Grace Partridge, Rosanna, John, and Kathryn. Another daughter, Mrs. Ida Bomgardner preceded her in death. She is also survived by 21 grandchildren, 29 great-grandchildren and one great-great-grandson. Funeral services were conducted from the Fairland Church by her pastor, Rev. David Climenhaga with interment in the Fairland Cemetery.

Hodson: Marvin L., born Aug. 21, 1891 in Hutchinson, Kansas and passed away Oct. 8, 1970 in Herington, Kansas. Funeral services were held from the Puryear Chapel with Rev. Charles Norman officiating. Interment was in the Delavan Cemetery, Delevan, Kansas.

Holmes: Ruel Holmes, age 64, of Columbia, Kentucky, passed away Oct. 19, 1970. He is survived by his wife Christine Burton Holmes; two children: Patricia and Charlotte; two step-children: Jessie Burton, and Mrs. Becky



dren, and two great-grandchildren, five sisters, and two brothers also survive.

The funeral service was held in the Thomas Brethren in Christ Church with the pastor, Rev. Henry F. Landis, in charge, assisted by Rev. Bill Choate. Interment was in the Thomas Cemetery.

Henson, Ky. One brother, two sisters and two grandchildren also survive. He was a member of the Bloomington congregation. Funeral services were held at Stotts and Phelps Funeral Home with Rev. Harold Wolgemuth officiating. Interment in the Haven Hill Cemetery, Columbia, Ky.

Morris: Everett Morris, age 78, passed away Sept. 11, 1970, in Glasgow, Ky. He was the son of the late William and Vina E. Moore Morris, Columbia, Ky. He is survived by his wife, Effie, and seven children: Robert L., Mrs. Elizabeth Piper, James F., Mrs. Doris Borden, Jackie Morris, Mrs. Wanda Corbin, and Mrs. Janice Bernard. Two brothers, two sisters and 20 grandchildren also survive. Funeral services were held at Stotts and Phelps Funeral Home with Rev. Harold Wolgemuth officiating. Interment in Haven Hill Cemetery, Columbia, Ky.

Peiffer: Robert E. was born Nov. 3, 1924, and passed away April 14, 1970. He is survived by his wife Thelma; a daughter, Mrs. Frances Ebersole; and three sons: Robert E. Jr., Donald R., and Terry. Funeral service was held from Kreamer Funeral Home, Annsville, Pa., with Rev. David Climenhaga officiating. Interment was in the Grand View Cemetery, Annsville, Pa.

Sorrell: Russell G. Sorrell, Phoneton, Ohio, was born May 31, 1934, and passed away Nov. 3, 1970, in Dayton, Ohio. He is survived by his wife, Mary; a son, Robert; and a daughter, Sharon; also his parents and three brothers and a sister. The funeral service was from the Brandt Lutheran Church with Rev. Wayne L. Sherman officiating, assisted by Rev. Elam O. Dohner. Interment in the Bethel Cemetery, Phoneton, Ohio.

Umberger: Mrs. Mary Umberger, was born Dec. 21, 1888, and died at her home in Cleona, April 22, 1970. She is survived by two sisters, Mrs. Ida Kenney, and Katie Dohner. A memorial service was held from the Christman Funeral Home, Lebanon, Pa.

Between Brethren

The Role of Women in the Church

Carlton O. Wittlinger

"All men are created equal."

The authors of these time-honored words in the Declaration of Independence presumably used "men" generically. Exponents of the Women's Liberation movement, however, proclaim loudly and angrily that American society has never understood the passage to mean that men *and women* are created equal. This writer's purpose is not to cheer on the militant feminists; the excesses of their crusade are too obvious for that. But perhaps we should not throw them out of court without asking whether their movement may have *something* to say to us Brethren in Christ.

What should we make of the fact, for example, that the structures and decision-making processes of our church life are so overwhelmingly male dominated? Is this the outcome of a well-conceived theology of the roles of men and women, or is it the result of social acculturation? Have we considered as carefully as we should the implications of the Biblical concept that in Christ there is "neither male nor female"?

Considering first our General Conference church life, we find women playing an insignificant role. While the appro-

priateness of seating women in Conference has recently been recognized, few sit there. Of the 289 members of the Centennial Conference, only eight were women; of elected delegates, only eight of 169 were women, i.e., a mere four percent. Conference seating is withheld from members of the Women's Missionary Prayer Circle and the Women's Auxiliary Sewing Committees. These organizations seem to be parallel or comparable to various commissions which have access to Conference only through parent boards. Why is Conference seating denied to these women committee members when it is granted freely to their male commissioner counterparts?

We should note also that no woman serves on any major General Conference board or committee, although one was appointed to commission status in 1970. The Board of Missions which places and supervises large numbers of women personnel does its work year after year in the absence of any feminine voice or vote. This is striking in light of the fact that women were seated on the Home Mission Board sixty years ago. Also, what can be said for a Commission on Home without feminine representation?

Turning to the regional conferences, we find the same general pattern of male domination. One conference is exceptional in that it seated two-thirds as many women delegates as men in 1970. In four other conferences which published delegate lists, only one to three women were seated per conference. Women serve infrequently on regional conference agencies.

Few data are available on the role of women in our congregational life. The writer suspects, however, that male domination of principal structures is again the rule. It would be most interesting, for example, to learn how many congregations give women voice and vote on church boards.

There is evidence that our church fathers were, in some respects, more open to women's participation in church life than we are. We have noted the seating of women sixty years ago on the Home Mission Board. A woman was given the General Conference platform twice in the 1890's to deliver powerful appeals for foreign missions. One Brethren in Christ woman even held ministerial ordination!

If, as it appears to this writer, the structures and decision-making processes of our church life are overwhelmingly male dominated, is it not time to consider why this is so and whether it is desirable in the degree to which it prevails? Should we not face squarely the possibility that the contemporary situation may be an affront to the dignity and a waste of the talents of Brethren in Christ women?

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