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## Evangelical Visitor - September 10, 1972 Vol. LXXXV. No. 17.

John E. Zercher

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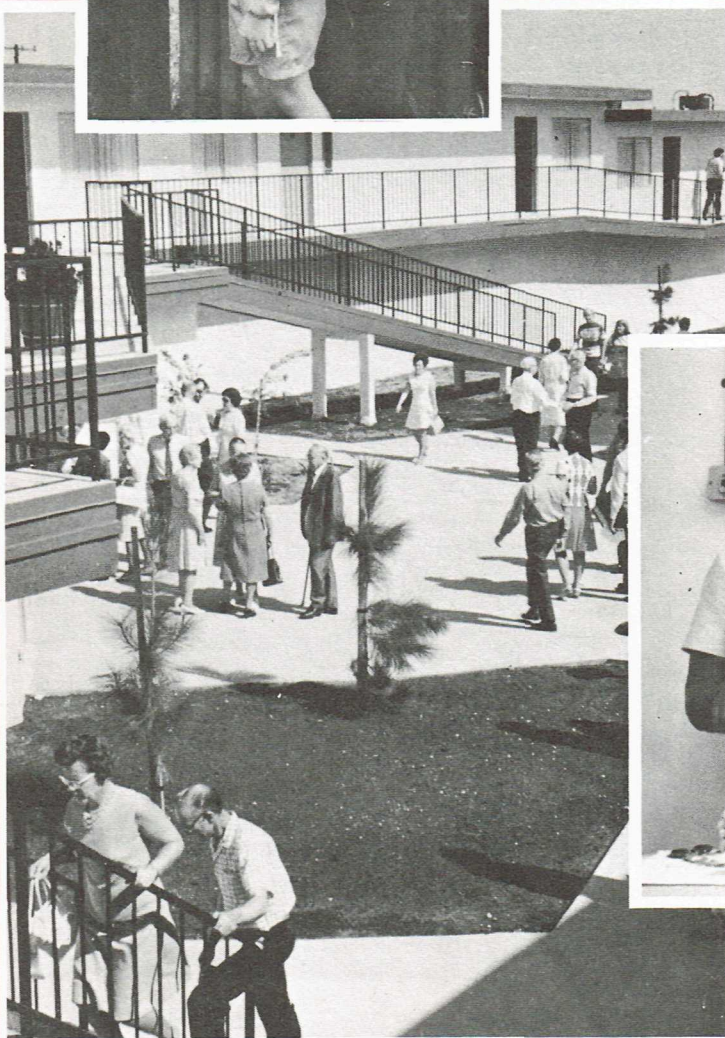
Family Camp at Lakeview Page 12



# Evangelical VISITOR

September 10, 1972

The Church and the  
Older Members Page 7



"Lizah" Page 9

## CONTENTS

# Brother Matthews, R.N.

Dear Editor:

The reference to the apostle Thomas in a recent issue of the *Visitor* (April 10), developing a practical application from "doubting Thomas'" desire for *certainty*, called to mind a recent hospital experience of mine.

The R.N. who came to my room was a dark skinned man with jet black hair. His pin read, "Matthews, R.N."

After complimenting him on being an R.N., I inquired, "Might it be possible that you are from India?"

"Yes, I am," he replied in rather broken English. I learned he has been in this country only four months.

"But, I don't understand, Matthews doesn't sound like an Indian name."

"No," he answered, "I am a Christian."

With increasing interest, I asked, "How did you become a Christian?" I supposed he might answer through missionary contact.

But his reply was somewhat confusing. "I really can't tell you. My father was a Christian, my grandfather was a Christian, my great-grandfather was a Christian, and so on for generations. Then he went on to explain that "St. Thomas" had come to India from Syria as a missionary and brought the Christian religion. The church he established is still in existence today and apparently thriving. In response to my question as to how many Christians are in this group, he couldn't tell me, but said there are *many*.

I had read previously of the "tradition" that the apostle Thomas had gone to India as a missionary and established the Christian church there. This contact would seem to add credence to this tradition; and while Thomas would not have been voted as the one "most likely to succeed," as the *Visitor* editorial suggests, his travel to India, if true, would place his efforts high in the annals of missionary endeavor. In distance it was probably more nearly to "the uttermost parts of the earth" than any other contemporary efforts. And in a day of racial prejudice which characterized many early Jewish Christians including many church leaders, he was not afflicted by this unchristian attitude.

C. W. Boyer

P.S.

Since writing the above I had the opportunity for another conversation with "Bro. Matthews."

In the conversation which followed I learned further: that they use the same New Testament that we do; that they practice trine immersion; and, most important, that personal faith in Christ is the means by which we are saved.

After this brief but interesting and enlightening conversation, I was able to say sincerely and with enthusiasm: "*We are brothers!*"

C. W. B.

Brother Matthews, R.N. C. W. Boyer	2
A Modern Pilgrim's Progress Alphons Van Vlymen	3
Letters to the Editor	4
Religious News	5
Upland Manor Dedicated	6
The Church and the Older Members H. H. Brubaker	7
"Samson" Edna Kreider	8
"Lizah" R. Virginia Kauffman	9
"William" William Silungwe	9
"Becky" Rachel Kibler	10
Conversation on the Covenant D. Ray Hostetter	11
Family Camp at Lakeview	12
Church News	13
Editorial	16

### *Evangelical Visitor*

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# A Modern Pilgrim's Progress

*Alphons Van Vlymen*

This is my life.

I was born in a small Netherlands village into a loving and dedicated home. The well-being of their children was the whole-hearted interest of my parents. They were Roman Catholics and I was raised in that faith. I went to Catholic schools and at the age of six, because I was six, I entered a confessional for the first time. There I told the priest how I had sinned.

The following Sunday I received my first communion. It was a joyous event. We wore new suits and dresses and white gloves. There was hot chocolate and cookies after the Mass.

At the age of twelve, because I was twelve, the same class with which I had taken communion six years previous, now pledged allegiance to the church and obedience to her rules. During those early teen years I thoroughly enjoyed the security which the church offered. Life was like a bowl of cherries. It would fill up slowly and then once a month I emptied the bowl at the confessional. I would emerge feeling clean. In those early years I had what I thought was the best of two worlds.

I do not wish to make light of my early practices but the routine of the ritual of confession makes sin and subsequent confession a habit — in fact the whole religious life was rules and regulations. The power of tradition is enormous.

Confirmation (church membership) pertained to age, not to realization. Realization came to me at age fifteen. It was then I recognized the weight and guilt of sin. I was now completely dependent on the confessional system. It was the only means I knew to demolish the rising wall between me and God.

Soon I followed the example of many a young Dutchman. I went to sea. Our ports-of-call were South America, the West Indies, and the United States. Our interests were cards, tobacco, alcohol and women. I smuggled shirts from the States to Venezuela and rum from Jamaica to the States (except for that which we drank).

My conscience was in constant conflict with my actions. So I tried to deceive it and rationalize my actions. We humans are masters at the art! The wall between me and God had now formed. I was afraid of confessing. If I could have confessed directly to God it may have been different. But all my teaching called for the intercession of another human being.

*The writer of this testimony and his wife have been under the pastoral ministry of Rev. Wayne Schiedel, pastor of the Rosebank (Ontario) congregation. This article was written at the suggestion of Pastor Schiedel.*

Now the confessional system no longer met my need, just as I am certain it does not really meet the needs of millions who follow this means. I felt separated from God. A bit of hell was my constant companion. I was still a practicing member of my church — fear, family, friends, and tradition kept me that way.

My urge for happiness took me to Canada. There the abundance of things would make me happy. And I found things — car, boat, friends, money, parties. This was living! Living with a shadow — the shadow of insecurity that God and I alone knew. But God, as my judge, seemed far away so I put off facing it. After all, I could at least gain purgatory.

Something new now came into my Catholic faith. I had found a go-between. If I could not go to God, I could go to Mary. I rediscovered prayer. I had new resolves, new hope.

There was a change in my life. Before I never talked to people about God. Now a new courage possessed me. I engaged in long discussions with my many Protestant friends. I was amazed at their Biblical knowledge. I would argue with all the knowledge I had, which was pathetically small. But I was certain of my doctrine. I would have rather lost my right arm than agree with any heresy.

But, unbeknown to me, I was learning something through these confrontations with my Protestant friends and these Bible studies. The word of God started to stir things up.

I'm ahead of my story. During this time I met a girl — a wonderful girl. We fell in love. We were married and established a home and started a family. We bought a home in the country where the world was quiet and life was peaceful.

Then I did something quite radical. I got hold of a Bible and began to read. Things had changed within the Catholic Church and I was not forbidden to have a Bible. I read the New Testament. I was still a Catholic, but one with lots of questions.

The Holy Spirit began to answer some of those questions and then my inner turmoil increased. Many times I went into the fields behind our country home and there, flattening the grass and dandelions, I prayed —praying to Mary to show me the way.

All the while God through His Spirit and His Word was working with me. I recognized that I was no good — a sin freak, a hypocrite. I even doubted the one I was praying to. I was desperate. While uncertainty gripped my mind I prayed for peace of heart. It was Hell. I spent three months in this state. I sought the truth — the truth that would set me free.

On December 13, 1971, the truth I sought found me. It is still very clear. It was 2:30 p.m. I was at the office. Something compelled me to go downstairs. There I was alone. Kneeling in front of a green chintz chair I unlocked the door of my soul to the One who is the truth, Jesus Christ.

At His feet I laid myself out in repentance. I went down to rock bottom! I confessed my helplessness and thanked Him for washing me clean. I trusted in His take-over. Here is where, I suspect, most of us fail. That kind of commitment means "goodbye fun" — no more of the old life. No more drinking, running around. That's not the way I'm made. I may as well be dead. And that is precisely the secret. That is the New Testament all over. Kill, crucify the "I." Let Jesus do the living.

The happiness I sought but could not find was added in abundance. It will be so in your life. You will scarcely know what to do with it. Jesus, without fanfare or the

to page four

# The Greatest Work a Christian Can Do

Jesus concluded His Olivet discourse with, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

*Paul the Apostle exhorted, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18).*

"Prayer is the most important work in the kingdom of God" (O. Hallesby).

*"In a time of change and crisis, we need to be much in prayer, not only on our knees, but in that sweet form of prayer, in which the spirit is constantly*

*offering itself up to God, asking to be shown His will" (F. B. Meyer).*

"Only prayer which releases the infinite might of God can win this final battle for men's minds and hearts — this battle against hate, this battle for 'one world'" (Frank Laubach).

*"Let us never forget that the greatest thing we can do for God or man is to pray. Prayer is omnipotent; it can do anything that God can do" (Unknown Christian).*

"The more praying there is in the world, the better the world will be, the mightier the forces against evil everywhere. God shapes the world by prayer" (E. M. Bounds).

*"The ministry of intercession is a*

*glorious and mighty ministry, and we can all have a part in it. The man or woman who is shut away by sickness can have a part in it; the busy mother; the man of business can have a part, praying as he hurries from duty to duty" (R. A. Torrey).*

"If you cannot give, you can pray. If you cannot see, you can pray. If you cannot hear, you can pray" (John Bisagno).

*"The work of intercession is the greatest work a Christian can do. Give yourself a sacrifice to God for men, and the work will become your glory and your joy too. The death of Christ brought Him to the place of everlasting intercession. Your death with Him to sin and self sets you free from the care of self, and elevates you to the dignity of intercessor — one who can get life and blessing from God for others" (Andrew Murray).*

from *World Vision*

## Letters to the editor

### More on Church Bulletins

Dear Editor:

May I congratulate Rev. Paul Hostetler on his article, "Sunday Bulletin" of July 25, 1972. I agree 100% with every word of this article.

As a pastor's secretary for several years, the Sunday Bulletin lies close to my heart. . . . Some of a church visitor's first impressions are created through the bulletin. On my infrequent attendance at services in other churches I have been both pleased and disappointed with the quality of their bulletins. The content or, in the occasional case, even the legibility is a poor example of quality of workmanship produced by the followers of Christ. Neatness and accuracy are hallmarks of a good secretary which are more important than speed.

Pastors!! do you ever commend your secretary for her efforts on bulletins or other assignments you give her? I know from experience that an occasional word of praise and encouragement is like a touch of magic and is a powerful incentive to produce even better work. . . .

Some people may think that Sunday bulletins are superfluous, but a well-set up bulletin can give that added touch which enhances any service.

Scarborough, Ont.

Marjorie Cooney

Thank you for the recent article on the Sunday bulletin.

Since I am an English teacher and secretary, I have used my proofreader's pencil on many church bulletins during worship services. Some people may identify this as a sign of immaturity or excessive perfection, but I agree with Rev. Hostetler that the "children of light" are responsible to avoid stumbling blocks or barriers in communicating our faith in Jesus Christ. In addition to the comments by Rev. Hostetler, I would include the following flaws as inexcusable:

Bulletins printed upside down.

Frequent spelling errors and misuse of punctuation.

Personal notes which have no meaning for the visitor or majority of worshippers. These notes should be included in a weekly or bi-monthly newsletter for parishioners.

I read the Sunday bulletin *thoroughly*. Therefore it's rather insulting to have the minister read it again "to call to your attention. . . ."

My peer/professional group may be even more critical than I am. That's why I take Luke 16:8 so seriously.

York, Pa.

Audrey J. Brubaker

### NAE and Capital Punishment

When I read the "Letters to the Editor" in the July 10 issue of the *Evangelical Visitor*, all aimed negatively at the National Association of Evangelicals, I [was sick]. Especially the remarks concerning the NAE and evangelism which, I believe, were grossly misinterpreted.

Then, too, I would like to take my stand with the NAE on capital punishment — and by doing so I know, right away, that I will be labeled . . .

Maybe when it comes to such controversial issues as were raised here, and our attitude toward other Christian organizations who don't dot all their "i's" and cross all their "t's" as we do (Could we be pharisaical too?), the following might be helpful:

"In essentials unity,  
In non-essentials liberty,  
In all things charity."

Waynesboro, Pa.

James W. Esh

I read with much interest the "Letters to the Editor." I notice that all three letters in the July 10 issue disagree with NAE in their statement on capital punishment. But I wish they had gone farther and said what they think our government should do with those convicted of murder. Our local city reports for 1972 over 1971 are "homicides are up 25% — rapes jumped 25% —

armed robberies were up 57%." The late J. Edgar Hoover said "when no shadow of a doubt remains relative to guilt, the public interest demands that capital punishment be evoked where the law so provides." I myself do not like to think of anyone being executed. But let's read again God's wisdom as He guided Moses in dealing with criminals.

If murderers are given only life imprisonment, prison guards, inmates and visitors are endangered for there is no further punishment. Also, when released, every one associated with their arrest will be endangered.

So the only answer would be bigger and better jails. But our government is now in debt and schools and welfare programs are now in trouble financially.

In regards to the war in Vietnam, what explanation do the North have for sending troops into the South? Our President is backed by Congress in this war, and Congress is representative of the majority of our people. Do let's pray and let our voice be heard!

Ludlow Falls, Ohio

Ruth Z. Hoover

### A MODERN PILGRIM

from page three

sounding of brass horns, took up residence in my heart. Tears were a witness of the presence of a peace only God can give.

Fifteen days after my birth in Christ my wife accepted Christ as her Savior.

My new life in Christ has not eliminated temptation. I am confident and indeed assured that the intensity of any temptation will never exceed the power God gives to overcome. I am still a member of a church. But I am a member of a different denomination, one that is headed by Christ and open to truth.

Have you found the Truth? Your eternity depends upon it!

*Evangelical Visitor*

# Religious News

## Korea—Next Explo Site

Dr. Bill Bright, who organized the Explo '72 gathering of young people in Dallas, states that the next Explo would be held in Korea in 1974 and that the attendance goal for it would be 300,000.

The original Explo, June 12-17, 1972, drew some 85,000 people to Dallas, Texas, for a week-long seminar.

## Life Span Shortens For U.S. Men

The United States is among three countries listed in a World Health Organization survey showing a decrease in life expectancy for men.

The figures dropped from 66.7 years to 66.6 years in the period between 1958 and 1968.

Life expectancy for women, on the other hand, went up from 73.0 years to 74.1 years. No comments were offered by WHO.

## One-Fifth of Swedish Infants Born Out of Wedlock

Nearly one-fifth of all infants born in Sweden arrive out of wedlock, according to Erland Hofsten, head of the country's statistical bureau.

"Nothing like it is happening elsewhere in Europe," Hofsten said.

He said young Swedes are declining to marry without foreclosing their option to start their families. Marriage in Sweden is rapidly going out of style.

## Evidence that Catholics Changing Position on Divorce

The Roman Catholic Church, viewed by most as a bastion against change — especially in its unyielding position against divorce — may be re-evaluating its position.

A clergyman with the Archdiocese of Chicago, largest Catholic diocese in the U.S., says there "have been in recent years changes in matrimonial procedures so it may be possible to grant decrees of annulity where it was not possible in the past."

One of the most significant changes is the consideration of psychological factors which "may have made the marriage invalid," the Rev. John Dolciamore said.

## Dismissed Teacher Told Students He Was Not Believer

A federal judge here has been asked to decide whether a public school teacher may tell a class he is teaching that he does not believe in the Bible, life after death or heaven or hell, and, if he does, whether he can legally be dismissed as a school teacher for such a reason.

The questions arise in a case in which the teacher, George L. Moore, Jr., is suing the

Gaston County School Board, contending he was unjustly dismissed from the Gaston County school system for such a reason in violation of his rights to freedom of speech. He seeks to have the school board's action declared invalid.

Both Mr. Moore and the school board are pleading protection of the First Amendment to the U.S. Constitution.

## McIntire Decries Russian Visit

Radio preacher Carl McIntire of Collingswood, N. J., led a demonstration outside the Plains Mennonite Church in Hatfield, Pa., protesting the presence of four Russian Baptist ministers.

Two hundred and fifty protesters circled the church, carrying American flags and singing, "God Bless America." They claimed the Russian clergymen, who had been invited to speak by the Mennonite Central Committee, were a "secret front for the KGB" — the Russian secret police.

The protester, an outspoken critic of communism, claimed that "these men (Russian ministers) are hired and trained to use the words of the Gospel. They are deceitful men." He said his information was based on stories told to him by "defectors."

## Catholic Urges Priests To "Preach The Gospel"

"It is practically overwhelming to think of the conversion and renewal that would occur if all our (Catholic) priests . . . would commit themselves unswervingly to preach the Gospel faithfully," a Catholic editor declared.

Calling for a renewal of Gospel preaching by priests, Father Jordan Aumann, O.P., editor of *The Priest* magazine, made his editorial plea against the background of the forthcoming National Congress of the Word of God (Sept. 5-7) at the National Shrine of the Immaculate Conception, Washington, D.C.

The July-August issue of *The Priest*, focuses on the return to "Gospel preaching" in the Catholic Church and includes an invitation by Cardinal Patrick O'Boyle of Washington to the Word of God congress.

## Church Eliminates Flag From Sanctuary

The church council of Our Redeemer Lutheran Church, Seattle, agreeing with the findings of the church worship committee, has voted against displaying the American flag in its sanctuary.

The decision not to place "our national flag" in the church does not tell visitors that members do not have love and loyalty to the nation, a committee statement declared, "but that our love and loyalty to God must be greatest," the statement was published in a newsletter of the congregation.

## Russian "Demonstration" Marks Advance in Film Missions

Enthusiastic response was recorded among several hundred Russians in the Los Angeles area who gathered in Whittier for the premiere showing of the first two Moody Institute of Science films in the Russian language. There will be ten films in all.

"These are the first gospel films ever produced in Russian," explained Andrew Semenchuk of the Slavic Gospel Association.

Semenchuk explained that Russian is one of the five official Olympic languages and that all 10 Russian films will be shown daily for three weeks during the games.

The team hoped that Munich will be a "shocking experience" for Russians who are invited or who wander into the centrally located Peterhof Theater. "Their atheistically-conditioned minds will be exposed to 10 powerfully presented gospel films, scientifically oriented and in their vernacular," Semenchuk said.

## Two Marriage Types Forecast

In future U.S. society, there will be two kinds of marriages — one a "parental marriage" leading to serious commitment towards founding a family; the other a "student" or "individual marriage" which would merely be a licensed union to live together, using birth control, and dissoluble at will.

Sociologist Margaret Mead was thus quoted in a symposium on population published in the *Washington Post*. The newspaper opined that there would be many other forms of marriage as well: group marriages, polygamous and polyandrous marriages.

"The consensus seems to be," said the paper, "that once the main function of marriage no longer is to have children, the alternatives will multiply."

The day may come when couples will have to prove eligibility and demonstrate qualifications before they are permitted to become parents, the *Post* stated.

## White House Pushes Tax Credit For Non-Public Schools

A bill to grant tax credits of up to \$200 a year to parents for each child attending non-public schools was endorsed by the Nixon Administration in testimony before the House Ways and Means Committee here.

## Mormon's Feet on Buddha Outrages Thais

Blind outrage and screams of horror resulted when a Mormon missionary on a holiday was photographed atop a Buddha image in the great ruins at the ancient capital city of Sukothai in Thailand.

Joseph K. Wall, 20 and now in jail in Bangkok, elicited cries of protest after his associates snapped a picture of him sitting on the statue and committing the "ultimate insult" by putting his "low feet" on the "high head" of the founder of Thailand's main religion.

The foreign missionary community called a press conference and visited high government officials in an attempt to disassociate themselves from Wall and the Mormons as a group. Even diplomatic personnel apologized to friends. It is feared that public outrage might force the government to take some kind of guilt-by-association action against all mission organizations.



ABOVE: A view of the inner court of the Upland Manor on the day of dedication.

# Upland Manor Dedicated

Upland Manor, the senior citizens' home of the Pacific Conference, was opened with a formal dedication on the Sunday afternoon of July 16. Receiving the keys were past bishop of the Pacific Conference, Arthur Climenhaga, and the chairman of the Board of Directors, Dwight Bert. Giving the dedicatory address was Rev. H. H. Brubaker, former superintendent of Messiah Home.

Located about three blocks of the Upland church, the Manor is a two-story apartment complex consisting of 38 living units. Occupying one acre of land, it includes 2-bedroom, 1-bedroom, and bachelor units. Each apartment is a self-sufficient home for a single person or a couple. All-electric, the units are carpeted, draped, air-conditioned and provided with kitchen built-ins. A part of the complex is a carpeted, air-conditioned social hall equipped with a completely furnished kitchen, from which is provided a daily noon meal.

Rev. and Mrs. Allan Heise of Hamilton, Ontario, have been appointed managers of the manor. Mr. Heise serves as resident manager-chaplain. Mrs. Heise is responsible for all food services.

The construction of the home was coordinated by Del Hensley, a local realtor-contractor and member of the Upland congregation. A \$450,000 complex, the facility is wholly owned by the Pacific Conference, who have assumed complete financial obligation for the Manor. The raising of funds from throughout the brotherhood has not been required. It will be directed by a Board of Trustees consisting of Dwight Bert, Mrs. Doris Hensley, Ray Musser, Curtis Byer, Millard Herr, Martin Longanecker, Harold Musser, and Bishop Don Shafer.

The complex is a place where those of similar age and interests can find a home with complete privacy, yet companionship and activity within an area of reasonable security. Not meant to be a nursing home, it has been designed as a retirement center.

Members from across the brotherhood are eligible to apply for residence in the home. Inquiries regarding the home can be addressed to Rev. Allan Heise, Manager, Upland Manor, 1125 West Arrow Highway, Upland, Calif. 91786.

BELOW LEFT: Dr. Arthur M. Climenhaga, bishop of the Pacific Conference at time of dedication, presents the charge to Dwight Bert, chairman of the Board of Directors (center), and to Rev. Allan Heise, manager of the retirement home.

BELOW: Contractor Walter Goff presents key to construction coordinator, Del Hensley (center), and Dr. Climenhaga.



# The Church and the Older Members

H. H. Brubaker

AS NATIONS and cultures go the United States is young. We have been a work-centered society, a future-oriented, youth-worshipping culture. Industrialization has driven us from the farm to the cities where living quarters are for the most part restricted. The quieter, simpler life of the farm did not call for as many major adjustments when old age brought on necessary changes. Time was when grandmother was a highly respected member of the family, and she had her traditional and active role to play in the affairs of the family. She sat quietly by the hearth, secure and content. She sewed and knitted, helped care for her grandchildren, made her contribution to the welfare of the family unit. The pattern of modern living presents many problems for the three generation household.

The status of the senior citizen has also changed. Social Security benefits, pensions, and government assistance to the needy make older folks more self-sufficient financially.

There is a growing awareness of the aging in our society which is being demonstrated in many heartening ways. The White House Conferences on Aging of 1961 and 1971 focused national attention on this large and growing segment of our people. Physicians and social workers are giving scientific study to the aging process. Business is interested in providing custodial and nursing care facilities as a business venture. The church sees the opportunity for an enlarging ministry.

There is, however, still much that needs to be done and there are many misconceptions concerning the total needs of the elderly. Many people look upon the whole idea of getting old as becoming penniless, toothless, sightless, friendless, helpless, and pitiful. There are two extreme attitudes shown toward senior citizens. The one: park them and set the brakes; the other: patronizing, well-intentioned smothering with attention and things. Between these two extreme attitudes there is, I believe, the correct one. It is the recognition of the fact that the older citizen is a person and that an attitude of respect, understanding love, and consideration, all within the framework of Christ's teaching and example, will ever be acceptable.

This then leads us to several questions:

What, if any, are the special needs of older men and women? How can these needs be met?

*Little did we think that before the above article would be in print that Brother Brubaker would no longer be with us. Among the many responsibilities he carried for his church was a period as superintendent of Messiah Home, a combination nursing and retirement home in Harrisburg, Pa. Although technically in retirement, he and Mrs. Brubaker were active in the life of the Upland congregation until the time of his death, Sunday night, August 20. Death resulted from a stroke. The obituary will appear in the September 25 issue of the Evangelical Visitor.*

Actually our feelings, desires and basic needs change very little in later years. To paraphrase Martin Luther, the basic needs of the older person are, "God, home and family, and food, and raiment." To state it in another way: to love and be loved; to do some useful task; to have a place in the world; to know some degree of security — emotional, and financial; to have understanding friends; to be in reasonably good health; and most important, to have the continuing support of one's spiritual life. These are the prime needs of older people. Due to physical and emotional impairment the aging frequently require assistance in satisfying these needs.

We answer our second question: "How can these needs be met?" by stating that it is here that the church has what is at once a unique responsibility and a unique ability to serve. The Bible has some clear teaching on duty to parents. The Fourth Commandment states, "Honor thy father and mother that thy days may be long upon the land which the Lord thy God giveth thee."

## One Little Rose

I would rather have one little rose  
From the garden of a friend,  
Than to have the choicest flowers  
When my stay on earth must end.  
I would rather have a pleasant word  
In kindness said to me  
Than flattery when my heart is still  
And this life has ceased to be.  
I would rather have a loving smile  
From friends I know are true  
Than tears shed around my casket  
When this world I bid adieu.  
Bring me all the flowers today,  
Whether pink, or white or red  
I'd rather have one blossom now  
Than a truckload when I'm dead.

Christ reproved the Pharisees for the manipulation of their gifts for the purpose of exempting themselves from inconvenient obligations as related to their fathers and mothers. The apostle Paul cited the commandment to honor father and mother as "the first commandment with promise."

Let us consider briefly some unique ways in which the church can serve senior citizens, and thus provide a reason for Upland Manor. This is not to say that non-church related facilities cannot and do not serve senior citizens. They do. But the church has something plus to offer. Unless a church is delivering these extra values it has no right to engage in this kind of enterprise.

Here are some specific suggestions as to how the church can serve:

The church serves in providing fellowship experiences for the older members so as to overcome loss of family and friends and to fortify them against feelings of self-depreciation.

The church serves the interest of senior members by giving them something significant to do for the church.

The church serves as a bridge builder between generations.

The church serves as an anchor in a changing world.

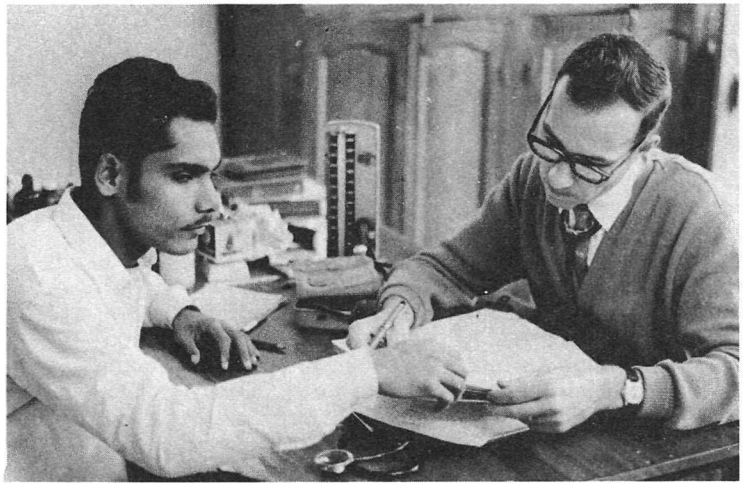
The church will profit, as will the other members, when recognition is given them for services which they have

to page fourteen



# "Samson"

*Edna Kreider*



Samson Hiyarnaw and Dr. Henry Kreider check medical records.

**S**AMSON'S wife came to Madhipura Christian Hospital last summer, very ill with tuberculosis. Following this experience, Samson began working as a doctor's office assistant-interpreter. Order improved in the small consultation room; Doctor Kreider visibly relaxed — here was someone on whom he could depend and trust. A 1969 convert from Hinduism, Samson now has a meaningful personal experience and story to share with non-Christians.

The people come to the hospital looking for physical cures. They have learned that the medicine at the Mission Hospital is not diluted, and is prescribed with a personal concern for their welfare. Thus opportunities arise to witness of Christ's love for troubled souls. Samson doesn't laugh at the

Doctor's faltering Hindi. He has learned, and is learning, the meaning of the message the Doctor wants to convey. Spare moments are utilized for health lectures, and attempts to reach these needy people spiritually.

No one ever told the Doctor (or his helper) that this job might include being teacher, detective, or orderly . . . plus much more! Look at the detective role. Some people try to give bribes so their card will quickly reach the top of the pile, thus avoiding a long wait in line. Others borrow things from another patient waiting outside, just to gain favor in the Doctor's eyes (how often he has scolded, and explained about the necessity of wearing shoes). And there are those who try to avoid the registration fee by "borrowing" another's

clinic card. All too frequently these issues happen and must be dealt with by using tact, ingenuity, and a firm hand.

There are those extra hours when the other clinic personnel are off duty and Dr. Kreider squeezes a surgical case into what is already a full day. Samson has complied several times to the request for help in these cases — it didn't matter whether it meant a pre-operative skin shave or holding a leg that was being amputated! One must care to go beyond the call of duty.

So whether in the busy consultation room, in the midst of a minor surgical procedure, or during an informal chat, this team is aware that blessings and rewards come through working together in serving the Great Physician.

## Mission Memos

### *Comings and Goings*

**Eva Mae Peters** arrived home on July 30, from her assignment at Macha Mission Hospital, Zambia.

**Tim and Nancy Botts** and Andy arrived in the United States late in July from three-year Voluntary Service terms in Tokyo.

**George and Rachel Kibler**, Gwen, Greta, Pamela and Chad arrived home August 1 from their service at Choma Bookroom, Zambia.

**Mark and Esther Horst** arrived in Capetown August 2. They will drive north via the "Garden Route" and will begin their three-year VS terms at Choma Secondary School in September.

**Mary Heisey** left for the Macha Mission Hospital August 5.

**Anna Kettering** arrived home from the Choma Secondary School August 11.

**Leora Yoder** left Calcutta August 14. After visiting the Lawrence Yoders in Indonesia, and spending some time on the West Coast and in Canada, she plans to arrive in the Harrisburg area the first of October.

**Ira and Miriam Stern** returned to Africa September 1. He assumes field secretary responsibilities in Zambia.

On September 7 **Betty Winger** (VS), **Loraine Buckwalter**, **Ellen Hoover**, and **Lois Jean Sider** left for three months of language study at Ranche House College in Salisbury, prior to taking up various assignments in Rhodesia.

**Robert Brubaker**, son of Graybill and Ethel Brubaker (Youngways Hostel) has enrolled at Messiah College.

**Brenda Graybill**, daughter of John and Lucille Graybill (Tokyo) has been accepted by the Carlisle (Pa.) School of Nursing.

# “Lizah”

*R. Virginia Kauffman*

**M**UNDANE tasks of cleaning, keeping equipment functioning, mending, in addition to actual patient care, teaching, and actively presenting the gospel — this is all part of the daily routine of a mission hospital. At Phumula Mission Hospital, Lizah Moyo has been one of Dr. Kauffman's helpers for the past three years, assisting in all these phases of the work. Although not a trained nurse, Lizah has had on-the-job training at Phumula in many of the less technical parts of nursing.

When it comes to the medical work, Dr. Kauffman takes the lead. But in other instances, such as the Sunday School, Lizah assumes the role of superintendent and Dr. Kauffman becomes the helper.

“Lizah, I am failing,” brings Lizah to assist Dr. Kauffman in getting information from a patient. Her help in this is invaluable because she has a way of making the patient understand something that may be the least of their concerns because they do not see the significance to their daily lives.

When a strong arm is needed to help hold a squirming child or some adult's head for a tooth extraction, or a leg on which a cast is being applied, Lizah's dependable.

Teaching includes nutrition and childcare lectures conducted by the missionary nurse, and Lizah takes part in this. She and the doctor worked together recently in



Applying a cast at Phumula Mission Hospital. Lizah Moyo assists Dr. Kauffman.

translating two booklets into Ndebele for use with these lectures.

Although both of them take part in actively presenting the gospel to patients, it is refreshing to get completely away from the medical world at times to help with some form of spiritual work. This was accomplished last year when the two were a part of a team that held a week of Vacation Bible School. Teaching their respective classes, working together in lesson and material preparations as well as time spent in prayer that God's name would be glorified again brought them to the realization of the satisfaction of working together for the Lord.

# “William”

*William Silungwe*

**I** WAS born and brought up at Siazwela store, where the Siazwela School is now. My late father, Tom Silungwe, who was then the Store Capitao [manager] and cattle buyer for M. S. Pentopoulos firm, gave me 1st January, 1930, as my birthday date. My mother, although not Christian, not even educated, did handle most of the disciplinary cases in the home. My father, educated, never mentioned to me that he was a Christian, but most of his words and deeds were Christian — reading the Bible, praying, going to church for Sunday worship services.

Between the years 1940 and 1944, I came to know the Lord, and I accepted Him as my Saviour during the time I was a school child. Even though after my accepting the Lord Jesus and after my baptism at Sikalongo Mission, my early Christian life was weak, poor, tasteless and without testimony, perhaps as a result of ignorance, carelessness in my Christian way of living, and little faith. The Lord Jesus Christ was with me, leading and guiding me step by step with and by His wonderful love, much kindness and care during the years.

In about 1960, I felt a strong desire to read and study the Bible. When Bishop J. E. Musser, now Director of Missions, spoke to me about going to Wanezi Bible Institute, and Rev. Kibler, manager of Choma Bookroom and some others did speak the same thing to me, I recognized, realized, and I was assured that this



William and his wife Bina hold their twin sons Wesley and Webster. A son, Watson, stands beside his mother.

was God's will for me. I prayed about it and waited. The desire within grew much more.

Somehow, the Lord made it possible for me to go to Choma Bible Institute in 1968, after having been working for and having been helped very much by Choma Bookroom for about four years.

God has been and is lovingly and kindly drawing me to Him, and to His work ever since. Praise the Lord!

*The Zambia Regional Conference of 1971 chose Mr. Silungwe as District Superintendent for Sikalongo District (comprised of about 20 churches, varying in membership from 4 to 50, with meeting places varying from the well-built Choma church to a shelter under the trees). He was ordained to the ministry in the Sikalongo Church February 27, 1972. Editor*

*Thinking of Africa as a country inhabited only by the black race is a gross error. People calling Africa "home" come in every shade from white to lovely jet black. In this humanity there is a group of people of mixed ancestry known as "coloured." They may be prosperous businessmen, well-dressed and well-mannered, but because of their heritage they are not quite accepted by either the white or black races.*

*In Zambia there are many of these people, with no concerted evangelical witness to them in the entire country. While in Choma, we became acquainted with some of these people, and our hearts went out to them in their deep spiritual need. We prayed that the Lord would open ways for us to help them understand the Lord's provision for them.*

*It takes a long time to learn to know people of another race. And with this group, who have been pushed and shoved so often, they tend to distrust an honest gesture of friendship. But the Lord opened the way for us to get to know some of these people, "as no one has ever known us before," according to their own words.*



Becky and Rachel on the Kibler's lawn in Choma, Zambia.

## "Becky"

*Rachel Kibler*

BECKY and I started having weekly Bible studies together. She knew nothing at all about the Bible, but listened with keen interest as we studied the book of John. It took a long time to cover a chapter, for whenever I would make reference to another part of the Bible which seemed to illustrate the point we were looking at in John, she didn't understand the connection, since she didn't know the other story. So we spent hours on each chapter.

We were having our Bible studies on each Friday afternoon. Every day during Easter week I thought about the coming Friday afternoon. Becky had evidenced a definite eagerness and hunger for the things which I tried to carefully explain to her. All week long I felt that Friday afternoon I should try to bring her to a definite decision.

On Friday she came. We talked about the significance of the day, Good Friday. She didn't have any idea what that meant. After explaining it to her, I told her that I wanted to tell her the whole story of Easter rather than studying our regular chapter in the book of John.

I had some lovely large picture cards which vividly explained the prophets' foretelling the birth of Christ, his ministry, his trial, crucifixion, death and resurrection. As I told this story, Becky's eyes filled with tears time after time. The Lord helped me to drive home the point that it had all been for her — Becky. When the pictures were finished and the story was complete, we sat for several moments in complete silence. Becky's eyes filled with tears. My heart pounded so that I could not speak for a bit. Spiritual history was being made. Here was someone on the brink of acceptance or rejection of life everlasting.

Finally, I said to Becky, "Don't you think that maybe today is the time for you to confess your sins to God and invite Jesus into your heart?" She replied in a whisper,

"Yes, I think so." Becky prayed and I prayed, and for the first time in her life she knew the feeling of sins forgiven and a clean heart. A prostitute before her marriage, Becky had not known that God's plan included her . . . in fact, she didn't know of God's plan.

Since that day not all has been smooth sailing for Becky, but she has a refuge now. She has told me time after time that when there is trouble in her home she knows she must go and pray. So she locks herself in the bathroom for five minutes, asking God to help her and to cool the situation causing trouble. And she says, "You know, when I come out of there after I prayed, almost always things are different."

The "proof of the pudding" came several months ago, when Becky and her husband were on holiday. They were flying into a certain airport and noticed that the plane kept circling the field. Finally the announcement was made that they should not get excited, but that they were going to make an emergency landing. The wheels of the plane would not come down.

Becky and her husband looked out the window and saw fire trucks and ambulances appearing at the airfield. Firemen began spraying the runway with foam to ease the landing as much as possible. Becky began to pray for their safe landing, and the safety of all the passengers. Then she noticed that no one in the plane began to panic; everyone sat still. The plane began its descent and Becky kept praying, and told her husband, who isn't a Christian, that he had better pray, too.

Just before the plane touched down, the landing gear opened, and they landed without trouble. Becky told me after she was home, "I told people when we got out of the plane that we need to thank God for getting us down here safely." And a year and a half ago, Becky knew nothing about a personal God.

# Conversation on the Covenant

**T**HE GROWING financial pressure on all of higher education is now being felt most keenly at private institutions. It appears that present sources of income will not be sufficient to enable private colleges to provide the quality of education demanded by students at the competitive tuition rates of the publicly supported institutions. As a result, state governments are moving in the directions of making public funds available to assist private colleges.

State governments are usually restricted by their constitutions from supporting private colleges that are narrowly church related or controlled. While the provisions of the constitution of the Commonwealth of Pennsylvania have not been tested, it appears that the crucial issue for Messiah College to be eligible for possible state funds is in the area of governance rather than the goals, program and personnel of the institution.

The Board of Trustees of the college and the Board for Schools and Colleges cooperatively sought to find a way for Messiah College to be eligible for such support and at the same time to maintain the historic, traditional, and theological ties between the Brethren in Christ Church and the college. The result was a recommendation from the Board for Schools and Colleges that any existing legal relationship be replaced with a covenantal relationship. The recommendation was given a strong vote of approval by the 1972 General Conference.

In the following dialogue, President D. Ray Hostetter responds to some questions concerning the new covenant and the prospect of future relationships between the church and the college.

**What was the primary reason for adopting the new covenant relationship?**

It was prompted by a felt need to qualify for public funds when they become available.

**Was the new relationship forced by either a condition of inadequate support from the church or a poor financial position of the college?**

The covenant was freely entered into by both the church and the college. It was not forced. Church support has been adequate for capital purposes, but inadequate to cover obligations for current operations. In spite of this, the college's financial health is presently sound, due largely to the institution's growth. But financial crisis can come quickly, as is present today in many colleges,

because of inflation of costs and competition with low-tuition public institutions.

**What does a legal relationship mean?**

It involves ownership and/or control.

**Does this mean the church does not own the college?**

Yes. However, it should be kept in mind that the church probably never has owned the college, even from its founding in 1909. In contrast to contractual agreements of congregations, the early deeds and titles of the college were in the name of the institution rather than that of the denomination. But the new covenant probably gives more assurance of distribution of assets to the church, in the event of dissolution, than would have been assured by the legal instruments of the College.

**How has the control of the college changed?**

The basic difference in control is that confirmation of the college trustees is no longer required by the General Conference. However, the covenantal relationship assures that there will be little change in college trustee composition involving church personnel. Also, the trustee appointments will be reported to General Conference as a matter of information, with the opportunity for action and feedback concerning appointments.

**Does this mean the church has lost the college?**

No. The college is Brethren in Christ in character, theology, and personnel, and we purpose that it will continue to be so. The college's loyalty to the church will continue.

**Will the church diminish its loyalty to the college?**

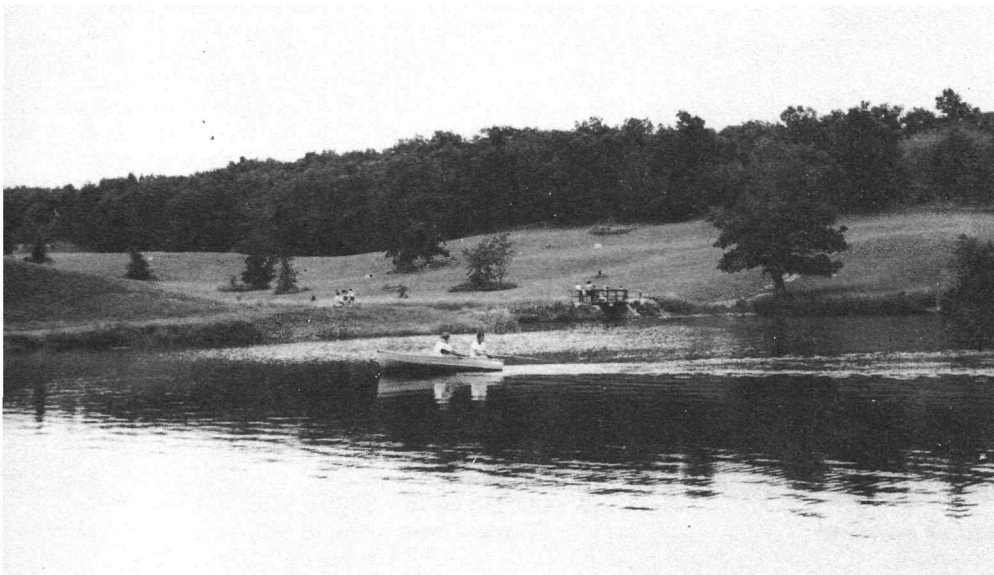
Hopefully it will not. In fact, the new covenant relationship is more scriptural, more clearly within the theological understanding of the church with respect to brotherhood and commitment, than was the former legal relationship.

**Does breaking of the legal connection mean that other ties between the church and the college will be severed?**

No, it does not. There is no necessary correlation between legal, contractual ties and other relationships. A legal relationship is not necessary for a meaningful relationship. In fact, there is often a wide gulf between colleges and their denominations when the fundamental tie is a legal one.

**If legal ties are not crucial, what are the important elements for a close college-church relationship?**

to page fourteen



# Family at Lak

For the past several years the Central Conference Board of Christian Education has been sponsoring a Family Camp. This camp held during a week-end in July is planned as an opportunity for families to come together in a relaxed atmosphere and to share informally with each other.

The camp is described as being more an experience than a program. The emphasis being on group interaction rather than merely listening to a speaker. In small group settings and in casual conversation there is opportunity to share and seek for Christian values in family living.

The setting — Camp Lakeview at Goodrich, Michigan — is conducive to this kind of experience. A comfortable lodge and rustic cabins surround an attractive lake which in turn provides opportunity for fishing, boating and swimming.

This year camp began on Friday evening following a drenching down-pour. The dynamics of fellowship developed rapidly as families arrived — from Ohio, from Indiana, from Michigan, and one from New York.

There were approximately 100 registrants from eighteen different families.

The camp functioned smoothly with the able direction of Jesse and Fern Heise.

Friday evening the group viewed and discussed two films: the first one "Don't be Afraid," a Concordia film, developed the idea . . . "Ministry to people meaning something to each other in Christ and loving . . . listening . . . helping . . . relating . . . sharing . . . so that saying the Gospel and doing the Gospel happen at the same time." The second film "I Just Don't Dig Him" depicted ways by which the generation gap can develop. Each of these films became a springboard for stimulating discussion.

Dr. Ray Keim of the Oaklawn Psychiatric Center was the featured resource person for Saturday. On Saturday morning he discussed ways by which parents can relate effectively with their children and in the afternoon the maturation process in marriage. His remarks on the maturation process in marriage were based on

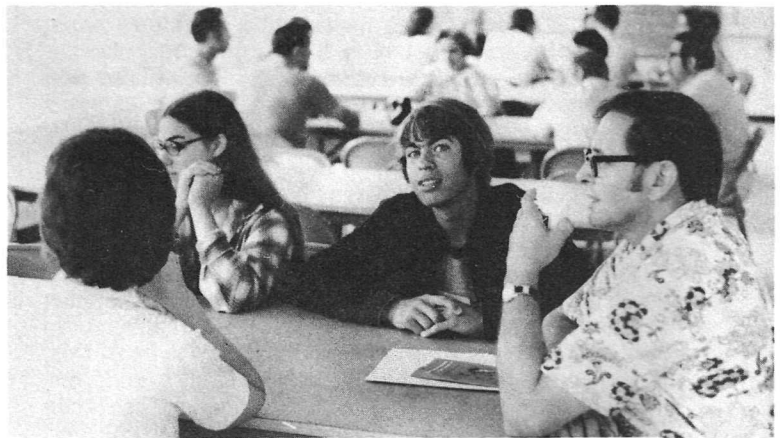
concepts developed by Dr. Abe Schmitt, a marriage counselor from Souderton, Pennsylvania.

In some ways the Saturday night talent hour was a highlight of the camp. Adults and youth, parents and children all contributed ideas, imagination and creativity which produced a wide range of interesting and humorous features. These spontaneous productions elicited many hearty laughs.

Those who shared in this year's family camp evaluated their experience in different ways:

For several of the families the camp would seem to be a highlight of the year and something of a tradition as Verna Mae Hock commented: "It's been our third year at family camp and we're anticipating a fourth — a rewarding experience."

There are those who found the group discussions and informal conversations particularly helpful. Harriet Conrady who with her husband, Lynn, and their children traveled from New York a second year to attend the camp remarked: "I find strength just in



# Camp review

having Christian families interacting . . . it's reaffirming to realize that other Christian families have the same problems and concerns."

Fern Heise found it, "a satisfying experience to watch each child from 8 to 18 participating and enjoying his own thing." She added, "Family camp is the one thing our whole family can do together." She also felt; "The honesty and openness of this fellowship is great. Sharing with other families from other congregations is a big asset."

"The fellowship with new found friends, the excitement of planning our part in the talent show, and sharing our concerns as Christian families — provided a truly wonderful and refreshing experience for us this year." These words summarize Dale Dohner's impressions of the camp. He added, "As we sat together under the leadership of Dr. Keim we learned of new ways to deal with our family problems as Christian parents. Out of this time at camp we are looking forward to new and better family relationships."

Family camps like the one held at Camp Lakeview this year whether planned by the local congregation or on the regional level provide an excellent opportunity for the church to communicate its interest in family concerns and as well to minister to these concerns. Perhaps their value lies in the fact that they bring families away from phones and schedules and provide a relaxed, informal setting in which parents can talk instructively to each other about their common concerns and aspirations. Such an experience is both affirming and challenging.

## Church News

### College

#### Students Register For Fall Semester

After a day of orientation on September 1, the freshmen registered on the next day for their first semester at Messiah College.

Returning students registered on Monday, September 4, and classes began for many at 7:30 Tuesday morning.

Enrollment was expected to go higher than in any previous year, with a freshman class of about 225. Last year's first-semester registration totaled 800.

About 45 students will study this year at the Philadelphia campus of Messiah College.

#### College Announces New Faculty Appointments

Several additional members will join the Messiah College faculty for the 1972-73 school year. They are listed here with academic degrees and rank:

Beth Frey, B.S., Instructor in Home Economics

Dorothy J. Gish, B.A., M.Ed., D.Ed., Associate Professor of Early Childhood and Family Education

Robert E. Hamilton, B.A., M.Ed., D.Ed. candidate, Director of Business and Finance and Lecturer in Education

Oliver F. Hubbard, Jr., A.B., M.A., Instructor in Speech

Eugene W. Huddle, A.B., M.A., Ph.D. candidate, Associate Professor of Education and Co-ordinator of Secondary Student Teaching

Randy L. Jones, B.S., B.D., Admissions Counselor and Counselor for Minority Students

Kathryn A. Kreider, B.A., M.S.W., Instructor in Social Welfare

Paul W. Nisly, A.A., B.A., M.A., Ph.D. candidate, Chairman of the Division of Language, Literature and Fine Arts and Assistant Professor of English

Dwight M. Paine, B.A., B.D., M.S., Ph.D., Associate Professor of Mathematics

John W. Pimlott, B.F.A., M.A., Assistant Professor of Fine Arts

Donald W. Shaner, B.S., B.D., Th.M., Ph.D., Assistant Professor of Religion and Philosophy

James W. Skillen, A.B., B.D., M.A., Ph.D. candidate, Assistant Professor of Political Science

Mae Spang, B.S., M.Ed., Assistant Professor of Music

Mildred Tyson, A.B., M.A., Instructor in English

### Conference News

#### ALLEGHENY CONFERENCE

The Iron Springs congregation celebrated the church's 50th anniversary on Sat., July 22, with a hymn sing. Rev. Charles Rife led the devotions. On Sunday, July 23, Bishop Henry Ginder and Rev. Christian Sider brought the morning messages. Afternoon devotions were led by Rev. James Leshner and the message was given by Rev. Albert Engle. Letters from former

pastors who were unable to attend were also read. Rev. Kipe, pastor of Iron Springs, led devotions for the evening service and the message was given by Rev. Arthur Grove. Noon and evening meals were served by the ladies.

Daily Vacation Bible School was held by the Locust Grove congregation on June 12-23. The project was to send city children to Brookhaven Camp in New York. On July 16, a group of young people from the congregation gave a report on Expto '72. "The Living Flames," a new trio from Locust Grove, sang for the service. Charles Lehman is the pastor.

The Marsh Creek Church reports several special programs. On May 4-7, a "Deeper Life Conference" was held with Dr. Henry Shilling, Transylvania Bible School, as the speaker. Bishop Henry Ginder was the speaker in a "Family Life Conference," held May 20 and 21. The spring communion service was on June 4, with Rev. Allen Brubaker as guest speaker. Rev. Dennis Gardner, an independent missionary to the Navajo Indians in New Mexico, was guest speaker in a service held on July 26. Lloyd Buckwalter is pastor at Marsh Creek.

Ira and Miriam Stern, missionaries on leave from Africa, visited the Souderton congregation recently. On Wednesday, July 19, the Sterns spoke during the mid-week service; on Thursday, Mrs. Stern was guest speaker at the Women's Bible Study; and on Sunday evening, July 23, the Sterns discussed missions with a panel from the congregation. A film on African animals was also shown. Rev. John A. Byers is the pastor.

Four children were dedicated to the Lord in the Martinsburg Church, Pa., on July 23. On July 30 six were administered the rite of Christian baptism. Rev. Robert Keller is the pastor.

The new parsonage for the Redland Valley congregation was dedicated on July 16. Rev. Jay Sisco and his family, occupants of the new home, received guests and friends at an open house following dedication. Ladies of the church served refreshments. Bishop Ginder was present to take part in the dedication.

#### ATLANTIC CONFERENCE

Three new members were received into fellowship of the Conoy Church on June 4. Two young people were baptized at a morning service on July 30. Rev. Allon B. Dourte is the pastor.

The WMPC of Manor congregation held an evening of fellowship with Mrs. Kumalo, wife of Bishop Kumalo of Rhodesia, on Saturday evening, July 29. Ladies from the Lancaster, Pequea, and Refton congregations shared in this occasion. After a carry-in luncheon, representatives of the congregations led in a panel discussion with Mrs. Kumalo. The pastor is Henry N. Hostetter.

The Maytown congregation held Sunday School and Worship Service at Kenbrook Bible Camp on Sunday, July 30. Two young people were baptized in the pool at this service. Rev. Earl E. Herr is the pastor.

#### CANADIAN CONFERENCE

Mr. and Mrs. David Carver from the Bertie congregation celebrated their Golden Wedding

to page fifteen

## CONVERSATION

from page eleven

Mutual service, confidence, communication, cooperation, and just plain working-at-it.

### **How will the essential relationship be affected by the covenant?**

I believe it should be more vital. The new covenant spells out expectations that were previously only assumed or hoped for, rather than agreed to and understood by both parties.

### **Was this tried before with Upland College?**

No, it was not. At Upland College the legal ties were broken with the church, but there was no covenant that clearly spelled out a basis for relationship or mutual expectations.

### **Does this mean that in the future the college and church can go separate ways?**

Messiah College needs a close relationship to the church. It could probably survive without the church, but it would not be a significant survival in terms of its mission and potential. Also, I believe the Brethren in Christ Church cannot fulfill all God would have it or have a significant survival without a close connection to a good Christian college such as Messiah.

### **Will this mean the ending of special scholarship aid to Brethren in Christ students?**

No, the parish grants will continue, as will the ministerial and other church scholarships that have been given. But the denomination has a responsibility to give more corporate support to the college so that its operational gifts exceed the cost of these benefits given to church youth.

### **Will the new relationship permit the church to carry a lighter support load than previously?**

No, it does not. Grant money cannot fully take the place of sacrificial giving by people who believe in Christian education. Christian stewardship helps the institution to be Christian. Furthermore, the covenant reaffirms the need for continued and strong support.

## OLDER MEMBERS

from page seven

performed in serving their Lord and His church.

The church serves its senior citizens when it delivers the testimony of God with a clear voice and in a positive manner.

The church will profit, when beginning with its young, it teaches the importance of Christian faith in preparing for and living the older years.

The church will serve the needs of its aging when it provides a fellowship wherein there may be a sharing of their joys and sorrows, their thoughts and feelings, their lacks and fulfillments.

The church serves by being healing in its ministry, by practicing tender, loving concern.

The church serves the elderly when it helps them face the future unafraid.

All the above is involved in caring — a personal caring which grows out of God's love. This is not patronizing our senior citizens. This is not coddling them. This is keeping them in the all-inclusive family of God. This in part is the answer to "Why an Upland Manor?" This is the challenge to the church which would dare to serve senior citizens.

### **Will the college become secular or come under government control on the new basis?**

Any step must be weighed carefully with respect to control, but the college will not become secular. Nor will the college have any part of government control on any basis. This step will enhance its services and could mean the difference in the future for Messiah's being a good college rather than a mediocre college.

### **Who developed the covenant idea?**

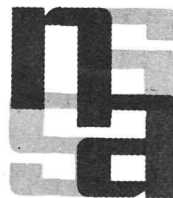
A committee made up of three bishops of the church, the chairman of the Board for Schools and Colleges, the chairman and a member of the Board of Trustees of the College, and the president of the college (Charlie B. Byers, Henry A. Ginder, Arthur M. Climenhaga, John Zercher, Harold H. Engle, Samuel S. Wenger, and D. Ray Hostetter).

### **What are the essential terms of the covenant to which both the church and the college have agreed?**

The college covenants to seat representatives, both official and lay, on the Board of Trustees, to counsel with the church on personnel appointments, on budget and course planning, and on mutual terms for distribution of assets in the case of discontinuation of the college program. Further, the college pledges adherence to the traditional Brethren in Christ understanding of Christian truth and its practical expression in life patterns.

The church commits itself to continued support of the college through promotion of the college program, monetary gifts, and attendance by students.

Together the church and college agree to a sharing of personnel and facilities for mutual benefits, and to a continued free communication of interests. Since mutual trust and concern is of the essence in the new covenantal relationship, both parties disallow future interpretation of the covenant as a legal document. Mutual recognition of the Brethren in Christ understanding of Christian brotherhood precludes such action and remains the primary basis for continuing relationships.



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## CHURCH NEWS

from page thirteen

Anniversary, on August 13, 1972. An "Open House" was observed at their home for the occasion. Rev. Wilbur Benner is the pastor.

## CENTRAL CONFERENCE

On July 12, the **Dayton congregation** gave a surprise dinner to their pastor and his wife, Rev. and Mrs. Marvin Keller, in honor of their 25th wedding anniversary.

The Ichthys, a group from Messiah College presented a musical program on July 25 at **Christian Union Church**. The church surprised one of their couples, Mr. and Mrs. Elmer Foote, by presenting them a gift on July 30, for their 50th Wedding Anniversary. Their son-in-law, Randall Preston, sang "The Lord's Prayer." The morning message, "What is a Home?" was given by Pastor Melvin Boose in honor of the couple.

The **Nappanee congregation** held a farewell dinner for Bishop and Mrs. John Hostetter and Bishop and Mrs. Don Shafer and family on Sunday, August 6. The Hostetters have moved to Carlisle, Pa., and the Shafers have moved to Upland, Calif. The Nappanee Church also hosted a carry-in dinner and program for the Hostetters on Wednesday evening, August 16. This dinner was co-hosted by Bethel (Cassopolis) and Union Grove.

## MIDWEST CONFERENCE

Arthur M. Climenhaga spent his last official visit as bishop at the **Abilene Church** on Sunday, July 23. Bishop Climenhaga gave the morning message. The church honored him with a basket dinner. Rev. W. Edward Rickman is the pastor.

## PACIFIC CONFERENCE

The Curt Nisslys, who have recently returned from Africa were present in the services at **Upland Church**, on Sunday, July 23. While in Africa, the Nisslys taught at the Choma Secondary School. They will be leaving shortly for graduate study at the University of Illinois. Rev. Elbert Smith is pastor at Upland.

**Correction:** In the July 25 issue under Allegheny Conference News we reported that Rev. Kenneth Engle was installed as associate pastor as the Hollowell Church. In that we were correct. We at the same time placed a new Allen organ and Yamaha grand piano in the Hollowell Church. This was not correct. These two fine musical instruments were given by an anonymous donor to the Antrim congregation. We regret very much this error.

## BIRTHS

**Angle:** Melody Jane, born July 25 to Mr. and Mrs. Max Angle, Waynesboro congregation, Pa.

**Bowser:** Stephen Douglas, born May 27 to Mr. and Mrs. Tesse Bowser, Martinsburg congregation, Pa.

**Gish:** David Marlin, Jr., born July 17 to Mr. and Mrs. David Gish, Shenks congregation, Pa.

**Nigh:** Howard Alexander, born May 25 to Mr. and Mrs. Howard Nigh, Springvale congregation, Ont.

**Patriquin:** Mark Philip, born July 19 to Mr. and Mrs. Philip Patriquin, Ridgemount congregation, Ont.

**Walters:** Karen Marie, born July 26 to Dr. and Mrs. Charles Walters, Navajo Mission, Bloomfield, New Mexico.

**Zimmerman:** Susan Marie, born July 26 to Mr. and Mrs. Harold Zimmerman, Shenks congregation, Pa.

## WEDDINGS

**Bryant-Foor:** Theresa Ellen, daughter of Mr. and Mrs. Gerald Foor, Everett, Pa., and Doyle Curtis, son of Rev. and Mrs. Curtis Bryant, Everett, Pa., Aug. 19 in the Clear Creek Church with Rev. Curtis Bryant officiating.

**Clark-Mearkle:** Mary Ann, daughter of Mr. and Mrs. John W. Mearkle, and Randy, son of Mr. and Mrs. Gerald W. Clark, July 29 in Creek Church, Everett, Pa., with Rev. Curtis E. Bryant officiating.

**Clark-Price:** Sheryl, daughter of Mr. and Mrs. Kenneth Price, Clearville, Pa., and Jerry, son of Mr. and Mrs. Curtis Clark, Everett, Pa., August 13 in Rock Hill Christian Church with Rev. Charles E. Dall officiating.

**Darr-Burkholder:** Kathy, daughter of Mr. and Mrs. Jacob Burkholder, and Marlin A., son of Mr. and Mrs. Albertus B. Darr, both of R. R., Dillsburg, Pa., July 1 in the Calvary United Methodist Church with Rev. Frank Bergstrom officiating.

**Melhorn-Matthews:** Barbara Jean, daughter of Mr. and Mrs. Dean Matthews, Lewisberry, Pa., and Daniel E., son of Mr. and Mrs. Lloyd Melhorn, York, Pa., July 29 in the Grantham Church with Rev. Jay Sisco officiating.

**Pfhammer-Wenrick:** Donna, daughter of Mr. Wenrick, Ephrata, Pa., and Christian, son of Mrs. Edith Pfhammer, Hatfield, Pa., June 17 in the Silverdale Church with Rev. Fred Geib officiating.

**Pocock-Sherk:** Carolyn, daughter of Mr. and Mrs. Calvary Sherk, Ridgeway, Ont., and Paul, son of Mr. and Mrs. Henry Pocock, Berkshire, England, July 15 in the Bertie Church with Rev. Wilbur W. Benner officiating.

**Truelove-Wickline:** Ilene, daughter of Mr. and Mrs. Wickline, Garrett, In., and Thomas Truelove, son of Mr. and Mrs. Evert Truelove, Laotta, In., July 15 in Christian Union Church with Rev. H. Melvin Boose officiating.

**Bloem-Winger:** Muriel, daughter of Mrs. Abbie Winger and the late Freeman Winger, Stevensville, Ont., and John, son of Mr. and Mrs. Okko T. Bloem, Holland, July 8 in the Bertie Church with Rev. William Charlton officiating.

## OBITUARIES

**Winger:** Mrs. Emma Winger, born June 6, 1887, died July 24, 1972, at the Northland Manor, Port Colborne. She was married to Rev. Warren Winger who preceded her in death in 1950. Surviving is a son: Harold Winger; a daughter, Mrs. Russel Heise; eight grandchildren; and four great-grandchildren. A son, Arthur, preceded her in death. Mrs. Winger was a member of the Bertie Church for over 71 years. Funeral services were conducted by her pastor, Rev. Wilbur W. Benner, assisted by Rev. Ross Nigh. Interment was in Bertie Cemetery.

## Two Allegheny Congregations Aid Camp Brookhaven



It seems that a need presented to the Montgomery or the Antrim congregations is a need met.

The Montgomery congregation was informed that Camp Brookhaven needed a power chain saw. The result was an offering sufficient to purchase a saw which is shown above being presented to Gary Lebo by Raymond Martin.



The Antrim Church set their sights a little higher — rather the Homebuilders Class of the Antrim Sunday School did. This class with the help of other interested people raised \$2800 to purchase a new tractor with front loader and mower. The class chairman, James Martin, is shown presenting the keys to Gary Lebo.

Gary represented Camp Brookhaven in both of these projects.



# Editorial

## Brotherhood is More Than a Word

This issue of the *Evangelical Visitor* carries a two-page spread on the dedication of Upland Manor — a retirement home under the direction of our Pacific Conference.

The next issue of the *Visitor* will include a release in the interest of the new nursing care facility of the Messiah Home to be located near Carlisle, Pa.

These two fine facilities will be a credit to the Brethren in Christ in the church's care for its older members. Perhaps it should be pointed out for those whose knowledge of the church may be limited that the Brethren in Christ are no "Johnny-come-lately" — in this matter of care for the older members. Messiah Home which combined retirement living with nursing care was established in 1896. The ministry of this home both in competence and in spirit has been one of which the church can well be proud.

As the late H. H. Brubaker points out in his article (page seven) the care for the older citizen is now "big business." With the lengthening of retirement years, the trend for older members of the family to maintain their own place of residence rather than living with their children, and the financial resources of pensions, Medicare, and Social Security this is an attractive opportunity for the investor and the *entrepreneur*.

The only justification for the church to engage in this ministry is its ability to add a spiritual and service dimension which the secular institution does not provide.

Among those unique qualities of a Brethren in Christ facility for those retired and for those requiring nursing

care is the commitment to make the concept of brotherhood a reality. Here is an opportunity to eliminate the distinction between those who come with much and those who arrive with little. And to do this in the spirit of brotherhood rather than charity.

In spite of society's provision for the older citizen many will reach these years with less resources than others and even less than will be required for their retirement years. For some this is the result of a lifetime of sacrificial service. For others it is because of tragedy and circumstances beyond their control. In other cases the system was just too much and they found it impossible to keep up.

Now what does brotherhood mean in those situations? Are we prepared to apply in some measure the principle of Pentecost ". . . and they sold their possessions and goods and distributed them to all as any had need"? This may not make much sense in the business world but it's the stuff of which brotherhood is made.

As the church becomes more deeply involved in this responsibility to its older members the need to implement the meaning of Christian brotherhood increases. To develop an understanding of the principle and its implementation is a matter to which the church needs to devote both its heart and mind. I believe the need is present and the climate is right for such an effort.

What do we understand to be the meaning of being brethren in Christ when it comes to meeting the needs of our older members?

Z

## ‘ ‘ What Do Ye More Than They? ’ ’

A discussion on witnessing never seems complete unless the tension of a verbal witness and a life witness is tossed in. And the resolution of the tension is usually predictable. A life witness is not complete without its verbal expression and a verbal witness is of little value unless verified by life.

The logic of this conclusion is difficult to refute. It is the premise which needs examination. At least what I assume to be the accepted premise that the life which is to be the witness or the support to the verbal witness consists of acts of piety, acceptable ethics and morality, and a generally good name in the community.

What I suspect is that the life (life-style, conversation) which most of us depend on to be the witness or support our verbal witness is not much more than good middle class morality. And the question Jesus raised as He spoke about a disciple's manner of life comes to mind "What do ye more than they?" And if we think that we should add to this moral and ethical correctness,

religious and pious activities another observation by Jesus confronts us "Unless your righteousness exceed the righteousness of the Scribes and Pharisees . . ."

What Christ called for and what a clear Christian witness requires is a manner of life that is beyond morality and ethics and piety to one which bears the mark of denial and sacrifice, and love which bears the mark of the cross. A life that runs as counter to the world and its values in our day as Christ did to the values of his day.

It may cause people to turn to us for help as they turned to Jesus. It may cause people to fear us as they feared Jesus. It may cause people to hate us as they did Jesus. What did people do when confronted with the Christ? There is a good chance the response to a valid witness will be the same today.

When Christ has made a radical change in a person's life the evidence will be somewhat radical and he will have some questions to answer and some words to say.

Z