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**Evangelical Visitor - November 10, 1972 Vol. LXXXV. No. 21.**

John E. Zercher

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*Evangelical*  
**VISITOR**

November 10, 1972

**THANKS  
TO**





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*"Be doers of the word, and not hearers only, deceiving yourselves," instructed the book of James. "Only the doer of the word is its real hearer," stressed Karl Barth. "We shall never know what we do not do," declared Dietrich Bonhoeffer. "Not everyone who says to me 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my father . . . said Jesus Christ."*

## From the Editor

The other day a handwritten note, in somewhat shaky but very legible script, came addressed to the editor. (We have reprinted it in the "Letters to the Editor" section.) The letter related how much the writer misses the *Visitor* and then wrote that after the first of the year she hoped to be able to send her subscription out of the \$8.00 a month which she receives.

You really need to be an editor to know how I felt. My first reaction was to send a complimentary subscription; but that could prove to be an unwise precedent (after all, I am only the editor and not the publisher). With relatively pure motive I read the letter to the office staff. One of the staff sensed the consensus and very spontaneously said "We should see that she gets the *Visitor*." And they did. And to keep the record straight the editor considers himself a member of the staff in such high moments.

This above account may bring more letters to the editor. I would need to point out that the resources of the staff are not unlimited and the editor's reading of these notes to them may not continue to produce the same reaction or response.

But I believe that in most of our congregations, in many of our families, and among our acquaintances there are those living on that level of income where even a \$3.50 subscription is a major item in their budget. Now I suppose they could share a *Visitor* second-handed (even a used *Visitor* is better than none) but for \$3.00 they could have their own copy to read and re-read; to have and to hold.

This emphasis has taken the turn which may suggest that the *Visitor* is for the older members of our constituency. It most surely is. But it is also for the middle aged and the youth.

We would hope that each of our present subscribers would take the time during this month of special *E. V.* emphasis to renew and use a little of our charitable and gift money to give a gift that comes 24 times a year.

### **Evangelical Visitor**

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# Just Who Is a Christian?

Robert M. Fine

**A**FTER World War I the victors met in Paris to decide the fate of the vanquished. The Big Four — Orlando of Italy, George of Great Britain, Clemenceau of France, and Wilson of the United States — disagreed. Only Wilson asked that Germany be treated generously. Clemenceau, the Tiger, snorted, "Wilson, you talk like Jesus Christ." It would have been safer for history if all these leaders had sounded like Jesus Christ.

## The Christian sound

What would happen now if we would all sound like Christians? What is the Christian sound? Is it distinctive? Is it recognizable? If so, I should expect to hear someone say occasionally, "You sound like a Christian." We don't hear this remark often, I fear. Either the marks of a Christian have disappeared, or society has absorbed only the outer traits of Christianity. Everybody seems a little more Christian now. Kierkegaard once warned, "When everybody's a Christian nobody is a Christian."

But I can't deny the Christian sound any more than Peter could deny what A. J. Gossip called "the Galilean Accent." It was unmistakable in Jerusalem. Sitting outside the palace of Caiphas that night, Peter could not conceal his rough brogue. A servant maid said, "You were there too with Jesus the Galilean . . . Surely you are another of them; your accent gives you away." Peter was assumed to be a Christian. But a Christian is more than someone who knows the language of Jesus.

## The Christian name

The early church used the word *Christian* sparingly — only three times in the entire New Testament. Once it was the nickname given by a pagan society to a fellowship in Antioch. "It was in Antioch that the disciples first got the name of Christians" (Acts 11:26, NEB). Again it was the name used by King Agrippa when confronted by the witness of the Apostle Paul. "You think it will not take much to win me over and make a Christian of me" (Acts 26:28 NEB). Finally, Peter used the word "Christian" in his advice to early followers of Jesus suffering under Roman persecution. "But if anyone suffers as a Christian, he should feel it no disgrace, but confess that name to the honour of God" (I Peter 4:16, NEB).

The disciples were not called Christians first in the villages, upon the hillsides, or beside a lake in Galilee where Jesus performed His miracles. Neither were they called Christians in Jerusalem where the disciples saw the Master enter in triumph and leave in tragedy. The Twelve were never called Christians while Jesus lived. Why? Didn't they resemble Him? Did they fail to reproduce His uniqueness?

In Antioch away from Jerusalem, the center of Jewish Christianity, these followers of Jesus shed the last

restraints of Judaism. They became Christ's ones. They moved beyond racial prejudice. They lost class distinction. The wealthy Barnabas shared his plenty with the tentmaker Paul. Here Paul and Barnabas lived in fellowship with a group who spent their time learning together. Here for the first time the followers of Jesus formed a group composed of people who were so Christlike that they were unmistakably "Christ's ones." Even a pagan society recognized that these loving people formed one body — the body of Christ.

## Christlikeness

How can we expect to be Christians apart from the group? Together we possess Christ — His mind, His character, His conduct. The Christian emerges as a part of an organism. True Christians must form and perpetuate a fellowship that bears some distinctive traits of Christ. Followers of Jesus must go beyond discipleship to Christlikeness. This likeness is learned, shared, and expressed together.

A Christian is also one who has met Christ. When Agrippa taunted Paul saying, "You think it will not take much to win me over and make a Christian of me," Paul said, ". . . I wish to God that not only you, but all those also who are listening to me today, might become what I am, apart from these chains" (Acts 26:28-29, NEB). What was he? He was a Christian. He had experienced the risen Lord. This hater of Christ had become the lover. This slave to the law had become the apostle of freedom. He was a "new creature."

## Undeserved suffering

The Christian is one who affirms and shares suffering. Peter wrote to the followers of Jesus suffering under Roman persecution. "Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. But rejoice in so far as you share Christ's suffering . . ." (I Peter 4:12-13, RSV). To be a Christian is to suffer as He did. This does not mean suffering deservedly for what one has done. Rather the Christian suffers with Christ undeservedly.

The Christian is a sufferer who under the name of Jesus glorifies God. For him the battle lines are drawn between the new kingdom Christ is bringing in and the old order that is doomed. A Christian is the first to sense this tension. Yet, whatever stress he knows as a Christian holds no terror for him. The Christian suffers with Christ — the Victor. Sharing Christ's cross, he also shares Christ's triumph.

Thus, a Christian is identified with a group of authentic followers of Jesus Christ. He has had a personal encounter with the risen Lord and shares in the suffering love of God in Christ for the life of the world.

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# THE VALUE OF SMALL GROUPS



Paul Hostetler

**H**AVE YOU ever wondered why Jesus chose only *twelve* disciples? Could he not have doubled his effectiveness by having two dozen learners with him during those three crucial years?

The answer is, "No."

Jesus knew without previous practice what man has learned through experience: One of the best ways to give positive help to people is by way of *small group* interchange.

It took some of us preachers a *long* time to learn this. Speaking to a crowd is like throwing water at a large collection of bottles — only a *little* water gets into a *few* bottles.

Great teachers of the centuries have employed the method of small group dialogue. The Greek philosopher, Socrates, was highly skilled in the question and answer approach. This wise man is pictured in my encyclopedia with thirteen intent disciples around him.

And so, if Jesus and scores of other teachers have recognized the values of small group ministries, it is most important that the Christian church employs this vital tool instead of programming only for the large Sunday morning crowd.

For more than twenty years as a pastor, I have been confronted with unhappy newcomers to the congregation complaining about the cliques which kept them at arm's length. At times I even tried to break up these small circles. Perhaps I need not report my total lack of success!

But then an interesting thing always happened. The complainers got involved in the very thing they objected to. They found some friends and formed an "in group" of their own!

Now, why do people act this way? It seems clear that they spontaneously form into small groups because they find them both interesting and helpful. Everyone gets a chance to express himself in the so-called "clique," and therein is one of its great benefits. It brings fulfillment of the person.

Even a group as small as three can be a good one. Jesus recognized this when he said, "Where two or three are gathered together in my name, there am I in the midst of them." Our Lord was here suggesting a good working group, rather than bolstering sagging morale.

*The writer, Associate Pastor of the Grantham congregation, presented this message on the "Gospel Tide Hour" in support of Key '73 evangelism emphasis. He also has been serving as assistant to Bishop H. A. Ginder, Director of Evangelism, in preparing the denomination for participation in Key '73.*

On another occasion he told his disciples, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

In the second chapter of Acts, the fascinating account is given of the coming of the Holy Spirit to empower the believers in Jerusalem. As you know, around 3,000 people were added to the church that eventful day.

However, let's give attention to how the church continued to grow following Pentecost. In Acts 2, starting at verse 44, we read: "And all that believed were together, and had all things common:

"And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Notice *first* the large assembly. "And all that believed were together . . . They continued daily with one accord in the temple . . ." Here was their *corporate* worship — a necessary happening.

Notice *also* the *cell* groups. They continued daily in the "breaking of bread from house to house, and ate their meat with gladness and singleness of heart." Here, of necessity, were *small* groups.

And what was the result?

"And the Lord added to the church daily such as should be saved."

This method of operation seems to come close to the program suggested by Larry Richards in his recent book, *A New Face for the Church*. The author proposes that the congregation should meet as a *total* group for worship and teaching, but should also meet regularly in *small* groups for personal growth and evangelism outreach.

Now, unfortunately, meeting in a small group, as such, does not guarantee a profitable relationship. One common group is known as a *committee*. As many of you know, committee work can be exasperating at times.

A minister was standing in the Smithsonian Institute looking at Lindbergh's plane, *The Spirit of St. Louis*. A lady standing by said admiringly, "Just think, he did it all alone!" The minister replied, "A committee would never have made it!" Well, so much for committees.

There is the *discussion* group. Ideas and concepts and opinions are shared. But it is an unfortunate fact that when some people think they are thinking, they are simply rearranging their prejudices.



There is the *Bible Study group*. Bible study is good, but just getting Bible facts does not assure spiritual growth. The Pharisees knew the law well and were morally upright, but their attitudes were up-tight. Both Jesus and John the Baptist castigated them severely.

There is the *Prayer Group*. But it is sadly true that most people don't know how to pray. And this includes many who regularly attend prayer meetings.

Is there, then, a kind of group that will really profit the person involved? I believe there is. The one I have in mind could be given various names, but the designation, *Share Group*, will suffice.

Share groups are not strictly discussion groups, Bible study groups, or prayer groups; yet they involve elements of all three. They differ primarily in that the group deals with each individual on the basis of his need. Jesus ministered in this way.

To be a proper participant in a share group one must admit inadequacy. He must say, "I need help." This, of course, is painful — and hard. But it is profitable because the group fulfills Galatians 6:2, which instructs, "Bear ye one another's burdens, and so fulfill the law of Christ."

As a help in experiencing the values of the small group, I would strongly recommend the paper-back by Cecil Osborne entitled, *The Art of Understanding Yourself*. It has many good insights and methods.

I deeply believe that every Christian, even though active in the program of the local church, should be a member of at least one small group. A small Sunday School class can accomplish this. A pastor in London, Ontario, had a tremendous small-group-oriented Sunday School class for adults. His plan was simple. When a class reached an enrollment of 20, it was always divided into two new classes of ten.

For the last few years I have been part of a small group of men meeting each Sunday morning at 7:00. What an outrageous hour! We share our frustrations, hopes, victories, and burdens, and conclude by praying around

the circle. That one hour has caused Sundays, and in fact the whole week, to take on a new glow for me.

During the last year my wife and I were part of a share group called Yokefellows. The 12 people involved, meeting on Monday nights at 9:00, learned to really trust each other. To paraphrase, "Behold how they loved one another!"

One of the important activities being sponsored by Key 73, the coming continent-wide thrust in Evangelism, is the formation of small groups. The Brethren in Christ Department of Evangelism recommends that small cells be organized across the entire brotherhood during November of this year.

The objectives are three: Prayer, Bible Study, and Bible distribution.

Doesn't all of this sound good to you? Wouldn't you like to be a part of a vital small group? Of course you would! And you can!

The Lord may be asking you to be the motivating factor in your neighborhood. Just open your home and invite some families in. Your local Christian bookstore will have helpful materials and books.

But you might say, "I am already too busy. I just don't have any more time to give to church activities."

With some people this is true.

If you struggle with this, then eliminate something in order to make time for small group involvement. Give this top priority and it will provide top benefits to you. When you share honestly and without reserve in a small group experience, you will find yourself a vibrant part of what Paul described in Ephesians 4:

We will lovingly follow the truth at all times — speaking truly, dealing truly, living truly — and so become more and more in every way like Christ . . . Under his direction the whole body is fitted together perfectly . . . and each part in its own special way helps the other parts, so that the whole body is healthy, and growing, and full of love.

## Letters to the editor

### Misses the Visitor

Will you please send me a sample copy of the *Evangelical Visitor*? The one with Brother Henry H. Brubaker's death in it is preferred.

I do miss the *Visitor's* Deaths, Births, Marriages, etc. so much.

If I can manage to squeeze enough out of the \$8.00 a month income by the new year maybe I can subscribe again. Thanking you for the sample copy I am.

Name Withheld

Ohio

### From General to Specific

The church is indebted to you for the September 10 editorial entitled "What Do Ye More Than They?" I was not deceived by the brevity of what you wrote. Those few courageous lines set before the church an open door, beyond which lies a large, unexplored

territory in Christian witness and evangelism. As North American evangelicals move into Key 73, who will help our brotherhood to outline the specific features of this land which you set before us?

In other words, you have spoken in general terms of "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." Is there someone, you or others, who can speak in specific terms about this manner of life? Could we have from church leaders some articles defining major differences between Christian morality and middle class American morality? Articles defining, not minor differences which can be passed off as cultural oddities, but major differences which would evoke searching questions from the world, and could restore some meaning in our experience to the words "These that have turned the world upside down are come hither also?" Acts 17:6.

What are the characteristics of a life-style that is more than "good middle class morality?" What is that "somewhat radical evidence" that "Christ has made a radical change in a person's life?" Does the "more than they" consist in going to church in addition to football games, praying for the rulers in addition to funding and staffing their wars, and laying up treasures in heaven in addition to laying up treasures on earth?

These are some of my questions, and they add up to a plea for specifics in an area where the church has satisfied itself with glowing generalities. I expect that until we get specific about "a life that runs as counter to the world and its values in our day as Christ did to the values of his day," we will not evoke the interest, the support, nor the opposition that Jesus did.

John K. Stoner

Harrisburg, Pa.



We are midway in the Thanksgiving season — between the Canadian Thanksgiving of October 9 and the United States Thanksgiving of November 23. From three varied sources we bring thoughts which bear on thanks giving. An older brother long active in the life of the church who has experienced in the last years much illness and surgery; a Canadian churchman whose sense of Thanksgiving is tempered with a sense of guilt; and a pastor's wife (Canoe Creek) who finds thankfulness in a variety of sounds present and to come.

OCTOBER 9

## Seasonal Sentiments

NOVEMBER 23

### "Think on These Things"

C. W. Boyer

The door chimes chimed and Mrs. Boyer answered. She returned to me and said: "There are two boys here from the Little League, and they wonder if we would like to make a donation."

"Give them a dollar," I said.

Soon I heard the enthusiastic response: "*Thank you! Thank you! Thank you very much!*" Then the eager young athletes were on their way to the next prospective contributor.

Gratitude! Appreciation! Thankfulness! What important ingredients these are in life's relationships!

I had intended to write a conventional article, emphasizing the importance of these qualities and their tangible expression. Then I had a second thought: Might this communication be more effective and personally helpful if the reader were given the opportunity to think on the subject entirely on his own?

So, here it is: Would you be willing to spend at least five minutes in prayerful meditation, as you examine your attitude and expressions of gratitude, appreciation, and thankfulness in your relations: with your family — your neighbors — your fellow-workers — your friends — your fellow Christians — and most important, to God?

As you complete this self-examination, perhaps you will want to breathe a prayer to God for His help in areas where you may sense a need for improvement.

*"Think on these things."*

### Difficult to Give Thanks

National leaders of three major denominations issued messages of Thanksgiving as Canada's 22 million people celebrated the traditional holiday on Oct. 9.

The newly-elected moderator of the United Church of Canada, the Rt. Rev. Bruce McLeod, said that it has become much more difficult to give thanks while living in a land blessed with abundance.

"We can't do it in privacy any longer," he said. "Transistors carry our hymns across the world and starving people actually hear us thanking God for keeping us fat.

"Grace around our turkied tables is offered before the beseeching gaze of about 10,000 who will wake with us on

Thanksgiving Day but who will have died by night of hunger. In Canada when we thank God, we open ourselves to a spirit that is wrapped around all the world. It draws us to join hands with others and share our resources with those who have less."

### Sounds . . . SOUNDS

The sounds of an average home are many and varied but the sounds from the parsonage are doubled. This was brought to my attention the other night when my pastor husband left for revival. Everything was quiet for *one* minute.

Little Steven was sitting on the floor speaking in his own tongue-baby talk, when the church door could be heard opening. In came two of our young ladies with two gentlemen to practice for a singing engagement. Soon the sounds of good gospel music floated to the parsonage.

At the same time, young converts are coming to the parsonage door for the new converts class. Sounds of school news drift in the air. How encouraging to hear the young people thank God for their pastor and wife! It makes all the heartaches and disappointments seem worthwhile. And to hear one youth pray for the older people who are "playing church" gives hope for the Church of tomorrow.

To add to the sounds of the evening are noises of the trustee in the basement fixing the water pump. This is music to the ears of a housewife who struggled with low or no water pressure. It makes one thankful for dedicated lay people.

Thinking I would be alone in the later part of the evening, friends popped in to keep me company. Praise the Lord for thoughtful friends.

These are the sounds of one evening. There are different sounds expected in the next few months: the sounds of Christmas play practice, revival at our own church, and real soon; the sounds of a newborn baby.

All of this talk about "sounds" should make us thank our Lord for the blessing of hearing. It brings to my mind the words of a hymn—

Open my ears that I may hear  
voices of truth Thou sendest clear;  
And while the wavenotes fall on my ear  
Everything false will disappear.  
Silently now I wait for Thee  
Ready my God, Thy will to see  
Open my ears, illumine me,  
Spirit divine!

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# Religious News

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## World Wide Pictures, Graham Team, Honor Ethel Waters In Gala L. A. Event

A loving tribute to singer-actress Ethel Waters in the Century Plaza Hotel in Los Angeles drew approximately 1,000 notables for dinner Oct. 6.

Dr. and Mrs. Billy Graham, host and hostess of the event which included such personalities as Tricia Nixon Cox, Hugh Downs (Master of Ceremonies), and Comedian Bob Hope acknowledged that President Bill Brown of World Wide Pictures had taken care of all details, along with a "Committee of Friends." It was not a fund-raising effort.

President Nixon's daughter played a taped message from her father and greeted the assemblage in a short speech.

Miss Waters was radiant and appreciative. "I'm proud of being an American. And a Negress," she said. Then, turning to Tricia she said, "I love your dad." She thanked "Billy and the team. You know Mom loves you," she said. Slowly and sweetly she began to sing, and kept that ballroom of show people filled until nearly midnight.

## Mormon Membership Skyrocketing, Causing Problems

A business management expert has been hired by the Church of Jesus Christ of Latter-day Saints (Mormon) to assist the sect in accommodating burgeoning membership rolls.

At a New York press conference Mormon President Harold B. Lee said the new consultant would be Lee A. Bickmore, chairman of the board and chief executive officer of Nabisco, Inc.

"Growth poses the greatest problem for the Mormon Church today — although, we must admit, it is a wonderful problem to have to wrestle with," Mr. Lee said.

The Mormon leader said membership in the U.S. increased 50 percent in the last 12 years and more than 250 percent outside the U.S. Worldwide membership of the Mormon Church is now 3 million.

## World Vision Increasing Evangelistic Outreach Abroad

Three evangelistic crusades in Cambodia and the Philippines during the next year and a half will be sponsored by World Vision International, marking a turn in the 22-year-old Christian service agency toward greater evangelistic emphasis.

Each crusade will be led by Dr. W. Stanley Mooneyham, president since 1969. He said of Cambodia: "When the Holy Spirit moves 2,000 young people to publicly accept Christ in a country that is 99.9 percent Buddhist it could mean that social mores are changing."

## Canadian Mennonites Mark Sesquicentennial

The Western Ontario Mennonite Conference, representing 16 progressive churches, and the Mennonite Historical Society of Ontario recently celebrated the 150th anniversary of the coming of the Amish Mennonites to this area.

Their number today is approximately 2,400 in 16 congregations. Eight years ago they took official action to drop the Amish name and are now known as the Western Ontario Mennonite Conference.

A small number, about 400, of Old Order Amish adhere to 16th century tradition and shun all modernity.

## New \$6 Million Coral Ridge Presbyterian Church Rising

A 303-foot tower, believed to be the tallest church tower in the U.S., has been installed on the new Coral Ridge Presbyterian Church, going up on North Federal Highway in Fort Lauderdale, according to Senior Minister D. James Kennedy.

The first phase of the new church complex will be completed early next year, seating 2,500 people and offering a chapel, administrative offices, classrooms, fellowship hall, choir room and library.

Coral Ridge has a membership of 2,500 and has been the fastest growing congregation in the Presbyterian Church in the U.S.

## Minister Wants to Drop U.S. National Anthem

A woman preacher in Santa Monica has initiated a petition asking that "The Star Spangled Banner" be dropped as the national anthem of the U.S. because of its reference to violence.

"The national anthem should remind us not of rockets and bursting bombs but rather of freedom, justice and brotherhood," said the Rev. Sue Sikking, senior minister of Unity-by-the-Sea Church.

## Spankings Unknown by Protesters, Says Wife of Acting FBI Head

Youthful political demonstrators who vandalize private and public property didn't get good spankings they needed when they were younger, says Mrs. Louis Patrick Gray III, wife of the acting director of the Federal Bureau of Investigation.

"I have no objection to anyone demonstrating if they're going about their own business," she said, "but when they mess up a city and try to stop people from doing their jobs, why that's not liberty."

"I think they needed a good spanking at age six and didn't get it."

## Salvation Army Enjoying Recruiting Rush

An increasing number of recruits are joining the Salvation Army, says Gen. Erik Wickberg, international leader of the service and evangelistic agency.

The Swedish-born leader of the global army told a news conference the reason for the growing interest in the Salvation Army may be the "Jesus Movement."

"Although I don't agree entirely with what the Jesus folk movement is saying, I do welcome the members to the Salvation Army," he said.

"I think these young people see the army as a place for the militant expression of Jesus."

Gen. Wickberg, 67, said recruits have doubled in his native Sweden.

"And points throughout the United States and South Africa report more cadets joining every day."

## Canadian Education Minister Tells Schools to Keep Prayer

Ontario's Education Minister Thomas Wells states that the regulation requiring a Scripture reading and prayers in schools each day should be followed.

The official proposed an ecumenical prayer — a prayer acceptable to all faiths — be used. He suggested it might take the form of a moment of silence each day.

Minister Wells said some prayers are unsuitable for Jewish students and other religious minorities.

The regulation on school prayer and Bible reading was implemented by the Progressive Conservative government of George Drew in 1944.

## Turn To Gospel For Answers To Problems, Mormons Told

Members of the Church of Jesus Christ of Latter-day Saints (Mormon) were warned in Salt Lake City, to be aware of "wolves among you" who "seek to fragment the Church by spreading unfounded rumors of 'visions.'"

They were also called on to renew their efforts to strengthen the family unit, and to turn to the gospel of Jesus Christ to solve national and world problems, rather than putting their trust in "outer world channels."

"Problems of war, poverty, immorality, weakening of the family and despotic threats to liberty are afflicting the entire world, but the answers to these ills are found only in the gospel of Jesus Christ," Mormon president, Harold B. Lee told members during the 142nd semi-annual general conference in Salt Lake City.

## Harvard Biologist Sees Man, Earth Threatened With Extinction In 15-30 Years

In the opinion of Harvard University's Nobel Prize winning biologist George Wald, life on earth is threatened with extinction in the next 15 to 30 years.

Commenting on this problem in Baptist Press, Phil Strickland notes that few more issues facing the world today are as important as the ecological crisis, yet no comprehensive solutions have been adopted by Congress.

"Our earth is limited in resources and its capacity to support life," says Strickland. "As with a space ship, there is no way to bring new resources into our closed system. The crucial question is, according to Senator Gaylord Nelson, whether we have to destroy tomorrow in order to live today."

"We have for too long interpreted our 'dominion over the earth' to mean that this round ball, so small a part of God's creation, is ours rather than His. We need to remember that it was with a voice of condemnation that Jeremiah said, And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in, you defiled my land, and made my heritage an abomination' (Jeremiah 2:7)."



*Personal feelings regarding  
missionary service . . .*

## BUT LORD!

*Dorothy Potteiger*

**H**AVE YOU EVER wondered why God has called you to a task which you felt so incapable of performing? Have you ever tried to argue with God, dictating to Him your desires and preferences?

From the time I gave my heart to the Lord as a young teen, I felt God had something in the future planned for me. Just what, I did not know. Several years passed by, and then I married a young man who had spent 2½ years of voluntary service in Africa. Was this the beginning of God's leading? Looking back, I believe it was.

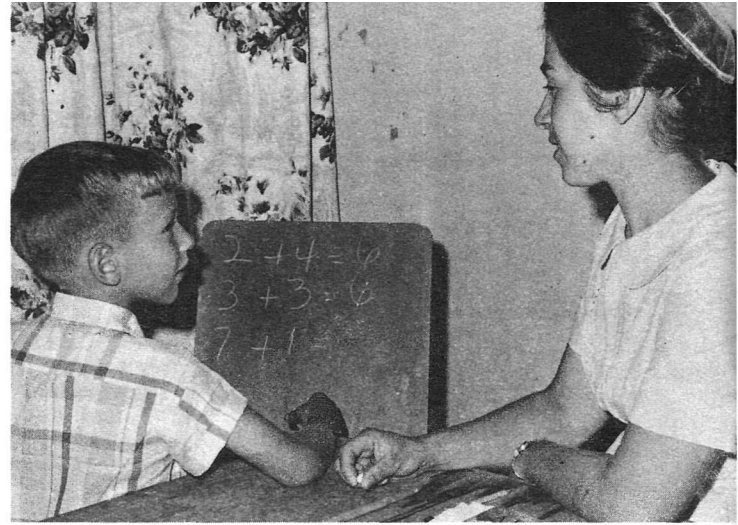
Still more years passed by, and we (mostly I) were pretty well settled on living our lives as other couples — making a living, rearing a family, and enjoying most of the comforts and conveniences of the day. Oh yes . . . we were involved in many of the church activities. I was quite happy and contented just where I was.

At times Don felt restless and dissatisfied with just making a living and serving the Lord and the church in our home area. Many times he would mention to me that he felt God wanted us elsewhere in full time service. At those times there was always an uneasiness within me. Would God call us after a number of years of marriage, with a home of our own, and a fairly good income? I tried to push the thought aside.

Then the day came . . . we were approached about giving service in Africa. I well remember my inward feelings, and the shocked look that must have flashed across my face. So quick, all my plans and desires came to a halt, and the struggles and battles within began. For years I had sung, "I'll go where you want me to go, dear Lord," and "Where He leads me, I will follow." Were those just words? Now where was my consecration and dedication?

I found myself arguing not only with God, but with myself. But Lord, why Africa? Can't we stay here and serve you in the States? But Lord, we just bought a home

*Dorothy Potteiger at Wanezi, teaching a women's group in the Homecraft cooking room.*



*Dwayne is off at Youngways Hostel in Bulawayo; Dean (above) takes correspondence courses at home; and Darrell is not school age yet.*

and a car. And then, Lord, there's the new Early American living room suite I've wanted for years, and the automatic washer and dryer. But Lord, I can't send my boys miles away for months at a time to attend school. And Lord, our parents are old. Must I say goodbye to them for perhaps the last time? And Lord, I have unsaved loved ones and friends right here at home. After all, Lord, what do I have to offer?

There was much time spent in prayer. I came to realize that true happiness would come only by a complete surrender to God's will for my life. I knew my answer would affect the years ahead and, most importantly, eternity. There was a peace that flooded my soul when I said, "Yes" and yet there were times when I questioned my sincerity. Did I really mean it?

The few months that followed were very busy ones. There was a house to sell, furniture to be disposed of, a car and truck to sell, plus many other things to tend to. I must admit that seeing my furniture go out the door piece by piece was a real test.

Finally the day came — January 6, 1971. Our flight left at 12:15 p.m. As we drove away from our home, I was a bit like Lot's wife — I took one good long look back. Arriving at the airport, we found many friends waiting to give their farewells. I had mixed feelings. Deep inside there was a joy, peace and satisfaction knowing that I was doing what God had called me to do. At the same time there was a heaviness within, having to say farewell to family and friends, perhaps never to see some of them again.

As we set foot on African soil, again there were mixed feelings — a different world, a different people, different languages, a different way of living. I felt I was in the center of God's will, and yet there were so many adjustments I had to make.

I had a terrible fear of snakes, and our first evening at Wanezi two were seen. I well remember fighting back the tears at the supper table that first evening, when an African working girl came running in and told us about the one which had escaped (the other being killed). A third one was seen and killed the next day. For several weeks I took the widest paths and avoided walking under trees, and feared to let the boys out of my sight. Later I realized that Africa is not crawling full of snakes.

Two days after arriving at Wanezi, we started our first trip to Bulawayo, 90 miles away. Half way there we developed car trouble and had to wait nearly two hours before anyone came to help. This was one of my first lessons on patience. We were having a real initiation to life here.

*Evangelical Visitor*

The first several months were filled with new experiences, and prayers were answered as God helped our family to adjust. These months can be most frustrating, and people at home (and old-timers on the field) need to understand and pray for them.

After nearly two years, I still sometimes find myself wondering why I'm here. What am I doing worthwhile? What purpose has God in placing me here?

I have found it a bit difficult to forget my own nationalism and become like the African. I find it too easy to say, "In America we do things *this* way." So what, if we do things a certain way in America. That doesn't say it is always the best way.

Studying the language can be most frustrating. I remember when first coming to Africa, how I dreaded leaving the house for fear I would meet someone, and have to greet them. At times I thought I had the greeting learned, only to meet someone who would use a word I

didn't know or greet me differently . . . and then I didn't know how to answer back.

Nevertheless, the rewards, blessings, and experiences thus far have been just great! What a joy to sit in a thatched house and pray . . . to kneel down beside a young school girl and help her pray about her problems . . . to talk (through an interpreter so far) to the mothers and pray with them, demonstrate baking bread or cookies, and teach them how to sew. Or to have morning prayers with the students — telling about Christ. These and others have been great and rewarding experiences.

Has it been worth it so far? Yes! I would take nothing in return for the experiences, blessings and lessons thus far. I have thanked the Lord many times for His call upon my life, and for permitting me to serve Him here. Please, pray for us. We feel unworthy to have been called.

## Study and Stimulation

Five evangelists and four pastors enrolled for two weeks in a refresher course offered at Ekuphileni Bible Institute. Six hours of classes each day was a lot more than only study for them; it was challenge. They had no well-developed study habits. Taking notes was hard labor, and final tests were ordeals.

Questions — both elementary and profound — literally spilled from them. Every course to them was an eye-opener. Mr. and Mrs. Peter Mlotshwa joined me in teaching the courses.

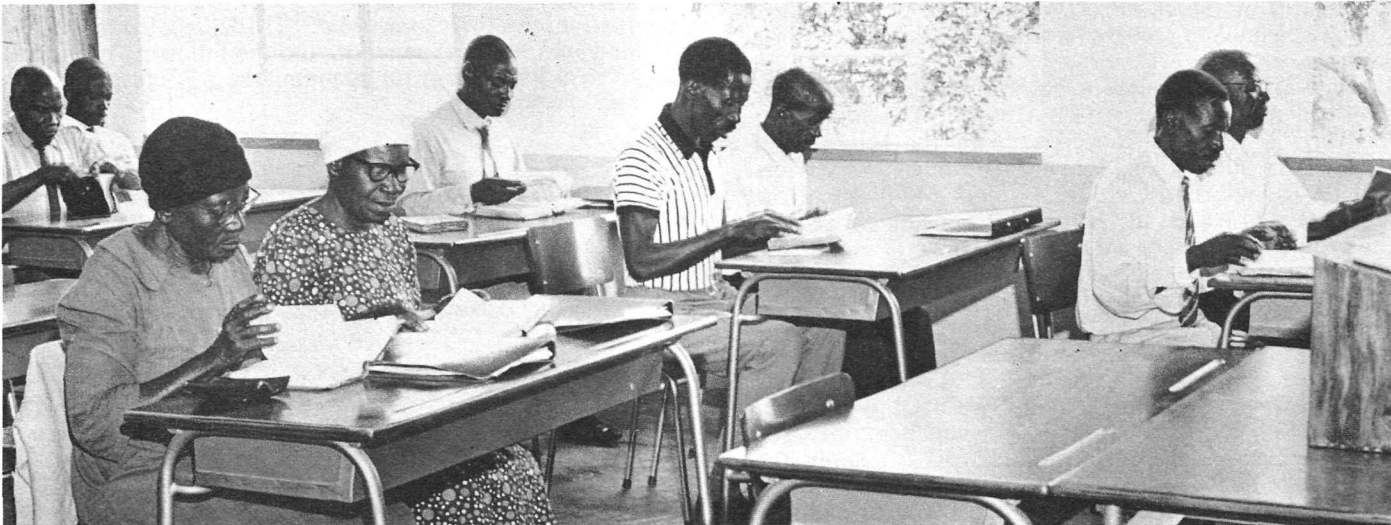
The symbolism of Revelation's prophecy, when explained, to them, brought sheer amazement and joy. Truths involved were not always grasped with accuracy, but illustrations helped to provide insights.

*The writer, Principal of Ekuphileni Bible Institute, returned to the United States on October 24 for eye surgery. He plans to return to Rhodesia in the near future.*

Our faithful church servants are genuinely interested in Bible study. They lack opportunity to secure this training because they are "in-service men" and cannot attend school. They quickly grasp, accept, and practice the things which they can experience in their hearts and can live out in their daily lives. Theological training for our pastors and church leaders must be forthcoming with increasing efficiency, or else we may be found guilty of expecting more from the African church than we have prepared them to do.

The best hope for the training of persons like these nine pastors and evangelists is now found in the TEE program (Theological Education by Extension), as sponsored by Fred Holland in Zambia and by Jake Shenk in Rhodesia. This program involves courses given in the pastors' home areas with lesson adaptations fitted to their ability for self-study.

**Four pastors and five evangelists (two of them ladies) concentrate on their studies in a two-week refresher course at Ekuphileni Bible Institute.**





# Task Number One

Mrs. Jonathan Dlodlo

**T**RAINING local leaders is one of the greatest tasks of Christian workers in the church of Africa today. The first church leaders' retreat of 1972 was held in the Gwaili, at Phumula Mission.

There were thirty-six representatives from all over the district. Out of the twenty-two congregations, only a few were not represented. Members of the retreat were

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*Mr. and Mrs. Dlodlo were responsible for organizing this Church Leaders' Retreat.*

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pastors, Sunday School superintendents and teachers, women's leaders, youth leaders and teachers of the inquirers' class.

The theme was "We are a letter, known, read of all men." Rev. Mangisi Sibanda spoke about giving our best to the work of the Lord — giving our time, our talents, and our money. Mr. Nicholas Mnkandla, worker with the New Life for All program, challenged the members with evangelistic messages at noon and evening. His series of messages were based on "Preaching the Gospel in Every Village."

Rev. Jonathan Dlodlo discussed the topic "The Leader and Church Meetings." He stressed the importance of leaders attending all meetings and conferences of the church. He said that in these meetings church management is taught. It is where the leader is empowered and inspired to go back to his congregation and do the work of the Lord effectively. After the talk, some members raised the financial problem as a hindrance to many people. "They don't have money for transport." Others opposed this view, pointing out that they have spent heavier sums of money on other things because they were determined to accomplish it. Why not spend only a few dollars to travel to these meetings.

Another helpful discussion was given by Mrs. Sibongile Moyo on "The Importance of Sunday School." She pointed out the fact that the Sunday School is the arm of the church. "Where there is no effective Sunday School, there is effective mid-day service," she said.

Dr. Kauffman aroused a hot and challenging discussion on the subject "The Church Teaching Her Converts." She was concerned with the followup of people born into the kingdom during evangelistic services and those that repent at the hospital. Members of the conference discussed at length after her talk concerning the problems they face with the new converts. Some said that after the evangelist leaves, the convert disappears. Others suggested that if this is the case, they need to be followed. Another said, "Young Christians need our lives. If we don't show them the same love that they saw in the evangelist or the one who helped them to repent, they will leave us." Another said, "We need to put them to work immediately, that is — put them into the inquirers' class, give them simple work to do in the church like counting the people, opening windows, and take them along when you go out to witness." All saw

clearly that the problem lies with the church more than with the new converts.

The final discussion was on "How the Women Can Support the Work of the Church." This centered around the point that there is a need for women's organizations at each congregation. Through these, the women will uphold spiritual standards together. The new system of area leaders was explained. Each area of the district has a chosen area leader. She works and encourages three or four congregations of women's organizations. This system has already proven effective.

Christian leaders left the mission with a zeal to go serve the Lord better.

## "He Yet Speaketh"

The following paragraph and poem appeared in the *Evangelical Visitor* September 16, 1929. It was called to the attention of the editor by Bishop E. J. Swalm at the time of Brother Brubaker's homegoing.

We believe the excerpt from the 1929 *Visitor* requires no further comments.

— Editor

On July 5, 1929, the Brethren in Christ missionaries of Northern and Southern Rhodesia, S. Africa, met in a Bible Conference at Macha Mission. During the Conference the newly-appointed superintendent of the African mission field, Bro. H. H. Brubaker, brought a message based on the call of Joshua. He referred to the sacrificial service of his predecessor as a challenge to the missionaries there assembled. "He deprecated the fact of his youth and inexperience, and the following poem was given as his apology for assuming the grave responsibility placed upon him:

### I AM A DEBTOR

*A debtor! for the love of God unbounded  
Embracing all, hath taken thought for me,  
Providing pardon, peace, securely founded,  
And life and joy to last eternally.*

*A debtor! For He trusts me with His treasure,  
That I may share His blessed work — to give,  
And life has come to me at His good pleasure,  
That others, too, may hear the Word and live.*

*A debtor! For in shadows darkly lying  
Are thousands lost for whom my Saviour bled,  
And distant lands, in sin and sorrow sighing,  
Wait for His message to be comforted.*

# Wingerts Arrive in Burundi

*"Your Prayers will help"*

Nairobi, Kenya  
October 20, 1972

Since our leaving Reedley in early October, we have been seeing history in the making. As we were being processed in London's Heath Row Airport, we got mixed up with a plane-load of Asian refugees from Uganda. With crudely done-up bundles of clothing and rolls of blankets, they were being directed into waiting busses. The London officials seemed to be handling them quite civilly and efficiently.

We were looking about for our bus to the Excelsior Hotel when we saw someone giving directions from a list of names. As yet unaware of the meaning of what we saw, we asked directions.

"What is your name?" the lady asked.

Scanning the sheet in her hand, she remarked, "I cannot find your name here," then looking at us she remarked quickly, "Your name is not on the list, these are Asian refugees from Uganda."

We were indeed grateful that we were not on that list.

We were told that those we saw in London were lucky for they still had some of their possessions. Others had even what they were carrying to the airport taken from them by Asian's rampaging soldiers.

Next day we rode a BOAC 747 along the four thousand mile length of

the Nile River to Nairobi, Kenya. Here we made acquaintance with the wild life of the Nairobi National Park. Here we met, too, refugees from Burundi who had escaped from the frightful events in that neighboring country where a minimum estimate is that 100,000 have died since last April. One man told us that his father and two brothers had died in the inter-tribal bloodletting. Another said his father and oldest brother were taken, his sister fled to where he did not know, and he and his youngest brother reached Nairobi. The manner of the deaths is best not to be put into print.

Our visit to Nairobi has been timed with the great outburst of Kenyan nationalism. Today was Kenyatta Day. It was a holiday, and there was a display of Kenyan progress and might in the hour long parade and a long address by President Kenyatta in Nairobi's Uhuru Park. A Kenyan businessman who could not be present for the occasion transferred his official government invitation to me. There I sat in section A before the grandstand in the midst of what seemed like a million people. I got the feel of black-man independence in this apparently stable and prosperous East African country.

Today we fly to Burundi where we plan to live during the coming year. We hope we can be of some help in the troubled waters there. Your prayers will help!

*Norman A. Wingert*

# MCC (Canada) Urges Open Door Policy

*The Mennonite Central Committee (Canada) has written to Prime Minister Trudeau and the leaders of the opposition parties to support an open-door policy toward the Asian refugees from Uganda. The text of the letter to Mr. Trudeau follows:*

"The forceful expulsion of Asians from Uganda is a cause of great concern to the Mennonite people. We understand that the situation is extremely grave for this small minority group. The grim prospect of suffering for those Asians who presently have no hope of leaving Uganda prompts this urgent letter to you.

"The willingness of our Government to assist Ugandan refugees has been looked on with great favour and appreciation by our people. We are aware of the political hazards involved in bringing refugees to Canada while some unemployment problems exist. We nevertheless urge you and the members of your Government to adopt an open-door policy toward this minority group and to diligently pursue a humane solution to the Ugandan crisis via all available diplomatic channels. We are also sharing this concern with the leaders of the other political parties.

"Our concern is rooted in the experience of the Mennonite people. Many of us are in Canada now because of the welcome extended to us by Governments of another era. Some of our kin, however, were refused entry into Canada at some stages in our history, and many of them consequently died miserably in concentration camps.

"The Mennonite Central Committee, which represents almost all of the Mennonite groups in Canada, is ready to give emergency assistance to the Ugandan refugees in whatever way it can.

"May God grant wisdom and guidance to you and your Cabinet to respond positively to the plight of the Ugandan refugees."

# Church News

## MESSIAH COLLEGE

### Tom Skinner Lectures

Rev. Tom Skinner, author and lecturer, spoke at the Grantham Church on Sunday evening, October 15, on problems of race and Christian commitment. On Monday he met with several classes and addressed the student body and faculty in the chapel services. Several rap sessions were scheduled.

Skinner, chairman of the Board of Urban Ministries, has authored several books: *Black and Free*, *Words of Revolution*, and *How Black Is the Gospel?*

### "Civilization" Film Series

The first of the "Civilization" film series in thirteen parts was shown Thursday, October 12, at Messiah College. The series, created and narrated by Kenneth Clark, noted British art

historian, traces the history of Western culture from the fall of the Roman Empire.

Following the showing of the film, a panel discussed Clark's view of civilization. Participants included Dr. E. Morris Sider, Professor of History and English Literature at Messiah; Mr. John W. Pimlott, Assistant Professor of Fine Arts at Messiah; Nancy Heisey and Frank Demmy, Messiah students; Mr. Joseph Hoffman, instructor in Fine Arts at Dickinson College, Carlisle, Pa.; and Mr. Paul Carrick, instructor in philosophy and art history at Harrisburg Area Community College. Refreshments were served.

Showings of the series continue each Thursday until Thanksgiving and thereafter will continue into second semester.

### Christian College Consortium Lectureship

On November 8 the Christian College Consortium sponsored the visit of Dr. John R. W. Stott to Messiah College as the first Distinguished Scholar Lectureship. The lecture program was established to focus attention on some of the key issues of faith-learning integration.

Since 1950, Rev. Stott has been the Rector of All Souls Church in London. In 1959 he was made Honorary Chaplain to the Queen. He has authored many books and articles.

### Soccer Tournament

On Friday and Saturday, November 3 and 4, the Messiah College Falcons hosted the Second Annual Christian College Invitational Soccer Tournament on the campus. Christian college soccer teams from eastern United States met in a round robin play-off as a part of the 1972 Homecoming events.

### Registration Totals

Total registration for the fall semester, 1972, stands at 831, a 3% increase over last year. Men enrolled total 365, women 475. A denominational breakdown reveals the following: Brethren in Christ, 193; United Methodist, 114; Independent, 68; Baptist, 65; Lutheran, 51; non-denominational, 45; Presbyterian, 39; Mennonite, 38. Thirty-one other denominations are represented.

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# Thoughts on Caring

During General Conference the Board of Christian Education presented a program around the theme of "Caring."

The following expressions were shared at that time. We believe they merit your prayerful meditation.

## That House by the Side of the Road

(With apologies to Sam Foss)

There are hermit souls who live withdrawn  
In the peace of their self-content;  
There are souls ingrown, without a care  
For a neighbor improvident.  
"It's *my* life I am living," they say,  
"And who should there be to decry  
When I want to be left alone and  
Let the rest of the world go by!"

These are the few who have their abode  
Far back from the highway of life.  
But most of us build along the road  
Where go men who are faint with strife,  
And we aim to help the passers-by—  
The sick, the scared, the destitute,  
Even some who are about to die—  
When it does our convenience suit.

We are so busy with our housekeeping  
In the house by the side of the road,  
We really have little time for weeping  
With travelers with a heavy load.  
It is such a joy their welfare seeking,  
If only there weren't so much housecleaning!

For only a few can we therefore share  
The tithes of our time; it's all we can spare.  
All the others who pass must go elsewhere,  
For mustn't we keep our house in repair!  
And yet we do know from the Sacred Tome  
Jesus our Lord had no person's abode;  
Our Master had neither a house nor a home;  
He gave *all* of His time to the crowd in the road!

Norman A. Wingert

## Caring

Caring is sharing—sadness, hurt, anticipation, joy.  
Caring is waiting—for conditions to change, for people to grow, for ideas to come to time.  
Caring is giving—time, affirmation, encouragement.  
Caring is listening—to boring ramblings, to curt answers, to unmade sounds of aching, yearning, questing.  
Caring is anticipating—a need, a circumstance, an opportunity.  
Caring is risking—your reputation with the bad, your status with the poor, your pleasure with the ignorant, your dignity with the mighty, your privacy with the curious, your quiet with the young, your safety with the troubled, your vitality with the pious.  
Caring is living—with depth, integrity, imagination, and sensitivity.

Betty J. Rosentrater

## A Way of Life

Caring is motivated love. Whether its primary concern is physical, emotional or mental, the most important evidence of caring is that it serves the *whole* person.

Caring is usually first encountered at home where it is better *caught* than taught. Whether it reaches far or near, is obvious or unnoticed; it is *best* served by the *warmth* of personal relationships, maintained on a *horizontal* level. Its *ultimate* goals are long term; its giver may at times be rejected and misunderstood. Its values are Christ-oriented.

Caring is not turned off or on as a faucet; it is a quietly flowing stream—fed by the springs of genuine concern. *Caring is a way of life.*

Alice Grace Zercher



# Thoughts on Symbols

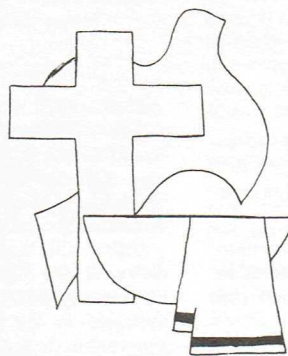
Nancy Heisey

One of the most difficult things that we as people try to do is understand something that we cannot see. The material aspects of our lives are important, they are concrete, they are evident. When we need to sit down and write a letter we look for something steady and flat, and we call it a table. When we are hungry we look for something sweet and we call it candy. But sooner or later we feel the need for something that is not embodied in physical terms; we create a name for it — love or inspiration, for example — but we cannot describe it. And to help our understanding we choose a physical object to represent that quality. A rose is not love, but given to a loved one it evokes thoughts of love; fire is not inspiration, but the feeling one gets from gazing into the flames may very likely be inspired. Thus to help us understand the things in life that are too complex to comprehend with the senses, we create symbols.

One of the most intangible realms of human existence is that of religious faith, and many symbols have been evolved to help our understanding. As Christians, the cross is the major symbol of our faith. Not only is it the wooden structure on which Christ died; it also has become visible representation of the difficult concepts of grace, atonement, and redemption. To many Christians the basin and towel are important symbols. They embody the idea of service, the figurative washing of feet that Christ called us to do for our sisters and brothers. The dove, too, is an important symbol, almost universally accepted by Christians as a picture of the Holy Spirit, the Divine Presence in our midst. For some people the dove bears another meaning as well. It may represent the witness of non-resistant love.

There is a unique group of Christian brothers and sisters that is trying to work out a living faith encompassing all these concepts. We call ourselves Brethren in Christ. The cross is essential to us, for without Christ's death to break down the sin barriers between us and God, we would never have been able to break down the walls to call each other sister or brother. The basin and towel are significant, for we believe that Christ's life and words command us to serve those in need. And which of us does not have a lonely old neighbor across the street as well as a hungry friend in Bangladesh whom we should consider? The dove is doubly important to us: as non-resistant Christians, many of our brothers refuse to

*The writer, a student at Messiah College, was awarded first prize in the denominational symbol contest sponsored by the Board of Administration.*



Nancy's prize winning entry is on the left. The official symbol is shown on the right.

participate in the armed forces, and some cannot even cooperate with the selective service system; as sincere searchers after the way of Christ we can never neglect the imperative of following the Holy Spirit. Finally, all these varied symbols are brought into an attempted unity. The doorway background symbolizes our belief that God is opening up to us His purpose more and more as we follow Him. Perhaps an understanding of the new possibilities before us could be gained by knowing that Mennonite, Lutheran, and Church of the Brethren friends helped the ideas that led to the creation of the Brethren in Christ symbol.

But we must remember one further thing about symbols — they are not always interpreted in the same way by everyone. We have already seen that this is true of the dove. Going back to the idea of fire, sometimes we find that fire out of control is a symbol of danger and destruction. Thus if our church symbol is valid it will call different responses from individuals. The attempted unity of these concepts may also lead to creative tension. But if we mean to make our faiths significant, each of us must seek to understand these symbols for himself. Only when we have evolved a personal response to the varied claims of Christ will we be able to really follow Him. But then the greatest thing of all will happen — we will go forth as living symbols to a world still in search of the invisible meaning.

## YOUTH WEEK

Dates—Jan. 28-Feb. 4, 1973

Theme—"Free to Serve"

Theme Verse—"As for you, my brothers (and sisters), you were called to be free. But do not let this freedom become an excuse for letting your physical desires rule you. Instead, let love make you serve one another. For the whole law is summed up in one commandment: 'Love your neighbor as yourself.'" Gal. 5:13-14 (TEV)



## "The Lord God Reigneth" Roxbury 1972

### Missions

**John R. Sider and family** are scheduled to leave India on November 19 for furlough. After spending some time in Amsterdam and London, they will arrive in Toronto December 11.

**James Cober and family** plan to leave Toronto on November 14, returning to assignments in India. They are scheduled to arrive in Delhi November 17.

**Rosalyn Tarnawsky**, a registered nurse from Falls View, Ontario, left October 19 for Japan. She will be spending several months with the John Graybill family in Tokyo, helping in the English teaching and perhaps doing some part-time nursing.

Lucille Engle, Upland, California, has joined the Voluntary Service unit at the Bronx Mission (Fellowship Chapel).

### Mennonite Central Committee

**Lois Thuma**, Marietta, Pa., has begun a two-year term of service with MCC as a nurse in Appalachia. Lois will be working with the service unit in McDowell, Ky. She received a B.S. in nursing from Messiah College, Grantham, in 1968. Lois is the daughter of Benjamin and Mary Ellen Thuma, Marietta, and a member of Crossroads Brethren in Christ Church, Mt. Joy.

**Beth Heisey**, Manheim, Pa., has begun a two-year term of service with MCC in Amman, Jordan. She received a B.A. in sociology from Temple University, Philadelphia in 1972. Beth is the daughter of Mervin and Rhoda Heisey, Manheim, and a member of Speedwell Heights Brethren in Christ Church in Elm, Pa.

### Messiah Home

#### Kibler Named to Staff

George K. Kibler, recently returned missionary from Zambia, has been named the Assistant Administrator of Messiah Home, 2001 Paxton Street, Harrisburg, Pennsylvania. His responsibilities begin October 1.

A native of Washington Boro, Pennsylvania, the Rev. Mr. Kibler graduated from Messiah College and Millersville State College, with majors in religious education and industrial arts. During his first five year term in Africa he served as a manager of schools for Brethren in Christ Missions. Since 1965 he developed a religious bookstore program headquartered in Choma, Zambia.

In his new duties the Rev. Mr. Kibler will assist Dr. Titus M. Books, present Administrator. Upon meeting requirements for state licensing, he will be named Administrator. As Administrator he will lead the institution in building a new nursing care center at Carlisle, Pennsylvania, and will oversee the present program in Harrisburg.

Married, he has three daughters and one son. They presently live in Grantham, Pennsylvania.

The summer attraction for the Allegheny and Atlantic Regional Conferences of the Brethren in Christ Church must be Roxbury Holiness Campmeeting! It must be, for here hundreds gathered each day and into the thousands for the weekend services.

Bishop Charlie Byers, Director of the camp, delivered the keynote address, "New Wine in New Bottles for a New Generation." He appealed to the audience that just as Jesus' generation had an insipid religion without miracle there are those today who yearn for the real.

Ministering in the first weekend were Myron and Pauline Tweed of Mishawaka, Ind. Also present for the first weekend was Dr. J. D. Abbot, a General Superintendent of the Wesleyan Church.

The expositional and inspirational preacher, Gordon Wishart of Glen Orchard, Ontario, served as speaker in the Missionary Hour and Bible speaker for the week. His ministry was "in demonstration of the Spirit" (I Cor. 2:4). His ministry spanned the exaltation of Christ in Psalm 45 to the home in Eph. 5 to God's concern for the backslider in II Kings 6.

Missions Day emphasized world revival. From the base of the Great Commission to the historical perspective of our own denomination to the activity of the Holy Spirit in missions around the world today, the audience was made

aware that God is at work. One of the unique features of the day was the ministry of Rev. Paul Moore, pastor of the Nazarene Church of New Milford, New Jersey. Within a 3-year ministry, beginning with 8 persons, there has been the miracle of 8,000 converts. He stated that within his county of about 200,000 persons, not one person has been by-passed with the presentation of the Gospel.

Evangelist for the camp was Bishop Roy V. Sider. His ministry inspired, challenged, convicted and goaded us.

The youth camp, assembled in the Berean Center, was directed by M. Eugene Heidler and featured "Uncle" Walter Ortman of Freeman, South Dakota as guest speaker. One of the activities of the week was street witnessing in Chambersburg.

The Sunbeam Center saw about 200 children each morning and afternoon coming to sing and learn under the direction of the Harry Berts assisted by the Clarence Brubakers. Children are a real part of the camp. Adults know of their presence by being asked to help support their mission project and seeing a couple children in some native costume sitting beside some symbolic representation of some mission field.

Come with us, the 1973 Roxbury Holiness Campmeeting will do thee good!

*Bruce Urey and Si Lehman*

### Rev. Adam Hornberger Ordained

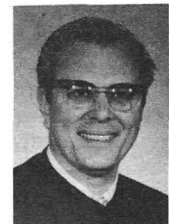
The Shermans Valley Church was the setting for the Service of Ordination for Rev. Adam Hornberger on Sunday afternoon, October 8.

Bishop H. A. Ginder, Bishop of the Allegheny Conference, was in charge of the service, preaching the Ordination Sermon, and administering the Ordination Vows. Rev. Bedsaul Agee and Rev. Earl Lehman shared the service.

Brother Hornberger is serving as pastor of the Gilead Brethren in Christ Church, Keyser, West Virginia. The Shermans Valley Congregation serves as a "parent church" to this beginning work. He is a native of Lancaster County, Pennsylvania, having been converted during his last year in high school and uniting with the United Zion Church. He is a graduate of Messiah College. During his attendance at Messiah he transferred his membership to the Brethren in Christ and was licensed as a minister.

He is a teacher, certified in Elementary Education and in Special Education. He is married to the former Alice Ruth Davis and they are the parents of four children: Wesley Edwin, Paul David, Penny, and Juliana.

Brother Hornberger has served as the pastor of the Gilead Church since July 1971.



### Meet Dayton's Interim Pastor

Henry Chafin, better known as "Hank," is a busy man! In addition to being interim pastor of the Dayton Church he holds down a full-time position with the Kittyhawk Golf Center and is enrolled as a full-time student at Clark County College. Hank loves the Lord and welcomes our prayers.



*Evangelical Visitor*

# Conference News

## ALLEGHENY CONFERENCE

Evangelistic services were held at the **Big Valley Church** from Aug. 20-Sept. 3 with Bishop C. B. Byers as the evangelist. Three new members were received into membership. Rev. Lorne Lichty is the pastor and will be serving as evangelist at the **Mowersville Church** from Nov. 22-Dec. 3.

The **Clear Creek Church** recently held a two week's revival service with Rev. Edward Gilmore, Fenwick, Ont., as evangelist. On Oct. 8, one baby was dedicated and four persons received into church membership by letter of transfer. Rev. Curtis E. Bryant is the pastor.

The **Saxton congregation** reports sharing a tent meeting with **Shermans Valley** and **Center Grove congregations**. The evangelist was Rev. Ross Morningstar of the Atlantic Conference. Saxton also reports three babies dedicated to the Lord on Oct. 1. Special speaker for the morning worship service on Oct. 8 was Captain Charles L. McCaffery.

## ATLANTIC CONFERENCE

The Christ's Crusaders Class of the **Maytown Church** presented a worship service centered on prayer on Sunday evening, Oct. 15. The young people played the parts of Bible characters who had particular needs and prayed about them. A panel discussion followed with four young people sharing "how, to whom, why, and what answers we get," when we pray. The final part of the program was audience participation and a return of each Bible character with the answer he received for the need he expressed. Rev. Earl E. Herr is the pastor.

## CANADIAN CONFERENCE

The **Bertie congregation** reports their Annual Fall Lovefeast was held on Sept. 30. Special guest speaker for the morning service was Rev. Paul Book, Akron, Ohio. Rev. Gordon Gilmore, pastor of the Port Colborne Church, contributed to the afternoon service: Rev. Book also participated in the Sunday, Oct. 1 service. The pastor at Bertie is Rev. Wilbur W. Benner.

## CENTRAL CONFERENCE

John Ebersole, seminary student gave the morning message at **Bethel Community Church**, Cassopolis on Sunday, Oct. 15. Special music was given by Dale Miller of the Miller Accordionaires. A pot-luck dinner in the basement provided the congregation opportunity to become better acquainted with the guest speaker and musician. Mr. Miller presented a program of sacred music for the evening service as well as showed slides of God's work in Haiti and the Dominican Republic. Rev. Devon Bontrager is the pastor.

## PACIFIC CONFERENCE

On Oct. 8, the **Labish Community Church** held a "welcome" service for Bishop R. Donald Shafer. Norman Wingert, enroute to Burundi, Africa, led in the devotions. The surprise of the evening came when Bishop Shafer presented the Sunday School of the Year Award (Class D, 1971) to the congregation. Miss Judith

Angel, Director of Christian Education, and pastor, Art W. Cooper received the award.

## BIRTHS

**Book:** Denice Marie, born Sept. 9 and welcomed to the home of Mr. and Mrs. Allen Book, Oct. 2, Upland Congregation, Calif.

**Bowman:** Chad Elliot, born Oct. 4 to Mr. and Mrs. Irvin Bowman, Manor congregation, Pa.

**Greenwalt:** Sara Lyn, born Oct. 5 to Mr. and Mrs. J. Albert Greenwalt, Conoy congregation, Pa.

**Herr:** Amy, born to Mr. and Mrs. Donald Herr, Palmyra congregation, Pa.

**Herr:** Gwendolyn Ruth, born Aug. 4 to Mrs. and Mrs. Paul Herr, Dayton Mission congregation, Ohio.

**Kuhns:** Charlene Gail, born Aug. 15 to Mr. and Mrs. Merle Kuhns, Saxton congregation, Pa.

**Thomas:** Stacey Michele, born Aug. 10 to Mr. and Mrs. Kenneth Thomas, Saxton congregation, Pa.

**Tracey:** Wayne William, born to Mr. and Mrs. William Tracey, Fairland congregation, Ohio.

**Reed:** Nancy Eleine, born Aug. 23 to Mr. and Mrs. Ronald Reed, Saxton congregation, Pa.

## WEDDINGS

**Meyers-Souders:** Nancy Jane, daughter of Mr. and Mrs. Ray Souders, Big Cove Tannery, Pa., and Dean Eldon Meyers, son of Mr. and Mrs. Guy Meyers, Williamson, Pa., Sept. 30 in the Antrim Church with Rev. Andrew Slagenweit officiating.

**Bowers-Bauman:** Dianne Carol, daughter of Mr. and Mrs. Harold Bauman, Souderton, Pa., and Donald Eugene, son of Mr. and Mrs. Hershey Bowers, New Oxford, Pa., Sept. 9 in the Souderton Church with Rev. John Byers officiating.

**Brubaker-Hade:** Maralee, daughter of Mr. and Mrs. Donald Hade, Fairfield, Pa., and Verle, son of Rev. and Mrs. A. Hess Brubaker, Newburg, Pa., Sept. 8 in the Paramount Church with Rev. A. Hess Brubaker and Rev. Amos Kipe officiating.

**Durst-Allen:** Andrea, daughter of Mr. and Mrs. Owen Allen, Phoneton, Ohio, and Donnie, son of Mr. and Mrs. Don Durst, Piqua, Ohio, Aug. 25 in the Phoneton Church with Rev. Elam O. Dohner officiating.

**Dengler-Mackie:** Cynthia Jo, daughter of Rev. and Mrs. Kenneth Mackie, Everett, Pa., and Richard A. Dengler, son of Mr. and Mrs. Winslow Dengler, Creighton, Pa., in St. John's Lutheran Church, Brackenridge, Pa., with Rev. George Dolak officiating.

**Bauer-McKinney:** Sue McKinney and John Bauer, Sept. 30, Marlyn Ave. congregation, Pa.

## OBITUARIES

**Good:** Grace E. Good, 62, died Oct. 13, 1972, at the St. Vincent Hospital, Los Angeles. She was married to Ralph B. Good who survives. She is also survived by three brothers: Amos, Glenn, and Melvin, seven sisters: Mrs.

Orville Baer, Mrs. Ray Smee, Mrs. Paul Baer, Mrs. Irvin Kanode, Mrs. Flora Bricker, Mrs. Minerva Bender, and Mrs. Laban Hock. She was a member of the Upland Church and taught Sunday School at Los Olivos for many years. The funeral service was held in the Upland Church with Rev. Elbert N. Smith officiating. Interment was in Cross Roads Cemetery, Mt. Joy, Pa. Rev. Charles Rife officiated at a service held in Chambersburg, Pa. Bishop C. B. Byers officiated at the grave side service.

**Hawthorne:** Mrs. Gertrude R. Hawthorne, 68, died Sept. 18, at the Hilltop House Nursing Home, Dayton, Ohio. She is survived by her husband, Leonard A. Also surviving are three sons: Paul H., William, and Thomas; five daughters: Mrs. Clyde Nies, Mrs. Elwood Miller, Mrs. Fred Ebert, Mrs. Robert Sweeney, and Mrs. Robert Shumard. She was preceded in death by a son and a daughter. The funeral service was held at the Tobias Funeral Home, with Rev. Elam Dohner officiating. Interment was in Memorial Park Cemetery.

**Hoadley:** Stephen Hoadley, born Dec. 27, 1896, in Southern England, died Sept. 27, 1972. On Dec. 25, 1922, he was married to Grace Winchester. In 1933, they came to Stayner, Ont., where they made their home. He is survived by his wife, a son, and three daughters. He was a member of the Stayner Church for 37 years. The memorial service was conducted by Bishop E. J. Swalm and Rev. G. C. Sheffer. Interment was in the Stayner Cemetery.

**Lehman:** Mrs. Maggie C. Lehman, 62, Lititz, Pa., died Sept. 29, 1972. She was the daughter of Henry and Elizabeth Hess Charles. She was preceded in death by her husband, Stoner H. Lehman. She is survived by a son, John Mark, and a brother, Benjamin F. Charles. She was a member of the Manheim Church. The funeral service was held in Pequea Church with Rev. Isaac C. Kanode officiating. Interment was in the Pequea Cemetery.

**Lenhart:** Ida Martha Lenhart, 78, Alta Loma, Calif., died Oct. 14, 1972. She is survived by three brothers: Earl, Sam, and Cyrus, and three sisters: Mrs. Emma Byer, Mrs. Anna Lawenback, and Mrs. Elizabeth Shetter. She was a member of the Upland Church and devoted 40 years of her life contributing to the India orphan support. The funeral service was held at Sone Funeral Home, Upland, with Rev. Elbert N. Smith officiating. Interment was at Abilene, Kan., with Rev. Edward Rickman officiating.

**Moore:** Mrs. Mary Thompson Moore, born July 21, 1887, died Aug. 23, 1971, in Coalmont, Pa. She was the daughter of James and Lydia Thompson. On June 10, 1908, she was married to Harry B. Moore who preceded her in death on March 22, 1940. Surviving is a son, William R., one granddaughter and three great-grandchildren. A son, a daughter, and one grandson preceded her in death. Also surviving are a brother and a sister. The funeral service was held at the Masood Funeral Chapel, Saxton, Pa., with Rev. Bedsaul Agee officiating. Interment was in Grandview Cemetery.

**Neville:** Christa Dawn Neville, born Sept. 30, 1972, in Nason Hospital, Roaring Spring, Pa., died later that day. She was the daughter of Tommy L. and Frances Louise Haubrick Neville. Graveside services were conducted in the Oddfellows Cemetery, Broad Top, Pa., with Rev. Bedsaul Agee officiating.



## Christian Stewardship and Messiah Home

*John N. Hostetter*

Messiah Home's Venture in Faith is now in its final weeks, concluding with the end of November. This campaign is in accordance with General Conference Action of 1971:

" . . . . General Conference grant the Messiah Home Board of Trustees the privilege to raise \$600,000 within the next two years for the implementation of stage one; said amount to be designated for the immediate need for a nursing care facility."

These final weeks bring us to a united consideration of our Christian Stewardship, giving attention to the place of the local church and Messiah Home in the life and ministry of our Brotherhood.

Messiah Home has operated without the need of a general solicitation for funds over this past 25 year period. The Home enjoys excellent rapport with the financial community of Harrisburg and vicinity. Compared with like institutions, the quality of care and service places Messiah Home on a high level. It is noteworthy that even with a good service record and a good financial rating, Messiah Home operates in the lower 1/3 bracket of cost to residents, when compared with like institutions. We recognize with real appreciation, the devotion and service of both the administrative and service personnel.

Even though 2001 Paxton Street, the present Home, was built when money was scarce in the 1930's, it was dedicated free of debt. The fact that a sizable capital debt did not have to be liquidated through operations, enabled Messiah Home to perform a much needed ministry on an acceptable and practical level.

The present need for capital funds has to do with a very important aspect of the ministry of Messiah Home, the area of nursing care. About 25% of Messiah Home's residents receive nursing care. Severe frustration and hurt would befall this percentage of the residents if nursing care for the non-ambulatory had to be closed out.

A careful and objective survey shows that the Brethren

in Christ Church is receiving less than 6% of the tithe. The Christian stewardship program that is being used to meet the need for Messiah Home's Venture in Faith Program is designed to touch and teach Christian stewardship at the grass roots level, within the family circle.

Even if total monies contributed in 1971 were considered to be 7% of the potential tithe of the Brethren in Christ Church, the use of simple mathematics tells an impressive story. Total giving for 1971 is listed as \$3,566,174. Just envision what would happen to Pastors' salaries, the local Church program and the benevolent and evangelical ministries of the Brethren in Christ Church, if the additional 3%, plus free will offerings were given to the Lord and the Church.

The advertising media knows there is much money in circulation. They work every gimmick, advertising and inducement, to secure every dollar possible. Dare the church be apathetic as to what Christians do with their money? We will have no part with gimmicks or high-pressure fund-raising tactics. These are not led by the Holy Spirit.

But, Christian stewardship is taught through Christian education and counselling. The way and manner in which people handle and spend their money is really an index to Christian character. One wonders if the Church does not bear an undischarged responsibility in teaching the meaning and value of Christian stewardship, affecting time, talent and money.

Messiah Home's Venture in Faith has an end in view, but it hopes to realize much more than just dollars that will be committed. Messiah Home's program is part of the spiritual dimension of the activities of the Brethren in Christ Church. If the family conference and the dialogue involved in this fund-raising campaign reaches so much as 1% of our additional tithe, our Lord will be glorified and Messiah Home's Venture in Faith successfully on its way.

**THANKS  
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