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**Evangelical Visitor - May 10, 1973 Vol. LXXXVI. No. 9.**

John E. Zercher

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# Evangelical

# VISITOR

May 10, 1973



Photo by Don Freed

“...and they shall be one flesh.”

# From the Editor

## CONTENTS

We can easily become crisis conscious. Depending on what we read, everything seems to be falling apart and every situation is a crisis.

It is easy to associate the term crisis with the family. The growing divorce rate and the questioning of the institution of marriage itself are significant facts which dare not be ignored. But people are still getting married and, although their commitment to each other may not have the finality that is called for in the Scriptures, they enter into the union with the intent and great hopes that it is forever.

The church has a ministry to aid couples in making these commitments biblical and meaningful. Two articles in this issue — the one by Abraham Schmitt on page four and the meditation by Millard Lind on page sixteen — focus on marriage. These two articles were made possible through a cooperative effort of editors of the *Gospel Herald* and the *Mennonite* in publishing a joint issue. These editors kindly made the manuscripts available to church periodicals of related constituencies.

We will in future issues be devoting more space to the area of the home in all of its aspects and the church's ministry to it — including broken homes and marriage with a background of divorce.

How does a church minister redemptively to homes with a background of divorce? How does the church minister to our youth in their preparation for marriage and to those who are married in order to prevent the course which leads to divorce? Both of these questions call for a high priority on the agenda of the church.

Now to change the subject — your attention to the subscription increase as of June 1. On that date the subscriptions will admit to the facts of inflation and go to \$4 for new subscriptions and for gifts and \$4.50 for renewals. We will not be sending out any mailings encouraging you to advance your subscription date under the present schedule but we do want to give you the opportunity and thus postpone for you the effects of the increase. So we call it to your attention and give you the current rates:

1 year	\$ 3.50	3 years	\$ 9.50
2 years	\$ 6.50	5 years	\$15.00

### CORRECTION

Issue of April 25: On page eleven the name of D. Eugene was inadvertently omitted from the names of the children honoring their parents, Mr. and Mrs. Daniel Wenger, on their 55th wedding anniversary.

In the same issue, page fourteen, the pastor of the new Campbellsville Congregation was given as Howard Wolgemuth. It should have read Harold Wolgemuth.

—Editor

### WHY SHOULD THE WORLD BELIEVE?

from page three

expressed it repeatedly in His prayer, recorded in John 17.

We talk about revival. This is indeed our greatest need. To follow the Scriptural pattern of conduct and to practice obedience to the New Testament procedures will result in revival. When we love, forgive, share, help, defend, give and rejoice together, the world will believe our witness and receive our Saviour. Thus will we give credence to the Gospel.

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## Evangelical Visitor

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## Why Should the World Believe Us?

Abe Thiessen

ONE OF THE ironies of our day is all the talk about revival in our world, while showing little understanding of the meaning of, or the qualifications for revival. Usually these people think of revival as a great influx of new believers into the Church. Actually "revival" refers to those already in the Church as being restored or renewed after a period of decline. Most of us will agree that the Church finds itself in great need of such revival today.

Unfortunately, revival does not come cheaply. Talking about it is merely lip-service. Producing it involves the price of discipleship on a daily basis. This includes obedience to the clear teaching and commandments in the New Testament.

Just because we have accepted as norms the low standards of living evident all about us, does not mean that God winks at them. Just because we observe the rituals of attending two Sunday services and a prayer meeting or Bible study each week, plus a few fundamentalist taboos, does not mean that we have met God's requirements. Jesus said, "Not all who talk like godly people are. They may refer to me as 'Lord,' but still won't get to heaven. For the decisive question is whether they obey my Father in heaven. At the judgment, many will tell me, 'Lord, Lord, we told others about you and used your name to cast out demons and to do many other great miracles.' But I will reply, 'You have never been mine. Go away, for your deeds are evil!'" (Matthew 7:21-23, L.B.).

If there is any one area in which renewal or revival is needed, it is in regard to interpersonal relations between members of the Body of Christ. The slightest difference is often grounds for division. Critical and condemning attitudes reflect a lack of love and appreciation one for another.

Organizations and churches and families suffer from the "offended" member. The results are often disastrous. Fellowship is broken, friendships are destroyed, bitterness sets in — and worst of all the Christian testimony is discredited.

Counsellors indicate that there are as many imagined offenses as there are real ones. The imagination takes little things and causes them to grow out of all proportion. By accepting a premise and then selecting what are imagined to be the facts that support it, it is possible to build an imaginary case that is quite convincing. God made note of this in Genesis 6:5. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." You and I know what goes on in our imagination. Freud referred to it as a "foul swamp."

Imagined problems often arise with people who are frustrated. They become anxious, they imagine they are being taken advantage of, and then they begin to blame someone else for their troubles. They build up an imagined offense, and often the problem does not lie with the accused at all.

Even if we have been wronged we have no Biblical basis for any unkindness or hostility or gossip. Nevertheless, the shocking conduct of believers is all too

common. Often there are murderous attacks, vicious character assassinations, brutal slander, and merciful malignings — all in spite of crystal clear instructions for the believer.

The Bible says, "If a brother sin against you, go to him privately and confront him with his fault. If he listens and confesses it, you have won back a brother. But if not, then take one or two others with you and go back to him again, proving what you say by these witnesses. If he still refuses to listen, then take your case to the church, and if the church's verdict favors you, but he won't accept it, then the church should excommunicate him." (Matthew 18:17, L.B.).

This is admonition in love, seeking to restore — not destroy. How long since we have seen this procedure practiced? We are also given a prescribed manner in which to receive accusations against a brother. Paul teaches us in I Timothy 5:19-20, "Don't listen to complaints against a brother unless there are two or three witnesses to accuse him. If he has really sinned, then he should be rebuked in front of the whole church so that no one else will follow his example."

We are further told in Galatians 6:1, "Dear brothers, if a Christian is overcome by some sin, you who are godly should gently and humbly help him back onto the right path, remembering that the next time it might be one of you who is in the wrong." May I emphasize the "gently and humbly" in contrast to the cruel and proud attitude so often demonstrated by the "offended" member.

Jesus commanded us to love one another. In His discussion of the law of Moses in Matthew 5, He points out that anger and hatred are the same as murder. He goes on to emphasize the danger of refusing reconciliation between members of the Body, for without it we will not find acceptance with God.

Love is the basis for our relationships within the Body. No one can misinterpret the New Testament teaching on this score. An African pastor observed that "When the white man doesn't want to obey the Scriptures, he explains them." How readily we explain our unloving conduct. I Corinthians 13 is the model for personal living — "patient and kind — never haughty or selfish or rude — does not hold grudges and will hardly even notice when others do it wrong — be loyal — always stand your ground in defending him."

Without doubt the appalling lack of love for one another in the Body is the cause of most of our problems. The greatest sin is not with the brother who fell into error — but with the one who seeks to ruin him rather than to help him. The hate and the unforgiving spirit result in much more damage to all concerned than the initial error could possibly have done. It is in this ungodly way that we damage the testimony that God has entrusted to us. For who, having witnessed our merciless unloving ways, would want to believe or trust us?

Our God does not look lightly upon this matter. Included in the seven things that God hates is listed him "that sows discord among brothers" (Proverbs 6:16-19). There is little that is more despicable than the practice of seeking to divide the Body of Christ, rather than seeking to unite it. This is in gross violation of everything that our Lord desires and commands. Christ's greatest concern as He went to the cross was unity among brethren. He

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*The writer is Executive Director, International Christian Broadcasters. Reprinted from International Christian Broadcasters Bulletin. Used by permission.*

# A Marriage Counselor Reflects on the Meaning of Marriage

Abraham Schmitt

AS I REFLECT upon the flow of clients through my office I am left with numerous poignant impressions about the state of the marriage union today. It may be helpful to share some of the predominant themes that keep reappearing and have made a lasting impression on me.

*"Let's find out whose fault it is!"*

Many people think of the problem within marriage as being someone's fault. This would indeed be simple if that were the case. It also implies that someone is doing something very destructive to his spouse deliberately and willfully. The so called "problem" in a marriage is much more subtle than that, and almost always has more to do with something other than what couples are saying. It is my impression that what really hurts in marriages is that two people are not growing, and the marriage is not moving anywhere, if not actually deteriorating. Most couples begin counseling with the hope that I will very quickly pinpoint the guilty party.

*"It's your fault!"*

Since spouses in conflicting marriages are unable to see the real problem, at least not within themselves, they quickly conclude that it must be the spouse's fault. The initial intake interview is usually a time for listing the hurts of the marriage, and then subtly (and sometimes not so subtly) blaming the spouse for causing the marital pain. It is true that *it really feels* like the agony is caused by the spouse. "If he only would love me like I love him, then we would not be here!" It is my task then to move from simple faultfinding, to looking at the marriage as a whole, in terms of the interplay of two people from the moment they met until the present. Why has the interplay failed to bring the dividends that two people need from a marriage? It also means looking toward the future in terms of "Where do people want to go in life?" For Christians their marriage is central to this accomplishment and they know it.

*"Then it's my fault!"*

People who have been so accustomed to find the culprit cannot stop once they realize that the spouse will be made the scapegoat in the counselor's office. The next move is to quickly turn upon themselves and blame themselves. The haunting notion that they are guilty is often just below the surface. This can erupt quickly once we begin exploring each person's part in the whole system.

*"We long to be made whole!"*

Early in the counseling process I hear a voiceless voice calling for two people in the marriage. The voice simply says, "We are longing for the wholeness that this marriage ought to provide but doesn't." For me to articulate in concrete form this hope for the marriage quickly brings relief to two suffering persons.

It is my distinct belief that marriage as a permanent arrangement between the sexes was intentionally done by the Creator not only for the purpose of creating offspring, but also for the purpose of creating more God-like persons in every sphere of human existence. The real agony of conflicting marriages is not what people do to each other, but rather what two people prevent from happening in each of their lives, as well as in the most sacred relationship on earth.

*"I need to be me!"*

"You are exactly right, you need to be you." That is the place to begin reversing the destructive cycle. I believe that only as a person is capable of knowing himself, of enjoying being himself, and of actually loving himself is he capable of loving someone else. "The love a man gives his wife is the extending of his love for himself to enfold her." Eph. 5:28. Phillips.

Low self esteem has been far too long equated with humility and thus godliness. I believe we have assumed that when we despise our wrong acts this also means we ought to despise ourselves as beings. The real truth is that one can fully recognize one's imperfect behavior in a repentant way, and yet highly esteem oneself as the only self I will ever be. "I am a very special piece of God's creation that is given to me to be, and someday present to Him in gratitude for allowing me to have existed."

*"And you must be you!"*

Acceptance of your own distinctiveness as a person depends to a large degree on someone else who also values that distinctiveness. The next major task in counseling is to help two people accept each other's uniqueness — that which makes each a special part in the whole, no matter how different. Difference really adds breadth and beauty to any relationship. In a union where great variation is freely accepted a great span of territory exists in which children can grow.

*"We need to touch each other."*

As the process of the destructive cycle spins on, two people weave a larger and larger web around themselves which neither one can penetrate. I often measure the distance in inches that partners sit from each other in the office, and even that may be a forced closeness. Man needs intimacy. If the marriage fails, it fails here and each is sent wandering, a lonely, hollow man in a cold, impersonal world.

There is a miracle in touch. There is a special nurturing that comes from being physically touched by another person. To be invited into an intimate relationship such as marriage enriches a person even more.

In the course of "wholeness counseling" two people suddenly remove the zone around themselves and reach out to the one they need the most on earth. In a special way they know and love themselves and now they long to touch the uniqueness of the other also. The surprising discovery is that the other is starving for that healing hand just as he does and the balm in intimacy is returned. They are made emotionally whole.

*The writer is assistant professor of social work in psychiatry, University of Pennsylvania, and a marriage counselor in private practice. His home is in Souderton, Pennsylvania.*

# Church News

## College

### Summer Sessions

The first of two summer sessions at Messiah College will open May 21 and continue through June 8. Courses will be offered in science, religion, education, music, business, sociology, psychology, art, child development, and ecology.

The second summer session, June 18-July 6, will offer study in these areas: biology, mathematics, art, religion, literature, psychology, and philosophy.

Summer session classes will be conducted twice daily, with afternoons open for study and recreation.

Students in Christian Ministry in the City, June 1-August 17 at the Philadelphia campus, will work in various agencies of the city while studying one of two courses: "Models of Christian Ministry in the City" or "Evangelism in the Metropolis."

Students enrolling in Summer Theater Repertoire, a special program in drama, May 21-June 29, will analyze, interpret, and cast several plays. For several weeks following the course, the group will be available for presentation of the plays in churches. For further information, contact Miss Ruth T. Hunt at the College.

## Missions

Mary Olive Lady plans to leave for Africa on May 9, from Wichita, Kansas. She will be returning to Macha Secondary School, Zambia.

## Conference News

### ALLEGHENY

The Canoe Creek congregation reports a real spiritual blessing during their recent revival. Rev. Lorne Lichty served as the evangelist. The Christ's Crusaders sponsored the film, "So Long Joey," on March 17. New carpeting was installed recently and the foyer and front doors were painted. Rev. Steven McIlveen is the pastor.

The Hollowell congregation held a unified service on Sunday morning, April 15. Approximately 20 members of the Messiah College Soccer Team were guests and participated in the service. The group also participated in the evening service. Testimonies and special music were given by the team. The pastor is Rev. Kenneth L. Engle.

The Martinsburg congregation had special guest speakers on March 18 and 25 in a special effort to increase enrollment in the Sunday School. On March 18, Rev. Paul L. Snyder, director of admissions at Messiah College, spoke and Rev. Daniel R. Chamberlain, dean of Messiah College, spoke on March 25. Rev. Robert Keller, Sr. is the pastor.

May 10, 1972

## ATLANTIC

The Mount Pleasant congregation held a week of revival meetings from March 11 to 18 with Rev. Cecil Loney bringing the messages. Rev. Loney is pastor of Pilgrim Chapel and was invited to speak at the Elizabethtown Rotary Club. His subject was "The Inner City." Rev. Harry D. Bert is the pastor at Mount Pleasant.

The Conoy, Cross Roads, Elizabethtown, Maytown, and Mt. Pleasant Churches held a combined Easter service in the Donegal High School on Sunday evening, April 15. John W. Peterson's cantata, "Easter Song" and two numbers from Handel's "Messiah" were presented. Rev. Glenn Ginder, Elizabethtown, served as narrator. Pastors Allon B. Dourte, Conoy, and Earl Herr, Maytown, sang in the choir. Sharing in the service were Pastors Roy Peterman, Cross Roads and Harry Bert, Mt. Pleasant. The offering, after expenses, was used to help in the relief work in Nicaragua.

The adults of the Manor congregation are studying the course, "Christian Life and Witness." The course will last for two months and is used on Sunday evening prior to the worship service. The pastor is Rev. Henry N. Hostetter.

The Silverdale congregation recently welcomed the firemen in their service. Attendance was 109 that day. Rev. Frederick L. Geib is the pastor.

The Souderton congregation held a baptismal service on Sunday evening, April 8 for eight persons. On March 25, Doug Pringle presented an evening of gospel music. Doug is a member of the Souderton congregation and has sung for many nationally known organizations. He has, however, dedicated his life to spreading the gospel through song and personal witness. The pastor at Souderton is Rev. John A. Byers.

## CANADIAN

On March 18, the Niagara Christian College Choir, under the direction of Don McNiven, presented the morning worship service in the Heise Hill Church. Revival services were held March 26-April 1, with Rev. Bruce Urey serving as evangelist. Brother and Sister Luke Keefer showed pictures and presented a challenging message on their work in Africa. The pastor is Rev. Andrew McNiven.

The "Singing Hill Family," an Indian family from the Six Nations Reserve, furnished the music during a Spiritual Life Mission, March 18, at the Walsingham Congregation. Bishop Roy Sider was the guest speaker.



## CENTRAL

The Highland, Pleasant Hill, and Phoneton Churches hosted the Southern Ohio Missionary Conference on April 6, 7, and 8. The speakers were: Rev. Luke L. Keefer, Fred L. Holland, John R. Sider, Wilmer J. Heisey, Mary Olive Lady, Tommy Questa, Andrew J. Stoner, Richard Stuebing, Dr. Paul Lenhart, Dr. LeRoy Steinbrecker, Dr. Alvin Thuma, and Dr. Jesse Heise.

The Christian Union congregation held a week of evangelistic services on March 25-April 2. Rev. Edward Hackman, Westerville, Ohio, served as the evangelist. A team of students from Ft. Wayne Bible College conducted a seminar on Bible study on April 8. Rev. Melvin Boose is the pastor.

On Sunday, April 15, the "Agape," a gospel-folk music group from Messiah College, presented their program to the Highland congregation. Rev. Louis Cober is the pastor.

The Uniontown congregation held a missionary service for Brother and Sister Luke Keefer on April 9. The Keefers reported on their work at the Bible Institute in Rhodesia, Africa. The pastor is Rev. Paul E. Book.

## MIDWEST

The Bethany congregation has begun a new venture in sharing with a once-a-month family night. New families are invited as guests to a pot luck dinner in the Fellowship Hall. A special feature follows the meal. Recent features were "God's Quad," a male quartet from Bethany Nazarene College and the film, "God Owns My Business." Rev. Henry Landis is the pastor.

While Rev. John Hawbaker, pastor of the Zion congregation, toured the Holy Lands recently, special speakers were used in his absence. On Sunday morning, March 25, Rev. Clarence Hiebert, Professor of Bible at Tabor College, brought the message. Mr. Ralph Peters, state chairman of Kansas Mennonite Disaster Service, showed slides and reported on the work of that organization in the evening service. On April 1, Rev. Nevin Miller, a minister now serving as a public school teacher in Hesston spoke in both morning and evening services. On April 8, in the morning, Mr. Larry Booker, president of Kansas Jack Company in McPherson, spoke. A musical program by a group from Vennard College, Iowa, presented the evening program.

## PACIFIC

Adults of the Ontario congregation have been having a series of lessons entitled, "How to Make Your Marriage Exciting" on Wednesday evening. The lessons were led by Jake Stern and David Smiley. The pastor is Rev. Aaron Stern.

# Messiah Home's Venture in Faith

IN THE past eight months, seven presentations, mostly news items have appeared in the *Evangelical Visitor* concerning Messiah Home. Most of the releases had to do with Messiah Home's Venture in Faith.

The geography to be covered and the variables involved, made the initial thirteen week planning period too short a time to consummate and finalize the campaign. Now, some four months later even though we present a current report the campaign is not finished.

We thank the Lord that the amount set as a goal, \$654,000, has received warm response on the part of the Brotherhood. The figures included in this report give an accounting by Conferences. In addition there is a Special category which accounts for commitments other than those included in congregational commitments.

It is about two years since the figure of \$654,000 was set as the needed amount for the New Forty Bed Nursing Facility. In the meantime inflation has taken its toll, particularly in the field of construction. Actual bidding will certainly reflect the increased costs. We are trusting the Lord that the additional cost involved will be met as we move ahead in actual construction.

There are those churches and individuals, who have not yet finalized their commitments. Some of these will still be reported as commitments over a three year period while some are choosing to make substantial cash

contributions as we move through the three year period.

After some unexpected delays, involving final details at the building site, bidding should now be underway. Special announcements will be forthcoming as to groundbreaking and actual beginning of construction.

As of April 10, Conference commitments and payments to Messiah Home's Venture in Faith stand as follows:

	Commitments	Payments
Allegheny	316,523.00	49,377.87
Atlantic	240,497.00	34,795.76
Canada	6,730.00	661.20
Central	43,582.00	7,376.37
Midwest	5,525.00	2,425.00
Special	23,187.00	23,187.04
Totals	635,045.00	117,823.24

When all congregational commitments have been reported and the Special category finalized in the campaign, we have faith that the primary goal will have been more than realized. For this we thank the Lord and are deeply grateful to all who have responded to the particular need for Messiah Home, a New Nursing Care Facility.

Gratefully yours  
J. N. Hostetter  
Director of Development

## Summer Camp Evangelism

*Jerel L. Book*

EXPLO '72 and similar occasions are some examples of a youthful movement to bring Jesus out into the open and confront modern man with His claims. During camp last summer at Camp Lakeview, Michigan, there was exciting evidence that Christ is relevant to young people, and that they want Him to be real in their lives.

During the week of July 7-14 there were 76 campers at Lakeview between the ages of eight and 14. They came from as far away as eastern Ohio — Canton, and western Illinois — Morrison. Serving these campers was a youthful staff of 20. One's heart was made glad to fellowship with persons who completely dedicated their lives to Christ for this camp week. In the pre-camp training session the staff shared together in Bible study, prayer, personal experiences with the Lord, worship, laughter, and planning. Some of the staff expressed that the fellowship was so great they wished the pre-camp session could go on for a week.

On Sunday, around 1:00 p.m., the campers began arriving . . . and with them came loads of excitement,

*The writer is pastor of the Morrison (Ill.) Brethren in Christ Church. He has also been active in the camping program of the Central Conference as is reflected in this article.*

anticipation, peels of laughter, and many little opportunities to find a friend and be a friend.

One night especially stands out in my mind. Monday evening . . . several skits brought laughter and applause; singing was enthusiastic; and there were some serious moments of meditation on the Word. Then there was an opportunity for expression — hands were raised — many indicating a desire to know Christ personally. Prayer was made to God — silently and aloud. The room seemed to grow strangely warm with a glow of praise and smiles. The campers burst into praise with a "Jesus cheer" and then exploded in a loud and long — yet very reverent — applause for Jesus Christ. They had been seated on the rug in a circle, now they were standing one by one still clapping. It was wonderful — one sensed that they meant it from the bottom of their hearts.

Wednesday was great too! The Holy Spirit moved in an unusual way. Campers came forward to receive Christ. Then following the vesper hour more came — there were tears, prayers, and testimonies. Later a happy "counselor-in-training" expressed her testimony briefly, "Five of my nine campers found Christ." The remainder of the week saw more campers making decisions for Christ.

Thursday's campfire was full of testimonies of praise. I especially remember the "counselor-in-training" fellow who expressed his praise to God for the privilege of experiencing the joy of helping others.

In the nurse's evaluation were these lines: ". . . heard one little boy discussing in depth the whole Bible lesson they'd just had — he was so serious . . . heard two little girls saying ' . . . just accepted Christ.' . . . this is a very good camp. I've truly enjoyed it. I think it was of the Lord that I was invited to come."

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*Evangelical Visitor*

# Religious News

## 3 Million Combined Sales Recorded For Lindsey Books

The combined print runs of Hal Lindsey's two books, *The Late Great Planet Earth*, and *Satan Is Alive and Well on Planet Earth*, have passed the three million mark, according to the publisher, Zondervan Publishing House.

In February a 45-minute news documentary film based on the Satan book, entitled "The Occult: An Echo from Darkness," was released by Evangelical Communications Research Foundation in Dallas.

## "You Can't Legislate Morals" Says Pennsylvania Governor

Gov. Milton J. Shapp has indicated that he would veto proposed legislation to outlaw pre-marital and extra-marital sex. The bill was offered to supersede a new criminal code, effective in June, which would remove all penalties for such offenses.

"I do not think you can legislate morals," he said.

## Church Membership in NCC Survey Lowest Since Civil War

Church membership in the U.S. during 1972 reached the lowest ebb in institutional growth since the Civil War era over a century ago, according to the 1973 Yearbook of American and Canadian Churches.

Statistics compiled by the National Council of Churches from 223 U.S. denominations showed the total on the nation's religious rolls at 131,389,642 — an increase of one-fiftieth of one percent.

With population growth set at about one percent annually, the proportion of persons affiliated with churches and synagogues slipped from 63.2 percent of the population to 62.4 percent.

Church attendance also continued a 13-year decline last year, slipping from 42 to 40 percent. In the peak year of 1955 it was 49 percent.

## Dr. McIntire Challenges FCC

Radio preacher Carl McIntire has challenged the right of the Federal Communications Commission to regulate the content of broadcasts.

"The Federal Communications Commission has no right to enter into the content of any program of any kind," he declared. "It's none of the FCC's business."

In 1966, the FCC refused to renew the license of radio station WXUR in Media, Pa., which regularly carried Dr. McIntire's

"20th Century Reformation Hour" broadcast.

Since that time, he said, the program has been dropped by more than 100 other stations.

## "Deep Throat" Exhibitor Fined \$100,000 in N.Y.

Mature Enterprises, Inc., the principal New York exhibitor of the film "Deep Throat" was fined \$100,000 by a criminal court judge on charges of promoting obscenity.

Judge Joel T. Tyler said his calculations, supported by records of the firm, show that the controversial movie grossed \$1,228,025 during its 37-week run at the New Mature World Theater in New York. He put the defendant's profit from the gross at \$152,924. The fine of \$100,000 was a "fair and reasonable compromise," the judge ruled. Fines of up to twice the amount of gain from commission of the crime are allowed under the penal code.

Following a 10-day non-jury trial, Judge Tyler found Deep Throat "obscene by any legal measurement." The film was withdrawn the day before the March 1 decision and has not been shown in New York since.

## Carl Henry Answers Jewish Critics of Key 73

Jewish criticism of Key 73 which charges that the continent-wide evangelistic effort is anti-Semitic began even before the continent-wide evangelistic effort got underway, according to the man and the magazine originating the idea for Key 73.

Dr. Carl F. H. Henry, writing in the April 13 issue of *Christianity Today*, said the growing numbers of conversions to Christianity from among Jewish young people "has evoked extreme, even reactionary statements by some Jewish spokesmen against evangelical Christians, including efforts to discredit Key 73 as anti-Semitic."

In his most recent article Dr. Henry charged that Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, has "scathed" Key 73 as "an opening for anti-Semitic feelings, 'an assault on the honor, dignity, and truth of Judaism.'" But Dr. Henry also said that many evangelicals were "grateful that Tanenbaum had made evangelical interest in Jewry a national issue."

"Many evangelicals felt that a wolf-cry of anti-Semitism was being sounded forth in an effort to disarm and discredit

legitimate evangelism," he said of the Jewish criticism. "Most Jews who have found Messiah have also come to a new awareness of their own heritage. Where a severance occurs, it is sometimes unfortunately stimulated by Christian workers insensitive to Jewish traditions and unaware of how to approach Jews as Jews."

## The Law Enters Case of Poison, Blowtorch as Test of Faith

A district attorney in Newport, Tenn., says he will press charges of involuntary manslaughter against a mountain minister whose brother died after taking poison during church services.

Two died in the Holiness Church of God in Jesus Name — a preacher and another leader — when they attempted to display their conquering faith by drinking strychnine. They were the Rev. Jimmy Ray Williams, 34, and Buford Pack, 30, from Marshall, N. C.

In response to District Attorney General Henry Swann's warning Pastor Liston Pack said he would not cooperate. "I believe in obeying laws of the land, but when they are contrary to God's law we will have no part," he said.

He added that members of his church would not only continue to drink poison in complete reliance on God to deliver them as they interpret St. Mark 16:17, but would continue to handle deadly snakes.

The Rev. Mr. Pack said a blowtorch would be applied to the face and arms "of those anointed by the Holy Ghost," in a literal belief that God would help them quench the violence of fire, a phrase taken from Hebrews 11:34.

## Church Merger Postponed

By a unanimous vote representatives of eight major Protestant denominations voted to shelve efforts to reach agreement on a detailed plan to merge into a 22-million-member Protestant church.

Delegates to the 11th plenary meeting of the Consultation on Church Union (COCU) decided instead to sponsor experiments in ecumenical cooperation at the local church level and to develop data and ideas for use in the creation of a unified structure in the future.

## Gallup Suggests Churches Follow Mysticism of Eastern Religions

George Gallup suggested that Western Churches might do well to follow the lead of Eastern religions by introducing more mysticism into worship.

Mr. Gallup announced that his organization, based at Princeton, N. J., is currently conducting a national survey to determine how religious persons differ from non-religious in attitudes and behavior. "From this survey we hope to gain insights into how churches can extend their reach," he told the religious public relations specialists.

Mr. Gallup noted that earlier polls have shown that the churchgoer tends to be happier than the non-churchgoer and seems to be more of a "joiner." However, on many key issues of the day "very little difference is found between the views of the churchgoer and the non-churchgoer," he added.



# Good Christians Never Fall,

Wild flowers were carefully placed in a bottle on the pulpit and burlap bags protected the newly mud-plastered platform. Many people arrived and I saw the head man, the local chief and wife, church leaders from that district and other districts sitting in the few chairs which had been collected from village homes and carried on the children's heads to the church. There were as yet no benches, but later in the service an announcement was made that they have collected money for six to be made. It was the dedication service of the new church that the Empsini people had built.

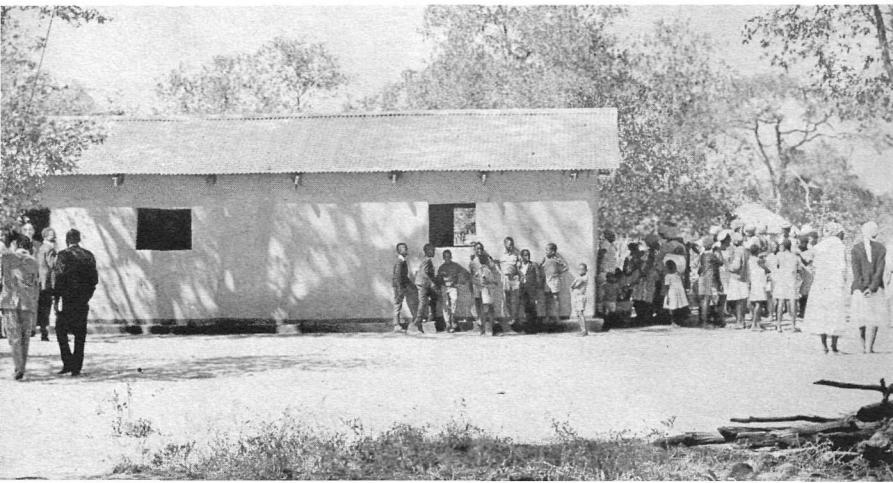
As I looked at the pastor, a lady, dutifully taking a woman's place down on the floor with a grandchild on her back, with a thrill I remembered . . .

. . . We were making a thrust in the NEW LIFE FOR ALL endeavor by village visitation together one day. As we neared another Christian's home village, the pastor called over to the village, "Come on, let's go!" "Where?" asked the lady. "To heaven!" teased the pastor. "Well, wait until I finish washing," was the reply. As we went down the line of villages, people clearly showed they were accustomed to these Christians visiting them.

**I remembered . . .** At a regular Sunday morning service a mother beamed, "Do you remember that crippled lady that we visited? Remember how hard her mother-in-law was? Before the rains came, we church mothers carried grass to rethatch the crippled lady's house. When the mother-in-law saw us, she was so moved that she has repented!" Beside the old pole and mud church sat the smiling mother-in-law. She said, "I decided to 'try' to serve the Lord after watching the mercy of these church ladies."

**I remembered . . .** "What is Apollo 15 doing to our moon?" asked Pastor Gininda from her blankets one night as I came to the classroom that we were sharing for a ladies' dormitory. It was a weekend of baptism/communion services, and an eclipse had taken place the very same evening that the Apollo 15 was landing on the

After much hard work by the local people, they can meet for worship in the new building. (photo by Bundy)

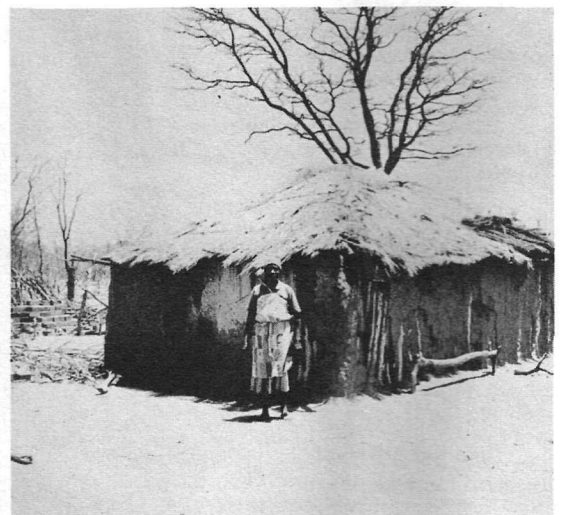


The Girls' Club sings "Good Christians Never Fall, N

moon. It wasn't surprising that this group of people in the bush saw the frightening eclipse, but imagine my amazement when I realized that they were so up on world events. Was that Apollo 15 blocking our moonlight? After a short time someone came in and reported that "our moon has awakened."

**I remembered . . .** One of the faithful mothers of this church approached me after service on another day. "Now I have made an agreement with my grandson who is working for you. Mr. Ginder is to keep his wages." Then calling to Alfred, she said, "Isn't that right, we made an agreement." The tall teenager looked quite confused at the abrupt approach of Grandmother. "Remember what we talked about under that tree out in the mealie field?" she quizzed. He nodded his head. In order to thank the Lord for giving Alfred the job at the mission, she was planning for Alfred to save his money to enter Bible school the next year. With this kind of encouragement, Alfred has headed up Bible quiz groups, encouraged local Christian youth to follow God, is now

The old church at Empsini was a pole and mud structure.



Evangelical Visitor



Never Fall." (photo by Bundy)

# Never Fall, Never Fall

*Eleanor Ginder*

in Bible school, and just this vacation time has travelled home with three other Bible school students to evangelize in his home community.

**I remembered . . .** When another religious group came to ask permission to hold prayers in the villages around Empsini. The pastor readily agreed, wanting to promote everything that would draw her people close to God. "Let us JOIN together," they emphasized. As these meetings progressed they began to try to influence the people to leave their church and join their group. When all efforts failed, they began to speak evil of the pastor. A group of young men, most of whom were not Christians, became indignant. "They can't talk about OUR pastor like that," they said. "It is time for us to throw these people out of the community." In the meantime, someone went around to the homes recollecting the tracts and pamphlets that these outsiders had left in both Christian and non-Christian homes. These they returned to the owners. The final pitch made by the outsiders was to try to sway the pastor. They asked if she believed in praying. If so, could they meet with her each morning to pray together. These prayer meetings became a time of trying to entangle her in theological questions. Finally, she said, "I'm not living under the law, sirs, and I don't just carry my Bible like you do, I read it." The efforts of these outsiders to split the church actually had a binding effect on the community as people defended their church and their pastor.

**I remembered . . .** This congregation did not spring from missionary visitation programs, a school planted in the area, nor from outside involvement. It was planted by a Christian who had learned to know Christ in the Matopo Mission area, and when moved into this area, began to lead the people.

**I remembered . . .** The congregation had grown so rapidly that they were encouraged to take advantage of the Matopo Book Centre offer: build a church and we will supply the roof. The pastor arrived at the mission one day. "We have decided to build a church before it rains," she said to Carl. This was September; the rains could come at the end of October — impossible! Yet Carl

and Overseer Dlodlo helped to stake out the plot, and promised to help as they could. The church people began to search for someone who would donate free labor. Since there was only one mature man in the church, and with the church's building and enlargement budget being non-existent, free labor was very important. Finally, a man agreed that his wife who knew how to lay sun-dried bricks could do the work free. This plan fell aside when the local headman, Ndlovu, volunteered to build the church.

The mothers were thrilled. Stomping mud began, molding bricks to dry in the sun. The young people prepared the mud, while young mothers molded the bricks and older ladies sat under the tree and cared for the little ones. It became a community gathering place. At almost any time you could go by and some of the community people were gathered at "their" new church site in anticipation of more progress in the work. If we stopped, some adults would appear and proudly discuss the progress, even though they may have stopped just then because of the hot noon sun.

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**Pastor Naka Gininda talks with the author, Mrs. Carl Ginder.** (photo by Bundy)



Progress was excellent. Then, the borehole stopped working. No water — no mud bricks. Proper authorities were informed but no one came to repair the borehole. They waited and waited. Time of rains came nearer. Work completely stopped but praying continued. And one day the community was rejoicing again — the borehole was repaired! Work began immediately.

After many bricks were dried and stacked ready for laying, drops of rain began one night. At the mission we thought, "Oh, what will the Empsini people do!" In many of their homes they reported getting out of their blankets and praying. One lady said, "I prayed, 'Now Lord, you know what rain does to mud bricks. I leave this in your hands,' and went back to sleep."

It rained hard but just where the bricks were stacked the rain seemed to be light. Only a few bricks were spoiled. Carl helped with the business arrangements in Bulawayo for metal door frames and the roof to be transported on the top of the bus which transports people every other day to the Gwaii, 130 miles from town. Finally the roof was on.

It was a proud group of adults, youth and children who met for the day of dedication. All were involved in the program and preparing the feast afterwards. A new pulpit provided by funds from America replaced the small drum which the pastor had used. One member asked who made the pulpit. When I told her Carl built it, with an affectionate voice she said, "Oh, I'm going to ask the Lord to really get him into heaven."

Jake Shenk preached the dedication message, reminding them that the church building will not draw people. God lives inside of man and draws people through him. Bishop Kumalo presented the keys to the pastor at the conclusion of the dedication ritual with the timely advice, "I give the keys to the pastor and this church to God. Keep it to be a nice church and get rid of the termites that are already trying to reach the wood at the top. Buy some *muthi* (spray) for this and continue forward!"

Under the direction of one of the young ladies of the congregation who had worked at the mission at one time, the girls club sang "Good Christians never fall, never fall, never fall." They demonstrated this by moving logs back and forth as a girl balanced on the top, coordinating her feet with the movement of the logs. And surely this indigenous church will not fall, with such total member involvement and pride in the church (both *building* and *congregation*) which THEY have built.



## What If?

O LORD, what if that village we visited today was  
**MY VILLAGE,**  
 that two-by-four, mud-walled house  
**MY HOME,**  
 that brown, tasteless grain drying in the sun  
**MY DAILY BREAD?**

WHAT IF, LORD, those naked, dirty children were  
**MY CHILDREN,**  
 that half-starved, tummy-protruding infant  
**MY BABY?**

OR WHAT IF  
 my sanctuary was an open cow shelter  
 with seats of jute bags  
 and a rope bed for the missionary . . .  
**NOTHING ELSE.**  
 No organ, seats of comfort, carpet blue,  
 not even a flower to remind me of You.

O LORD, if such were my life,  
 would I rejoice in You as those dear Christian  
 mothers  
 with little ones by their side,  
 singing,  
 praying,  
 praising,  
 attentive to You?

But, O LORD, WHAT IF  
 I was one of those others,  
 standing afar off,  
 listening, watching, turning away,  
 not knowing You?

—Erma Sider, Banmankhi, India

Evangelical Visitor

EACH ONE WIN ONE, by William Hoke, is a study of the Santal/Uraon tribal church, and its rapid expansion in North Bihar.

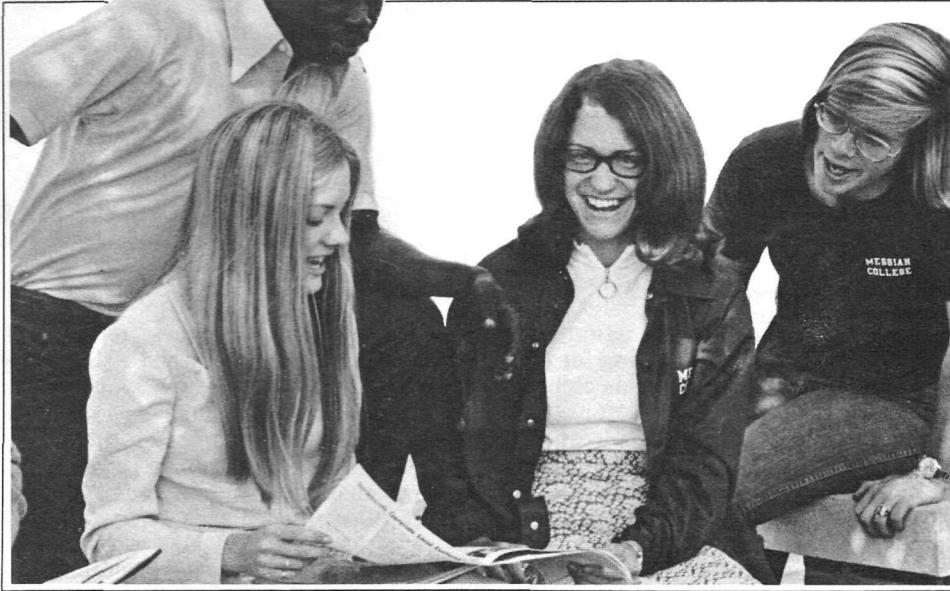
**EACH  
 ONE  
 WIN  
 ONE**

"The question of what makes a church grow or how the multiplication of churches takes place must be asked in great seriousness. This study seeks to investigate the reasons for limited growth and following that, rapid growth, in the Brethren in Christ Mission area. . . . This study should help us to see how the Brethren in Christ shifted from a slow growth pattern to a faster one."

108 pages  
 \$1.25

EACH ONE WIN ONE is available  
 from Christian Light Bookstores

# In Search of Neighborhood



Ray M. Zercher

The campus neighborhood calls for a variety of talents — flexibility, candor, conviction, and caring. These take on meaning as students from different backgrounds learn together. Exchanging ideas here are, from left, Emmanuel Asare, Ghana (standing); Susan Lady, Kansas; Mary Alice Slagenweit, Ohio; and Greg Kennedy, Pennsylvania.

**T**HE total membership of the Brethren in Christ Church includes about as many nonwhites as whites. To the casual observer that fact might suggest a high degree of integration, of understanding, of mutuality. Such an expectation of course ignores a crucial factor: geographical distribution. The racial components of membership are divided by distances that virtually preclude interracial exchange except on the level of official delegation.

Missionaries have been sent for 75 years to Africa and for shorter lengths of time to other lands. In turn the national churches have sent delegates to America for short visits.

The benefits of this pattern of exchange may be read in the remarkable increment of nonwhite membership in the relatively brief history of our mission's program. But any inference that this growth reflects favorable interracial relationships encounters another question: How does the Brethren in Christ Church in America relate to nonwhites who are not removed from us by distance, those who reside in our nation, those who are — or could be — our neighbors?

Although we have a few biracial congregations in the brotherhood, they are in small minority, not at all proportionate to the length of time and the numbers of opportunities we have had to demonstrate the principles of concern and brotherhood which are inherent in the gospel.

Some might explain the disparity between our overseas and home achievements by observing that in this country minority groups have already been exposed to the gospel, that they have their own churches, just as they have their own neighborhoods.

But this line of thought would imply that our outreach programs are directed only to those who have not heard

the gospel — a proposition which would be hard to substantiate. It is hard to avoid the conclusion that we have offered a corporate demonstration of the truism that is all too readily observable as well on the individual level: it is easier to be neighborly when the "neighbor" is not in my neighborhood.

It should be noted that in the history of the church the distance factor has probably played an additional role. Our constituency was drawn primarily from areas that were both rural and white. Interracial exchange was the rare exception, or was practically unknown in isolated, self-contained communities.

During recent decades the agitation for civil rights for nonwhites and their press for cultural identity have aroused a new awareness within the church in America. Recognizing the injustices imposed by American society, and admitting to her own errors in attitude and in official statement, the church has taken corrective action. Responding to evidence of prejudice and indifference, the 1970 General Conference called for the elimination of prejudicial attitudes and policies. Thus the past seems at least to have been acknowledged and our present stance somewhat improved.

But what of the future? With her historical aversion to the political arena, the church has been reluctant to endorse legislative measures in behalf of social betterment. The burden for initiative is left on the individual level. The search for solutions is limited to efforts to achieve individual conversions. The meaning of institutional injustice and the need for combatting evil on that level lie beyond the perimeter of general awareness and concern.

Perhaps it is here that the college may play a significant role. Students from racial minorities have studied at Messiah College from the earliest days of her history. But, as with the church, the college has only in recent years seriously examined the meaning of such representa-

to page fourteen

*The writer is Assistant Professor of English and Director of Public Relations, Messiah College.*

May 10, 1972

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Eric Alderfer

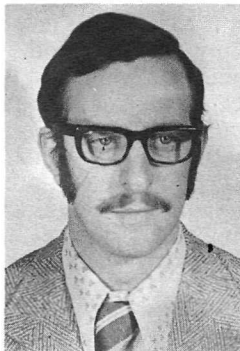
LAST SEPTEMBER I participated in the Wheaton College Vanguard School. The designers of this program firmly believe that growth comes only through stress — physical, emotional, and spiritual. Vanguard, similar to Outward Bound, aims at developing and strengthening Christian character through wilderness experiences similar to the tests endured by Moses, Elijah, David, John the Baptist, and even Jesus.

Not expecting to emerge a pillar of Christian fortitude after a mere three weeks in the woods, I nevertheless enrolled in Vanguard hoping to better understand myself and my relationship to other guys. Upon arriving, we were divided into groups of ten who would eat, sleep, and sweat together for the next weeks. For the first few days we operated out of Honey Rock Camp, near Three Lakes, Wisconsin, learning rope and canoe skills, conditioning, running obstacle courses, generally getting familiar with our equipment on an overnight backpack trip, and making a mile swim.

One morning about five-thirty we loaded our backpacks into a truck and rode to the Michigan border. From here we began our two and a half weeks on the trail, canoeing some, but mostly hiking as much as sixteen miles in a day. From a scant, seven-day food

*Eric is a freshman at Wheaton College.*

## John Ebersole Joins Staff



The Board of Christian Education is pleased to announce the appointment of an Associate Director, John L. Ebersole will be assuming the responsibilities of this position July 1, 1973. John and his wife Mary (nee Walters) are planning to move to Nappanee in June following John's graduation from Mennonite Biblical Seminary. Both John and Mary are graduates of Messiah College.

For the past year John has been working in the office of the Board of Christian Education as Assistant to the Executive Director, John Arthur Brubaker. His prior experience includes two years of Voluntary Service in Brooklyn, New York, where he served as Unit Director. Prior to his VS assignment he served as student pastor with H. N. Hostetter at the Manor church. He has more recently worked with youth in the Nappanee church program.

We do appreciate the support of the brotherhood during this period of transition. Your continued support is vital to our ministry.

To solo three days without food; to go to the edge of physical endurance; to bicker over the size of a spoon of rice was —

# A Lesson in

ration we had planned our meals each week, not accounting for the unexpected losses incurred when a skunk and his chipmunk friends raided camp. At times our leaders left us to rejoin us several days later, increasing our sense of responsibility and dependence upon each other. One day we did a rock climb and rappel down the side of a cliff, but we spent most of our days in endless hiking. After reaching Lake Superior, we each separated for a three-day solo on a complete fast. On the next-to-last day we worked as a group clearing the woods for a road that would eventually be the site of an Indian orphanage. The final day we expended our last energy on a fourteen-mile marathon run back to Honey Rock.

The frustration in not knowing the future forced me to choose between dwelling on myself or focusing my attention on others. Throughout the course we didn't know exactly what to expect. Our leaders deliberately kept many details and sometimes specific events from us. James 4:14 became very real to me: ". . . you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away." When I was reduced to daily physical stress my life seemed utterly useless to me. My whole being could become meaningful only through living out Christ's love.

John Powell in his book *Why Am I Afraid to Love* (one from our preparatory reading list) discusses the ever-continuing growth process toward maturity. He

### THE MEANING OF MARRIAGE

from page four

***"We always have and always shall belong to each other!"***

In amazement two people sit in the same office only one half year later marveling at the grace of the benevolent God who even while they appeared so naive had a hand in bringing them together. He was already at work, with a great plan in mind while they in their childish ignorance were only playing around. It was He too that watched over them as they went through the valley of the shadow of death.

There was a time when it appeared so wrong that they ever met, least of all became married to each other. Then when the fire of the purifying process began to die down, He reached out and touched them again. And now they know that their destiny, from the beginning to the end must be in and for each other, and there will never be anyone else. A "unity of destiny" ceremony with the fellowship rejoicing would be the only fitting response to so beautiful a closure.

***"And they lived more wholly ever after!"***

I then breathe a prayer of gratitude for having been permitted to be a part of this sacred healing process, for I too have been healed.

# Selflessness

states that characteristics of selfishness limit the immature person, making him incapable of demonstrating Christ's true nature — Love. One of Vanguard's most valuable lessons was in showing me my own selfishness, therefore my inadequacy to love. With the sheer boredom of the trail and specifically the loneliness of solo my thoughts turned to an inward longing for home, where I could spend my time in self-gratification. Mealtime, when extreme hunger stripped us down to our true selves, I saw and felt selfishness in action. We bickered over such small things as the size of a spoon of rice. The most frightful realization came when I saw that my "Christian Love" was merely a toleration of the selfishness of others.

Sharing must come from a sensitivity to the other person's needs. The selfless person must suffer quietly. To illustrate, one boy always claimed to be gaining very new, scriptural insights. He would constantly relate what the Lord had told *him* and assume that this message was for the rest of the group. He didn't stop to think that maybe the others were not in a position at that particular moment to obtain a blessing from his insight. I secretly resented this boy's way of elevating himself as the perfect example and teacher with a direct hot line from God.

After the hardest day of hiking, I realized that we all expect different things from life and it is hard to achieve harmony because of these differences. We were resting



beside the road just before camping for the night. Besides having sore feet, I was satisfied with having come sixteen miles that day. One of the others thought that we should press on still further since we could move closer toward our objective. He said that life was a time in which to cram as much living in as possible. I disagreed, holding to a more relaxed existence with total appreciation of surrounding nature. We could not arrive at a point between. We were not willing to sacrifice of ourselves.

As I read John on solo much of Vanguard came into perspective. I was reduced to little more than a water-drinking brain. How necessary it was to abide in the only True Vine, to partake of the Living Water, to claim unlimited requests in the Spirit, and above all to die to self, like a corn seed, so that I might grow into a fruitful, growing thing. I could not alone be a humble servant.

Vanguard taught me how grossly selfish I was. I can never hope to grow toward spiritual maturity unless I can with God's help forget myself. "But what things I counted gain to me, those I counted loss for Christ" (Phil. 3:7).



## Paraphrase Contest Winners Receive Awards



The Beulah Chapel (Ohio) Crusaders were the Central Conference winners in the Paraphrase Contest. Rev. Eugene Wingert, a member of the Board of Christian Education, presented a plaque to Rev. Harold Paulus, pastor of Beulah Chapel.

Rev. John Arthur Brubaker, Executive Director of the Board of Christian Education, presents a plaque to Alice Dourte and Scott Heisey of the Conoy Crusaders. The Conoy Crusaders were the General Conference winners in the Paraphrase Contest. Many Brethren in Christ youth groups participated. The passage that was paraphrased was John 4:5-15.

## IN SEARCH OF NEIGHBORHOOD

from page eleven

tion on the campus. The increased interest in education by minority students and the general concern that they be given every educational opportunity have resulted in active recruitment and development of special programs.

No longer is the nonwhite a rare exception or cultural oddity that may be acknowledged or ignored at will. With the gradual increase of a minority population on campus, white students and faculty have had to reckon with a biracial situation and its Christian implications for personal and corporate life.

The present percentage (about two percent) is obviously quite small. But college objectives call for continued increase of this percentage to augment educational opportunities for minority students. Given also the dynamics which accompany the search for cultural identity in American society one must recognize a potential for campus impact in greater proportions than a small percentage would imply.

While some may see the college effort to meet minority needs as an avoidable complication, it must also be seen as an opportunity — for the college and for the church as well.

Here we have the potential for a more authentic interracial relationship than is likely to occur in the typical congregation. Here students from backgrounds of considerable diversity — racially and otherwise — are forced to examine the presuppositions by which they have lived, the values they have absorbed from previous experience, and, no doubt, to discover prejudices which require candid encounter lest they make a mockery of the ideals of Christian community.

The opportunities for development of understanding are here. However, we should not expect those lessons to

be learned easily. The college has more successfully accommodated academic interests than it has dealt with the desire for cultural identity. A year ago the Black Student Union was formed as a means to providing basis for organizational and individual status. It has been helpful in meeting those needs. But solutions to problems of personal, institutional, and cultural tension have been neither automatic nor complete. The complex problems of human relationships call for continued effort and Christian forbearance from all involved.

Under the direction of the college administration, the Committee on Discrimination was formed last year. This committee has been effective in bringing a new awareness of the reality and the subtlety of racism among us. By an extensive survey of campus opinion this year, they were able to offer information for policy-making.

In response to concerns expressed by the black students more recently, a number of issues were studied by the administration and faculty. Among them was the question of corporate responsibility for social injustices of the past. A faculty statement was written which recognized the benefits which accrued to white Americans from exploitation of blacks. A letter of apology was also prepared acknowledging instances of overt and covert discrimination in campus life.

In order to establish a common basis for our total Christian community, the faculty also authorized the writing of a theological statement on discrimination. That statement cites biblical authority for the concepts of human equality as persons created in divine image, without regard for "nationality, color, sex, or condition."

The formulation of verbal statements, while useful, is of course not the most crucial aspect of the effort to achieve interracial harmony. More basic than knowing the truth is living it. And to give flesh-and-blood reality to Christian ideals requires more than human resources. Expressions from both minority and majority groups on campus have acknowledged that the basis of true Christian community lies only in our submitting to the lordship of Christ, seeking to apply the dynamics of His love.

What happens at Messiah College determines student attitudes and patterns for living for the years to come. In a larger sense, it may also contribute to the patterns of future church life in critical areas of human relationships.

If the degree of mutual trust and recognition of Christian brotherhood that has prevailed in recent discussions on campus is foundational in the preparation of students for church leadership, the prospects for a more creative response to problems of social injustice by the Brethren in Christ Church are good. With continued concern for those in "the uttermost parts," we may also show ourselves better neighbors to those close by.

### CAMP EVANGELISM

from page six

These lines from a boy's counselor — his first experience as a counselor. "The things I *tried* to do at first were: 1) become the friend of the camper (love him) 2) be a listener 3) try to help them in their weak areas and tell them what I felt their strengths were 4) pray for them 5) spend time with each one alone — this was the most rewarding and useful for me because the camper would open up his real thoughts and I tried to do the same. I felt I really got to know them through this time and I hope they got to know me somewhat."

\* \* \* \* \*

Does the summer camp have anything to do with evangelism? You may decide for yourself. Summer camps need Christian counselors!

### BIRTHS

**Byers:** Debra Ellen, born Jan. 15 to Mr. and Mrs. Robert Byers, Fairview Avenue congregation, Pa.

**Empringham:** Michael Dean, born Feb. 18 to Mr. and Mrs. Ron Empringham, Heise Hill congregation, Ont.

**Engle:** Diane Michelle, born April 1 to Mr. and Mrs. Leon Engle, Highland congregation, Ohio.

**Eyster:** Curt Robert, born March 12 to Mr. and Mrs. Darrell Eyster, Bethany congregation, Okla.

**Heisey:** Derek Vaughn, born March 31 to Mr. and Mrs. Chester Heisey, Upland congregation, Calif.

**Hollingsworth:** Jeannie Marie, born March 12 to Mr. and Mrs. Charles Hollingsworth, Fairview Avenue congregation, Pa.

**Kauffman:** Laureen Pearl, born March 25 to Mr. and Mrs. Howard Kauffman, Skyline View congregation, Pa.

**Miller:** David Brooks, born March 30 to Mr. and Mrs. Larry Miller, Antrim congregation, Pa.

**Oldham:** Jennifer Kathleen, born March 13 to Mr. and Mrs. Eugene Oldham, Messiah congregation, Pa.

**Rebholz:** Melissa Ann, born March 24 to Mr. and Mrs. Ken Rebholz, Marlyn Avenue congregation, Pa.

**Sider:** Taralee Beth, Dec. 12 to Mr. and Mrs. Melvin Sider, Wainfleet congregation, Ont.

**Williams:** Tobie Lynn, born April 12 to Mr. and Mrs. Ricky Williams, York Springs, Pa. Mrs. Williams is formerly from Morning Hour Chapel congregation.

## WEDDINGS

**Broda-Webb:** Debbie, daughter of Mr. and Mrs. Paul Webb, and John Broda, April 8, Marlyn Avenue congregation, Baltimore.

**Eisenhour-Barnhart:** Doris, daughter of Mr. and Mrs. Warren Barnhart and John, Jr., son of Mr. and Mrs. John Eisenhour, both of Palmyra, Pa., March 25 in the Skyline View Church with Rev. Kenneth Troup officiating.

**Funk-Minnick:** Shirley Mae, daughter of Mrs. Helen Minnick, and David Lee, son of Mr. and Mrs. John Funk, both of Waynesboro, Pa., Feb. 24 in the Fairview Avenue Church with Rev. Virgil Books officiating.

**Keefer-Claypool:** Carol Ann, daughter of Mr. and Mrs. Carl R. Claypool, and Douglas Scott Keefer, April 28 in the Mechanicsburg, Pa., Presbyterian Church.

**Schaefer-Mayabb:** Cynthia Ann, daughter of Mr. and Mrs. Everett Mayabb, and Edward Francis, Jr., son of Mr. and Mrs. Edward Schaefer, both of Dayton, Ohio, April 7 in the Phoneton Church with Rev. Elam O. Dohner officiating.

## OBITUARIES

**Brubaker:** Paul H. Brubaker, 57, Route 3, Elizabethtown, Pa., died April 2, 1973. Born in Rapho Township, he was the son of John O. and Barbara Heistand Brubaker. He was married to Ruth Moyer Brubaker who survives. He is also survived by one son, Rev. Clarence E. Brubaker; two daughters: Mrs. David E. Miller, and Faye J.; one brother; and one sister. He was a member of Shenks Brethren in Christ Church and was recently elected a deacon. Bishop C. B. Byers officiated at the funeral. Interment was in Shenks Cemetery.

**Detwiler:** Mrs. Carrie Detwiler, 64, Souderton, Pa., died April 3, 1973, in Grand View Hospital, Sellersville. She was the daughter of Henry M. and Annie Fretz Oberholt. She was married to Raymond H. Detwiler who survives. Also surviving is a daughter, Mrs. John Tasker, and five grandchildren. She was a member of the Silverdale Brethren in Christ Church. The funeral was held in the Silverdale Church with Rev. Frederick L. Geib officiating. Interment was in the church cemetery.

**Lehman:** Martha A. Lehman, born June 23, 1901, died Sept. 21, 1972, in the Messiah Home, Pa. She is survived by one brother, Simon A., one sister, S. Elizabeth; and a number of nieces and nephews. The funeral service was held in the Air Hill Brethren in Christ Church

with Rev. Harry Bert and Rev. Charles Rife officiating. Interment was in the adjoining cemetery.

**Lehman:** Minnie F. Lehman, born Sept. 20, 1887, died Feb. 4, 1973, in the Harrisburg Hospital, Pa. She is survived by one brother, Simon A.; one sister, S. Elizabeth; and a number of nieces and nephews. The funeral service was held in the Air Hill Brethren in Christ Church with Rev. Simon Lehman, Jr., Rev. Earl Lehman, and Rev. Charles Rife officiating. Interment was in the church cemetery.

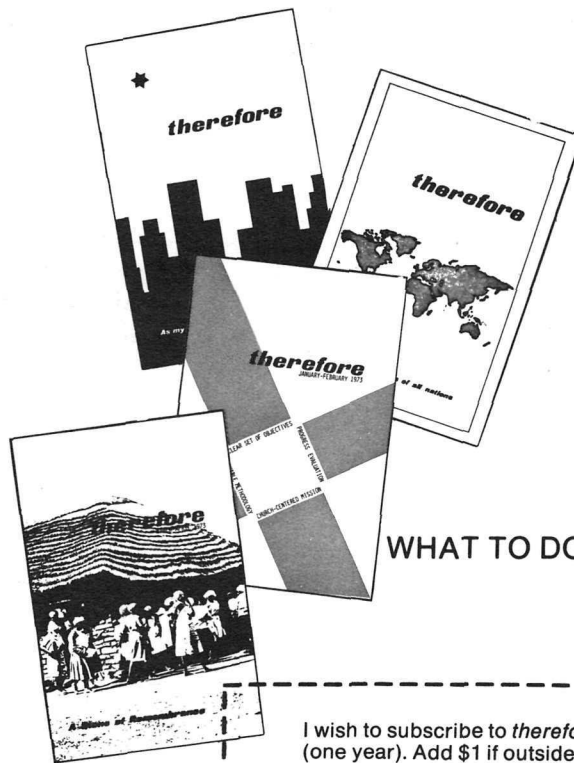
**Lettkeman:** Jake Lettkeman, born Nov. 25, 1890, in Blumenart, Russia, died in the Thomas Hospital, Okla., March 16, 1973. He came to the United States with his parents as a child. He is survived by his wife, Katie; one son, John; three daughters: Mrs. Harold Page, Mrs. Grover Hall, and Mrs. Jack Hadley. He is also survived by 13 grandchildren and 7 great grandchildren. The funeral service was held in the Bethany Brethren in Christ

Church with Rev. Henry F. Landis and Rev. Mervin Crawford officiating. Interment was in the Greenwood Cemetery.

**Marlow:** Charles Richard Marlow, born in 1928, in Omaha, Nebraska, died in Meath Park, Sask., April 7, 1973. He is survived by his wife, Jill; two sons and one daughter; his mother; one brother and one sister. The funeral service was held in the MacKenzie Funeral Home, Prince Albert, Sask., with Rev. D. Maurice Moore officiating. Interment was in the South Hill Cemetery.

**Smith:** Don W. Smith, born Oct. 19, 1894, in Delaware Co., Ohio, died Jan. 17, 1973. He is survived by his wife, Louise; one son, David; two step daughters; eight grandchildren; six step grandchildren; six great grandchildren and one sister. He was preceded in death by his parents; his first wife; and two brothers. The funeral service was held in Ashland with Rev. Kenneth Hoke officiating. Interment was in the Ashley Union Cemetery.

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May 10, 1972



Setting: Matthew and Kathy's Wedding  
August 26, 1972  
Chicago, Illinois

# Love is Forever

*Millard Lind*



A part of most weddings is the signing of the wedding certificate. On the wedding certificate there is no statement saying what the two persons will do if the marriage doesn't work out. The certificate assumes, I guess, that love is forever.

But is love forever? For some people we know that love is not forever. Would it not be better if the certificate would not assume that love is forever? Some people have suggested that perhaps the certificate should write in the terms of divorce in case it might be needed. That would be a modern marriage, 20th century A.D.

Today we have some marriage certificates from approximately the 20th century before Jesus, from the very time of Abraham. And these old marriage certificates include the terms of divorce in case the marriage does not turn out well. What we thought was a modern 20th century A.D. idea turns out to go back in one big circle to the 20th century B.C. when also love was not forever.

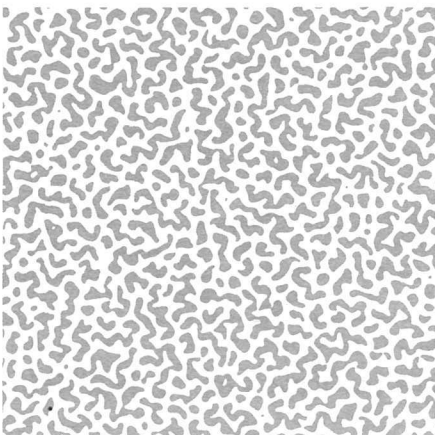
Where and when did someone get the idea that love is forever? The idea didn't come from a law, for even the law of Moses provided for divorce. It came rather from an experience. It came from the experience of a prophet who lived 800 years before Christ. This prophet loved his wife, but his marriage was in trouble. He was about to divorce her. But

then he realized that just as he loved his wife and his marriage was in trouble, so God loved His people, and His relationship with His people was in trouble. But God did not divorce His people. For with God, love is forever.

Then Hosea knew what he had to do. If with God love is forever, then with Hosea love would be forever. This is where the idea started that love is forever. It did not start from a law. And woe to you, Matthew and Kathy, if to hold your marriage together you have only a law. It started when a man experienced that the love of God is forever.

The New Testament says that husbands and wives are to love each other as Christ loved the church. As a representative of the church, I with this assembly have heard the commitments which you, Matthew and Kathy, have made to each other. What God has united together no one can separate.

And now: "May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may he fulfill his blessing in you: that you may see your children's children even to the third and fourth generation, and thereafter may you have life everlasting, by the grace of our Lord Jesus Christ: who with the Father and the Holy Spirit lives and reigns God forever and ever." Amen.



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