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John E. Zercher

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Evangelical
VISITOR

December 10, 1973



Letters to the editor

Towards a Theology of Missions

As usual, I read with a great deal of interest the *Evangelical Visitor*, September 25 issue that arrived a few days ago. (Letter dated October 7.)

I was much impressed with your presentation to the African Church, "The Church's Changing Attitude towards Missions." As I understand the situation, having been out of the main stream of church life for 11 years, you have given an accurate assessment of current trends within the Brethren in Christ Church. It made me wonder if we are merely drifting with changing circumstances and times, or if we are trying, either consciously or unconsciously, to find a middle course between GREEN LAKE and BANGKOK.

Your concluding two paragraphs seemed most significant. I would suggest that if a serious analysis could show whether these changes are truly "reasons or excuses" we may then, as a Church, plot a course to effectively maintain an evangelistic passion for the Third World in the midst of an ever changing world.

In fact, it seems imperative at this point in the history of our Church life, that a definite "theology of missions" be developed. Such a theology should be based on biblical principles and in as far as possible supercede culture, ideology, time,

personalities and other extraneous but tremendously influencing factors.

I believe that if the Brethren in Christ Church had this for a solid basis and would then actively promote it, we would be in a far stronger position to maintain the proper emphasis as expressed in the last paragraph of your article.

Harvey Sider

Banmankhi, India

Return to Old Landmarks

Some time back I subscribed for your paper, *The Evangelical Visitor*." One of the reasons of doing so, was to find out if the Brethren in Christ have apostatized or are they the Christians that I knew of back in the 1930's, for it was through the saints of Trappe, Stowe, Souderton, and other ones scattered over Pa., that have helped me to Know the TRUE and Living God through His Word the Holy Bible.

According to your paper and the writings I sense that you have gone about like the other creeds that ONCE were on Fire for God, and believed in PLAIN DRESS, PLAIN LIVING without pride or conformed to this world as many creeds have done down through the years.

Thank you and my prayer is get back to the old landmarks.

P. G. Mickletz

Gadsden, Ala.

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From the Editor

A few months ago when the editor placed considerable emphasis upon the problem of world hunger one of the staff asked, "Is this now the in thing?"

I knew what was back of that question. It was not a lack of compassion for the hungry. Rather it was the question of how soon something new would come along — say for example, the energy crisis — and the church would declare an "all alarm" fire.

If one will recall the many issues that have confronted the church or issues which the church confronted during the past decade one could well ask what is new. Is it possible for the church to lose its direction running after every new crisis?

Having said that it is important to remember that it is to the present that the church ministers and it is in the present that the Christian lives. When issues relate to values and relationships and biblical truth it is essential that the church speak. Just as in all of Christian teaching, proper perspective must be maintained and biblical balance kept.

All of this to justify an editorial on the energy crisis!

"Saints and Hairdos" should capture your interest merely by the title. Let me assure you that the article itself will not let you down. It may shake you up but it will not let you down. I propose that it will be worth several workshop sessions on witnessing and the lay ministry.

Read carefully — and perhaps the second time — the article, "Jesus and the Middle East." Is it possible that God's people today may misunderstand Jesus' working in

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The Cost of High Living

FOR QUITE some time we have been decrying the high cost of living; while all the time the problem has really been the cost of high living. It's this cost of high living that has finally caught up with us and has brought us to our current crisis.

As *Newsweek* recently suggested, we seem to be running out of everything. The most apparent and most serious shortage is fuel and energy. The result of this shortage will affect all areas of life. It will result in inconvenience for all and very likely hardship for many.

Although it is easy to be cynical in these days when credibility is at low ebb I happen to believe that the crisis is a real one. I further believe that until adequate sources of non-fossil energy are found our life style and the life style of most industrialized nations will be radically affected.

Now this is a two-fold concern of Christians. It is a concern of Christians because of the immediate crisis and the adjustments we need to immediately make to see that essential services continue and suffering and hardship are shared and minimized. The other is longer range and calls us to examine our life style in light of Christ's teaching and the biblical understanding of creation and man's stewardship of it.

Regulations have been imposed upon us which alter our life style. Christians can and should be above the law (not beyond the law) and impose upon themselves the sacrifices and changes which need to be made. This can be done out of a sense of ought and inner discipline rather than legalism. (One should not have to point out that Christians — regardless of their opinion of the regulation — will obey the laws and regulations which impose rationing, speed limits, needless driving, and thermostat settings).

Here is also an opportunity for the church to make a corporate witness to the community. The local congregation may need to look at its program and the use of facilities in light of the present situation. Perhaps the midweek services could meet in homes during the winter months with a savings in heat. If families living in proximity to each other would meet together there could be a savings in travel. It is possible that we could discover a new fellowship and using the opportunity invite neighbors to join.

For the corporate worship and Sunday school hour we could ask the members to dress warmly as we turn the thermostat back. We would not be the first generation to worship in unheated or inadequately heated churches. It may be hard to prove that discomfort to the physical increases the experience of the spiritual, but ease and comfort have their own peril, and we have become soft and accustomed to comfort. I am reminded of a portion of a poem by Norman Wingert:

"I like life smooth
And in the groove
And all I do be flesh-approved."

Most of us (and this includes Christians) have had too much of everything — too much food, too many clothes, too big cars, too fine homes, and too high thermostats. Purchases have not for most of us been a question of *should* but primarily of *when*. We eat too much, go too fast, discard too soon. We purchase a riding mower to save our strength and exercise machines to gain it back.

Here is an opportunity to discover a new life style that

may well be more meaningful, more supportive of those values we know are important, and more biblical. Let visiting, playing games, family projects, and reading replace TV or driving to amusement and recreational locations. Rediscover the pleasure of walking or biking (you will learn to know neighbors whom you have never met). Try gardening instead of more expensive types of recreation. Take a vacation nearer home or even at home (you may have to disconnect the phone). Purchase only what you must have and then only after you have thought about it seriously.

There come events in the life of the church and the experience of Christians that are opportunities to examine our lives in light of our faith and professed Christian commitment. This is just such a time.

It is a good time to examine the warning by Paul of conformity to this world. It is all very well to see in Paul's command a spiritual dimension. It is spiritual in a very profound sense. It is to work from the inside out. But if it is not expressed on the outside — in the living patterns and practices — there is real question if anything very significant has happened on the inside.

This becomes an opportune time to examine our understanding of man's stewardship of God's creation; our concern for our neighbor's welfare; and our tendency toward covetousness. Jesus warned us that life is not made up of the accumulation of things.

The time is opportune for the pulpit to speak God's Word in light of this critical situation. The setting is appropriate for our Bible study groups to examine what God wishes to say to us.

This is not a call to return to caves and candles. It is not a call to home spun clothes and deficient diets. It is not to suggest that we return to horse-drawn vehicles or deny the modern facilities which are an extension of God's creativity.

It is a call to examination; a call to let God's Word and Christ's teaching stand in judgment of our life style. It is a call to nonconformity, sacrifice, stewardship, and Christian concern. It is presented in the conviction that for the Christian the present situation is not a temporary inconvenience but is an opportunity to be light and salt in a society that measures life in terms of possessions and success in terms of their accumulation.

Z

FROM THE EDITOR

from page two

our day as did the Jews when He came the first time; and in fact reject Him for alternatives that seem more realistic?

Dr. K. B. Hoover, Chairman of the Board for Missions, has recently returned from a visit to the church in Japan, India, Zambia and Rhodesia. He more recently returned from chairing the Board for Missions meeting in Thomas, Okla. In his article "Missions: A Look at the Future" he presents to the church what is developing within the mission outreach of the church. A must article for your reading.

As sort of an epilogue to the 75th Anniversary of missions in Africa we present "Then and Now" on page sixteen.

Saints and Hairdos

Helen Good Brenneman

ANITA St. Germaine paused in her daily routine of shampoos and hairsets to answer the phone in the adjacent room. The subject was also routine with Anita — insights obtained at the weekly Bible study.

"That girl questioned the term, 'Saint's club,'" Anita shared, as she returned to her work.

We discussed the idea of a saint's club, and Anita admitted that the women who fill her beauty shop often are saintlike, at least in the New Testament sense of the word.

"I think you do have good talk here," I said, reading again the verse she had posted above her mirror, "For the mouth speaks what the heart is full of" (Matt. 12:34, TEV).

"Well, most of the time, at least, the talk is good," she said, telling me how she begins each day with prayer that she may lift someone up that day, and never tear anyone down.

"I love the Lord, studying His Word, and sharing His love more than anything else," she went on, "but sometimes I have to hold down my enthusiasm."

As others came to occupy Anita's chair or the chairs under the dryers, the conversation jumped from such topics as "Are you a worldly Christian?" — the theme for that week's Bible study — to child discipline, how one really helps another person, or power in prayer.

As she began shampooing a middle-aged friend from another denomination than her own, but in the same Bible study class, Anita asked, "Well, what did you decide? Are you a worldly Christian?"

"I'm afraid I am," the woman confessed. "You know, I have never invited a single person to church."

It would be difficult to go to Anita St. Germaine for her services without hearing about her love for Bible study. I remember one day, when business was not too pressing, finding her in the next room digging around in her Bible to see what it teaches on the subject of

divorce and remarriage. She was on a study committee concerning the issue and she asked for my opinion.

Anita (Mrs. Winston) St. Germaine is the mother of four and wife of a furniture store manager in Goshen, Indiana. She operates her beauty parlor only two or three days a week so she will not be guilty of shortchanging her family or her ministry of friendship to others. I have observed her mothering while setting hair or adjusting dryers.

Anita's children would never get the idea that, on their mother's working days, they could get by with murder. While she goes about her business, Anita gives firm, direct, and clear instructions to Anne (seven) and Karen (eleven). Her sons are older and are usually gone to school and other assignments by the time ladies begin arriving for their appointments. And if the younger children do not carry out their responsibilities — running the vacuum, tidying their rooms, or remembering their coats — Anita pauses until they do. For she feels that her family is her major task as a Christian mother.

Anita's mother died when she was only seven years old, and a godly grandmother cared for her until she was thirteen.

"Grandmother did a lot of praying for me," Anita says, "and I am sure that was the only way I got through the difficult teens."

Perhaps that is why one is so quick to hear Anita say, "Let's pray for so-and-so. She is going through a difficult time today."

One day recently she was helping a ninety-three-year-old friend with her hair when the phone rang and she received a call from a troubled neighbor.

"Do you remember how you took me into your bedroom and knelt and prayed with me a few years ago?" the neighbor asked. "Well, I am ready for that again."

"We have a job to do today," Anita said, as she returned to her customer, a devout Christian herself.

When the neighbor came, Anita and her elderly patron left the beauty shop and went to the coffee table where all three knelt and prayed to the intense relief of the troubled one.

"I think we miss it when we do not use the sense of touch," Anita says, remembering how two widows responded in the same way in one week when she touched them warmly while placing the plastic apron around their shoulders.

"Both made the same remark," Anita recalled. "They told me they needed someone to put an arm around them."

Thinking of the many people she meets daily who carry heavy burdens, Anita concluded, "We must show each other that we really care," but added quickly, "don't get the idea that I'm always on top. I have my share of trials and temptations also. God has so graciously given me sisters in Christ to intercede in prayer when I am burdened. They are as close as my telephone."

We discussed the opportunities which are a natural in connection with Anita's work. Actually, the congregation to which she belongs drew her because of members who became friends in her beauty shop. Her deep involvement in the Bible study classes of her area were also a result of enthusiastic friends who invited her to participate.

"I wasn't a committed Christian before I began studying the Bible five years ago in these classes," she admits.

"How many ladies do you do in a working day?" I asked her once.

"Sometimes as many as twenty-five," she answered, "but that is too many. Recently I scheduled an extra day so I could have more time to talk to people who need to talk."

Anita told me then how, when the subject of worldly Christians was the theme of the weekly Bible study, she had looked up all the suggested Scriptures and got into a five-hour discussion with her husband, Winnie, who was also in Bible study classes.

Finally, a bit whimsically, Winston had said, "I'm afraid we're in trouble. Do you think the 'Saint' in our name will help?"

Of course, Anita St. Germaine doesn't put much stock in this hopeful comment. In fact, she is a bit uncomfortable with the popular concept of the word "saint." But the subject of true sainthood is not closed. A "saint's club," she demonstrates daily, is not an exclusive club, but rather one of open, honest sharing among Christians who want to grow in their walk with God. And where better can one do this than at work on one's job?

JESUS AND THE MIDDLE EAST

John K. Stoner

IS HISTORY repeating itself?

When Jesus of Nazareth began to proclaim the kingdom of God in Galilee 2000 years ago, there were other voices (Zealots) calling for a military response to the Roman oppression.

Today, the name of Jesus is still a summon to the kingdom of God, while other voices (Zionist) call for the military deliverance of the nation Israel.

Will the world today follow the Zionists or will it follow Jesus? More pointedly, will the church today follow the Zionists or will it follow Jesus? The current Middle East conflict is a test of how well the church understands the Jesus it professes to follow, and how committed it is to obeying the will of the One whom it calls Lord.

The Church on Trial

Recently the armed forces of the United States were put on alert because of war between Israel and the Arab nations. This raises the question, "Will United States forces be committed to fighting alongside the Israelis for the defense of Israel?" Which in turn raises the question, "Will the church in America send its sons to deliver Israel by the sword?"

That stark question is inescapable for the evangelical church in America today.

It will not do to say that this is a political question which has nothing to do with our salvation. If we believe the record about Jesus in the Gospels, then we cannot divide our experience into spiritual and political spheres and say that Jesus controls the former but not the latter. Rather, we must obey and follow Jesus right in the midst of the political-military turmoil of our time, just as the Gospels portray the first disciples of Jesus as doing.

Did the disciples of Jesus pillage and strafe, bomb and kill? If they did not call down fire from heaven (air strikes) on their enemies, why didn't they? Could it have been because the question of how they dealt with their enemies was bound up in the question of whether they would follow Jesus? Was it because they either repented of their way of violence and accepted Jesus way, or else were lost — unsaved, spiritually bankrupt?

Israel since the time of David has never lacked for people who believed that the sword was the way to get deliverance. The new thing about Jesus, when He came on the scene, was that He refused the sword and followed the way of suffering love. He was not forced into this way when His people rejected Him as their king and Messiah; He presented this way to them and as a consequence they rejected Him as their king and Messiah. The crisis of this choice is expressed in Mark 9:31-33. Peter has just confessed that Jesus is the Messiah, and Jesus proceeds to tell him *what kind* of Messiah he is:

"He began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he said this plainly. And

Peter took him, and began to rebuke him. But turning and seeing his disciples, he rebuked Peter, and said, "Get behind me, Satan! For you are not on the side of God, but of men."

These harsh words of Jesus express the agony which He felt as He realized that Peter spoke for the people of Israel, who would reject Him because He was following the way of suffering love instead of the sword.

Then Jesus proceeded to say, "If any man would come after me, let him deny himself and take up his cross and follow me."

The Promises to Israel

The Israel of Jesus' day had such prophetic promises as these:

"Behold, a day of the Lord is coming, when the spoil taken from you will be divided in the midst of you . . . Then the Lord will go forth and fight against those nations as when he fights on a day of battle."

—Zechariah 14:1, 3

"For to us a child is born,
to us a son is given;
and the government will be upon his shoulder,
and his name will be called
'Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.'
Of the increase of his government and of peace
there will be no end,
upon the throne of David, and over his kingdom,
to establish it, and to uphold it
with justice and with righteousness
from this time forth and for evermore.

—Isaiah 9:6, 7

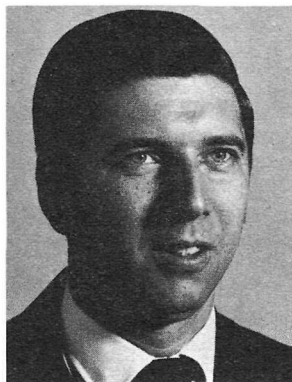
These and similar promises created an expectation of a military deliverer who would be sent by God. The people were ready to follow such a person. They would serve their God and country on the field of battle to defeat the enemy.

The New Testament gives evidence that this misunderstanding of God's way was widespread. In addition to the example of Peter's thinking, already noted, there was the crowd which was ready to make Jesus a king by force (John 6:15), and the revolutionary military-political messiahs named by Gamaliel before the council (Acts 5:36, 37). This popular mood of the times helps us to understand the account of Jesus' temptation in the wilderness. If we are to take the occasion and the wording of Jesus' temptation seriously, we must conclude that His temptation had to do with the *manner* in which He was going to live out the Messianic career to which He had just been commissioned (Luke 3:21 — 4:14). Jesus was tempted to respond to the popular desire of the people for an economic wonderworker (bread), a political sovereign ("all the kingdoms of the world"), or a heavenly messenger appearing miraculously at the temple to set things right (*The Politics of Jesus*, John Howard Yoder, pps. 30-34). All of this would have fit the popular understanding of God's promises to save Israel.

Church News

Pleasant View Pastor Ordained

Rev. Harold E. Bowers, pastor of the Pleasant View Brethren in Christ Church, Red Lion, Penna., was ordained to the Christian ministry on Sunday evening, October 7.



The service, held in the church of which he is the pastor, was in charge of the Bishop of the Allegheny Conference, Bishop Henry A. Ginder. Assisting in the service were Dr. Kenneth B. Hoover, Chairman of the Board for Missions, Michael Taylor, Superintendent of the Pleasant View Sunday School, and Rodger Sechrist.

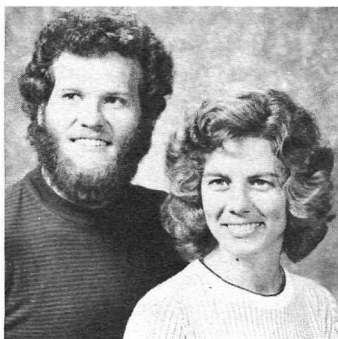
The charge to the newly ordained minister was given by Dr. Hoover. Bishop Ginder led in the ordination ritual.

Brother Bowers is married to the former Catherine Koppenhaver. They have two children: Carlton, age eleven, and Deanne, age nine.

MCC

To David Livingstone School

Mark and Darlene Keller have begun a three-year term of service with MCC in Livingstone, Zambia. They are serving as teachers at the David Livingstone Teacher Training College. Mark received a B.A. in history from Messiah College, Grantham, Pa., and an M.A. in elementary education from Temple University, Philadelphia. Darlene received a B.A. in history from Messiah College, Grantham. Mark is the



son of Clarence and Lucille Keller, Dallas Center, Iowa, and a member of the Dallas Center Brethren in Christ Church. Darlene is the daughter of Wilbur and Lois Hess, Mount Joy, Pa., and a member of the Mt. Pleasant Brethren in Christ Church, Mount Joy, Pa.

To Zaire via France



Nancy Heisey has begun a three-year term of service with MCC. After several months of language study in Grenoble, France, she will serve as a teacher in Zaire, Africa. Nancy received a B.A. in English from Messiah College, Grantham, Pa. Nancy is the daughter of J. Wilmer and Velma Heisey, Mount Joy, Pa., and a member of the Cross Roads Brethren in Christ Church, Mount Joy.

African Famine Relief Planned

Two MCC representatives are now traveling in the drought-stricken area of West Africa along the lower edge of the Sahara Desert to determine in what ways Mennonites and Brethren in Christ can best bring relief to people there suffering from lack of food and water.

Ray Brubacher, Mennonite Central Committee director for Africa programs, and John Wieler, associate executive secretary of MCC-Canada, left November 7 for five weeks of exploration and planning for emergency relief and long-range development programs with French Mennonite mission workers in Chad, and with Christian and Missionary Alliance and Federation of Evangelical Churches and Missions workers in the Republic of Upper Volta.

MCC staff workers have expressed the concern that North American preoccupation with domestic political problems, such as Watergate, has washed away awareness of the swelling international problems of drought and famine in West Africa and other parts of the world.

Thirty-five million people need food and water in the Sahel region below the Sahara. United Nations estimates indicate two or three million people have died, and as much as ninety percent of the livestock has been destroyed.

The complex situation will not be resolved quickly, though the immediate human needs are great.



Jack Wolgemuth, making his rounds at the IME hospital, Kimpese, Zaire. (MCC photo by Franklin Bair).

A Doctor Wears Many Hats

The role of a Mennonite Central Committee medical doctor often requires a jack-of-all trades. Second term volunteer Dr. Jack Wolgemuth is expanding his skills as doctor, teacher, student, husband, father, and administrator at the Institute Medical Evangelique (IME) in Kimpese, Zaire.

Dr. Wolgemuth, from Mount Joy, Pa., is one of seven doctors at the 400-bed IME hospital, run by an international and interdenominational board of Protestant churches.

In addition to general medicine and pediatrics, Dr. Wolgemuth lectures nursing students and teaches nurses on his tours through the wards. As administrator, he completed a year as director of the nursing school. He is now hospital director. As student, Dr. Wolgemuth commuted to Kinshasa, the capital of Zaire, for classes in tropical medicine. He passed his state exam in tropical medicine last spring.

"Clinical medicine in Zaire is interesting," Marilyn Engle Wolgemuth, Campbelltown, Pa., wrote recently. "Here a doctor like my husband sees and treats illnesses uncommon in more developed countries. The most frequent pediatric problems are severe measles with complications resulting in high mortality, anemias, malnutrition, malaria, intestinal parasites, tetanus and tuberculosis."

Jack and Marilyn, both graduates of Messiah College, Grantham, Pa., are the parents of two children. The Wolgemuths are members of the Lancaster Brethren in Christ Church, Lancaster, Pa.

MISSIONS

Nearly 25% of the budget of the Board for Missions goes toward the support and operation of congregations in North America — mission churches and extension churches. The following developments in mission and extension church congregations were announced at the Oklahoma Board meeting in October.

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Evangelical Visitor

Religious News

Jaworski Provides Own Bible For Swearing-in Ceremony

The Bible played a prominent role in the swearing-in ceremony of Judge Leon Jaworski, the new Watergate prosecutor.

The swearing-in judge forgot to bring a Bible, so Judge Jaworski produced a personal copy.

Both CBS and NBC newscasts showed Judge Jaworski fondly looking at the Bible following the ceremony and saying, "I'll really need to read this now. I need divine guidance more than I ever have."

"Can't Slow Down," Graham Admits Following St. Louis Record Meet

"With spiritual hunger like this I cannot slow down in my evangelistic activities," Evangelist Billy Graham commented following his Saint Louis crusade which gathered the largest crowds in the city's history.

More than 6,000 people made decisions for Christ in St. Louis Arena, an auditorium larger than Madison Square Garden, while church people assisted in the counselling.

Most of the Missouri Synod Lutheran churches supported the crusade. None opposed it. The Roman Catholic Church gave support. Black participation was the largest the Graham Crusades have enjoyed this year.

Dr. Graham said Watergate, the energy crisis, and the tensions in the Middle East have all added to the uncertainty of people. "They are searching for something to hold on to," he said. "I have never seen audiences so attentive, so hungry and so responsive."

Storms Takes Editorship Of *Emphasis*

New editor of *Emphasis*, official organ of the Missionary Church — headquarters in Fort Wayne, Indiana — is a layman and former school administrator, Everek R. Storms of Kitchener, Ont.

Formerly editor of the *Gospel Banner* for 17 years, he is the author of five books including a history of the Missionary Church. He was featured some time ago in *Time* magazine for counting all the promises in the Bible. He begins his new duties January 1.

Hymns For Bicentennial Sought By Society

The Hymn Society of America is seeking new hymns suitable for commemorating the bicentennial of the signing of the Declaration of Independence in 1776.

"The hymns may express such themes as thanksgiving for God's guidance of our nation and for the attainments of mind and

spirit as well as for material wealth," a society announcement said, adding:

"It may be a prayer for continued guidance, for wisdom in the use of all our resources and willingness to share them with others; for the virtues and humility in public figures and in the individual citizen; for recognition that the individual's freedom does not extend to infringement on the freedom of others."

The society said texts should be relevant to 20th Century life and "singable."

Evangelical Leaders Meet

On November 23-25, over fifty evangelical leaders from every section of the country and from a wide cross-section of evangelical agencies and organizations gathered in the Wabash Street YMCA in Chicago.

A development of historic significance has clearly occurred in the last decade. Eight years ago the "Death of God" theology captured national headlines; today Key '73 and the Jesus People have replaced that deceased fad. A conservative religious tide is sweeping the country. Theological conservatives constitute a "new religious majority."

The workshop intends to wrestle with one fundamental question: How can evangelicals best meet the challenge of this new development and take advantage of this historic opportunity to proclaim the entire biblical message of concern for the whole man?

This conference comes at a time of profound crisis in church and society. Neglecting the biblical teaching that since sin is deeper than social structures, personal regeneration is essential, liberal theologians have too often confused evangelism and social change. And too often as well (e.g., Tillich), they seem to have forgotten that biblical faith includes personal ethics as well as social ethics. Evangelicals, on the other hand, have too often failed to imitate the prophets, who constantly spoke for the poor and oppressed and denounced institutionalized evils and structural sins in the name of Jahweh.

The Planning Committee of the Thanksgiving Workshop believes that the only faithful response is one of repentance and a return to the whole Bible.

A Declaration on Biblical Faith and Social Concern and specific action proposals for strengthening evangelical social witness will be prepared at the workshop.

William Pannell (Vice President, Tom Skinner Associates) and John Howard Yoder (President, Goshen Biblical Seminary), Paul Rees (Vice President, World Vision) and Foy Valentine (Executive Secretary, of the Southern Baptists' Christian Life Commission) will address the workshop. Ronald J. Sider, serves as coordinator of the workshop.

Carl F. H. Henry to World Vision

Dr. Carl F. H. Henry, noted theologian, educator and founding editor of *Christianity Today* magazine, is resigning from Eastern Baptist Theological Seminary, Philadelphia, to become Lecturer-at-Large for World Vision Inter-

national, southern California-based Christian humanitarian agency. The commitment will begin in March, 1974.

Falwell Fights to Erase Debt

The "superaggressive" Thomas Road Baptist Church of Lynchburg, Va., is struggling to pull out of debt and financial woes resulting from overexpansion.

The 13,000-member congregation, which sponsors the weekly "Oldtime Gospel Hour" on 450 TV stations in North America, was sued in mid-summer by the Securities and Exchange Commission for "fraud and deceit" in the sale of \$6.5 million in bonds. The commission alleged that the church was insolvent and was unable to pay its debts.

In August, a U.S. District Court judge enjoined the Baptists against violation of securities laws but added that there was no evidence of "intentional wrongdoing." The court appointed a committee of five Lynchburg businessmen, at the church's suggestion, to oversee its finances.

"We're broke," Dr. Jerry Falwell said. The pastor, who founded the church with 35 members in 1956, predicted, however, that the church will be "over the hump" by June.

Calif. Baptist Seminary At Covina To Close, Join Berkeley

A financial crisis has led to the closing of 30-year-old California Baptist Seminary in Covina, Calif., a move decided by the American Baptist Seminary of the West, Inc., in a 31-2 vote Nov. 3.

The institution of the American Baptist Church will conduct classes throughout the year for its 155 students (125 full-time), joining the century-old Berkeley Baptist Divinity School next year.

The new, combined school will include the confessional requirements of the Covina seminary, as well as Covina's "rather advanced curriculum style," according to Vice President Donald Thomas, Professor of Pastoral Theology.

Gospel Group Banned From Shopping Centers

A Superior Court judge here has ruled that members of the "Christ is the Answer Crusade" can no longer pursue their religious activities at two Indianapolis shopping centers.

Judge Glenn Funk agreed with operators of the centers that while the commercial stores cater to the public they are not a public area in the same sense as a public street or building.

Operators of the centers, he said, are entitled by law to be protected from use of the facilities by anyone not compatible with usual center operations. Members of the Crusade said they had attempted to talk with shoppers at the centers about their relationship to Jesus Christ when management complained.

Most Prefer Sudden Death—Survey

A study of attitudes among 84 Swedish men and women revealed that two-thirds of the men and one-third of the women hoped to "die suddenly or unexpectedly," according to a report by the chief internist at Sweden's oldest hospital.

MISSIONS

A Look

THIS ARTICLE is not intended to be prophetic, even though the title may suggest this. Hopefully it will convey to the reader certain perspectives or outlooks for the future of missions in general and for missions as sponsored by the Brethren in Christ church in particular.

A development of a missions policy should not rest in a few people, or even in the hands of a rather large Board — it is the total responsibility of the church. For this reason, the missions office and the author invite feedback from the church concerning your insights that may help to make our joint missions program more viable.

A Changing World; A Changeless Task

The outreach of missions is as pertinent today as ever before in history. This is certainly no time for retrenchment or retreat — it is a time to go forward. There are more people in the world today who need to hear of Jesus Christ than ever before. Population growth is outstripping the growth of the church.

All of this is happening at a time when the Christian church has more means at its hands to carry forth the Good News than we ever had before. We can travel to the remote parts of the world within a relatively few hours. The spread of the gospel through the printed page, radio and television is possible as we use the opportunity. In recent years much research has been done in developing effective missions methods. If we put ourselves to the task, we should be able to spread the gospel more effectively than our predecessors. In addition to this, we Brethren in Christ find ourselves a part of an affluent society. One of the challenges before us is to properly use our material blessings in the spread of the Good News.

One of the major aspects of the world we live in is that it is a rapidly changing world. Change as such is nothing new, but the thing which characterizes our world is the *rapidity* of the changes. Rapid changes tend toward instability and loss of direction. We must be aware of this characteristic when planning missions programs.

A changing world does not diminish in need. These needs, however, are often shifted to new areas of the world, and new kinds of needs develop. A Spirit-led missions strategy must then be characterized by the rapidity with which we can move to be at the *right place* at the *right time* with the *right kind of service*. Our programs need to show perception, understanding and agility. At the same time they must have the stability which a Spirit-directed program will have.

With all of the changes which are occurring, there are some things that remain constant. Two of these are as follows. The first we find in Matthew 28:19, 20. I like to call this *the mandate*. God is still calling us to disciple men and women. This involves both winning people to Christ and aiding them to develop into mature Christians. This

The writer is chairman of the Brethren in Christ Board for Missions. He also serves on the faculty of Messiah College where he is Chairman of the Division of Natural Sciences.

mandate rests on us; it has not been withdrawn. We cannot ignore the responsibility.

The second condition is set forth in Acts 1:8. I like to call this *the enablement*. It is the power of the Holy Spirit that will lead us, for our own plans will be futile. We cannot fulfill the mandate in our own strength. We need the Holy Spirit no less today than did the early church. In this changing and uncertain world, we can go forth in confidence, accepting the responsibility of the mandate under the enabling power of the Holy Spirit.

Developments In Missions

What are some of the real changes that are taking place in Brethren in Christ missions today? The first I mention is the maturing of the churches. Especially in Japan, India and Africa, this involves the picking up of leadership responsibility by national church leaders. In Nicaragua this involves having Nicaraguans carry the bulk of the preaching appointments, with other leadership functions beginning to develop. Sometimes the local brethren feel uneasy in their new roles. It is our responsibility to stand by them and give support and encouragement wherever we can.

In addition to picking up responsibilities in church administration, the national Christians are now serving in a majority of the teaching positions in the schools. They are serving as nurses and nurses aids. They are picking up *management responsibilities in the various institutions*. We are looking forward to the day when the churches in various parts of the world will stand side by side in carrying forth mission work into new areas.

When local believers replace missionaries in these various responsibilities, sometimes a negative concept slips into our thinking. It may appear as though missions were somehow "being discontinued." This should be far from

The staff and students of Allahabad Bible Seminary taken during the visit of Dr. Kenneth Hoover and Rev. J. Earl Musser in August 1973.



Evangelical Visitor

at the Future

our thinking. Many of us remember missionary challenges which suggested that we should go to other peoples who have never heard. The question was raised as to why we should stay and continue to preach to people who have already heard, when there are many who have not heard. This same situation now applies to the older, established mission areas. In a mobile world we should be moving on to new areas. We can do this when we have developing and maturing national churches who can take over the responsibility of the local church. This releases us to go where God next calls.

Continuing Roles of Missionaries

Even in our older, established churches, there is a continuing role for missionaries. Certain kinds of needs remain, such as the need for medical personnel and science teachers. The ministry of the missionary to the developing church for the immediate future continues to be in three areas in particular. The first is to render services in specialized areas where local leadership is not yet available. The second is in the area of leadership training. The third is to assist the new church in evangelistic outreach.

The mission programs have always been characterized by programs in leadership training. At this point in our history we must redouble our efforts in this area. We must put an increasing priority on the training of local Christians for the particular jobs needed to carry on the work of the church. Several factors suggest the wisdom of having the training take place closer to the culture in which the service will be rendered. This may mean less emphasis on bringing international students to America, and perhaps increased funding for alternative methods of training. But when sitting in conference with church leaders around the world, high priority in their requests was for leadership training. We are taking these requests seriously.

Overseas churches have some of the same problems we have here in America. We get involved in church programs, church administration and the running of "church machinery" and sometimes forget the evangelistic outreach, and sometimes so do they. We must be careful that our assistance to the developing churches will be of the nature that will lead them into a viable evangelistic outreach. While we can often assist in the preparation of materials and sometimes fund new evangelistic programs, we can perhaps help the best by setting a helpful example.

Vision For "New Fields"

Any missions program today should be continually looking for new areas of service. We need to be alert for Macedonian calls. There are needs all over the world. Since it is not possible for one board to serve all the pressing needs, we must be sensitive to the leading of the Holy Spirit to know where He would lead us today.

So God has put the body together in such a way that extra honor and care are given to those parts that might otherwise seem less important. This makes for happiness among the parts, so that the parts have the same care for each other that they do for themselves."

The profound truth suggested in this passage from I Corinthians 12 has unique implications for today's missionary. Only God could have created the dynamics of change. He shows this in the seasons, in the aging of all living things, in the ripening of fruit and vegetables, and within the body itself. In all natural phenomena we see change as good and right. Man can fit into God's scheme of things with grace and dignity if the "body" functions well.

The various parts of the "body" having the "same care for each other" include people who are expatriate missionaries, emerging church leaders, families of missionaries, heroes of the prayer closet, and innocent babes in Christ. As the Apostle Paul says, both the suffering of the body and the honoring of it are shared. This is the lot and the glory of those committed fully to the missionary cause in the 1970s.

—Missions Office Staff

Perhaps His leading might mean going into a new country. Perhaps it might mean an extension of the work beyond the borders of the established missions in countries where we already are working. Perhaps the call may come to try new programs or new methods.

For example, the Brethren in Christ church has had a rather long history of interest in inner city missions. We have before us today quite a new set of dynamics which relate to our economic structures and minority/majority relationships. The Board for Missions is sensing the leading of the Holy Spirit into some new aspects of inner city work. It is not the purpose of this article to specifically announce new programs. (That will come in a subsequent article). This is only to indicate one aspect of the Board's current planning.

Let me give one more example. The Board is exploring the desirability of entering some type of partnership ministry with the Brethren in Christ and Mennonite churches in Asia in a new evangelistic mission to Bangladesh. This proposed venture would build on the work done by the Mennonite Central Committee in meeting emergency relief needs following the civil war there. This would not be an independent North American mission project, but would be a joint outreach with a heavy involvement of the Asian churches.

Our Responsibilities

In light of the above, what responsibilities rest upon us for the spreading of the gospel in our day? It seems to me that responsibilities rest upon us in at least three areas. The one is, of course, financial support. Another need is for qualified and dedicated personnel. And most importantly, we need the informed prayers of the whole church.

At this particular time, with the shift in administrative responsibilities in overseas churches going forward, and at the same time looking into new areas of ministry, we are in a sense carrying a double financial load. We dare not leave the present overseas churches too quickly. The national

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The Glowing Pickup

Lois Raser (Mexico)

STILL BEAUTIFUL, after five years! Can a pickup glow with the presence of God? Such a Christian pickup, so dedicated, so faithful. A pickup accustomed to the presence of angels, for they guarded it in the long weary desert stretches, in mud, in thick dust, in fatiguing night trips, in difficult day trips, in apprehensive arrivals to the ranches, in contented leave-takings after God had manifested Himself.

A pickup that accommodated itself to being packed full with group after group of Mexican youth, changing with the years but thrilling the lonely ranch groups with informal, much-enjoyed singing, and with their presence.

A pickup that almost never left with its owner for a trip to the ranches or to the city without prayer. Sometimes in the early cold morning. Sometimes in the hot afternoon. "Lord, guide the hands of the *senorita* as she drives. Cover this vehicle with the blood of Jesus. Protect us from harm."

And the Lord answered prayer. Never a flat tire unless there was a

The writer ministers in Mexico under the Evangelical Methodist Church, Mexico.

man along or available to have it fixed. If it developed a flaw, it broke down in town, or near town, where help was available. In its busy years of service, it never hopelessly let us down out in the remote areas. God knew that its female driver was no mechanic.

Well, once . . . driving home from Saltillo, loaded to the hilt with Christmas supplies and gifts, seven miles from home, a tire went flat about midnight. Struggling in the cold, Caroline Burry and I could not even get the jack in place. It was too cold to stay in the truck all night. Caroline, who has arthritis, felt it nearly a physical impossibility to walk that far, but we started out. I, ten years younger (and without arthritis) enjoyed the exercise and adventure. We laughingly fabricated testimonies to give in the church of our experience. "Brethren, we were in danger! We were alone! The coyotes howled around us!" (Tongue in cheek). Afraid? Of what? We, as Elisha's gracious hostess, "live among our people."

About three hours later we neared El Salvador, Caroline dragging one

leg stiffly behind another, no longer able to bend her knees. (Curiously, after that midnight hike, she never again suffered the severe pain that had formerly plagued one of her legs.) And I, the spry healthy one, suffered a slight foot sprain.

The pickup had been born by a miracle. How many years would it be necessary, I had thought, to save the ordinary five and ten dollar gifts to buy a vehicle? God shocked me. The first gift arrived — a *thousand* dollars! The second arrived — a *thousand* dollars! The third also, a *thousand* dollars! The fourth was smaller — only \$750! I paid cash for the truck.

My truck even had a voice. It talked to one of its most regular passengers, a loved little girl who could not remember the day when the pickup was not part of her life. A heavy, gentle, confidential voice . . . sharing how a truck feels inside. She loved to hear . . .

So now I, one slightly battered, not-so-young missionary, stood in the glass-walled Datsun agency in Saltillo beside the pert little white sedan I had just bought to use for a new ministry in towns. The new owner of my five-year-old Chevy, having just handed over a check for two thousand dollars, drove away in the familiar blue vehicle with its rotting aluminum camper shining in the sun. "*Que le vaya bien, amigo!*" The end of a happy epoch, the beginning of an unknown future.

Possibly the guardian angel received his immediate transfer to the white Datsun.

MISSIONS—A LOOK AT THE FUTURE

from page nine

churches must be given time to pick up the financial responsibilities for the running of their programs. We cannot pull out precipitously. But at the same time, we cannot wait before beginning new outreach programs. New needs in our expanding Nicaragua work and projected inner city programs require immediate funding. We lay these needs on your heart.

The need for dedicated and "called" personnel continues. There was a time when developing nations needed considerable semi-skilled help. This need seems to be diminishing. The need is increasing for specialized training in mission personnel. We have been thankful in recent years for the openings that have been made available for more mature individuals, and we thank God for those who have responded. Someone has suggested that we do not have young people who want to give themselves to

missions as we once did. I do not believe that is true. Perhaps we have muffled the challenge or failed to provide enough appropriate ways for them to respond. My personal feeling is that the need for mission personnel will not only continue, but that it should increase if we are really obeying the Holy Spirit's call to minister in our world.

The effectiveness of our plans in respect to missions is somewhat dependent on our own personal involvement in missions. This personal involvement can take the form of giving. It can also take the form of being well informed. The informed Christian is more likely to be giving of his means to the cause of missions. And if he is giving of his means, he is more likely to pray for missions. We should all ask ourselves, "how deeply am I involved in the cause of missions?" As we obey our Lord, the work of missions can advance.

The Message of Jesus

But the message and the manner of Jesus were destined to be different from this popular expectation. When great crowds began to follow Jesus, He lost no time in beginning to teach them the real nature of the kingdom of God which He was inaugurating. His program can be readily traced in Matthew 4.

1. He rejected popular Messianic expectations (4:1-11). This we have just discussed.
2. He called for radical change in anticipation of the kingdom of God (4:17). He did not say that everything in the social order was all right. He identified with popular Messianic expectations to the extent of agreeing that there were grievous wrongs needing to be righted; therefore, he called for repentance.
3. He formed a community of disciples (4:18-22). This group would be the bridgehead from which His assault upon evil would be launched. Jesus had consciously established Himself as the Teacher-Leader of an identifiable movement.
4. He began a ministry of healing (4:23-25). Instead of hiding out with His men in the hills, as might be expected of a radical leader, Jesus moved freely among the people, and instead of training His disciples in the arts of war He began a ministry of healing. A man who spoke of a revolutionary kingdom was healing and loving people!
5. He taught the way of the kingdom of God (5:1 — 7:29). It was a way which called upon His disciples to adopt His pattern for their personal, social, and spiritual life. It was a strategy by which the citizens of the kingdom would win their way in the world (*The Christian Way*, John W. Miller).

The message and manner of Jesus were so radically different from the accepted ways of society in Jesus' time, and so contrary to popular Messianic expectations, that Jesus caused a crisis in Jewish society. People were forced to choose for or against Him (Luke 2:34, 35; Matt. 10:34). Consider the new way of life which Jesus gave to His followers:

- † a new way to deal with offenders — by forgiving them.
- † a new way to deal with violence — by suffering.
- † a new way to deal with money — by sharing it.
- † a new way to deal with problems of leadership — by drawing upon the gift of every member, even the most humble.
- † a new way to deal with a corrupt society — by building a new order, not smashing the old.
- † a new pattern of relationships between persons — revolutionary subordination.
- † a new attitude toward the state and toward the "enemy nation."

(*The Original Revolution*, by John Howard Yoder, p. 29.)

The creation of a distinct community with its own deviant set of values and its coherent way of incarnating them as at the heart of Jesus' work and message. This has been called "the original revolution."

The Response of Jesus' Disciples

Some people joined this revolution, and others did not. Those who did became Jesus' disciples. They did so at high personal cost. To follow Jesus was to get out of step with the popular way of the day. It meant, for one specific

thing, to part company with the Zealots who were pursuing revolution by violent means. Peter, as we have already observed, did not find it easy to do this. He could not understand a revolutionary leader who advocated enduring suffering rather than inflicting it. But Jesus made no exceptions to his rule: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). When Peter took up his sword to defend Jesus in Gethsemane, Jesus said, "Put your sword back into its place; for all who take the sword will perish by the sword" (Matt. 26:52). The cross was the way for Jesus' disciples, and the cross was not a sword.

The disciples responded to the Jesus of Nazareth whom they saw. He was, as they saw Him, not a sacrificial lamb pouring out His blood for their sins, but a man of God who practiced healing, love, and nonresistance and taught others to do the same. He was, in other words, not first a religious figure talking about heaven, but a public figure talking about the world, and how God expects men to live in it. He gave His teaching in the face of opposition from the orthodox religious establishment, which insisted on purity of doctrine and accused Him of heresy, but was itself hopelessly compromised with the popular beliefs of the world. He practiced His healing, love, and non-resistance in the face of political forces which kept the multitudes committed to the way of the sword in the name of the national interest. For the disciples to follow the Jesus whom they saw meant to align themselves with the pacifist from Nazareth, against the tide of the religious and political majorities.

The Response of Israel's Majority

The historical record is clear that only a tiny minority of Israel accepted the way of Jesus of Nazareth. The majority of the people were willing to do away with the unconventional prophet from Nazareth because He did not fit into their idea of how the world power game is played. In one compartment of their lives they had their deep spiritual concerns. The salvation of their souls was indeed their first concern, and they were seeing to it by fasting, praying, observing ordinances and worshipping every Sabbath in the synagogue. But in the political compartment of their lives, when it came to the problem of maintaining law and order in a society, and the delicate business of dealing with the Roman tyranny, they knew that only power could answer power. There Jesus was wrong. Or perhaps not wrong, just irrelevant, unrelated. And since Jesus threatened both the stability of society (Luke 23:5) and *detente* with Rome (John 11:48) He would have to be removed.

Thus did the majority in Israel deliver their verdict on Jesus. Like the disciples, they saw the political, or "this worldly" implications of Jesus' message. Unlike the disciples, they rejected Jesus because of these implications.

Jesus Today

Perhaps the decision about Jesus in the midst of social ferment and Zealot aspirations was more sharply focused then than now. Then it was clear that the decision about Jesus included His question "Will you walk the nonresistant path I show you?" as well as "Will you accept the healing grace I offer you?"

But Jesus today confronts us with the same questions. Which brings us back to the fundamental issue raised by this study of the Bible and the newspaper: "Will the church in America send its sons to deliver Israel by the sword?"

If it does, what happens to Jesus?

Youth Advisors Seminar

An Adult Youth Advisors Seminar was held at the Air Hill Brethren in Christ Church on Saturday, November 10. This seminar was sponsored by the Allegheny Youth Commission. Approximately thirty youth advisors from sixteen congregations in the Allegheny Conference attended the seminar.

John Ebersole, of the Board of Christian Education, led the seminars. The participants worked in small groups throughout the day. After a time of getting acquainted, the groups focused on two questions — who are youth and who am I as a youth leader. Through a variety of activities and discussions, the advisors looked at their attitudes toward youth and toward themselves. The advisors also shared ideas and current happenings in their youth groups. As the day ended the advisors spent some time in prayer for each other that as they returned to their youth groups they would be better able to reach youth for Christ.

Advisors at work in their small groups.



Book of the Month

The Book of the Month is a new feature in the Christian Education pages of the Visitor. Books will be selected that will be helpful in the various areas of Christian education.

The books that are selected for the Book of the Month will be acceptable for the reading requirement of the RELAY Plan. These books can be purchased through your local Christian Light Bookstores.

DECEMBER

Meaningful Learning in the Church by Donald M. Joy. Light and Life Press, Winona Lake, Indiana 1969. \$2.50. 168 pages. For teachers and superintendents.

Each member of the Board of Christian Education plans to read this book in the next year. Why not join them in this reading venture?

Don Joy, a professor of Christian education at Asbury Seminary, has written this book to help teachers in the local church. He firmly believes that "the lay-volunteer teaching staff in the church may well be its most powerful arm of influence in the world."

The book is concerned with how people learn and what this means for Christian education. Joy stresses the need to be concerned about persons and their needs.

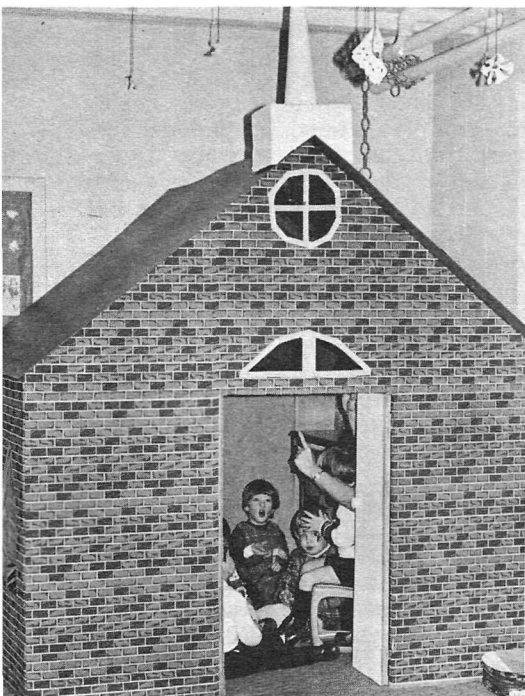
Meaningful Learning in the Church will help you look at how people learn. It will help you rethink your goals and purposes as a teacher.

A Church in A Church

At the Grantham Brethren in Christ Sunday School the two and three-year-olds had a wonderful time worshipping in their own church inside the big church during a recent quarter. Maynard and Pam Lehman were the "architects and builders."

LEFT: Children at worship in their church.

RIGHT: The "pastor" is standing at the door of the church shaking hands with the departing worshippers.



CONTINUED NEXT ISSUE

This candle I give
to you; as it burns and sends
warm glow, think of me.

—sm

There, under the pile
of toys, is a little girl.
She's crying, "more, more."

—jb

For the poor at heart
There is no Christmas green'ry,
Only shades of gray.

—bg

The Fire

The warmth of the fire,
The friendliness in its glow,
Brings joy to the soul.

—sl

Why isn't Jesus
A man for all seasons—not
just a ghost at yule?

—jb

Jesus in the stable
Of my heart because of a
full livingroom.

—cs



In the Manger lies life
For those who think that death
Once done, is everlasting.

—lc

These poems appear on the Youth Page because they were composed by high school students from Middlebury, Indiana. They are in the form of haiku (pronounced hi - ku) — a kind of short poem invented in Japan centuries ago. Each haiku poem compacts a single impression or moment into three lines containing five, then seven, then five syllables.

The poems give glimpses of Christmas scenes and emotions rather than describing them in detail. Their brief messages are so universal that they are of interest to all *Visitor* readers. The poems highlight the sense of wonder, the poignant joys and sorrows, the reflective moments which belong to this season of Christ's birth.

BRIEFLY CHRISTMAS

The little boy looks
longingly through shop windows,
then turns, walks away . . .

—jb

POETS

Jo Bontrager
Lynn Coulter
Julie Culver
Bruce Ganger
Sharon Long
Sue Mast
Carolyn Schrock

Christmas, what are you:
Santa Claus and the reindeer
Or Jesus, the babe?

—jc

Poor, hungry, they wait
To see flesh and bones in our
Christmas goodwill songs.

—jb

Gone

Christmas time is here,
The shopping rush is now on.
Gone; the true meaning.

—sl

Can't See

Through the frosty glass,
A distorted view we see
Like our prejudices.

—sl

Through the candle glow
Not everything can be seen.
(The words in my heart)

Carlisle Breaks Ground



Pictured at the ground breaking ceremonies for enlargement of Carlisle Church facilities are left to right: Rev. W. Winger, pastor; Ralph Peterman, congregational secretary; Lori Bingham, daughter of the Sunday school superintendent, Larry Bingham; Rev. R. H. Wenger, first pastor of the congregation; and Dr. Ivan Beachy, Chairman of the Planning and Developing Committee.

The additional facilities will include a foyer, library, Christian education facilities and offices. In addition renovation to the present plant is planned plus enlarged parking facilities.

CHURCH NEWS

from page six

MISSION CHURCHES

Jemison Valley (Little Marsh, Pa.) plans to transfer to conference church status in May 1974. Only \$19,000 indebtedness remains on the church property. Samuel Oldham is pastor.

Allisonia and **Hillsville** (Va.) are merging to become one congregation at the Hillsville location. Pastor is Paul Smucker.

In Saskatchewan, **Paddockwood** is operating in a joint arrangement with **Timber Bay** with a full-time pastor, Howard Rensberry, serving the two churches.

Port Rowan (Ontario) has become a part of a congregational merger with Frogmore and Houghton Center, now functioning as a full conference church under the name of Houghton Brethren in Christ Church. Pastor John R. Sider reports average attendance surpassing the prior combined attendance of the three separate churches.

EXTENSION CHURCHES

The **Campbellville** (Ky.) congregation, which had been a mission church, has been accepted by the Mission Board as an extension church. Norman Channel is pastor.

Skyline View Observes 10th Anniversary

On September 29th and 30th the Skyline View congregation of Harrisburg, Pa. observed its Tenth Anniversary with a week-end of rich blessings. The observance was unique in that John Arthur Brubaker, the founding pastor, S. Lane Hostetter, the interim pastor and LeRoy B. Walters, the present pastor were all on hand to share in the services. (see picture)

A Fellowship Dinner was served at the West Hanover Fire Hall on Saturday evening with 165 in attendance. Rev. John Arthur Brubaker gave a brief account of the early days of the congregation. Colored slides were shown of the beginning and later development of the Church. Several testimonies were given by some who were blessed by the Church down through the years.

On Sunday morning, Rev. S. Lane Hostetter taught the Sunday School lesson to the combined adult classes. Mr. Ray Rife taught the young people's group and Mrs. Claudia Armstrong Masser gave an illustrated lesson to the children. Rev. John Arthur Brubaker preached the morning message. Mr. Gerald Habecker, former choir director, directed the Chapel Choir in several numbers. Pastor Walters was in charge of the service.

Rev. S. Lane Hostetter brought the message in the evening service. The celebration was concluded by the audio-



The three pastors in the ten-year life of the Skyline View Church — left to right: S. Lane Hostetter, interim pastor; LeRoy Walters, present pastor; and John Arthur Brubaker, organizing pastor.

visual presentation, "Almost Paradise," prepared by Rev. Glenn Eshelman of Manheim.

The total attendance at all the services was about 700.

Located in an area experiencing rapid development, the present **Moreno** (Ca.) congregation has been transferred from conference church to extension church status. Pastor is Samuel Fisher.

Ground-breaking occurred September 23 for the new extension church at **Dublin** (Va.) Dedication is projected for late spring of 1974. Orvin White is making community contacts and will pastor the new congregation.

Starting under the old Home Mission Board in the 1920's and later becoming a conference church, the **Des Moines** (Ia.) church has been accepted as an extension church. This will enable the supporting of a full-time pastor, Harold Jackson, and the development of an increased outreach.

The **Paramount** congregation (Hagerstown, Md.) plans to become a full conference church in February 1974. Pastor is J. Ralph Wenger.

CONFERENCES

Allegheny

The **Hollowell** congregation had special guests, Rev. and Mrs. John Woodhouse, on Sunday, Nov. 4. The "Musical Woodhouses" shared in the services, both in word and song. Rev. Kenneth L. Engle is the pastor.

The **Paramount** congregation had special guest speaker, Sam Dalton, for services on Nov. 25-30. The pastor is Rev. J. Ralph Wenger.

The "Vessel of Praise," a singing group from Messiah College presented the

evening program on Sunday, Nov. 4, in the **South Mountain Chapel**. Rev. Hubert L. Stern is the pastor.

Atlantic

The **Fairland** congregation held evangelistic services on Oct. 31-Nov. 11, with Rev. Charles Norman, pastor of the Rosebank Church, Kansas, serving as the evangelist. Many departments of the church were recognized during the services. Some of these were: the youth; choirs; Pioneer Girls and Boys' Brigades Clubs; WMPG; Sunday school classes; and Men's Fellowship. The pastor is Rev. John R. Yeatts.

Evangelistic services were held by the **Messiah** congregation on Oct. 21-28. Two special speakers were used for the services. Rev. John K. Stoner, pastor of the Bellevue Park congregation, was speaker for the first half of the services and Rev. J. Robert Lehman, pastor of the Palmyra congregation, was the speaker for the second half. Rev. Leroy G. Yoder is the pastor at Messiah.

The **Silverdale** congregation observed its thirteenth anniversary with a covered dish dinner. On Oct. 21-28 revival services were held with Rev. Dale Ulery serving as evangelist. The pastor is Rev. Frederick L. Geib.

The **Skyline View** congregation observed "Missions Week" on Nov. 4, 7, 10, and 11. On Sunday, Nov. 4, Rev. A. D. M. Dick from India, was the speaker. Sunday evening was a time of prayer for missions. Slides were also shown at this time. On Wednesday, Nov. 7, Miss Ruth Hunt from

Messiah College shared her recent trip to Africa with the adults. Dr. Dorothy Gish, also from Messiah College, shared with the children. The film, "The Zambezi" was shown. A covered dish dinner was held on Saturday evening, Nov. 10, giving opportunity to fellowship with guest missionaries. Also present was Rich Sider, basketball player from Messiah College, who played on a "Venture for Victory" team in the Orient this past summer. Rich illustrated his testimony with slides. On Sunday morning, Nov. 11, D. Virginia Kauffman, medical missionary to Africa, spoke during the Sunday school hour. Rev. J. Earl Musser, Director of Mission and Extension Churches, gave the morning message. "The Greatest Story Yet Untold," missionary cantata was given by the chapel choir. Rev. LeRoy B. Walters is the pastor.

Canadian

The Falls View congregation held a farewell service for Leonard and Muriel Sider and their three children on Sunday, Sept. 8. The Siders will be serving a three year assignment as missionaries in Zambia. The pastor is Rev. Ross Nigh

The Houghton Community congregation held evangelistic services on Nov. 14-25 with Rev. Andrew McNiven serving as the evangelist. The pastor is Rev. John R. Sider.

Central

The Campbellsville congregation was host to the Seminar for Pastors and Church Board members and their wives for the Kentucky churches on Saturday, Nov. 17. Bishop and Mrs. David Climenhaga were in charge of the seminar. The pastor is Rev. Norman Channel.

The Phoneton congregation had Allen and Leoda Buckwalter with them for the Sunday evening service, Nov. 4. The Buckwalters have recently returned from New Delhi, India where they served with the Far Eastern Broadcasting Company. Rev. Elam Dohner is the pastor.

Midwest

An "evening with the Bishop" was held in the Mountain View Church on Sunday evening, Nov. 11, when Bishop Don Shafer was present for a question and response time. Bishop Shafer also brought the morning message. Rev. Samuel Hollingsworth is the pastor.

On Nov. 4, a group from Zion congregation shared in the services with the Pleasant Hill congregation. Rev. John Hawbaker is pastor of Zion and Rev. Don Pahl is pastor of Pleasant Hill.

Pacific

On Sunday, Oct. 21, the Labish Village congregation enjoyed the ministry of their first pastor, Rev. Ben Books, now of Upland, Calif. On October 3 the church initiated its fall club program. Continuing four clubs from previous years — three for girls and one for junior high boys, the

congregation added a fifth club for elementary boys. New club leaders this year are Mike Lesmeister, Jeff Boyer, and Verle and Maralee Brubaker. Rev. Art W. Cooper is pastor at Labish.

Births

Bert: Kendric Allen, born Nov. 7 to Mr. and Mrs. John Bert, Fairview congregation, Ohio.

Kauffman: Heidi Kay, born July 26 to Mr. and Mrs. Earl Kauffman, Roseglen congregation, Pa.

Landis: David William, born Oct. 28 to Mr. and Mrs. David Landis, Fairland congregation, Pa.

Myers: Stephen Eric, II, born Oct. 31 to Mr. and Mrs. Stephen Myers, Iron Springs congregation, Pa.

Putman: April Clare, born Oct. 6 to Mr. and Mrs. Allan Putman, Wainfleet congregation, Ont.

Reed: Chad John, born Oct. 9 to Mr. and Mrs. John Reed, Roseglen congregation, Pa.

Sabo: Carrie Ann, born July 12 to Mr. and Mrs. Gerald Sabo, Wainfleet congregation, Ont.

Williams: Shelby Elaine, born to Mr. and Mrs. Carl Williams, Elizabethtown congregation, Pa.

Weddings

Cox-Jones: Cathy S., daughter of Mr. Edgar Jones, and Gordon L., Jr., son of Mr. Gordon Cox, Aug. 31, Paramount congregation, Md.

Finkenbinder-Wadel: Fay Ruth, daughter of Mr. and Mrs. Ira Wadel, and Seth Robert, son of Mr. and Mrs. Simon R. Finkenbinder, both of R. 1, Shippensburg, Pa., Sept. 1 in the Newburg First Church of God with Rev. K. Hull Byers officiating.

Fogelsanger-Shoop: Cheryl, daughter of Mr. and Mrs. Roy Shoop, and Gerald A., son of Mr. and Mrs. Frank Fogelsanger, both of R. D., Shippensburg, Pa., Aug. 24 in the Mt. Rock Church with Rev. Bruce Urey officiating.

Gilbert-Taylor: Kathy, daughter of Mr. and Mrs. Dwight Taylor, and Jerry, son of Mr. and Mrs. Lester Gilbert, both of Red Lion, Pa., Oct. 20 in the Pleasant View Church with Rev. Harold Bowers officiating.

Groff-Chapman: Ginger Chapman and Joseph Groff, Nov. 3, from the Elizabethtown congregation.

Lowery-Carberry: Bessie Jean Carberry and Glenn Albert Lowry, Aug. 25 in the Saxton Church.

MacNeil-Knudson: Mrs. Eleanor Knudson, and Archie MacNeil, Aug. 19 in the Redwood Country Church with Rev. Amos Buckwalter officiating.

Medlin-Henwood: Kathy Henwood, daughter of Mr. and Mrs. Don Inman, and Roger Medlin, Oct. 13 in the Redwood Country Church with Rev. Amos Buckwalter officiating.

Miller-Bigham: Marilyn Louise, daughter of Mr. and Mrs. Paul D. Bigham, Harrisburg, and Randall Francis, son of Mr. and Mrs. Randall Miller, Sr., Mechanicsburg, Pa., Oct. 27 in the Bellevue Park with Rev. Joel E. Carlson officiating.

Oberholzer-Bowers: Carol Ann, daughter of Mr. and Mrs. Eugene Bowers, and Ray Lester, son of Mr. and Mrs. Donald Oberholzer, Sr., Oct. 12, officiated by Rev. J. Ralph Wenger.

Obituaries

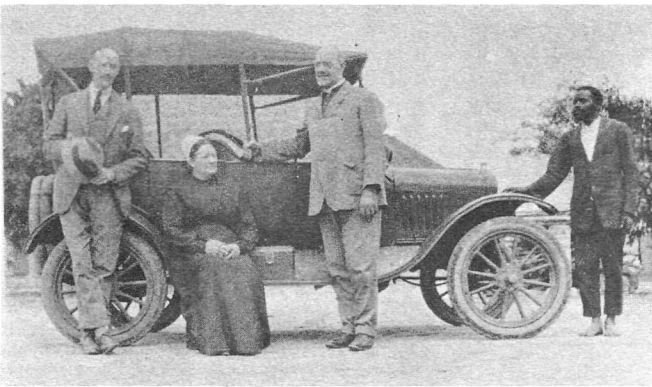
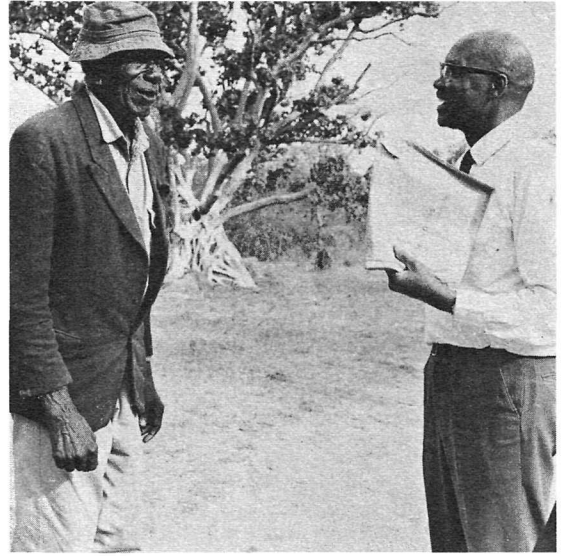
Brumbaugh: Frank A. Brumbaugh, born June 2, 1909, in Six Mile Run, Pa., died Oct. 19, 1973, in Saxton. He was the son of Charles and Mary Noel Brumbaugh. He married Ruth Eleanor Reed on Feb. 18, 1938. He is survived by his wife; three sons: Clair, Ronald, and Gary; one daughter, Shirley; and seven grandchildren. Also surviving are six brothers and one sister. The funeral service was held in the Masood Funeral Chapel, Saxton, with Rev. Lee Snyder and Rev. Bedsaul Agee officiating. Interment was in the Grandview Cemetery.

Fahrney: Chester Fahrney, born Aug. 20, 1907, died Nov. 11, 1973. He was married to Ethel Albin who preceded him in death. He was married again and is survived by his wife Edna. Also surviving are three children; five stepchildren, six grandchildren; and seven step grandchildren. Several brothers and sisters also survive. The funeral was held in the Five Forks Church with Rev. James Esh officiating. Interment was in the Grindstone Cemetery.

Steckley: Levi Harvey Steckley, born June 11, 1900, died Nov. 7, 1973. He was the son of Joseph and Leah Steckley. He is survived by his wife, Melba; one son, Bruce; and five daughters: Mrs. Lloyd (Alma) McTaggart, Mrs. John (Margaret) Eyer, Mrs. John (Reatha) McFadden, Mrs. Clarence (Carol) Harrison, and Mrs. Dennis (Mary) Green. Also surviving are seven grandchildren, five sisters, and two brothers. He was a member of the Brethren in Christ Church. He served as deacon and on the church board at both Heise Hill and Bridlewood Churches. The funeral was held in the Heise Hill Church with Rev. Andrew McNiven and Rev. Elwood Flewelling officiating. Interment was in the adjoining cemetery.

Weaver: Elizabeth A. Weaver, born in Hopewell, Pa., died Oct. 13, 1973 in the J. C. Blair Memorial Hospital, Huntingdon, Pa. She was the daughter of Thomas and Emma Hamm. On June 5, 1935, she was married to J. Fred Weaver who survives. Also surviving are three sons: Warren E. Figard, Richard Hayes Figard, J. Fred Weaver, Jr.; two daughters: Mrs. John (Rosalie) Luther, and Mrs. G. Robert (Marcella) Maley; four grandchildren; and eight great-grandchildren. She is also survived by two sisters. Two brothers preceded her in death. The funeral was held in the Masood Funeral Chapel with Rev. Lee Snyder and Rev. Bedsaul Agee officiating.

Then and Now



Photographs record for future generations the early days of Missions in Africa and the present period of the church there. In the photographs on this page the past and the present meet.

Top: Mlobeki Moyo, one of the early converts baptized by Bishop Jesse Engle, shown at about age twelve and in 1973 when he spoke at the Youth Camp. Here he is shown with T. Ndlovu, principal of Mtshabezi Junior Secondary School.

Center: Bishop and Mrs. Henry P. Steigerwald (no date available) and Bishop and Mrs. Philemon Kumalo, present bishop of the Rhodesia Conference. Bishop Steigerwald served in Africa from 1901-1929. He is buried at the Wanezi Mission.

Bottom: The original Matopo Bookstore located on the Matopo Mission and the present modern Book Center located in Bulawayo.

The photographs were reproduced or taken by George Bundy.

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