

5-25-1977

Evangelical Visitor - May 25, 1977 Vol. XC. No. 10.

John E. Zercher

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Recommended CitationZercher, John E., "Evangelical Visitor - May 25, 1977 Vol. XC. No. 10." (1977). *Evangelical Visitor (1887-1999)*. 2312.<https://mosaic.messiah.edu/evanvisitor/2312>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

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Evangelical VISITOR

May 25, 1977

The Character of the
Brethren in Christ

The Essence of Freedom

The Advance Man
Who Broke All the Rules

Kabanana

When Teachers Are
Students

No King But Caesar



Letters to the editor

Contents

Dear Editor,

I was very pleased to read the letter from Ruth Zook suggesting a possible study (in conjunction with the March 10 proposal of VS in scholarship) on the role of women in the church. I presume that her suggestion was strictly within the confines of the Brethren in Christ Church and I would like to add my support to such a scholarly endeavor. Yet, at the same time I would have serious reservations about the study. It is not that this topic is not worthy of the effort, just the opposite. It is a subject whose time has come and before a study is done that time may have passed. The problem would be that our church has not taken a position or studied the biblical perspectives on the role of people in the church according to sex.

What I am suggesting is that it is the nature of the church (in the larger interdenominational sense) to very often be behind the times in the area of social concerns. The "secular world" seems to often pick up issues, make them known to the public and then drop them as a burning subject, before the church issues a statement concerning its position on the topic. I am afraid this is what may very well happen with the idea of women's rights and our (Brethren in Christ) attitude towards this valid issue. If I were to use the role of women in the Brethren in Christ Church as a thesis topic, I would appreciate an "official" church statement with which to work and evaluate.

The Board of Bishops ought very seriously to consider commissioning the Peace and Social Concerns Committee with the task of drafting and presenting such a paper to the 1978 General Conference. I would also suggest that at least one half of the group which would formu-

late this paper be women. There are many women within the denomination who would and should make contributions to such a paper. The guide lines which govern committee membership may have to be bent somewhat to include new members for this paper; but a position paper on the church and changing role of women without the women's input is self-defeating. In light of the fact that the next General Conference is only a little over a year away, it seems as though as little time as possible should be wasted in setting the "wheels in motion."

Jay McDermond

Elkhart, Indiana

Pastor Alvin Book announces the dedication of the new chapel at Fellowship Chapel, 246 East Tremont Avenue, Bronx, N. Y.

The date is Sunday, June 12, at 4:00 o'clock p.m. Bishop Henry A. Ginder will be the dedicatory speaker.

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From the Editor

From the Editor:

This issue reflects the bi-national character of the General Conference and the international character of the Brethren in Christ.

The lead article is written by an articulate member of the Canadian Conference. The second article was written by a United States pastor on the occasion of a national holiday. The international quality comes by way of a feature from Zambia telling about a group of Matebele (Rhodesians) living near Lusaka, Zambia.

How does a pastor with a personal, as well as an ecclesiastical, commitment to the doctrine of nonresistance respond to an invitation to speak at the community's Memorial Day Service (for the benefit of non-United States readers, this holiday is to honor the American war dead). I know that pastors take different positions on this question. Pastor Elbert Smith saw it as an opportunity to witness to the truth of non-resistance. It could be of interest and profit for other pastors to share how they respond to this issue.

Evangelical Visitor

Volume XC

Number 10

Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, Nappanee, Indiana.

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Subscriptions and change of address should be sent to Evangel Press, Nappanee, Ind. 46550. Include both old and new addresses with requests for change of address.

Renewals: 1 year, \$4.50; 2 years, \$8.50; 3 years, \$12.50; and 5 years, \$20.00. New and gift subscriptions, \$4.00 a year.

Entered as second-class mail at Nappanee, Indiana 46550.

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Editorial

No King But Caesar

THE headline in Monday's (May 16) *South Bend Tribune* read "Rhodesia Faces War from Zambia." The headline appeared justified by the content of the news release. It did not sound good.

Now, I know it is somewhat foolhardy to base an editorial on a news release. The situation can change rapidly and radically. Observations made at the time of the release may be obsolete by the time the editorial is read. Let it be clear that if the headline is not fulfilled we will all be grateful.

The headline did bring to my mind some very disquieting thought. Within each nation appearing in the headline there is the Brethren in Christ Church. I was present at the General Conference of 1973 when, because of the realities of the political situation, two General Conferences were organized: one in Rhodesia and one in Zambia.

To my knowledge, the Brethren in Christ have not in the past been citizens of both nations at war with each other. But the news release suggests that this could change and the hypothetical questions raised from time to time based on such possibility may no longer be hypothetical.

Realities such as the headline suggests confirm the rightness of the traditional and doctrinal position of the Brethren in Christ in regards to the Christian's nonparticipation in war. Christians engaged in war against each other denies everything the Bible teaches about the church and the love Christians have for each other. It denies the oneness of the Body. It blasphemes our Lord's High Priestly prayer.

Now, this is not the first time that Christians have found themselves on both sides of a war. But it becomes somewhat more real when the situation involves those of our own fellowship. In each of the countries in the headline to which we referred are brethren and sisters we know and love. What is even more to the point is that they know each other. They have taken communion together. They have washed each other's feet. They serve the same Lord.

There are other biblical reasons for the Christian to refuse to take up the sword against his fellow man but I know of none so compelling as a Christian's love for his fellow Christian regardless of national identity.

For too long Christians have echoed the mob's cry at the trial of Jesus. When Pilate identified Jesus to the crowd, "Behold, your King," they answered, "We have no king but Caesar." In their unqualified allegiance to Caesar they have taken Caesar's sword against each other and against their fellowman—making a mockery of that oneness and love of which Jesus spoke and the Apostles taught.

We speak of that fellowship in Christ which knows no racial nor national boundaries. Indeed we experience it in worship and in sharing and in ministries in times of need. What the world is entitled to see is the supremacy and reality of this Christian love in time of war when Christians of every nation and tribe would refuse to lift their hand against each other and their fellowman.

This would not necessarily eliminate war as the recourse of national powers. What it would do is to make unmistakably clear those who follow Christ as King and those for whom Caesar is king and the state supreme. It would also take out of the realm of words and put into reality the Christian's claim of love for each other—that kind of love of which Jesus spoke when He said, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another."

Then Jesus adds a very significant statement. "By this all men will know that you are my disciples, if you have love for one another."

If the Christians would take seriously the implications of love for each other and if they would live out the meaning of the lordship of Christ and loyalty to His kingdom in the event of war a new credibility would be created in the message the church proclaims. We can no longer divorce our attitude towards war from our commitment to evangelism. Christians may rationalize the rightness of killing each other in the name of national ends but the multitudes are not fooled.

Z

New Missionary Interest

Recently tabulated statistics confirm what many people have suspected—students attending the Urbana '76 missions convention are more serious than ever about being missionaries.

Over 17,000 delegates, most of them students, attended the eleventh triennial missionary convention sponsored by Inter-Varsity Christian Fellowship in late December of 1976.

Of those delegates over 8,500 signed cards indicating that they either (A) believe it is God's will for them to serve Him abroad, and will pray and make inquiry to that end or (B) do not know it is God's will for them to serve Him abroad, but, convinced that they have a part in God's plan, are actively seeking His guidance concerning placement.

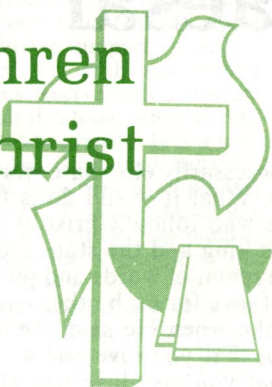
These 8,604 students were 50% of the total 17,112 delegates at the convention. A breakdown of the 8,604 indicates that 24% of the card signers indicated (A) and 76% indicated (B).

Kay Barton, Director of Operations for Urbana '76, also noted that mission board representatives at the convention reported more students had talked with them than at previous conventions and that more of the students were serious about pursuing a career in missions.

—An Inter-Varsity
Christian Fellowship Release

The Character of the Brethren in Christ

Paul Nigh



FOR nearly two hundred years the Brethren in Christ Church, known by different names at various times, has had her being among religious bodies. The denomination has never grown large; neither has it been swallowed up by contemporaries. We might well profit by the findings of an analyst on this latter point.

The incipient hour of our fellowship, was not fully chronicled. Thus a latitude of deductive reasoning must be permitted to arrive at a conclusion for that which is commonly believed among us. The exact hour of our denominational birth, as the certain number and names of those founding fathers, while intensely interesting, is not fully essential. That we are here is an incontrovertible fact.

A culture is an accepted pattern of thought and action that evolves over a period of time. It is the expected normal basics among ourselves, and the image of that which is presented to our society. This quality may be engendered by conscious intention, or as a result of unconscious composites that unite to form the fabric known as culture. It is the warp and woof woven on the loom of two centuries for our fellowship.

There are two interwoven factors in this phenomenon. They are acculturation and enculturation. In acculturation we import that which is native to other cultures. Then by a process of adaptation we incorporate and assimilate into our cultural character

The writer is an ordained minister of the Brethren in Christ Church living near Hagersville, Ontario. Now in retirement, he recently pastored the Springvale and Cheapside congregations, Canadian conference.

these imported qualities.

In the process of enculturation we develop those qualities that are inherent in our midst. This development may include church tradition, or the impact of powerful personalities, or imperceptible influences that are difficult to evaluate and define. The absorption of all these facets makes a viable culture.

In all this there are tenets which are basic to the pattern that is the end result. Not many things happen by chance. Thus, where we are is because of well-defined causes and effects. Three cardinal tenets are: the inerrancy of the Bible, the centrality of Jesus Christ, and the ministry of the Holy Spirit. All other things are peripheral.

May we examine some inherent qualities of our corporate personality. The work ethic has not been foreign to our fellowship. On many occasions the muscular, benedictory arms extended at the sermon's close were those of a farmer. The calloused hands that clasped those of his congregation, as he stood at the door, belonged to one who ate bread earned in the sweat of his face. The self-supported ministry was not without its dividends.

The ethic of evangelism and outreach has ever followed the movement of hardy pioneers. From parental firesides in Pennsylvania to the waters of the Pacific, with bounds from south to north that stretch from Florida to northern Canada the church touches twenty-one states and two provinces on the North American continent.

Near the turn of the century the call was heard from fields beyond our shores. One of the pioneer missionaries to Africa, at close of earthly day, left his mortal remains in the shadow of Matopo's granite kopjes. In like manner one of our first ambassadors for Christ, awaits the resurrection morning from the soil of India. Japan, Cuba and Nicaragua in later years knew the tread of missionary feet. All this came to pass because of fires that burned within the hearts of sons and daughters of the church.

We are unique in that we can differ and still remain together. While it is true that differing opinions have resulted in several divisions, severe schisms have not been common to us. This may be an evidence of spiritual maturity and brotherly forbearance.

The culture of the church has lent itself well to adaptability as the need arose. This has been demonstrated in many ways. Without flexibility our denominational vesture would have been sorely rent. The Australian Great Barrier Coral reef is an example of

nature in point. The hardest rock could not stand the battering of Pacific waves. But the regenerating coral halts those ceaseless breakers. Thus a resilience of spirit and the ability to accept change, without being crushed, has been to our good.

A clear case may be noted in the supervisory change effected in 1957. In fellowships of lesser stature a major fracture might easily have occurred. It was no small matter to terminate the positions of approximately thirty bishops and re-work the church boundaries to six regional conferences and five presiding bishops.

In the last number of years a more serious doctrinal crisis has arisen. I speak of divorce and church membership. This matter was freighted with fatal potential. We have disagreed sharply. But unusual is the fact that in difference of opinion we can still love and fellowship.

The supported pastoral ministry has been an evolutionary, rather than a revolutionary, aspect of denominational life. It has seemed to follow natural lines as the need arose. This has come about as the economic structure of the church with increased financial commitment and teaching made this practical. In this matter our church schools may have had a significant impact. Our indigenous parochial educational institutions have molded the thought pattern of the church to a greater measure than we realize during the past sixty-five years.

In church policy and authority we are a peculiar blend of democratic and episcopal government. In theory and principle, democracy is the accepted norm of church structure from General Conference and related agencies down to individual congregational levels. However, in practical application it tends to become more episcopal. This makes for much better expedition. Democracy, when carried too far, becomes impractical and unwieldy, thus defeating its own purpose.

The quality of the Brethren in Christ Church does not depend on the efficiency of her organization. It is not because our giving ranks well among contemporaries. The fact of her virility does not lie in far-flung fields of activity. In all these things the church could have excelled; and yet be no more than religious automatons.

The central theme of a General Conference sermon delivered in 1950 by Rev. John Hostetter was, "It seemed good to the Holy Ghost and to us." This is the secret of success. While God has ordained that men with human faculties and finite qualities should be commissioned with the word of reconciliation, abilities of the flesh

are not enough. It is an unction from the Holy One that makes the difference. This is the charisma of the Brethren in Christ Church. With it we

shall never fail. Without that empowerment our best efforts will be sounding brass or tinkling cymbals. In an oratorical expression of a Ca-

nadian preacher of three-score-years ago may this ever be, "emblazoned on the walls of their conscience onward and upward."

Memorial Day Message, 1976

The Essence of Freedom

Elbert Smith

THIS is a unique moment in history. This is the Bicentennial Year Celebration of Memorial Day. 200 Years ago our forefathers fought to establish this country of ours, and of that mighty army 4,400 gave their lives for freedom. Then in the Civil War 622,000 men died in another struggle for freedom. In each generation there has been the test, the sacrifice, the freedom fight.

Today it is our privilege to mark 200 years of freedom. We honor the men of every generation who have given their lives to preserve our land and our heritage.

But there is also a personal sense of privilege for me, for I represent one of the churches known historically as a peace church, a non-resistant church. To speak on Memorial Day of the struggle for freedom, I must also recognize those who have given their lives in other ways beside the armed combat. For some have fought with arms and guns, some have fought with pens and tongues, and some have fought with deeds of love and mercy to carve for us a heritage of freedom. Each in his own way has contributed to this land of ours.

On this 200th Anniversary, then, it would seem important to me to look, not only at the struggle, but at the values for which they struggled. I read again the Preamble to the Constitution. I was impressed with the six qualities stated in this Preamble which to me summarize the essence of freedom. These are national goals. Mark them well! Are they not worthy of struggle to retain in this our generation?

We, the People of the United States, in order to (1) form a *more perfect union* . . . (2) to establish justice, (3) to insure domestic tranquility, (4) to provide for the common

The writer is the pastor of the Elizabethtown Brethren in Christ Church. This message was given at the community Memorial Day Service.

defense, (5) to promote the general welfare, (6) and to secure the blessings of liberty. . . . We need to look again, not at the struggle, but at those goals, those qualities, for which we struggle.

Someone has said that every generation must fight its own battles. As we look at the record of our own 200 years of history, you will note that there have been many struggles and nearly every generation has been called to declare its position.

But national values cannot stand alone. They are built on individual personal values.

Recently, I talked to a Professor at the University of New Mexico. He was commenting on the struggle for freedom among some young people today. However, their struggle for freedom was characterized as freedom from authority and freedom from responsibility. We have somehow come to feel that the values of our parents are automatically transferred to us, like a hand-me-down or a family heirloom. But the values of freedom cannot be handed down from one generation to another. Each generation must struggle to gain its own freedom and to carve out its own values. Each generation must determine the personal goals that are worth fighting for—those immortal truths that are worth dying for.

Where can we find eternal truths such as these? I turn to the great Shepherd King, the Ruler of Israel, who wrote Psalm 51. In it he identified six great principles of life. These qualities he most desired. He said, create in me a clean heart, O God. Second, renew a right spirit within me. Third, cast me not away from thy presence (let me feel you are with me, Lord). Fourth, take not your holy spirit (your power to do the right) from me. Fifth, restore unto me the joy of thy salvation (the wholeness and abundance of life). And sixth, uphold me with thy free spirit

(the zest for life). I submit that these six qualities represent eternal values that are worth striving for. A clear conscience, a positive spirit, a sense of God's presence, a power to do the right, the awareness of well-being, and the zest for living.

These are God-given qualities and worthy of the struggle for freedom. When as individuals we crave this quality of life, then as a nation we will continue to live in freedom and liberty. It, therefore, becomes a personal, individual struggle for freedom. Each one of us must accept the challenge.

I remember back in my grade school days we learned the poem "In Flanders Fields." It vividly portrays the battle of World War I. It also symbolizes the challenge that is passed from one individual to another. It goes something like this:

"In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The lark, still bravely singing, fly
Scarce heard amid the guns below.

We are the dead. Short days ago
We lived, felt dawn, saw sunset
glow,
Loved and were loved, but now we lie
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hand we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies
grow
In Flanders fields."

This bicentennial year we need to look again at the cause of freedom, those eternal values for which our forefathers died. We must accept the challenge of the struggle for freedom, in this our day. Then we can pass on to the coming generations the heritage of a freedom that is great, noble, and worthy of this land of ours.

The Advance Man Who Broke All the Rules

Robert Barrett

THE following report was filed by a new member of the Jerusalem Public Relations firm of Ahab Associates:

"There is no denying that John the Baptist, was a great P.R. man—one who was especially effective in line-up work. First everyone knew he was preparing the way for someone else. He did not try to steal the show for himself. His attitude was, "I'm not good enough to shine his sandals." Second, he prepared many people. There is no escaping the fact that many people heard John's message and were well prepared for the coming. Third, he prepared people so thoroughly that they stayed ready and waiting even when they missed "The Coming." I have just interviewed about a dozen men from Ephesus who missed the advent John was preparing them for, but they kept waiting for many years until contacted by one Paul of Tarsus.

With all this to his credit, it is hard to believe that he broke almost all the rules of public relations ever written.

1. He dressed in the most outlandish way; he wore a big leather belt and some camel skins. It's just ludicrous to think of the impression he must have made on the people—but he was successful.
2. He ate in the wrong places, the wrong food, with the wrong people. A P.R. man that is a desert nomad is just unheard of. One should be in society and eat in good restaurants so people can see and be impressed. But not John; he ate in the desert with a separatist, kill-joy group called the Essenes. Now this will be hard to swallow, but he ate locusts and wild honey—well that's what they say. How could he do it?—his image as an advance man would be ruined—but he was successful.
3. His method of speaking was completely wrong: Where was the Dale Carnegie technique—the butter-up

that decent men expect? Where was the famous, "My fellow citizens" or "It is a real privilege to be here today?" I'll tell you—nowhere! John called his hearers "You brood of vipers, who warned you to flee from the wrath to come?" There was no sandwich technique, two compliments surrounding any criticism. No, John said, "Come, repent, be baptized. Stop calling yourselves sons of Abraham. God will chop you down unless you repent." Was this wise? It just drives people from an organization. Any P.R. man knows that. But John was successful, and mobs of people came and were baptized to show repentance. (I just can't understand it.)

4. He was in the wrong place; he spoke in the desert. No, that's not how it should be done. Have a conference center with a swimming pool and tennis courts, have a great

dining room—a snack shop, and have it all located in a beautiful resort area. Then people will come. People will not go out in the desert to hear a wild-looking man telling them to repent, but John the Baptist was successful, and floods of people came to hear him.

So John the Baptist broke all the P.R. rules that I ever learned in college. We have had seminars on line-up work, but John stands opposed to these techniques. How could he be so successful? Why, I'm sure he has never even heard of the Madison Avenue approach. It almost seems that he is using higher principles and an appeal to truth and justice. Are not these things passe? Does he know something that my college professors have missed? I must do further investigation into John the Baptist. There is some higher power here that has escaped the advertising world.

An Urgent Appeal to the Churches

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. (John 3:16)

Can you think of a more convincing proof that the human race is lost and undone than this: There are millions of starving people in the world, several of the greatest nations on earth have at this moment nuclear stockpiles sufficient to extinguish all human life from the planet, and in 1977 the nations will spend over \$300 billion to add to that stockpile?

The mind is not able to comprehend such gross insanity. And yet we draw to your attention an even greater wonder, if that could be possible. It is this. The Christian church is essentially silent about the overwhelming moral atrocity of this state of affairs. The voice of the church has not rebuked that spirit in the world which advocates systematic preparation for the murder of humanity, nor has its life demonstrated that it will not participate in this obsession with collective suicide.

This, we know, is a serious charge. We would not make it lightly.

To establish the fact that the church's response to militarism has been woefully inadequate is both the easiest and the most difficult thing in the world to do. It might be compared to trying to prove that a circle is round. To look at the thing in itself is to know the truth of the assertion, but the assertion, once questioned, be-

comes incapable of proving. We therefore leave it to the Spirit of God to show the church the truth of our axiom, just as the mathematician relies on the common sense of the mind to convey the truth of his.

We appeal, therefore, to the church to do two things.

First, to raise its voice in clear condemnation of militarism—the arms races, both nuclear and conventional. From the poorest peasant living in a hut in Haiti to the richest executive on Wall Street, the world should know that the church believes the arms race is wrong. At the present, such is not the case. The peasant hears the church saying the weapons are needed to save him from communism, and the Wall Street executive hears the church saying that such things as ultimate nuclear catastrophe are beyond human control or accountability, in the hands of God, whose divine plan for the ages should not be questioned—perhaps nuclear holocaust is His will.

We do not need to provide great detail describing the ways the church should raise its voice. It has raised its voice on fornication, adultery, blasphemy and drunkenness. It knows how to say that a thing is wrong.

Second, we appeal to the church to demonstrate by its life that it will not participate in the arms race, but will march to the beat of a different drummer in this world. By courageous and sacrificial action to correct injustice, the church can engage positively in the

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Religious News

High Court Upholds Corporal Punishment To Maintain Public School Discipline

The U.S. Supreme Court, in a 5 to 4 vote, has ruled that corporal punishment administered in public schools does not constitute cruel and unusual punishment.

Children who are spanked or paddled by school administrators or teachers have no legal recourse, even when the punishment may be proved to be excessive, the Court held.

Five of the jurists ruled that the Eighth Amendment, which provides protection against cruel and unusual punishment, is applicable only to people who have been convicted of criminal offenses.

Quaker Agency Calls for Moratorium On U.S. Jail, Prison Construction

The Friends Committee on National Legislation has urged a House of Representatives subcommittee to declare a "moratorium" on all federal jail and prison construction.

The subcommittee is considering a Ford/Carter request for \$67,588,000 to build five new prisons and to expand other federal prison facilities. A Friends Committee spokesman said a recent Congressional Budget Office study points out that Congress has at least four other options to consider besides that presented by the Ford/Carter budget.

Rosemead, Biola May Merge Schools

Financial problems are moving the Rosemead School of Psychology toward a merger plan with Biola College, a four-year liberal arts college in La Mirada, California.

Rosemead School, begun in 1968 by the Narramore Christian Foundation, grants masters and doctoral degrees. In 1976 it was accredited by the Western Association of Schools and Colleges, making it the first "freestanding" professional school of psychology in the nation to gain regional accreditation.

With a student body of only 80 last fall, Rosemead had to seek more public funds, find a new location or merge with another institution to offset financial difficulties. Rosemead chose the last option and began negotiations with Biola.

Non-Christian Assemblymen Object To Chaplain's Reference to Jesus

Herschel Rosenthal, Democratic assemblyman from Los Angeles, objected when the Rev. Richard Barram departed from "nondenominational prayer" and made reference to Jesus Christ and was later justified in his criticism by Speaker Leo T. McCarthy.

"The assembly chaplain is a chaplain of the entire membership and his prayers ought to reflect that," McCarthy said.

Rosenthal said if the chaplain continues in such departures he should lose his \$390-a-month post.

May 25, 1977

Americans Gave Record \$29.42 Billion To Charity in '76, Association Says

Americans gave a record \$29.42 billion to charitable causes in 1976, an increase of 9.4 percent over 1975.

A report from the American Association of Fund-Raising Counsel (AAFRC), Inc., said 43.6 percent of this amount went to churches and other religious organizations. The \$12.84 billion in 1976 represents an increase of 9.9 percent over 1975 religious contributions, and is the largest share of total charity giving.

Bill Before Senate Would Bar Operations by 'Baby Brokers'

Legislation which would prohibit the sale of infant children for purposes of adoption has been introduced in the Senate by Sen. Harrison A. Williams, Jr. (D.-N.J.).

Noting that "child brokers" sometimes receive "finder's fees" known to range as high as \$40,000, the senator said "the thought of selling children is completely abhorrent."

His measure would outlaw the adoption of any child through arrangements which have not been made through licensed agencies and individuals. It amends the U.S. Criminal Code to make it a federal crime to transact the sale of adoptable children.

Changes in Black Muslim Stands Cited to Religion Newswriters

Black Muslims no longer regard their late leader, Elijah Muhammad, as a prophet or a messenger "divinely sent by God," a former aide told the Religion Newswriters Association.

Under the leadership of Muhammad's son and successor, Wallace Muhammad, the movement has changed some of its teachings and "no longer sees good and evil in terms of black and white," according to Imam Kammal Majied, director of cultural affairs and coordinator for youth activities for the Muslims.

But Imam Majied, who substituted as speaker for Wallace Muhammad at the RNA meeting, defended Elijah Muhammad's actions, saying he "did what he had to do to establish the foundation for Islam in Judaic-Christian western society."

Russian Churchman Predicts Release Of Dissident Baptists Now in Jail

All 41 dissident Soviet Baptists now in prison for their religious activities are likely to be released by the end of this year, a Baptist leader told the annual Assembly of the Baptist Union of Great Britain and Ireland. They would include Pastor Georgi Vins.

The report was made by the Rev. Alexei Bichkov, 48, who is based in Moscow as secretary of the All Union Council of Evangelical Christian Baptists and is also president of the European Baptist Union. He led a delegation of five Russian pastors who were among the 1,800 Baptists who met in the Assembly held at Nottingham, England.

His announcement, which came as a surprise, was greeted with spontaneous applause from the British delegates. And he

said he had not spoken "without foundation."

Solar Energy Heat Planned For New Church Structure

The inner city Mt. Zion Baptist Church has begun construction on a \$600,000 structure which may become the first solar-heated church building in the U.S.

The solar heating system has been designed to provide 44 percent of the heat required for the building, according to a report by the American Baptist Extension Corp. in Valley Forge, Pa., which is assisting with loan and consultative services.

Engineers said church buildings are logical choices for the use of solar energy because there are several days to collect and store heat between the times when such large spaces as the sanctuary are used.

Anglican Evangelicals Pledge Efforts Toward Communion With Catholics

A comprehensive statement issued at the conclusion of the second National Evangelical Anglican Congress pledged work "towards full communion" between the Church of England and the Roman Catholic Church.

It affirmed that "the visible unity of all professing Christians should be our goal."

The five-day congress was attended by 2,000 evangelical Anglicans, including guests from Canada and the United States. It was chaired by the Rev. John R. W. Stott, rector emeritus of All Souls in west London.

Member of President's Team Wants Tax Relief for Parents of Private School Students

Graciela Olivarez, a member of President Carter's new executive team, says she wants tax relief for parents whose children attend private and church schools.

To attain the goal, the Community Services Administration director announced, she is exploring the possibility of a class action suit.

Parents of private school students have been intimidated by other taxpayers, she told the National Catholic Education Association convention meeting in San Francisco, by misapplications of church-state separation to allow "a monopoly . . . the public school system . . . to take over."

Muggeridge Addresses EPA Editors

"The Christian alternative is our only hope, our only prospect, in a darkening world," British author, critic and TV personality Malcolm Muggeridge told members of the Evangelical Press Association in their 29th annual convention May 9-11.

"If Christian revelation is true," Muggeridge declared, "then it must be true for all times and circumstances."

Speaking to 338 editors, writers and publishers in the Howard Johnson Convention Center, Springfield, Mo., the British lecturer concluded that "finding in everything only deception and nothingness, the soul is constrained to have recourse to God Himself and to rest content with Him."

Kabanana

With the Matabele* in Lusaka

Miriam K. Stern

STANDING on our front verandah you see sparsely populated hillsides of the eastern outskirts of Lusaka. Casting your eyes a little further, you can see a small mountain hump . . . the only one of its kind on our western horizon.

This interruption in the skyline intrigued me when we moved here two years ago. I asked one of our Zambian churchmen what it was, as such projections often have special meaning in Africa. He replied that it was my assignment to find out.

Ten months later . . .

We returned from furlough. One day Moyo, our all-purpose helper, said "Madam, my relatives on that side are really crying for someone to come and preach to them." He pointed in the direction of the hump against the sky. So we set as a priority a trip to 'the relatives' and a new chapter was begun in our Lusaka ministry.

Upon a Saturday we drove about 10 miles up the paved Great North Road, turned off onto a dirt road and were delighted to see the *mountain hump* just off to our left. Turning off again onto a very "unLusaka" bush road, we bumped along until we came to a village where Moyo said we should stop.

Bush telegraph still effective

The people came from all directions, smiling, shaking hands and greeting "Salibonani" (we see you). This was a Matabele settlement so it was in order to pull out Ndebele words. (Unfortunately some had become badly confused with Tonga ones.)

We learned that these people had come from Rhodesia about fifteen years ago. Mr. M., the head man had been brought up by old Umfundisi Kumalo of Wanezi District. As a little boy he did errands for Umfundisi H. H. Brubaker. Oh yes, he knew *all* the old missionaries and was delighted to learn that Roy Mann was still around. Now he was 'crying' for someone to

come to preach to them and was so glad that his church had come to Lusaka.

Mr. M.'s muddle

Mysteries began to unfold as the weeks went by. Mr. M., we learned, had a good job as a driver trainer at a driving school. He had even preached in his earlier days. We quickly visualized him becoming warm for the Lord again and having his little church group near the mountain hump. As our meetings progressed, sometimes under a tree, sometimes in the shade of a mud building, several of the group

Out Of Hardship, A Song

During the last session of a Family Conference, a group of women stood to sing. The special number "How Great Thou Art" has blessed many throughout the world in other tongues, and today was no exception as they sang it in Chitonga.

As I studied the individual women standing before us in their simplicity, my eyes misted and a lump formed in my throat as I did some recall.

Just last year at this time, the husband of one of these women had been a leader in the conference. A month later he died. An-

M. could care for in a nice way seeing that he had more earthly goods than many. (And how can one refuse a bargain.)

Much has been said and written about polygamy. There seems to be a big difference between the polygamist who comes to Christ for the first time and the man who was a Christian and then took multiple wives. Mr. M. wants the church's blessing on his action. The church is waiting for Mr. M. to give evidence of a clear conscience. We hear from others that Mr. M. sometimes conducts services when we are not present, but when he stands to speak, he cries "I have sins. I have sins." He wants peace but the price is great. Drinking is a current problem too which probably results from the other struggle. This man wants a Christian village and gladly lays out many kwacha for hymnbooks and Bibles. He built a simple outdoor pavilion for services.

Then in this village there is Anderson, young, unmarried and keen for the Lord. He works in Lusaka week-

other mother became victorious over her retarded child . . . last year she was absent because of this child. Another sang bravely in spite of whispered rumors about her husband. A fourth, a young wife, had been ill for a long time and was now gradually recovering.

"Then sings my soul . . . How great Thou art."

Here was faith in action . . . strong and vibrant . . . not paled by life's vicissitudes. Then I thought of my own faith so easily disturbed by circumstances amid my comparatively easy lot and I was ashamed.

—Miriam K. Stern

repented. One day Mr. M. himself stayed to confess his sins. But, alas, he had some 'things on his back he could not shake' and he wanted to know the church's 'rule'. There were these two wives. True, the first gave him no children so she went home and brought her sister . . . a traditional treatment of the problem and not too different from Old Testament procedure. The second wife was a fruitful vine and now the first wife teaches the children to sing and keeps them clad in clothes she skillfully sews.

To add to the mix . . .

Mr. M. has accepted a third wife given him by a neighbor . . . just a young girl whose father thought Mr.

days. He has been taking courses in T.E.E., keeps the Sunday school going at the village and preaches if there is no one else, sometimes using one of the T.E.E. lessons. He faithfully brings the group's offerings to be sent to the treasurer in Choma. Pray that Anderson will find a good Christian wife as the Lord must have special work for him.

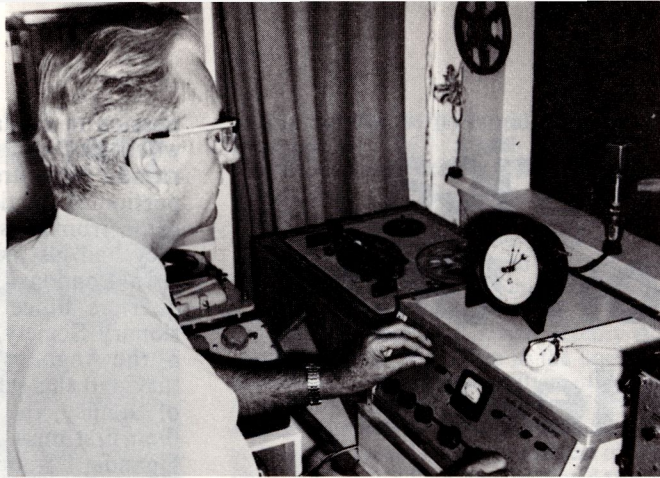
Pray for Mr. M. There seems to be no easy answer but with God there must be a solution.

Pray for this place where 30 to 40 Matabele people meet regularly with or without a church leader. The name: KABANANA (Ka-ba-na-na). It's right by the mountain hump we see from our front door.

* The Matabele is the predominant tribe in the part of Rhodesia where the Brethren in Christ mission effort has been concentrated.

Loud & Clear

As seen by Far East Broadcasting Associates



Allen Buckwalter at the controls—House of Joy.

Saturday, February 5. Readers of the Women's Missionary Prayer Circle CHALLENGE were praying that day for the work of Far East Broadcasting in India.

Saturday, February 5 . . . Allen Buckwalter was taken to the hospital in Bangalore, suffering from a stroke. Leoda writes: "We marvel at the Lord's timing in putting the needs of FEBA-India before the church on February 5, the very day that Allen had the stroke. The doctor was amazed at his progress in the first 24-hour period, but when we learned that the entire brotherhood was remembering us in prayer, we knew why! Our grateful thanks to the Lord and to all who have been faithful in prayer.

Wilmer Heisey and Earl Musser, who visited Buckwalters in India in April, noted that the day before they arrived, Allen was again riding his motorcycle.

"Pray for a clear signal today on all frequencies . . ."

This request has been found regularly on the bottom of each page of the FEBCOM FELLOWSHIP CALENDAR through the past years. Many times we wondered if the day would ever come when the signal would be clear. But now we know that it is not only clear, but "loud and clear!" Praise God!

This clear signal is bound to bring results. We broadcast in 12 Indian vernaculars from FEBA-Seychelles, and there are 36 suppliers who help us in the production of these life-saving programs. With the signal coming out loud and clear, this means that now there are about 63 hours per week of Christian programs blanketing Asia from FEBA-Seychelles, that tiny island in the Indian Ocean. Out of this number, 36 hours of programing is done in Bangalore and other co-operating studios in India.

FEBA radio programs are different from programs from other stations. A local pastor last evening mentioned to us that he considers FEBA-Seychelles as a Christian version of B.B.C. To say that—in India—means that the programs are not only of high quality, relevant to the listening public and well-accepted, but that they have a tone and quality which is even higher. It is found in the word "Christian." Our programs are uplifting. They strike across the dark headlines and

evils of this age and proclaim that there is hope, peace and joy in this life. But not only that. These programs proclaim that because there is a God who lives, loves and cares. There is hope for the future, through the Lord Jesus Christ.

Give that message of life and hope to hungry people, see to it that the signal is "loud and clear," and what happens? From July to November 1975 we received 20,700 letters. During the same period of 1976 we received 32,400 letters, an increase of 11,700 letters. That's a lot of letters! Consider that many of these are what we term "quality letters," representing a spiritual hunger, and you can see that the "loud and clear" signal is effective.

How can we adequately meet the need of each listener? Each supplier of programs does his or her own follow-up. But here at FEBA, we find that we are responsible for all the programs which are produced by FEBA staff and some others. We believe in writing personal letters to each person, yet time is a factor. To help us meet the need, we printed a series of booklets by Leith Samuel called THE ANSWER TO—. This was made possible by a special donation. A generous grant from the Evangelical Sisterhood of Mary enables us to print good literature for our follow-up in Tamil and other languages. A well-chosen tract along with a personal letter is very helpful.

FEBA strives to reach the Christian as well as the non-Christian. The FEBCOM FELLOWSHIP is made up of committed Christians who have been helped by the radio messages and music. In deep appreciation to the Lord, they make application for the Prayer Fellowship, becoming partners with us in this work. FEBCOM FELLOWSHIP now has about 3,700 members within India and several hundred overseas (most of whom have gone abroad to work and continue to send in their donations for the radio work). The year 1976 saw the strengthening of the Fellowship, in that the Malayalam and Telugu branches were started. English, Hindi and Tamil were already established, but have also been strengthened. In terms of donations, the past year has seen an increase of over Rs. 12,000 from FEBCOM members. We do thank the Lord for this assurance of His blessing upon His people through the radio programs each day.

Looking to the future, "loud and clear" opens up many other doors. We haven't had the heart to hold many rallies or do any special advertising of the programs, especially in North India. True, we have done some promotional tours—among the most successful being the trip to Marammon Convention in Kerala to publicize the Malayalam programs and to initiate the Malayalam branch of the FEBCOM FELLOWSHIP. Results? Malayalam programs brought in 544 letters the next month! And all the programs have continued to bring in a good amount of response throughout the year.

"Loud and clear" means a lot to North India. With millions of non-Christians in the northern part of our country, Hindi, Urdu, Punjabi and other north-Indian language blocks are touching many who otherwise are unreached. Coupled with extensive literature distribution by such agencies

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Africa on Our Hearts

Dear Friends,

Now turned seventy-nine, I, Norman, want to give public praise and thanks to God for His incredible mercies that just don't run out. He has proved Himself especially wonderful in recent months and I write this to tell you about it.

Most of you know that our hearts (Eunice's and mine) have in our later years been much in Africa. Indeed, so much of our attention timewise, prayerwise and moneypwise has been directed to a large circle of abjectly poor refugee friends in Burundi that we have neglected much of normal, social and spiritual intercourse with our home friends. We write this partly because we do not want our non-participation at home to be interpreted as high-hat or disinterestedness. We feel that here in the States, funds and great circles of friends are usually available for births, weddings, sicknesses and deaths, while over there many are born, live and die without very many caring. We try to live by "log logic," the principle that if ten men are lifting on the small end of a heavy log and two on the big end, it is plain where to lift when one wants to help.

There have been some recent developments over there that have called for our very special concern. "Norman," Eunice said several months ago, "I believe the Lord would have us go to Africa." She expressed my own thoughts. Several days later, my economy-minded wife announced out of the blue that it came to her that I should go and she stay.

My wife knew well that I was having low blood pressure and was just weeks away from my seventy-ninth birthday. But my wife has incredible faith. "The Lord will perform miracles," she said. And her faith was contagious. I requested Menno Travel Service to prepare a round trip excursion air ticket via London, England; Kigali, Rwanda; and Nairobi, Kenya. We agreed that if I accomplished my

Norman and Eunice Wingert are living in Fresno, California.

mission in England sufficiently well, I would not continue into Africa, and request reimbursement for the unused portion of the ticket. Where the funds came from was one of the miracles; they had just accumulated!

In London I sought out the headquarters office of the Church Missionary Society, the Evangelical arm of the Anglican Church, which a century ago this year had, at the request of Stanley, the British explorer, sent their first missionaries to what is now Uganda, Rwanda and Burundi in central Africa. I got much of what I needed to know from the Society's executive secretary, Rev. David Applin, who had just returned from Rwanda and Burundi. But it still remained unclear whether I should proceed on to Kigali and Nairobi for a number of contacts which I very much wanted to make.

I also visited Dr. and Mrs. G. Talbot Hindley, with whom we had been closely associated in relief work in 1962-64. Clergyman and medical doctor, Rev. Hindley headed the Society's total mission program at that time in Burundi. They are presently living retired in a hamlet in Sussex County, one hundred miles southwest from London.

"Norman," said Brother Hindley after hours of my sharing purposes and problems with him, "according to human reasoning it would seem advisable for you not to proceed further on your journey. However," he added, "there is only one thing wrong with this advice. It precludes God's performing of miracles for you." I came back to London pretty much decided to return home, although the total of his words continued as a challenge. I cannot tell you how much that visit to our friends in peaceful and storied rural England meant to me.

Five hours after my return to Victoria Station, I was led unmistakably to accept that challenge, and I booked an overnight flight to Nairobi, trusting the Lord to compensate for the contacts I had wanted to make in Rwanda.

God honored my acceptance of the challenge. The seven days in Nairobi netted most of the information I had wanted to know. They were a series of coincidences and answers to prayer, topped by one miracle that amazed even my imagination. Not now, but sometime I want to share these experiences for the glory of God. Although not unaware of my heart condition, I rested in the Lord and He did the work.

Two 747s brought me back from Nairobi to San Francisco in one day. A few days later, news of the tragic crash of two other 747s in the Canary

Islands increased my gratefulness for the safe reunion with my dear wife, who meanwhile had taken the advantage of Greyhound's \$50-one-way-to-anywhere fare to visit relatives and friends in the East. We both returned to Reedley the same day. Do you wonder that I said at the beginning of this letter that the mercies of the Lord just don't run out?

As it may have been guessed, out of this trip is developing another book, the projected title of which will be *From Mutesa to Amin, A Century of Christian Conflict and Triumph in Uganda*.

As presently anticipated, the book will contain the story of mission advance into Central Africa at unbelievable odds; the story of how our two years of relief work fitted into the total picture; the story of Birasa Eustache, a black saint, our former interpreter, whom God is singularly honoring today after being raised from the equivalence of death; and the story of Idi Amin, today's throwback president of Uganda, who, like Uganda's early heathen king, is killing Christians. It is reliably reported that Amin and his soldiers have done away with up to 300,000 of his people since he came to power five years ago. Archbishop Janain Luwum is the most widely known of these Christian martyrs.

LOUD AND CLEAR from page nine

as Operation Mobilization, as well as the increasing popularity of Christian radio programs heard daily over Radio Sri Lanka, something new is happening in North India! Millions are hearing the gospel of the Lord Jesus Christ. Surely this is a new day, a day which will bring forth both response and rejection.

As we look to the future, we hardly know how to meet the challenge. 1977 rises as a potential for the gospel, unprecedented in India's history, through the ministry of radio. Every means must come into use under the guidance of the Holy Spirit—writers' seminars, advertising in newspapers and magazines, radio rallies, production of follow-up materials . . . and effective follow-up work, a strengthening of the FEBCOM FELLOWSHIP, plus a challenge to the churches throughout the land of India to nurture new believers and bring them into a warm fellowship. This is a task far too big for us. Yet we know that the calling is the enabling, and we go forward in His strength. Will you stand with us? We thank you.

—Allen and Leoda Buckwalter

Evangelical Visitor

Brethren in Christ at CHA 1977



Brethren in Christ at CHA Convention; left to right: Erwin Thomas, C. B. Byers, Glen Frey, Helen Lenehan, David Climenhaga, Martha Ginder, Roy Sider, John Stoner, Henry Ginder, Mary Fries, Gladys Lehman, Betty Lehman,

Dorothy Fries, Dorcas Climenhaga, John Fries, John Schock, Simon Lehman, and James Esh. Present but not in photograph: Charles Burgard and Louis Cober.

Church News

Bishop H. A. Ginder Honored at CHA



Bishop Ginder accepting award from Dr. J. D. Abbott, president of CHA.

A shepherd of the flock, an administrator of the body, a man of his church, a leader in the holiness movement and evangelical community, a student of the Word of God, a proclaimer of scriptural holiness, a fellow brother in the faith once for all delivered to the saints, one whose life manifests the qualities of entire sanctification, this is the composite picture of Henry A. Ginder, D.D., a Bishop in the Brethren in Christ Church.

Bishop Ginder was elected and ordained to the ministry in 1938 by the Rapho District, Pennsylvania, of the Brethren in Christ Church and designated pastor of the Manheim Church in the district. In 1948 he was elected a Bishop of the Rapho District and served in that capacity until the total restructuring of the denomination into regional conferences. He was then elected one of five bishops in the new administration and served in continuing assignments in the Atlantic and Allegheny conferences respectively since then.

In denominational life he has been the Moderator of the denominational General Conference and has served in numerous committee and board assignments. After he became denominational representative to the Christian Holiness Association (then NHA) he served for a number of years as Seminar Director on Camp Meetings, authored a Manual on Camp Meetings, and was a member of the CHA-BOA. From 1972 to 1974 he was the president of the Christian Holiness Association. He was a contributor to "The Word and The Doctrine," and has written NAE World Day of Prayer materials and numerous evangelism materials. He has been widely used as an evangelist and biblical preacher in both denominational and interdenominational holiness campmeetings.

He has been an exponent and representative of the Wesleyan-Arminian doctrinal position in his ministries and service in many other areas. He has served on the BOA of the National Association of Evangelicals and been closely connected with various activities of that body. He has been a participant in many congresses including the 1953 YFC World Congress in Japan and served as an associate evangelist. In 1959 he again was YFC associate evangelist in India. He was a partici-

pant in the 1966 Berlin World Congress on Evangelism, 1967 Eighth Mennonite World Conference, 1969 U.S. Congress on Evangelism, 1970 Canadian Congress on Evangelism, 1973 Jerusalem Conference on World Prophecy, and 1974 International Congress on World Evangelization. In 1973 he was a member of the Key '73 Executive Committee.

Thus, in recognition, Bishop Henry A. Ginder, of your leadership in the holiness movement, your able exposition of scriptural holiness and the doctrine of entire sanctification, and your manifestation in your own personal life of the fullness of the Holy Spirit, the Christian Holiness Association awards you this Citation as Holiness Exponent of the Year 1977.

Brethren in Christ Active in CHA

The Brethren in Christ Church was well represented this year. Twenty-one persons of the Brotherhood were present to witness, the presentation of the annual Holiness Exponent of the Year Award to Dr. Henry A. Ginder, Bishop of the Allegheny Conference. This distinguished award is presented by the Convention to the person who best demonstrates leadership in the holiness movement, competent exposition of scriptural holiness, and manifests, by life and labors, the fullness of the Holy Spirit in personal living.

The Christian Holiness Association represents more than three million persons in North America and five million worldwide. Many religious bodies in America which identify with the Wesleyan-Arminian Theological position hold membership in CHA.

Several Brethren in Christ serve on CHA boards or commissions. They include: Bishop David Climenhaga, Board of Administration; Rev. Simon Lehman, Jr., Brethren in Christ Representative, Credentials; Dr. Arthur Climenhaga, Chairman of Constitution and Bylaws; Bishop Donald R. Shafer, Resolutions; Rev. John Stoner, Social Concerns; Bishop Roy V. Sider, Missions; Mrs. Dorcas Climenhaga and Bishop Henry A. Ginder, 1978 Nominating Committee.

The spirit of the Convention was effectively expressed in the words of Dr. J. D. Abbott in his Presidential Address. His subject was "Holiness: Measurements of a Basic Tenet." He affirmed, "Our main business is to work to bring about a spiritual rebirth from within so that our churches may become centers of spiritual and ethical activity, made up of men and women who experience purity of heart and the fullness of the Spirit."

The 1978 Convention will be held April 18, 19, and 20 at the Chase Park Hotel in St. Louis, Missouri.

C. R. Burgard, Reporter

Colleges

NIAGARA CHRISTIAN COLLEGE

Athletes Visit Campus

April 13 chapel became a unique experience. O. J. Clayton, Stew Lange and Zenan Andrusyschyn, star players from the Toronto Argonauts and Edmonton Eskimo football teams challenged the three top players from NCC to volleyball, basketball and a relay. During the change of games the fellows shared their testimony and concluded by inviting non-Christians to commit their lives to Christ.

This was followed April 18-22 by a week of Spiritual Emphasis. Ross Finch, regional director of YFC served as speaker combining fun with a key phrase "YOU MUST CHOOSE" between Christ and self.

MESSIAH COLLEGE

Students Honored

Susan Myers, daughter of Nelson and Faith Myers of the Manheim, Pennsylvania, congregation, was recently named as the Merit Scholar in the freshman class. The sophomore Merit Scholar is Alice Dourte, daughter of Allon and Jeanette Dourte of the Cross Roads congregation near Mount Joy, Pennsylvania, where the Reverend Allon Dourte is the pastor.

The announcement was made in College Chapel by President Hostetter. The students are chosen by the faculty on the basis of scholarship, leadership, and school loyalty.

Nevin Dourte, son of Rev. and Mrs. Jesse Dourte of Manheim, was recently elected president of the Messiah College Student Association. Rev. Jesse Dourte is pastor of the Mastersonville Brethren in Christ Church. Nevin has been active in student government as a class senator for the past two years. He will be a senior next year.

Miscellany

Eldon Bert is serving as photographer for a 12-15 minute documentary movie of Messiah College. Mr. Keith Higbee, the incoming director of the Media Center, is writing the script and providing general direction.

New Messiah College faculty this fall include: Miss Ellen R. Hoover, Abilene, Kansas, as Instructor in Home Economics and Acting Chairperson of the Department of Home Economics; and Mr. Luke L. Keefer, Jr., returning as Assistant Professor of Bible and Religion, and as College Chaplain.

Dr. Dorothy Gish has been appointed chairperson of the Department of Behavioral Science.

Senior Testimonies

In one of the final chapels at Messiah College before Commencement on May 14, seniors were given an opportunity to express their feelings about their college experience. Among the things they said were:

"I have grown during my four years at Messiah—I have firm goals and a sense of direction. God has helped me in many ways."

"Messiah College is a neat place! I wish to thank the administration and faculty. (to underclassmen) Take time to get involved in a small group fellowship. Help bring the campus together in the spirit of Christ."

"I thank the Lord for the good things I have learned in class, dorm, athletics, and small groups. I've come to know many people. My prayer is that I will continue to walk with the Lord."

"I praise the Lord for the good friends I have come to know at Messiah College—brothers and sisters in the Lord. This is a good place to meet your future

spouse."

"When I came here four years ago I had a broken relationship with Christ. Now, with the help of Christian friends, things are much better. I encourage you to let Christ show you the way to go in life."

"I had many problems in my freshman year. An upper classman helped me very much, even sending me Scripture promises in the mail. When I came, I did not believe a psychologist could be Christian, but now I know. My life has changed a lot."

"In a week we seniors will all be leaving Messiah College, and we will miss this place. The greatest asset here is people—faculty, staff, and students. In my years here I have learned to move from superficial relationships to deep and meaningful ones."

The chapel came to a close as another senior led in prayer. "Lord, help us do our best as we leave these halls. Be the Lord of our schedule next week (exams) and for all of our lives. Help us to think kindly of one another. Amen."

MISSIONS

Arriving home April 18 from their assignment at Wanezi Mission, Rhodesia were **Donald and Dorothy Potteiger**, and sons Dwayne, Dean and Darrell.

Ed and Nancy Sider and son Joel arrived in Toronto April 24, having completed their Voluntary Service assignment at Youngways Hostel in Bulawayo, Rhodesia.

Earl Musser (Director of Missions Overseas) and **Wilmer Heisey** (Executive Secretary of the Board for Missions) arrived home on April 25 from a five-week visit to the churches and missionaries in Rhodesia, Zambia and India.

CONFERENCES

Allegheny

Rev. and Mrs. Roger N. Witter, of the Air Hill congregation, left on May 16, for a 16-day tour of the Holy Land.

The **Big Valley congregation** reports a 100% affirmative vote calling their pastoral couple, Rev. and Mrs. John Rosenberry, to serve for another five-year term.

Rev. Curtis Bryant received a 100% affirmative vote to serve the **Clear Creek congregation** for five more years.

The **Five Forks congregation** held a Dedication Service for their new parsonage on Sunday morning, May 8, following the morning worship service. Bishop Henry Ginder gave the message. An Open House followed the service. The pastor is Rev. W. Rupert Turman.

The **Montgomery congregation** reports that revival services were conducted on

April 3-10. Rev. Jay R. Booser was the evangelist. Dr. Virginia Kauffman spoke at the meeting of the WMPC on April 27. Rev. H. Melvin Booser is the pastor.

Atlantic

Thirty-one persons were received into church fellowship by the **Lancaster congregation** on Sunday, April 24, and on the following Sunday, May 1, five children were dedicated to the Lord. The pastor is Rev. Eber Dourte.

A tea was held by the **Palmyra congregation** on Sunday afternoon, May 15, for Nancy Kreider who recently returned home from Rhodesia. Rev. J. Robert Lehman is the pastor.

The **Skyline View congregation** received eleven persons into church fellowship on Sunday, April 3. The pastor is Rev. LeRoy B. Walters.

Canadian

The **Pioneer Girls** of the **Houghton Church** shared with their congregation on Sunday evening, May 1. Awards were presented and the leaders were given recognition. Rev. John R. Sider is the pastor.

The **Massey Place (Saskatoon)** and **New Life congregations** (Collingswood) engaged in a five-week Sunday school contest. On Sunday, May 1, New Life observed its first anniversary in their new facilities. Rev. Ronald Lofthouse was guest speaker. The pastors are Massey Place—Rev. Douglas Sider, and New Life—Rev. Dale Shaw.

Dr. Frank Peters was the guest speaker at a Family Life Conference on May 6-8, hosted by the **Wainfleet congregation** which was open to the community. Rev. Roy J. Peterman and Rev. Lee Winger are the pastors.

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Teachers are the key to teaching. The planners of *The Foundation Series* have kept this in mind as the curriculum was developed. An expression of this concern is the seven-session teacher training program available and recommended for use during the first weeks of the September-November Quarter.

When Teachers Are Students

David Helmuth

TEACHER training is an integral part of *The Foundation Series*. Given the centrality of the teacher's role in *The Foundation Series*, planners have developed a special teacher training program to provide additional help for persons who are teaching *The Foundation Series*. This program is intended to supplement the regular curriculum resources provided for teachers each week.

The Foundation Series teacher training program is a series of seven study sessions, ideally spaced one week apart to allow persons to reflect, study, and test ideas and skills in classroom experience. This teacher training program, however, can be adapted for use during more concentrated periods of study such as a weekend or week-long teacher training workshop or retreat.

This program has been prepared so that adult believers teaching children—preschool through grade 8—will achieve the following overall objectives:

1. Understand the format of *The Foundation Series*—the teaching/learning process, the preparation of heart and mind, and the resources.

2. Increase their skills in guiding children into genuine learning experiences with special emphasis on developing open, relational ways of working with children.

3. Develop an awareness of the importance of teaching ministry of congregations as it relates to Bible teaching, evangelism, and helping persons grow and mature.

In order to accomplish these objectives, seven 90-minute study sessions have been prepared. These sessions will help teachers achieve the overall objectives by:

1. Developing personal relationships among the teachers in the study sessions.

2. Encouraging teachers to read the articles in the resource book, which is a part of the teacher training program.

The writer is on the staff of the Mennonite Board of Congregational Ministries. He was also a member of the Editorial Council of The Foundation Series.

3. Providing opportunity for worship, praise, and prayer.

4. Developing skills in the teaching/learning process through discussion and experience.

5. Working on personal projects from the work sheets in the resource book.

6. Evaluating personal growth and skills.

Who should take responsibility for carrying out this teacher training program? Pastor? Sunday school superintendent? Congregational education committee chairperson? The answer to this question will vary from one congregation to the next. In most cases the pastor should be involved in a very supportive role, if not a leadership role. The Sunday school superintendents most likely should be involved and, of course, it would be natural for the congregational education committee, if there is such in your congregation, to have responsibility for seeing to it that the teacher training program is carried out.

It would be helpful if two or three persons were given responsibility to give primary leadership to this task as a team, with one person designated to lead the teachers as they work through this program. Congregations which

have persons with special training in the area of education could well call upon these persons to be of help in carrying out this program. Special training is not required for this role, however, as directions are quite specific and clear for the leader. In some cases, the pastor may be the person best qualified to give leadership to this teacher training experience.

The question of when it is best to plan for the teacher training program will again need to be answered in light of your local situation. For some congregations, it works best to have a special class as a part of the midweek prayer meeting Bible study program. For others, Sunday evening or some other evening seems to be an appropriate time. In other congregations, it may seem best to plan for a weekend workshop or retreat for Sunday school teachers sometime prior to the beginning of the Sunday school year—or shortly after the beginning of the new Sunday school year.

This teacher training program can become a very helpful instrument for working with *The Foundation Series* in particular, and in furthering your congregation's teacher training in general.

Adult Responsibility

The Foundation Series is planned to assist adults. This is an important viewpoint. Teaching is seen as an adult responsibility. The congregation (in a believers' church) is made up of older youths and adults—those who have accepted Jesus as Lord and Savior, and who are mature enough to assume the responsibilities of discipleship. Such persons provide models of Christian behavior and many have a responsibility to teach. Believers are to teach and admonish one another, and this includes children. Therefore, a great deal of attention is given to the teachers' guides and to a teacher training program. At the same time there is the profound awareness that adults must be equipped, trained, and gifted by the Holy Spirit to teach.

—*Leaders Guide, The Foundation Series*, page six.

Burkholders Observe Double-Fiftieth Anniversary

On April 7, 1927, Alvin Burkholder and Vera Fike were married at Upland, California, by the father of the groom, the late Bishop C. C. Burkholder. Three days later, on Easter Sunday, April 10, Alvin was ordained to the ministry.

Fifty years later, on Easter Sunday, April 10, these two events were remembered as the children and grandchildren of the Burkholders hosted a reception in the Upland Church Fellowship Hall in their honor. More than 350 relatives and friends attended the occasion.

The Burkholders have lived in Upland since their marriage except for five years of ministry divided between South Dakota and Kansas. During the Kansas ministry they pastored the Rosebank Church.

Brother Burkholder pastored the Upland congregation for a total of 15 years. He served on the staff of Upland College and as bishop of the Midwest and Pacific conferences. Since 1967 he has served as Director of Stewardship for the denomination. Widely used as an evangelist, having held over 200 meetings, he has visited almost every congregation in the Brethren in Christ Church.



He has served as Chairman of the NAE Stewardship Commission and has represented the denomination on the Mennonite World Conference Presidium for the past ten years.

The Burkholders have two children and four grandchildren: Mrs. Robert (Phyllis) Keller, grandchildren Robin and Heidi; and Charles, grandchildren Crystal and Holly.

Central

The **Ashland congregation** hosted the 4th Annual Women's Retreat of the Northern Ohio churches on Saturday, March 19. Lois Mitten served as chairlady for the retreat. The theme for the day was "The Fulfilled Woman," with the following topics discussed: The Single Woman, The Homemaker, and The Working Woman.



The **Christian Union congregation** honored David Wagner, one of their members, on his 90th birthday, Sunday morning, March 13, following the morning service. A gift from the congregation was presented by the pastor, Rev. Marlin K. Ressler. Following a carry-in dinner, a "This is Your Life" program was directed by Jon Stepp. Rev. and Mrs. Carl G. Stump shared in the celebration.

The husbands, fathers, and children of the **Fairview congregation** honored their mothers on Sunday, May 8, by providing a fellowship meal, following the morning worship service. The pastor is Rev. Henry Miller.

The **Valley Chapel congregation** held a special Family Camp-out on May 21 and 22. Rev. Paul Smucker is the pastor.

Midwest

On Sunday, May 1, the **Rosebank congregation** held a "Birthday Dinner," following the morning worship service. Tables were decorated to represent the four seasons of the year and each person sat at the table according to the season that he or she celebrated their birthday. A musical program was held in the afternoon. The pastor is Rev. Charles Norman.

Pacific

The **Labish congregation** conducted a program for the Union Gospel Mission on Saturday evening, April 30. A youth crusade was held on May 16-21 with guest speakers, Fred and Martha Schnerch. Rev. Art Cooper is the pastor.

The **Redwood Country Church** held a covered dish luncheon on April 4 for the retired persons from their congregation. The pastor is Rev. Sam Hollingsworth.

Births

Albrecht: Becky Sue, born April 25, to Mr. and Mrs. Ron Albrecht, Rosebank congregation, Ont.

DeAngelo: Joy Kathryn, born April 21, to Mr. and Mrs. Carl DeAngelo, Carlisle congregation, Pa.

Helmuth: Karen Elizabeth, born April 19, to Mr. and Mrs. Fred Helmuth, Carlisle congregation, Pa.

Hendricks: April Judith, born April 10, to William and Joanne Hendricks, Llewellyn congregation, Pa.

Keefer: April Jill, born April 9, to Earl, Jr., and Rhona Keefer, Free Grace congregation, Pa.

Lehman: Tandi Renee, born April 14, to Kenneth and Phyllis (Musser) Lehman, Mechanicsburg congregation, Pa.

Miller: David Allen, born March 9, to Lloyd and Joan Miller, Amherst congregation, Ohio.

Miller: Susanne Colleen, born April 22, to Dr. and Mrs. Ronald Miller, Carlisle congregation, Pa.

Mills: Bobbi Jo, born April 24, to Gary and Marietta Mills, Clear Creek congregation, Pa.

Perrin: Kelly Dawn, born Jan. 7, to Stanley and Gretchen Perrin, Saxton congregation, Pa.

Reed: Melissa Jane, born April 17, to Joel and Nancy Reed, Saxton congregation, Pa.

Shaffer: Carl Richard, II, born April 5, to Mr. and Mrs. Carl Shaffer, Hollowell congregation, Pa.

Stiffler: Shawn Ray, born April 30, to Wesley and Vickie Stiffler, Clear Creek congregation, Pa.

Tolene: Tammy Lynn, born April 14, to Dale and Valerie Tolene, Skyline View congregation, Pa.

Weddings

Eisenhour-Moyer: Elizabeth Anne, daughter of Mr. and Mrs. Grant Moyer, Sr., and Daryl Wayne, son of Mr. and Mrs. Martin Eisenhour, March 12, in the Skyline View Brethren in Christ Church with Rev. LeRoy Walters officiating.

Enders-Baughman: Kathy Diane, daughter of Mr. and Mrs. Donald L. Baughman and Darwin Charles Enders, March 19, in the Skyline View Brethren in Christ Church with Rev. LeRoy Walters officiating.

Handy-Kelly: Marion Kelly, Gormley, Ont., and Benjamin Handy, Waterloo, Ont., April 8, in the Bridlewood Brethren in Christ Church, with Rev. John Schock and Rev. Walter Kelly, son of the bride, officiating.

Marchi-Herrmann: Deborah Kay, daughter of Mr. and Mrs. Sylvester Herrmann, Troy, Ohio, and John Joseph, son of the late I. A. and Mrs. Virginia Marchi, Phoneton, Ohio, April 23, in the Phoneton Brethren in Christ Church with Rev. Elam O. Dohner officiating.

O'Brien-Wagner: Erna Kay, daughter of Mr. and Mrs. Franklin G. Wagner, and Kevin Garrett O'Brien, April 2, in the Skyline View Brethren in Christ Church with Rev. LeRoy Walters officiating.

Waller-Eshleman: Margarite Ilene, daughter of Mr. and Mrs. Henry Clay Eshleman, Pequea, Pa., and John Robert Waller, Mountville, Pa., April 23, in the Lancaster Brethren in Christ Church with Rev. Eber Dourte officiating.

Weicht-James: Samuel Lamont Weicht and Yvonne Marie James, both of Everett, Pa., March 26, in the Clear Creek Brethren in Christ Church with Rev. Curtis Bryant officiating.

Obituaries

Carbaugh: Walter E. Carbaugh, Waynesboro, Pa., died April 23, 1977, at the age of 60. He is survived by his wife, Pearle; a son, Randy; one sister; and six brothers. The funeral service was held in the Grove Funeral Home with Rev. W. Rupert Turman officiating. Interment was in the Quincy Cemetery.

Coffman: Mrs. Edna Coffman, born June 22, 1901, in Saxton, Pa., died March 7, 1977, in the Blair Memorial Hospital. She was the daughter of Henry and Sarah (Dick) Bair. On Jan. 1, 1921, she was married to Charles S. Coffman. She is survived by five children: Paul, James, Lloyd, Mrs. Betty Wilson, and Robert; 14 grandchildren; and 22 great-grandchildren. The funeral service was held in the Masood Funeral Chapel with Rev. E. Martin Bair officiating.

Crider: Pearl E. Crider, N. Annville Twp., Pa., died April 27, 1977, at the age of 65. She was the daughter of Harry and Anna Bert Crider. She is survived by four brothers: Alfred, Carl, Cecil, and Charles. She was a member of the Fairland Brethren in Christ Church where she served as superintendent of the Junior Sunday School Department. She was also director of the Junior Choir, sang in the Senior Choir, as well as serving in many other areas of the church. The funeral service was held in the Fairland Church with Rev. John R. Yeatts officiating. Interment was in the Bethel Cemetery, Abilene, Ks.

Kelly: Michael E. Kelly, born July 17, 1922, in Saxton, Pa., died April 17, 1977. He was the son of Michael B. and Ethel May (Thomas) Kelley. He is survived by the following brothers and sisters: Mrs. Mona Hopkins, Curtis B., Willard G., Mrs. Pat Fluke, and Mrs. Judith Grosse. The funeral service was held in the Masood Funeral Chapel, Saxton, with Rev. E. Martin Bair officiating. Interment was in the Grandview Cemetery.

Snavelly: Harry Snavelly, Jr., Mechanicsburg, Pa., born May 31, 1930, died April 15, 1977, in Seidle Memorial Hospital, Mechanicsburg. He is survived by his wife, Lula L. Snavelly; three daughters: Mrs. Cheryl Brainwaite, Diane K., and Laurie S.; a brother, Lester; a sister, Mrs. Lovina Knisley; and three grandchildren. He was a member of the Mechanicsburg Brethren in Christ Church where the funeral service was conducted by Rev.

Monroe M. Book

1892-1977

Monroe M. Book, son of Adam and Fanny Mellinger Book, was born on a farm near Ramona, Dickinson County, Kansas, on May 3, 1892. He departed this life, following an extended illness, April 7, 1977, in the Memorial Hospital, Abilene, Kansas.

He attended the schools in the area of his birth and graduated from Ramona High School in 1911. He continued his education and was a graduate of McPherson College. Following his college work he taught in the Ramona High School before becoming actively engaged in farming.

On August 12, 1914, he was united in marriage with Elizabeth Crider and to this union four sons and two daughters were born. Mr. and Mrs. Book farmed in the Ramona community for five years following their marriage before moving to the Buckeye community in northern Dickinson County.

Besides farming he was also a minister in the Brethren in Christ Church, holding pastorates in the Zion and the Bethel congregations. He and his wife moved to Abilene in 1960, where his wife preceded him in death on January 28, 1970.

A sincere, Christian gentleman he lived his Christian principles daily. He also served the church as bishop of the North Dickinson County churches for a period of ten years as well as being an overseer for churches in the Oklahoma area. For a number of years he also served as treasurer of the General Conference Executive Board and for the denomination's Board of Administration. He was an active and valued member of the Abilene Brethren in Christ Church.

He is survived by two daughters: Mrs. Orville (Ethis) Sheets and Mrs. Henry (Faithe) Landis; four sons: Eldon, Maynard, Ethan, and Paul; two sisters: Mary Long and Martha Bohlen; a half brother, Howard Book; and a half sister, Ruth Book. He is also survived by twenty grandchildren, twenty-seven great-grandchildren, three great-great-grandchildren. He

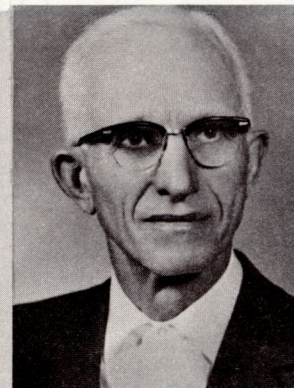
Charles Burgard. Interment was in Trindle Springs Cemetery.

Thompson: Howard Thompson, Hummelstown, Pa., born Aug. 27, 1899, died March 3, 1977, in the Harrisburg Hospital. His wife, Myrtle, preceded him in death. He is survived by two daughters: Betty Stauffer and Gladys Parker; and three sons: Howard, Jr., William, and Robert. The funeral service was conducted in the Trefz Funeral Home, Hummelstown, with Rev. Andrew Slagenweit officiating. Interment was in the Hummelstown Cemetery.

APPEAL TO THE CHURCHES

from page six

struggle against totalitarian communism and capitalism. By a faithful process of Bible study and prayer in



was also preceded in death by two brothers, Cyrus Book and John Book.

Memorial Service was held in the Abilene Brethren in Christ Church with Rev. Charles Norman officiating. Interment was in the Abilene Cemetery.

Tribute

In behalf of the Board of Bishops and the Brethren in Christ Church, I write to express sympathy to the family and friends of M. M. Book. Our Brotherhood has surely been the beneficiary of God's blessings through the life of our beloved brother and former Bishop M. M. Book. Our church is grateful for the godly life and influence of Brother Book as he, so well, served his generation.

In a personal way I shall miss his words of wisdom, his inspirational insights, his healthy humor, and his tender tears. His presence has always been a blessing and dignity to any meeting. It was a special privilege to have worked with him on the Abilene Church Board in recent years.

* * *

We extend our prayers that God will be especially near and that we will sense His promised presence in the hour of our need.

Don Shafer
Bishop of the Midwest Conference
Brethren in Christ Church

the community of believers it can discover that nuclear holocaust is not God's will for the world. Rereading John 3:16 might be a starting point. "God so loved the world."

If God's people in the church would make their dollars and days unavailable to the captains of militarism, the world would get a new image of Jesus Christ. It would begin to see that Jesus was like his body, the church, in the world—a life-giving person.

We appeal to the church denominationally, and to your church locally, to do these two things.

By twenty-five persons at a workshop on the church and militarism at Lancaster, Pa., January 15, 1977. Mennonite and Brethren in Christ.

The Contemporary Scene

American Family Life In Transition

AMERICAN family life appears to be in a transition stage, with traditional and new values "in collision" and creating "considerable strain," according to a new national study.

A central finding in the survey conducted by Yankelovich, Skelly & White showed that 57 percent of U.S. families having at least one child under age 13 are still "traditionalists," but 43 percent of them can now be classified as a "new breed" with more liberal and self-centered values.

Both groups reflected changing values and uncertainty in many areas, but are "surprisingly united in their decision to pass on traditional values to their children," the study found.

Children of both "traditionalists" and the "new breed" were found to hold traditional views: they wanted a mother at home who was a good cook and homemaker, they perceived the father as the principal wage earner and wanted him to "do things" with them.

Children did not want parents to have vacations without them, did not object to spankings, and did not want parents to separate even if they were unhappy.

Religion was not among the major topics covered in the study, but 63 percent of traditional parents and 41 percent of the new breed considered religious values to be "very important."

Religion was also among the five areas of concern in which both groups of parents "would welcome" more attention. Some 69 percent of traditional and 52 percent of new breed parents said they "would welcome" more emphasis on religion.

The study, "Raising Children in a Changing Society," focused on the 23 million U.S. families having children under 13.

Scholars Cite Rise In U.S. Religious Life

AFTER slipping downward for ten years, religious life in America seems to be on the rise, according to scholars

interviewed by AP Religion Writer George W. Cornell. "A new national mood of receptivity to spiritual truth is prevalent," he says, quoting C. Peter Wagner of the Fuller Evangelistic Association.

To the Rev. Colman Barry, dean of the school of religious studies at the Catholic University of America in Washington, D. C., the U.S. religious resurgence is "the primary sign of the times."

What is causing the upturn? Cornell sees the following as causes for the change:

—Mainline denominations, which experienced declines in membership since the mid-1960's, report the shrinkage has slowed or stopped and, in some cases, turned upward.

—A greater emphasis on evangelism, a lack of which had been blamed widely for the declines, is swelling through the churches, often involving special "growth" programs and membership drives by local congregations.

—Seminary enrollment is at a record high of 43,023, according to the American Association of Theological Schools. In 193 Protestant and Catholic institutions, the growth quickened in the last three years. Catholic seminaries last year had their first increase in 10 years.

—A moderating of social-action tactics in broad-based denominations which are giving more attention to spiritual nurture, while evangelical churches, which previously had largely shunned social concern, now are asserting it, making for more balance of efforts in both categories of Christianity.

—Sales of religious books have soared in the last five years, increasing a third faster than general book sales.

—Overall religious affiliation, now totalling 132.2 million, edged ahead of population growth last year, rising from 61.9 to 62.3 percent of the population, after slipping behind it in recent previous years.

—Weekly church attendance, which gradually had fallen from a 1958 peak of 49 percent of the population to a low of 40 percent for the early 1970's, last year turned upward again, a Gallup survey finding it at 42 percent.

George Gallup, head of the American Institute of Public Opinion, says various other statistical findings suggest America is in the beginnings of religious revival. He says the proportion of Americans who believe religion is increasing its influence has tripled since 1970. Some 19 million Americans, he added, are involved in various techniques for deepening their inner or spiritual awareness.