

10-10-1977

Evangelical Visitor - October 10, 1977 Vol. XC. No. 19.

John E. Zercher

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2322>

Recommended Citation

Zercher, John E., "Evangelical Visitor - October 10, 1977 Vol. XC. No. 19." (1977). *Evangelical Visitor (1887-1999)*. 2322.

<https://mosaic.messiah.edu/evanvisitor/2322>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

Evangelical VISITOR

October 10, 1977

On Not Sinning page 4

Going with God page 5

**Missions in North America
1978 - 2000** page 7

Missions and Service page 8

**Now Let Us Tell
of Jochebed** page 12

College News Church News

Religious News



MISSIONS QUARTERLY INSERT

From the Editor

Contents

A round-trip to Grantham, Pa., was part of the agenda since the writing of this column for the prior issue. Our third son is a freshman at Messiah so we again follow with more than usual interest life on the campus.

Preliminary reports reflect a substantial increase in student enrollment this year—around 1,050 have registered during regular registration days. By the next issue of the VISITOR we should have more accurate and final figures. It is also exciting news to learn that Messiah College has been the recipient of a sizeable gift in the form of a trust fund (see page 11).

I find it significant that the college has offered a new major—Christian Education (see page 11). The faculty in the area of Bible and theology is being strengthened. A lectureship has been established at the college by Roxbury Camp on the subject of biblical holiness. This reflects a profitable relationship between the college and the church.

It appears that there will be 24 students attending seminary this academic year. Of these at least 17 have attended Messiah College. This points to the observation that Messiah College is more than a good college for our youth, it is an important source of church leadership-pastoral and lay.

As the church seriously commits itself to growth with the accompanying diversity in the understanding in life and doctrine which new members bring, the mission of the college takes on new importance. We will need to look to Messiah to give direction and unity to those things believed among us.

Let me call your attention to page 16. I found these four news items interesting and meaningful. I observe:

1. Mass evangelism continues to be an important method.
2. The gospel bridges cultural, political, and economic differences.
3. The new churches are sending evangelicals to the west.
4. The wide geographical span of the evangelistic effort. Perhaps these news items say something more to you.

CALENDAR

Allegheny Conference WMPC Retreat Mount Rock Church	October 11
Messiah College Homecoming	October 15 and 16
NAE Sunday	October 30
Niagara Christian College Homecoming	November 4 and 5
Roxbury Holiness Lectureship	November 14-16
Brethren in Christ Pastors Day Messiah College	November 14
National Bible Sunday	November 20

Editorial	3
On Not Sinning Gene B. Chase	4
Going With God Jean Nielsen	5
God Initiating . . . God's People Responding J. Wilmer Heisey	6
Missions in North America 1978-2000 J. Wilmer Heisey	7
We Stood Together H. Frank Kipe	8
MISSIONS QUARTERLY INSERT	
Missions and Service David Schroeder	9
College News NCC Holds Annual Retreat Messiah Recipient of Gift Christian Education Major Offered	11
Now Let Us Tell of Jochebed Muriel Stackley	12
Religious News	13
Church News	14
Evangelism Around the World	16

Evangelical Visitor

Volume XC

Number 19

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

Editor: John E. Zercher

Editorial Council:

C. B. Byers, Eber B. Dourte, Isaiah B. Harley, E. Morris Sider, Anna Ruth Ressler

Page Editors:

Missions: Glen A. Pierce
Christian Service Ministries: J. Wilmer Heisey
Christian Education Ministries: John L. Ebersole
Pulpit and Pew: David E. Climenhaga

Brethren in Christ Publication Board:

Isaiah B. Harley, Lester C. Fretz, Paul E. Hostetler, Louis O. Cober, Paul E. Witter, Dwight E. Bert, Daniel R. Chamberlain


Mailing Information:

Manuscripts and editorial correspondence should be addressed to the Editor, P.O. Box 166, Nappanee, Indiana 46550.

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.

MEMBER  EVANGELICAL PRESS ASSOCIATION

Editorial

The Peril of Relevance

I Corinthians 1:17—2:4

IN the first two chapters of First Corinthians Paul goes to some length to emphasize the centrality of the cross in the Christian message. He also shares how in his own ministry he seeks to safeguard this centrality.

His preaching was "not with eloquent wisdom lest the cross be emptied of its power." He did not proclaim the "testimony of God in lofty words of wisdom." He states that he was with them "in weakness and in much fear and trembling and my speech and my message were not plausible [persuasive] words of wisdom."

Paul is saying that he did not try to impress his audience by his logic nor his method. The cross runs counter to human logic and human charisma tends to detract from the cross.

Let us not use these Scriptures as an excuse for dull and fuzzy preaching. Paul was not making a plea for poor preaching. He was without doubt an effective communicator. A dull preacher does not get put in prison although he may be run out of the pulpit. What Paul is calling for is proclamation, whether written or spoken, which by both content and method does not detract from the radical nature of the cross and does not camouflage this central element of the Christian message.

Paul warns of two dangers which are present to those who are zealous: the peril of seeking to be relevant and the temptation to be pragmatic.

The peril of relevance: Paul recognized that to the world the cross is irrelevant—in fact it is foolishness and a stumbling block. The temptation is very real to let our audience set the agenda and we adopt the message to this agenda. This Paul refused to do. The cross which ran counter to the world's wisdom and man's obsession with power is God's agenda.

We may well ask if the current emphasis upon Christ providing fulfillment and the resolution of our problems, supplying happiness and personal peace, adequately represents the radical nature of the cross with its call to repentance and death. The emphasis upon positive thinking and the eternal smile hardly do justice to the cross. We offer Christ as a means to satisfy the world's desire rather than allow the cross to stand in judgment of those desires.

The peril of being pragmatic: Paul was concerned that his method did not hide the cross. One is impressed with the rather low-key nature of his presentation.

One wonders what Paul would say about some of our attempts to capture the public interest and to make the gospel attractive. On how many TV programs do you think he would be a guest speaker or at least be asked for a return appearance. There is something incongruous about using methods of Madison Avenue to promote the message of the Crucified One. One wonders what Hollywood and Golgotha have in common.

As a result, our message and our methods determine the watershed of character rather than the cross becoming this watershed (1:18). I suspect that there are those who would find the cross wisdom and power but who have never really been confronted with the cross. The cross has been hidden behind our sophisticated message and our glamorous methods. I wonder if the opposite may not also be true. There are those who are "in" because they have not really been confronted by the cross. They continue to live by the world's wisdom and power. Like the crowd which fol-

lowed Jesus for the loaves and fishes, they would turn away finding the cross too hard to bear (John 6).

Paul is asking that the doctrine of the cross, which is prominent in our theology, become clearly evident in our message and determinative of our methods. For it is neither by logic nor cleverness that God's power will be seen. God's power resides in the cross made effective by the Spirit.

Where Our Treasure Is

ELSEWHERE in this issue of the *Visitor* is the announcement that Messiah College has been the recipient of a sizeable gift. This gift comes in the form of a fifteen year trust. During the years prior to the maturity of the trust, income from the trust will be available to Messiah College.

This surely is cause for thanksgiving. Our private colleges—and Messiah is no exception—are dependent upon gifts in order to carry on their ministry. In spite of increases in tuition, income from tuition falls short of meeting the educational costs of a college.

With the dire predictions which are made concerning the financial plight of the private school it is cause for thanksgiving that the financial base of Messiah College has been significantly strengthened.

Along with thanksgiving we may be tempted to assume that with gifts of this size and the resultant income, Messiah no longer needs your and my financial support or the support of the church at large. This kind of reasoning, although understandable, would be unfortunate both for the college and the church.

We need to keep in mind that the present decision of the Board of Trustees, as stated in the news release, is to place the income from the trust in the endowment fund. An adequate endowment fund is an essential element in the financial stability of a private college. Messiah's endowment has long been recognized as inadequate. This decision by the Board will begin to strengthen the college's financial base at the endowment level.

The strengthening of the endowment will, in the long pull, provide additional funds for operations, scholarships, programs, and projects. A college exists for mission. One of the prerequisites for mission is funding. As these funds are available the college can perform its mission more adequately and increase its mission more widely in support of the church.

The church, and this includes you and me, needs to continue its financial support for the simple and biblical reason that where our treasure is there our hearts will be. The college and the church need each other. No trust fund—no endowment—no matter how large will take the place of a caring, praying, counselling, and giving community of the concerned.

To assume now that the college has made it and no longer needs our support would be a tragic assumption. Undoubtedly the receiving of substantial gifts will strengthen the college's financial base. The church needs to identify with the college in its newly acquired strength by continuing its support.

The college has in recent years increasingly identified with the church (see "From the Editor," opposite page). I envision a growing partnership between the church and the college in the years ahead. The church needs the college. The college needs the church. We have stood together in times of need. Let us not forget each other in the time of blessing.

Z

On Not Sinning

Gene B. Chase

ONE of the first signs of the new birth is the desire to please the One that is now living in your life. Often the first question that a new Christian asks is something like, "How can I keep from sinning?" Here are five suggestions which I have found very helpful for myself.

Right Thinking

The first is what I call the "displacement method." Concentrating on avoiding a sin only makes it more enticing. Instead, according to Phil. 4:8 we are to think about those things that are true, honest, just, pure, lovely; things that are of good report, virtuous, praiseworthy. We are what we think, or as Bill Gothard puts it, we become like our emotional focus. Madison Avenue knows this, as it tries to get us to buy by appealing to our minds. Repentance, at the very heart of the gospel, is a change of mind. Thus the devil's first attack of a new Christian is to get him to doubt in his mind. For this reason, meditation on Scripture (Psa. 119:9, 11) is objectively powerful, not merely subjectively powerful, in helping us not to sin. Right thoughts displace wrong thoughts.

Right Actions

According to Col. 3:8, 12 we are to "put off" some things and then to "put on" others. At first this does not seem like good advice to a young Christian struggling with sin. It seems to say in effect, "In order to stop doing what's wrong, you need to stop doing what's wrong." And that sounds circular. I've been helped by the following thought. God always gives me something that I *can* do to help me in an area where I

The writer is Assistant Professor of Mathematics, Messiah College. He is a member of the Grantham Brethren in Christ Church where he teaches a college-age Sunday school class. This article was given at a chapel convocation, Messiah College.

can't help myself. For example, I can't avoid overeating when there are chocolates in the house, but I can easily avoid buying chocolates in the first place. Or, I can't avoid lusting when I thumb through magazines at newsstands. I can, however, avoid those magazine racks. As another example, when we are with some "friends," they inevitably drag us down. We may not be able to avoid that, but we can avoid them by choosing our companions in a way that pleases God.

Right Speaking: Confession

To confess means simply to name. So I have not confessed if I say, "God forgive all my sins." But I have if I say, "Forgive me because I shook my son in anger this morning." According to I John 1:9, God will not only then forgive me for that sin, but will cleanse me from all unrighteousness. How often do we need to confess? As often as necessary. Try not to go a moment without confessing. Having confessed, believe that God has forgiven and forgotten. Not to accept His forgiveness is the sin of unbelief. Because we are sons of God, not just servants trying to gain a favor, we can come to God boldly.

Some Dangers

If you are like me, you may tend to focus on one thing that God is working on in your life, and thus miss out on His working in other areas of your life. Just so, the person who is preoccupied with a personal sin may fail to deal with his sin in the area of social justice or vice versa.

We may have a problem with partial success: it's too easy to stop and pat ourselves on the back to say how good our progress is, instead of like Paul, "forgetting those things which are behind and . . . press(ing) toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14)

Conclusion

Everything that I've said talks about dealing with sin in general. I find it encouraging that the principles of holiness are perfectly general. If you are dealing with a specific sin, Scriptures have additional helpful things for you to consider. For example (Eph. 4:228), the person who has stolen is not merely to stop stealing but to work "with his hands the thing which is good, that he may have to give to him that needeth." This takes the principle of right actions, gets to the root of the problem of stealing, and provides the solution.

Finally, Christ is sufficient. The person who tells me, "Have faith in Christ; be filled with the Holy Spirit," is correct, but I must flesh that out by faithfulness in my own experience. In what way do I have faith in Christ? What steps of obedience can I take? It's a weighty thing to present these specific suggestions, because God will remind me of them (Matt. 12:36-37). But I share them as a pilgrim, "Not as though I had already attained." (Phil. 3:12)

Right Response

You might think by what I have already said that I think that the only correct response to temptation is to avoid it. In some cases that's true. The Bible only gives one solution to the temptation to lust—run! (II Tim. 2:22) Avoiding temptation is not always possible, however. So I have been helped by I Cor. 10:13 which talks about a "way to escape"—a way apparently that does not avoid the temptation but which is the opportunity to draw on God's resources "that I might be able to bear it." In other words, sometimes we escape under and through a temptation rather than end-running it.

The right response to temptation is flight or endurance. I can be patient with myself if I view temptation as an opportunity to grow in grace and not as a betrayal by God.

The right response to Jesus' return is hope. That too helps me not to sin. I John 1:3 says that if I have that hope I will purify myself even as Jesus is pure.

The right response to suffering is patience. By giving me the right perspective, suffering forces me to change, thereby cleansing me (note I Peter 4:1).

Right Relationships

We can keep from sinning because of a right relationship with Christ and with His church. God gives us brothers

and sisters in Christ to provide factual information (as I hope to do here), to encourage and support, to provide perspective, and to pray. Prayer, like meditating on Scripture, is not merely subjectively powerful, but objectively powerful in keeping us from sin. There is power in our interceding for each other, in petitioning for ourselves, and in praise—because God is powerful. Prayer on our part will develop that

relationship with our Father through Christ that is the most important relationship of all.

It is helpful to think about what it means to be identified with Christ. It means, yes, to have the mind of Christ. It means also that I may characterize myself by who I am in Christ, and not by some fleeting act of the moment that I may commit. As a simple

example, I may have to say "I lied," but I will never say that I am a liar. The first tells correctly of an act that I committed, isolated and out of character; the second tells (incorrectly) what I am like. If "liar" in fact describes what I am like, then I must examine myself about whether I am a Christian. (See I John 3:9 and Rev. 21:8.)

Going With God

Jean Nielsen

THE British Airways VC10 moved smoothly away from the edge of Canada and out over the Atlantic Ocean. As the brief, summer darkness fell I was surprised to see how many lights there were on the ocean. Busy perhaps. Or fishing boats. But the ocean was not vast and fearsome. It had "lights along the shore." I hummed the old hymn to myself as I pulled down the shade and tried to sleep.

Sleep does not come easily on an overseas jet. I thought about my trip to the British Isles and Northern Europe, a dream come true. It seemed a miracle, especially coming as it did after a very hard year. Months before, I had suffered a near fatal accident, and delayed reaction to the shock had led to surgery, tense nerves and not enough strength.

But now my health was better and I was on a trip. "Lord, I don't want to be a spoiled brat getting something nice because I was hurt in so many ways," I prayed. "Thank you for this trip, but let it count for You."

Before it seemed possible we were landing amid the green meadows of Scotland and I was off to spend a week with the young family who had become as our own children. "I want to see Iona," I had written ahead to Hazel and Kenneth, and that was planned for our first weekend.

Since Scotland is a small country I didn't anticipate the difficulty we would have in making this short trip. First a drive to Oban through beautiful scenery but over slow roads. Then a big ferry to Mull and a bus to the other end of this fairly large island with its banks of purple heather and sparkling waterfalls. Finally a little, rocky, open-to-the-rain-boat to Iona.

But there it was. The ruins of the first Christian church in Scotland and the restored abbey, the work of the

community of Iona. I was pleased to see that Iona is becoming part of the backpackers' pilgrims progress. There were many young people helping with the abbey projects.

We had finished our exploring and had a cup of tea at the guesthouse when I noticed an open door to a little chapel I hadn't seen before. No one else was interested so I went in alone. It was a beautiful little place. There was a typed list of prayer requests on the altar. My eyes focused on one. "Alice," it read. "Arthritis and loss of faith."

I sat down to pray for Alice. I couldn't kneel because I, too, was suffering the pains of arthritis, brought on by the cold, rainy climate and the trauma of lugging suitcases. Presumably Alice lived in that climate all the time. I prayed that the joy of the Lord would ease her pain. And "loss of faith?" I have never had a moment's doubt that God is God, but sometimes, for a flash of time, I have looked at people and felt cynical about God's plans. So I asked for forgiveness for myself as I prayed for Alice's faith. I wonder about her pains, for I found that mine had been greatly eased as I left that little chapel.

By the next Sunday I was in London, going to services at St. Paul's Cathedral. History was all around me as I sat down under the beautiful dome.

I remembered what I had read about Charles II attending services there and beating time with his hymn book. I thought of how the Queen had been there only a few weeks before to offer thanks for her Jubilee. I remembered the newsreel pictures of World War II when all around St. Paul's the bombs fell, but it was not hit.

Now as I sat listening to the organ I saw how truly London had become an international city. All colors of people had gathered to honor the Lord.

I was sitting near the front, so after communion—where I had knelt next

to an absorbed and devout black man, I sat and watched the others coming. The backpackers were there. Boys and girls dressed alike in blue jeans and plaid shirts came reverently to the altar.

The backpackers were in evidence again the next Wednesday when I stepped into Notre Dame in Paris. Praying silently for a Catholic family who are very dear to me, I realized that I was surrounded by the backpackers. Some prayed in soft voices as they placed their candles. I heard one. "God, I know now that You are. Help me to be good." And I silently added, "Yes, Lord."

What a beautiful trip the Lord gave me. Oceans, lakes, forests, the emerald green of fjords. On the train to Narvik in Norway, a city north of the Arctic Circle, as far north as the train goes, a young Canadian Mennonite said, "Nielsen? That's not a real Brethren in Christ name."

"No, it isn't," I agreed. "But in California, quite a few outlanders are coming in. And I think we can all say how happy we are to find a church like this."

That was a long, beautiful day of delightful fellowship. And as for Narvik. I could have stayed in its clean air a long time.

So there were many meaningful encounters on the trip. But God in His graciousness, was saving the best for the last. On my next to the last night in Europe—everything seemed just awful. The overnight train from Copenhagen to Amsterdam was jam packed. Our First Class compartment wasn't very classy by the time it was crammed with two middle aged ladies and four dark young men who turned out to be Israeli backpackers.

We hadn't been long on our journey when I noticed that the woman was

to page ten

The writer is a member of the Upland Brethren in Christ congregation. She is a teacher in a Christian Day School.

God's People Responding

J. Wilmer Heisey
Executive Secretary
Board for Missions

WHO started the Antioch mission? Those who had escaped during the persecution that happened because of Stephen traveled as far as Phoenicia and Cyprus and Antioch, but they usually proclaimed the message only to Jews. Some of them, however, who came from Cyprus and Cyrene, went to Antioch, where they started preaching to the Greeks, proclaiming the Good News of the Lord Jesus to them as well. The Lord helped them, and a great number believed and were converted to the Lord (Acts 11:19-21, Jerusalem Bible).

It is apparent that what happened at Antioch was of the Holy Spirit's making. Disciples, motivated by love and responsive to the Spirit, spontaneously shared the Good News about Jesus with those that they met, some of whom were not Jews. What happened subsequently confirms that Antioch was not an accident of the Cyrenians; it was a target area in the strategy of the Holy Spirit.

At the Seminar on Special Missions at Spring Lake Retreat, June 21-23, the 29 participants gave attention at the call of chairman Harvey Sider, to Fellowship, Worship, Study, Search

and Relaxation. The three Bible Study sessions taught by Warren Hoffman led the participants into an exciting study of Antioch: A Church Pulsating With Mission. The group learned that mission occurs when the Spirit of God initiates and the people of God respond with faithfulness and wisdom.

The Spring Lake meeting grew out of a felt need to clarify a sense of divine call to mission in North America and a readiness to respond to the Spirit's call to new tasks. There is an awareness that the same Spirit who

SEE COMPANION ARTICLE ON NEXT PAGE

calls women and men to move to places of special need keeps calling to new moves and new callings.

At Spring Lake, the Brethren in Christ began to open themselves to new signals. As they worshipped, waited and counseled with each other they came to agreement on a number of things:

- 1) That Special Missions should not necessarily be permanent structures—that they should have clear statements of purpose and goals and that they

should be evaluated periodically;

- 2) That administrative patterns in these missions should be functional, providing for clear lines of accountability;
- 3) That the financing of these missions should be handled responsibly, caring for the needs of the assigned workers and giving accountability to the supporting constituency;
- 4) That persons, the primary resource for mission, need to be called, sent, supported and organized. These mission efforts must reflect biblical commitments of our brotherhood.

The total cost of this study conference was cared for by the earned interest account of the Board for Missions Reserve Funds. You are invited to contact any of the participants at the Special Missions Seminar. Your participation in a new Brethren in Christ response to God's call to mission in North America begins now, right where you are.

(This article first appeared in the July-August issue of Therefore.)

Those participating in the Spring Lake Seminar on Special Missions in North America were:

Alvin Book, Fellowship Chapel
Thata Book, Fellowship Chapel
Merle Brubaker, Grantham, PA
Charlie Byers, Atlantic Conference Bishop
Arthur Climenhaga, General Conference Secretary
David Climenhaga, Central Conference Bishop
Judy Eberly, Pharr, TX
Leroy Eberly, Pharr, TX
John Ebersole, Nappanee, IN
Henry Ginder, Allegheny Conference Bishop
Marion Heisey, Navajo Mission
Rachel Heisey, Navajo Mission
Wilmer Heisey, Missions Office
Evelyn Hill, Life Line Mission
Paul Hill, Life Line Mission

Warren Hoffman, Navajo Mission
Phyllis Horst, Missions Office
Richard Long, Clarence Center, NY
Rachel Martin, Elizabethtown, PA
Ross Nigh, Canadian Coordinator
Glen Pierce, Missions Office
Charles Rickel, Thomas, OK
Mary Lou Ruegg, Bronx, NY
Donald Shafer, Midwest/Pacific Conference Bishop
Harvey Sider, Fort Erie, Ontario
Raymond Sider, Montreal Lake Children's Home
Roy Sider, Canadian Conference Bishop
Aaron Stern, Upland, CA
Erwin Thomas, Nappanee, IN

Allegheny Conference

WMPC Retreat

Mt. Rock Brethren in Christ Church

Tuesday, October 11, 1977
10:00 a.m.—3:00 p.m.

Theme:

"He That Loveth Much Prayeth Much"

Morning Speakers

Mrs. Glenn Heise, Nicaragua
Mrs. Henry Kreider, India

Special Music

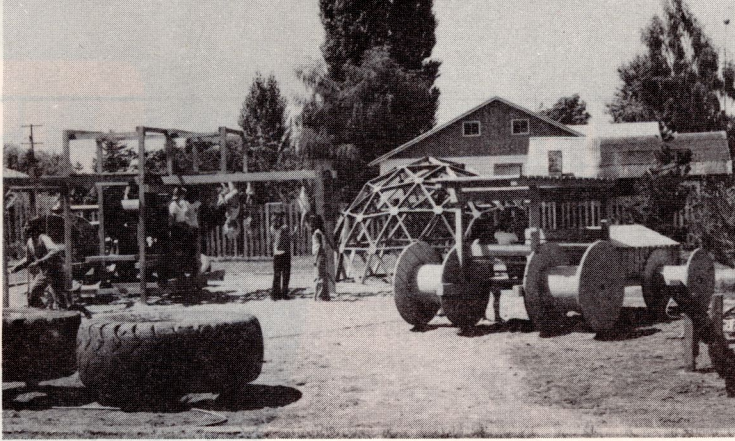
Shiloh Trio, New Guilford

Afternoon Speakers

Mrs. Don Potteiger, Rhodesia
Mrs. Samuel Bert, Zambia

Special Music

Mrs. John Ebersole and daughter Joy, Mechanicsburg



Now

Over the past five years much energy has been poured into an emerging park in Labish, Oregon. Beginning as two vacant lots covered with a tangle of small trees and underbrush, the new park was dedicated in late July. Leon Burkholder, the only "tentmaker" presently at Labish, writes "the park is truly a people's park . . . the people take pride in the fact that they built it."

Before

Missions In North America 1978 - 2000

J. Wilmer Heisey

Where and How We Propose to Work?

WE Brethren in Christ say that, "the object of [our] organization is to promote worship of Almighty God and to disseminate His gospel."

As the people of God we want to respond to the Holy Spirit's call to us to serve in the world as Jesus was called to serve in the world (John 20:21). God's revelation of His purpose and will is found throughout the Old and New Testaments. All of our responding and planning must be under the Holy Spirit's direction. We see these steps to take here in North America:

First, that Special Missions should not necessarily be permanent structures. They are born to perform ministries. If and when any ministries are accomplished, they should be discontinued, re-formed or new ones initiated. A Special Mission might be phased out when the need no longer exists to the same degree, the congregation has developed strength to meet the need without the assistance of the Board, the mission decides on higher priorities, or there is an inability to meet the need. For this to occur promptly in response to changing needs, Special Missions must be continually evaluated—sharply and wisely. As a basis for evaluation each Special Mission will need a specific purpose and clear goals.

Second, we see need and oppor-

tunity to work actively among ethnic peoples to plant and develop strong communities of faith. That we have been slow in responding to these needs reflects our problems as a people in venturing into cross-cultural mission. Just as it was external pressure that caused the Good News to spread from Jerusalem to Antioch we feel pressures upon the Brethren in Christ these days to relinquish the comfort of our homes. As we go to other ethnic groups we can be no more possessive of them than were the Jerusalem Christians of the Corinthian converts. Yet the bonds of mutual concern and ministry to each other must and can be built along the principles taught by the Apostle Paul (Romans 1:11-12; Philippians 1; II Corinthians 8).

Third, we see biblical principles allowing for new structural entities to support and nurture emerging communities of faith. These entities might be formed along cultural rather than geographical lines enabling new disciples to live and serve in communities that support and nurture the believer and offer comfort and solace to strangers taken among them.

Fourth, for some years we have been aware that the areas of concern of our people are growing faster than our mission programs. We believe that some of these needs can be responded to best through the local congregations while others need the organized effort of the larger brotherhood through its mission board.

Among the areas of need identified at the Seminar the ministry to offenders seemed to be at or near the top of our list. There are those who have a vision for response to numerous needs in the communities where our churches are located.

Fifth, the possibilities for voluntary service are seen as greatly enlarged if we use this great resource among the churches as well as our specialized mission programs in the isolated urban (or rural) stations.

Who Will Do the Work?

Because people are always the primary resource for evangelism and service we expect the Holy Spirit to call our workers. As was true with the church in Antioch the most effective and resourceful church workers will be susceptible to His call to mission. We believe that, under Spirit-anointed leadership, God's call can come through the organized church. Those who go on mission assignments will always be encouraged to find local helper/partners for the work to be done there. We note that the Apostle Paul used this method with great effectiveness and his example stimulates our vision for the same methods.

We see the primary training ground for mission workers to be the local congregation. We would like to see this concern becoming top priority agenda throughout the church.

In some mission programs there are unique situations where the mission programs can serve with integrity as

We Stood Together

A Memorial to Peter Munsaka

H. Frank Kipe



DEACON PETER was the name. To early missionaries in Zambia, that personified the slender, energetic, forthright preacher-evangelist who was synonymous with Sikalongo Mission. "Mfundisi Munsaka" he was to us who arrived in 1952 or later. That year he was appointed District Overseer and four years later ordained to the ministry and continued in a long and noteworthy career of serving the Lord, the church and needy people wherever he found them.

Reverend Peter Munsaka was called home by the Lord, whom he loved so well on 18th August, 1977. His age is estimated at between 80 and 85 years. It was the 2nd day of General Conference. Executive Board was in a brief mid-day session at about 1:30 p.m. Paul Muleya, Rev. Munsaka's son, arrived with the sad news: "Father has passed away, . . . at about 12:00 o'clock."

We dismissed General Conference for the afternoon. About six passenger van and car loads of conference members were soon making their way to Sikalongo. By dusk the mission was crowded with people who

The writer is bishop of the Brethren in Christ Church in Zambia.

came from every direction. At about 6:00 p.m. we crowded in and gathered around the mission church for the funeral service. It was a sad yet victorious occasion. A brother beloved had fought a good fight, he had finished his course, he had kept the faith and this day was called home to receive his crown of righteousness. After the service many dispersed but many others waited for the completion of the grave and the burial service. This took place in the mission cemetery near the church between 9:00 and 10:00 p.m.

Brother Munsaka's body now lies beside the body of his affectionate, sweet, serene wife, Bina David, who went for her crown 27 months ago. At the head of his grave, about four feet away, lies the remains of Rev. Myron Taylor who won "Peter" to the Lord about 1930 and then died after an encounter with a wounded lion in 1931. A blessed reunion is taking place in heaven.

We stood together one day at Sikalongo near the mission bell, erected in memory of Rev. Taylor, as Rev. Munsaka told me of his vision the night he saw two hands. One was holding the Bible and one a bottle signifying the ways of the world. He had

to make a choice. He chose the Bible. This led to his conversion and a long life of sacrifice in ministering God's Word and leading scores of people to Christ.

We stood together one day on top of an ant hill about 3 miles from Sikalongo while cycling to Singani. Rev. Munsaka told me of the morning he and Rev. Taylor were hunting a marauding lioness. Their encounter came at this ant hill where Rev. Taylor shot the lioness just as she was springing on him from the tall grass. We then knelt to pray there, for the Sikalongo District churches for which the lion hunter had lived and died.

We stood together again in June 1956 under a big thorn tree near the foot of the Sikalongo escarpment by a rough, winding, mountain road to the Zambezi River valley. Here Rev. Munsaka told us of that fateful day in 1931 when Brother Taylor was mauled by the wounded lion. And how that night he carried the storm lantern and water bag beside the stretcher of his dying missionary as they walked the 20 some miles out of the valley to Mboole village near Sikalongo. That thorn tree was their camping site while

to page ten

MISSIONS IN NORTH AMERICA

from page seven

experience and training centers for persons with emerging gifts. This type of program is seen as valid, though it should never operate at the expense of the persons to whom the mission was commissioned to minister.

To set free the witness/service of our people for new missions we want to eliminate fuzziness in our present administrative patterns, and establish clear lines of communication and cooperation. Lines of accountability must be clear and the efficient functioning of every person will be our goal. The help of everyone in the church is needed to fulfill our obligation to our Lord.

How Will Missions Be Financed?

Money to finance our missions ventures comes from several sources:

Funds raised by the general board from the brotherhood (missions budget);

Funds raised by the Special Missions from local sources and friends of the program;

Self-supporting missionary associates who maintain themselves while helping the mission program.

With the introduction of salaried support for long term-mission personnel, the number of such persons needed to make programs functional should be evaluated. This will give the mission board a more effective ration-

ale in securing financial support from the constituency. We see continued need for an active voluntary service program in our special missions structures.

Proper financial accountability between the mission unit and the Board for Missions must be maintained. Units receiving assistance from the Mission Board should develop operational budgets for final approval by the Board. All income and expenditures projected and spent shall be considered a part of the unit's report to the Board.

This article reprinted from the July/August issue of Therefore.

Brethren in Christ



MISSIONS

Living Sacrifices

Part 8

During the past two years we have been sharing listings of living persons who have participated in the ministries of the Brethren in Christ around the world. These have appeared in different categories as follows:

- First Quarter** 1976—Those giving long-term service (20-25 years or more)
- Second Quarter** 1976—Missionary and Voluntary Service Teachers
- Third Quarter** 1976—Medical Personnel (Physicians, Nurses, Paramedics)
- Fourth Quarter** 1976—Overseas Missionaries involved in Church Building Missions in North America
- First Quarter** 1977—Mission and Extension Church Pastors
- Second Quarter** 1977—Persons serving with Boards, Committees and Auxiliaries by General Conference Assignment
- Third Quarter** 1977—Voluntary Service—Part I
Persons who began service up through 1969
- Fourth Quarter** 1977—Voluntary Service—Part 2
Persons beginning service 1970 through 1977

Fourth
Quarter
1977

NOTE: For a historical listing of all personnel under Brethren in Christ assignments, look to the 1978 MISSIONS YEARBOOK to be distributed at the time of the 200th Anniversary General Conference, July 1978.

VOLUNTARY SERVICE—PART 2

Persons Beginning Service 1970 through 1977

Mary Cummings Bailey
William Barnhart
Keith Barr
Donald Bauman
Jean Hoffman Bauman
Elaine Bender
Lucille Engle Berry
Abram Bert
Arthur Bert
Catherine Bert
Nathan Bert
Cora Bert
Samuel Bert
Ronald Bigelow
Rosalie Bigelow
Mary Biser
Iris Blackketter
Gemey Boniface
Beth Book
Jonathan Bowers
Miriam Bowers
Nancy Richardson Bowers
Jeff Boyer
John Brannigan
Allyson Merriman Brown
James Brubaker
Maralee Brubaker
Verle Brubaker
Robert Brubaker
Gay Brunt
Daniel Bulgrien
Leon Burkholder
Nelson Burkholder

Anthony Chamberlain
J. Allen Charles
James Charles
Richard Charles
Twylla Crider Coldsmith
Dennis Colwell
Dana Crider
Judy Smith Crider
Gail Crider
Michael Cripe

Carla Dahlstrom
Adrianus deHaan
Glenn Detweiler
Esther Dick

Judy Eberly
Daniel Ebersole
Howard Engle
Keith S. Engle
Phyllis A. Engle
Richard Engle
Sara Engle
Vaughn Engle
Jesse Ensminger
Barbara Hoffer Eyster
Daniel Eyster
Kathy Eyster
Merrily Eyster

Carolyn Feese
Larry Ferree
Dennis Forry
Deborah Fox

Anna Frey
David E. Frey
Mike D. Frey
Thomas Frey
Sue Frey
Wilson Frey
Gregory Funk

Darrell Galloway
Mary Ellen Hege Galloway
Yvonne Gantz
Stephen Ginder
Mary Ann Harnish Gomez
Donna Gordon
Herbert Gordon
Ellen Gramm

Maude Hall
Rose Hamilton
Charlene Hamman
Larry Harris
Daniel Hartman
Dwain Harwick
Evan L. Heise
Glen Heise
Janette Heise
Beth Heisey
Miriam Heisey
Ronda Hawkins Helems
Brenda Hess
Dina Mayorga Hess
James M. Hess
James N. Hess
Cheryl Hill
Ray Hock
Winifred Hock
Roger Hoover
Esther Horst
David Huntoon

William Jordan

Alice Karns
J. Earl Kauffman
Lynn Weldon Kauffman
Paul Keagy, Jr.
Dale Keefer
Kathy Keely
Philip Keely
Robert Keller, Jr.
Eleanor Keller
Lynda Kelly
Walter Kelly
David Kipe
Darrel Knepper
Peggy Stoner Knepper
Tammy Krause
Andrew Krueger

Brian Lady
Joyce Lady
Grace (Mrs. Jesse F.) Lady
John Landis
Lucille Landis
Phyllis Leach
Gary Lebo
Gloria Lebo

Alice Lehman
Eber Lehman
Nathan Lehman
Steven Lehman
Mary Lenhert
Joanne Light
Ruth A. Long
Walter Long
Wesley Lovelace

Harriet Mann
David Martin
Galen Martin
Lauren Martin
Milagros Martinez
Noriko Matsuura
Linda Hackett Mauer
Devera Meiser
Barry Mellinger
Diane Mellinger
Eugene Mellinger
Lynn Mendenhall
Nancy Fisher Miller
Norman Miller
Rosalee Miller
Anna Musser
Harvey Musser
Charles N. Musser
Daniel J. Musser
Jay Musser
John A. Musser
June Musser
Laverne Musser
Merle Musser
Michael Musser
Ronald Musser
Ruth Musser
Dennis Myers
J. Edward Myers
Michael Myers
Leland Mylin

Stewart Nell
Naomi Hykes Newcomb
Harold Nigh
Mildred Nigh
Robert Nigh

Kaye Oldham
Lennard Ostlin

John Parrish
Emerson Peckman
Lucille Pepper
Glenn Peterson
Martha Musser Peterson
E. Allan Poe
James N. Potteiger
Ruth Howell Potteiger
Harold Pyke
Myrle Pyke

Joseph Reese
Marlene Reese
Ida Ringey
Bruce Rissinger
Gary Rogers
Ruth Lehman Rosado
Nancy Krick Ross
John Roth
Ruth Roth
Israel B. Row
Kathleen Rutt

Bonnie Cutman Sands
Valerie Sawatzky
Richard Schock
Sharon Myers Schock
David Seigrist
Eldon Sheffer
Elsie Sheffer
John Shearer
Vellorous Shearer
Ray Shelly
Bertie Shenk
Wilbur Shenk
Donald Sider
Edward Sider
Nancy Sider
Leonard Sider
Muriel Sider
Shari Sides
Phil Slabaugh
Phyllis Smith
Steven Smith
Darrell Smucker
Loran Smucker
John Snyder
Chester Sollenberger
Mildred Sollenberger
N. Lane Sollenberger
Esther Spurrier
Larry Stayman
Kathleen Steffee
Benuel Stoltzfus
Patricia Stumbaugh
Judy Stutzman
Jane Swartz

Rosalyn Tarnavsky
Clair Thrush
Gerald Thrush
Karen Myers Thrush
Judy Thrush
Elaine Thuma
Philip Thuma
Karen Tice
Ronald Trainor
Katie Tyson
Keith Tyson
Stephen Tyson

Stephen Wander
Christine Ward
Valerie Warriner
Duane Weaver
Karen Weaver
Mark Weidman
Judy Wenger
Larson Wenger
Faye Wildeson
Vickie Russell Wilgus
Dean Willow
Dale Winger
Linda Winger
Garth Winger
Carolyn Wingert
David Wolfe
Jesse Wolgemuth
Jane Wolverton

Jeanette Zacharias
Kathy Engle Zercher
John David Zimmerman
Nancy Zimmerman
Elizabeth Zook

Brethren in Christ Missions Directory

Fourth Quarter 1977

MISSIONS

Rhodesia

P.O. Box 223, Bulawayo, Rhodesia, Africa
Robert and Carolyn Mann

Matopo Book Centre: P.O. Box 554, Bulawayo, Rhodesia, Africa

Phyllis Engle*
Elwyn and Meredyth Hock
Erma Lehman
Lois Jean Sider
Edna Switzer
Sharon Weisser

Zambia

Bishop's Residence and Office: P.O. Box 115, Choma, Zambia, Africa

H. Frank and Blanche Kipe
Velma Brillinger

Field Secretary: P.O. Box 2733, Lusaka, Zambia, Africa

Ira and Miriam Stern

Choma Bookroom: P.O. Box 198, Choma, Zambia, Africa

Choma Secondary School: P.O. Box 92, Choma, Zambia, Africa

Kenneth and Elva Bulgrien
Eunice Bert*
Mary Olive Lady
Dennis Myers*
John Snyder*

Financial Secretary: P.O. Box 83, Choma, Zambia, Africa

Abram Bert*

Macha Mission: Private Bag 11xc, Choma, Zambia, Africa

Levi and Sandra Brubaker

Macha Mission Hospital: P.O. Box 340, Choma, Zambia, Africa

Mary Biser*
Mary Bricker
Rachel Copenhaver
Marilyn Ebersole
Janette Engle*
Shirley Heisey
Richard and Marlene Martin
John and Esther Spurrier*
Philip and Elaine Thuma*

Macha Secondary School: Private Bag 15xc, Choma, Zambia, Africa

Nathan and Catherine Bert*

Robert Brubaker*

Edith Miller

Nahumba Mission: P.O. Box 173, Choma, Zambia, Africa

Chester and Mildred Sollenberger*

Sikalongo Bible Institute: P.O. Box 131, Choma, Zambia, Africa

Fannie Longenecker
Marshall and Eleanor Poe

Sikalongo Mission Hospital: P.O. Box 131, Choma, Zambia, Africa

Lorraine Buckwalter

India

Banmankhi Mission: P.O. Banmankhi, N.E. Railway, District Purnea, Bihar, India 854-202

No resident missionary

Madhipura Mission: P.O. Madhipura, N.E.

Railway, District Saharsa, Bihar, India 852-113

No resident missionary

Purnea Mission: P.O. Box 6, Purnea, Dt. Purnea, Bihar, India 854-301

No resident missionary

Other Ministries—India:

FEBA: 7, Commissariat Road, Bangalore, India 560-025

Allen and Leoda Buckwalter
Allahabad Bible Seminary, 20 Stanley Road, Allahabad U.P., India 211-002

William and Mary Hoke

12/A Underhill Lane, Delhi, India 110-054

Joseph and Marietta Smith

Japan

Superintendent's Residence: 309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187

John and Lucille Graybill

Miriam Bowers*

Cho shoji, Nishiichi, Toyota Cho, Toyoura Gun, Yamaguchi-Ken, Japan 750-04

Marlin and Ruth Zook

Nicaragua

Apartado 1044, Managua, Nicaragua, C. A.

Bert and Marian Sider

Apartado 4663, Managua, Nicaragua, C. A.

Charles and Cara Musser

MISSIONARIES ON FURLOUGH

Samuel and Erma Jean Bert, Box 50, Grantham, PA 17027

George and Ethel Bundy, R.D. 2, Box 550, Mount Joy, PA 17552

Under Pastoral assignment

Mary E. Heisey, R.D. 2, Box 550, Mount Joy, PA 17552

Virginia Kauffman, 11385 First Ave., Hesperia, CA 92345

Luke and Martha Keefer, R.D. 1, Millersburg, PA 17061

Under Pastoral assignment

Samuel and Joyce King, R.D. 1, Box 110, Belleville, PA 17004

Carl and Winifred Knepper, 9391 W. Greenville Falls Rd., Covington, OH 45318

Henry and Edna Kreider, 34 E. Washington St., Elizabethtown, PA 17022

Nancy Kreider, Box 4, Grantham, PA 17027

Dorothy Martin, Box 4, Grantham, PA 17027

Eva Mae Melhorn, 2001 Paxton St., Harrisburg, PA 17111

Mildred Myers, c/o Mrs. Martha Myers, R.D. 4, Greencastle, PA 17225

Jacob and Nancy Shenk, R.D. 3, Elizabethtown, PA 17022

Leora Yoder, 910 S. 17th St., Harrisburg, PA 17104

MISSIONS

Canada

Montreal Lake Children's Home

Timber Bay, Sask. S0J 2T0

Raymond and Sandra Sider

George and Marlene Comfort

Shirley Dyck

Julie Eade

Agnes Epp

Anna Frey*

Joseph and Karen McNaughton

Paul Moore

Robert and Debbie Nigh

Valarie Stump

Marlene Tiessen

Valerie Warriner*

United States

Bronx (Fellowship Chapel)

246 E. Tremont Ave., Bronx, N. Y. 10457

Janet Hykes

Ruth A. Long*

Leland Mylin*

Jesse Wolgemuth*

Spring Lake Retreat

R.R. 1, Box 361, Wurtsboro, N. Y. 12790

Ray and Miriam Heisey*

Samuel and Cora Bert*

Labish Village, Salem, Ore.

4383 Dover Ave., N.E., Salem, Ore. 97303

Leon Burkholder*

New Mexico (Navajo Mission)

Star Route, 4, Box 6000

Bloomfield, N. M. 87413

Marion and Rachel Heisey

Howard Engle*

Richard and Sara Engle*

Rosa Eyster

Deborah Fox*

Warren and Connie Hoffman

Anna Marie Hoover

John and Lucille Landis*

Joanne Light*

Edith Merkey*

June Musser*

Janet E. Oberholtzer*

Joseph and Marlene Reese*

Kathleen Rutt*

Donald and Marion Sider*

Loran Smucker*

Benjamin and Eunice Stoner

Keith Tyson*

Stephen L. Tyson*

Mark Weidman*

Cecil and Rae Werito

John Peter Yazzie

Pharr, Texas (Palm Valley

Brethren in Christ Ministries)

Box 150, Pharr, Texas 78577

Leroy Eberly, Team Leader

San Francisco Life Line Chapel)

422 Guerrero St., San Francisco, Calif.

94110

Paul and Evelyn Hill, Supt.

Elaine Bender*

Michael Cripe*

Judy Eberly*

Keith S. Engle*

Eugene Mellinger*

Carlos and Ruth Rosado*

San Francisco (Life Line Mission)

917 Folsom St., San Francisco, Calif. 94107

Glenn and Linda Roloff

Gary Rogers*

MISSION CHURCHES**Canada**

Paddockwood (*North Star Mission*)
Rev. Howard Rensberry
(Timber Bay, Sask., Canada S0J 2T0)

United States**Blandburg**

225 Sterling St., Blandburg, Pa. 16619
Rev. Richard Lehman
(P.O. Box 55, Blandburg)

Brooklyn

225 Sterling St., Brooklyn, N. Y. 11225
Rev. Grafton Forbes

Callaway (*Adney Gap*)

Callaway, Va. 24067
Rev. Gene Craighead (R. 1, Box 48)

Columbia (*Beulah Chapel*)

Columbia, Ky. 42728
Rev. Robert Shanklin
(Box 393A, Sano Rt., Columbia, Ky. 42728)

Columbia (*Bloomington*)

Columbia, Ky. 42728
To be assigned

Columbia (*Millerfields*)

Columbia, Ky. 42728
Rev. Edgar Giles
(R. 3, Columbia, KY 42728)

Dayton

831 Herman Ave., Dayton, Ohio 45404
Rev. John Pawelski (835 Herman Ave.)

DeRossett

R. 7, Sparta, Tenn. 38583
Rev. Irving Parker
(R. 9, Box 218)

Hillman (*Maple Grove*)

Hillman, Michigan 49746
Rev. Levi Troyer
(Box 354, Mio, Mich. 48647)

Hillsville (*Bethel*)

Hillsville, Va.
Dr. James DeBoe
(R. 4, Hillsville, Va. 24343)

Hunlock Creek

Hunlock Creek, Pa.
Rev. Ross Morningstar
(331 Vine St., Berwick, Pa. 18603)

Ickesburg (*Saville*)

Ickesburg, Pa.
Rev. Milford Brubaker
(R. 1, Box 30, Ickesburg, Pa. 17037)

Knifley (*Knifley Chapel*)

Knifley, Ky. 42753
Gaylerd Miller (R.D. 1)

Llewellyn

Llewellyn, Pa. 17944
Rev. William Fetrow (Box 117)

Mt. Holly Springs

Mt. Holly Springs, Pa. 17065
Rev. Ernest U. Dohner
(Box 32, Grantham, Pa. 17027)

Salem (*Labish Community Church*)

4522 Scott Ave., N.E., Salem, Ore. 97303
Rev. Art Cooper (4306 Scott Ave., N.E.)

Sheboygan

1422 Carl Ave., Sheboygan, Wis. 53081
Rev. Tyrus R. Cobb (1325 Carl Ave.)

Uniontown (*Searights*)

Uniontown, Pa. 15401
Rev. Wm. H. Martin
(Box 67, Chestnut Ridge, Pa. 15422)

EXTENSION CHURCHES**Canada****Kirkland Lake**

Rev. Amos H. Buckwalter
(11 Hillcrest Dr., Kirkland Lake, Ontario
P2N 3M6)

United States**Baltimore** (*Marlyn Avenue*)

611 S. Marlyn Ave., Baltimore, Md.
Rev. Marvin Keller
(925 Homberg Ave., 21221)

Campbellsville

Campbellsville, Ky. 42718
Rev. Norman Channel (102 Hord St.)

Cincinnati (*Western Hills Church*)

2815 Robert Ave., Cincinnati, Ohio 45211
Rev. Dale Allison
(P.O. Box 11241)

Des Moines (*Oak Park*)

Rev. Harold Jackson (3840 W. 14th St.,
Des Moines, Iowa 50313)

Dublin (*Highland Park*)

Dublin, Va.
Rev. Orvin White
(32 Dalton Dr., Dublin, Va. 24343)

Hanover (*Conewago*)

301 Maple Avenue, Hanover, Pa. 17331
Rev. Kenneth Reid (212) Krug Ave.)

Harrisburg (*Bellevue Park*)

2001 Chestnut St., Harrisburg, Pa.
Rev. Gene B. Burnes
(201 S. 20th St., 17104)

Massillon (*Amherst*)

8650 Beatty St., N.W., Massillon, Ohio
Rev. Atlee Hershberger
(852 Amherst, N.E., 44646)

McMinnville (*Rolling Acres Community Church*)

McMinnville, Tenn. 37111
Rev. Rodger L. McCann (401 Pace St.)

Moreno

Moreno, Calif. 92360
Rev. Samuel Fisher
(13831 Redlands Blvd.)

Orlando

745 Holden Ave., Orlando, Fla. 32809
Rev. Larry Steffee (741) Holden Ave.)

Portland (*New Life*)

4200 S.E. Jennings Ave., Portland, OR
97222
Rev. John Fries
(18340 S.E. Willamette Dr.)

Roanoke (*Valley View*)

5648 Oakland Blvd. and Berndale Dr.,
N.E., Roanoke, Va. 24019
Rev. Calvin Hamblin
(509 Elden Ave., N.E., 24019)

Smithville (*Pomeroy Chapel*)

Smithville, Tenn. 37166
Rev. Charles Ankney (R. 3, Box 262)

South Hagerstown (*Van Lear*)

4 Van Lear Dr., Williamsport, MD 21795
Rev. Clarence Brubaker (2713) Buford Dr.)

Sunnymead (*Open Bible Community Church*)

Heacock & Meyers, Sunnymeade, CA 92388
Rev. Kevin Longenecker (12880 Heacock)

URBAN MINISTRIES

Personnel serving in urban North America,
having an administrative relationship with
the Office of Urban Ministries.

Dwain Harwick*, Christian Stronghold Mis-
sionary Society, 658 N. 52nd St., Phil-
adelphia, PA 19131

John and Velorous Shearer, 56 Edison St.,
Wilkes-Barre, PA 18702

CHRISTIAN SERVICE MINISTRIES

*Other personnel serving in Voluntary Ser-
vice are listed under the unit to which
assigned in other departments of the
DIRECTORY.

Brethren in Christ Missions Office

P.O. Box 149, Elizabethtown, PA 17022
Carla Dahlstrom

Serving Under MCC

Janet Barclay, P.O. Box 8056, Lusaka, Zam-
bia

Martha E. Byers, P.O. Box 100, Dulac, LA
70353

Jan Harmon, 3369 18th St., N.W., Washing-
ton, D.C. 20010

Curtis and Violet Nissly, Box CH-99, Lusaka,
Zambia

Donavon and Jewell Nissly, c/o MCC, Box
329, Mbabane, Swaziland

Lawrence and Shirlee Yoder, MCC, Jalan
Penjawi 48, Pati, Central Java, Indonesia

**SELF-SUPPORTING
MISSIONARY ASSOCIATES**

Oren and Naomi Hofstetter, 402 W. Animas
St., Farmington, NM 87401

Roy and Esther Mann, 32 Dorchester House,
Jameson St., Bulawayo, Rhodesia

Richard and Kathleen Stuebing, Private Bag
RW 13X, Lusaka, Zambia, Africa

**BRETHREN IN CHRIST
PERSONNEL SERVING UNDER
OTHER ORGANIZATIONS**

David and Florence Carlson, P.O. Box 141,
Monte Carlo, Monaco (*Trans World
Radio*)

Charles and Barbara Dederick, 831 E. Third
St., Williamsport, Pa. 17701 (*American
Rescue Workers Mission*)

Premnath S. Dick, 2050 Second Ave., New
York, N. Y. 10029 (*East Harlem Interfaith*)

Ethel Doner, Port-de-Paix, Haiti, West Indies
(*Unevangelized Fields Mission*)

Anna R. Engle, 10 Devenish Court, Devenish
St., Sunnyside, Pretoria, 0002 South
Africa (*Sponsored by The Evangelical
Alliance Mission*)

Joe and Elaine Haines, 1015 S. 15th St.,
Goshen, IN 46526

Carol Heise, Fuller Theological Seminary,
135 N. Oakland Ave., Pasadena, CA 91101
(*Mennonite Board of Missions*)

Gulabi McCarty, 1 Wheeler Rd., Bangalore
560005, India (*Youth for Christ*)

Thomas Pasquarello, Box 59, Grantham, PA
17027, (*Inter Varsity Christian Fellow-
ship*)

Lois Raser, Apdo. 190, Jerez, Zacatecas,
Mexico (*Christian Children's Fund*)

Donald and Mildred Ressler, Central
Alaskan Missions, Inc., Glennallen, Alaska
99588

Betty Lou Sider, P.O. Box 90-B, Port-au-
Prince, Haiti, West Indies (*OMS Inter-
national*)

Winnie E. Thuma, United Mission to Nepal,
Katmandu 126, Nepal (*United Mission to
Nepal*)

Harriet Trautwein, APO 24, San Juanito,
Chihuahua, Mexico (*Mexican Evan-
gelistic Mission*)

Rhoda Winger, A.C.P.O. Box 51, Quezon
City, Philippines 3001 (*Campus Crusade
for Christ*)

Carl and Marilyn Wolgemuth, 538 Pebble
Rd., Duncanville, Texas 75116 (*Wycliffe
Bible Translators*)

**VOLUNTARY SERVICE
PERSONNEL SERVING IN
BRETHREN IN CHRIST
INSTITUTIONS****Messiah Home**

2001 Paxton St., Harrisburg, PA 17111
Shari Sides

Mile High Pines Camp

Angelus Oaks, Calif. 92305
Steven and Phyllis Smith

Jesse Ensminger

Upland Manor

1125 W. Arrow Hwy., Upland, CA 91786
Cheryl Hill

Kaye Oldham

Bruce Rissingner

Missions and Service

David Schroeder

EVER since the time of the social gospel movement in America, there has been persistent pressure exerted on evangelical churches to decide between missions and service; to decide between evangelism and service to one's fellow men.

That this is a false alternative we have long since come to know in our own experience, and we know that any attempt to separate between missions and service is to be untrue to the gospel of Jesus Christ. We find no such division in Jesus and no such division advocated in the early church.

I. Jesus the Savior and Lord

Through their life with Jesus the disciples saw and realized in many ways that God was still at work in the world, that Scripture (or the promises) had been fulfilled in such a way as to leave no doubt that Jesus was the Son of God, and had opened the way of salvation for all people.

But these events had to be interpreted as to their meaning and significance. This interpretation of the events we today call the gospel of Jesus Christ. But what was the interpretation?

Jesus came to do the will of God. This was not only evident in his deeds but also in his own claims. But Jesus did not follow the traditional interpretations of what the will of God might be. He followed what he knew to be the will of God as revealed by God to Israel. And for his obedience to the will of God he was crucified.

Even so Jesus took his death also to be the will of God. He saw it as necessary (Mark 8:31; 9:31; 10:33-34; Isaiah 53; Mark 14:36), for the will of

God had to do with salvation. Jesus himself indicated that he had come to save that which was lost (Luke 19:10); that he had come to serve and to give his life a ransom for many (Mark 10:45).

Personal salvation is described in many ways in Scripture. It can be spoken of as a "new birth" (John 3:3) where the emphasis falls on being born of the Spirit to a new life in the spirit. Or it can be spoken of in terms of a "new creation" as Paul does in II Corinthians 5:17. "If any man is in Christ he is a new creation." It can be spoken of in terms of receiving Christ as Lord and Savior. But whatever the metaphors used, it always signifies that man has entered a new relationship to Christ—a saving relationship that is based on repentance, faith and commitment.

Salvation has to do with liberation. When Jesus and the apostles used words such as "salvation" or "savior" they had something concrete in mind. The exodus out of Egypt provided them with the language and imagery for communicating the gospel. In the exodus they had a concrete illustration of being saved from bondage and of God as Savior and sovereign Lord. This could now be applied to new situations. As the people of Israel were redeemed from slavery in Egypt so we are redeemed by the work of Christ from spiritual bondage to the "elemental spirits of the universe" (Galatians 4:3; Colossians 2:15, 20). Paul can say, "all are justified by God's grace alone, through his act of liberation in the person of Jesus Christ" (Romans 3:24).

As Christians we tend to restrict the term salvation in a way that Scripture does not. We tend to use it to describe the initial turning to faith at conversion. It is in place there, certainly, but it is applied also to Christians. As

Christians we still are taken into bondage to many things and need to be liberated to serve Christ. Thus salvation applies to having been saved, being saved, and to the future—we will be saved.

Paul sees the resurrection of Jesus from the dead as God's way of confirming that all powers, even the sting of death, have been overcome in Christ. We are free—free to serve him.

What do we learn about missions and service from the early church? The proclamation of the gospel was of great concern to the early church. The life of the early church was such that the new life in Christ became visible for all to see (e.g., Acts 6).

II. Missions/Service in the Christian Life

It is clear from the Scriptures that we are called to faith in Christ, to a new life in Christ, and to be his witnesses. How then do we see this working itself out in practical terms?

A. We are called to be Christians in our various stations in life. This is simply the call to be salt and light in the world (Matthew 5:13, 15). Paul refers to stations in life in I Corinthians 7:24 when he says that "each . . . is to remain before God in the condition (station) in which he received his call."

A station is that on the basis of which we have a moral obligation to fulfill towards others. Thus I am at the same time a son, a husband, a father, a teacher, a citizen, a motorist, a minister. Each station has its obligations to others.

There is an amazing strategy for mission work in this approach. If the new birth really makes a difference anywhere it will be manifested in all the stations of life. It means that others will be able to see in concrete situations the spirit of Christ and His power.

The problem with Christendom today is that it is so compromised to the spirit of the age that people do not really see any difference between the Christian and the non-Christian. Christians in their stations do what everyone else is doing and the witness of Christ is blurred, if not lost.

B. We are called to herald the Good News. It is not enough just to be good Christians. We also need to proclaim the gospel in word. But my guess would be that if we really began to manifest the spirit of Christ in all our stations we would soon be challenged to tell people what makes us what we are. Our witness in word would be called for by others.

C. We are called to sound a warning. The followers of Christ have re-

to page ten

This article is a summary of a paper presented at a consultation of MCC-Canada and the moderators and secretaries of constituent group. The writer is professor of New Testament and philosophy, Canadian Mennonite Bible College.

ceived wisdom and insight in reading the signs of the times. They have an insight into how God has dealt with the nations and understand that righteousness exalts a nation and sin is its destruction. They are therefore in a position to fulfill a prophetic ministry in the world.

We need to lay the claims of Christ on all people. If people do that which is evil we can assure them that it will have its day of judgment. It may be that they will stop to listen and will turn to God.

D. We are called to set up new models or patterns for living in the world. Jesus called his disciples into a new community—a community that soon took on a different form than the Hebrew or Greek communities. The barriers between peoples were broken down. There was neither Greek nor Jew, slave nor free, male nor female (Galatians 3:28).

Throughout the ages the church has set up new patterns for society. The church lifted up the concern for the sick and soon the whole society accepted its way of meeting the needs of the sick. The same could be said about education, welfare, service agencies and many other institutions of our society. But the task is not yet com-

MISSIONS AND SERVICE

from page nine

pleted. Other needs exist that could be spoken to by the church.

A new community where there is love and mutual concern would show the way for many to overcome and to be free from the captivity of individualism, materialism, nationalism, militarism, etc. Should it not be so in the church? Salvation must again be seen in concrete historical terms for people to believe it and accept it.

Conclusion

The only response to Christ that is fitting is that we give our lives completely to Him—that we present ourselves. When we do this then it is no longer appropriate to separate between word and deed. Word and deed are the expression of our being—what we are. If then our lives are in Christ, word and deed combine to manifest the spirit and the will of our Lord.

I would conclude from this that we should have no mission program that did not have some service aspect in which what we preach can be seen to be a reality; and we should have no service (even MCC) where we are not also interested in verbally witnessing to our Lord and the salvation to be

found in Him. Both aspects belong together and the witness is impaired or weakened if separated.

WE STOOD TOGETHER

from page eight

on an evangelistic missions in the valley.

We stood together, many times, in front of a line of new converts as they took their vows of loyalty to God and the church and became members. We stood together in many streams and water holes baptizing men, women, boys and girls who came to the Lord because of the prayers and preaching of a faithful evangelist and district overseer.

We sat together seven weeks ago when I visited Rev. Munsaka at his home at Sikalongo. He was too tired and weak to stand. I knelt by his bedside two weeks ago because he was too weak to sit up. Last night I stood alone. There were many friends nearby, but in my heart I stood alone as my brother was lowered into his grave and the hole was closed. Some day we'll stand together again and praise the Great Redeemer, Jesus.

Precious in the sight of the Lord is the death of his saints. Psalm 116:15.

GOING WITH GOD

from page five

reading a small, but beautifully printed copy of Good News for Modern Man. "May I see your Good News?" I asked. "I haven't seen that edition."

When I returned it she clutched it to her and said, "This is my book. I do not read any others. For six weeks now I only read this book."

The clues she was giving were obvious and I prayed for the right way to ask my question. "Are you a new Christian? Have you just come to the Lord?"

Her story came out in a torrent. After many years of faithfully following the rituals of the Greek Orthodox Church, a cousin had taken her to a cottage prayer meeting and there she had met the Living Lord. She had had to leave on her trip just days after her encounter. But—she smiled—God kept putting people in her path to talk and pray and explain—just as He had put me in her compartment?

I don't know if Phillip sweated when he got in the carriage with the Ethiopian eunuch, but I know I did that night. "Lord," I prayed silently, "I not only need the right words for her. I need them for these young men, too."

She talked of her new feelings. "It's as if I've been asleep all my life and now I am awake."

"Yes, it is like that," I agreed. "In my country we often say we have been born again."

"Oh, yes, yes. Everything is new and beautiful. I love my husband much more than I ever have before. And he sees the difference in me, but he has never been a believer."

"Have you read I Peter 3 yet?" I asked. "Let's read it now. It may be God's will for you to lead your husband to Him."

She read the verses and clasped her hands in delight. Oh, if only he could be with me."

Then she read the verses on personal appearance and would have pulled off her jewelry then and there. "No, no," I told her with a laugh. "Your jewelry and your clothes are in very good taste. You are a refined lady. Peter was talking about outlandish styles."

After awhile she looked sad. "I am going out in the corridor to smoke. My friends are praying that I will stop smoking."

"I will pray, too," I told her. And I did. But I began to feel uncomfortable, as if that had been too glib and easy an answer to her deep problem. When she came back I was led to say, "Listen, you musn't let your smoking spoil your joy in the Lord. Someday, I believe that the Lord will take this

desire away from you and it will be no problem anymore. Just read and commit it to Him."

"Yes." She wanted to be happy but couldn't be. "But it is bad."

"Yes, it is bad for your health. But all of us at some times fall short of what we should be. Even Paul struggled." She was very impressed with Paul for he was the apostle to the Greeks. "Why don't we read Romans 7 and 8 together?"

It was a short and wonderful night. The Israelis did us the courtesy of listening quietly and suggesting that "religious" people like us should visit Jerusalem. "It is your holy city, too."

"Yes," I agreed, "maybe someday." I didn't tell them that on this trip, with God as my companion, every city had been holy.

Amsterdam station was noise and bustle. The Greek woman was to meet her parents there. "I can't wait to tell them of my new life."

"We'll meet again," I said in parting.

"Yes, at the foot of Jesus' throne," she replied.

One of the Israelis winced. I wondered—you have heard the gospel, young man. Will you be there, too?

How wonderful is a trip that goes with God.

NCC Holds Annual Retreat

The Niagara Christian College Staff and Faculty held their Annual Retreat, August 31 and September 1 on the campus of Messiah College. This permitted interchange between the two faculties of the two educational institutions of the Brethren in Christ.

Rev. Harvey Sider is president of Niagara Christian College and teacher of Bible. Dr. Roger Grant is academic dean and teaches mathematics and science. John Day is Director of Development.



Left to right (Back Row): Dr. Roger Grant, John Mowat, Clare Lebold, Jim Cheshire, Rev. Gordon Gooderham, Stan Douglass, Dave Legge, Francis Winger.
Front Row): John Day, Don McNiven, Tim Walker, John Miller, Debbie Smyth, Carol Baker, John Lawson, Rev. Harvey Sider.

Others at retreat but not in photograph were: Nancy Grant, Nancy Mowat, Gloria Lebold, Lorraine Cheshire, Mary Anne Legge, Elaine Winger, Barbara Day, Sue McNiven, Arlene Walker, Erma Sider, Rhoda and Grant Tyrrell, Bill and Ann Friesen, Elizabeth Weaver, Alice Roberts.

Messiah College Recipient of Gift

Messiah College has been named the recipient of a \$12.2 million restricted charitable trust fund, according to an announcement by Dr. D. Ray Hostetter, college president. Provision for the gift was made by the will of the late Leonard S. Fry, a coal mining executive of nearby Mercersburg.

The trust fund, created by the recent court approved sale of the assets of the Fry estate, will operate for the benefit of Messiah College for the next fifteen years. When the trust terminates in 1992 the assets will be added to the college's permanent endowment fund, which currently stands at a modest \$1.6 million.

The estate plans of Mr. Fry, who died January 30, 1974, cared for family and personal interests as well as Messiah College. The creation of the trust fund, to be managed by the First National Bank and Trust Company of Waynesboro, was made possible by

the recent sale of several coal mining companies located in southwest Pennsylvania and West Virginia.

In making the announcement Dr. Hostetter noted, "This is the largest gift Messiah College has ever received. Though the gift is restricted for the next fifteen years, it does help to assure a strong financial position for the future. Ongoing support from the trust will help maintain a thriving institution, instead of one which could founder in the financially uncertain future. In the meantime continued contributions from the college's many friends will be needed to augment this trust fund."

In the meantime, the college's Board of Trustees have taken steps to add the income from the trust to the college's permanent endowment fund. Income from the endowment fund is available each year to assist in balancing the College's annual operating budget. This year's budget is slightly over \$5.2 million.

Christian Education Major Offered

Messiah College is now offering a major in Christian Education. This new major is designed to give students a comprehensive understanding of the field of Christian education and to equip them with the skills necessary to function effectively in a wide range of educational ministries.

Supporting aims of the new major include enabling the students (1) to develop a solid understanding of Scripture in its relation to all truth, (2) to grow in their own spiritual vitality as they are encouraged toward a walk of discipleship, and (3) to live out the implications of Christ's commission to share the Christian message in a dynamic way.

Courses in Christian Education have been offered at Messiah for several years, but the demand has been so great that the number of such courses has been continually increased. David McBeth, Dorothy Gish, George Kimber, Clifford Thomas, and Howard Landis are among those who have teaching courses in this growing ministry of Messiah.

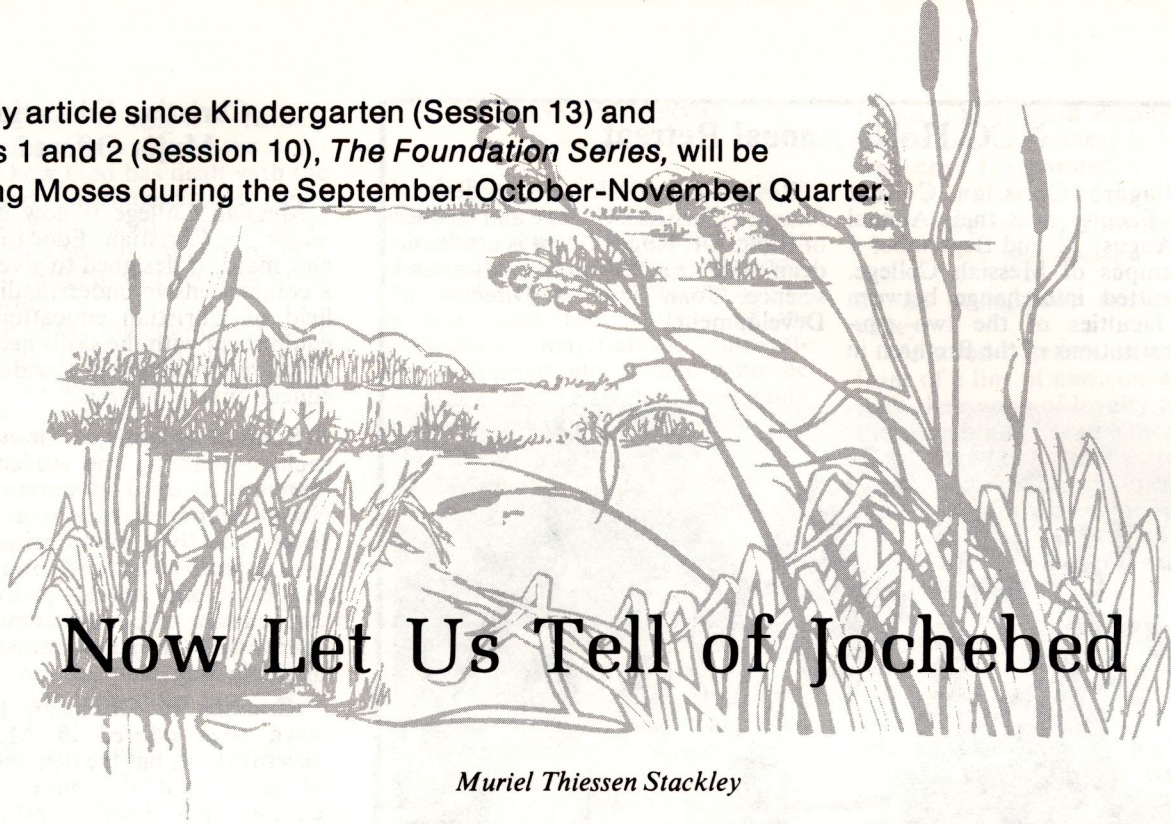
With the addition of the Christian Education major, a specialist in the field has been added to the faculty in the person of Dr. Harold Burgess who will provide leadership in the implementation of the new program. Dr. Burgess has most recently been teaching at Bethel College, Mishawaka, Indiana. His academic preparation includes: a B.A. degree from Bethel College, a B.D. degree from Asbury Theological Seminary, and the M.A. and Ph.D. degrees from the University of Notre Dame.

In addition to his academic preparation, Dr. Burgess has had the practical experience of more than ten years in the pastoral ministry. He also preaches regularly in revival meetings, retreat ministries, and camp-meetings. An ordained minister in the Missionary Church, Dr. Burgess is in full harmony with the doctrinal position and discipleship stance of the Brethren in Christ. Messiah College is pleased to announce the addition of Dr. Burgess to the faculty.

The new Christian Education major will provide a high degree of flexibility in serving students as they seek to prepare for service to Christ either through the church or through other channels of ministry. The possibility exists, for example, that students may

to page thirteen

A timely article since Kindergarten (Session 13) and Grades 1 and 2 (Session 10), *The Foundation Series*, will be studying Moses during the September-October-November Quarter.



Now Let Us Tell of Jochebed

Muriel Thiessen Stackley

BY FAITH, dear lady, you hid your baby, and rallied your husband, son, and daughter in the monumental task of shushing an illegal infant, pretending he wasn't there. For ninety long days you broke a vicious law, tenaciously protecting a tiny human life.

By faith you made a basket waterproof with bitumen and pitch. (You did know about boat-building; I learned today from G. Ernest Wright that reeds coated with bitumen were and are a good way to make a boat.) Did you do your boat-building at night, praying that the baby wouldn't cry to be nursed while your hands were sticky with pitch? What did you use to clean your hands? What did Amram say about the project? Did he help?

When the little boat was dry, you made it soft to lie on, patting the place where your three-month-old would lie. What did you think when you laid the baby inside? The basket-boat could just as easily have been a coffin.

Was the baby rolling over yet? Were you afraid he would rock the basket-boat and fall into the water?

Did you fasten the lid shut? Shut! I know there was a lid; later the record states that the basket "was opened."

By faith, dear lady, you placed the basket-boat on the water—just put it to float—and walked away.

(Where did you get such a hair-brained idea? Surely you shared your plan with Amram. *What did he say?* Did he say anything?)

You just walked away from the baby you had so vigilantly guarded for ninety days—day and night, day and night—so that no Pharaoh's patrol would suspect a thing.

How did you manage to walk away? Trusting God—and who else was there?

Hoping against hope that by some unknown circumstance—Almighty protection—your baby might live.

Giving up everything, having done everything that you knew to do (precious stupid though it appeared), you walked away. You gave up control. You went where you couldn't see the baby. Couldn't even hear the baby.

Did you carefully time the placing of the basket on the water so he wouldn't have any unburped burps, so he wouldn't immediately have a bowel movement and cry uncontrollably and toss the little floating boat?

Did you give Miriam any instructions? Did she have any reason to expect the princess?

What a daughter you raised, who was not a bit intimidated by the royal entourage! She asked just the right question and got just the right answer.

And you! Jochebed, Jochebed! You got your baby back! A gift from the princess. Now he could live. Now he could cry. He could laugh. He was now legal. He was now royal. He was alive.

How did you manage to be subservient and poker-faced when that in-

nocent princess-instrument-of-God gave you back your very own baby? *What* kept Miriam from jumping for joy? Did she comprehend the moment? Surely she did—after her dazzling demonstration of restrained wisdom.

Jochebed, you are my teacher. You teach me to take seriously the guidance which the world considers strange if not absurd. (*Who* would have recommended putting a baby in a floating basket for his safety?)

You teach me to walk away from situations—which are often death-producing—which I can control, and rather walk with God into situations where I don't have the foggiest notion of the outcome. (What mother in her right mind would leave her baby floating on a river and go home?)

You teach me that God is able to save that which I treasure most—redeem that which I treasure most—only when I give it up, when I allow myself to be terrifyingly vulnerable. (Who would have predicted that the baby was safer on a river than in his bed at home? Yet, home in bed he would have inevitably been given a death sentence rather than becoming legal, let alone royal!)

Jochebed, you teach me to walk by faith and thus participate in God's participation in the world. I will tell of you as long as I am able! God used you to preserve a nation, to redeem the people of God, and to teach me a thing or three.

Religious News

Giving to Christian Colleges Increases Substantially in 1976

A random sampling indicates the amount of money given to Christian colleges by alumni and from other sources was significantly higher in 1975-76 than in 1974-75, mirroring a national trend.

The American Association of Fund-Raising Counsel has reported recently that gifts and bequests to the nation's colleges and universities totaled \$2.4 billion in 1975-76, an increase of \$250 million over that given in 1974-75.

Ethel Waters, Famed Gospel Singer, Dies at Age 76 From Heart Attack

Famed Gospel singer Ethel Waters, who was a star of Broadway and Hollywood, died September 1, at the home of a friend in Chatsworth, Calif., after a long illness. She was 76.

Since 1960 she had devoted all of her singing to "the Lord's songs," and she was a frequent performer with the Billy Graham Crusade team. Her best-known spiritual was "His Eye Is On the Sparrow." Her last public performance was at Graham's San Diego crusade in August of 1976.

She was born in poverty in 1900 in a small town near Philadelphia. Life was hard and she later said she had had to steal food to live on when she was a child.

She appeared first in a Philadelphia nightclub, then went on to other clubs and vaudeville halls before appearing on Broadway in the 1927 Negro review "Africana."

Miss Waters, who became increasingly devoted to spiritual things in later years, had suffered from high blood pressure, diabetes and heart trouble. "She had been very ill for about a year," said Jackson. The immediate cause of death was an apparent heart attack. Private services were conducted in Forest Lawn Cemetery, Glendale.

Carl Henry Pens His Farewell Footnotes Column

Dr. Carl F. H. Henry, the noted evangelical theologian and founding editor of *Christianity Today* magazine, has written his final Footnotes column, which has appeared monthly in the magazine since 1969.

Bidding farewell both to that page and to those continuing to put out the fortnightly, Dr. Henry waxes nostalgic as well as hinting that the theological and/or editorial stance of *Christianity Today* may have shifted somewhat from where he would like to see it if he were still at the helm.

"Across the years I have had reason to remember an experience in my pre-Christian teenage days," Dr. Henry reflects. "I once lost a job as a painter's helper when I tried to straighten a three-story ladder.

Perched uneasily aloft, my boss was re-touching some windows when the ladder moved disconcertingly to the right.

"My instinctive effort to rectify the misalignment separated me from my job more quickly than it takes to say good bye. I had learned that lesson well, I thought: don't straighten tilting ladders, particularly not if they tilt too far right."

Dr. Henry, who lives with his wife, Helga, in Arlington, Va., accepted editorship of *Christianity Today* in 1956, when the magazine "had not a single subscriber, not even an office." He left the magazine's editorship in 1967. Presently he is lecturer-at-large for World Vision International.

He says in his final Footnotes that termination of the column was "at the behest of the retiring editor (Dr. Harold Lindsell), who wishes to give his successor (Dr. Kenneth S. Kantzer, who will succeed Lindsell next year) liberty in soliciting magazine features . . ."

Psychologist Argues That Psychology Has Become Religion of Self-Worship

A Christian psychologist has argued that "psychology has become a religion, in particular, a form of secular humanism based on worship of the self."

In a book entitled *Psychology as Religion: The Cult of Self-Worship*, published by Eerdmans, Dr. Paul C. Vitz, associate professor of psychology at New York University, critiques what he calls "selfism."

Dr. Vitz contends that much of modern psychology, and society in general, has become dominated by the theories of psychologists Erich Fromm, Carl Rogers, Abraham Maslow, and Rollo May. But he finds their ideas paralleled, and in some cases anticipated, by popular preachers of the 1930's and 40's such as Harry Emerson Fosdick and Norman Vincent Peale.

Despite this development, Dr. Vitz maintains that "selfism" with its stress on individual autonomy and the person as the measure of all things, is anti-Christian. He points out that it negates or denies such Christian doctrines as sin and love for God and one's neighbor.

American Households Becoming Lonelier

More than half of the nation's households—for the first time—now contain only one or two persons.

A new report from the Census Bureau attributed the causes to a lower birth rate, divorce and postponement of marriage, and the ability of more young singles and the elderly to keep their own households.

The report states that one and two-person households increased their share of all U.S. households from an estimated 40.9 percent in 1960 to 51.2 percent in 1976.

There were more than twice as many one person households in 1976 than in 1960, according to the report, while households with only two persons increased by more than one-half.

Los Angeles Times Rejects Hard-Core Porno Film Ads, Other Papers Follow

The *Los Angeles Times* no longer will accept advertising for hard-core pornographic movies.

In a box announcement on the lead page of the entertainment section of the newspaper, publisher Otis Chandler August 23 declared that effective that day, the paper would ban advertising that formerly appeared under the "Adult Movie" heading.

"Given our long and deep commitment to free expression, the decision to drop this advertising was reached reluctantly and after long and careful deliberation," Chandler said.

"The truth is, we have been dealing with an indefensible product, one with absolutely no redeeming values, and this phenomenon shows no sign of leaving the contemporary social scene."

CHRISTIAN EDUCATION MAJOR

from page eleven

elect to concentrate on youth ministries, Bible, history, music, or behavioral science as a supporting aspect of their Christian Education major. These possibilities extend the range of careers which might be entered by individuals graduating with a degree in Christian Education from Messiah.

Core areas of study for the major will include children's ministries, youth ministries, ministry to adults, church growth and mission, and philosophy of Christian Education. Basic areas of study from other college divisions include Bible, child development, marriage and family, and counseling.

Dr. Martin Schrag, chairman of the division of Religion and Philosophy, has had a major influence in the planning and development of the new Christian Education major. In support of it he has written:

The biblical emphasis on teaching is strong. Throughout the Old Testament much is made of diligently teaching the commandments of God. By way of example, such is the concern in Deut. 6 and in Psalms 119. In the New Testament Paul counsels Timothy to rightly divide the word of truth (II Tim. 1:8). To such examples must be added the powerful words of the Great Commission wherein Christians are instructed to make disciples, teaching them to observe all that Christ had commanded."

For additional information, write Mr. Ron Long, Admissions Director, Messiah College, Grantham, PA 17027.

Philhaven Holds Open House

Church News

CONFERENCES

Allegheny

The **Green Spring congregation** reports that the "Potter's Clay" singers, from Mechanicsburg, were guests on Sunday evening, August 28. Rev. Lorne Lichty is the pastor.

Special guests of the **Mechanicsburg congregation** were the Laverne Tripp and Song Revival Band on Wednesday, August 31. The pastor at Mechanicsburg is Rev. Charles Burgard.

The **Pleasant View congregation** reports an average attendance of 111 for Bible School which was held the week of August 15. Jim and Betty Gates, Lititz, introduced their puppets and presented Bible stories to the children. A group from "New Life for Girls" provided special music and showed slides of their program, on the closing service. Rev. Harold Bowers is the pastor.

A recent guest of the **Spring Hope congregation** was Mildred Myers, former missionary to Africa. A fellowship meal followed the morning services. Rev. Carl Stump was the evangelist for Revival Services Sept. 8-18. The pastor is Rev. Kenneth Mackie.

Atlantic

An Open House at the Cross Roads parsonage was hosted by the **Associate Pastoral family** on Saturday evening, Sept. 10. On Sept. 11, Janet Ace had a slide presentation, showing the building progress, entitled "From Beginning to End." Rev. Allon Dourte is the pastor. Dale Engle associate pastor.

The **Manheim congregation** held an outdoor program on Sunday evening, August 28, with the "Centurions Quartet" providing a concert of music. John and Lucille Graybill, missionaries to Japan, presented their work on Wednesday evening, August 31. The pastor is Rev. Isaac Kanode.

The **Maytown congregation** held a "Farewell Dinner" for their pastoral family, Earl Herra, on Sunday, Sept. 4. Rev. Ben Thuma was installed as pastor on Sunday morning, Sept. 11.

ATLANTIC

to page fifteen



Philhaven, a mental health facility sponsored by the Lancaster Mennonite Conference, held an open house for the general public on Saturday and Sunday, October 8 and 9, between 1:30 and 8:00 p.m.

The open house celebrated both the culmination of a \$1.2 million building program and the hospital's twenty-fifth year of community service. Philhaven is located centrally between Lancaster and Harrisburg, adjacent to Mt. Gretna, Pa.

The hospital has a current inpatient capacity of 57 beds, and is staffed by approximately 140 full and part-time employees. These figures are substantially different than the original statistics of 26 beds and 9 employees.

Charles A. Neff, M.D., the hospital's medical director, notes that "over 8,500 persons have been aided through inpatient hospitalization during Philhaven's 25 year history." He also points out that the 65,000 outpatient visits during the same period have proven to be "an excellent way of helping individuals adjust to life's situa-

tions and personalities while continuing normal activities in the community."

Philhaven presently offers a comprehensive range of mental health services including emergency psychiatric care; outpatient visits; partial hospitalization, that is, day, night, or weekend care; inpatient treatment; and community consultation and education services.

The hospital also operates a community based, transitional residential facility, or halfway house, and a family (foster) placement service as part of the continuum of supportive environments which are available to persons with mental, emotional or behavioral difficulties.

There are approximately 7,000 outpatient visits annually, with nearly 700 persons being admitted for inpatient care each year. The average length of stay per inpatient hospitalization is currently 21 days. This has declined from an average stay of 42 days just 7 years ago.

The Roxbury Holiness Lectureship

November 14-16

The Roxbury Holiness Camp Board and Messiah College announce the establishment of the Roxbury Holiness Lectureship to begin this fall at Messiah College. The aim of the lectureship is to promote the message and the experience of biblical holiness. A noted exponent of the Wesleyan tradition will be invited to the campus each year as the featured speaker in the three-day lectureship.

Dr. Thomas Hermiz, executive director of the Christian Holiness Association, will be the speaker for the first lectureship scheduled for November 14-16. He will speak in chapel,

lecture in classes, meet students in informal settings, and preach in an evening rally planned for the public.

Monday, November 14, is being planned as a Brethren in Christ Pastors' Day. In addition to Dr. Hermiz's chapel message Dr. C. O. Wittingler and Dr. E. Morris Sider will present papers on aspects of Brethren in Christ history. The day will conclude with a public holiness rally at 7:00 p.m. This rally is scheduled as an evening event so that friends of Roxbury Camp and Messiah College can participate in these meetings.

Canadian

The **Massey Place congregation** observed Tuesday, August 23, as a Day of Prayer. Everyone from the congregation was encouraged to pray either at home or at the church during the day. Mr. and Mrs. Ed Guenther opened their home for prayer in the evening. The pastor is Rev. Douglas Sider.

Central

The **Beulah Chapel congregation** offered a teacher's training program during the month of September. The classes were given prior to the Sunday evening services. Rev. Kenneth Gibson is the pastor.

The **Mooretown congregation** held a reception for their pastor and his bride on Friday evening, August 19. The pastoral couple is Rev. Ron Slabaugh.

Midwest

The **Bethany congregation** recently sent four of their men to the Navajo Mission to aid in the construction of the Community Center. The children of the Junior Department have a special project of purchasing stories and teaching aids for the Palm Valley congregation. The pastor at Bethany is Rev. Charles Rickel.

The **Zion congregation** reports six young people were baptized on Sunday, August 14. The pastor is Rev. Paul Hess.

Pacific

The **New Life congregation** has its first full-time pastor. As of Sunday, September 4, John and Dorothy Fries assumed pastoral leadership there.

The **Sandia congregation** welcomed their new pastoral couple on Sunday, August 14. An installation service for Rev. Woody Peabody and his wife, Geri, will be held October 30.

Births

Adams: Brian Glenn, born August 14, to Glenn and Kathy (Cramer) Adams, Lancaster congregation, Pa.

Alleman: Jared Samuel, born August 2, to Jonathan and Marie (Bert) Alleman, Mechanicsburg congregation, Pa.

Barrick: Brian Lee, born April 17, to David and Elsie Barrick, Green Spring congregation, Pa.

Becker: Michelle Dawn, born July 21, to Raymond and Gloria Becker, Conoy congregation, Pa.

Charman: Mark Andrew, born July 19, to Rev. and Mrs. Roger Charman, Wainfleet congregation, Ont.

Clenndening: Randy Lee, born August 24, to Jim and Beverly Clenndening, Green Spring congregation, Pa.

Crider: Jonathan Jacob, born July 27, to Ken and Jill Crider, Grantham congregation, Pa.

Cryer: Megan Elizabeth, born August 12, to Dr. and Mrs. Theodore Cryer, Fairview Avenue congregation, Pa.

Frey: John Eric, born August 19, to Ronald and Lynda (Hershey) Frey, Zion congregation, Ks.

Hoffman: Kelly Scot, born July 31, to Lynn and Nancy (Kurtz) Hoffman, Mechanicsburg congregation, Pa.

Long: Jennifer Kay, born August 30, to Ron and Cathy Long, Grantham congregation, Pa.

McAdoo: Brian Ray, born April 13, to Raymond and Deborah McAdoo, Alta Loma congregation, Ca.

Mellott: Keith Robert, born July 11, to Mr. and Mrs. Kevin Mellott, Mechanicsburg congregation, Pa.

Oberson: Fredric Mark, born July 15, to Herb and Karen (Wolgemuth) Oberson, Perkiomen Valley congregation, Pa.

Simmons: Carrie Lynn, born August 31, to Raymond and Mary (Lehman) Simmons, Mechanicsburg congregation, Pa.

Thornhill: Trevis Aron, born August 26, to Mr. and Mrs. Robert Thornhill, Zion congregation, Ks.

Woodland: Shawna Marie, born August 7, to Mr. and Mrs. Keith Woodland, Wainfleet congregation, Ont.

Weddings

Camp-Chamberlin: Kimberly, daughter of Mr. and Mrs. Lloyd Chamberlin, Waynesboro, Pa., and John, son of Mr. and Mrs. Norman Camp, Zullinger, Pa., August 27, at the Mark Victor Memorial Park, with Rev. Wendell Kent and Wilbur Besecker officiating.

Deitch-Weary: Wanda, daughter of Mr. and Mrs. Lloyd Weary, and James, son of Mr. and Mrs. Roy Deitch, Carlisle, August 28, in the Carlisle Brethren in Christ Church with Rev. Walter Winger officiating.

Graham-Newcomer: Sara, daughter of Mr. and Mrs. Jesse Newcomer, and Kevin, son of Mr. and Mrs. Kenneth Graham, both of Carlisle, Pa., August 28, at the J. O. Lehman Retreat, with Rev. Walter Winger officiating.

Hartsock-Mell: Maryln Mell, and Robert, son of Mr. and Mrs. Dewey Hartsock, July 30, with Rev. Jay Sisco officiating.

Mellinger-Miller: Beth Ann, daughter of Mr. and Mrs. Richard J. Miller, Leola, Pa., and Kenneth E., son of Mr. and Mrs. J. Carl Mellinger, Millersville, Pa., August 13, in the Lancaster Brethren in Christ Church with Rev. Lane Hostetter officiating.

Moyer-Kuhn: Shirley Kuhn and Harry Moyer, August 27, in the Carlisle Brethren in Christ Church with Rev. Walter Winger officiating.

Putman-Costello: Eleanor Joy, daughter of Mr. and Mrs. Albert Costello, Wainfleet, Ont., and James Clarence, son of Mr. and Mrs. Vernon Putman, August 20, in the Wainfleet Brethren in Christ Church with Rev. Roy Peterman officiating.

Rohrbaugh-Rosenberry: Kathleen R., daughter of Rev. and Mrs. John L. Rosenberry, Belleville, Pa., and Dr. Thomas M., son of Mr. and Mrs. William Rohrbaugh, Glen Rock, Pa., August 20, in the Cross Roads Brethren in Christ Church with the bride's father and uncle, Rev. William Rosenberry, officiating.

Ryan-Lehman: Gail Louise, daughter of Mr. and Mrs. J. Wilmer Lehman, Carlisle, Pa., and Kevin, son of Mr. and Mrs. Francis Ryan, Parlin, N. Y., August 6, in the Carlisle Brethren in Christ Church with Rev. Walter Winger officiating.

Shuey-Hostetter: Jane Hostetter, daughter of Mrs. Carrie Early and the late Frank Early, and David, son of the late Mr. and Mrs. Calvin Shuey, August 27, in the Fairland Brethren in Christ Church with Rev. Robert Lehman officiating.

Stone-Brubaker: Lisa J., daughter of Mr. and Mrs. Carl Brubaker, Elizabethtown, Pa., and Edward L., son of Mr. and Mrs. Gerald Stone, Bainbridge, Pa., August 20, in the Conoy Brethren in Christ Church with Rev. Jay Sisco officiating.

Wagaman-Minnich: Donna Marian, daughter of Mr. and Mrs. Earl F. Minnich, Waynesboro, Pa., and Bennett Ray, son of Mr. and Mrs. Bennett Wagaman, Sr., Mercersburg, Pa., August 5, in the Waynesboro Bible Church with Rev. Carrol M. Churchey officiating.

Obituaries

Baum: Mrs. Towanda Baum, Carlisle, Pa., died July 11, 1977, at the age of 66. She is survived by her husband, Howard; a son; and a foster daughter. The memorial service was conducted in the Carlisle Brethren in Christ Church with Rev. Walter Winger officiating.

Groff: David S. Groff, Manheim, Pa., died August 22, 1977, at the age of 33. He was the son of Elmer A. and Elverta Saylor Groff. He was married to Marjorie Hoover Groff who survives. He is also survived by two brothers: Rufus and Paul; and two sisters: Mrs. Carl Wolf and Mrs. Kenneth Hummer. He was a member of the Speedwell Heights Brethren in Christ Church. The funeral service was held in the Manheim Brethren in Christ Church with Rev. Isaac S. Kanode and Rev. Glenn Frey officiating. Interment was in the Hernley Mennonite Cemetery.

Tremp: Mrs. Lydia Tremp, Lowbanks, Ontario, born April 29, 1918, died July 20, 1977. She was married to John Tremp who survives. She is also survived by a daughter, Mrs. Margaret Ritchey; and two sons: John and Tom. A son, William preceded her in death. She was a member of the Wainfleet Brethren in Christ Church where the funeral service was conducted by Rev. Edward Gilmore and Rev. Roger Charman. Interment was in Maple Lawn Cemetery.

Evangelism Around The World

Graham in Hungary

Evangelist Billy Graham concluded his week-long preaching mission to Hungary, saying all five of his reasons for coming had been more than fulfilled. His first reason was to preach the gospel of Jesus Christ. He said he had the opportunity to bring five evangelistic messages in which he gave invitations to accept Christ . . . "and hundreds of people have given their lives to Christ." Everywhere he preached he had overflow crowds. He preached in three different cities: the capital city of Budapest, the Calvinistic Center of Debrecen in Eastern Hungary near the Romanian border, and the Roman Catholic stronghold of Pecs in southern Hungary.

The second reason was to meet with church leaders. He said he had the privilege of giving three major addresses to church leaders. In addition, Graham said he had long discussions with the Bishops of various denominations and with the Jewish leadership of Hungary. He said he had never been to a country where he had met with the church leadership in so short a time.

Third, Mr. Graham said he had come to see how the church exists in a socialistic society and he had learned many things: people can come to church and freely worship God, there were no preconditions or restrictions on his preaching at any time, and he was informed by church leaders about the challenges, opportunities and problems they face, "and," Graham said at a press conference, "I think I can report that the church is very much alive in Hungary."

Fourth, the evangelist said he had come to get some perspective on life in a socialistic society. He said he got only a superficial view and it will take a long time to digest what he had learned, but "I'm intensely interested in this part of the world and hope this will not be my last visit."

Fifth, Mr. Graham said he had come to build bridges. As one example, he said Reformed Bishop Tibor Bartha had accepted his challenge for more evangelism in Hungarian churches and Graham accepted the Bishop's challenge to work more for reconciliation between people of various churches and also the peoples of the world.

There were political overtones to Mr. Graham's visit, which were noted at his press conference at the conclusion of the trip. In response to a question . . . "Have you changed your opinion about Communism?", Graham replied: "I have not joined the Communist party, nor have I been asked to, but I think the world is changing and both sides are beginning to understand each other more." He said the governments of the secular societies are adjusting to the fact that the church exists and are recognizing the importance of the church.

Christians from Czechoslovakia, West Germany, Poland, Romania, Sweden, France, and the Soviet Union

attended some of the meetings, indicating the impact of the Hungarian preaching mission reached all of Europe.

Mooneyham in Indonesia

The head of World Vision International, reports that more than 2,000 Indonesians made a "commitment to Jesus Christ" during the first two days of a three-city crusade in Medan, Indonesia.

Dr. W. Stanley Mooneyham is sharing the pulpit with the Rev. Petrus Octavianus, president of the Indonesian Missionary Fellowship and Indonesia Evangelical Fellowship.

The crusade has enjoyed "full cooperation and support from church leaders of every denomination, including the Roman Catholic Church," a World Vision announcement said.

Other parts of the crusade were scheduled for Pematang Siantar and Pangkalan Brandan. Dr. Mooneyham has made two previous crusade trips to Indonesia, the most recent in May 1976.

Palau in Wales

An 11-day evangelistic outreach at Cardiff Castle led by Argentine preacher, Luis Palau, August 17-27, became the largest meeting of its kind in Wales, drawing an aggregate attendance of 40,000.

Palau, president of Overseas Crusades, preached in torrential rains on opening night under a massive tent on the Cardiff Castle grounds, in a series called "Jubilee '77." The meeting climaxed 30 days in Wales during which Palau spoke to an additional 20,000 people.

A total of 1,500 registered their decisions to follow Jesus Christ.

In addition to pop-singer Cliff Richard, Palau was joined on the crusade platform of Cardiff's historic city-center fortress by the town's Lord Mayor, the city's Chief Executive and numerous other city and county officials.

Palau left almost immediately for the Dominican Republic to prepare for a large-scale outreach there in October.

Baptists in Zambia

The second phase of the 1977 Zambia Baptist crusades has been completed with 643 decisions for Christ recorded, including more than 300 professions of faith.

Sixty-three youth rallies were led by 75 Zambian Baptist youth and 11 students from Baptist Student Union organizations in Texas, Arkansas and Mississippi, according to Franklin A. Kilpatrick, Southern Baptist missionary press representative.