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John E. Zercher

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September 25, 1978

Evangelical

VISITOR



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Editorial: A Martyr's Faith



Confession Needed

General Conference was indeed a time of gratitude and thanksgiving for a heritage marked by search and diligence about the will of God. But the subtleness of secular society is truly ever with us. One of the general reactions I experienced during our recent bi-centennial celebration of our denomination is the observation of how secularism has infiltrated our concepts of peace, justice and reconciliation. It seems evident that the thought that "love does not need to say it's sorry" prevails. Eric Segal made this point and Christians seem to buy it. Even those Christians committed to radical peace, justice and reconciliation.

A very important ingredient of healthy, honest Christian living seemed to be absent at the General Conference. The ingredient of confession and penance. Confession with Christian sorrow that hurries to regret what has been done to hinder the flow of the grace of God. Confession for the misinterpretations of Scriptures through the years. Confession for the times new Christians were counted unworthy of our beloved fellowship. And confession for the numbers of people we turned not only from our fellowship but from our blessed, loving Lord.

It may be well for us to evaluate our interpretation of holiness that sometimes infers that to confess is to admit to less than the highest state of those in Christ.

Is it possible that a general need does exist in our church to face our being wrong at times, and having faced this, to follow Jesus' suggestions on restitution and reconciliation?

Paul L. Snyder

Dillsburg, Pa.

Credit to Whom Due

In the year 1975 my husband, Albert Dreyer, lay seriously ill in Franklin Square Hospital in Baltimore. While doing hospital visitation one day, Rev. Marvin Keller chanced to drop into his room. I say "chanced;" but I am sure that God led him into the room that day. Rev. Keller and my husband had never met before, but a warm friendship soon developed between them. Mr. Dreyer, while a good man and a wonderful husband, was not a Christian and seldom attended church; but as a result of Rev. Keller's concern and continued visits, he accepted Christ as his Savior before he passed away the following year.

In the June 10 *Visitor* a picture showed the new windows recently installed in our Baltimore church, and the article stated that "it is due to her (my) generosity that this improvement was made possible." I have been a little uncomfortable about that statement. While I did supply the money for the windows, I feel that the greater credit should go to Brother Keller, who was instrumental in leading my husband to Christ, and in my being a member of the Brethren in Christ church today. Without these spiritual results, accomplished through his faithful efforts as God's minister, the part I had in providing the windows would never have been possible.

(Mrs.) Evelyne Dreyer

Baltimore, Md.

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From the Editor

This issue is heavy on church news, including births and weddings. Some of these items were crowded out of recent issues so we are catching up.

We obtain our news from three sources: congregational correspondents, church bulletins and newsletters, and the bishops' newsletters. Our policy is to honor the efforts of correspondents by including some, if not all, of the items they report. We peruse the bulletins and newsletters to discover items of significance which should be shared with the church. Obviously we are not present on Sunday morning to hear the bulletin announcements amplified and quite often the bulletin item is very brief; sometimes so brief that we can hardly make a news report of it—but we do try.

We do like to receive the bulletins and the reports from correspondents. If your congregation never seems to make the paper perhaps it is because we do not receive the bulletin. These should be mailed every two weeks. All that is required is to fold the bulletin to the 5½" x 4¼" size, address and stamp it, and stapled *once*, or taped together in the center of the edge. Two bulletins, each with a 5½ x 8½ insert, weigh less than an ounce.

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A Martyr's Faith

I was standing in the registration line for my first year in seminary when Bob located me. Bob Jacoby was a second-year student at the seminary. We had known each other from our college days together at Franklin and Marshall.

Bob was working with the seminary in the registration and was concerned about a Chinese student who was coming to Princeton for a year of study. So he had come to me to inquire if I would be prepared to share a room with Mr. Koa during the school year. To this I agreed and we shared a room in Alexander Hall.

My Chinese roommate had been a communist. In fact he had been a rising star in the Communist Party in China. He had been sent to Moscow to study. Upon his return he was ordered to the Philippines to organize the Communist Party there. He returned to China during the days when the Communist party was still illegal and he found himself in prison.

While in prison he came in contact with some Christians and was given a Bible. Through this he became a Christian and later a teacher in a seminary in southeast China. Now he had come to Princeton for additional training prior to assuming the presidency of the seminary.

During the year (1949-50) Mr. Koa was in seminary the Communists took over China and Chiang Kai-shek and his nationalist government fled to Taiwan. With the Communists now in power, what would Mr. Koa do? He was offered the opportunity to go to the Philippines to minister to the Chinese colony there. But he chose to return to China.

I can only imagine what thoughts went through his mind as he made his decision to return. He was an ex-communist. He was a leader in the Christian church. I am certain that the possibility of imprisonment or even martyrdom was present in his mind as he made the decision to return. This, I believe, is what Jesus was talking about in Luke 9.

When Jesus stated that discipleship involved taking up the cross (Luke 9:23), his hearers heard more than a call to suffering and hardship. They had seen or known of too many crucifixions to see in Jesus' statement anything less than a call to death. Both the imagery and the context (Luke 9:18-27) are evidence that Jesus meant that discipleship calls for a commitment that includes the possibility of death.

This principle of discipleship soon took on significance as Jesus' prediction of his own death was fulfilled and within a generation, according to tradition, all but one of the apostles had been martyred. Martyrdom was to be the lot of many in those early centuries and the centuries since. Faithful disciples died at the hands of the church, the state, and pagan peoples.

Some died because they refused to offer incense at the shrine of the emperor; others because they owned a Bible.

For some it was because they refused to have their children baptized as infants; for many it was because they would not deny their faith.

In Luke 9 Jesus calls all his followers to a martyr's faith—not all to a martyr's death, but all to a martyr's faith. It is hard from where we stand to describe a martyr's faith, but we need to attempt to discover what it means to not count our life dear, to take the cross. We need to understand the biblical meaning of saving faith.

It is a faith that seriously counts the cost of following as well as the blessings of receiving. There is indication that the reward of this faith is joy and a great sense of God's presence, but the decision is made in full knowledge that it may be a call to suffering and privation even unto death.

It is a faith that rests upon a decision made at the very center of our being. A faith that goes beyond ascent to dogma, the emotions of the moment, or conformity to peer pressure. It is a decision that burns bridges behind and goes forward to the point of no return. Persuaded of the truth of the gospel, won by God's love and the Spirit's power, and convinced that Christ is indeed Lord, we cast our lot with him whatever the cost.

If I would judge the Christian faith by the evangelical books that are being published, it would hardly occur to me that the Christian life is a life that costs everything; that the heroes of our faith were hunted as animals, tortured for their faith, and burned at the stake.

If I would judge the Christian faith by the evangelical radio and television programs it would never occur to me that the eleventh chapter of Hebrews is the Christian Hall of Fame.

Nor is that Hall of Fame compiled by the writer to the Hebrews complete. For in most centuries since the writer to the Hebrews penned that list there have been those who have joined them. They lived in the catacombs during the rule of the Caesars; they hid in the mountains of Europe hunted by both Catholics and Protestants. They fled from country to country in search of sanctuary. *Martyrs Mirror* chronicles those who died during the radical reformation. Foxe's *The Book of Martyrs* tells the story of the English martyrs under Queen Mary's persecution.

Korea, China, Indonesia, Vietnam, Uganda, Russia add to this noble line. Who knows where persecution will come next. One is tempted to ask if what passes among us today for Christian faith bears any resemblance to that of which martyrs are made.

This is not a call for persecution nor a lament that most of us who read these lines know nothing of living in peril for our faith. What we do call for is an understanding that although not all are called to a martyr's death we are all called by Christ's own words to a martyr's faith. "Whoever does not bear his own cross and come after me, cannot be my disciple" (Luke 14:27).

“What is the Almighty, that we should serve him? And what profit should we have if we pray unto him? (Job 21:15).”

Prayer and Its Profit

Andrew McNiven

Prayer is the universal need of all men. Isaiah speaks of God's house being called a House of Prayer for all people. Yet many refuse or neglect this most important aspect of life and miss God's blessing and invite his judgment and wrath. The prayers of the saints are precious to our Heavenly Father, they ascend as sweet incense before him. The Scripture enjoins us to pray. "Men ought always to pray and not faint." God has promised to answer prayer. "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." The Scriptures point out the fact that the Holy Spirit aids us in prayer. "For he maketh intercession for the saints and helpeth our infirmities."

"What profit shall we have if we pray?" This question may be asked mockingly by wicked people or inquiringly by good people. In our Scripture reference it is asked by the ungodly.

Job was hit hard by trouble. He was a man of faith, but was having trouble holding his balance like many others when the blows of pain and adversity came in such fierce succession. One thing that caused Job difficulty was the long continued prosperity of selfish and wicked men. They ignore God and grow rich; show no repentance and are as full of laughter as a lark in song; they defy the laws of righteousness and live on to an old age.

It is those who asked Job, "what is the Almighty that we should serve

him, and what profit should we have if we pray unto him?" Such an attitude or thought expressed by these sinful people regarding prayer shows they think it to be simply a device for getting things by talking God into granting them. Such an idea is surely far from God's thoughts. Rather, it ought to be how much can God get out of me for the fulfillment of His purpose.

Let us consider the profit of true prayer.

It is profitable because it creates communion. Far more important than asking for things, is asking for God himself. I traveled in full time evangelistic work in the late 1950's and usually planned to bring a little gift home on each occasion for my wife and children. When the children were small they were generally interested in what was in the suitcase for them, but my wife was more interested in me than the gift I brought her. I'm sure the children were happy to see Dad, but things played a very important role until they grew older. Prayer will result in a close communion with God which is much more important than merely desiring things from Him.

It is profitable because it crushes pride. It keeps us within the bounds of our human frailty and dependence. One unbeliever declared man would not need to pray give us this day our daily bread when he could raise enough food for the world's population. How proud and independent man can be! To pretend we need no refuge is only a pretense. Prayer puts a stop to that vanity, strangles pride, and slays self-sufficiency.

Prayer is profitable because it cleanses motives. Motive and motor come from the same root. A motor propels a car, a motive drives and impels us. What we put into our prayers is important, but why we put it in is more important. James 4:3 points out the possibility of asking amiss. If we are open and honest in our praying, God will cleanse our motives that we may glorify him in our desires. For example, a wife is praying for the conversion of her husband who is a congressman with the possibility of being governor. God asked if she would accept the consequences, leave politics, honor, publicity, be a preacher's wife, change living quarters every so often? Sometimes our desires or requests may have selfish motives of which we are not aware. Prayer helps to make us aware of these motives and purifies them.

Prayer is profitable because it conquers circumstances. Sometimes it conquers them by changing them, sometimes by changing us. When the early church prayed it changed Peter's circumstances from a prison to a prayer meeting. The story is told of John R. Mott touring India preaching at various university centres, many students were antagonistic, they hissed when the Name of Jesus was used. This greatly bothered the preacher, part of the audience went out to pray, soon the Holy Spirit came and victories were won. Prayer changed the circumstances. This does not always happen, yet we can rise above them and gain the victory over them.

There is great profit in prayer. May we do more of it.

The writer is pastor of the Ridgemount congregation, Hamilton, Ontario.

Only Christ Can Fill

Religious News

The Emptiness We Felt

Kenneth R. Hefner

As I look back over all the things that have taken place in my twenty-five years, I am overwhelmed by the fact that God loves the sinner while he is still in that wretched state. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. I guess when you have fallen into sin as far as I had, it is hard to believe that anyone loves you, let alone would die for you.

Let me share a bit of my life with you.

Perhaps the first thing that led to my salvation was the early training I received. Until I was five we never missed church. But then, as a family, we stopped attending. The only training I got from then on was when Uncle Joby or Uncle Sam would come for me and take me to the Mennonite church. This too, came to a halt at around age twelve because I had no desire to be there.

Then the devil took me deeper and deeper into sin. At the age of fourteen, I was smoking cigarettes and a pipe, and at the age of sixteen, I had my first "good drunk." I also remember that I was so adept at lying that sometimes I actually believed what I said. This was bad enough, but then it got worse. At the age of eighteen, I joined the Navy. In the service, the sinner has two basic avenues to take. I chose to get involved with drugs.

My experience with drugs started when I smashed part of my right hand and was sent to the hospital in the Phillipine Islands. I started out by smoking marijuana and opium-filled cigarettes. Then, when I was sent to the Philadelphia Navy Hospital for extensive tendon and nerve surgery, I went on to chemical drugs. There were plenty of opportunities for me to get hooked on the needle, but there seemed to be a power inside me that would not allow me to start "the habit." The worst thing that happened to me while using drugs was one Friday before coming home from Philadelphia. I took seven "reds" (seconal) which is close to being a lethal dose, but it only took me on a two-day "downer." I honestly believe that

The writer is the teacher of an adult Sunday school class and soloist at the Cedar Grove Brethren in Christ Church near Mifflintown, Pa. He and his wife, Raina, have two small sons, Samuel and Daniel.



The Hepners: Raina and Ken with children, Daniel (seated on father's lap) and Samuel.

God had to have had his hand on my life back there, or I would not be here to write this today.

As I look back, another prominent step in leading to my conversion was when I married my beautiful wife, Raina. She was much like me in that we were both messed up and looking for something real in life. She also had been taught in the things of God as a child, by her grandfather. To say that we needed each other would be a gross understatement.

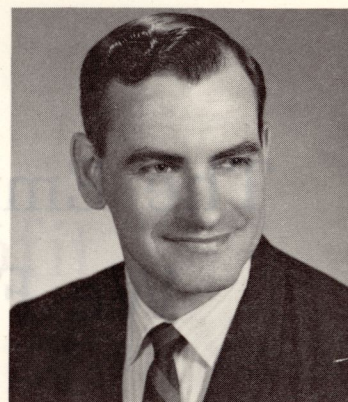
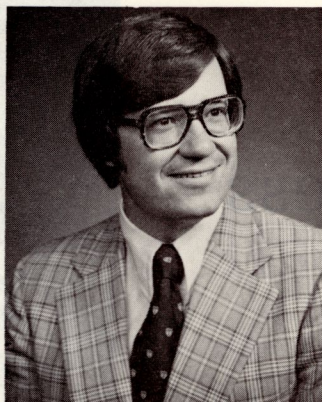
Together we tried various ways of satisfying the emptiness we felt, and when nothing else worked, we started going to church and reading the Bible. We also started visiting with my Uncle Sam and Grandmother Hepner. We saw something real in them that we lacked. Gently and patiently, Sam talked to us about the life that can be found in surrendering to Jesus Christ.

One day on my loader at the limestone quarry, I threw away all my tobacco and told God "Here I am Lord, If you can do anything with me, would you do it?" I came home that night and threw away my Budweiser and my Michelob. That was September 25, 1975, and on October 10, at a Methodist Church in Cocolamus I made my first public confession of Jesus Christ. From then on, Raina and I started living for Jesus. Gradually, he has shaped us and smoothed the rough edges.

About nine months after I was saved, I changed jobs and while singing to myself one day, a member of the Cedar Grove Brethren in Christ Church, Donna Zook, overheard me. She asked me to come and sing at her church, at a revival meeting. I asked her to wait a couple of days and allow me to think about it before I answered. In high school, I had sung many solos, but I had ruined my voice with tobacco and alcohol, but the more I thought about it the more sure I was that this was God's will. So I went, and to my joy, God restored my voice.

There was a tremendous lesson in this for me. If I am just submissive to God's will in my life, he will supply the power. From then until now my walk with Jesus has been a series of submissions; some harder than others. I thank God that there is peace and joy to be found in him, for without him I doubt very seriously if I would be here today.

Ordained to Ministry



The Bethel Community Church, Cassopolis, Michigan, where he had served as pastor for nine years, was the setting for the ordination to the ministry of Rev. Devon Bontrager, Sunday afternoon, June 25. Rev. Bontrager was raised in the Mennonite Church, having been converted at the age of ten in the Emma Mennonite Church near Topeka, Indiana. In 1966 he married Carol Hartman, a member of the Union Grove Brethren in Christ Church, to which church he transferred his membership in 1969.

He is a graduate of the South Bend College of Commerce and has completed the correspondence course offered by the Ministerial Credentials Board. He served his I-W service at the Evanston General Hospital, Evanston, Illinois.

The Service of Ordination was in charge of Rev. David Climenhaga, bishop of the Central Conference.

The Bontragers have three children: Richard, Ronald, and Sherry.

Rev. Bontrager is a member of the Board of Education, Central Conference, and of the denomination's Commission on Peace and Social Concerns.

On July 1, the Bontragers became the pastoral couple of the Leonard Brethren in Christ Church (Michigan).

The Sunday evening worship hour, June 18, was the occasion of the ordination of Kenneth O. Hoke to the ministry. The setting was the Carlisle Brethren in Christ Church where he has been associate pastor since 1975.

Kenneth is the son of missionaries, having spent his early years in India. He was converted while attending Woodstock School (India), and at the age of 17 felt the call to the Christian ministry.

He is a graduate of Messiah College and Ashland Seminary. During and following his seminary training he served the Ashland (Ohio) Brethren in Christ Church as associate pastor and pastor.

The ordination message was given by Dr. Owen H. Alderfer, a member of the faculty of Ashland Seminary and a member of the Ministerial Credentials Board. The charge was given by Rev. Hoke's father, Rev. William R. Hoke. The service was in charge of Dr. Henry A. Ginder, bishop of the Allegheny Conference.

Rev. Hoke is married to the former Carolyn Thuma. They are the parents of Bryan Olan and Steven John.

Students, faculty, and administrators will be on hand to give presentations and answer questions that prospective students and their parents might have about admissions procedures, academic programs, campus life, college costs and how to meet them, campus facilities, career counseling, and job placement.

Formal activities will begin at 9:30 a.m. and conclude at 4:30 p.m. both days. The noon meal is free to registered guests. For reservations, *send in at least one week in advance*: your name, address, phone number, year of graduation, major field of interest, and choice of either October 9 or 28. Send to Ron E. Long, Director of Admissions, Messiah College, Grantham, PA 17027.

Rev. John L. Bundy was ordained to the Christian Ministry on July 19, 1978 in a service held at the Mechanicsburg Brethren In Christ Church.

Pastor Charles R. Burgard presided over the service. Other participants were: Rev. Harold E. Bowers, Pastor of the Pleasant View Church; Rev. Alden Long, Chairman of the Credentials Board; Bishop Henry A. Ginder, who delivered the ordination sermon; Bishop and Mrs. Alvin Book, who shared in the prayer and laying on of hands; Pastor Burgard presented the Charge to the Christian Ministry; Mr. Eugene Potteiger and Mrs. Gloria Lebo provided appropriate music.

John is married to Mary Simmons and together they have two sons: John and Darrell. The Bundys have served the Brotherhood in ministerial responsibilities at the Montoursville and Pleasant View churches. John, a banker by profession, is chairman of the Pension Fund Trustees and serves on the Allegheny Conference Finance Commission.

The Bundys accepted the invitation for pastoral ministry from the Manheim Brethren In Christ Church and began their services there on August 27.

Church News

MESSIAH COLLEGE

College Preview Days— October 9 and 28.

Fall College Preview Days at Messiah College will be on Monday, October 9, and Saturday, October 28. (Readers of the *Messiah College Bulletin* should note that incorrect dates were published in the August issue.)

Church Youth Invited

Church youth groups are invited to Messiah College sports events as follows:

Soccer: Sept. 30, 2 p.m., with Eastern College; Oct. 21, 3 p.m., Eastern Mennonite College (Cross Country Meet also); and Oct. 28, 1 p.m., with Dickinson College.

Basketball: Dec. 2, 6 p.m., with Shippensburg State College; Dec. 16, 6 p.m., with Susquehanna University; Feb. 3, 6 p.m., with Eastern College (Women's and Men's Games); and Feb. 10, 6 p.m., with Eastern Mennonite College.

If your group would like to attend, give your name, address, phone number, the

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Religious News

Single Parent Households Rising, U.S. Reports

A new Census Bureau report shows that the majority of U.S. households is still maintained by married couples, but an increasing number are now headed by divorced or never-married women.

The report indicates that 47.4 million households or 62 percent of the total were maintained by married couples in 1978—an increase of 2.6 million or 6 per cent during the decade. In 1970, some 70 percent of households were headed by married couples.

During the 1970-78 period, the proportion of households maintained by never-married women rose from 7 per cent to 11 per cent. The proportion maintained by divorced or separated persons rose from 8 per cent to 12 per cent.

The report said "more and more young adults are pursuing alternatives to marriage for longer periods of time. The marked increase in young adult singles has been partially responsible for the rapid growth of non-family households."

Bible Society Hails Pope's Contributions to Movement

The general secretary of the American Bible Society said in New York that in the death of Pope Paul IV the world had lost "a good man who did so much to help promote the availability and study of God's Word in this perilous age."

Dr. John Erickson said the pontiff's death "saddens all of us in the Bible Society movement. He was a great friend of the world's Bible Societies and a contributor to a renewed interest in Bible study among Catholics."

McIntire Pickets Mennonite World Conference

The Rev. Carl McIntire, the often controversial New Jersey evangelist, took to the Mennonite World Conference his old-time religion and anti-communism but he refused to go in and see what was going on. The fundamentalist preacher shouted through a portable microphone, "You've got the wrong crowd inside. . ." He referred to the presence of the six-man Russian delegation at the conference. This was the first time delegates from Russia had attended a Mennonite conference here.

Dr. McIntire charged that the Russians placed their smoothest and safest spies in the field of religion. He accused Michael Zhidkov, a Baptist member of the Soviet delegation, as being a KGB (secret police) agent. Mr. Zhidkov is pastor of the Moscow Baptist Church and vice-president of the All Union Council of Evangelical Christian Baptists and of the Baptist World Alliance.

Billy Graham to Visit Six Cities in Poland

Billy Graham will preach in six major cities of Poland, October 6-16, 1978, on his second preaching mission to a communist country in Eastern Europe.

The evangelist from Montreat, North Carolina, who preached in Hungary for a week in September of 1977, will preach in Poland's capital city of Warsaw and in the historic university and religious center of Cracow. He will also deliver sermons in the industrial and commercial centers of Poznan, Wroclaw, Katowice and Bialystok.

"I will preach the same gospel in Poland," Dr. Graham said, "that I have preached around the world for 30 years. There will be no restrictions on my preaching."

Dr. Graham and his team will visit Poland at the conclusion of religious meetings in Oslo, Norway, and Stockholm, Sweden, September 24 to October 1.

Armstrong, Excommunicated by Father, Will Form His Own Denomination

Garner Ted Armstrong, who was excommunicated from the Worldwide Church of God by his father, Herbert W. Armstrong, in June, announced that he is forming a new denomination called the Church of God, International.

In a radio program broadcast on Station WOAI in San Antonio, the younger Armstrong said he will begin his own half-hour radio series and pay the cost of \$150 per program out of his savings.

In the message, Mr. Armstrong read the text of an eight-page letter he has sent to ministers of his father's 65,000-member Church. In the letter, he seeks to counter accusations that have been made against him by his father and other Worldwide Church officials.

The younger Armstrong revealed that he has received a letter from Stanley Rader, his father's confidant and adviser, and alleged that the letter offered him \$50,000 in annual "retirement pay" if he would keep silent about "certain confidential information I have concerning the work."

While charging that he had been "stabbed in the back" by people he had trusted, the younger Armstrong mused that "maybe God wanted to free me from the shackles of monstrous debts, corporate inertia, politics, jealousy, hatred, cynical contempt, greed, ego, and vanity."

Dr. McCall Resigns As Dean Of Roberts Medical School

Dr. Charles B. McCall, 49, has resigned as dean of the Oral Roberts University Medical School, citing differences with University officials on "administrative policy matters," as the reason.

"I'm in agreement with the goals and philosophy in the establishment of the school," Dr. McCall said. "However, there is a difference in the approach and a difference in the means of achieving these goals. As a result, my resignation has been amicably accepted."

1977 Report: 24.7 Million Of U.S. Lived in Poverty

Some 24.7 million people in the U.S.—11.6 per cent of the total population—were living in poverty in 1977, according to a Census Bureau report.

Among blacks, the poverty rate in 1977 was 31.3 per cent, among Hispanics, 22.4 per cent. The high poverty rate among blacks was partly attributed to the large percentage of families without fathers, and to the low median income level of blacks.

The overall poverty figure of 11.6 per cent in 1977 was relatively unchanged from the 11.8 per cent reported for 1976, but a significant drop from the 22.4 per cent reported in 1959.

Debate on 'Test Tube' Baby Involved Many Theologians

The spectrum of religious opinion on test tube babies, a form of artificial insemination, runs from outright endorsement to blanket condemnation. Official Roman Catholic teaching condemns the practice as do most evangelical Protestants, while liberal Protestants and some Catholic theologians look more favorably upon the procedure.

Artificial insemination, again in the news because of the world's first so-called test tube baby born recently to Mrs. Gilbert Brown in England, was condemned by Pope Pius XII in 1956.

Few Protestant bodies have made any sort of formal pronouncement on the matter, however. "Protestant views on this sort of intervention run the gamut from absolute prohibition to euphoric, enthusiastic approbation," says the Rev. Harmon L. Smith, a Duke University Divinity School moral theologian.

Gospel According to Mark To Be Taped For U.S. TV

Warner Brothers will tape the London stage show of Alec McCowen reading the Gospel according to Mark on an empty stage for U.S. television. Alan Shayne, president of Warner's television division, said he had contracted to film the two-hour production after making a special trip to London to see it.

"Katherine Hepburn told me about it," the Jewish executive says. "But it was an incredible experience. You really felt you were hearing the story from someone who was there." The TV executive is under no illusions about the commercial value of the program. "We're not in business to lose money and be charitable, Mr. Shayne holds, "but a public corporation needs to do something to balance the trivial."

The *London Guardian* calls Mr. McCowen's performance as Gospel narrator, "A superb piece of acting." The *London Observer's* critic observed, "There was silence such as I have rarely heard from the capacity audience, sold out and overbooked in advance." The *Times of London* held that "you cannot listen to it spoken like this and thereafter doubt its living power or its entirely contemporaneous meaning for our lives."

**Medical
Missions
in Zambia**

End of an Era?

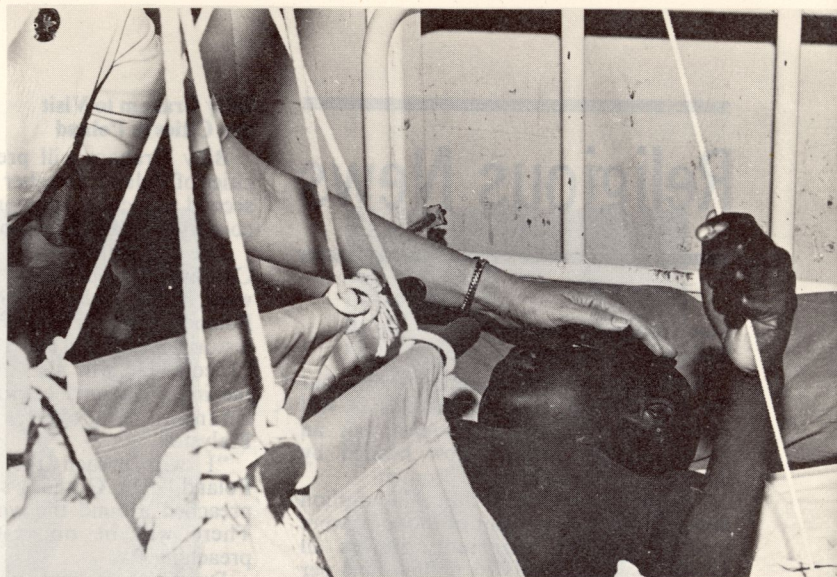
Esther and John Spurrier

These days when missiology is a flourishing study and church growth is the popular philosophy, those of us serving in "institutional missions" begun in the "pre-McGavran era" often feel that our areas of service are considered to be anachronistic. Are service ministries, such as medicine and education, in developing countries such as Zambia passe? We feel they are not!

Before we arrived at Macha Hospital in September of 1975, we had heard rumors of a diminished need for medical personnel in this country. We had heard that government sources had stated that there would be enough Zambian-trained nurses to staff all hospitals by 1980. We had also heard talk of possible governmental take-over of mission hospitals. We were uncertain what kind of situation awaited us here.

Nearly three years later, we can better assess the need for a continuing missionary presence in medical work in Zambia. Mission hospitals and rural health centers provide nearly 5,000 patient beds, or about 30% of the total in Zambia. Most of these mission hospitals are in rural areas where the health care need is greatest. Just last year at the annual general meeting of the Churches' Medical Association of Zambia (CMAZ), the Honorable Minister of Health, Mr. Clement Mwananshiku, stated that the mission hospitals are "doing a

John Spurrier is the senior doctor at the Macha Mission Hospital in southeastern Zambia.



Not just any hand will do! The love of Christ enhances the healing ministry.

good job and they need to be encouraged." He added that there is no plan to take over mission hospitals by the government and that the current health administration is concerned about increasing the allocations to mission hospitals so they will not be forced to turn over to government for lack of operating funds.

The two Zambia Registered Nurse (ZRN) training schools in the country have not yet graduated nearly enough ZRNs to meet the patient care demand. Macha Hospital now has only the second ZRN in its history. The only Zambian doctors we are acquainted with fill governmental administrative posts. The Churches' Medical Association of Zambia counts 40 doctors and 400 nurses among the foreign personnel of church-related hospitals in Zambia, with continuing requests for recruitment. Most government hospitals also are heavily staffed by non-Zambian personnel.

We now find ourselves firmly convinced of the need for dedicated Christians to be involved in the medical work in Zambia and of the ministry of the strong evangelical thrust of mission hospitals. It seems that when people are physically sick they are more aware of spiritual needs. Hospital evangelist Lazarus Muleya reports much interest and openness both in inpatient and outpatient daily prayers and in his daily individual contacts. He follows up many of these people after they are discharged. In the nurses training school, regular Bible studies are held with the students and there is an active chapter of

Nurses' Christian Fellowship. One of the recent graduates, returning for a visit, mentioned how much she missed the Bible teaching and Christian fellowship of Macha.

In a number of European countries, the governments provide strong incentive programs to recruit volunteers for service in Third World nations. Macha Hospital has depended upon personnel from Holland and Germany to fill those staff positions not filled by Brethren in Christ personnel. If the missionary presence were discontinued now, our places would merely be filled by other expatriates whose message would probably not be that of the gospel of Jesus Christ.

What better incentive do we need than the opportunity to share the Good News while providing quality health care to persons who badly need both!

Teachers Needed

Teachers are still needed in Swaziland, especially teachers of math and science in upper secondary grades. The Ministry of Education expects to have enough Swazi teachers to staff primary schools by 1985. The education committee of MCC Swaziland has recommended that teachers be placed in rural areas where the need is greater. Most junior secondary school teachers are now educated at Swazi teacher training colleges.

Those with interest in serving should contact the Brethren in Christ Board for Missions.



Serving Beyond Retirement

For some, age fifty is the time to start thinking of retirement. For Norman A. and Eunice Lady Wingert, fifty was the beginning of a whole new world—overseas service with Mennonite Central Committee.

Although they did make an attempt to retire when both passed age 70, they continue an active retirement. Her book on family history, *Mother's Whirring-Wheel Rug*, is just off the press. Eunice Wingert is now 78. Her husband, 80, is in the final stages of writing a book entitled, *Why Idi Amin?—A Christian View*.

Wingert's interest in Uganda grew out of years spent in overseas service, particularly years in the African country of Burundi.

The couple had both taught in earlier years. Norman Wingert had taught eight years at Messiah College and was a professor at Upland College in California in 1947 when Orrie O. Miller, former executive secretary for MCC, suggested that he take a leave of absence to go to Germany.

Wingerts had been deeply moved by news of the needs in Europe and throughout the world and saw Miller's suggestion as one way to personally help.

He went to Germany in the fall of 1948 while his wife remained in Upland with their youngest child, Norman, still in grade school. Daughter Lois, then 18, joined her father for the last six months of his year in Germany and assisted with the program.

During that year they distributed MCC clothing, assisted in the baking of 8,000 loaves of bread weekly for the elderly and managed a feeding program for displaced children.

In August, 1949, he returned to teaching at Upland, but recalls with a chuckle, "Teaching didn't interest me as it once had. I only wanted to go back to Europe." He re-applied to MCC and after one year at Upland he and his wife entered service in Austria. They worked there on a similar program distributing food and clothing. After two years they returned to the States, traveling to churches to tell of the situation in Europe and of the real need for North American contributions.

In 1953 there was work to be done in Japan and the Wingerts again left North America. They were there four and one half years; then, as they were making plans to return to California, MCC asked them to work in Hong Kong. They stayed in Hong Kong for two years, before going to Burundi, a small east African nation, from 1962 to 1964.

The Wingerts feel they had a unique opportunity to witness through MCC. "Since we brought food and clothing, we had entrance to many areas regular missionaries did not. The government was interested in our reason for bringing aid to their people."

Eunice Wingert relates one event in Japan, where she had organized a youth squad to distribute milk daily to the city poor. The word got out that

Mennonites from America were distributing food to the "rag pickers in the slums."

"Reporters interviewed us on television. They wanted to know why we, Americans, would come to assist the people of Japan only a couple of years after we were enemies in World War II. This was an opportunity for us to witness to 8 million in Tokyo. Such an opportunity may never come to a missionary," she notes.

The Wingerts were asked many times about their faith. They were free to share, but told their new friends they had not come to start new churches or to take the place of other mission efforts.

As they formed close relationships, new friends often asked to be baptized. "We were happy to welcome our friends into the family of Christ, but we referred them to existing churches or missions," Wingerts report. Eunice Wingert notes that integrating "word and deed" was not a problem for them. "Those we worked with could see that we brought love and shared our aid because of love. If they see love, they will also want to hear the story of love," she observes.

In 1964 they decided to return to California to be near their children's families. They became directors of MCC's Material Aid Center in Reedley, Calif., and continued there until their official retirement in 1970.

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At that time Norman was 72 and Eunice was 70.

Their retirement, interspersed by speaking engagements concerning their years with MCC, was brought to an "abrupt halt when the terrible blood-letting occurred in Burundi in 1972."

Tribal disputes in that country came to a head in 1972 when from 100,000 to 250,000 were killed. Wingerts were concerned for the friends they had made during their years there; many were left widows and orphans.

They moved to Burundi on their own, feeling that God was not asking them to render any particular service there, but simply to be present with old friends during a time of great suffering.

Political events allowed them to stay only a short time, but they met many they had known during MCC in-service years and heard reports of how important that earlier MCC assistance had been to the church.

Since that time Wingerts have

resided in California where they are affiliated with the Brethren in Christ Church of Upland and the First Mennonite Church of Reedley. They spend much of their time traveling and writing.

What will they do in the future? "I'm not forty anymore," Norman Wingert admits. "Eunice and I have followed the Lord so far. We hate to deprive him of an opportunity to call us to service again." For now, plans call for promotion of their new books.

Norman Wingert is considering writing the story of their years with MCC. Since he has kept careful files and journals throughout his life and they have made some trips back to areas where they once worked, he has material to begin such a project. Additional return trips to evaluate the effectiveness of their work may be needed.

People often feel it is time for them to slow down, they report, but Norman Wingert, who wears an artificial limb, is fond of retelling some advice

he received at Mennonite World Conference in Switzerland in 1952. At that time he was asked by a concerned brother, "How long can you go on limping all over Europe without any money?" Today he laughs, "I guess I am still limping all over Europe, but I wouldn't change a bit of what we have done."

His wife adds, "When we were younger we used to talk about those who could afford to take a trip abroad. Now we have those in many countries who call us 'Mom' and 'Pop' and 'Grandma' and 'Grandpa.' We've been more fortunate than most."

Norman is concerned that many young people are missing the chance to serve. He said many young and old today seemed concerned to "take care of number one." We would rather urge them to give their priority to the service of Christ and to others. After all, to have much is to owe much. We have found satisfaction in our service."

Ban On Religious Conversions Protested in Indian State

Mrs. Rono Shaiza, a member of the Indian Parliament from Nagaland state, has told Prime Minister Morarji Desai that the bill on religious conversions passed by the Arunachal Pradesh Assembly in May is "unconstitutional and anti-Christian."

Mrs. Shaiza, at a meeting with Mr. Desai, told him that if the President of India signs the bill, it will deprive the people of Arunachal Pradesh of their right to freedom of religion as guaranteed by the Indian constitution. The bill will legalize the "persecution of Christians" now being carried on in that state, she said.

Arunachal Pradesh is a hilly state of northeast India, difficult of access and populated mainly by illiterate tribes. Christian missionaries have been active here, and in other states of northeast India, for nearly a century,—setting up schools, hospitals and humanitarian works. Nearly half of Arunachal's 500,000 population are Christians, mostly converts from tribal religions. In recent years there has been severe pressure on India's government to stop mass conversions to Christianity in northeast India.

The bill passed by the Arunachal Assembly reflects government response to such pressure. It prohibits conversion of a person from one indigenous faith to another "by force, inducement or fraudulent means." Church sources say that the term "indigenous faith" has been defined in such a manner that it permits conversions to Hinduism or Buddhism but imposes severe curbs on conversions to Christianity.

Missions Consultation

A. C. Burkholder

Representatives of Mennonite and Brethren in Christ churches from 20 nations met at Hesston, Kansas, for three days prior to Mennonite World Conference, to discuss cooperative strategies for world mission. This Consultation was a follow-up of a conference held in San Juan, Puerto Rico, three years ago.

Attendance was limited to seventy invited participants and was sponsored by the Mennonite World Presidium. Representing the Brethren in Christ were, Wilmer Heisey, Roy Sider, Bishop P. M. Kumalo and Alvin C. Burkholder.

The consultation urged churches to speak more aggressively to the following issues; that the whole church is called to proclamation and service in the name of Christ in a changing world; that the mission is extended to all peoples, the common as well as those in leading positions

of government; that the churches in all countries consider themselves partners in their mission.

The consultation also stated that in keeping with Anabaptist heritage, a discipleship, servanthood, and confrontation stance is needed in world mission, that churches determine their own decision-making practices and appropriate structures for mission in their own cultural context. Also Anabaptist leadership training be implemented in all areas of the constituent churches.

The group recommended that the World Mennonite Conference plan for another consultation in three years. There was also strong support for cooperation with one another and with other Christian groups to demonstrate the message of our Lord who prayed, "That we may all be one, and that the world may know that God has sent His son."

Newspaper Gives Pageant High Marks

John E. Rivermoore

Three residents of the Mount Joy and Marietta area participated last week in what this reviewer considers the most original and authentic drama he has witnessed in the Pennsylvania-Dutch area.

Unlike most locally produced theatricals, this drama was no re-play of a Broadway hit. It was a play that grew as naturally out of our soil as the crops that are greening all around us and that flowed as naturally and smoothly in its unfolding plot, as the Conoy Creek on its happy way to the Susquehanna River.

The drama, entitled, *Pilgrimage*, was written and directed by Norman A. Bert, who teaches drama at Messiah College, where the pageant was presented to full houses on three separate nights last week. Bert, who employed many techniques of modern theater in depicting the 200-year history of the Brethren in Christ church, has, I think, produced a truly indigenous Pennsylvania-German epic drama.

The three local actors who appeared in *Pilgrimage* were: Sabina Frey, daughter of Mr. and Mrs. John K. Frey, 124 S. River St., Maytown, a member of the Brethren chorus in the play; Eugene T. Mellinger, son of Mr. and Mrs. Harold H. Mellinger, R.D.1, Mount Joy, also a member of the Brethren chorus; and Jay R. Musser, son of Mrs. Ruth D. Musser, R.D. 1, Mount Joy, who played the role of one of the

founders of the Brethren, Jacob Engle, and then successively took on the roles of subsequent leaders in the church.

Sabina, Gene, and Jay, like all the other actors in *Pilgrimage*, are amateurs who gave flawless performances. The pageant began and was sustained throughout by an excitement and enthusiasm that never lagged. No professional actors could possibly have done as well as these actors, who are part and parcel of the traditions they were portraying.

Although the pageant was most directly about the successive parochial crises that threatened at times to shatter the Brethren—the erection of meeting houses, the founding of Sunday Schools, sponsoring foreign missions, building orphanages and schools, revivalism, and the shedding of “plain” garments—Bert presented these local concerns against a universal background, so that non-Brethren members of the audience, like myself, were thoroughly caught up in the drama.

Throughout the play, contrast is provided by an ever-hovering chorus of the “world” who absordedly watch the crises of the tiny sect. Their “gay” costumes are starkly different from the “plain” garb of the Brethren. On occasion, the “world” intrudes rudely into the lives of the simple Brethren, altering them.

Projection screens high above the action, provided a continuous background in words and pictures of what was transpiring in the world at large while the Brethren wrestled with one problem after another.

The only props used in the show were wooden boxes about the size of grocery cartons, which the cast from time to time rearranged, to shut out the “world,” or to let it in.

The same actors portraying the history of the church over its entire 200-year history, easily switched to new roles in each epoch, adding continuity to the historical development.

Background music (piccolo, piano organ, percussion, and violin) unobtrusively reinforced action on the stage.

The very human nature of the Brethren portrayed by the actors raised this play above a mere sectarian piece and made it, fundamentally, a play about humanity.

Without distracting from the deep seriousness of the Brethren’s concerns, the play contained much good fun, a good bit of it at the expense of the Brethren, judging from the hearty laughs from the audience. The Brethren in Christ have an endearing and healthy ability to laugh at themselves.

All the various theatrical techniques and the varying moods were masterfully integrated by Bert into a well orchestrated unity, with a powerful cumulative effect on the audience.

I left Messiah College with a strong admiration for this church, its roots deep in the past, changing and adapting to the times, keeping the loyalty and fervor of its young people, the actors in this drama, while retaining its essential “peculiarity” which is its purity that sets it off from the “world.”

—John E. Rivermoore.
Susquehanna Times
July 12, 1978.
Used by permission.

Church News, cont.

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organization you represent, and how many tickets you will need (drivers and chaperones included). Send to Ron E. Long, Director of Admissions, Messiah College, Grantham, PA 17027, at least two weeks before the event.

Allegheny

Mr. and Mrs. Carl Shannon Holsinger who were married June 28, 1928, recently celebrated their 50th wedding anniversary. The Holsingers have three children: Mrs. Ruth E. Helsel, Joseph H., and John D.; and five grandchildren. They are members of the Altoona Brethren in Christ Church.

On Sunday, June 18, the **Antrim congregation** held the first anniversary celebration of its new church building. The special offering exceeded the \$12,000 goal by over \$4,000. Special music was presented by “The Tribunes” from Pittsburgh. Rev. Wilbur Benner is the pastor.

The **Big Valley congregation** was one of six congregations to be named “Sunday School of the Year” for 1977. They

received their awards on Sunday, July 4, during General Conference. The pastor is Rev. John Rosenberry.

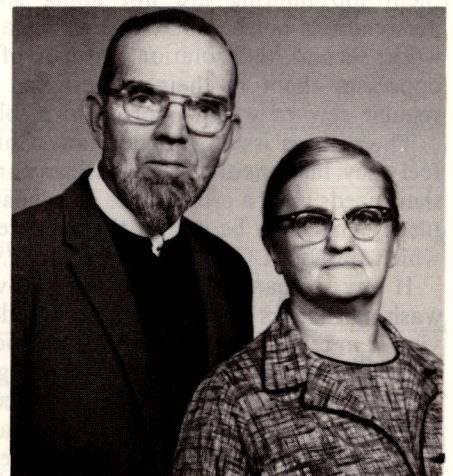
The Common Faith Singers from Waynesboro were guests of the **Five Forks congregation** on Sunday evening, July 23. The men and boys of the congregation went on a deep-sea fishing trip on Saturday, July 29. The pastor is Rev. Rupert Turman.

Special guests for the WMPC meeting of the **Montgomery congregation** on Wednesday, July 19, were **Mr. and Mrs. Iddo Kumalo**. The Kumalos, along with Eva Mae Melhorn and Mildred Myers, formed a quartette and sang several songs in the native language. Rev. H. Melvin Boose is the pastor.

The **Mt. Holly Springs congregation** reports a note burning ceremony held on Sunday morning, May 21, with a fellowship meal following the service. The guest speaker was Rev. George Kibler; the pastor is Rev. Ernest U. Dohner.

The family of Rev. and Samuel Lady and the **Pleasant View congregation** (Red Lion, Pa.), joined together in observing and celebrating the 50th wedding anniversary of Rev. and Mrs. Lady on Sunday, May 21. The children and grandchildren

presented in the morning worship service “A Ode of Love and Joy in Praise to God,” a program of music and Scripture. A fellowship meal was provided by the



congregation at noon. An open house was held at the home in the afternoon.

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Improving the Environment

Esther D. Snyder

A recent public telecast on American working women revealed that 61% said that they had gone to work to find fulfillment. It does not take a bright, young psychiatrist to ask some right questions: What is the nature of their environment at home? Is anyone hearing about their needs and dreams? Is anyone seeing their successes and failures?

Of the 44% of American women who are working, one out of every three is a mother. This article is not an attempt to justify or condemn, but an attempt to analyze or evaluate what is happening. Why are they taking employment outside the home? It's one thing for a wife to anticipate those ever spiraling college costs, or the rising food costs. It's quite another for her to leave the home because of being bored, unfulfilled, or feeling aimless within the confines of the home which God entrusted to her stewardship.

Research on job satisfaction reveals that work, even low-status work, plays an important part in a person's self image. People who are unemployed, retired, or unable to work due to illness feel a haunting sense of uselessness. So most forms of work can be fulfilling if we find a way to make them such. Also, factors surrounding the work experience are highly significant to fulfillment—like the environment in which the work is done.

Why then all the dissatisfaction of wives and mothers? They have jobs. In fact a housewife's job is never done. And why are Christian women caught up in dissatisfaction when they themselves would concur that caring for their children and providing a home for the family is meant to bring a high level of human satisfaction.

Myra Marx Ferree, of the University of Connecticut, has found that most women whose dissatisfaction sends them job hunting are not doing so because of their personalities but because: first, the characteristics of their work; second, the isolation and lack of social contact that oppresses them in their homes; and third, the lack of regular reward which is proof of a job well done.

These three issues plague many Christian women who feel they have neither the courage nor the right to voice their needs until a crisis arises or irreparable damage takes place. This may be one of those expressed secular truths which has been God's truth all along.

If any woman is going to feel self-worth in her job of washing diapers or scrubbing commodes, she will need to view it in terms of more than that immediate task. It takes a great deal of creativity to find dusting furniture mentally stimulating. These tasks must be viewed from a far greater perspective. The neat, tastefully decorated home, in which nutritious and delicious meals are served and which echoes

happy sounds is part of a larger scheme than the isolated events that make up the assignment of housewife and mother. The inner disciplines demanded to bring structure and fulfillment to those situations are so intangible that it takes Christian motivation and drive to see how they can be enjoyed for today's woman. Simply telling Christian women they must submit to such situations will not come near bringing fulfillment to their lives. They need long range goals, immediate goals and present job descriptions to keep themselves in a framework of accountability to God and to those He has entrusted to them.

Next, how can the woman's feeling of isolation and loneliness be dispelled? Where can legitimate exposure of feelings and frustrations be exercised? This is a day for small share groups. This is a day for the church to provide nurseries so that young mothers can plan their times of renewal with other women. The heavy financial drain of what seems more necessary and essential can make baby-sitting a too-costly item. But what a day for the church to provide both programs and plans by which women's needs can be met! Some senior citizens within a congregation may also find needs being met when assigned to a useful task. They might also be the perfect solution to giving a husband and a wife a chance to be out alone. Is the church using all the intergenerational potential available to see that loneliness does not exist in congregational life?

And what about the woman's need to feel rewarded? It isn't sin for her to want that sense of recognition. How careful people are to tell their friends their gratitude, to express openly and verbally their praise to those outside their homes. It's even proper decorum. It is fairly easy for a wife to take a job over a husband's opposition if he has not had the sensitivity to see her need for fulfillment in the first place. How many times little or no appreciation is extended after much energy has been expended.

It is always refreshing to check out the lessons to be learned from the virtuous woman of Proverbs (Proverbs 31). Check out the environment in which she functioned. A highly structured job description is very evident. Discipline and expended energy are immediately obvious. The list of her activities keeps her far from loneliness and isolation. It can be assumed that her husband was cooperative in seeing this happen.

As to the reward factor—check the value her husband placed upon her. She was more precious than gems. Look at the trust he had in her. She went about busily organizing and ministering here and there. Look at her children's respect and love for her. They stood and blessed her. Look at her husband's verbal response and feedback. He praised her with words.

Along with other ecological concerns, there is need to protect the environment for the woman whose vocation is that of homemaker, mother, and wife.

The writer is a part-time faculty member, Messiah College and consultant in education of exceptional children in the Harrisburg, Pa., public schools.

REFLECTIONS

Youth Activities, 1978 General Conference

In looking back and reflecting on the youth activities of the recent General Conference I must raise my hands in praise and give God the glory. I must also give special thanks to the many people who gave of their time and interest to the program.

There was indeed adequate opportunity for the youth to see their reflections mirrored in pools and streams of water. There was a full dozen energetic youth whose first reflection of every day came at 4:00 a.m. In the placidly flowing waters of the Yellow Breeches. Others waited for that opportunity by testing their strength against that of an equal foe on either end of a tug-of-war rope with a tension strength of at least five tons. As I'm sure you have heard, even though the rope did get wet in the stream it was still impossible for the hundred and fifty straining bodies to rip it apart.

The most agonizing reflection came Monday morning as two hundred expectant youth rolled out of bed and saw the steady cascade of raindrops. The trip to Hershey Park was cancelled and suddenly everyone was as dreary as the day. However, not all was lost. With some quick thinking and fast running, the youth were provided with a recreational and lounge facility for the rainy afternoon. Hershey Park was still in such demand that a petition was written up and signed by over one hundred youth stating that Wednesday should be Hershey Park day. Wednesday came with sunshine which shone on one hundred and seventy happy youth.

In case you are wondering, conference wasn't only fun and games. Three evenings, the youth were challenged by the media of film. The youth were challenged to personal growth in the areas of relationships with each other and in their own relationships with God. Along with these evening specials there were morning times of sharing and prayer in which the youth had an opportunity to share in each others' lives. It was great having adult advisors present who could share the concerns of the youth as they had been challenged in these areas.

We were also honored by two special features for the youth. On Saturday night Bishop Ginder shared a challenge coming out of his own experience of many years in the Brethren In Christ Church. We were challenged to believe in the Brethren In Christ and continue to seek God's direction for the church. On Sunday the Upland Youth Choir presented a program of music which was exciting and challenging. It was evident that these youth wanted to honor God as they shared their message of music.

The overall program with its adjustments and anxieties due to the rain, proceeded quite smoothly. It was simply amazing to see the amount of energy these one hundred and ninety-four registered youth invested over the expanse of one week.

All praise goes to God who grants wisdom, strength, and understanding to fill our weaknesses. Amen.

Dale Engle is associate pastor, Manor Brethren in Christ Church, near Mountville, Pa. His special interest is in youth ministries.

IMPORTANT!

Let YOUth Begin Pre-registration

A denomination-wide youth convention, Let YOUth Begin, will be held December 27-29 in French Lick, Indiana. The theme is Christian service and vocational

choice. **The convention is open to all youth, grade 9 and older.** Transportation from your area is being arranged. Contact your pastor or youth director for further information. *Do not miss this exciting event!!*



PRE-REGISTRATION FORM

Name _____

Address _____

Phone _____ Age _____ Sex: _____ M _____ F

Congregation _____

Pastor _____

Send a \$10 pre-registration fee with this form. The balance of \$38.50 will be due at the convention. The \$10 is refundable only if you cancel your registration before December 13, 1978. Make checks payable to Let YOUth Begin, Box 127, Nappanee, IN 46550

Church News, cont.
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The Lady's have five children: Lucille Wingert, Eunice Boyer, Charles, Dorcas Good, and Ruth. Rev. Lady has been an active minister in the Brethren in Christ serving as pastor and evangelist.

Seventy-seven Gideon Bibles were purchased by family and friends for distribution.

Atlantic

The Christ's Crusaders from the **Cross Roads congregation** participated in a Walk-a-thon for the enlargement of the Kenbrook Camp. Over \$4,000 was earned by the walkers. A slave auction, which raised \$1,100 for a camping retreat to Kentucky, was also held by the Crusaders. The pastors are Rev. Allon Dourte and Rev. Dale Engle.

The **Manheim congregation** held a Corner Stone Laying Service for a new church building on Sunday, July 23. Rev. John Bicksler presided at the service. **Rev. John Bundy** was installed as pastor on Sunday, Aug. 27 by Bishop C. B. Byers. A carry-in dinner to honor the pastoral family was held following the morning service.

The ladies of the **Manor congregation** held a retreat on June 23, 24, 25 at the Circle T. Ranch. The group used the book, "The Kink and I" for devotional studies. Rev. John Hawbaker and Rev. Dale W. Engle are the pastors.



Burning of mortgage note at Shenks Church—Left to right: Douglas Farver, Rev. Jay Booser, and Rev. Fred Geib. Rev. Geib is now pastor of the Perkiomen Valley congregation. Rev. Isaac Kanode is the pastor of the Shenks Church.

The **Shenks congregation** held a Note Burning Service on Sunday, July 4, for their parsonage. Thirty persons from the congregation, including Christ's Crusaders and advisors, spent two weeks of voluntary service at the Navajo Mission. Advisors of the Crusaders are Mr. and Mrs. Herbert Gordon and Mr. and Mrs. Douglas Farver. The pastor is Rev. Isaac Kanode.

The **Silverdale congregation** reports that eight persons were baptized and fourteen received into church membership recently. The pastor is Rev. Omar King.

The **Souderton congregation** held a reception for their new pastoral family, the J. Andrew Stoners, on Sunday evening, July 30. The congregation presented the Stoners with a food shower.

Canadian

Rev. Leonard Chester assumed pastoral leadership of the **Bridlewood congregation** the first of August. An Installation Service was conducted for Rev. Chester on Sunday, Sept. 17, by Bishop Harvey Sider.

A Prayer Rally was held for the **Falls View congregation** on Tuesday evening, July 25, at the home of their pastor, Rev. Robert Climenhaga. A time of physical and spiritual refreshment was held for the entire family.

The **Houghton congregation** held a Commissioning Service for Deborah Welch on Sunday, July 30, prior to her leaving for Voluntary Service at Montreal Lake Children's Home. Rev. John R. Sider is the pastor at Houghton.

Central

Joe O'Conner assumed pastoral leadership of the **Bethel congregation**, Cassopolis, Mich. on Sunday, August 27. The Nappanee congregation held a Commissioning Service and farewell for the O'Connors on Sunday evening, Aug. 20.

The **Mooretown congregation** held a Galilean Service at Kohn's Pond on Sunday evening, July 23. Rev. Ron Slabaugh is the pastor.

The **Nappanee congregation** held a potluck picnic on Sunday, Aug. 6, for their new pastoral family, the Marlin Zooks. The Zooks, after fulfilling assignments for the Board of Missions, assumed pastoral leadership on Aug. 28.

Midwest

The youth of the **Mountain View congregation** traveled to the Navajo Mission over the Labor Day weekend. The pastor is Rev. James Esh.

Dale and Linda Winger shared with the **Zion congregation** on Sunday evening, Aug. 6, some of their experiences of Voluntary Service in Zambia. Rev. Paul Hess is the pastor.

Pacific

The **Redwood Community congregation** reports holding ten 5-Day Clubs during the week of July 24, and reaching 140 children. The pastors are Rev. Samuel and Melvin Holingsworth.

Births

Besecker: Paul William, III, born June 22, to Paul and Gladys (Myers) Besecker, Montgomery congregation, Pa.

Booker: Amy Diane, born July 4, to Stanley and Cindy (Gilliland) Booker, New Guilford congregation, Pa.

Dick: Justin Matthew, born July 2, to George and Janet (Booser) Dick, Shenks congregation, Pa.

Engle: Elizabeth Ruth, born July 26, to Rev. Dale and Mona (Simpson) Engle, Cross Roads congregation, Pa.

Engle: Ivy Jo, born Aug. 1, to Mr. and Mrs. Melvin Engle, Maytown congregation, Pa.

Garrett: Jacquelynn Marie, born June 22, to Wilkins and Brenda Garrett, Lancaster congregation, Pa.

Geesey: Christine Diane, born Aug. 2, to Stan and Nancy Geesey, Pequea congregation, Pa.

Germak: Andrew James, born July 13, to James and Linda Germak, Conoy congregation, Pa.

Hess: Jennifer Marie, born March 27, to Gary and Donna Hess, Pequea congregation, Pa.

Hollinshead: Amber Renee, born July 7, to Jeff and Sara Hollinshead, Fairview Avenue congregation, Pa.

Homsher: Jennifer Susan, born July 4, to Larry, Jr. and Heidi Homsher, Refton congregation, Pa.

Kloestra: Philip Andrew, born April 2, to James and Ethel Kloestra, Sherkston congregation, Ont.

Lehman: Stephanie Marie, born July 12, to J. Roger and Brenda Lehman, Manor congregation, Pa.

Long: Mahlon David, born March 4, to David and Catherine (Thrush) Long, Montgomery congregation, Pa.

Pittman: Summer Rayne, born July 15, to Jim and Rhonda (Croyle) Pittman, Clear Creek congregation, Pa.

Price: Alanna Rivkah, born July 15, to Rohn and Wendy (Long) Price, Grantham congregation, Pa.

Puchalsky: Joseph Daniel, born July 15, to Chris and Lisa (Schrag) Puchalsky, Grantham congregation, Pa.

Rathburn: Shea Lynne, born June 10, to Lloyd and Tami Rathburn, Alta Loma congregation, Pa.

Reed: Tara Nicole, born June 29, to Bob and Nancy Reed, Fairview Avenue congregation, Pa.

Riley: Brooke Eileen, born July 23, to Rev. Richard and Sharon (Deshong) Riley, Clear Creek congregation, Pa.

Rogers: Jeremy Allan, born May 25, to Stephen and Melody (Hamman) Rogers, Saxton congregation, Pa.

Romanik: Tara Lynn, born June 25, to Tim and Sharon Romanik, Souderton congregation, Pa.

Schaubel: Daryl Andrew, born July 19, to Dennis and Susan Schaubel, Bertie congregation, Ont.

Shauf: Dennis Scott, born June 17, to Dennis and Debbie (Strayer) Shauf, New Guilford congregation, Pa.

Shifflett: Susanne Lynn, born June 16, to David and Angela Shifflett, Fairview Avenue congregation, Pa.

Sims: Mary Ann, born Aug. 1, to Charles and Donna (Freeman) Sims, Five Forks congregation, Pa.

Stapleton: Amanda Kay, born July 25, to Tim and Penny (Donelson), Saxton congregation, Pa.

Tice: Clinton Joseph, born July 7, to William and Debra (Brosey) Tice, Shenks congregation, Pa.

Urban: Lori Lynn, born July 10, to Clyde and Dianne Urban, Lancaster congregation, Pa.

Zercher: Aaron Ray, born July 20, to Marvin and Kathy (Engle) Zercher, Grantham congregation, Pa.

Weddings

Bannerman-Walker: Sheila Walker, daughter of Mr. and Mrs. Irvin Pollard, Weston, Ont., and Wayne, son of Mr. and Mrs. Horace Bannerman, Stayner, Ont., June 24, in the Stayner Brethren in Christ Church with Rev. Harvey B. Stickley officiating.

Barton-Harding: Bernice Annette Harding, and Frederick Allen Barton, both of Hopewell, Pa., June 11, in the Shermans Valley Brethren in Christ Church with Rev. Earl J. Lehman officiating.

Bensick-Lewis: Lori, daughter of Mr. and Mrs. Norman Lewis, and Rory, son of Mr. and Mrs. Simon Bensick, Souderton, Pa., May 13, in the Souderton Brethren in Christ with Rev. John A. Byers officiating.

Cardiff-Marr: Cynthia Jane, daughter of Mr. and Mrs. W. Glenn Marr, Wainfleet, Ont., and James Elgin, son of Mr. and Mrs. Leonard Cardiff, Fenwick, July 22, in the Wainfleet Brethren in Christ Church with Rev. Roy Peterman officiating.

Cole-Keller: Josefa A. Keller, Spain, and Gary W. Cole, Sellersville, Pa., May 8, in the Souderton Brethren in Christ Church with Rev. John A. Byers officiating.

Cross-Swick: Jane, daughter of Gordon Swick, and Rich Cross, Wainfleet Ont., July 15, in the Dunnville Free Methodist Church with Rev. Ross Nichols officiating.

Eshleman-Lownsbey: Lugene W., daughter of Mr. and Mrs. Wayne E. Lownsbey, Conestoga, Pa., and Brian Keith, son of Mr. and Mrs. James D. Eshleman, Millersville, Pa., June 10, in the Manor Brethren in Christ Church with Rev. John B. Hawbaker officiating.

Frankenfield-Moyer: Wendy, daughter of Mr. and Mrs. Arlin B. Moyer, Harleysville, Pa., and Durell, son of Mr. and Mrs. Samuel Frankenfield, Souderton, Pa., June 17, in the Souderton Brethren in Christ Church with Rev. John A. Byers officiating.

Hange-Hangey: Beverly, daughter of Mr. and Mrs. Lowell Hangey, and Douglas Hange, both of Souderton, Pa., May 27, in the Souderton Brethren in Christ Church with Rev. John A. Byers officiating.

Hunsberger-Garrett: Darlene, daughter of Mr. and Mrs. Robert Garrett, Pequea, Pa., and Allen, son of Mr. and Mrs. Henry Hunsberger, Collegeville, Pa., June 17, in the Perkiomen Valley Brethren in Christ Church with Rev. Earl Martin, Jr., officiating.

Johnson-Group: Cheri Group, Chambersburg, Pa., and William Johnson, Greencastle, Pa., May 14, in the Antrim Brethren in Christ Church, with Rev. Wilbur Benner officiating.

Kalous-Lehman: Janet Lehman, Chambersburg, Pa., and Paul Kalous, Cincinnati, Ohio, May 6, in the Antrim Brethren in Christ Church with father of the groom, Rev. Paul Kalous, officiating.

McLain-Rhoads: Linda Marie, daughter of Mr. and Mrs. Marlin Rhoads, and Steven Howard, son of Mr. and Mrs. Howard McLain, Lancaster, Pa., May 20, in the Manheim Brethren in Christ Church with Rev. Isaac S. Kanode officiating.

Moore-Schulz: Anna Elizabeth, daughter of Mr. and Mrs. Hubert Schulz, and Timothy Allan, son of Mr. and Mrs. Allan Moore, both of Wellandport, Ont., May 28, in the Wainfleet Brethren in Christ Church with Rev. Roger Charman officiating.

Palmer-Wilkins: Mary Beth, daughter of Alfred and Nona Wilkins, Orlando, Fl., and Ralph, son of Mrs. Esther Palmer, Mechanicsburg, Pa., July 29, in the Clear Creek Church with Dr. Henry Ginder and Rev. Curtis Bryant officiating.

Ramsey-Seiders: Martha, daughter of Mr. and Mrs. Harold Seiders, Manheim, Pa., and Daniel P., son of Mr. and Mrs. Paul A. Ramsey, Palmyra, Pa., June 24, in the Conoy Brethren in Christ Church with Re. Jay Sisco officiating.

Raser-Jensen: Viola Burkholder Jensen, and Rudolph L. Raser, residents of Upland Manor, Ca., June 25, in the home of the groom's daughter, Mrs. Amanda Ralston, with Rev. Alvin G. Burkholder and Rev. Earl Engle officiating.

Robley-Book: Joanna Ruth, daughter of Rev. and Mrs. Paul E. Book, and David Eugene, son of Mr. and Mrs. James Robley, both of Williamsburg, Pa., July 15, in the Altoona Brethren in Christ Church with father of the bride and uncle of the bride, Rev. Alvin J. Book, officiating.

Sayres-Myers: Patti, daughter of Mr. and Mrs. Levi Myers, and Mark, son of Mr. and Mrs. Paul G. Sayres, both of Mechanicsburg, Pa., June 24, in the Mechanicsburg Brethren in Christ Church with Rev. C. R. Burgard officiating.

Seburn-Saylor: Dawn, daughter of Mr. and Mrs. Edward Saylor, Stevensville, Ont., and Ronald, son of Mr. and Mrs. Lavern Seburn, Fort Erie, Ont., Dec. 17, 1977, in the Sherkston Brethren in Christ

Church with Rev. Robert J. Rolston officiating.

Stayman-Hege: Jude Hege, daughter of Mr. and Mrs. Adam Hege, Chambersburg, Pa., and Larry, son of Mrs. Mary Jane Stayman, Greencastle, Pa., and the late Roy Stayman, May 20, in the Antrim Brethren in Christ Church with Rev. Wilbur Benner officiating.

Stayman-Meyers: Debra, daughter of Norma Myers, and Dale, son of Mrs. Mary Jane Stayman, both of Greencastle, Pa., and the late Roy Stayman, June 10, with Rev. Wilbur Benner officiating.

Stoner-Clemens: Diana Lynn Clemens, granddaughter of Mr. and Mrs. Ezra T. Ehrhart, Conestoga, Pa., and Robert Nelson, son of Mr. and Mrs. Nelson H. Stoner, Lancaster, Pa., June 17, in the Manor Brethren in Christ Church with Rev. John B. Hawbaker officiating.

Vincent-Appleby: Kathy Appleby, and Edward Vincent, July 22, in the Clear Creek Brethren in Christ Church with Rev. Curtis Bryant officiating.

Witter-Hesse: Cathy, daughter of Mr. and Mrs. Paul R. Hesse, Souderton, Pa., and James, son of Mr. and Mrs. Paul Witter, Perkaspie, Pa., June 3, in the Souderton Brethren in Christ Church with Rev. John A. Byers officiating.

Obituaries

Bechtel: George W. Bechtel, Hummelstown, Pa., born Feb. 22, 1921, died June 11, 1978, in the Harrisburg General Hospital. He is survived by his wife, Anna; a daughter, Susan; six sons: George, Joseph, Kenneth, Arthur, Edward, and Jeffrey; three sisters; and seven brothers. The funeral service was conducted in the Hummelstown Brethren in Christ Church by Rev. Andrew H. Slagenweit and Rev. James Parker.

Lutz: Mrs. Bessie Lutz, Bausman, Pa., died July 21, 1978, at the age of 84. She was the daughter of Ralph and Nancy Myers McWilliams. She was married to Jacob Lutz who survives. Also surviving are a daughter, Hannah Lutz; three sisters: Mabel McWilliams, Hope McWilliams, and Sara Asper. She was a member of the Lancaster Brethren in Christ Church where the funeral service was conducted by Rev. Eber Dourte and Rev. S. Lane Hostetter. Interment was in the Pequea Cemetery.

Marr: Mrs. Clara Marr, Dunnville, Ont., died June 30, 1978, at the age of 84. She was married to Harmon S. Marr who survives. The funeral service was held in the Ballard McDonald Funeral Home, Dunnville. Interment was in the Zion Cemetery.

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Martyrdom Theme at MWC

Martyrdom as the mark of a living church, especially as it is being currently expressed by Christians in Uganda, was twice held up as a model for Mennonites attending their World Conference in Wichita. They gave evidence that they want to take this model seriously.

"The martyr image is the ultimate image," said Donald R. Jacobs, overseas director of the Eastern Mennonite Board of Missions and a former missionary to east Africa. He addressed a mass rally of 16,000 persons in Wichita's Cessna Stadium. "Unless you are prepared to die," Anglican Bishop Festo Kivengere of the Church of Uganda, told the Mennonites at their closing communion service, "you are going to remain a single grape—safe but not productive."

Both Bishop Kivengere and Mr. Jacobs had in mind the example of the church in Uganda, as they were speaking to the world assembly which was concluding a study of the kingdom of God in a changing world. Into this world, Christians are still being sent forth as were the disciples of Jesus as sheep among wolves.

"The martyrdoms in Uganda," said Mr. Jacobs, "as far as we know, are still occurring, by the hundreds and the thousands, but the sheep are still reproducing. They walk to the slaughter praising Jesus Christ."

Pope Paul

Profound Impact on Church

Nowhere in the world has the impact of the two most salient characteristics of Pope Paul VI's reign—his unstinting efforts to promote world peace and to preserve unity within the Roman Catholic Church—been felt more than in the United States.

His most dramatic call for world peace, "No more war! War never again!" was made on these shores in 1964 before the General Assembly of the United Nations.

That same evening, the first Pope to come to the United States told 90,000 people in Yankee Stadium, "If we wish to be Christians, we must love peace."

Again, in June of this year, his message to the United Nations Special Session on Disarmament, delivered by his personal emissary Archbishop Agostino Casaroli, offered to go beyond pleas against the horrors of war to intervene politically if it would serve the cause of peace and disarmament.

THE CONTEMPORARY SCENE

Conscription Closer in U.S.

A Selective Service funding increase of slightly over 50% (9.5 Million) was approved by the Senate on August 7, 1978. The increase approved is the exact amount requested by the President for Fiscal Year 1979 in a move toward reinstatement of conscription.

It was noteworthy that during the debate on this largest appropriation figure no objection to the intent of the amendment, except that of Senator Mark Hatfield (R:Or), was raised. Several Senators, among them Sam Nunn (D.-Ga.), recognized authority on military manpower, saw this as the desirable and inevitable direction in which Selective Service should move.

This is the latest of many indications that a return to conscription or institution of universal national service is in the offing.

Baptists Call for Shift in Priorities

A growing Baptist desire to shift national priorities from nuclear weapons to "basic human needs" has been communicated to government leaders.

President Carter, all members of Congress, Secretary of State Vance and the U.S. Arms Control and Disarmament Agency all received a copy of the resolution on multilateral arms control passed by the Southern Baptist Convention in June.

It was accompanied by a letter from James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, assuring support for any efforts "to achieve strategic arms limitation, to eliminate nuclear weapons, and to insure world peace."

The resolution calls on Baptists to urge their representatives in Washington to slow the nuclear arms race and asks all nations "to shift funds from nuclear weapons to basic human needs, such as education, medicine, and relief from hunger."