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**Evangelical Visitor - November 04, 1968 Vol. LXXXI. No. 23.**

John E. Zercher

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# Evangelical VISITOR

November 4, 1968

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STEWARDSHIP SUNDAY — NOVEMBER 10



# EDITORIAL

## The Christian Citizen

A national election is an occasion of soul searching for thoughtful citizens. This is the time for reflection on the life of the nation and an opportunity to confirm or alter that nation's direction.

For a Christian this occasion has a deeper dimension. For him judgments should not be made on the basis of party loyalty or self interest. His ultimate decisions, as a citizen, are based upon his overarching allegiance to Christ.

The relation of a Christian to the State has never been clearly spelled out in the Brethren in Christ Church. We recognize the role of government in God's order yet we are aware of the two realms of God's activity—the State and the Church. Our Ana-baptist heritage and the knowledge that our forefathers suffered for their faith at the hands of the State keeps us from identifying too closely the role of the Church and the State. This keeps us, as well, a little uncertain as to the role of the Christian as a citizen of his country.

We, as Brethren in Christ in the United States and Canada, do well to recall the price our fathers paid at the hands of the State. We should also recall that it was the refusal by the Christians to bow at the Emperor's statue that resulted in the bloody persecution of the early centuries. We need to remind ourselves at this time in a special way what our fathers and the early Christians knew—that Christ alone is Lord.

So when we face a national event, such as an election, this supreme loyalty must determine one's response. For some this may well mean the traditional attitude of the Brethren in Christ—as little involvement as necessary. Taxes are paid. Respect is given. Prayers are offered. Laws are obeyed. But to serve in the government or to vote for its officials goes beyond that which a citizen of the New Kingdom should go.

Many Brethren in Christ have moved one step away from the traditional position and exercise the right to vote. For this group Christ must continue to be Lord. This lordship needs to find expression in a concrete and practical way.

This primary allegiance to Christ should relieve a man from the bondage of partisan loyalties and tradition. Christ is neither Republican nor Democrat; Liberal nor Conservative; labor nor capital. We would do well to make our decisions in the light of the scriptural concerns as they relate to justice and compassion rather than on a partisan or traditional basis.

As Christians we should understand the depth of selfishness that governs so much of our action. We are for

Cover photo: Mount Teewinot and Jenny Lake, Grand Teton National Park. Photo courtesy Union Pacific Railroad.

lower taxes at the expense of education when we have property but no children. As laborers we favor minimum wage laws; as an employer we want open shop legislation. And we could go on. Our supreme allegiance as Christians should place the national welfare above that of class or special interest.

One of the tasks of government is to protect society from the evil doer—the maintenance of order under law. Government has a concomitant responsibility in protecting the individual from society. So we have our police force to protect society and the courts to protect the individual. These must be kept in balance. As Christians we would do well to recall the concern of the prophets and of Christ for the individual and listen for the note of justice in the theme of law and order.

As Brethren in Christ we ought to be suspect of those whose answer to world problems is found so easily in military force. We should know that they which take the sword will perish by the sword. Our sons and our daughters have planted the cross in Africa, and Asia, and Latin America and have shown love in Christ's name around the world. We should take a second thought before we support a platform that is enamored by military force and overly impressed with the role of the United States in the affairs of the world and who give a messianic interpretation to the United States.

Our franchise should be exercised with the conviction that a man's leadership is tied closely to his character. We have every right to expect those whom we elect to be men of honesty and integrity; whose motives are unselfish and whose sense of responsibility goes beyond the electorate to a Supreme Being to whom they are ultimately accountable.

If we exercise our franchise or if we do not we are aware of the critical nature of our time. May we as citizens, of whatever nation it may be, seek God's face for a revival of righteousness which exalteth a nation. Z

### From the Editor:

There is no dearth of special items of interest as this issue goes to press. The day following the date of this issue is the National Election in the United States. The following Sunday is denominational Stewardship Sunday. And the month of November is "E.V. Month."

I am sure that there are readers who have expected some expression relative to the national events at election time. They reason that surely the crisis is so great that something needs to be said from a Christian perspective. I am just as certain that there are those who are concerned that we do not get "mixed up in politics."

In our editorial we have attempted to do both—make some observations from a Christian perspective and not get (Continued on page five)

### EVANGELICAL VISITOR

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# INVESTMENTS—

## Earthly or Heavenly

*Alvin C. Burkholder*

A study of the Gospels reveals Jesus had more to say about material possessions than on any other single subject. Approximately half of the parables deal with possessions, and it is estimated that one out of every six verses in Matthew, Mark and Luke discusses the right use of material possessions.

Jesus was interested in the investment of money. He rebuked the unfaithful servant when he said, "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

To invest is to use money to produce profit or income. Jesus instructed His disciples to lay up treasures in heaven. (Matt. 6:19-21) The teaching here is that giving to the Lord's work here, may be thought of as investing in the bank of heaven. In other words, earthly riches invested here may be exchanged for true riches in eternity.

There are two kinds of investments—earthly and eternal. Earthly may range from saving of pennies to large investments in real estate, stocks, bonds, etc. Individuals may have systematic ways of saving money and pursue these efforts to accumulate an estate with diligence.

To make eternal investments we need to diligently pursue investment policies, just as the individual does for the earthly. We can invest our time. This is one of our most valuable assets. Time is given to us to fulfill the purposes of our life. Paul says, "Redeeming the time." The word "redeem" implies the preciousness of the opportune season. Investing our time in study of God's Word, in gospel witnessing, in Christian enterprises, in ministering to the needy in the name of Christ—all denotes a wise investor of eternal realities.

We can invest our talents—gifts and abilities. Each of us has some God given ability that we are to use for His glory. It may be speaking, singing, visitation or some other natural ability. The work of the church affords a marvelous outlet in order for us to make eternal investment of our talents.

We can also invest our material possessions. In Luke 12:13 Jesus rebuked the man who desired that his brother should divide the inheritance with him. Then Jesus went on to say; "beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Then he illustrated with this parable.

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Rev. Burkholder is Director of Stewardship for the denomination and is chairman of the Stewardship Commission, National Association of Evangelicals.

"The ground of a certain rich man . . ."

Luke 17:16-21

Jesus clearly taught that this rich man had all his investments in the wrong realm. While very rich in earthly goods, he was a pauper when he came into the presence of God. He had made no eternal investments; his bank account in heaven was labeled "No Funds." Note verse 21. "So is he that layeth up treasure for himself, and is not rich toward God."

Two illustrations may help us to understand the truth of the use of earthly possessions for naught, or the right use of our possessions.

The first, a man may have one thousand dollars. He spends it foolishly on a party, banquet, or what he might call a good time. Soon the money is gone and he has nothing to show for it.

The other man, a consecrated Christian, takes his one thousand dollars and puts it in Missions. The Mission Board used it to provide a missionary to a needy people resulting in souls being brought to Christ and lives transformed. The committed Christian made an eternal investment and he truly has laid up treasures in heaven.

In making an investment, the wise investor asks, "Is it safe?" In answering this question Jesus said earthly investments are unsafe, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." (Matt. 6:19)

But Jesus did teach that heavenly investments are safe. "Lay up for yourselves treasures in heaven, where neither moth or rust doth corrupt, and where thieves do not break through and steal." (Matt. 6:20)

May we conclude by recognizing the influence of our investments upon our lives. Jesus said, "Where your treasure is, there will your heart be also." (Matt. 6:21) Our investments influence our lives for evil or good; likewise, our interests follow our investments.

A man who makes heavy investments in farms, real estate, is vitally interested in crops, prices, etc. The man who invests in stocks, regularly watches the stock market. Just so the Christian who makes investments in the Lord's work is vitally interested in the progress being made, the souls being redeemed and the advancement of God's kingdom.

Some one has said, "Dedicate your heart and your money will follow." But Jesus taught the opposite. He said, "Where your treasure is, there will your heart be also." Give of your treasure to God and you will follow your treasure with your prayers and interest.

May we each ask ourselves the question—Am I investing only in earthly, or am I investing in heavenly and eternal investments that are eternally safe.



# The Crowning Act of Stewardship

*Paul Erb*

Including in one's last will and testament bequests for religious and charitable uses has been called "the crowning act of stewardship." If it is, then many lives of Christian stewardship go uncrowned. It is still the exception rather than the rule for Christian people to leave any part of their estates to the work of the church. Many church members conscientiously give a tenth or more of their income to the Lord, but in writing their wills directing the distribution of their capital accumulations, they leave the Lord out entirely.

It seems to be taken for granted, even among Christian people, that when a man dies, the property he has accumulated should be divided among his children or other relatives. So ingrained is this idea that many parents would feel guilty in willing their property away from their children; and many sons and daughters would feel cheated if the estate of their parents was not theirs to divide.

Why is this tradition so strong in our society, including our Christian circles? It probably reflects an economy of scarcity, in which a man's family sorely needed what their father had been able to scratch together. In those days a man's sons began their struggle for a living about the time their father died. The family legacy was a practical necessity in an agricultural setting in which a father hoped to leave a farm to each of his children.

Now it is not wrong to provide for one's own. A younger man ought to have a will which, in case of his early death, permits his wife and children to carry on. It is right to make a fair, sensible, and adequate provision for loved ones in accordance with their needs.

Their needs! Aye, there's the rub! For something has happened to us here in America during the last half

century. The average span of life has increased about twenty years, and most of us now exceed the Biblical threescore years and ten. Families are getting smaller, and most children are born in the first decade of marriage. So if a man lives to be eighty, as many of us do, at the time of his death his children may average fifty. By that time most of them will have achieved a success of their own in our affluent society and scarcely need help from their parents. So why should an estate be left to them? if a man lives to be eighty, as many of us do, at that time

In fact, as things are now the greatest period of need in a person's life is while he is getting an education and getting started in his life's vocation. Many parents feel that this is the time to give their children help if they are able to do so. Why encumber them with help later on that they do not need and that they may not be able to use in a Christian way?

Most of us feel that we should accumulate enough property to take care of us in old age. That is less necessary than it used to be before Social Security and Medicare. But savings still have their place. An independent old age is probably happier, and one ought to leave enough for a modest funeral and tombstone.

But beyond that one ought to direct his resources to the most Christian uses, and not leave his charities to his heirs. One can give away his estate before he dies, either by out-right capital gifts or, if he needs the income, by gift annuities. There is more pleasure and satisfaction in seeing one's money at work building character and saving souls, healing bodies and feeding the hungry, than in clipping coupons and adding to the pile.

And what one does hold on to should be divided through the writing of a will—not just to leave it to our children, but to bequeath some part of it, at least, to religious causes. A tenth should be a minimum; the larger the proportion, the better. The will of a Christian is an opportunity to give witness to a Christian faith, to what that faith does to his sense of values. Through his will a Christian may express his gratitude for God's gifts to him and give tangible form to his sense of stewardship. What shall be the confusion of that steward who in his final accounting can only say, "Part of what you gave I lived up, and the rest I left to my children"?

Probably the largest untapped resource for the support of the program of the church is our estates. When it becomes as usual for us to make capital gifts through our annuities and wills as it is every week to bring tithes and offering from our income, a new day will have come in church financing. The potentialities here are hard to estimate.

To give to the work of the Lord through our wills is a way to lay up treasure in heaven, to give our money an immortal quality, to put what God has given us beyond the reach of moth and rust. And only thus may we bring a lifetime of stewardship to full completion. A man who has not written a will, and made the church a beneficiary, is not ready to die; he has some unfinished business with God.

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**"What would you do if the Lord took your Church contribution on Sunday and multiplied it by 10 and made that your income for the week? How much would you make? Would you be satisfied with your salary?"**



# LISTENING EVANGELISM

Robert L. Ramseyer

Can listening to others be part of evangelism? Is spending the better part of a winter sitting around fires in farm homes talking with people about their hopes and ambitions, their work and their families, their problems and troubles, their relationships with relatives and friends, part of the legitimate work of a missionary?

Since coming here to Takachiho, high up in the mountains of central Kyushu, last summer, we have spent a great deal more time in listening to others than in speaking ourselves. Yet in many ways this has been the most rewarding year which we have spent since coming to Japan as missionaries fourteen years ago.

We have come here this year to try to find out how this community is put together, what makes it tick. At the same time, as we visit with people, asking them a wide variety of questions about themselves and their community, as we observe the various activities of the community from group work on roads to festivals at the local shrines, we find a wide variety of opportunities for sharing our Christian faith with these people who would never have come to a church-sponsored Christian meeting.

This year, rather than trying to gather interested people into Bible classes and church meetings, we have gone into homes to learn, to fellowship together, and, as we are able, to share the gospel of Christ with these people who are becoming our friends. We are trying to go where people live and work, meeting them as they are. We are trying to be responsive to all of the people of the community and not just those who are willing to come out to Christian-sponsored meetings.

This is slow evangelism. Perhaps it seems too slow for this jet-conscious age of constant crises. From the human standpoint it may take many years until there are any visible results, until there is anything which could be handled by a computer. But we look forward to the time when not just a curious few in each community, but most of the people of a community will come to know the Lord and form His church.

In the Japanese rural community it is still difficult for the individual to take action which is not approved by the whole community. Thus, when an individual becomes a Christian he loses favor in the community and it is difficult for him to witness to others and lead them to Christ. We are endeavoring to find ways in which larger units—households and neighborhoods—may together approach Christ; we are trying to find ways in which Christians can be channels through which the love of Christ may flow to friends and neighbors.

Is listening to others evangelism? Rather ask, Can we be witnesses for Christ without listening? Last fall a group of fervent Buddhists descended on me one afternoon to convert me to their way. They had many reasons for their faith, many evidences of its efficacy, and they were filled with zeal to convert me. But, as the object of their evan-

gelism, I found myself repelled by their unwillingness to listen to me. They had come to talk to me, to tell me, but they were not at all interested in what I was thinking and feeling. So much of what they said sounded like me as a Christian missionary that I had to wonder how many I had repelled from Christ by always talking and never listening.

Before I can share Christ with others I must know both Christ and others. If I do not listen to both, how can I hope to help them to come together? We hope that this year of study and work will have laid a basis for such introductions.

## From the Editor

(Continued from page two)

mixed up in partisan politics. We will probably not say enough for some and too much for others.

The two lead articles bear upon the subject of Stewardship. Rev. Burkholder is widely recognized in the area of Stewardship. He is chairman of the Stewardship Commission of the National Association of Evangelicals. You will be interested in this article and especially his interpretation of Matthew 7:19-21.

The article by Paul Erb is on an important area of Christian Stewardship. Now I suspect that some of the readers will be tempted to turn the page when they learn that the subject is wills. Do not turn the page. This subject is not limited to the wealthy and the aged. It is of urgency to adults of every age and of every economic means.

"Listening Evangelism" is hardly the traditional approach to the subject of evangelism. It does emphasize in the context of evangelism what we all know to be true in other areas of communication—listening is as important as talking. We may do well to ask ourselves the question: "What would be my reaction if someone used my approach of evangelism on me?"

The missions' section reflects a growing maturity within the Church in Zambia, India, and Navajo.

We seldom make comment on the News section and less often on the obituaries. We are inclined to break precedent in both cases in this issue.

The first news item on page sixteen reports the promotion of Dr. Ernest Boyer to the position of the Vice-Chancellorship of the University of the State of New York. Dr. Boyer is an ordained minister in our denomination and served in the pastorate (Orlando, Florida) and at Upland College.

As we prepared the obituaries for this issue I could not help but reflect upon the editorial of the last issue "Horsepower and Morality." For among the obituaries printed in this issue there are five deaths from automobile accidents.

In the passing of Leighton Mann we reflect upon his later years as an example of a new type of minister of Christ—the older layman. Brother Mann has not been the only one who fits this category—Mike Engle, Samuel Minter and there are others. But he has left us an example and being dead yet speaketh.

There is an untapped reservoir of ministry among the older laity who, relieved of family obligations and nearing or reaching retirement, are available to serve. Free to go to distant lands or to serve at home and partially self-supporting they are available for multiple and varied ministries. The Church needs to be prepared to use this growing potential in carrying out her ministry.



# Zambia Church In Conference

(Fifth Annual)

## THEY CAME . . .

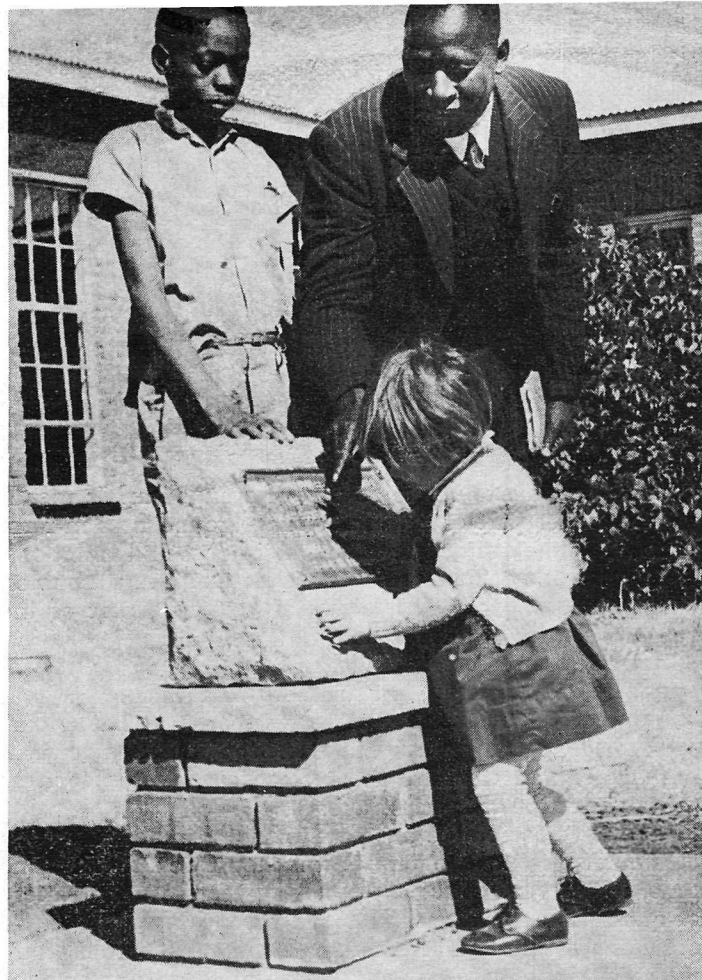
- on 12th June (Wednesday afternoon)
- by lorry, car, bicycle, on foot.
- from near and far, some as far as 290 miles.
- to be inspired by the Holy Spirit through the Word of God, to be challenged to return to their local congregations and participate more earnestly in the work of the Church.

## THEY HEARD . . .

REVIVAL MESSAGES—of remarkable constancy in spiritual tone and appeal to all age groups. It was God reviving His Church through His servant and messenger, Bishop A. J. Book (Rhodesia), whose references and quotations were all backed by the Scriptures.

### PROMOTION OF CHURCH ACTIVITIES

1. Rev. George Kibler reported on the successful outreach of the Choma Bookroom. He stressed the need for rural colporteurs and Christian shopkeepers to make religious literature available.
2. Bishop Kipe and Choma Bible Institute students gave an up-to-date account of the newly opened Bible School in Zambia. Three ardent students (this year's enrollment) totally following Christ can bring untold blessing to their people.
3. An apt acrostic was explained by the Sunday School Committee headed by Dorothy Gish. *Kujaya* (to kill): the Sunday School can die out, sometimes from very subtle causes. *Kubota* (to be good) It can progress and fill an important role in every congregation.
4. Mrs. Frank Kipe, Mrs. Sampson Mudenda and Mrs.



At the Conference, June, 1968, Jonathan Muleya reviews, with two children, the memorial plaque in honor of pioneer missionary, Miss H. Frances Davidson: "WITH THANKSGIVING WE REMEMBER THE FIRST BROTHERS IN CHRIST CHURCH BUILDING AT MACHA MISSION ERECTED IN 1911 ON THIS LOCATION UNDER THE DIRECTION OF SISTER H. FRANCES DAVIDSON."

It seems pertinent to mention here Miss Adda Engle (later, Mrs. Myron Taylor) who was Miss Davidson's constant companion and support. Indispensable, also, was the work of Ndhilambi (or David) Moyo, who accompanied them on their pioneer trip described vividly in Miss Davidson's volume, *South and South Central Africa* (available in strictly limited quantities from the Missions Office at \$1.50 each).

Davidson Mushala with Mrs. Frey Mweetwa and Mrs. Ammon Mweetwa challenged the women of the Church to fulfill their responsibilities and use their opportunities to grow spiritually and help build the Church by means of the Women's Meetings.

5. Christian Homes and Families, the backbone of the growing Church, should be evangelistic.

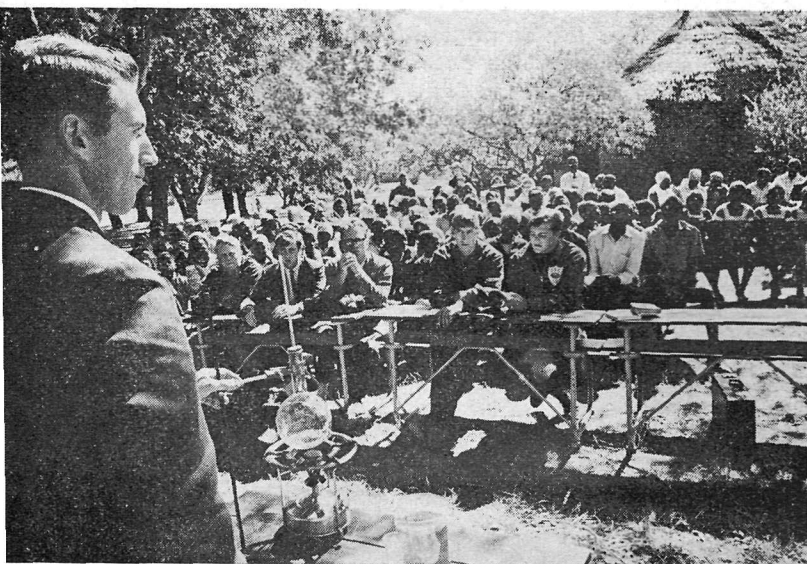
### QUESTIONS FROM THE QUIZ MASTER

The Saturday afternoon Youth Rally and the finals in the Quiz competitions complemented the Church's endeavours to arouse the interest of every member in the Word of God.

The competence of the competitors and the witty comments of church leaders, including Rev. G. Schwartz's use of Tonga, aroused keen interest. Everyone felt blessed to be part and parcel of the Brethren in Christ Church.

### REPORTS OF BUSINESS ACTIVITIES

1. Fully organized congregations shall elect their own deacons.
2. *Treasurer's Report*: We took a serious look at the question of Thank Offerings for pastors. Further study required.
3. *Medical Committee*: Five Rural Health Centres or clinics add to the duties of the medical staff.



Curtis Nissly, science teacher, Choma Secondary School, gives science demonstration to illustrate a Bible truth to the youth at the Youth Rally held in connection with the Regional Conference.



*Question:* May men enroll in Nurses Training Course?

*Answer:* The Church must decide. It is your hospital.

4. *Education Committee:* Expansion at every level.

5. Business concluded with election of Committee members and the installation of new Church Executive Committee.

### THEY RECEIVED . . .

—a fresh challenge from the Word of God, especially in Saturday's Bible Conference sessions with messages on revival through Bible study and prayer.

—a new awareness of our need for revival.

—a fresh anointing from God.

The church was well filled by Conference members, young people, and community people for the Sunday midday service. Bishop Kipe spared no words in pointing out the need for each individual

—to confess hidden sin,

—to witness to others of God's saving and keeping power,

—to spend more time in prayer for revival in our church.

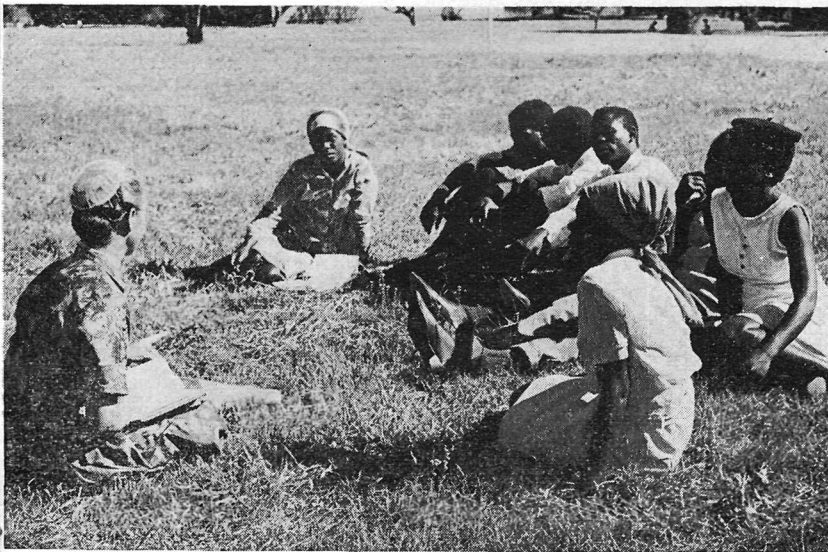
As the service was dismissed, church members remained for an unscheduled confession, praise, and prayer service.

If those who were present continue to seek God as they did Sunday afternoon, the theme of the Conference, *REVIVAL IN THE CHURCH*, will be experienced throughout Zambia.

Submitted by Daniel C. Mwaanga, Jonah R. Moyo, Donald L. Wingert, Blanch L. Kipe, Edith E. Miller

## Zambia Quiz — 1968

Donald L. Wingert



Winning Quiz team from David Livingstone Teacher Training College consults with team leader, Fannie Longenecker.

The fledgling quiz programme in Zambia was no exception to the general appeal which Bible quizzing has for both young and old as a source of inspiration and excitement.

Zambia's second year of quizzing saw greater sophistication of rules and the addition of a third division, or league—necessitated by vast age and educational differ-

ences among the quizzers, who ranged from nine-year-old third graders to twenty-two-year-old teacher trainees.

Approximately 340 people, including 280 active quizzers, participated in Zambia's two-year-old tournament. There were no less than 60 play-offs in what amounted to a large-scale, intense study of the last eighteen chapters of the book of Acts.

An estimated three thousand people attended the youth rallies where the preliminary quiz play-offs were held. Also featured in the programmes were talks, special music, and divided group sessions. The rallies convened in twelve different localities for the convenience of all the churches. Finally, quiz winners from each rally participated in the regional conference play-offs at Macha Mission.

### RESULTS:

Junior Winner: Siankope. Runner-up: Chikanta.

Senior Winner: Siabunkululu. Runner-up: Sikalongo Boys

Secondary Winner: David Livingstone T. T. College. Runner-up: Choma Secondary School.

The programme motivated deep Bible study and a new awareness of church unity and fellowship. However, it is the sincere desire and prayer of the Youth Committee and quiz directors that it will do much more. We request you to join us in asking God that the Word might make an eternal impression on young souls, so that today's youth will be better prepared thereby to shoulder the responsibilities of tomorrow's church.

## Observations

Naomi Brechbill

Naomi Brechbill arrived in Nicaragua August 23 to assist the Wolgemuths. In this brief article she reports her initial observations.

### NICARAGUA

From the air—beautiful, green country side, large lake  
On the ground—many tropical trees and plants, swaying palms, banana groves, coffee trees, poinsettias, smoking volcanos, torrential rains, HOT sun.

### MANAGUA

A Spanish city of narrow streets, many taxis, cars using their horns instead of traffic signs. Spanish houses and shops opening directly onto the streets. Street restaurants, no home mail delivery—everyone goes to the post office (too often the box is empty). Short dresses, yes, but no shorts, fine houses and many poor ones.

### THE PEOPLE

Friendly, affectionate, eager to be your friend. The "handshakingest" people I ever met. The women's special handshake is—your arm meets hers from hand to the elbow then you pat. Men handsome, women beautiful, children attractive. Black eyes sparkle. Eager to speak to you. Want to learn English. Good minds which need to be channeled rightly.

### THE BRETHERN IN CHRIST WORK

Prospering, growing with disappointments. Needs much teaching, patience and PRAYER. The ground is fertile. The need is great. The planting is growing. A good foundation is being laid. There is a fine group of sixteen believers. There are hundreds of others who need teaching. The children are coming and are eager to be taught. It is easy for the people to memorize Scripture—but they need to be taught the meaning of the words. The potential is limitless—all we need to do is work the field!

# BLACK SPRING

Name Withheld

MARGE TILTED her head crazily so she could capture every whiff of the earth-scented breeze. "Isn't it dreamy, Fran? I can even smell the flowers all folded up and ready to jerk-jerk-swell-jerk like the film in Biology 1."

I didn't answer. Marge was so sweet, so innocent. How could I answer her mad mood when it seemed like a thousand years since the world was all lilac lace with sapphire skies? How could I open my mouth when my lips were numb and my heart stone, when everything was dark and bitter? It was a black spring, and I felt as if there would never be any other kind. I was going to have a baby.

I begged off from Marge's chatter with a headache excuse, but sooner or later she will have to be told. Maybe she'll read this.

Telling my story isn't going to be easy. I know all the corny responses I am going to get, for I used to make them myself. Last spring. But I must. Maybe I can help one girl . . . just *one* girl . . . from having this nightmare.

I know, you're thinking this couldn't mean you. I know, because a year ago I felt that way too. You sort of know what's coming, and you have already concluded it's for the other girl—the weak kind. Don't be too sure. It can happen to *any* girl. It can happen to *you*.

The strange part is that, if it is going to happen and you're really honest with yourself, you can feel it coming—in plenty of time to stop it. But because you don't want to believe it will happen, you go on getting more and more involved.

There never really was any stardust for Paul and me—from the start. We met at school. I was turning into a corridor, and so was he—from the other direction. We ran right into each other. Ran and thudded. It could have been prophetic . . .

"Ow, my aching chest!" groaned Paul ridiculously.

"Oh, my head!" I cried, rubbing it like a professional ham while Paul gave me a quick once-over.

"Say, aren't you in Green's Spanish class, third hour?"

I nodded. My head was beginning to hurt after all. I had to sprint some more to make the next class, so all I said was, "See you," and was gone.

But the next day was different. Paul came toward me with a caved-in chest and laughed. "See what you did!" Then he straightened up fast and laughed some more. "Now that I'm cured what are you doing tomorrow night?"

That's when the cold excitement began moving up *my* back. Not because Paul was near me, but because at last

I was being asked for a date. I may as well tell you, I'd had few enough dates, and I'm not the prettiest girl in the world. Sure, Dad says I'm a doll, and Uncle Ed calls me good-looking, but they're prejudiced. It was proof of my averageness, I thought, that I had never been asked to go steady.

But I was soon to be asked. I knew I'd feel that thud again. No deep thrill or happiness. Just a thud. Soon Paul and I were a regular twosome, and I wasn't so sure it was supposed to be this ordinary. There was something mechanical about it.

Did he give you his ring yet?" asked Marge.

"Better see that he does," piped Jan, rubbing and polishing hers.

The only one who didn't keep bugging me was Sue. Good reason too. She was still minus a steady herself—not even one in prospect. So she didn't belong, sweet and nice as she was. She was out of the circle—out of the picture—out of the so-called fun.

Right then and there, I knew it had to be different for me. I had to go steady. Maybe the in-group didn't need me, but I needed it. It hadn't taken long to find out how nice it was to have someone to depend on. To always have a date was going to be a good, secure feeling.

Aunt Ann would be relieved. She was always talking popularity-this and popularity-that. It was also a satisfaction to know that Mrs. Martin, our next-door neighbor, would have nothing to brag about now. "My Cathy is going steady," she would purr like a broken record. It was a relief not to worry about being Miss Popularity and waiting for the phone to ring.

I guess Paul felt that way too. I mean about having someone he could depend on, always having a date. Never running the risk of being turned down.

But going steady grew a few lemons too. I soon found out. Soon Paul just plain bored me. I suspect I bored him too, for we really didn't have fun together—talking and laughing about things you both like—then that leaves too much time for necking. Simple as that. I knew it was dumb, right from the start, trying to force a friendship. But when we doubled, the other ones were always kissing, so what could Paul and I do? Now that I know all the answers, it's too late.

Even if you know right from wrong, and Paul and I did—we really did—your emotional temperature is sometimes hard to check. When you're parked in a lonely spot trying

(Continued on page thirteen)



School - Home

*Introducing the First Book in the  
Brethren in Christ Heritage Series . . .*

## Adventure in Discipleship



### BRETHREN IN CHRIST CHURCH

ALLEGHENY CONFERENCE

October 18, 1968

Henry A. Ginder, Bishop  
8 Hellam Drive  
Mechanicsburg, Pa. 17055  
Phone (717) 697-1639

Dear Pastor:

For a number of years I have had concern for strengthening the appreciation of our people for our heritage. Now a new tool is available for this purpose.

"Adventure in Discipleship" is the name of the first thirteen-lesson Study Course in the Brethren in Christ Heritage Series. It will be available for use the first quarter of 1969.

It was my privilege to work with the Committee in the preparation of this material. It also was my good fortune to be one of the forty people who reviewed the lessons prior to their publication. I admit that at times I became so engrossed in interest in the content of the lesson that I had to remind myself of my assignment to be critical. These lessons are certainly informative and interesting. In the author - Bro. Norman Bert, are combined the excellent qualities of youth and real appreciation for our heritage.

In keeping with the planning of the Board for Christian Education I urge that each church plan to use this course the first quarter of 1969. Every Pastor should plan for his people to study these lessons sometime.

This is the first all Brethren in Christ lesson material prepared by all Brethren in Christ personnel and it should be studied in all Brethren in Christ churches for the strengthening of our appreciation for our heritage.

Sincerely in Him,

Henry A. Ginder

HAG/mng

### Chapter Headings

The Protestant Reformation  
The Anabaptist Challenge  
New Life in a New Land  
The Birth of the River Brethren  
Patterns of Church Life  
The Brethren around the Bible  
A Community within a Community  
Discipline and Forgiveness  
The Experience of the New Birth  
The Brethren and the Holiness Movement  
The Church Enters the World  
The Brotherhood Shares and Serves  
The Meaning of a Name

Pastors and Sunday School leaders have been supplied with a descriptive brochure and other information relating to this study course.

The distribution of the series will be through the Christian Light Bookstores and Evangel Press.

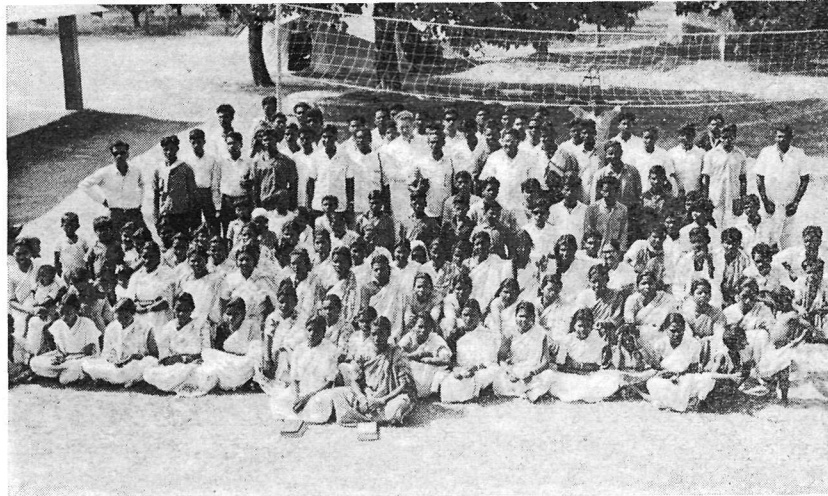
# Youth Retreat at Banmankhi

Harvey Sider

Organized just five years ago, a Brethren in Christ/Mennonite/United Missionary fellowship has since held joint youth retreats sponsored by each of the groups, beginning with the B in C three years ago. This year in May Banmankhi again served as host to this retreat, attended by nearly 150 young people—90% of whom were B in C's.

During the first three days, the central emphasis was a Bible study of the first epistle of John. Each morning and afternoon after introductory messages by Bishop P. J. Malagar of the Mennonite Church in Madhia Pradesh, the young people divided into six groups, language-wise—Hindi, Santali, and Uraon being the three main language groups—for further discussion and detailed analysis of the pertinent passages, as well as for the memorization of certain verses.

SUNDAY was highlighted with "peace talks" directed by Mr. Vernon Reimer, MCC Director of India. Not merely the Christian responsibility to India in time of war was



The youth group at the Banmankhi retreat.



Recreation time.

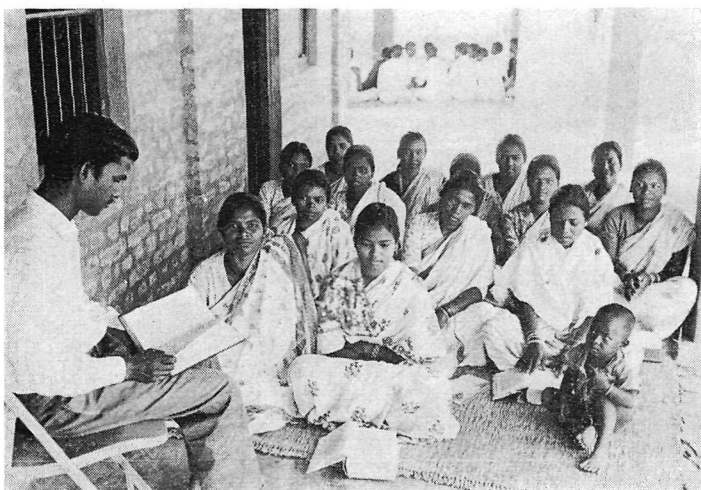
emphasized but also deeper principles of this complex subject.

The *joy-note* speaker for the inspirational service was Rev. John Gamble of the United Missionary group—their senior missionary, serving in Calcutta.

\*\*\*\*\*

Early morning (5 a.m.) and late evening work and play periods helped round out a day beginning at 4:30 and ending at 10 p.m.

The climaxing service will long be remembered. A number of young people rose to their feet to indicate total commitment to Christ and His Church in these crucial days of India's history.



Santal girls' discussion group led by Luke Murmu.



Tea break: Mr. and Mrs. Gamble and Bishop Malagar discuss a point of interest.



Vernon Reimer, MCC Director in India, speaking. Rev. S. N. Hembrene interpreting.



# Dimension in Navajo Outreach

Chaco Bible Camp—July 29-August 9

Chaco Canyon, 20 miles to the south, is an outstation of the Navajo Mission. Weekly Sunday services and week-day visitation are a part of our ministry there throughout the year.

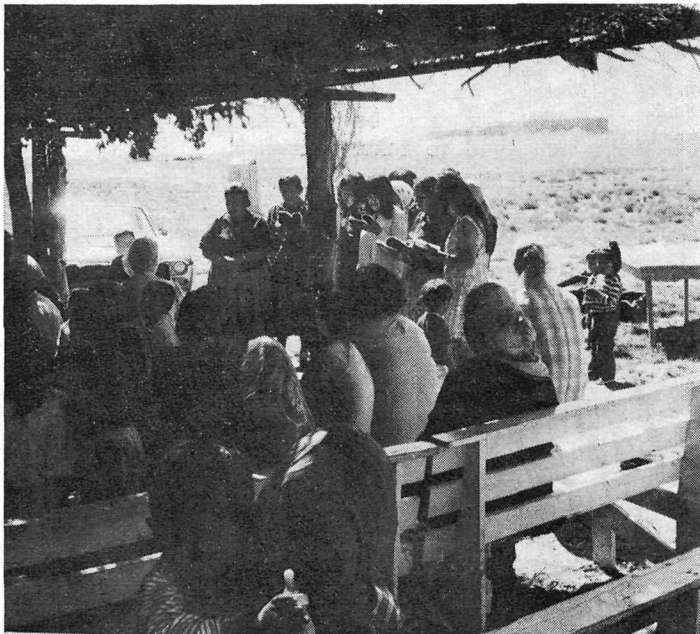
For this annual Bible Camp the staff included both seasoned and new workers: The John Ludwig family, Luke Keefer, Jr., Marilyn Heisey, Fannie Scott (Navajo), Don Stutzman, Bill and Donna Minter (children of Dr. Minters) and two Navajo girls.

## MONDAY

Up early to finish gathering and loading supplies for the week. Even so we were one hour behind schedule for class. The children are brought to the Bible School by pick-up truck from five to six miles to the east and west. Attendance was 48. In the afternoon we completed the brush arbor used for classrooms. Our camp must appear authentic, for a small flock of sheep wandered in to us at dusk.

## TUESDAY

On schedule today! Attendance 69. During recess the softball went down a prairie dog hole requiring several feet of digging to retrieve it. Henry Chee gave us some choke cherries. Some enjoyed them; others compared them to unripe persimmons. The children were very bashful upon our arrival for an afternoon visit. A supply trip to "home base" brought more food and ice. This evening we were visited by the chickens.



Navajo ladies singing at the closing program.



Children getting a drink at the morning recess.

## WEDNESDAY

Luke returned to the mission this afternoon for a funeral. Lots of rain this evening. Evening service included much singing, testimonies, and prayer.

## THURSDAY

Muddy roads caused detours and delays. The white truck had two flat tires and so another trip to the mission! In the meantime a few local boys coming by the stranded truck amused themselves rearranging the spark plug cables and disconnecting the fuel gauge wire. They also broke the brake fluid line. All the mission fellows combined their mechanical skills (and the Lord added knowledge) to get the truck in running order again. Supper at 7:30 p.m.

## FRIDAY

Attendance 51. After morning classes and dinner we returned to the mission for the weekend and to prepare for next week. Our hearts are heavy from the knowledge that a squaw dance will be held in the vicinity over the weekend. Some people who have professed a decision to follow the Lord are apparently involved, probably some against their own wishes.

## SUNDAY

There were 35 people present for the morning service. The annual vesper service in the Chaco Canyon National Monument was held this evening, Dr. Minter bringing the meditation. He and others of the mission staff stopped by the camp site on their return, and we remained on for the second week.

## MONDAY

Attendance 51. Some good visitation contacts this afternoon. Fannie left this evening to attend a relative's funeral tomorrow. We celebrated David Ludwig's third birthday with a coconut cake.

## TUESDAY

After dinner we all went to inspect the vacant trading post property close by. No visitation today. Instead we rested and then had special prayer for the Bible School and the work of the Gospel in this area.

(Continued on page thirteen)

# Pulpit and Pew

Another change in the title of this page starts with this month. What was known as "The Preachers Page" and then became for the past year "Pastor and Pew" now is transformed into PULPIT and PEW. Reflection, we trust, will establish the sense of this. The first title was directed at a limited readership, the ministry. But in actuality the readership of the page proved to involve both the pastor and his parishioner. In attempting to get at both groups we mixed, as it were, our metaphors and joined in the title a personality, "The Pastor," with objects, "The Pew." In order then to seek clarity we have come to the title, "The Pulpit and The Pew," hoping by this to direct what is herein written to the occupiers of the same—preacher and parishioner—as the widest possible readership.

This November column then becomes the first Pulpit and Pew presentation for the coming months. In this column in addition to the type of material previously covered, we plan now and then to present a series of pertinent questions and to call on selected writers for the answer.

*Two questions come to mind for this month:*

## 1. What Should Be Our Position as to the Authority of the Bible in and to The Pulpit and The Pew?

*For an answer listen to a word from Donald Neiswander in Christianity Today:*

Some years ago, while studying at a seminary in the Black Forest of Germany, I sat under two men who had taken their degrees under Karl Barth at the University of Basel. I had largely neglected Barth in my previous studies, and what a thrill it was to revel in the big, white volumes of his *Die Kirchliche Dogmatik!* In what he said about Christ, how Barth nourished my soul! But though he often spoke highly of the Bible, Barth convinced me that there were errors, inaccuracies, and contradictions in the text. For the first time in my Christian life, I was faced with having to decide which verses of the Bible were authoritative for me and which were not.

I clearly remember the morning when in my devotional time I read the first chapter of Hebrews, where the writer addresses to Jesus the verse from Psalm 45, "Thy throne, O God, is for ever and ever . . ." The thought came to me: How do I know that we ought to call Jesus *God*?

With a deep shock I suddenly realized that, because I had come to limit the authority of the Bible, I no longer had any way to decide which verses were true. I had begun by believing that some records in the books of Kings contradict the books of Chronicles. I had gone on to wonder whether the Red Sea actually parted during the Exodus. I had doubted that Jonah could have lived for three days inside a fish. Now I was doubting whether or not Jesus was God.

For three days I struggled as the Christian Church struggled when it had to choose between the teachings of Arius and Athanasius. Like the Church, I chose to hold to the faith in the full deity of Christ. And also like the church, I made this decision because that is what the Bible teaches. Since that day, the matter has been settled for me: To stick with the Bible is to stick with Christ. An inspired but errant Bible cannot teach me anything for certain, even about Christ.

## 2. What Then Does The Bible Specifically Say to Pulpit and Pew?

*A word in reply to this second question comes from Katherine Bevis in Church School Builder:*

A questionnaire was presented to all who were present in the morning service of a certain church. One of the most revealing facts was that a large percentage indicated that what first brought them to church was an invitation from a friend.

Other reasons were given, but no other one accounted for so many contacts as personal visitation. Newspaper and other forms of publicity are important in making the church known, but all of them together are less effective than members who are enthusiastic about their church and who invite their friends to come and share in the worship and fellowship.

Nowhere in God's Word is there a command for sinners to come to God's house. On the other hand, there are numerous commands for the believer to take the message to the lost.

Can we sit sedately in our comfortable churches and not try to reach those lost millions who are churchless and unenlisted? Let us go out into the highways and hedges of life and seek the lost. Let us bring them to the Savior, that they may have life. Only through personal visitation can we do it!

## Charts the Sermon

One wonders how many occupants of the pew sit and chart the course of the pastor's or preacher's sermon. Jerry W. Hopkins, assistant to the president at John Brown University, had the experience of having his wife do just that. Under the title *Wife Charts A Sermon* he writes:

Recently my wife "doodled" a road map of my sermon while I was preaching. After dinner she presented me with the facts; every detour I had taken, every curve and bump. Here are the labels she used:

### YOUR TRIP THIS MORNING

*Start:* Introduction. You began too slowly, seemed uncertain which road to take.

*Detour:* Left the subject completely!

*Bumpy Road:* Had difficulty in expressing yourself.

*Long Straight Stretch:* Needless exposition; this section was monotonous, a few miles too long.

*Back Track:* You repeated yourself.

*Too Many Curves:* In trying to explain your point, you wound around too many Bible characters.

*Breathtaking Scenery:* Climax of the sermon. Most scenic part, but you covered it so fast we missed much of the beauty.

*Destination:* Conclusion. Like a frantic search for a motel. You finally found it and tumbled into bed completely exhausted!

What a trip!



## Black Spring

(Continued from page eight)

to fill an evening, one kiss after another can fire things up for you. Before you know it, you're going too far. In fact, sometimes you sail right past the stop for the wedding ring and start acting like you are married—so who needs a wedding?

I needed one when I found out I was going to have a baby. I thought I'd die, and I prayed that I would. Whom should I tell? Where should I go? Mother was so full of orange-blossom dreams—I couldn't tell her. My pastor was so pleased Paul was coming to church with me—I couldn't tell him. I didn't even want to tell Paul. I wasn't used to sharing anything but dates with him. I think I almost hated him, even while I admitted he wasn't all to blame.

All I had to do—way back at the beginning—was to let Paul know that it was no go with me. He would have stopped. He didn't because he believed it was expected of him, that he wasn't really a man if he didn't follow the usual steady dating patterns at Grenville High. Paul's not a saint, but he would have come closer to being moral at least with my help.

At home, it was terrible. One look at Mom with her gentle, brown, trusting eyes, and a knife went through my heart.

That night I had to tell her and Dad was the blackest of all. I died a little bit when I saw the expression on Mom's face. Dad just stood there, speechless, like he had turned into stone. I just couldn't bear it. I screamed, "Daddy, Daddy, say something—anything—but—say something, please—please."

"Fran—Fran!" Mom took me in her arms, looking at Dad for help.

"The—the boy could marry her . . ." she said a few minutes later.

"Marry her?" thundered Dad. I don't remember when Dad had ever shouted, but he did, and his eyes were like fire.

"They have already proven what they know. What do you expect them to do with a marriage?" he boomed.

He was right. Oh, Dad was right. We weren't ready for marriage. I couldn't marry Paul; we have so little in common. And this—this baby—even today, I can't bring myself to say *my* baby.

*Oh, God, dear God, please forgive me. This baby deserves a real mother and father—a grown-up mother and father.*

Where am I now? I'm five hundred miles from home in a home for unwed mothers, awaiting the birth of this baby. I'm not alone. That's another horrible part of this nightmare. There are many other teen-age girls here; all of us are together in this same black boat.

There is time here—much time—and so we spend many hours thinking and talking. I told them about this story—asked them what I should tell you for all of us—and here's what they said:

First, don't go steady. This is a relationship for the older and wiser girl. Before you get serious with anyone, have fun with other young people in groups. Look, see, and learn; experience life, so you will be able to judge other people and yourself and be ready for your real steady someday.

You won't lose friends, honest you won't. Perhaps they will make remarks at first, but they'll simmer down. In fact, they'll probably respect you more for doing what you know to be wise and best. This is really true, because many of your friends really don't enjoy going steady either.

They just don't have the nerve to stand up alone.

Remember, when you date, *you* set the moral standards. To keep them good and right, stay away from parked cars and lonely spots. Better still, take a bus and keep in crowds. This is really a must if your date is special and he sends your heart into orbit. It's hard enough to control your emotions when you don't care. When you do, you're playing with an atom bomb!

If your date insists you double-cross your moral standards, send him scoting. No matter how brown his eyes are or how broad his shoulders, evacuate. If he really likes you, he'll come back on your terms. If not, *all you've lost is the possibility of a black nightmare.*

Don't worry about popularity. Worry more about your reputation and your future. If you must belong to the pack or get dates at such a risk, something is wrong, terribly wrong. And thousands of unwed, pregnant teens can prove it.

Finally, try to talk your problems out with your mother or father or minister. Most of us agree that we never really gave them a chance. I know I didn't. If I had, maybe this would never have happened. But I thought I knew it all, and I felt wise and experienced enough to make my own decisions.

We can only say again, *please, please* listen to us. If you could look in on us for one moment we are sure you would try to keep your world all lilac lace and sapphire skies. And never—never a *black spring* . . .

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## Navajo Outreach

(Continued from page eleven)

### WEDNESDAY

The green truck bringing supplies had a broken water hose this morning by John Willetto's well where we get our water. Luke and three-year-old David hiked back the 3½ miles to camp, David riding on Luke's shoulders most of the time. Willie Yazzie willingly used his truck to get the people who were waiting for us to bring them to camp. Fannie returned with them.

### THURSDAY

Thirty-nine horses were seen at one water hole while making the west run. One visitation team was sidetracked to help a distressed family. A teenage daughter and her brother on their way to the store were attacked by three fellows. The girl was missing for a while but was found later in the evening.

### FRIDAY

Closing day of Bible School. Attendance was 84 for the program. Luke brought the message and Peter interpreted. The staff returned to the mission in the afternoon, thankful for all the opportunities of another Bible Camp and with a prayerful concern for the coming weekend Camp Meeting, customarily conducted by the Christian Navajos.

# CHURCH NEWS

## ALLEGHENY CONFERENCE

The Mountain View Chapel congregation, under the leadership of Pastor Norris Bouch, have built a lovely contemporary church including modern lighting, carpeted floor, new pews and chancel furniture, all for less than \$20,000.

Pastor Curtis Bryant of Clear Creek, recently led his congregation in the dedication of their new organ. The Cedar Grove Church also recently purchased an organ which the congregation dedicated in appreciation of Bro. and Sr. Harvey Lauver.

The Carlisle Brethren in Christ Church report on their telephone ministry: "Reaction to this ministry ranges from a thoughtful 'Hmmmmmmmmm' to 'Thank you very much—I really appreciate this service.' (Ratio of *hmms* to *thanks* is about 1 to 5) As close as we can estimate, 30-50 calls are getting through each day. After some more public relations, we will ask the phone company to run a check to determine how many times the number is dialed in a 24 hour period. Please pray for this ministry."

Elizabeth Leshar of the Five Forks congregation was graduated from the Practical Nursing Program of Chambersburg. Erma Hess, daughter of Rev. and Mrs. Paul Z. Hess of the Montgomery Congregation was graduated from the Reading Hospital School of Nursing.

## ATLANTIC CONFERENCE

Rev. Lloyd Cochenour spoke in the morning service at the Valley View Brethren in Christ Church, Roanoke, Va. The evening sermon was given by Rev. Carlie Cox.

Senior Citizen Day was observed October 15, 1968 at the Palmyra Brethren in Christ Church, with Dr. Glenn Hoffman speaking and he and Mrs. Hoffman singing.

Rev. and Mrs. Cecil Loney and their five sons have arrived from Trinidad to take up the work at the Brooklyn, New York, Church. John Ebersole is the assistant pastor of the church.

Rev. George Kipe is now pastor of the Speedwell Heights Church, being installed September 8.

Rev. Allon Doure has accepted a call to pastor the Conoy congregation. Rev. Earl Martin, Jr. announced to the Mount Pleasant congregation that he is not open to accept a new term of service when the present term expires December 31.

The Adults of the Hummelstown congregation are reading and discussing Keith Miller's book *THE TASTE OF NEW WINE* during the early portion of the Sunday evening hour. This is done while the Christ's Crusaders have their own separate program.

## CANADIAN CONFERENCE

The Sunday School attendance at Deslisle Community Chapel is averaging eighty which is double one year ago. The bi-weekly Teen-time program finds up to twenty in attendance. The Junior Choir under the direction of Mrs. Jeanne Lichty has a membership of twenty and sings every other Sunday in the worship service.

The Christ's Crusaders of the Rosebank congregation were hosts to an all Ontario youth gathering, Saturday evening, November 2.

Canadian churches in the Niagara Falls area are cooperating in the Barry Moore Evangelistic Crusade scheduled for Niagara Falls, November 10-17, 1968. Rev. Wilbur Benner serves as Vice Chairman of the Counselling and Follow-up Committee; Rev. Ross Nigh as chairman of the Prayer Committee. Bishop Roy Sider directs the training session for counsellors.

## CENTRAL CONFERENCE

A follow-up Rally to this year's Memorial Holiness Camp was held on the Camp Grounds, Sunday evening, September 29. The rally was planned by youth leaders for the camp—Rev. Ralph Palmer and Rev. Merle Brubaker—in co-operation with pastors of the area.

A goodly number in attendance at a Fellowship Supper carried over into the Youth Tabernacle which was filled for the service. The large number of youth who sought the Lord the last Saturday evening and Sunday morning of the Camp were the focal area of interest and concern. Bishop J. N. Hostetter shared the message of the evening.

Rev. Alvin Burkholder was the guest speaker at the Christian Union Brethren in Christ Church Sunday morning, October 6.

The Chestnut Grove congregation had 24 adults, 5 teens and 11 children working together for the production of 216 quarts of apple butter. A different type of project for the church! This church is planning a building program in the near future.

Part of the weekly church calendar as listed in the Valley Chapel bulletin is the item "Mon., Tues., and Thurs. evenings—study hall in the annex from 7:00-8:00." This ministry by the church is for the children and youth of community homes whose home environment is not conducive to doing "homework."

## MIDWEST CONFERENCE

News from the Bethany Messenger issued by the Brethren in Christ Church, Thomas, Oklahoma: "There are now six couples in this congregation who have celebrated their 50th Wedding Anniversaries. Congratulations to: Mr. and Mrs. Mike Engle, Mr. and Mrs. Ray Eyster, Mr. and Mrs. Aaron Switzer, Mr. and Mrs. Sam Switzer, Mr. and Mrs. Jesse Eyster and Mr. and Mrs. Harry Eyster!"

September 25, Jesse Eyster and Pastor Landis suffered injuries in a fall from a scaffold while shingling a roof. The pastor's injury was minor with one broken rib and a few bruises, while Bro. Eyster's injury was severe—a broken neck.

## PACIFIC CONFERENCE

Pastor Ethan Gramm, Sandia congregation (Albuquerque) made some of his personal books available to the congregation. This was to encourage a "Back to Books Time" during the month of September.

Bill Williamson, Director of Sales, Gospel Light Publications, was the speaker at the men's breakfast at the Upland Church, Sunday morning, October 13.

The Chino congregation reports the receiving of six members into the fellowship of the church on September 22.

## Leslie Unruh Honored

At the Christian Education banquet Saturday evening, September 21, retiring Sunday School superintendent, Leslie Unruh was honored for 20 years of administrative service in the Upland area. He began his leadership career in 1946 as superintendent of the Los Olivos Mission Sunday School. He was then transferred to assistant superintendent for the Upland congregation and then served as superintendent from 1951 through 1968 with the exception of a three-year period.



Mr. Unruh was presented with a plaque of appreciation and an Amplified Bible as a gift from the Board of Christian Education. A tribute was also presented summarizing the areas of leadership for the past years.

During his time of leadership the Sunday School attendance has nearly doubled and reached an all time high in 1963, Centennial Sunday, of 650. He emphasized community outreach and cooperated in the enlargement campaign. He built a strong efficient staff and introduced vigorous ideas and program for reaching all age levels. Although he carried heavy administrative responsibilities in his secular position he found time to give an equal number of hours to the work of the church.

Guest speaker at the Christian Ed. banquet was Rev. Joe Bayly, author of the book which was later filmed as the Gospel Blimp. Approximately 125 persons have accepted responsibilities in Christian Education assignments in the Brethren in Christ congregation.

## Births

**BOMGARDNER**—Sandra Kay, born September 10, 1968, to Mr. and Mrs. Earl Bomgardner, Fairland congregation, Cleona, Pa.

**CRONE**—Linda Elizabeth, born August 16, 1968, to Mr. and Mrs. Delbert Crone, Waynesboro congregation, Pa.

**ETZWEILER**—Faith Annette, born July 12, 1968, to Mr. and Mrs. Ronald Etzweiler, Free Grace congregation, Millersburg, Pa.

**HADDEN**—Marie Elaine, born August 14, 1968, to Mr. and Mrs. Daniel Hadden, Grand Blanc, Mich.

**HEISE**—David Edward, born July 8, 1968, to Mr. and Mrs. Carl Heise, Chino congregation, Calif.



MECK—John Robert, born July 2, 1968, to Mr. and Mrs. Ellsworth Meck, Waynesboro congregation, Pa.

MILLER—Dawn Marie, born October 1, 1968, to Mr. and Mrs. Edward Miller, Fairland congregation, Cleona, Pa.

MCLAIN—Darren Scott, born June 9, 1968, to Mr. and Mrs. William McLain, Chino congregation, Calif.

NYE—Russell Edward, born April 15, 1968, to Mr. and Mrs. Glenn Nye, Waynesboro congregation, Pa.

REECE—Tammy Sue, born September 6, 1968, to Mr. and Mrs. Chester E. Reece, Bethel congregation, Hillsville, Va.

SMELTZ—Steven Mark, born September 13, 1968, to Mr. and Mrs. Edmund Smeltz, Free Grace congregation, Millersburg, Pa.

STAIRES—Melinda Lee, born July 8, 1968, to Mr. and Mrs. Forrest Staires, Chino congregation, Calif.

SUTTON—Douglas Gene, born July 1, 1968, to Mr. and Mrs. Lee Sutton, Chino congregation, Calif.

ULRICH—Randall G., born September 12, 1968, to Mr. and Mrs. Mark Ulrich, Fairland congregation, Cleona, Pa.

YODER—Lars Aldin, born September 22, 1968, to Mr. and Mrs. William Yoder, Locust Grove congregation, Pa.

## Weddings

FISHER-FISHER—Miss Anna K. Fisher, daughter of Mr. and Mrs. Samuel K. Fisher, Ronks, Pa., became the bride of Mr. Henry U. Fisher, White Horse, Pa., in the Manheim Brethren in Christ Church, August 31, 1968, Pastor Allon B. Dourte officiating.

HOSTETTER-BRUMBAUGH — Miss Carol Ann Brumbaugh, daughter of Mr. and Mrs. Paul Brumbaugh, Englewood, Ohio, became the bride of Mr. James Monroe Hostetter, son of Mr. and Mrs. Harold Hostetter, Annville, Pa., July 20, 1968, in the Salem Church of the Brethren, Clayton, Ohio, with Rev. John Cheesman, uncle of the bride and Rev. Ralph Palmer, her pastor, officiating.

KETRON-BRUMBAUGH — Miss Joyce Ruth Brumbaugh, daughter of Mr. and Mrs. Paul Brumbaugh, Englewood, Ohio, became the bride of Mr. W. Douglas Ketron, son of Mr. and Mrs. Milton Kieton, Englewood, Ohio, July 20, 1968, in the Salem Church of the Brethren, Clayton, Ohio, with Rev. John Cheesman, uncle of the bride and Rev. Ralph Palmer, her pastor officiating.

KRATZ-KETNER—Miss Dorcas Elizabeth Ketner, daughter of Mr. and Mrs. David Ketner, Saxton, Pa., and Mr. Arlan Leroy Kratz, son of Mr. and Mrs. Henry Kratz, Allentown, Pa., were united in marriage September 14, 1968 in the Saxton Brethren in Christ Church with Rev. Glenn Hostetter officiating.

LANDIS-GARIS—Miss Lois Garis, daughter of Mr. and Mrs. Wilmer Garis, Sr., Souderton, Pa., became the bride of Mr. Jacob Landis, son of Mr. and Mrs. Jacob Landis, Elroy, Pa., September 14, 1968. The ceremony was performed in the Souderton Brethren in Christ Church with Pastor John Byers officiating.

LANE-BLACK—Miss Donna Black, daughter of Mr. and Mrs. Andrew Black, Sellersville, Pa., became the bride of Mr. Clyde Lane, son of Mr. and Mrs. S. C. Lane, Sr., Saxton, Pa., September 7, 1968. The ceremony was performed in the Souderton Brethren in Christ Church with Pastor John Byers officiating.

LOFTHOUSE-HEISE — Miss Luella Heise, daughter of Mrs. Willie Heise of Gormley, Ontario, became the bride of Mr. Roger Lofthouse, Cheapside, Ontario, August 28, 1968. The ceremony was performed by Pastor E. C. Flewelling in the Heise Hill Brethren in Christ Church.

LOFTHOUSE-PUTMAN—On Saturday, July 27, 1968 marriage vows were exchanged in the Stevensville Brethren in Christ Church between Miss June Barbara Putman and Mr. Keith LeRoy Lofthouse. The bride's parents are Mr. and Mrs. Hershel Putman of Stevensville and the groom is the son of Mr. Roger and the late Edith Lofthouse of Cheapside. Rev. Wilbur Benner and the Rev. Paul Nigh officiated at the ceremony.

LONGANECKER-EYSTER — Miss Linda Eyster, daughter of Mr. and Mrs. Gerald Eyster, Chino, Calif., became the bride of Marvin Longanecker, son of Mr. and Mrs. Martin Longanecker of Chino, Calif., on August 16, 1968. Rev. Charles M. Rickel officiated at the ceremony held in the Chino Brethren in Christ Church.

NIX-BEACH—Miss Karen Lea Beach, daughter of Mr. and Mrs. Howard Beach, Sherston, Ontario, became the bride of Mr. Leroy Nix, son of Mr. and Mrs. Bruce Nix, Stevensville, Ontario, Saturday, September 7, 1968 in the Sherston Brethren in Christ Church with Pastor Robert J. Rolston officiating.

MILLER-WINGER—Miss Carol Lucille Winger, daughter of Rev. and Mrs. Bert E. Winger of Centre Hall, Penna., and Mr. Daryl Ethan Miller, son of Rev. and Mrs. Waldo Miller of Belleville, Penna., were married August 17, 1968, in the chapel of Messiah College, Grantham, Pa. Rev. Miller, father of the groom officiated, assisted by Rev. Winger, father of the bride.

THOMAS-WYLES—Miss Stephanie Ann Wyles, daughter of Mr. and Mrs. John Wyles, Saxton, Pa., and Mr. Kenneth W. Thomas, son of Mr. and Mrs. Willard Thomas, Saxton, Pa., were united in marriage August 13, 1968 in the Raven Run Church of the Brethren, Saxton, Pa. The ceremony was performed by Rev. David C. Emerson.

WINGER-ROMBERGER — Miss Carolyn Romberger, daughter of Mr. and Mrs. Earl Romberger, Millersburg, Pa., was united in marriage to Stanley Winger Jr., son of Mr. and Mrs. Stanley Winger, Sr., of Millersburg, Pa. The ceremony was performed by Rev. Edgar Keefer in the Free Grace Brethren in Christ Church.

## Obituaries

BAKER—Robert Carlington (Carl) Baker, born, August 26, 1883 near Collingwood, Ont., passed away October 10, 1968 at Kindersley, Sask. On February 22, 1916 he was married to Clara Cober of Hespeler, Ont.

He was converted at an early age, uniting with the Brethren in Christ Church, serving as deacon for many years.

He is survived by his wife, Clara; three sons: Robert, Ottawa, Ont.; Calvin, Union-

ville, Ont.; Bruce, Whitehorse, Yukon; and six daughters: Mrs. Clara Mae Climenhaga, Delisle, Sask.; Mrs. Etta Stonehouse, D'Arcy, Sask.; Muriel, Steimbach, Man.; Mrs. Myrtle Summerville, Mantario, Sask.; Mrs. Grayce Dies, Yellowknife, N. W. Territories; and Mrs. Joyce Hawton, Nottawa, Ont. Two brothers and a sister also survive.

Funeral services were held in the Kindersley Brethren in Christ Church. Rev. Arthur W. Heise and Rev. John D. Garman officiated. Interment was in the Kindersley cemetery.

BECHTEL—Joanne N. Bechtel was born July 2, 1941, at Everett, Pa., and died as a result of an automobile accident September 28, 1968.

In the accident which took the mother's life the following children were also killed: Connie Ann, born July 6, 1960; Warren B., born June 21, 1962; and Daryl L., born February 15, 1964.

Mrs. Bechtel was married to John W. Bechtel December 11, 1959, who survives. She is also survived by her mother, two sisters, and a brother.

Funeral services were held at the S. Gerald Weaver Funeral Home, Woodbury, Pa. Interment was in the Greenlawn Cemetery, Roaring Springs, Pa. The services were in charge of Rev. Norris Bouch, pastor of the Mountain Chapel Church, Breezewood, Pa.

BRODBECK — Roger G. Brodbeck, age 5, youngest son of Mr. and Mrs. Carl O. Brodbeck, was killed instantly on October 2, 1968, when he dashed unexpectedly onto the highway in front of his home at Hampton, Pa. In addition to his parents he is survived by three brothers and a sister at home. The family are members of Morning Hour Chapel congregation, East Berlin, Pa.

Services were conducted October 5, 1968, at the Wetzel Funeral Home in Hanover, Pa., Pastor Roy J. Musser officiating.

CUSTER—Leroy L. Custer, born August 19, 1892, died October 1, 1968.

Funeral services were held from the George E. Mason Funeral Home, Davidsville, Pa., with Rev. Herald Seese and Rev. N. Blain Kauffman officiating. Interment in the Custer Cemetery.

MANN—Leighton H. Mann was born April 28, 1901 and died October 14, 1968, following an extended illness. He was converted at an early age and was received as a member of Manor Brethren in Christ Church, at age 13.

He transferred his membership to the Fairview Brethren in Christ Church, Englewood, Ohio, in 1925, where he was a member until his death. He served the local church as deacon for 30 years. He served as secretary of the Publication Board for a period of time. During his later years he devoted much time using his abilities as a builder to minister to areas of disaster and need and in assisting in construction work for the church at home and in India.

On December 31, 1924 he was married to Harriet Engle, who survives. He is also survived by three sons: Ethan, Grantham, Pa.; Lowell, Madhipura Christian Hospital, Bihar, India; and Myron, Van Nuys, California; and by two daughters: Mrs. Miriam Hock, Edgewater, Md., and Erma, recently of Mtshabezi Mission, Bulawayo, Rhodesia, now at home. Two brothers and his step-mother also survive.

Funeral services were held at the Fairview Brethren in Christ Church. Rev. Ralph E. Palmer officiated with Rev. C. J. Ulery and Rev. Ohmer Herr assisting. Interment was in the Fairview Cemetery.

## News Items

### State University of New York

The State University Board of Trustees has announced the appointment of Dr. Ernest L. Boyer as Vice Chancellor of the University as of October 1.

Dr. Boyer, who resides at 29 Westover Road, Slingerlands, N. Y., has served as Vice Chancellor for University-Wide Activities of State University since 1965.

As the Vice Chancellor of the University, Dr. Boyer will provide executive assistance to Chancellor Samuel B. Gould with authority primarily in academic areas. He will act with full authority in the Chancellor's absence.

Dr. Boyer currently is chairman of the Board of Mennonite Mental Health Services, which directs the work of six psychiatric hospitals. He is a member of the Board of Trustees of Messiah College and a member of the Board for Schools and Colleges, Brethren in Christ Church.

### 52,000 Christmas Bundles Received in 1968

The Mennonite Central Committee received a total of 52,000 Christmas bundles in 1968. This marks the twenty-third year that Christmas bundles have been distributed and brings the total number of bundles received to 687,100. The 1968 total is an increase of 4,000 over last year's total.

Again this year, over 1,000 volunteers came to help double check the contents of the bundles. Regular bundles contain a sweater, a pair of socks, soap and a toy. In addition, each boy receives a pair of trousers with a belt; each girl, a dress or skirt and blouse. Tropical bundles contain lightweight clothing or cloth, a handkerchief, soap and a toy. The bundles are wrapped in colorful towels and fastened with safety pins. Whenever possible, a New Testament or a portion of scripture is given with the Christmas bundles.

### "Sick" Hippies Called New Devils, Hypocrites

Society's non-conformists called hippies were lambasted as the "worst hypocrites in our midst" by a noted authority on Christian ethics in a speech to the Christian Church (Disciples of Christ) annual gathering.

Dr. Robert E. Fitch of San Francisco said hippies are immoral, immature, irresponsible, spineless and unloving.

"They're simply a sick part of a sick society," he said.

Far from being heirs to the tradition of primitive Christians as some church scholars have pictured them, Fitch said hippies are among the "new devils" undercutting the nation's morals.

### Black Author Jabs Collegians with "Gospel of Reconciliation"

"My white Christian brother taught me to sing 'Take the World But Give Me Jesus.' I took Jesus. He took the world and then voted right wing to insure his property rights."

So spoke the "black evangelical" William Pannell to students at Seattle Pacific College who enthusiastically applauded him at the close of a three-day meeting series.

Pannell's hard-nosed approach to current racial problems has won immediate and enthusiastic response from evangelicals from whose pulpits Pannell keeps tossing the burrs under the saddles.

The Detroit man is author of the book, *My Friend, The Enemy* and is a veteran of

evangelistic work in troubled Newark. He has served also as a representative of Youth for Christ International.

He said in an interview with the Post-Intelligencer here that the phrase "law and order" is heard by black people to mean "keep those niggers and students in their place."

The speaker saw the lines between police and the black society hardening. "Something drastic must happen in our country in the direction of reconciliation or we will become a police state."

### National Committee Formed for U.S. Congress on Evangelism

In preparation for the United States Congress on Evangelism in Minneapolis next year, Sept. 8-14, a national committee has been named, including 45 of America's top spiritual leaders.

Dr. Oswald C. J. Hoffmann, speaker on The Lutheran Hour and national chairman of the event, addressed the gathered leaders, sharing the speaker's rostrum with Dr. Billy Graham.

The national committee approved a plan whereby some 8,000 participants could contribute in the following capacities:

(1) One-third lay members of congregations.

(2) One-third parish pastors of congregations.

(3) One-third evangelists, executives, educators and seminary students.

A statement revealing the purpose of the congress is being formulated and will be issued before the national committee meets again in December.

### New Episcopal Bishop Lauds Youth's "Honesty, Compassion"

"This generation of young people is most exciting compared with the generation a decade ago," says the Rt. Rev. Frederick B. Wolf, newly-consecrated Bishop of the Episcopal Diocese of Maine.

"These kids care enough to get involved," says Bishop Wolf, who has three daughters in college. "Ten or 15 years ago, all most college kids wanted was to own an Edsel and work for General Electric."

### Billy Graham's New York Crusade Will Concentrate on Young People

Evangelist Billy Graham said in New York that he has "pretty much given up on the older generation" and is concentrating his preaching on young people.

Members of the younger generation are revolting against institutional Christianity but not against Jesus, he stated.

Mr. Graham discussed the focus of his work in a press conference designed to give information about a New York City Crusade set for next June 13-22.

### Dr. Ockenga Will Head College, Divinity School

Dr. Harold J. Ockenga, pastor of Boston's famed Park Street (Congregational) church for 32 years, announced his resignation to be-

come president of Gordon College and Divinity School in Wenham, Mass.

"In the midst of the growing unrest and revolt among students there is a need for Christian leadership on the campus," he said in accepting the college post. He will assume the new position next April.

Park Street church was founded in 1809 and its building, having a 217-foot spire designed by Christopher Wren, is considered one of the finest examples of church architecture in the U. S.

Dr. Ockenga was the first president of the National Association of Evangelicals and co-founder and president of Fuller Theological Seminary in Pasadena, Calif. He has also been closely associated with Christianity Today, the fortnightly published in Washington, D. C.

Gordon College and Divinity School is interdenominational. Its theological stance is considered conservative.

### Bob Jones "Preacher Boy" At Riverside

In the huge Gothic structure called Riverside Church, nearly 2,000 people gathered on Sunday, September 29, to hear their new pastor preach his first sermon.

The Rev. Dr. Ernest T. Campbell, successor to retired Dr. Robert J. McCracken who succeeded the Rev. Dr. Harry Emerson Fosdick, 90, is the first Presbyterian to take the pulpit. His successors are Baptists.

"Am I the most nervous man here?" asked the New York native who transferred from New York University to Bob Jones University in undergraduate days. "No," he said. "The most nervous man is the chairman of the church's pulpit committee."

### The Bible, Source of Strength For Ethel Kennedy

The widow of the late Senator Robert F. Kennedy, announcing plans for a memorial chapel to her husband in the White Mountains of New Hampshire where he loved to ski, said she has received strength from the Bible in her bereavement.

Dorothy McCordle, writing for the Washington Post, reported that Mrs. Ethel Kennedy has chosen to be inscribed on the wall of the memorial a psalm which is the 120th in the Catholic Bible and the 121st in the King James version. It reads:

"The Lord shall watch over thy going out and thy coming in, both now and forever."

### How Brethren Will Run Winona

The same manner of operation as before will be conducted by the new owners of the Winona Lake Christian Assembly Corporation.

Dr. Herman A. Hoyt, newly-elected president of the organization who serves also as president of Grace College and Grace Theological Seminary, said the new board of 16 directors will keep the center open for interdenominational religious and educational conferences as it has been for nearly 75 years.

Financial problems resulting from limited use of conference facilities during the off-season moved the schools, operated by the National Fellowship of Brethren Churches, to make the offer of purchase.