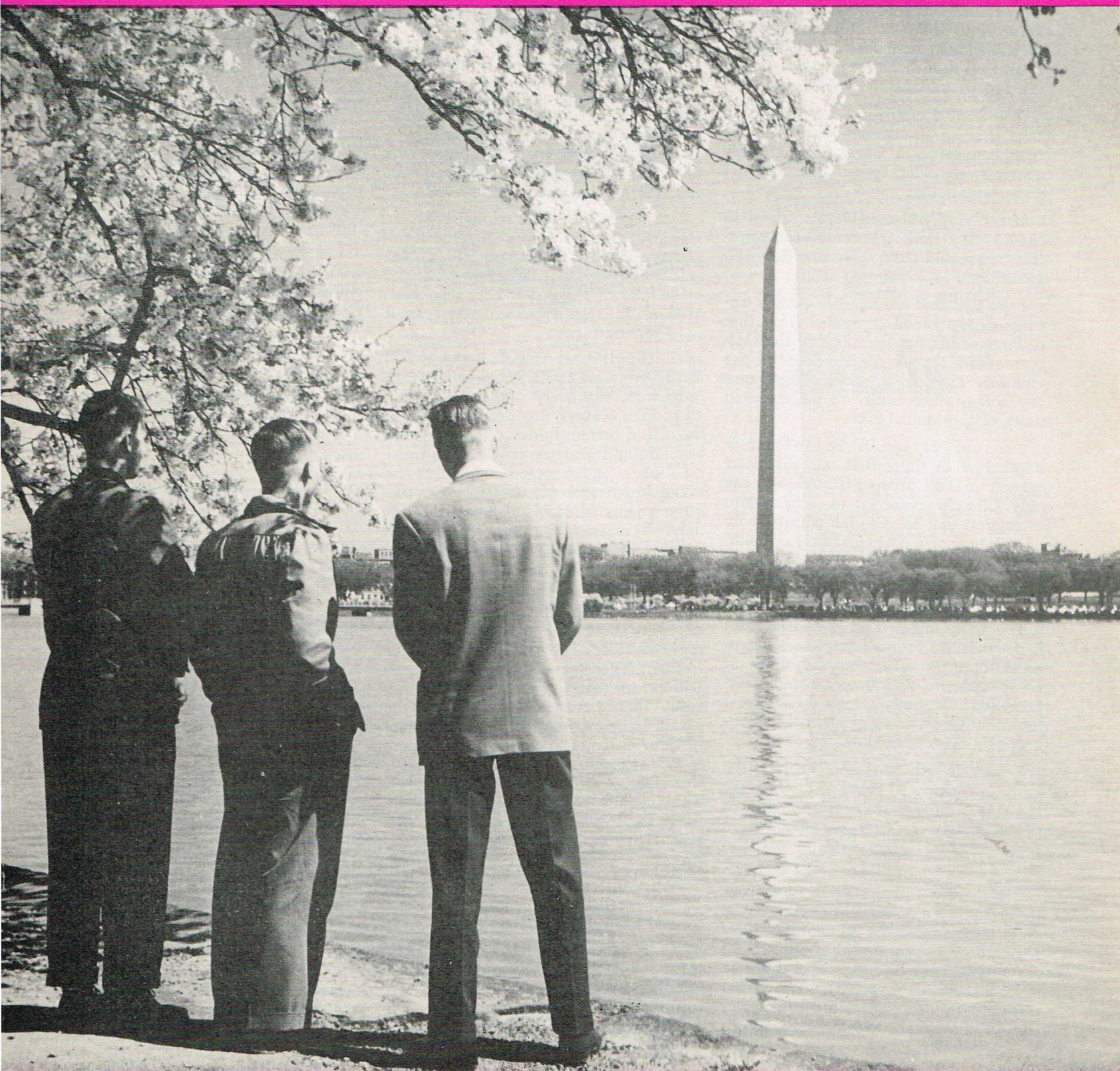


Evangelical **VISITOR**

May 13, 1963



EDITORIAL

Nuggets of Truth

(Buffalo, New York) Do not preach Christ with a comma after His name, as though waiting for something else; or Christ with a dash after His name as though leading to something; but preach Christ period!

Our attachment to the person of Christ must exclude everything that is contrary to Him. At the same time it is an attachment that includes all that He is and all that He has said and all that He has promised.

The Lord doesn't want any who try to take Him on an experimental basis. No man can come to Christ looking back over his shoulder to see if there isn't something better.

If we stopped preaching a Christian life so easy that it becomes contemptible, we would have more converts who would last.

I am told that the microscope can distinguish the blood of brutes from that of humans but not the blood of the Hotentot from that of the Hindu or of the Chinese. Physiology, anthropology, and psychology alike testify to the essential unity of the human race.

None of us would be so narrow minded as to think that our particular branch of the Christian Church was the only Church. None of us would dare to suggest that the Church consists only of members of a particular race or color. Christians are spiritually united in Christ and we are told "to keep the unity of the Spirit."

The unity which our Lord prays for is not unity of forms, discipline, government, and the like; but the unity of heart and will and doctrine and practice. It is the unity which results from the Holy Ghost having made the members of Christ what they are.

I want to ask you, how deep is the unity in which we believe and which we have in Christ? How meaningful in practical terms? How far are we in these desperate days bearing one another's burdens, caring for one another?

Christianity will not make an impact today until it regains the genius of the cross. Look what the communists have required of just ordinary people . . . we must practice a social gospel—but we must first of all preach the Word. To call the wrath of God or the miracles of God a metaphor, to smoothly try to

rationalize Hell, to smother the cross in sentimentality, is to play havoc with Christianity. You may have religion left—but it is not the Christianity of the New Testament.

We must be filled with the Holy Spirit that we might see all people as God sees them. Not as mechanisms to be manipulated. Not as objects. Not as things. Not as mere bundles of cellular matter on the way toward decay. We must, with the eyes of the Spirit, see others as people for whom Christ died. This is the specific for the cure of the world.

The moral relativist doesn't ignore moral laws. He just interprets them to suit himself. He is honest up to a point. He is truthful, a good part of the time. You could trust him, especially if you keep an eye on him. He would never think of robbing a bank, that would be criminal and, also, dangerous.

Don't get the moral relativist wrong. He doesn't want to repeal the Ten Commandments. He thinks they are a great guide to conduct, especially for the other fellow. There are those who seem to think it is easier to crusade than it is to repent.

The Spirit-filled Christian going forward with Christ will not only strive to put Christ into every life, but also into all of life. Slavery was deeply rooted in the soil of human thinking but Christian teaching and example in time shattered all bonds and shamed into darkness every instrument of servitude. Where tyranny flourished, Christians did not flinch from preaching the inherent and incalculable worth of the individual soul.

The Spirit-filled Christian will want to stand up and fight evil and injustice of every sort; the menace to social order as well as to the kingdom of the Father. There should be work for all willing to work. Homes for all who want them, not just for those who match our particular blood type, or color of skin. It is not to our credit that more money is spent for the care of criminals than for the training of our little ones. The juvenile crime went up 9% again in 1962. Righteousness will insist that people are vastly more important than profits.

Christian experience, which is the human contact with divine power, is not an end in itself nor merely the means to emotional blessing or ecstasy. Its end is service to God and man through stewardship of every good gift God gives.

Christian devotion means an involvement of the entire being of man in loy-

alty to Jesus Christ, rather than the exercise of some specialized religious capacity of personality. It is more than piety, which may be but a meticulous legalism with no kinship to genuine spirituality—merely a dutiful regard for the form of godliness without the power thereof.

The Christian faith has lived through tyranny, prosperity, poverty and persecution. A vital witness to the reality of a living Christ has broken out repeatedly when conditions were at their worst, humanly speaking.

Responsibility is implicit in the Christian life, for every level of society and every activity; home, neighborhood, business, church, school, citizenship.

We are in today's trouble at least partially because so many professing Christians simply have not cared for their American and Christian duty—haven't cherished liberty until it has been eroded and well nigh lost.

Let Christian homes, instead of accommodating themselves with the pagan culture around them, be bulwarks of God's truth, of faith and prayer.

(Continued on page five)

Cover feature: Beautiful Springtime by the Potomac, Washington, D. C.

EVANGELICAL VISITOR

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PENTECOST MARKED the fulfillment of the promise of Jesus for One who should come as the active power of God among men. As such, Pentecost becomes the symbol of God's immediate activity in the world of men in the gradual working out of "holy history" toward the culmination of all things in Christ.

From the days of the early Christian church Pentecost is irrevocably associated with the coming of the Holy Spirit whose essence is the divine activity. If reason or rational element is the essence of the divine nature in God as Father, and if expression or experience is the essence of the divine nature in God as Son, then *action* is the essence of the divine nature in God as Holy Spirit.

This being the case, Pentecost relates to action in the believer and in the Christian church. *Results* will, then, be a major element to consider in any meditation upon Pentecost. When the day of Pentecost was fully come and the Holy Spirit was outpoured action was the result. So shall it ever be: where God's purposes in men are not frustrated by unbelief and disobedience there will be vital spiritual action; there will be results.

RESULTS IN THE EARLY CHRISTIAN CHURCH

It has been noted that the book called "The Acts of the Apostles" may well be called "The Acts of the Holy Ghost." There is point in this observation; however, it seems more accurate to see this writing as the acts of the apostles through the Holy Spirit.

This in itself points to a central result of Pentecost: God has chosen to fill men with Himself that through them His work may be done in the world. In this way He builds the church, confronts the world, and reaches a saving hand to sinful and suffering men. In Pentecost God has inaugurated an era of divine immediacy in which He works in men who have given themselves to Him for His purposes.

The Apostles themselves are prime examples of the results of Pentecost. Here were men—followers of Jesus—who showed evidences of evil and self-centeredness, of intolerance and discrimination, of vindictiveness, of conceit, and of spiritual collapse during the days of their walk with Jesus. Pentecost was a revolution in the lives of those men.

After the day of Pentecost we see them abandoned to the will and cause of Jesus and to the spread of good news about Him. Their concern reaches to all men; the old barriers of racial and social discrimination are broken down.



ing of power upon the young church to meet rising opposition as "they were all filled with the Holy Ghost, and they spake the word of God with boldness." It is observed in the re-direction of the thought and prejudices of the leaders of the Church, so that Peter could report of his contact with the Gentiles, "The Spirit bade me go with them, nothing doubting." It is found in wisdom to meet and adjust to the demands of new situations faced in the spread of the Gospel, as the church, meeting in council, recorded, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." It is evidenced in the call of men to specific service as "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

The point in all of this is that in the early church, as a result of Pentecost, the Holy Spirit is immediately active in bringing conviction for sin, in equipping the church for the work at hand, and in directing it in the task to be done. Under the direction of the Holy Spirit it continually confronted the

Pentecost — Results

Owen H. Alderfer

Vindictiveness and conceit are replaced by love which gives and gives again. Spiritual collapse is replaced by spiritual power, so that men who had denied and forsaken Jesus now own Him and witness to His Lordship before kings and commoners. The ignorance and confusion of the days before become enlightenment and truth through the Holy Spirit who leads into all truth.

The Apostles dramatically illustrate results of Pentecost in personal individual life. The Holy Spirit is the answer for our sinfulness, for He is the cleansing agent. He is the answer for our ignorance, for it is the Holy Spirit who leads into all truth. He is the answer for our weakness, for the Holy Spirit is power for life and service. A result of Pentecost was the equipping of individual people to do the work of God in the world.

The results of Pentecost in the activity of the Holy Spirit must be noted throughout the life and activity of the early church. This is seen in conviction for sin when the Word is preached, as men cry out, "Men and brethren, what shall we do?" It is seen in the outpour-

world with the message of faith in Jesus as the Christ, with the powerful witness of holy living, and with a clear word of judgment upon sin.

The world, as it was touched in ever widening circles of contact by that church, was shaken and renovated. Men and women caught in the quagmires of the moral corruption of cities such as Corinth and Ephesus were transformed. People in the captivity of religious formalism of Jerusalem were quickened and liberated. Individuals bound to the treadmill of human sophistry in Athens were enlightened upon encountering, by the Holy Spirit, the One who is the Way, the Truth and the Life. Pentecost—the coming of God's immediate activity upon the hearts and minds of men—effected a new creation in the world of the early church.

Not all the results of Pentecost were "sweetness and light." As the church directed by the Holy Spirit, confronted the world there were cries of anger and hatred. Pentecost had its results in challenge to the old order: When the religious establishment was threatened in Ephesus rioting was the result. When

Paul, through the Holy Spirit, cast a spirit of divination out of a young woman, the gains from human exploitation were cut off and a court trial followed. When the comfortable order of the synagogue was upset in Thessalonica the religious leaders attacked the Christians with the charge, "These that have turned the world upside down are come hither also."

The mighty, rushing wind of Pentecost was a violent blast, not merely a gentle breeze; its power produced results across the Roman empire and changed the order of history.

RESULTS IN THE PRESENT CHRISTIAN CHURCH

The results of Pentecost could be traced down through the years of Christian history. St. Francis bringing the Gospel to the people in word and deed; Savonarola calling Florence to repentance and the church to reform; the Protestant reformers urging the claims of the Scriptures; Wesley and the early Methodists exalting the work of the Holy Spirit in the life of the believer—these all are living witnesses to the results of Pentecost.

Here were people who shook the men of their generations through the active power of God within them by the Spirit. By the power of the Spirit they lived lives that challenged their day—that confronted men with the possibility of a higher life with God. Some listened, believed and found the power of Pentecost for themselves; others resisted and fought against God.

The results of Pentecost, by the continuing dynamic of the Holy Spirit, flow on to the present. This is the power which is the Rest to the people of God; it is the power of the Comforter—God within the believer. As ever, it is the source of personal, spiritual assurance for the believer as "His Spirit bears witness with our spirit."

But the results of Pentecost by the Holy Spirit are not only for the ease and comfort of the believer; the Holy Spirit is the agent of divine action in the world today—and this can mean disruption of the pleasant ways, the comfortable pew, the "nice" fellowship. Pentecost continues to result in the blast which confronts our ease, which encounters the world's evil through us, which moves us away from the outmoded ways and ideas, and which enables us to live more effectively than the world outside of Christ.

Here are a few results of Pentecost in our time:

► A life of righteousness, peace and joy in the Holy Ghost which has the
(Continued on page five)

Can Pentecost be Repeated?

Arthur M. Climenhaga*

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

THE BIBLE is a Book of promise: God making promises to men, men making promises to God. But, of all the promises mentioned in the Scriptures, the one that has the pledge of Christ regarding the coming of the Holy Spirit stands supreme.

To those disciples left behind on the day of ascension, this promise meant everything. Without it the brightest star had gone; without it they were a deserted company; without it there was no hope. But with it conversion for Christ was assured. Everywhere men would acknowledge Him because of it. The "ye shall receive power" is always followed by "ye shall be witnesses." In the sequence of these two "shall's" lay the secret of the success of the early church, and in them lies the secret for any successes in our church.

The promise of the Holy Spirit is Christ's contract to give us the power to witness. That power in the early church was for all. Peter received it as well as John; Andrew, as well as James. And the thrilling truth is that the moment the Promise of Pentecost was fulfilled by the disciples receiving the baptism of the Holy Ghost, in the power of that filling their part of this filling was also kept, for they lost no time in witnessing. Peter's witness in Acts 2: 16-21 is a powerful example of this.

The same supreme Promise of Pentecost is ours today, for Peter announced: "The promise is unto you, and to your children, and to all that are afar off" (Acts 2:39). That includes every believer everywhere. Pentecost must be more than a memorial celebrated annually. It must be an unimpeachable witness of an experience that has taken place in our lives. It must be proclaimed: "This is that which was spoken . . ." Because we tarried and received the Holy Spirit, we now go to be effective witnesses.

This Promise of Pentecost led our church leaders at the turn of the century

to seek the fullness of that holiness without which no man shall see the Lord. One wonders, would the church today make the same appeal to those heroes and heroines whose lives are recorded in the beginnings of the Spirit-filled life in our church? Do we have today the same dynamic that they had? They preached; they testified; they sang; they had the glory; they were partners in a pentecostal promise and they believed and knew that, because they had received the Holy Ghost, they were enabled and expected to be witnesses.

But some people may say, "Times have changed." And that is true! Times are always changing. But the promise of Pentecost is the same yesterday, today, and tomorrow. The real question is: "Have we changed?" We are praised where early church leaders were scorned; we are welcomed where they were despised; we eat at the best tables, where they often fasted; we sleep where they prayed often all night. They believed in the baptism with the Holy Ghost and experienced that baptism. The Holy Spirit was with them and in them. He melted the hearts of men who opposed them. He converted sinners and sanctified believers. That which was the fulfillment of the promise of a day of Pentecost in those heroic pioneers who built up the doctrine of holiness in our churches is the one thing needful in this second half of the twentieth century.

We live in a controversial world; there is a keen controversy raging today around the subject of the out-pouring at Pentecost of the Holy Ghost, with all of its implications. And yet in spite of the controversy there is a growing spirit of inquiry about the meaning and work of Pentecost. An ever-increasing number of God's people are conscious that Pentecost is their heritage, and they believe it is only through Pentecost that the greatest need of present-day Christianity can be met. In spite of the controversy, the Lord's people everywhere long for the richer, deeper life which Pentecost makes possible.

I believe therefore that the acceptance of our heritage of Pentecost as a definite crisis experience is the most urgent of all the needs of our church to-

day. It is just as urgent for us as it was for the disciples of Christ. We need, as they, to seek the promise of the Father and the Son in the outpouring and infilling of the Holy Ghost. We need to fulfill the conditions of perfect surrender and receive the Pentecostal surrender as a present blessing.

It is true that we are to go and be witnesses—yet that is but half the command. We are not to go until we have received. We are forced to the conclusion that too many are not ready to serve because they have not yet received—they have not had an experiential knowledge of the glorious heritage of Pentecost.

Again one wonders if we have not transferred our dependence from the divine power of Pentecost to the human power of organization. The experience of Pentecost is the same today as it was then, but the difference between the glorious success of the early Christians and the meager success of our day makes it plain that something is lacking. The machinery of organization is running. Hundreds of ministers and thousands of faithful laymen work and toil for the salvation of our generation, but something is terribly wrong. The major portion of men and women in this controversial age increasingly stand indifferent to the claims of Christ.

Where is our weakness today? Why is it that more men and women are not being converted? Is it that we are ecclesiastically lazy? We do not believe so, for it seems that our entire machinery is full of prescriptions on how to do the task. Is it that we need greater sermons; that we need more intellectual ministers only; that we should have more appealing music; or that we should



be more active than we are in the field of social service today; that we need to be more relevant to our day? Important as all of these considerations may be, I think finding the answer to any of these questions will not solve the problem alone. What is needed is that we shall be, as were the disciples, filled with the Holy Ghost. The answer is PENTECOST REPEATED!

Any thing less will mean that the flame of the torch of heart holiness, which was handed on to us from those of the first half of the twentieth century, is dying out. If we are not careful, we will pass on nothing more than the smoldering embers of the Promise of Pentecost. We must not rest content until our hearts are literally on fire with the Power of Pentecost. Tarry until endued from on high with the Holy Ghost and we will find indeed that *Pentecost can be repeated*.

*Adapted from "For Times Like These—Tarry Ye; Go" by Edward Lawlor, D.D. and revised by Arthur M. Climenhaga, S.T.D., pp. 5-9.

Nuggets of Truth

(Continued from page two)

We need more than reproduction of the kinds of churches we now have. We need churches that have spiritual dynamic which will capture the imagination of young people and send them forth with total commitment to Christ. The church has the answer but young people haven't seen it sufficiently demonstrated to be convinced of it.

Cliches, shallow thinking and unsupported statements find no welcome in modern mind. The need is for leaders who believe the truth of God with a deep commitment to Christ.

Boredom with church activities is the prime factor in teenagers dropping out of church. American teenagers consider present-day Sunday school lessons dry and uninteresting and sermons boring because they fail to touch their lives.

One teenager was quoted as saying that he had no good reason for not attending Sunday school, but on the other hand had no good reason for attending.

NAE—J. N. H.

Pentecost — Results

(Continued from page four)

tang of salt and a radiance of light to confront a world where men have lost their way with a quality of life that attracts and angers troubled people.

► A church that is going out to men in their need—which is more than an ingrown association of people who gather occasionally for mutual support.

► A body of Spirit-filled people in tension with the world, wrestling with its

evils and expressing in life and word a rebuke to those evils in matters including sins from the present state-idolatry of America, through moral decay, and social injustice.

► A fellowship of people individually and*collectively in active quest of truth and its application for our time, assured that this is continually available through the Spirit of Truth.

In essence, the results of Pentecost in our time are to be seen in individual and church where God is continually free to act through the Holy Spirit in the accomplishment of His will. The Book of Acts happens again—in present terms. This is taking place here and there where the Holy Spirit, outpoured on Pentecost, is outpoured anew upon people made fit temples for His presence.

Consider Summer Service

Evelyn Claassen*

Among the first flashes of thought entering the minds of those thinking of voluntary service is that of sacrifice. Whether or not a VSer truly sacrifices is debatable, but giving of oneself is vital. And perhaps the greatest that can be given by a VSer is an example. As Albert Schweitzer states, "Example is not the main thing in influencing others. It is the only thing." (from *The World of Albert Schweitzer* by Anderson and Exman) What is the basis of a good example? Is it not Christian love? Love seeks no reward for itself. Love is not proud. Such a good example must be set day by day, minute by minute, by each in his own conscientious way.

A spirit of sharing is essential as you pack your bag of motives for VS. However, as ideas, feelings, and talents are shared, do not expect everyone to accept those you have. The community in which you serve and the unit members with whom you work may hold a differing—not necessarily queer—set of attitudes and goals. Also, as work continues day after day, there may be no immediate tangible results of your efforts. We often appreciate someone only after we have lost contact with them. Then we realize the great influence they have had.

Any motive backed by sincere Christian love can be channelled toward a worthwhile experience for the giver and the receiver of the action. "This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance . . . Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."

—from I Corinthians 13 (J. B. Phillips Translation)

* * * * *

Students, teachers, and others over 18 years of age interested in participating in the summer service program in 1963 should write to Summer Service, MCC, Akron, Pa., for further information.

*Evelyn Claassen participated in the 1962 summer service program.

Unforgettable High School Grads Party

Doyle and Thelma Book

CAN YOU UNDERSTAND the tug at our hearts day by day when we think that five, and possibly six, of our eight high school graduates here at Nagato will be leaving our Christian fellowship for other places—colleges and universities? Two have already secured jobs in this area, a third might be able to. Praise the Lord, *they* can come to church!

These are all *fine* Christian young people except T--- who has made no profession of faith. They all attend church faithfully, even through the times of great pressure—exams and college entrance preparations.

They seemed so glad to come Sunday right after the morning worship service. And they exhibited none of the usual reserve custom demands of them, when they were told to go ahead and help themselves to the rice patties (*sushi*) slightly seasoned with vinegar, American style cookies, and fruit. Perhaps they felt they could make themselves at home at the missionary's house! None of them come from poor homes with scanty fare. But they just relaxed and let themselves eat, enjoying the fellowship thoroughly. And I doubt if the

food for our happy group of nine guests (with Chari) cost over \$2.50.

We had hoped to lead them into some kind of a devotional right after the meal, and then, perhaps, games, but we never had the opportunity. As soon as there was a slight lull after the meal, they began opening their hearts, one after the other, asking questions, confessing problems and sins, and sharing radiant, full-of-faith testimonies. We talked long enthusiastically, and all of a sudden they realized they were tired. We looked at the clock and realized that we had been sitting right there around the table for 2½ hours straight! We closed the time of sharing with a time of free open prayer, and then most left for other duties. They seemed to feel with us that God had been with us.

We have been feeling the Lord leading us more and more into this personal type of evangelism and guidance—small groups and person by person. We have been realizing so often that it is really a miracle when the Lord saves souls "in spite of" our preaching. It is really the personal contact, with open-hearted discussion—involved hours,



A group of the young people who attended the first camp in their honour.

perhaps—that seems to strike the chord of their hearts and helps their faith to grow. If this is the ministry that the Lord is calling us to, pray for the strength, the patience, and the "tongues" to carry it out!

You can start on this right where you are, too. Are you committed to Jesus Christ and committed to the battle on your job, in your home, at school? God has provided all the *resources* . . . Even the *battle* is His . . . All He is looking for is genuinely committed men and women through whom He can work . . .

The Navigators Log

They That Forsake the Lord Observe Lying Vanities

"With gods carved from wood and stone on every hand, it still came as rather a shock to me to see in Benares, the craftsmen carving from stone the gods they would worship. My mind went to the prophet who derided Israel for using one end of a log for fuel and the other end to carve a god to be worshipped (Isa. 44:9-18); what made the difference in the value of the log he couldn't understand . . . Then there were groups of devotees who for ten days and nights incessantly called on 'Ram.'"

Harvey Sider, India

Evangelical Visitor



Idols in a home in Japan—beautiful but vain.

African Delegate to General Conference

THE Church Executive Committee meeting February decided to send Brother Nasoni Moyo to the States for its delegate to General Conference this year.

... I would suggest that in any announcement made at home the political uncertainty here and the fact that this could affect the present plan be made known.

The present plan is that he leave here sometime after the District Councils, to be held the 3rd-5th May, in time to get over for the closing exercises at Messiah College, and that he get back before Regional Church Conference planned for 29th August to 1st September — especially since the African Church is paying his way. (D. E. Climenhaga)

INTRODUCING THE DELEGATE . . .

REV. NASONI MOYO, SUPERINTENDENT OF THE MTSHABEZI DISTRICT

From sketch in Evangelical Visitor, March 11, 1957

"It was under his brother's preaching in an ordinary Sunday service at Malole (an outstation near Wanezi Mission)

that he repented and gave his heart to the Lord. He says his brother preached about the Second Coming of Christ and he felt that he was jumping into hell. It was very real; and he wanted to get right with God.

"He attended school some seven years at Matopo Mission from Standard I on through Teacher Training, from which he was graduated about 1940. He was married in 1945. Some years after, while he was at Gwabila as teacher there, he consecrated his life to the Lord and says he was really *born again* there. It was at this outschool that he answered the call of the church to be an overseer." (Gladys Sider)

He completed the Theological Course under Dr. Jesse Lady at Wanezi Mission. After serving as assistant for a time, he took full responsibility for the oversight of Mtshabezi District in 1957, as the aged Rev. M. Dube was no longer able to carry on.

Brother Nasoni Moyo is scheduled to arrive in the States by air on May 24th. Let us pray that his stay here will be for our mutual profit.

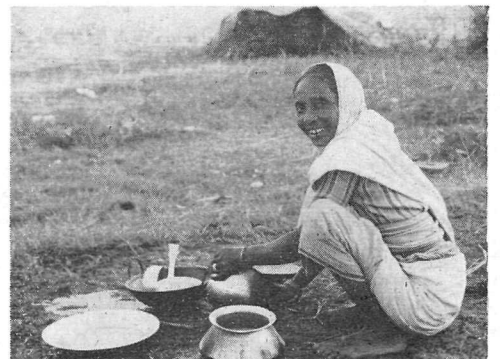
BCWM Office

high was built to serve as water tank and pump house. Jake was here three weeks to get things well under way; every night there was discussion of plans and strategy for the next day's work. From *Time Magazine* they learned about pre-stressed beams — a principle they used.

From the *Mannuscript*



Harun Moses, Laboratory Technician.



Preparing food for her sick husband.

FROM MADHIPURA CHRISTIAN HOSPITAL

THE LONG-TALKED-ABOUT TB patients' chapel was built this quarter. [And we thought it was still just project! Congratulations!] It is a tabernacle-type building, with one wall to the west and a 6' x 10' room in the northwest corner. This Indian style building is called a *pandal*.

This pandal will be used not only for worship services but also for Bible classes, adult literacy classes, occupational therapy and a place for their favorite pastime—talking!

The small room will serve as the evangelist's office, a place to store materials and supplies, to house the small lending library and to keep the literature that is available for sale. On the east wall a blackboard was made from a special process in the cement. Hooks were also placed in the cement for hanging charts, etc.

The roof is thatch and has a steep pitch and overhanging eaves. It should be very comfortable — in the heat of summer, cold of winter, and dampness of the monsoon.



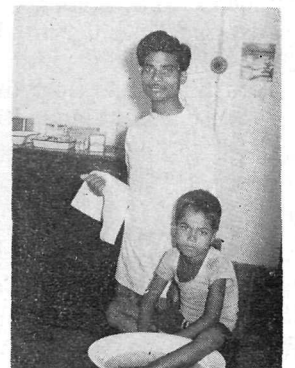
TB patients

INSTALLATION OF WATER SYSTEM FOR MISSION

This was the most ambitious work undertaken in our Madhipura face-lifting program. We were fortunate to have the help of Paxman Jake Thiessen of the Barjora Farm Project; he has an Agriculture Engineering degree with specialization in Irrigation.

A 32-foot-tube well was put in by hand (water is found at ten to twelve feet here). Then a round tower 20 feet

Richard Das, dresser, with young patient.



EXTRA LAND NEEDED

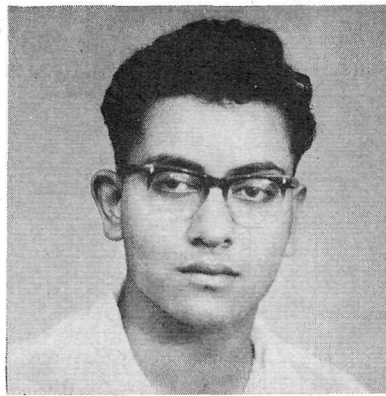
If the Yoder Ward is to expand—and it needs to!—more land is needed. A small plot to the east, approximately 350' x 150' is owned by at least three families. PRAY that each family will soon be ready to sell for a reasonable price. At present one eight-bed ward, with a curtain in the middle, serves both men and women.

(Continued on page nine)

Crusaders

MISSIONS AND MY COUNTRY

Premnath S. Dick



"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9:2).

INDIA HAS HAD deep intellectual thinkers for thousands of years. India has produced many men who are deep philosophical thinkers, and also men of religious attainments. Yet with their deep intellectual attainments they did not help or prosper the country or their fellow countrymen spiritually.

In those days the majority of the people were illiterate. Those few who had deep intellectual attainments did nothing to help educate their fellow citizens; they left them illiterate.

There was no care for widows and orphans. These unfortunates were left to die, or become poor beggars, or prostitutes.

There was no care given to lepers. The lepers would be chased out of their villages and homes, and left without food and clothing, just left eventually to rot and die. No Indian would take it upon himself to help these poor people.

There was no equality of social privilege. They would not be seen eating together, nor was there any intermarrying. Each one had to know his place.

The intellectual attainments of the deep thinkers contributed nothing to the majority of the people's needs.

These were the conditions which existed in India when the missionaries came.

The first foreign missionary to come to India, was William Carey, who came to India a little over 150 years ago. He started to develop and interpret the Indian languages. The main language he developed and established to be a modern language was Bengali. He transformed and built up the Bengali language and literature. The Bengali language is very facile. Even to this day, Carey is respected by the Bengalis for his developing their language. The

Bengalis call Carey the father of modern Bengali.

Carey realized the need for a Christian college and seminary in India. He started a college in a town in Bengal named Srirampur, better known today as Serampur. This school was mainly for Christians, to instruct and help them on in their Christian faith. Today there are students of all religious backgrounds who attend. During this time Carey was a translator in a government college.

One of Carey's main tasks was the translation of the English scriptures into Bengali and also into other Indian dialects. Carey also started a printing press which is still being operated in the place where he started it. Here the Bible and other Christian material were printed.

Carey was a noted botanist. He started the first Botanical Gardens in India. He collected trees and plants from all over the world. His bust is in the midst of this garden.

Carey contributed his genius to the betterment of the Indian people. The work that he began has been carried on by thousands of missionaries.

There are hundreds of mission schools in India. There is the primary section, where young boys and girls are taught, and where they also receive their first knowledge of the Lord Jesus Christ. There are colleges and seminaries where young men and women are prepared to reach the unsaved and bring them unto the Lord Jesus Christ.

The mission schools are a pattern or model for all other schools in India. The local people know that the mission school is better managed and better equipped. They know that the schools are very well disciplined and that the teaching is regular, as the teachers attend all classes. For these reasons the people desire that their children be taught in the mission schools.

Since missions have come, the desire for literacy has increased, and thousands of boys and girls are attending schools and colleges and are becoming literate. Thus the need for the spread of Christian literature, and the challenge to missions to provide such literature to the large and increasing reading public.

In India, before there were any missions, there was the custom of putting the old cattle into good homes where they were well fed and well cared for until they died. But on the other hand, the widows and orphans were turned away. There were no homes where they could go to be looked after and cared for. They were looked upon as outcasts, and so they had to try to make a living for themselves as best they could. When missions came to India they at once started to build orphanages and widows' homes for these poor neglected people. They received food, clothing, shelter, and above all, spiritual light and understanding.

The old custom in India was that when a woman's husband died, she would not be able to remarry. One practice often followed was that of burning alive the widow with the body of her dead husband. This, as well as the custom of not permitting widows to remarry, was fought against by missionaries and others who followed their example, so that the practice of burning widows with their husbands' dead bodies was abolished by law, and the custom of widows remaining widows is largely dying out.

The lepers in India were looked upon as outcasts, and they were chased away from their homes and villages and left to die. But missions have taken it upon themselves to look after these poor suffering people, and as a result there are many leprosariums all over India. These people are being treated in these mission leprosariums and are being given a new start in life, often learning to do some kind of trade or occupation.

The government of India wants this to continue, for they know that the missions are doing a better job than they could ever hope to accomplish. The Christians in India are doing their best to help fight leprosy. Compared to the time before missions came to India, the

1962-63 Youth Project

Goal: \$1,000 by June 1

PROVIDING CHRISTIAN CAMPING
EXPERIENCES FOR CITY YOUTH

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incidence of leprosy has been greatly reduced.

Besides leprosariums there are Christian hospitals and medical colleges. The two best equipped and modern hospitals in India today are those which are run by missions in connection with medical colleges. The Vellore Medical College in South India, which was founded by the late Dr. Ida Scudder, and the Christian Hospital and Medical College in Ludhiana, in the Punjab, are such institutions. Through these institutions much witnessing for Christ is being done.

The strong social discrimination which prevailed in India for centuries is now being gradually broken down. Due to the impact missions are making, the people of the high castes are mixing more freely with those of the low castes, and there is frequent intermarriage between the castes. All are receiving the same educational benefits, no one receiving more than another. The people of different castes are having a voice in politics and in government, as well as in religion. This breaking down of the caste system has been largely due to the influence missions have brought to bear on this particular situation. God is no respecter of persons, and missions and Christians have followed out this precept.

These are a few of the things missions have done for my country of India. The darkness has been replaced by the light—the true light which is none other than the Lord Jesus Christ.

Madhipura Christian Hospital

(Continued from page seven)

HOME NURSING COURSE

In December, right after the national emergency, government officers asked us to teach a class in Home Nursing. And so seven women—six Christians and one Hindu—were taught for one hour daily, five days a week for six weeks. Now that the crisis has passed and one class was graduated, no one has pushed for another class. I enjoyed teaching the class.

Mary Jane Shoalts, R. N.

Board for World Missions

GENERAL FUND STATEMENT For Quarter Ended March 31, 1963

Receipts and Balances

Canadian Balance, January 1, 1963	\$ 1,815.00
U.S.A. Balance, January 1, 1963	2,720.74
Canadian Receipts	3,250.97
U.S.A. Receipts	23,101.41

TOTAL RECEIPTS

\$26,325.38

TOTAL RECEIPTS AND BALANCES

\$30,888.12

Disbursements

ADMINISTRATIVE ACCOUNTS:

Salaries	\$ 447.10
Travel	225.26
Rent	75.00
Office Expense	224.98
Miscellaneous	60.48

PERSONNEL ACCOUNTS:

Fares to/from Field	1,812.93
Furlough Allowances	2,125.00
Furlough Travel	117.60
Promotion	973.31
Social Security	906.53
Children's Education	275.60

FIELD ACCOUNTS:

Africa General	12,663.34
Africa Special	1,174.87
India General	5,000.000
India Special	1,086.97
Japan General	3,039.51
Japan Special	399.24
Cuba General	276.81

TOTAL DISBURSEMENTS

\$30,884.53

General Fund Balance,
March 31, 1963

\$ 3.59

Analysis of Balance

U.S.A. Balance	\$(1,845.25)
Canada Balance	1,848.84
	\$ 3.59

RESTRICTED FUND STATEMENT

For Quarter Ended March 31, 1963

Receipts

Canadian Receipts	\$ 15.00
U.S.A. Receipts	7,614.21
Reserves, released	2,175.17

TOTAL

\$9,804.38

Disbursements

Personals	\$ 264.53
Non-Budgeted Specials	5,609.15
I-W & V.S. Fares	1,687.00
I-W & V.S. Allowances	420.00
Annuity Interest	182.00
Sacrificial Banks	7.00
Travel	198.50
Mtshabezi Hospital	669.60
In & Out—Fares	766.60

TOTAL DISBURSEMENTS

\$9,804.38

Navajo Mission

STATEMENT OF INCOME

First Quarter—1963

Income—General

Medical—In Patient	\$ 1841.10
Medical—Out Patient	1797.44
Medical—Special Services	3337.65
Contributions	2475.74
Donated Supplies & Equipment	690.01
State Grants—Gov't. Food Comm.	396.15
Tuition—School	142.03
Board Allowances (Staff)	1299.99
Board Allowances (Vehicles)	375.00
Gas Sales	87.87
Clothing Sales	70.00

TOTAL

\$12552.98

Transfer from Special Funds

510.00

TOTAL RECEIPTS

\$13062.98

General Administrative Expenses

Staff Allowances	\$ 1201.66
Medical Supplies—Drugs etc.	2928.46
Food Supplies	2701.32
Housekeeping Supplies	358.92
Institutional Help	104.45
Telephone	271.36
School Supplies	188.88
Heat & Light	786.57
Building Maintenance	275.06
Transportation	880.20
Insurance	265.00
Dues & Subscriptions	52.28
Office (inc. Nav. News)	236.04
Taxes & Licenses	10.00
Interest	70.00
Christmas Expenses	80.23
Miscellaneous (credit)	15.00
Farm Expense	282.90

TOTAL

\$10678.33

Transfer to Special Funds

1305.65

Buildings & Equipment Capitalized

1081.74

TOTAL EXPENSES

\$13065.72

NET LOSS

\$ 2.74

The Pastor Speaks

DOES A PASTOR have something to say to his people beside his regular messages on Sunday and the mid-week prayer meeting?

Reader's of the *Beacon* have found that one pastor does have more to say. Pastor Virgil Books, Albuquerque, sends out a bi-weekly sheet called the *Beacon* in which he not only reports on events in the church calendar; he brings a challenge that can be read, pondered, reread, and meditated upon. He speaks to the congregation and to those he challenges to become worshippers in the church.

God's Word is quick and powerful, whether it is spoken from a pulpit or placed in the mail. Bathed in prayer, the *Beacon* is designed to prepare for a harvest.

Here is a sample from the *Beacon* beside a striking sketch of a little girl attempting to open a door. "Did you know that many people lock the door on the opportunity to go to Sunday school for their child? They do it unthinkingly, this is true; with word or deed, they seal the door so tightly, their little one cannot get it open.

"These same good folks would never be guilty of not letting their children go to school each day. That is different, they would say. One has to receive an education.

(Continued on next page)

"Ah, yes, and one must have spiritual education for the soul. Do not be an uninterested parent. Make sure that shining face is present next week. It is true that we want to win your children for Christ and the Church, and to train them for effective Christian service; but it is your gift to them and one which they shall treasure always.

"Support your church and your child. Give him the desire to go to Sunday school and Christ will give him the desire to lead a wondrous life for Him."

There's a message in black and white!

Board of Home Missions and Extension

January, February, March, 1963

Balance January 1, 1963 \$ 62.20

Receipts

BUDGET:

Churches and Organizations	\$14,184.75
Individuals	3,910.00
Florida Camp	117.74
Jabbok Dairy	500.00
Specials	46.96

TOTAL

\$18,759.45

NON-BUDGET

Loan Payment	\$ 564.79
Medical (Special gifts)	158.38
Annuity	100.00
Annuity Transfer	2,000.00

TOTAL

\$ 2,823.17

TOTAL RECEIPTS

PLUS BALANCE \$21,644.82

Expenditures

ADMINISTRATION:

Secretary and Office	\$ 479.76
Travel	719.10
Stationery, Tel., etc.	153.40
Promotion	1,268.31

TOTAL

\$ 2,620.57

FIELD:

Subsidies	\$14,857.84
Special Subsidy	300.00
Travel and moving of workers	119.00
Retirement	50.00
Medical (some by gifts)	276.00
Specials	59.16

TOTAL

\$15,662.00

NON-BUDGET

To World Missions	\$ 250.00
Annuity Transfer	2,500.00
Real estate appraising	175.00
Interest paid	140.00
New Castle Fund to the Board of Administration	169.50

TOTAL

\$ 3,234.50

TOTAL EXPENDITURES

\$21,517.07

Balance March 31, 1963 \$ 127.75

Andrew H. Slagenweit, Treas.

Projects for Home Missions and Extension Churches

FOR SUNDAY SCHOOLS, CLASSES, VACATION BIBLE SCHOOLS AND INDIVIDUALS

Annuities—A splendid way to invest in Home Missions and yet receive life-long income. If interested, write to the executive secretary.

Adney Gap, Va.—Parsonage Debt Liquidation, \$100 units.

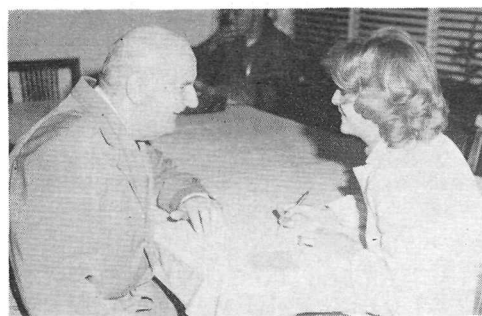
Bethel, Va.—Toward Sunday school bus operation, \$100 units.

Bronx, N. Y.—Layettes. Write for information.

Brooklyn, N. Y.—(work among negroes) Bible school materials, \$100.

**Church Extension Builders*—Categories of supporters are: Assistants, annual contribution of \$50; Associates, \$100 annually; Partners, \$500 annually.

Farris Mines, Va.—Toward debt liquidation for parsonage, \$100 units.



San Francisco, California. Help equip the medical center.

**Individual Home Mission Worker Support*—(a) Full support (estimated average) \$600 year year; (b) Allowance support, \$180 per year.

Kentucky—Bible school material, \$75.

McMinnville, Tenn.—New church, pulpit furniture, \$100; furnishing S.S. rooms, \$50.



Colorado Springs Vacation Bible School in session.

Navajo Mission, N. M.—Furnishings, \$100 units; boy's dormitory (bldg. materials), \$50 units.

North Star Mission, Sask., Can.—Toward excessive travel costs in \$50 units.

Red Lion, Pa.—New church hymnals for new church.

San Francisco, Calif.—Equipment for Medical Center, \$100 units.

Saskatoon, Can.—New church, pulpit, \$75; communion table, \$70; pews, \$60 each.

Searights, Pa.—Re-decorate basement, \$100.

Shansevill, Ohio—New doors and frame for church, \$100.

Shermans Valley, Pa.—Equipment for classrooms (4) @ \$100 each.

Skyline View Church, Harrisburg, Pa.—New church, (a) pulpit, \$85; (b) communion table, \$100; (c) hymnals \$150.

West Charleston, Ohio—New church, (a) Sunday school rooms @ \$50 each; (b) windows @ \$45 each.

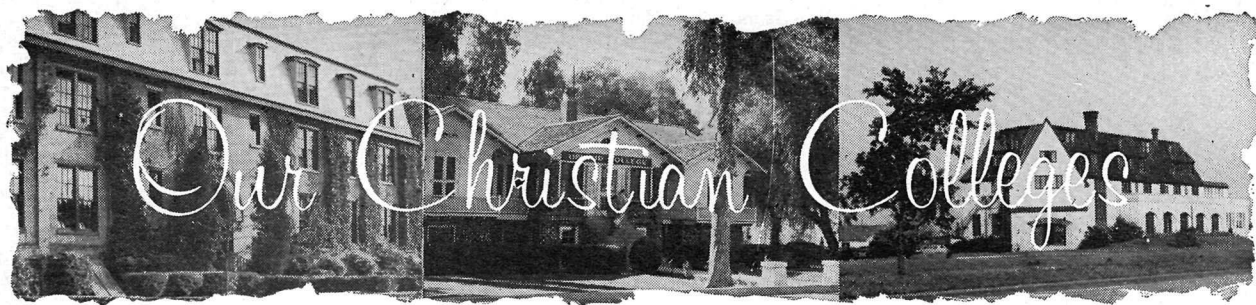
* May be included in your congregational budget.

To avoid duplication, please inform the undersigned if you assume responsibility for any of the above projects. If there are any questions please do not hesitate to write.

Isaac S. Kanode, Exec. Secretary
Board for Home Missions & Extension



Saskatoon Church, Saskatchewan, Canada. Project money will help furnish this new church.



UPLAND COLLEGE MOTET

The famed Upland College Motet, a choir of 40 voices picked from the student body of the liberal arts college, left for their annual Spring Tour on Saturday, April 20. Under the direction of Myron Tweed, they presented not less than 13 programs over the 8-day trip.

During the trip they added two more programs for various Youth for Christ meetings in California. On Sunday, April 21, they presented a program at the Brethren in Christ Mission in San Francisco.

A highlight in their trip was a presentation before the California State Senate in Sacramento. This is the third time they have been invited for a presentation before the lawmakers of the state.

Their trip took them into the Central California area. In previous years they have been heard in Arizona, New Mexico, Nevada and Colorado, besides in their home state. Last year the choir thrilled the people of the Brethren in Christ Mission in New Mexico with their presentation.

During the second semester the choir presents Sunday night sacred concerts in the churches of Southern California. During the Haggai Evangelistic Crusade, sponsored by over 60 churches of the Upland area, the choir was presented as a special feature.

YEAR-ROUND CALENDAR CONSIDERED

A student-faculty committee at Upland College is currently giving serious study to the feasibility of a year-round calendar. The findings of the study will be submitted to the Board of Trustees at their annual Spring meeting, according to word from Acting Dean William Haldeman.

Variations of the trimester and quartet systems are under consideration. The trimester plan would provide three terms of fourteen to fifteen weeks each. The familiar quartet term program offers four terms of eleven to twelve weeks each.

There are definite advantages to be offered by a year-round program. The accelerated program of study allows a student to complete the traditional four-year program in less than three years. If a student elects this academic program he will graduate earlier and consequently spend more years in professional service and enjoy greater total earnings.

Dr. Haldeman added that the continuity of learning may be expected to result in a better quality education than the one obtained through the present alteration of periods of learning with periods of intellectual idleness.

A flexible educational structure, on the other hand, would allow a student to take

any trimester or term off for a vacation or work without jeopardizing the continuity of a study program.

STUDENT LEADERSHIP AT N.C.C.

It is a moot question how far student organizations should assume control of their own activities, especially on the secondary level. A question more vital, and at times more difficult, is where to find student leaders with a sense of responsibility.

The answer to the second question decides in large part the first. We do have a number of student leaders who show maturity, responsibility and school spirit. These help to set the tone for the rest of the student body, and are an excellent influence on those who are born to drag their feet.



Our Student Assembly vice-president, and acting president, is Trevor Climenhage of Stevensville. He is the son of Mr. and Mrs. Louis Climenhage, a member of the Falls View Brethren in Christ congregation, and a student in Grade XIII, the fifth year of high school in Ontario. He was class valedictorian of last year's Grade XII. In addition to working hard at his school work, Trevor works hard on the ice as captain of the school hockey team, which has had a good record this year, especially in the game played against the faculty! Trevor is not a dynamic leader, but his qualities of conscientiousness, co-operation, and courtesy make him respected by students and faculty alike.

It is students like this with whom your young people, Christian reader, may associate at N.C.C. if they want Christian associations. The opposite may be found, even at a Christian school, but there are many of the finest young people in the church who can make life at N.C.C. what many of us consider the best years of our lives.

MESSIAH COLLEGE CATALOG AVAILABLE

The new catalog was released the latter part of April. The number of juniors requesting catalogs is larger than any year previous. These are available from the Admissions Office.

The new catalog reflects development in course offerings. During this past year the faculty members have been studying and evaluating the subjects offered and are revising the curriculum. This also reflects a number

of new subjects which are being offered. With the coming of additional faculty members an expanded program is facilitated. There are additional courses in literature, in history, in chemistry, in social studies, psychology, and speech.

THE SENIOR WHIRL

Are you familiar with the senior whirl? It is the last six weeks before school ends. There are a multitude of items that must be cared for—job arrangements, final exams, social activities, and many other plans.

Picture yourself as a senior this year. April 16 we attend the senior music recital presented by music majors who are graduating. April 28 the big event for the Oratorio Society—the Spring Concert. May 1—Denominations Day, check with bishops from the church regarding areas of service. May 4—Junior-Senior Banquet. May 7-9—Graduate record exams, these test the various areas of study and particularly a major we have followed.

During this time we are also trying to complete our studies, term papers, projects, and prepare for final exams. We are also preparing for the Spring Choral Concert. Then comes the final week of school.

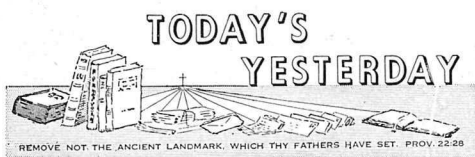
May 26 — Baccalaureate sermon with Dr. Climenhage. May 29—the senior class prayer meeting. May 30—the Spring Choral Concert. May 31—the Alumni Banquet and our presentation to the alumni, and then June 1 the final day of Commencement with graduation and the honors and awarding of degrees.

DR. KENNETH B. HOOVER

Dr. K. B. Hoover was recently named President Elect of the Pennsylvania Academy of Science. At the annual spring meeting April 13 the science teachers from colleges and high schools throughout Pennsylvania awarded Dr. Hoover this distinction. He has served as secretary-treasurer for the Academy of Science for the past four years. The Academy scheduled their summer retreat with Messiah College as headquarters.

Dr. Hoover has also been invited to teach biology at Wagner College during the summer session. He will spend eight weeks of the summer school session teaching at the Staten Island College. He will work with Dr. Ralph Deal who was a member of the evaluation team which recently visited Messiah College.

Dr. Deal's comments concerning the science department at Messiah College and the ensuing invitation to Dr. Hoover indicates the excellent quality of leadership in this area.



An Early Sunday School

THE EARLIEST known account of a Brethren in Christ Sunday School appeared in the *Evangelical Visitor* on January 1, 1888. It reads as follows:

"REPORT OF SABBATH-SCHOOL.

"Permit me to give a brief account of our Sabbath-School work during last summer: The school was organized early in May and from the start the attendance was quite good, and the interest kept up quite well during the entire summer. The average attendance would reach nearly sixty. A number of the smaller scholars were quite active in committing to memory the lesson verses, one having learned 275 and two others over 200 verses.

"On the 13th of November, the school met the last time for the summer, and the children were made glad with suitable presents, after having listened to some earnest and appropriate addresses by several of the brethren present. All who took part in the work during the summer seemed to be blessed, and feel to take hold of the work anew the coming summer if life and health are given. We feel very much the need of that true wisdom from above, so that we can make the school attractive and interesting to the young and yet keep free from the many questionable proceedings which have crept into this work.

Yours in love,
Geo. Detweiler
Black Creek, Ont."

CHURCH NEWS

BULLETIN-BITS

The *Central Conference Star* reports Louis Cober, Morrison, Illinois, has accepted the call to serve as pastor of the Chestnut Grove congregation, Ohio; Kenneth Royer has agreed to serve for one year with the Bethel congregation near Merrill. Ralph Palmer, who has been serving as pastor of the Bethel congregation is now confined to the Flick State Hospital, Cresson, Pa., with sickness diagnosed as TB.

Stanley Tam, Christian businessman, Lima, Ohio, was guest speaker at Palmyra, Pa., the weekend of April 27-28.

Pastor Arthur L. Musser, Grantham congregation, conducted a Child Dedication Service for seven children, Sunday, April 7.

Groundbreaking ceremonies for the new church parsonage combination, West Charleston, Ohio, were scheduled for Sunday afternoon, May 12.

The Annual Meeting of the Atlantic Conference WMPC was held at the Palmyra church, Thursday, April 25.

The Dean of Eastern Baptist Theological Seminary, Dr. Walter B. Davis, was guest speaker at the Elizabethtown church, Pa., during Holy Week.

Valley Chapel congregation, Ohio, dedicated an Educational Wing and Annex to their church building during the Sunday school session Sunday morning, March 31.

A recent Bible Quiz between teams of Colyer and Green Grove congregations, Pa., resulted in a tie. The bonus of 70 points for participation by all five members of the team gave the decision to Green Grove.

Baltimore, Maryland, reports a total attendance for Sunday school and worship, Easter Sunday morning, 191.

An African Church Leader, Sampson Muedenda, presently studying at Messiah College, spoke Wednesday evening, May 1, at Cross Roads WMPC meeting.

C. N. Hostetter, Jr., was guest speaker at Manor, Pa., Centennial Sunday, April 28. He spoke on the theme "Forerunners of the Peace Corps" and showed MCC Relief pictures in the evening service.

Mountain View Chapel, Colorado Springs, Colorado, reports an attendance of 144 Easter Sunday morning. A 30 piece silver love offering amounted to \$174.40. Eleven were received into the membership of the church the following Sunday, April 21.

Brooklyn Church, New York, reports a record attendance Easter Sunday evening. Even space for standing was at a premium when seventy-four crowded into the little chapel.

A group of college youth from Goshen College shared in Centennial Sunday services at Chicago, April 28.

Youth for Christ Evangelist, Eddie Midura, conducted special services at the Chicago Mission, April 21-28.

Alvin C. Burkholder was present and shared in the morning worship service at Abilene, Kansas, April 21. A Child Dedication Service was featured as part of the service.

During building operations at West Charleston, Ohio, services will be conducted in the Bethel School Cafeteria.

Rev. and Mrs. Gerald Wingert had charge of the music at the Orlando, Florida, Good Friday Service, held in the Christian and Missionary Alliance Church.

Pastor David Wenger, Abilene, Kansas, presented morning meditations over station KABI, April 15-20.

Upland, California, reports Easter morning worship attendance 623.

Rev. Renald Showers, a teacher at the Lancaster School of the Bible, was guest minister at Mt. Pleasant, Pa., Centennial Sunday, April 28.

Church Loyalty Night was observed at the Haggai Crusade, Ontario, California, Monday evening, April 8. The Upland congregation reports an attendance of 151.

Shenks Union Church, Deodate, Pa., reports an attendance of 453 on their Centennial Sunday. John H. Martin, a former pastor and Jacob Funk, retired minister at Fairland, were guest speakers for the morning service.

Attendance reached 140 in the Sunday school at the Village Church, Nappanee, Indiana, Centennial Sunday, April 28.

Jack Yost conducted special services at the Bellevue Park Church, Harrisburg, Pa., May 5-12.

Montgomery congregation, Pennsylvania, reports a Missionary Conference was held February 16, 17. The Graybills representing Japan, Florence Hensel from Africa, and the Amos Dicks and Premnath from India, shared in the services. Neal Musser and Glenn Schwartz, I-W men, reported on their service in Africa. Henry N. Hostetter gave the concluding message.

Chicago, Illinois, reports 111 present for Centennial Sunday, April 28. Seventy-five remained for a fellowship dinner.

James Stump, a Sunday school scholar of forty years ago, was guest speaker at Christian Union, Indiana, Centennial Sunday. There was a record attendance of 122.

A Love Feast Service is planned for Air Hill, Pa., June 1, 2. Jacob Bowers and John Rosenberry are scheduled as guest speakers.

CLEONA, PA.

The Fairland congregation listened with interest to a program given by the Messiah College Choral Society during the worship hour, Sunday morning, March 3. Christ's Crusaders were host to a group of young people from the Palmyra congregation Saturday evening, March 16. There were about fifty young people that joined in the occasion.

Rev. Abner Stoltzfus, who carries on a unique and outstanding ministry at the United Nations, spoke to our Father and Son banquet the evening of March 20. The ladies of the church prepared the meal served on the free-will offering plan for about seventy.

Pastor Clark Hock and the Senior Choir presented a service at the Lebanon County Jail, Sunday afternoon, March 31.

E. K. F.

HARRISBURG, PENNSYLVANIA

The Messiah Home Sunday School received the pennant of award for Class B of the Sunday school Forward Campaign, 1962. When making the award, Paul McBeth, Director of Sunday Schools, pointed out that present gains can only be retained by ardent efforts during 1963. Considerable credit goes to Brother and Sister Chester Kern, who freely used their station wagon to bring children to Sunday school. Of note is the work of Rev. I. O. Musser among the men of the area.

The Men's Fellowship held their quarterly meeting the evening of March 21. This was a dinner meeting to which was invited the Men's Fellowship from the Hummelstown congregation. Some eight-five men gathered in the diner across from the chapel.

Charlie Jones, well-known Christian layman, was engaged as speaker. He was present and gave his testimony but due to a cold asked that Ernest C. Reisinger substitute as



Mr. Reisinger addresses Men's Fellowship at Harrisburg, Pa.

speaker. Mr. Reisinger brought a very challenging message emphasizing the need of knowing we are "born again." Numerous expressions of appreciation were heard from those in attendance. David Hensel, the president, assisted by Fred Frey and I. O. Musser worked hard to make the meeting a success.

The pastor, Glenn Hensel, was placed in full-time service at our recent council meeting. Our pastor and wife evidence great interest in the younger group, spending many hours in consecrated service with them. They have been coaching the quiz team in the hope that the team will come through with recognition in the Atlantic Conference, then on to General Conference at Niagara Christian College in June.

Also at our annual council, Robert Kelcher was elected deacon, taking the place of Norman Asper who asked that his name be left off the ballot. John Hensel was re-elected to serve another five-year term. Catherine Oldham from the Spring Hope congregation, now working in the city, serves as chairman of Christ's Crusaders.

John Climenhaga

BROOKLYN, NEW YORK

Holy Thursday, the night our Lord washed His disciples' feet and instituted the first Communion Service, was the occasion for the worshippers in the Brooklyn Chapel to be melted together in His love. While Thursday night is the regular weekly prayer meeting service there was a particular air of expectancy and reverence as persons who had never shared in a similar Brethren in Christ service shared in this experience in Christ.

The pastor, Rev. Harold Bowers, presented the underlying meaning of the practice of washing the saints' feet. Rev. Paul Hill, pastor of the mission in the Bronx, assisted in the sharing of the communion with the 18 believers assembled for this sacred occasion.

Good Friday evening we listened to an inspiring message brought to us by Bishop Henry Ginder.

LANCASTER, PA.

Pastor Lane Hostetter shared in a week of evangelism at Baltimore, Maryland. In his absence Dr. C. N. Hostetter, Jr., Bishop Henry Ginder and Rev. Henry N. Hostetter filled the pulpit.

Returned missionary from Japan, Rev. John Graybill spoke for us during Holy Week. Mrs. John Graybill and Miss Mildred Myers spoke to a W.M.P.C. meeting, held at the home of Eunice Boyer. Rev. and Mrs. Willis

Grebinger spoke to us concerning mission work in Nigeria. Dr. and Mrs. Lowell Mann, recently returned from India, presented both the morning and evening services, May 5th.

The Niagara Christian College Choral Society presented an interesting concert of sacred music, April 21. Other special musicians who ministered to us recently included the blind singers, Mr. and Mrs. Herbert Anderson.

We are thankful for an average attendance of 212 plus in the worship services during 1962.

Mary H. Engle, Correspondent

HOLLOWELL, PA.

Are you pulling, pushing or riding? These were familiar words during the month of March in Sunday school at Hollowell.

Each Sunday the superintendent, Ezra Martin, used the illustration of a bus climbing a mountain. Goals were set for the Junior, Youth and Adult Departments. If their attendance reached the goal they were pictured as either pulling or pushing while those who fell short of the goal were illustrated as riding.

We are grateful to report that new heights were gained with a total of 107 over March of a year ago.

We were greatly privileged to have Rev. John N. Hostetter serving as evangelist, March 10-20. We rejoice in the decisions made during these meetings and the challenging and heart searching messages. Each night there was a sense of the Spirit's power at work and a determination of the believers to go deeper with Christ.

The Eighth Annual Missionary Conference of Franklin County convened in our church, March 28-31. Its blessings and challenges will ever linger with us.

The W.M.P.C. presented an Easter pageant showing the effects of the Easter Message in different times and places in the world. Crusaders presented the Easter pageant "The Uplifted Cross."

M. L. Kline

ALTOONA, PA.

Bishop Charlie B. Byers closed our revival services Sunday evening, March 17. He preached inspiring messages, impressing on us the need for the baptism of the Holy Spirit in the life of the believer.

Naturally our congregation was affected deeply by the passing of our pastor's mother, Sister Rosenberry. Truly a saint of God has been laid to rest, but indeed our loss is her gain.

Pastor John Rosenberry recently conducted a series of meetings with the Saxton congregation. The Christ's Crusaders group sponsored a most interesting service. Using kerosene lamps for lighting, there was reminiscing of the early days of the Church, particularly the early days of mission work here in Altoona. Some appeared in clothing worn by the worshippers who attended the church here at Altoona in years gone by.

Mrs. L. R. O.

RIDGEMOUNT CHURCH, HAMILTON, ONTARIO

The producer of the radio program "Sky Light," Mr. Marty Carl, brought us the gospel in word and song, Sunday, January 20th. The radio program is heard on station CHML at 11:15 P.M. each Sunday.

Rev. Herman W. Enns, a minister in the General Conference Mennonite Church of Hamilton, spoke to us the evening of January 16. Present for this particular service were a group who were attending Teacher's College and some of the University students.

The director of the Bible Club Movement, Alan King, spoke to us in February. Sharing

in this special service in the interest of the Bible Club Movement was Miss Chamberlain, the leader of the local Bible Club which is held each Thursday afternoon in our church basement.

Other activities included our Communion Service Sunday evening, February 3, and a recent visit by Rev. Arthur Heise, who showed pictures and spoke to us concerning Camp Kahquah.

Lois Long

CONOY, PENNSYLVANIA

We recently concluded a well-attended week of evangelism with Rev. Jack Yost, Berwick, Pa., as evangelist. We were thankful for the Bible-centered messages, challenging the believer and warning the sinner. The presence of the Lord was warmly felt in these services.

The theme of our Youth Week was "On Call." Various activities were planned for the young people throughout the week. They shared in the Wednesday night prayer service, the Sunday school and Sunday morning worship. The week climaxed with a Sunday night service led by Bob Neff, Director of Lancaster Youth for Christ. He presented several musical numbers and a challenging message from the Word.

The interest of those in other countries was represented to us in two different ways. John Brubaker, recently returned from two years of PAX service, gave a very enlightening presentation of his work in Berlin and his first hand observation of the building of the Berlin Wall.

Dr. Arthur Climenhaga, Sampson Mudenda, and the Richard Witmers, spoke to us concerning mission work in Africa. The Witmers, recently returned from a world tour, spoke and showed pictures.

Mr. Sam Sholtzberger, a Christian businessman, recently challenged us as to the task that lies before us even in the immediate areas round about us.

Mrs. Mahlon M. Frey

GENERAL CONFERENCE LODGING COMMITTEE

A lodging committee, arranging for attendants at General Conference, Niagara Christian College, Fort Erie, Ontario, gives the following information.

There is a limited amount of lodging space available on the campus. Any desiring such accommodation should bring their own bedding and pillows. Motel accommodations are available with moderate rates close by the college. Also nearby is a good campsite, capable of accommodating trailers or those desiring to erect a tent.

Anyone desiring accommodations in any of these areas should contact J. Alvin Steckley, Box 462, Ridgeway, Ontario, Canada.



Chambersburg, Pa., celebrates liquidation of parsonage debt with burning of note. Trustees, left to right: Merle Wingert, Roy Brechbill and Frank Wingert.

Births

BERGER—David Mark, born December 18, 1962, to Mr. and Mrs. Paul Berger, Hollowell congregation, Pa.

BOUDER—Sara Elizabeth, born January 24, 1963, to Mr. and Mrs. Charles Boudier, Hollowell congregation, Pa.

DIEGEL—Tina Lynn, born April 19, 1963, to Mr. and Mrs. Louis Diegel, Conoy congregation, Pa.

ESHELMAN—Cecil Frederick, born March 23, 1963, to David and Martha Eshelman, Messiah College, Grantham, Pa.

HOUSE—Gregory Scott, chosen son of Mr. and Mrs. Gordon House, Stevensville, Ontario, arrived in their home March 28, 1963.

MORSE—Sonja Lee, born March 10, 1963, to Mr. and Mrs. David Morse, Hanover congregation, Pa.

RUEGG—Leonard Joe, first son, third child, born to Mr. and Mrs. Lorne F. Ruegg, April 2, 1963, at the Palestine Hospital, Amman, Hashemite, Jordan.

SEIDERS—Janet Louise, born to Mr. and Mrs. Harold E. Seiders, March 26, 1963, Conoy congregation, Pa.

SMITH—Douglas Eugene, born to Rev. and Mrs. Ronald Smith, April 8, 1963. Rev. and Mrs. Smith (Miss Anna Wiles) serve as pastor of the Holiness Christian Church, Cressona, Pa.

VANSCYOCK—Christopher Todd, born to Mr. and Mrs. Lonnie VanScyock, March 27, 1963, Mechanicsburg congregation, Pa.

WINGER—Twin daughters, Kathy Lynne and Kimberly Anne, born to Mr. and Mrs. Hubert Winger, February 19, 1963, Stevensville congregation, Ontario.

WINGER—Gwendolyn Elaine, to Mr. and Mrs. Francis Winger, February 28, 1963, Niagara Christian College, Fort Erie, Ontario.

WOLFF—Jeffrey Lee, born January 21, 1963, to Mr. and Mrs. Marshall Wolff, Hollowell congregation, Pa.

Weddings

CUSTER-HYKES—Miss Rhoda Hykes, daughter of Mr. and Mrs. Amos Hykes, Greencastle, Pennsylvania, and Bernard LeRoy Custer, son of Mr. and Mrs. William Custer, Hagerstown, Maryland, were united in marriage, April 13, 1963. The ceremony was performed in the Hollowell Brethren in Christ Church, the pastor Marlin K. Ressler officiating.

KLASSEN-BLAKESLEE—Miss Leah Blakeslee, daughter of Mr. and Mrs. Lyle Blakeslee, Corry, Pa., and Frank Klassen, son of Mr. and Mrs. Frank Klassen, Sr., Gladwin, Michigan, were united in marriage July 30, 1962. The ceremony was performed in the Corry Wesleyan Methodist Church, the pastor officiating.

KLINE-STONE—Miss Martha Marie Stone, daughter of Mr. and Mrs. George Stone, Sr., Bainbridge, Pennsylvania, and Mr. Carl J.

Kline, son of Mr. and Mrs. John Kline, Florin, Pennsylvania, were united in marriage, April 6, 1963. The ceremony was performed in the Cross Roads Brethren in Christ Church, the pastor, B. E. Thuma, officiating.

LEHMAN-HELFRICK—Miss Bertha Susan Helfrick, Mercersburg, Pennsylvania, and Mr. Harold Lehman, Greencastle, Pennsylvania, were united in marriage April 7, 1963, in the Montgomery Brethren in Christ Church. The pastor, Paul Z. Hess, performed the ceremony.

MILLER-HEFFNER—Miss Martha Marie Heffner, daughter of Mr. and Mrs. Wilbur Heffner, Greencastle, Pennsylvania, became the bride of Russell E. Miller, Jr., Hagerstown, Maryland. The ceremony was performed March 23 in Hagerstown, Maryland.

OPPERTSHAUSER-HEITMAN—Miss Orpha Joan Heitman, Wainfleet, Ontario, and Orville Douglas Oppertshauser, Toronto, Ontario, were united in marriage, April 20, 1963, in the Wainfleet Brethren in Christ Church. The bride's pastor, Rev. Edward Gilmore, performed the ceremony.

Obituaries

GARLING—Lizzie B. Garling, 68 years, died at Greencastle, Pa., following a three months' illness. She was born in Kansas, March 15, 1895, a daughter of the late Abram and Sarah Nye Brubaker. She was a member of the Montgomery Brethren in Christ Church.

Besides her husband, Harry C. Garling, she is survived by one son, Raymond J. Garling, two grandsons, two sisters and one brother.

Funeral service were held at the Montgomery Brethren in Christ Church in charge of the pastor, Paul Hess. Burial was in the adjoining cemetery.

MISHLER—Clara Johnson Mishler, born June 11, 1868 at Stevensville, Ontario, passed away March 5, 1963, in the Riley Convalescent Home, Goshen, Indiana. She with her parents came to Indiana when a small child and lived in the New Paris community nearly all of her life.

She was united in marriage to Jacob Mishler, October 2, 1887, who predeceased her in 1943. Surviving are two sons, Merle and Glenn, Dalton, Ohio; five daughters, Mrs. Chester Overlease, Elkhart; Mrs. Vernon Kirkdorffer, New Paris; Mrs. Charles Grabill, Syracuse; Mrs. Benjamin Brubaker, Upland, California; and Mrs. George Mohler, Sarasota, Florida. She is also survived by one sister, thirty-three grandchildren, eighty-eight great-grandchildren, and twenty-eight great-great-grandchildren.

She was a member of the Union Grove Brethren in Christ Church. Her testimony and consistent life will long be remembered. She labored tirelessly for Christ, the Church and her family.

Funeral services were conducted at the Union Grove Brethren in Christ Church. Rev. Carl G. Stump and Rev. Jesse Hoover officiated. Interment was in the Union Center Cemetery.

ROSENBERY—Frances Wismer (nee Landis) Rosenberry, was born January 7, 1883, in Graterford, Pennsylvania, passed to her eternal home March 9, 1963. The eldest child of the late Abram and Susan Landis, she was converted in the Graterford church, where she attended in her early years.

While living near the Brethren in Christ Mission in Philadelphia, in 1903, she was united in marriage to William James Rosenberry. Later, living in Flourtown, a suburb of Philadelphia, she was instrumental in starting a Sunday school resulting in the establishing of a congregation in Flourtown.

The family moved on a farm just north of Roxbury, Pa., in the 1930's. Here Mother Rosenberry was instrumental in having prayer meetings in her home that led to the renting of the Roxbury dance pavilion for revival services for two consecutive summers. These services witnessed scores being saved and sanctified. From these services the Roxbury Holiness Camp Meeting came into being. Mother Rosenberry was truly a "Mother in Israel." Her saintly life is exemplified in her faith and works. Her dedication in altar work helped thousands find deep spiritual joy.

Surviving are six sons, Elmer, Abram and Charles, Westtown, Pa.; John, Altoona; William, Philadelphia; Russell, West Chester; and two daughters, Mrs. Pearl Yeakel, Scotch Plains, New Jersey, and Mrs. Frances Corcoran, Jacksonville, Florida. Also surviving are one brother, Rev. Sylvanus Landis, Des Moines, Iowa; two sisters, Mrs. Sylvia Odgers, Harrisburg, Pa.; Susanna Landis, North Hills, Pennsylvania; nineteen grandchildren and six great-grandchildren.

Funeral services were held at the Philadelphia Brethren in Christ Church. Her son, Pastor William Rosenberry officiated, assisted by a nephew, Rev. Edward Murray, with Bishop Henry Ginder bringing the message. Interment was in the Graterford Cemetery.

THE MOTHER ROSENBERY FAMILY
PHILADELPHIA, PENNSYLVANIA
Dear Children:

In behalf of the Board of Directors of the Roxbury Holiness Camp, we extend to you our sincere sympathy in mother's passing. The legacy of a Godly heritage is a priceless treasure that nothing can take from you. Her home-going itself was a fitting climax to her long life of usefulness.

Mother Rosenberry, as she was affectionately known throughout the brotherhood, was not only a blessing to your family but to many others. Her sweet influence and gentle kindness was like a "summer breeze." It was a delight to be in her presence. Her testimonies, which frequently expressed her victorious faith and her love for the "holiness way" will be long remembered. Her deep spirituality, expressed in her devotion to God and her love for the church, endeared her to the hearts of many.

We, the Roxbury Holiness Camp Board of Directors, feel a special debt to her in relation to the establishment of the Roxbury camp. It was her godly concern for her family and the community that led to revival meetings in the "dance hall" at Roxbury. This led to the establishment of the present camp. She never missed a camp meeting. Her presence was a benediction.

We join with you to mourn your and our loss, which we know is her eternal gain. It is our prayer that her mantle may fall on others and that a double portion of her spirit may rest on each one of us who remain.

Truly she, "being dead yet speaketh."

Sincerely,
Charlie B. Byers
Chairman, Board of Directors of the
Roxbury Holiness Camp

SCHOCK—Isaiah M. Schock, 81 years, passed away near Washington Boro, Pa., April 6, 1963. He was a faithful member and attend-

ant of the Manor Brethren in Christ Church.

He is survived by his wife Sarah and three children, Mrs. Edward Johnson, Mays Landing, New Jersey; Mrs. Mary N. Teel, Hialeah, Florida; and Mrs. Lehman Schlag, Red Lion, Pa. Also surviving are ten grandchildren, six great-grandchildren, five sisters and two brothers.

Funeral services were held from the Etzweiler Funeral Home, Columbia, Pa., with Pastor Roy Peterman officiating. Interment was in the family cemetery.

Missions in America

Explanatory note: Missions () and Extension Churches are listed as per address.*

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. LeRoy Walters, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: To be supplied

*Blandburg, Pennsylvania: Rev. William Berry, pastor

Breezewood, Pennsylvania (*Mountain Chapel, Ray's Cove*): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Holidaysburg, Pennsylvania (*Mt. Etna Church*): Joe Neumeyer, pastor, 717 Penn Street, Holidaysburg, Pa.

Hopewell, Pennsylvania (*Sherman's Valley*): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

*Ickesburg, Pennsylvania (*Saville Church*): Rev. Merle Peachy, pastor, Thompsonstown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. R. 1, Telephone—Fairfield 642-8632

Little Marsh, Pennsylvania, R. 1 (*Jemison Valley*): Rev. Larry Strouse, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

Red Lion, Pennsylvania: Rev. Samuel Lady, pastor, Telephone 2468-880

Saxton, Pennsylvania: Rev. Glenn Hostetter, pastor, 816 Mifflin Street. Telephone 5-2958. Church address, 700 Weaver Street

Three Springs, Pennsylvania (*Center Grove Church*): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (*Searights*): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

ATLANTIC CONFERENCE

Allisonia, Virginia (*Farris Mines*): Rev. Bruce Urey, pastor

Callaway, Virginia:

Adney Gap Church: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

Callaway Church: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Copper Hill, Va. (Cross Roads): Rev. Jacob Moyer, pastor, 340 Janette Ave. S.W., Roanoke, Va.

Harrisburg, Pennsylvania (*Bellevue Park Brethren in Christ Church*): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEDar 2-6488. Church address, 2001 Chestnut St.

Hillsville, Virginia (*Bethel Church*): Rev. Leon Herr, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

*Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor

*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

News Items

1963 N.H.A. CONVENTION

The 95th Annual Convention of the National Holiness Association, recently held at the Morrison Hotel, Chicago, Illinois, was generally conceded to be the busiest, biggest, and best in recent years. Over 400 persons registered for the convention. There were more general officials of the affiliate organizations present than at any previous convention. All

the religious services were marked by a definite sense of God's presence. Some were characterized by shouts of praise to God, and there were happy finders of the experience of heart holiness. Special emphasis was put on developing the spiritual life and intensifying the spirit of intercession for a world-wide revival.

*The convention theme was "Charged to Communicate"; and from the opening keynote address on Tuesday morning to the closing message, speaker after speaker emphasized the

*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul Hill, superintendent, Mrs. Evelyn Hill, Mrs. Esther Robinson, I-W and V.S. Workers: Miss Mary Lou Ruegg, Miss Edna Hill, Mr. Darrel Gible, Mr. Paul Kennedy, Mrs. Mary M. Kennedy, Mr. Eber Wingert, Mrs. Delores Wingert, Mr. Donald Alvis, Mrs. Dorothy Alvis, Mr. Leon Kanagy, Mrs. Frances Kanagy

*New York City, New York (*Brooklyn Mission*): 984 Bedford Avenue, Brooklyn 5, N.Y., Parsonage, 215 Walworth St., Brooklyn 5, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

Philadelphia, Pennsylvania: 3423 North Second Street, Philadelphia 40, Pa., Telephone—NEbraska 4-6431, Rev. William Rosenberry, pastor, Mrs. Anna Rosenberry, Miss Anita Brechbill

CANADIAN CONFERENCE

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 396 West Second Street, Telephone—FU 3-5309

*Meath Park, Saskatchewan, Canada (*North Star Mission, Howard Creek and Paddock-wood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 1 Malta Street

CENTRAL CONFERENCE

*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyl

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

Dayton, Ohio (*Church, 831 Herman Avenue*): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (*near Detroit*): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

Ella, Kentucky (*Fairview and Miller Fields Churches*): Rev. P. B. Friesen, pastor, Columbia, Kentucky, R. 3, Box 157

Garlin, Kentucky (*Bloomington Church*): Rev. Curtis Bryant, pastor

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (*Maple Grove Church at Rust*): Rev. Milford Brubaker, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Massillon, Ohio (*Amherst Community Church*): Rev. Glenn Diller, pastor, 8650 Beatty Street N.W., Massillon, Ohio

Shanesville, Ohio: Rev. David Buckwalter, pastor, Telephone—Sugar Creek 2-4212

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Sparta, Tennessee, R. 7 (*DeRossett*): Telephone—Sparta, 738-2518, Rev. John Schock, pastor

Uniontown, Ohio: Rev. Henry P. Heisey, pastor, 4052 Georgetown Road, Canton 5, Ohio

West Charleston, Ohio: Rev. Hess Brubaker, pastor, Tipp City, Ohio, R. 1, Box 43, Telephone—Tipp City—North 7-2108

MIDWEST CONFERENCE

Colorado Springs, Colorado (*Mountain View Chapel*): Rev. Earl Engle, Jr., pastor, 2402 East Caramillo Street. Telephone ME 4-1668

PACIFIC CONFERENCE

Albuquerque, New Mexico (*Sandia Brethren in Christ Church*): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

*Bloomfield, New Mexico (*Navajo Mission*): Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Dr. John Kreider, Mrs. Ethel Kreider, Rev. John R. Sider, Mrs. Ethel Sider, Misses Dorothy Charles, Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Edna Long, Janet Oberholtzer, Mildred Brillinger, (I-W or V.S. Workers) Mr. John Ludwig, Mrs. Anna Mae Ludwig, Mr. Dallas Shelley, Mr. Mervin Potteiger, Mr. Glenn Shonk, Mrs. Jean Shonk, Miss Allyne Friesen. (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

Ontario, California: Rev. Nelson Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (*Labish Community Church*): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

*San Francisco, California (*Life Line Mission*): Mission Office and mailing address, parsonage, 422 Guerrero Street, San Francisco 10, California; Telephone—UNDERhill 1-4820; Rev. Avery Heisey, superintendent, Mrs. Emma Heisey, Mr. Harry Burkholder, Misses Rhoda Lehman, Esther Hennigh, Rev. Glenn Smith, Mrs. Miriam Smith, Miss Dorothy Kniesly, Dallas Adams (I-W); V.S. Workers—Mr. John Ruegg, Mrs. Clara Ruegg, Mr. Glenn Pierce, Mr. Dallas Adams, Mr. Clyde Zook. Mission Hall and Hotel address: 128 Fourth St.

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS

P. O. Box 171

Elizabethtown, Pa.

Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, P. O. Box 231,
Elizabethtown, Pennsylvania

person and work of the Holy Spirit and the mission of the church in relation to holiness evangelism at home and around the world.

Special music by groups from several holiness colleges was featured each day of the convention. The seminar attendance exceeded that of previous years. Plans were laid to continue the Seminars on Holiness Doctrine through 1963 and to promote a study conference in the fall of 1964 to consider current questions on which many are looking to the N.H.A. for definite direction and counsel.

Dr. Kenneth E. Geiger was re-elected president; Drs. Myron F. Boyd and Paul L. Kind-schi were re-elected first and second vice-presidents; and Lt.-Colonel Bramwell H. Tripp was elected third vice-president to succeed the Rev. Morton W. Dorsey who declined re-election owing to his duties at Circleville Bible College. Dr. Roy S. Nicholson and the Rev. John E. Zercher were re-elected recording secretary and treasurer. Two new auxiliaries were received into membership: The Ministerial Conference of the Holiness Methodist Church and the Student Council of Asbury Theological Seminary.

This year's convention was graced by the presence of one of its honorary vice-presidents, Dr. John Paul. His presence and prayers were a benediction to the convention.

1964 Convention

The 96th National Holiness Association Convention will be held April 1-3, 1964, at a place to be determined by the Executive Committee.

Centennial Convention

It was decided that the Centennial Convention of the National Holiness Association would be held in Philadelphia, Pennsylvania, April 16-18, 1968. The year prior to this convention is to be observed as Centennial Year. Philadelphia and Vineland, New Jersey, are the locations which mark the founding of the National Camp Meeting Association for the Promotion of Christian Holiness, the organization now known as the National Holiness Association.

1963 N.A.E. CONVENTION

BUFFALO, N. Y.—In a closing business session here, Dr. George L. Ford of Wheaton, Ill., was named to the newly-created post of general director of the National Association of Evangelicals.

The board of administration took the action in filling the new position created in an earlier action during the 21st annual convention held here. For nine years Dr. Ford served as executive director of the organization. Dr. Robert A. Cook, chairman of the board and president of NAE, said an executive director—the position vacated by Dr. Ford—would be named at some later time.

In his new capacity, Dr. Ford will serve as chief staff officer of the two million-member organization and direct its nationwide activities, including five regional offices. Forty conservative Protestant denominations are represented in the association.

In other action, the board named Rev. W. Stanley Mooneyham of Wheaton, Ill., as director of field services, another new position. Mooneyham will continue to serve as director of information for the association, a post he has held for three years.

Officers re-elected for a one-year term were Dr. Jared A. Gerig, Fort Wayne, Ind., first vice-president; Dr. Rufus Jones, Wheaton, Ill., second vice-president; Dr. Cordas C. Burnett, Santa Cruz, Calif., secretary, and Mr. Carl Gunderson, Wheaton, Ill., treasurer.

Dr. Arnold Olson, Minneapolis, Minn., was elected program chairman for the 1963 con-

vention which will meet in Chicago, Ill. Dr. Cook continues as president of the organization for the second year of a two-year term.

In addition to the officers, those named to fill out the twelve-man executive committee of the NAE were Dr. Carl F. H. Henry, Washington, D. C.; Dr. Herbert S. Mekeel, Schenectady, N. Y.; Rev. Billy A. Melvin, Nashville, Tenn.; Rev. Frank Smith, Des Moines, Iowa; Dr. Fred P. Thompson, Jr., Chicago, Ill., and Rev. Thomas F. Zimmerman, Springfield, Mo.

The board of administration also approved the opening of a regional office in Denver, Colo. The association already has regional offices in Detroit, Mich.; Williamsport, Pa.; Chicago, Ill.; Portland, Ore.; and Los Angeles, Calif. The national headquarters are located in Wheaton, Ill.

SUNDAY SCHOOL CENTENNIAL

The General Conference Centennial Celebration will begin June 11, 1963, with a Centennial dinner. Approximately 500 will gather for the event. The Centennial cake will be cut by a descendant of Asa Bearss, Rev. Alvin Winger, Gormley, Ontario. Dr. Robert A. Cook, President of the National Association of Evangelicals, will be keynote speaker.

On Wednesday, June 12, a one-day Sunday School Convention will be held with Dr. Robert A. Cook, President of The Kings College, Briarcliff Manor, New York; Rev. D. Kenneth Reisinger, Pasadena, California; and Dr. S. L. Boehmer, Toronto, Ontario, speaking.



A Commemorative Observance will be held on Saturday afternoon, with an address by Dr. C. N. Hostetter, Jr. After a trip to the traditional site of the first Sunday school, Rev. P. W. McBeth will unveil the memorial which marks the site of the first Brethren in Christ Sunday School.

This celebration concludes Sunday evening, June 16, with a drama "Futurama of Sunday School" sponsored by the Boards for World and Home Missions and the National Commission on Sunday Schools. The program will review the past, evaluate the present, and project plans for the future — *Horizons Unlimited*.

STOTT, GRAHAM TO ADDRESS IVCF STUDENT MISSIONARY CONVENTION

CHICAGO (EP)—Two speakers have been announced for the Seventh International Student Missionary Convention to be held by Inter-Varsity Christian Fellowship at the University of Illinois, Champaign-Urbana, Illinois.

The Rev. John R. W. Stott, Rector of All Soul's Church in London, England, student missionary and author will conduct the convention's Bible exposition hours each morning, and Dr. Billy Graham will bring the evening message on December 31st, prior to the closing communion service.

The triennial convention, sponsored by Inter-Varsity Christian Fellowship of the United States and Canada, is open to Christian students from colleges and seminaries, high school seniors and pastors.

EVANGELIST'S WIDOW SELLS RADIO STATION

WASHINGTON, D. C. (EP)—The Federal Communications Commission has announced approval here of the sale of Station WMFP-FM, Fort Lauderdale, Fla., one of a chain of FM stations established by the late evangelist Dr. Percy Crawford. The network of stations is now being disposed of by Mrs. Marjorie Crawford, his widow.

FCC said the Fort Lauderdale station was sold to A. Harold Anderson and Paul W. Brandel for \$46,000.

Testimony at a recent FCC hearing indicated that Dr. Crawford considered himself "over extended" in the radio field shortly before a sudden heart attack cut short his career. It was said he planned to sell some of his holdings. Applications have been filed with the FCC to approve sale of several of Dr. Crawford's stations.

EUB MEMBERSHIP SHOWS SLIGHT DECLINE

DAYTON, OHIO (EP) — Membership in the Evangelical United Brethren (EUB) Church decreased slightly in 1962, according to the Church's Year Book and Plan Book published here.

The annual reported 1962 membership as 760,808 as against 761,858 in 1961. Church officials said this membership loss of 946 members was due to the elimination of inactive members from the church rolls.

The number of congregations reported also declined slightly — from 4,418 in 1961 to 4,331 in 1962.

Another area of decrease was in Sunday school enrollment, with a drop of 16,000 to a 1962 total of 660,163.

NAME "CHURCH-RELATED" COLLEGES RECEIVING U.S. HOUSING LOANS

WASHINGTON, D. C. (EP)—The U.S. Housing and Home Finance Agency announced approval of college housing loans to three church-related institutions.

The loans included:

\$1,570,000 to Gordon College, Beverly Farms, Mass., an undenominational conservative Protestant institution, to erect two women's residence halls and a college union building. Each of the three-story dormitories will house 96 women, many of whom now live in former Army barracks. The union building will provide dining and recreation space for 460 students.

\$518,000 to Spelman College, Atlanta, Ga., Southern Baptist, to erect a three-story residence hall for 110 women students. Enrollment now totals more than 600 students and additional dormitory facilities are required, the housing agency said.

\$523,000 to Wesley College, Dover, Del., Methodist, for construction of a men's residence hall to house 138 students. Wesley, formerly a junior college, now has an enrollment of 377 students which is rapidly growing, the agency noted.