

Brethren In Christ

HISTORY and LIFE

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FROM THE EDITOR

Documentation for Brethren in Christ history in the years before the 1870s is so scarce as to be almost non-existent. Thus any evidence, no matter how small the document, that sheds light on the early years of the denomination is welcomed indeed. For this reason, this issue prints a paragraph on the founders of the denomination carried by an early eighteenth-century Lutheran periodical. Martin Schrag, who discovered the paragraph, provides a helpful background explanation to the document.

Much more contemporary in nature is Roy Sider's article on the involvement of singles in Brethren in Christ missions. While much has been written on Brethren in Christ missions, nothing on singles has been published on the subject. Sider's article is a beginning to correcting this imbalance.

The remaining three articles focus on the General Conference of the Brethren in Christ Church. The article by Robert Ives on the conference sermon discusses what is usually considered to be the high point of General Conference. The short biography that follows is of one of the main figures

in the General Conferences for many years--Henry G. Brubaker. Miriam Bowers quite fittingly read this article as a paper at the annual meeting of the Brethren in Christ Historical Society held during the General Conference of 1982 at Azusa, California. Finally, the pictorial essay by the editor on the General Conference of 1911 attempts to catch something of the flavor of a Conference of more than seventy years ago.

Also in this issue are the annual reports of the president and the secretary-treasurer of the Brethren in Christ Historical Society. The reports are accompanied by the list of Society members for 1982. The Executive Committee debated whether such a list should be printed every year; Nancy Longacre's suggestion that making visible the membership list helps to promote a family spirit within the Society was accepted as inspired words of wisdom.

AN EARLY ACCOUNT OF RIVER BRETHREN ORIGINS

By Martin H. Schrag*

Although we have no eye-witness accounts of the rise of the River Brethren, from time to time new data is unearthed that adds to the knowledge of the first years of the group. Such is the case of a short account of Brethren beginnings in an article printed in 1814 in a Pennsylvania-Lutheran periodical. This is the earliest extant record of the River Brethren origins.

The periodical, the *Evangelisches Magazin*, was published by the German Evangelical-Lutheran Synod of Philadelphia; the article was entitled "The Pattern of the Kingdom of God among Germans in Pennsylvania."¹ As the title indicates, the author (name not given) desired to inform his readers of the state of Christianity among the Germans in Pennsylvania. More importantly, the author, a German Pietist, sought to describe the spread and to extol the merits of heart religion.²

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To set the stage for his story, the Lutheran historian classifies all professing Christians into three categories. In the first and largest group are to be found the nominal Christians--coarse and confused people with Christian names but heathen hearts. They are baptized pagans who live sinful lives; they are a disgrace to Protestantism. In fact, such people are not even Christians.

The second group consists of the self-righteous who are outwardly very correct Christians. They observe all church forms and are orthodox in theology. Further, these individuals have good intentions, but, unfortunately for them, coming close to the Kingdom is not enough.

The third party is made up of people who have experienced the new birth. They now live in the joy of the Lord, love God and man, and serve the Master day and night. Persons from this group are found in many denominations and have entered into a kinship that transcends all "sectarian" boundaries. Thus the article is addressed to the "brothers" and "sisters" of all religious persuasions. These are the genuine Christians and it is the history of such awakened people that the author wants to share.

Having made his analysis, the writer briefly recounts Pietist beginnings in Germany and then moves to developments in America. After lamenting the lack of spirituality, deploring the lack of qualified pastors, and castigating groups that feel they have all the truth, he focuses attention on the awakening in America. Although he notes the work of

Whitefield, he centers his attention on the pioneering work of the German-born Reformed minister-missionary, Philip W. Otterbein (1726-1813). Serving Reformed churches in Pennsylvania and Maryland, Otterbein moved beyond the confines of his parish and proclaimed the message of regeneration to the Germans in Pennsylvania, Maryland, and Virginia. One of his methods was the Big Meetings (*grosse versammlung*). The author shows that people of many religious backgrounds came to these informal meetings and some were born again. Under the guidance of Otterbein, secondary leadership emerged and the faithful began informal meetings. A new movement was underway.

It is at this point that the author devotes one paragraph to the emergence of the River Brethren, as printed in the following paragraph. The translation from German by William Meikle, a former language professor at Messiah College, was reviewed by Mennonite historian-theologian J. C. Wenger and Lancaster County Mennonite linguist, Noah G. Good.

"The Mennonites had early been alerted through the labors of the Baptizers [German Baptist Brethren--today Church of the Brethren]. Also from time to time the grace [of God] awakened individuals among them here and there in their own group, who had a good influence in the individual congregations. But when such a one began to call out loudly and would not spare, he had to endure much contradiction from the old and cold [members]. Now there came some of the

helpers of the awakened old man [Otterbein], who had a powerful influence on these people, and supported the enlightened preachers; there was unrest everywhere, but also more light and life. The old preachers who preached only against the Babylonian whore [state churches], customs and styles of clothing, lost their prestige, and those who insisted on a changed heart were held in esteem. The work of brother Böhm and Draxel made a great impact, and was not without blessing. However, Engle, who founded a new group by the river drew [literally, fished] many of their best members away. The grace of the Lord seems also to be working among these latter ones for [spiritual] life; it is too bad that they preach and judge in such a partisan way, without love, denying the good God is doing to all. But it appears presently that no division is sadder than this one. The young have largely fallen away and do not hold to the admirable simplicity as was the custom of their forefathers. May the Lord strengthen those among them who mourn over the calamity of Joseph!"

Several observations may be made about this paragraph. First, the mention of the German Baptist Brethren in the work of Otterbein is insightful because the German Baptist Brethren had earlier been influenced by Pietism. That such Brethren did not relate to the work of Otterbein is puzzling, but may have been due to Otterbein's emphasis on the crisis conversion experience. Second, the accent on the work of Otterbein,

in contrast to the low visibility given the activity of the Mennonite Martin Boehm, probably is rooted in the author's identification with the mainline Protestant movement--Luther and Calvin--and not with the Anabaptist development. Third, a man by the name of Draxel is mentioned as working with Boehm. His name is not found in other sources and the precise nature of his work is not known.

Also worthy of note is the evaluation of the author that the River Brethren judged in a partisan way. This interpretation stems from the writer's commitment to the crisis new birth experience and his belief that matters dealing with the church are very secondary. The River Brethren, on the other hand, believed that both a genuine conversion and a church fashioned on the New Testament model were imperatives. Thus the negative judgment of partisanship by the author would have been viewed by the Brethren as a positive step of obedience to Christ.

The paragraph basically confirms what is known about the rise of the River Brethren. An awakening took place among the Germans under the leadership of Otterbein and Boehm. The renewal had impact on the Mennonites; some of the first River Brethren had Mennonite backgrounds. Jacob Engle gave leadership to a group located by the Susquehanna River. This group, combining the need of the new birth with the church as the brotherhood community, organized themselves into a separate body.

The paragraph on River Brethren beginnings points to

the need of being continually alert to additional data regarding the history of the River Brethren. Such information is especially helpful when it relates to the first century of Brethren in Christ existence, since sources regarding those years are very limited.

NOTES

¹The article was printed in three issues of the *Evangelisches Magazin*: October, November, and December, 1813; January, February, and March, 1914; April, May, and June, 1814.

²The author was influenced by Radical Pietism as illustrated by his anti-establishment attitude and by his sympathy for mysticism as represented by Jacob Boehm. For information on Radical Pietism, see F. Ernest Stoeffler, *German Pietism During the Eighteenth Century* (Leiden, Holland: E. J. Brill, 1973).

³*Evangelisches Magazin*, April, May and June, 1914, 135.

THE INVOLVEMENT OF SINGLE PERSONS IN BRETHREN IN CHRIST
MISSIONS: HISTORICAL AND PROJECTIVE

*By Roy V. Sider**

From its beginning around 1778 and continuing for about one hundred years, the Brethren in Christ Church focused its mission concerns through migratory moves. More organized missionary effort began with the creation of a general mission fund in 1871 and the establishing of a Board of Missions in 1872.¹

Almost from the beginning of missions, women, including single women, were part of the denomination's missionary efforts. Three women, two of them single, took part in a travelling tent ministry in Kansas begun in the late 1880's.² And in Carland, Michigan, where J. R. Zook and T. A. Long held revival meetings in 1899 in evangelistic outreach, several women helpers were recognized by the evangelists in the following words: "We are of the opinion that no effectu-

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al work can be done in such places without sister help, for the Lord does wonderfully use these humble sisters to reach the hearts of both men and women."³ The Brethren in Christ mission program was born with women filling a significant role.

Other women were also part of the early mission movement. Annie Eisenhower and Barbara Heisey served with a "gospel wagon" which travelled through Kansas.⁴ Sarah Bert came from the Kansas wheat fields to the city of Chicago as a part of the founding team of the first city mission in the denomination. Her role was an outstanding one. She took the initiative in property purchases, and gradually assumed the leadership of the mission to which she was officially appointed as superintendent in 1905. Here she served with her single sister Anna and her widowed sister Lizzie Brubaker. She is described as having "power over strong-minded men", including city officials and church leaders. Her progressiveness brought picnics, an organ, and a choir into the Chicago mission. She served as superintendent until 1941 and retired officially at the age of eighty.⁵

Concurrent with the launching of the Chicago Mission came a deepening of interest in overseas missions (then called foreign missions). The first overseas missionaries entered service either as independent faith missionaries or with other organizations. Among them were women. Thus, Hettie Fernbaugh became the first recorded Brethren in Christ missionary to go overseas. She left December, 1894, as a

part of the World Gospel Union Mission for an assignment in Morocco, North Africa. David Zook and his wife left as faith missionaries to India in 1896.⁶ In its January, 1898, issue, the official publication of the church, *The Evangelical Visitor*, listed the names of two married couples, three single women, and one single man who were serving overseas. This involvement of singles in the first activity of Brethren in Christ missionaries overseas was the harbinger of hundreds more who were to follow in their footsteps across the world as well as in the United States and Canada.

The first official Brethren in Christ overseas missionaries left for Africa in 1897. With one couple, Jesse and Elizabeth Engle, went three single women, Alice Heise, Barbara Hershey, and Frances Davidson.⁷ Barbara Heisey went to Johannesburg to work with another organization; the remaining five travelled on to the Matopo Hills of Southern Rhodesia (now Zimbabwe) to begin mission work in July, 1898.⁸

Attention must be given particularly to Frances Davidson. Morris Sider in *Nine Portraits* describes her as ". . . one of the most extraordinary and striking persons to have held membership in the denomination. The missions movement served her well in turn, for only in a continent waiting to be conquered for God could she as a Brethren in Christ woman find a satisfactory outlet for her great stores of talent and energy."⁹ Space permits only a brief listing of some of her great characteristics and achievements as gleaned from Sider's writings.¹⁰ At about sixteen years of age, she

began to teach school and, continuing her education, received her B.A. in 1884 and M.A. in 1888, and eventually joined the faculty of McPherson College in Kansas. She appears to have been the first person in the denomination--man or woman--to have attained a formal academic degree. In Africa, she was influential in the choice of Matabele land in Rhodesia (now Zimbabwe) for the first overseas Brethren in Christ Missions work. Her duties there included responsibility for the first overseas school (opened October 11, 1898), village visiting (mostly on Saturdays) which required walking from five to eighteen miles a day, nursing the sick, burying the dead, preaching the funerals of other missionaries, surveying land, and negotiating a settlement with government and colonists. And with Ada Engle, she founded the Northern Rhodesia (now Zambia) Mission, purchasing 2800 pounds of supplies and travelling alone through territory that government officials virtually forbade them as women to enter.

Other singles were also involved in early overseas mission exploits. In 1902, Anna Kraybill went to India as a nurse under the Hepzibah Faith Missionary Association, returned in 1909, and in 1929 (or 1930) became the first and only woman ordained to the ministry in the Brethren in Christ Church.¹¹ Two single women, Ada Engle and Abbie Bert, with Harvey and Emma Frey, returned with Frances Davidson to Africa at the conclusion of Davidson's furlough in 1905.¹² Among the first Brethren in Christ missionary party to India (in 1905) was a single woman.¹³ Following the disbanding of this

party, a second group launched a mission in 1911. Again, a single woman--Effie Rohrer--accompanied Henry and Katie Buckwalter into Bihar to found what today is the Brethren in Christ Church of India.

These were adventuresome days for women, and particularly single women, in the Brethren in Christ Church. In 1906, Frances Davidson and Ada Engle were founding a new mission in the interior of southern Africa at Macha, Zambia. At the same time, Sarah Bert was serving her first year as superintendent of the Chicago Mission. Anna Kraybill was the first Brethren in Christ missionary ministering as a nurse in India. Myron Taylor was preparing to leave for Zambia as a single man to work with two single women (one of whom he married). Moreover the church was, beginning in 1907, recognizing women as members of the Home Missions Board.¹⁴ From the period of 1907 to 1918, twelve women were named to the Board, either for regular or for proxy terms.

A review of the history of the Brethren in Christ indicates a broader acceptance of women in leadership in the early part of the 20th century than has recurred since that time. Single persons, however, continue to the present as a vital dominant part of Brethren in Christ Missions. This is shown by official records as given at the beginning of the following page:¹⁵

MARITAL STATUS OF PERSONS IN BRETHERN IN CHRIST MISSIONS

Year	Married	Single Women	Single Men	Total Singles	Total Women	Total Men
<u>1918</u>						
Home Missions	18	9	1	10	18	10
Overseas						
Missions	<u>12</u>	<u>8</u>	<u>1</u>	<u>9</u>	<u>14</u>	<u>7</u>
Totals	30	17	2	19	32	17
<u>1950</u>						
Home Missions	74	32	4	36	69	41
Overseas						
Missions	<u>36</u>	<u>29</u>	<u>0</u>	<u>29</u>	<u>47</u>	<u>18</u>
Totals	110	61	4	65	116	59
<u>1970</u>						
Home Missions	32	30	15	45	46	31
Overseas						
Missions	<u>110</u>	<u>42</u>	<u>15</u>	<u>57</u>	<u>97</u>	<u>70</u>
Totals	142	72	30	102	143	101
<u>1981</u>						
Home Missions	45	19	9	28	42	31
Overseas						
Missions	<u>42</u>	<u>23</u>	<u>2</u>	<u>25</u>	<u>43</u>	<u>22</u>
Totals	87	42	11	53	85	53

It is obvious from the above sample years that single women continue to be a major force in Brethren in Christ Missions, both home and overseas. Since single men are a small minority, the focus of this paper is on single women with an auxiliary concern for the need for single men to be involved in the missions program.

Survey of Singles in Missions Service

How do singles view their service experience? Finding an answer to this question is a step toward more fulfilling experience and more adequate ministries. To aid such a self-

evaluation, a response form was sent to women and men who entered Brethren in Christ Missions (BICM) and Mennonite Central Committee (MCC) service as *single persons*. The instrument included fourteen LIKERT scales, provided for comments after each, and posed several questions.

The completed LIKERT scales were graduated into seven degrees. For the purposes of this study, the three on either side of center were given equal value. Groupings of respondents naturally formed into BICM Home, BICM Overseas, and MCC. Separate calculations were made for women and men. Wherever numbers were sufficient, these groupings were further divided historically into those who discontinued service during 1939-55, 1956-67, 1968-78, since January 1, 1979, and those currently in service. Divisions were also made between those who married and those who have remained single to the present. Calculations were made for each group where numbers indicated a significant sampling. Variables (e.g., length of term, category of financial support, origins in Canada or the USA) were not considered. The benefit of the survey is seen as indicating significant trends or inter-group comparisons rather than precise conclusions.

A total of 285 survey forms were mailed to persons in Canada, the United States, and in overseas service. Responses were received from 198 persons. Of these, eight were either too late or provided insufficient data to include in the calculations. Respondents were generous with their comments, some sending multi-page letters. Observations and quotations

are noted below under subjects covered in the survey.

Singleness/Marriage/Service

The assumption is made that the majority of singles entering service see marriage as a desirable option. Of the 30 Brethren in Christ Overseas male respondents, two remain single. Only two male Brethren in Christ Home missionaries responded. Both of them married subsequent to entering the service. Of the 56 Home Mission women, 27 married either during or after their service. Of the 89 Overseas mission women, 26 were married.

The percentages of those indicating that *their singleness was not a significant influence* in whether or not they entered service are as follows:

BICM Overseas Women - 70%; BICM Overseas Men - 48%

BICM Home Women - 52%; MCC Women - 33%; MCC Men - 50%

It appears that over half of the women entering missions as singles felt their singleness did not influence their decision. In fact, one respondent put it aptly: "I chose single status because of a decision to enter service." However, thoughtless, uninformed, and sometimes cruel remarks are sometimes made which reflect on the singleness of missionaries. Such comments are well summarized by the response: "A remark by an administrator (or any other person) to the effect that single ladies are on the field only because they couldn't find someone to marry, is most unkind and hurts, especially if the single person has chosen God's will ahead of a certain special man." Among the pioneer missionaries,

there are indications that Sarah Bert and Frances Davidson made a deliberate choice for singleness. The survey indicates that others made similar decisions. Singleness--whether by design or circumstances--for a stated period or indefinitely, is to be respected.

Attitudes Indicating Acceptability

Four statements in the survey probed the perceived acceptability of singles by: (a) their peers; (b) the Board for Missions and its administrators; (c) persons accountable for assignments; (d) nationals/community.

Positive responses from single women were given to all of these groups except in the perception of nationals' acceptance of MCC women. This is understandable because certain cultures consider that women should live in at least partial isolation from the community. Other factors which relate to a lower perception of acceptance by nationals include the wonderment existing in many cultures that a woman should remain single, childless, and celibate. Also, the intense schedule of missionaries serving in professions within institutions militates against the more leisurely type of interaction which is such a wholesome part of many non-western cultures.

The appreciation expressed by singles for their acceptance by married couples is expressed by this missionary from her years of experience and observation: "I'm continually impressed with how well the married couples have done in accepting singles and in building meaningful relationships

with them. This has been one of the strengths of our program." It must be said, however, that such good relationships have not always prevailed.

Fulfillment in Service

A meaningful ministry that fulfills the purpose for which it was programmed is an important ingredient both in the well-being of the person and in the successful performance of the assignment. Since fulfillment is often understood in comparison with other experiences, respondents were asked to rate their fulfillment of a mission assignment in comparison with activities prior to and following their assignment.

A. Fulfillment in Service Compared to Activities Before

<u>Response Group</u>	<u>Much Lower</u>	<u>The Same</u>	<u>Much Higher</u>
Home Missions	6	10	84
Overseas Missions Women	2	26	72
Overseas Missions Men	0	11	89
MCC Men	0	17	83
MCC Women	20	40	40

B. Fulfillment in Service Compared to Activities Following Termination of Assignment

<u>Response Group</u>	<u>Much Lower</u>	<u>The Same</u>	<u>Much Higher</u>
Home Missions	18	35	47
Overseas Missions Women	21	37	42
Overseas Missions Men	7	30	63
MCC Women and Men	20	60	20

The perceived level of fulfillment of Brethren in Christ overseas men is consistently higher than for Brethren in Christ overseas women. One factor that may contribute to the lower level of fulfillment for single women in overseas

service could be their perceived exclusion from the decision-making processes. One respondent commented regarding singles that "some of their experience/knowledge was seemingly given little consideration." Another said that "women definitely were second-class citizens." According to Sider, Frances Davidson, the pioneer missionary woman to Southern Africa, was bothered because of "being offended when her obviously sound advice was ignored by people less knowledgeable than herself."¹⁶ Single home missionaries had other problems of fulfillment in the days when they were assigned to work with couples in city missions. One respondent spoke of her duties as "cooking, cleaning, washing and ironing--being a maid."

One must remember that the general ratings for fulfillment in all categories are, despite the above paragraphs, encouragingly high. Perhaps the criticisms are not general and improvements have had an effect. One typically positive comment from single women regarding ministry states: "Frequently there are situations and conditions that cannot be changed, isolation which cannot be removed, hurdles that become challenges, a do without to live with and know it as a part of your assignment, and rejoice and be happy. Joy does not come from outside conditions and situations alone but from a knowing that you are being and doing what God has designed for you. . . . As a single, I do not regret my life spent as it was. Yet now, having no family, I probably do feel more alone. . . . My children are in _____." (Inserted is the name of the country of service.)

A special group of singles are those who went into I-W service. This was an alternate service program under the arrangements of the draft laws of the United States. The first such person to go was approved by the Foreign Missions Board in 1954. Twelve I-W men returned response forms in the survey. They rate higher than other single men serving overseas in each of the four categories of perceived acceptance and only marginally lower than other overseas single men in their level of fulfillment in comparison to before and after their assignments. The special significance of this hinges on the fact that these men were obligated by their governments to give two years of service and, in a sense, came into missions under some external pressure. Their acceptance by others and their personal fulfillment are thus significant. Even more significant is the fact that they were the beginning of a new movement of relatively short-term Voluntary Service (VS) men and women into overseas and home Brethren in Christ Missions.

One further observation is that the level of fulfillment in service compared to activities following assignment shows a significantly narrower margin. As one person remarked, "My fulfillment following termination was greater because of my service." Perhaps this was not an isolated case.

Equivalency of Financial Support

The survey gave respondents an opportunity to indicate their evaluation of financial support as singles in comparison to married personnel of their own sex. In her response, one

veteran missionary replied that she received \$10 per month and at the end of thirteen years, that was raised to \$12 per month. Her personal conclusion was that everyone was in the same circumstance. Not all singles responding to the survey, however, shared that viewpoint. Some felt that couples received more personal gifts.

In 1977, the Board for Missions began a new financial support plan that provided for salaries for long-term missionaries in both home and overseas missions. There is a marked change in the responses between those who terminated service before and after the support plan changed. Missionaries serving since the dates of implementation of the plan give a strong endorsement to equivalency of financial support between singles and marrieds. While this survey was sent only to persons entering service as singles, it does give a clear endorsement of the perceived equivalency between marrieds and singles from the standpoint of the singles. This is especially significant since missionary support provides singles with 70% of the support received by a married couple.

Service Opportunities for Singles

From the charts given above, there is clear documentation of the sharp decline in singles in Brethren in Christ missions. This is even sharper in the assignment of single men and is most acute in overseas.

The problem is perceptively addressed by one respondent in the following manner: "It would seem that the trend now in missions is for 'mature' or highly-skilled people,

which might (in some cases) decrease the positions available for singles--especially men. There needs to be more VS [Voluntary Service]-type jobs and greater variety of tasks for young singles. In the past, most short-term assignees gave longer periods of service than originally committed." Another respondent commented: "The BIC Church lacks models for single men in missions. Their assignment is viewed as a temporary arrangement for VS years only. Yet the impact of the single male missionary (both Catholic and Protestant) in the history of the church cannot be disputed. Today there are unique opportunities for single men in politically-troubled spots of the world."

Sensitivity to Needs, Problems, and Advantages

Respondents--Home, Overseas, and MCC--indicated an increasing sensitivity to single women. However, respondents from all of these categories gave a markedly lower rating to the level of sensitivity for single men. Perhaps the emphasis on women's rights has been effective in the mission program but has overshadowed the continuing needs of single men.

Annual visits to overseas personnel and time for personal consultations were noted appreciatively among the responses. This obviously reflects the decision of the Board for Missions in 1978 to provide more administrative time for pastoral ministry to personnel.

While some of the problems referred to above may have been modified over the years, there are doubtless some which still exist. Singles are still moved more than couples and

some indicated there is little consideration given to the compatibility of housemates.

Loneliness was mentioned more frequently than any other problem, being common to single men as well as to single women. The problem reaches across the decades. Frances Davidson made the following entry in her diary after leaving New York as the first applicant for overseas Brethren in Christ Missions: "We sailed out on the Briny Deep amid the waving of handkerchiefs and the sobbing of friends of some on Board. I had no friends standing there to wave farewell to me."¹⁷

Another problem frequently mentioned by singles is the higher workload expectations. This may be due to a feeling that since singles do not have family responsibilities they, therefore, have more time to give to work.

Many singles in the survey spoke of their freedom being an advantage in their decision to enter Christian service. Others, while still realizing the need for free time, considered positively the additional time available for responsibilities. One stated it this way: "I felt I was able to concentrate more energy on the Lord's work than I would have been able to do in the five-and-a-half years of my marriage. I look back on those years as some of the most fulfilling of my life. I agree with Paul's comment that the single woman can give herself totally to God's work. In that respect, I think singleness is a definite plus."

Among the suggestions in the survey for improving the position of singles were the following: greater freedom for

single girls; special planning for singles regarding holidays and vacations (perhaps adoption by a family, national or expatriate, in the mission family or through interdenominational missionary fellowships); recreation and "just fun times"; publications of special interest to singles; more interaction with national youth; more assistance in re-entry to America.

PROJECTIONS

A plus factor occurred in Home Missions in 1980 when a single woman was appointed as Secretary of Home Ministries. Similarly, a single woman was appointed at the age of 27 as an area administrator for the Mennonite Central Committee. Some possibilities for increased service for singles in various stages of consideration are the following: recurring and new opportunities at Montreal Lake Children's Home in Saskatchewan, Fellowship Chapel (New York City), and Lifeline Mission (San Francisco); summer cross-cultural training sessions which could include specific ministries such as vocational Bible schools; creative inner-city service for men and women including apprenticeship experiences with ethnic leaders; students and professionals in association with cross-cultural missions--i.e., Quebec City, and leadership positions in administering voluntary service units.

In overseas missions, the following are either new programs recently introduced, expansion of present ministries, or programs under consideration: tutors for elementary-age missionaries' children with auxiliary roles such as

the Christian Education Consultant assignment in Nicaragua; flexibility for singles presently in service in finding creative new roles as positions are nationalized; national church leadership training; new assignments such as the current service being rendered by a single man as a resource researcher in opening the mission in Venezuela; self-supporting ministries as a means of entering countries closed to the Gospel (entries would be as professionals or students); intensification and enrichment of the present English teaching program in relational evangelism in Japan.

The development of these programs would offer additional and creative means of service for singles in the Brethren in Christ Church.

NOTES

¹E. Morris Sider, *Nine Portraits: Brethren in Christ Biographical Sketches* (Nappanee, Ind.: Evangel Press, 1978), p. 20.

²Carlton O. Wittlinger, *Quest for Piety and Obedience: The Story of the Brethren in Christ* (Nappanee, Ind.: Evangel Press, 1978), p. 172.

³*Ibid.*, p. 169.

⁴*Ibid.*, p. 173.

⁵Sider, *Nine Portraits*, pp. 24-42.

⁶Wittlinger, *Quest for Piety and Obedience*, pp. 178-79.

⁷Sider, *Nine Portraits*, p. 165.

⁸*Ibid.*, p. 169.

⁹*Ibid.*, p. 159.

¹⁰See *ibid.*, pp. 159-208.

¹¹Miriam Bowers, "Anna Kraybill: A Woman Ordained," *Brethren in Christ History and Life* (June, 1981), 38-47.

¹²Sider, *Nine Portraits*, p. 184.

¹³Wittlinger, *Quest for Piety and Obedience*, p. 186.

¹⁴See *General Conference Minutes*, 1907.

¹⁵The sources for this chart are the *General Conference Handbooks of Missions* for 1918 and 1950, and the official mission directories published by the Brethren in Christ missions office for 1970 and 1981. It should be noted that the figures for 1950 for Home Missions includes pastors and wives of congregations needing financial subsidy from the general church. In 1970 and 1981, Home Missions includes only those persons serving in "Special Missions, North America."

¹⁶Sider, *Nine Portraits*, p. 167.

THE GENERAL CONFERENCE SERMON

*By Robert B. Ives**

The General Conference of the Brethren in Christ Church has always been more than a time to discuss church business and meet old friends. It has also been a time for spiritual renewal. At one time, from a tent pitched near the meeting site of Conference, evangelistic meetings were held. On the Sunday of Conference there was time for devotional, biblical preaching. The promotional times by various boards and agencies of the church frequently consisted of an inspirational sermon. In these years before audio-visual presentations, although the church had few great preachers, it had many men committed to the value of the preached word.

In 1938 a new event was introduced for the 68th General Conference of the church. It was called the General Conference Sermon. In the minds of the Conference Program Committee and of some of the leaders of the church, the pur-

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pose of this sermon was not to replace the evangelistic sermons, nor to be a devotional sermon, but it was to be a biblical message which spoke to the current situation in the church. Thus the conference sermon was to be a kind of State of the Union Address. The conference evangelist continued to preach evening sermons. The Sunday morning sermon was still important, but this conference sermon held a special place in Conference.

The best of the sermons came at critical times in the life of the church, and they were delivered by leaders of the church who recognized the crisis and knew its character. Those who have been at Conference for many years speak of three sermons as the best of the conference sermons: the 1947 sermon by Amos Dick, *The Joy of the Whole Earth*, the only sermon to be published as a separate pamphlet; the 1950 sermon by John Hostetter, *The Holy Ghost and Us*, and the 1951 one by C. N. Hostetter, Jr., *St. Paul's Charge to the Elders*. These latter two sermons followed an important meeting of Brethren in Christ Church leaders in Indianapolis in the spring of 1950 during an NAE convention. A group of Brethren in Christ leaders at that convention prayed and wept together until 1 a.m. one evening, asking that God would make them open to new things. From that meeting came sweeping changes in the church, inaugurated over the period of time from 1950-1957.

The majority of the sermons have been delivered by administrators and church leaders, such as bishops. After

1957, when clear distinctions can be made between full-time pastors and other churchmen, only a few of the twenty conference sermons were delivered by full-time pastors.

There was, unfortunately, no special instruction given by the Conference Program Committee about the conference sermon. While some church leaders believed this sermon had a different purpose from the devotional and evangelistic sermons delivered at various occasions during Conference, not everyone understood the nature of the sermon in that way. Many of the sermons were, therefore, devotional in nature. Some have even thought that was the purpose of the sermon and so they preached as if it were an evangelistic or a Sunday morning sermon.

Most of the well-remembered sermons, however, were delivered by men who recognized the distinctiveness of the conference sermon. Of course, there are not many people who recall the earlier sermons and some sermons affected some people and not others. Charles Eshelman's sermon of 1963 reads very well. It is filled with vivid images and has a tension to it in the written form; but according to people who were at that Conference, the sermon was read and the existential impact of the sermon was not strong.

The sermons usually came on the evening of the first day of Conference and then on the morning of the first day. In the recent years of biennial conferences, Conference begins on Saturday and the conference sermon is on Sunday afternoon. In place of the evangelistic sermons are promotional talks

from the various boards and agencies of the church and also the morning theme sermons, three or four in number. In place of the Sunday morning sermon, conference members have been able to visit local churches in the area of the Conference. Still, some of the theme sermons or other presentations are particularly memorable. Many people refer to Ronald J. Sider's theme sermon in the 1974 Conference and some even remembered it as the conference sermon that year.

There is little doubt that on the whole the people of Conference have a special regard for the conference sermon. It is an honor to be asked to preach that sermon. That particular session is well attended and there is a sort of expectancy about the sermon. Further, conference preachers take their task seriously. Alden Long, who delivered the conference sermon in July, 1976, was asked in January of that year to speak to a certain group. "No," he said, "I'm working on the conference sermon." C. N. Hostetter, Jr., wrote in his diary as he prepared the 1961 sermon, "Do not allow little proud thoughts to hinder one. Please destroy them and let me truly serve."

Three men have delivered more than one sermon. One can see why. They were respected leaders of the church, men who stood in the midst of the life of the church, men who understood the need for change in the church and actively promoted it: E. J. Swalm, 1938, 1964; Alvin Burkholder, 1956, 1967; and C. N. Hostetter, Jr., 1943, 1951, 1961.

Our next task is to assess in brief the forty confer-

ence sermons.

In 1938 the first conference sermon was preached by E. J. Swalm, a Canadian bishop. No special instructions were given, but C. N. Hostetter, Sr., the moderator that year, said he would pray for Bishop Swalm as he prepared that sermon.¹ Bishop Swalm himself understood that the sermon should relate to Conference and to the overall concerns of the church. Not everyone saw the sermon in quite that way, as we shall see. The official position was:

Whereas the Conference sermon concerns not only the General Conference delegates, but all who are present at Conference, therefore, We recommend that the Conference sermon be given immediately after the invocation on the opening of Conference. We further recommend that other programs on Conference grounds not be given until after the Conference Sermon.²

Most of the early sermons were devotional in nature. The leaders of the church seemed to believe that the primary need of the church was for personal spiritual growth. The 1938 sermon expressed concern for the spiritual state of the church, for regeneration and sanctification (the two terms the Brethren in Christ have distinctively used to describe salvation), and for unity among various groups within the church. Bishop Swalm was particularly concerned with littleness and grumbling, marks of the ingrownness of the church. These were years when, according to Carlton Wittlinger, the brotherhood attempted to legislate historical distinctives. In the 1940s they attempted to create historical consciousness in other ways, by emphasizing youth work and Sunday schools.

In 1939 C. N. Hostetter, Sr., a bishop from Pennsylvania, preached a devotional sermon with a stress on piety, "the end of all that truly believe." He spoke of the relation between piety and the missionary responsibility of the church, striking a theme echoed in many conference sermons and reflecting the strong commitment of the church to missions.³

The 1940 sermon by V. L. Stump was a particularly strong sermon. Some who recalled it would have classed it among the five top conference sermons. War had descended on Europe. A frenzy of uncertainty infected the country. Stump, who would die within two years of this Conference, asked the Conference: What shall the Brethren in Christ do in the face of this dark hour? He answered that we need to search our hearts to discover two things: Do we believe God's Word? Are we willing to put the teachings of Jesus into practice in our daily lives? He also stressed the theme that we cannot be content with narrow horizons; indeed the leaders of the church were already growing beyond the confines of the past. This led time and time again in conference sermons to a call to evangelize.

In 1941 H. G. Brubaker, a leader in the western church, preached the conference sermon. (There was an attempt to vary the geographical location of the preacher.) Brubaker noted that the Brethren in Christ were shifting from a rural to a more suburban sphere. One effect of that shift, he claimed, is that the church is forced out of its isolated

position. That, of course, brings its own problems, which he encouraged the church to confront. The conference minutes described this sermon as "a dynamic, intensely practical, heart-moving message and in its delivery the speaker demonstrated his theme in becoming himself, an implement of God-power."

In 1942 the sermon, by Albert Engle, was again devotional and again alluded to the uncertainties of the present world. What can be our model in such a time? The Scriptures and the early church, particularly as they carried out the Great Commission.

In 1943 necessity brought a restricted gathering to the first of three consecutive Conferences held at Grantham. Very few besides delegates attended because of restrictions in rail travel. Dr. C. N. Hostetter, Jr., preached but he had little time to prepare the sermon. There were no tent meetings at this Conference, "which. . .no doubt bespeaks the sure and imminent approach of Him for whom the Bride is yearning," suggests the *General Conference Minutes*.⁴

In 1944 when there was again no tent program, the sermon was evangelistic. Charlie Byers recalls: "I preached the same kind of sermon I always did."⁵

In 1945 the Canadian holiness preacher, Lafayette Shoalts, delivered the conference sermon:

Bro. Shoalts, under the guidance of the Holy Spirit, urged the Conference Body to a faithful preaching of the standard of God's Word, not only on one phase,⁶ but with a well-rounded emphasis of Biblical truth.

In 1946 the Kansas bishop, Ray I. Witter, who had preached the Sunday morning sermon in 1939, preached the conference sermon, a devotional message.

The 1947 sermon is remembered by many observers as one of the three great conference sermons.⁷ Amos Dick was an able preacher, a top flight thinker and a man who knew the world through the eyes of his mission work in India. This message was broadcast over a radio station in Upland, California, and it was the only one of the conference sermons to be separately printed. The personal impact of A.D.M. Dick as a fine preacher brought this about. The sermon compared the far-flung pinnacles of the heavenly city with the church on earth. What characterizes the Brethren in Christ Church? asked Bro. Dick, and replied: separation, simplicity, sincerity, and sacrifice. As a homiletical event, this was certainly one of the best conference sermons.

In 1948 and 1949 the sermons were again devotional in nature. In the 1949 sermon by the Ohio holiness preacher, Ohmer Herr, Conference heard the plea, "Follow holiness! Let us do it, Brethren in Christ, one hundred percent. O what a flame we can be for God!"

By 1950 there was "a sense of uneasiness and uncertainty" in the church as a whole.⁸ It was the NAE Convention, held at Indianapolis that spring, that provided the catalyst for change. When the Brethren in Christ leaders who attended the NAE Convention saw the vitality and positive attitude of other NAE churches, they were discouraged with where the

Brethren in Christ were.⁹

John Hostetter's 1950 sermon seemed to capture the mood of the Indianapolis meeting. On a casual reading the sermon is not striking. Seen within the context of the Brethren in Christ Church as it was in 1950 and in light of the subsequent changes in the structure and life of the church, it is a prophetic sermon that does what a conference sermon was originally intended to do. It sounded the call to change. It was a statement about what the church should pay attention to at the present by a keen observer of the church. John Hostetter was both pastor at Clarence Center, New York, and also editor of the *Evangelical Visitor*.

Hostetter pointed out the weakness of the Brethren in Christ Church. He referred to the lack of growth in the church. In the twenty years from 1929 to 1949, the church grew by 1,300 members, but simply by birth increase it should have grown more; the net effect was that 1,000 young people were lost to the church. He drew three conclusions which were like hammer blows critiquing the church: (1) The church has been more successful financially than spiritually; (2) Our witness has been weak, as evidenced in the lack of growth; (3) We are legalistic: "it requires less practice to be legal than to be spiritual." It was not merely the sermon that moved people. It sounded the cry to renewal.

In the years from 1950 to 1957 the leaders of the church were working out major changes in the life of the church: a reorganization of conference boundaries, changes

in dress codes and the move to full-time pastors. This last theme was the topic of the 1951 sermon by C. N. Hostetter, Jr., the president of Messiah College and pastor of the Grantham Church, and the topic of other sermons. That Conference was also the last Conference held in the variety of smaller places within the geographic bounds of the church; there followed a five-year cycle that was to last for over twenty years, until the present three-place cycle was inaugurated in 1974.

This 1951 sermon raised some of the questions about the traditionalism of the church. A church review and study committee had been formed in 1950. Its purpose was to help the church think about the basic elements of a changing lifestyle, including the question of a multiple ministry (i.e., where a number of men would preach at one church, each of whom were in essence lay people who held some other job). Some churches, C. N. Hostetter, Jr., cautiously suggested, can do better work with "fully supported ministers." But this meant more than bigger budgets; it meant that districts would relinquish choosing their own pastors, and that task would be taken over by a pastoral stationing committee.

The peril (the theme was repeated in other sermons) is traditionalism. "There are some things this Conference must have the courage to do if our church is to do Christ's work in the world. . . . This Conference faces the task of improving our pastoral service." Dr. Hostetter suggested that this cannot be done through self-supporting ministers.

The 1952 sermon changed focus. It was delivered by the Bishop of Brethren in Christ missions in Africa, H. H. Brubaker, and was a call, such as one might expect from a missions leader, to preach the gospel on a world-wide scale.

With the 1953 sermon, Conference returned to the themes of change, and they chose to deliver the sermon a bishop who had been one of those at the Indianapolis meeting, Carl J. Ulrey. He had also just returned from a year-long tour of Brethren in Christ missions. As if to alleviate fears within the church, Bishop Ulrey suggested that we still have the same task, but then he sounded the new note: our methods and approach to the task may need an overhaul. "Our chief task at this General Conference is to solve our mutual problems in the light of the teaching of God's word, with Christian tolerance and forbearance to those who may not see as you or I." This was said to those inside the church who sensed the big changes coming and were not certain what to make of them.

In 1954 the question of full-time pastors and the related one of the decrease of the number of bishops exercised Conference. The conference sermon, however, took a more general tact. Edward Gilmore suggested that change and adaptation to present needs does not necessarily mean compromise, and yet he wasn't convinced that new ideas were the answer to the problem of the church. Instead he stressed the older ideas: missions and separation from the world.

By 1955 the status of the conference sermon was secure:

"The auditorium was filled for one of the highlights of the conference, the conference sermon. . . ."10 Yet this sermon was a devotional sermon, delivered by Sam Wolgemuth, who had also been one of those at the Indianapolis meeting. The sermon called on the church to evangelize.

Alvin Burkholder preached the conference sermon in 1956 and he stressed the need to bring new people into our fellowship. The task was evangelism, the theme of the past year's sermon: "Help us," he said, "as the Brethren in Christ assembled in this conference to have an understanding of the times and may the Great Commission become our major objective."

But it was also a time to rally the church around the leaders and the new directions they were taking the church.

What is the purpose of church leaders travelling here and there, giving time and energy to almost endless hours of committee meetings, preparing reports and recommendations for conference, unless the constituency unitedly follows with an overwhelming consciousness of her mission to the world today.

And again, "to accomplish our objective calls us to have confidence in the leadership God has given to our church. We have an obligation to our godly leadership and to the corporate body of the church if we are to fulfill our task."

Indeed that was a strength of the church, that it had able, trusted leaders. An anecdote in the biography of C. N. Hostetter, Jr., tells us a great deal. Someone asks Hostetter how he is going to vote on a particular question. "He admitted he didn't understand the question himself, but

he was certain that Brother Hostetter did, and he wanted to vote with him."¹¹

1957 was the year of change. It was a trying year. Many people have said that it was the holiness view of the church which held it together in the face of momentous changes.¹² It could well be that Luke Keefer as a holiness man was deliberately chosen to preach in 1957.

The 1957 sermon was a holiness sermon that ventured into the theological ideas of heart cleansing and sanctification. But there was also caution about some of the changes, for example, about fully supported ministers:

We need to practice faith rather than expediency. Our major experiences will lie in the area of pastoral care. The pastor is no longer the life-time minister of the ones who elected him and witnessed his ordination. Under pastoral contact the minister will now be subject to relocation.

Indeed that turned out to be so. The Brethren in Christ assumed a pattern in common with that of other evangelical churches in America. Keefer understood that at least some of the change coming in the church was amalgamation, so that the Brethren in Christ would become like other evangelical churches. It was called "a process of default and defection." Indeed this problem was to plague the church into the present time when some churches want to be known as community churches and not Brethren in Christ churches.

If the issue was either-or, however, the changes at least drew the church out of the narrowness, traditionalism, and legalism of the past; and the church needed to struggle

to maintain its identity and to be vigorous in a changing world. Future conference sermons would measure some of the struggles to do that.

In 1958 Henry Hostetter called on the church to keep the right balance. "Some of us who believe in holiness and the victorious life have such a deep concern to keep this emphasis alive that there has been a tendency to wrangle over terms and experiential details rather than keep our eyes on the goal."

In 1959 we had repeated again the theme of evangelism. Being uncomfortable with a conservative background is not the same thing as being ashamed of the gospel, Earl Sider said.

Pictures of the 1960 conference show delegates still by and large dressed in conservative garb, but in the conference sermon there is a clear sense of change. Bishop Ginder spelled out some of the changes the church had been going through and sounded again the theme that others had and would echo, that the church needed well-trained pastors but also Christ-centered pastors.

In 1961 C. N. Hostetter, Jr., gave a report on his observations of the churches in Asia and summarized some lessons he learned in Asia that could be applied to the church in America.

Arthur Climenhaga, at that time the president of Messiah College, in his 1962 sermon again established the contrast between the church of the past and the church of

that day. Our ancestors were not perfect, he said, "but one still stands in awe at the tremendous work they did and the foundations they laid. Our tensions and problems today are not necessarily a result of anything they did at all."

Yet clearly the church had problems. There was controversy that the church had not known in 1938. The world was changing, and despite the church's doctrine of separation, the changes were influencing the denomination.

In 1964 Bishop Swalm spoke of the need for the power of the Spirit of God and also of the need for academic and theological training for pastors.

In 1966 the conference schedule changed. Conference began Wednesday afternoon and the conference sermon was preached at the rally that evening. The sermon that year was by one of the youngest men to deliver the conference sermon, Merle Brubaker, who at that time was pastor of the Amherst Church in Massillon, Ohio. It reiterated the theme of evangelism, but shifted the emphasis to the homes of people and friendship evangelism.

In 1967 Alvin Burkholder called on the church to make administrative changes, evaluating the past ten years of growth in the church--the thing that John Hostetter had pointed out the need of in 1950.

The Brethren in Christ Church does not need to represent a dying facet of conservatism, but we have a godly heritage of Biblical doctrines that when scripturally presented to our generation not only will be accepted but will bring growth for the cause of Christ and the church.

Thus, Burkholder linked a stress on the peculiar doctrines of the Brethren in Christ church and growth in the church.

The 1968 sermon by LeRoy Walters, the Grantham pastor, was an interesting reflection on the state of the church. By looking at the past of the church, at the changes the church had gone through in the present, Walters was able to assess the needs of the denomination for the future. His six points defined needs many in the church would recognize:

- (1) for young men to champion the causes of peace and non-resistance,
- (2) for the church to make its holiness position clear,
- (3) for a seminary in harmony with where the church is to train our pastors,
- (4) for new pastors and adequate support for them,
- (5) for strong local congregations,
- (6) for a church program to capture our youth.

In 1970 delegates attended the 100th General Conference of the church, a Conference whose theme was Doctrine. Owen Alderfer, then a professor at Ashland Seminary, delivered the conference sermon. Doctrine is living, he said, but it must not become acculturated or polarized. We stand in danger of that polarization in three areas: the way the Holy Spirit ministers, the relation between social action and revivalism, and the questions about approved seminaries. The danger we have in facing issues like these is "if we begin to choose up sides and to speak only in notes of accusation and recrimination toward each other." But the need of people in the Brethren in Christ Church is to live out our Christianity in the world by finding new ways to serve and to witness. "Our excuse for being is the uniqueness of our heritage of

culture, concern and conviction--but only as the quality of these is manifested in life and given away in our present world."

One sees that the men who took the church through the sweeping changes of the 1950s are not the leaders of the church in the 1970s, and further that from the distance of more than ten years it is easier to evaluate positively the events of the 1950s.¹³ E. J. Swalm says a similar thing: "Time will make a change, whether we want to or not."

The 1971 sermon was by the editor of the *Evangelical Visitor*, John Zercher. This was in a new period when the theme for the sermon and for Conference was chosen by the program committee. This sermon was a wise, observant sermon that some observers rank in the top five sermons. The sermon was concerned with the Holy Spirit but in a group setting. The awareness of the conflict between the church and society was stated in Anabaptist ways.

The 1972 conference sermon by Paul McBeth reflected the growing awareness of the larger evangelical church. And the 1974 sermon (as Conference became biennial) by Donald Shafer showed the same awareness of the broader church. In this sense, the 1950 lesson of the NAE convention has found a broader place in the denomination. Here is a message by Shafer, bishop of the western church, who is on the edge of the church growth movement. But it sounded an old Brethren in Christ theme, calling the church to be less comfortable

than we might be so that we can disciple where people have needs.

The 1976 sermon by Alden Long was a lovely sermonic piece, revelling in nature as God's creation and stressing the need for new creation. It is a devotional sermon, one that exalts God, and fits into the theme of Conference, though it did not define a unique need of the Brethren in Christ Church.

1978 was a special year for General Conference. It was the celebration of the 200th anniversary of the Brethren in Christ Church. Conference was at Grantham that year and the celebration was marked by a historical pageant, commemorative music, and other special events. For a number of years the archivist of the church, Carlton Wittlinger, had been working on a new history of the denomination. With his sense of Brethren in Christ history, he was asked to deliver a bicentennial conference sermon. It was a historic sermon, in more ways than one. Some criticized it for taking a historical approach, others because it had no biblical referent. It is true that Wittlinger was not a preacher, but on an occasion which was more conscious than most of history, he was probably the best person in the church to preach the conference sermon.

When he identified what had been important to the church in the past, he intended that it should continue to be important: a heartfelt salvation experience; the meaning

of the fulness of the Holy Spirit which included, for him, complete self-surrender; discipleship, including cross-bearing; and separation from the world, or nonconformity. It was a unique lifestyle that he pictured. It was that which had been the distinctive thing of the church in the past. The church constantly moved between two borders: immersion in a narrow traditionalism; surrender to cultural Christianity. Whether the sermon was great preaching or not, it was as good as many conference sermons and the point of what the church was came in the timely sense it should in a conference sermon.

In 1980, Graybill Brubaker posed the question: How will the 1980s differ from preceding decades? A question with prophetic character. It meant for him the need to understand the world today more than our heritage. We need, he suggested, to interact with the world and yet to take a stand for what we believe without falling into what Brethren in Christ have been fearful of--becoming rigid. How is that possible?

Some of the willingness to be open to new things was seen when I was asked to deliver the 1982 conference sermon on the theme, Jesus Christ is Lord. Having been Brethren in Christ for only eleven years, I was the newest Brethren in Christ person who had ever preached the conference sermon. The sermon concerned seeing the world in a uniquely Christian way. Where should we go with our doctrine of

separation from the world? Recognize that Jesus was willing to be with people. Then we must confront head on some of the problems of being both human and Christian. This is where the church agonizes today. Further, a life of discipleship will clearly set us apart from comfortable main-line and comfortable NAE-related churches. It is the vision of the past in modern dress.

That has always been the call of the conference sermon, sometimes more loudly spoken, sometimes more muted.

Surely the church needs such a single event during each Conference. However able the theme sermons, however wise or uplifting the Sunday worship services in various churches, this State of the Union sermon of the Brethren in Christ Church, delivered forty times to this date, places the pulpit in the center of General Conference and opens the Word near the beginning of Conference, and has helped the church over these past forty-five years to hear where we are.

YEAR	PLACE	PREACHER
1938	Wainfleet, Ont.	E.J. Swalm*
1939	Grantham	C.N. Hostetter, Sr.
1940	Jabbok Bible Sch. Thomas, OK	V.L. Stump (died in 1943)
1941	Camp Alexander Mack, Milford, IN	H.G. Brubaker
1942	Bertie Church, Stevensville, Ont.	Albert H. Engle
1943	Grantham	C.N. Hostetter, Jr.*
1944	Grantham	Charlie B. Byers
1945	Grantham 75th Gen'l Conf.	Layfayette Shoalts
1946	Mt. Pleasant Ch. Mt. Joy, PA	R.I. Witter
1947	Upland, CA	A.D.M. Dick

CONFERENCE SERMONS

OFFICE	SERMON TITLE
Canadian Bishop	Save Thy People
Bishop, Penna.	The Blessing of Fellowship
E. V. editor	Have Faith in God
Western (Upland) churchman	The Urgency for God-Power
Missionary in Garlin, KY	The Church of Today and the Great Commission
President, Messiah College	Meeting Today's Crisis
Bishop, Chambers- burg	Measuring Success
Canadian (Wainfleet) Bishop	Lift Up a Standard
Kansas Bishop (Navarre)	The Old Paths
Supt. missionary work in India	The Joy of the Whole Earth

YEAR	PLACE	PREACHER
1948	West Milton, OH	J.T. Ginder
1949	Stayner Campground Ontario	Ohmer U. Herr
1950	Roxbury	John N. Hostetter
1951	Free Meth. Campgrounds, Manhattan, KS	C.N. Hostetter, Jr.*
1952	West Milton, OH	H.H. Brubaker
1953	Fort Erie, Ont.	Carl J. Ulery
1954	Grantham	Edward Gilmore
1955	Upland, CA	Sam Wolgemuth
1956	Roxbury	Alvin C. Burkholder*
1957	West Milton, OH	Luke Keefer

OFFICE

SERMON TITLE

Bishop, Manheim, PA	The Christ-Built Church
Pastor, Fairview, OH	Thy Candlestick
Pastor, Clarence Center, NY, (Editor, E.V.)	The Holy Ghost & Us
President, Messiah College	St. Paul's Charge to the Elders
Bishop of BIC Missions in Africa	The Missions, Message, Majesty and Might of the Church
Bishop, Ohio	Where There Is No Vision The People Perish
Bishop, Wainfleet, Ontario	Serving Our Generation
Deputy Director, Overseas Program, YFC	Our Eyes Are Upon Thee
Pastor, Upland, CA	Our Church in Today's World
Pastor, Free Grace Church, Millersburg, PA	Faith or Expediency

YEAR	PLACE	PREACHER
1958	Fort Erie, Ontario	Henry N. Hostetter
1959	Grantham	Earl Sider
1960	Upland, CA 90th Gen'l Conf.	Henry Ginder
1961	Roxbury	C.N. Hostetter, Jr.*
1962	West Milton Ohio	A.M. Climenhaga
1963	Fort Erie Ontario	C.F. Eshelman
1964	Grantham	E.J. Swalm*
1965	Upland, CA	Roy V. Sider
1966	Roxbury	Merle Brubaker

OFFICE

SERMON TITLE

Pastor, Manor Church	Living Waters for a Dying World
Recently retired as pastor of Cheapside, Ontario	I Am Debtor
Bishop, Atlantic Conf.	Determination for this Decade
Recently retired as president of Messiah College	Christ's Concern for the Churches
President, Messiah College ('60-'63)	Biblical Strategy for a Church in Crisis
Prof., Education, Messiah College (had been dean until June, 60)	The Witness of the Church
Canadian Bishop	A Trinity of Indispensables to the Church's Prosperity
Pastor, Sherkston, Ontario	Our Glorious King
Pastor, Amherst Community Church, Massillon, OH	Communicating the Gospel

YEAR	PLACE	PREACHER
1967	West Milton, OH	Alvin Burkholder*
1968	Fort Erie Ontario	LeRoy B. Walters
1969	Grantham	William R. Hoke
1970	Upland, CA 100th Gen'l Conf.	Owen Alderfer
1971	Roxbury	John Zercher
1972	West Milton Ohio	Paul W. McBeth
1974	Fort Erie Ontario	Donald Shafer
1976	Azusa, CA	Alden Long
1978	Grantham	Carlton Wittlinger

OFFICE

SERMON TITLE

Just retiring as Bishop of Western Church	Our Church in a Changing World
Pastor, Grantham	The Church Gathered and Scattered
Pastor, Pleasant Hill, Ohio (had been miss'y in India)	(Conf. Theme: Outreach) Controlled by the Holy Spirit
Prof., Church History, Ashland Seminary	Living Doctrine
Editor, <i>Evangelical Visitor</i>	Let the Wind Blow
Interim Pastor, Hollowell Church	The Gospel
Bishop, West Coast	Discipling Believers in Today's World
Professor, Messiah College	A Sharing God - A New People
Professor, Messiah College	The Faith of Our Founders

YEAR	PLACE	PREACHER
1980	Hamilton, Ont.	Graybill Brubaker
1982	Azusa, CA	Robert B. Ives
1984	Grantham, PA	

*Preached more than one conference sermon

OFFICE

SERMON TITLE

Pastor, Chambersburg

Inward & Outward Bound:
A Faith for the 80s

Pastor, Grantham

Jesus Christ Is Lord

NOTES

¹Personal conversation with E.J. Swalm, July, 1982.

²*Conference Minutes* (1938), p. 25.

³Conference sermons were published in the *Evangelical Visitor* at about the time of Conference, which was June at first and then early July. Summaries of the sermons, which vary in length, appear in the *Conference Minutes* also.

⁴*Minutes*, p. 13.

⁵Personal conversation with C.B. Byers, July, 1982.

⁶*Conference Minutes*, p. 5.

⁷E.J. Swalm, "The most exciting and emotional sermon and remembered the longest....He was our greatest preacher ...eloquent." Personal conversation, summer of 1982.

⁸C.O. Wittlinger, *Quest for Piety and Obedience, The Story of the Brethren in Christ* (Nappanee, IND: Evangel Press, 1978), p. 476.

⁹Among those attending were the following, many of whom subsequently delivered conference sermons: Charlie Byers ('44); C.N. Hostetter ('51, etc.); John N. Hostetter ('50); Paul W. McBeth ('72); Erwin W. Thomas; Carl J. Ulrey ('53); Sam Wolgemuth ('55); and Ray Zercher. On this meeting, cf. Frank Demmy's 1974 history honors paper done at Messiah College.

¹⁰*Conference Minutes*, p. 10.

¹¹E. Morris Sider, *Messenger of Grace: A Biography of C. N. Hostetter, Jr.* (Nappanee, IND: Evangel Press, 1982), pp. 151, 152.

¹²E. g., Bishop Henry Ginder.

¹³Wittlinger, *Quest for Piety and Obedience*, Epilogue, pp. 544-549.

HENRY G. BRUBAKER, WESTERN SERVANT OF THE CHURCH

*By Miriam Bowers**

"As for man, his days are as the grass. As the flower of the field, so he flourisheth; and the wind passeth over it, and it is gone. . . ."¹ Has the wind passed over Henry G. Brubaker's grave of nineteen years, wafting away the memories of him, or does he still live in the minds and hearts of those who knew him? No matter what the life accomplishments, how long is one remembered?

I have asked many people this question: "What memories do you have H. G. Brubaker?" The replies have been varied: "What memories? . . .His benign smile. . .his unbounded faith in everyone. . .his constant attitude of encouragement. . .his generosity. . .his never criticizing others." "His telling his classes that he was never depressed--never 'down'--and that he never experienced anything for which he

*Miriam Bowers, before her retirement in 1977, served as librarian at Messiah College. She is now a full-time volunteer assistant in the Archives of the Brethren in Christ Church and Messiah College. She read this article as a paper at the annual meeting of the Brethren in Christ Historical Society held at Azusa Pacific University in California on July 6, 1982.

needed to have regrets." "He upheld the dignity of labor and always dressed for the role. . .he would never mow the lawn wearing a business suit! No, for manual labor he dressed in gray and white striped overalls!"

Eldon Bert tells that when Mr. "B" first came to Beulah College, the salaries were so low that H. G. "moon-lighted" at the Bert and Decker Feed Store where he shoveled grain and did heavy manual labor. So that he would not become stiff, he applied an "evil-smelling" ointment (probably Sloan's Liniment), which reeked from one end of the store to the other. They always knew when H.G. was working.

Other memories? There was his effusive, almost florid statements of thanks to the host congregation at the close of General Conference when he had served as secretary. There were his navy blue suits (I never saw him wear another color), which frequently became shiny on the rear. For this he had a remedy: lightly sponge with vinegar! But Morris Sider recalls that Dr. "B" instructed his students that one should use fine sandpaper lightly.

Then there was his overclarity in diction, perhaps because he had once suffered from a speech impediment which he overcame through diligent effort, and his patience in helping others to overcome stuttering. Lewis Sider reports that Mr. "B" coached him over a number of years, asking no fee for his assistance. Eldon Bert relates that his brother Dwight stuttered when he was small. The parents were quite concerned about this and requested Mr. "B" to help. The



HENRY G. BRUBAKER

Brubakers lived at that time next door to Dwight's grandparents. His mother would send Dwight to visit the grandparents and H.G. would engage him in conversation. In no time at all the stuttering had disappeared. Dwight probably does not recall the incident.

Others recall his telling classes that one should stand up to study because there is considerably less likelihood of going to sleep and much greater possibility of clear thinking while standing. He had a tall podium-like desk at which he stood in his home to study--usually wearing a green visor as an eyeshade. Another recalls his statements to classes that a speaker should spend one hour in preparation for every minute of the time to be used in speaking.

He is remembered for his even temperament. He was always busy. He was a self-made man, an average man who cultivated and used his abilities to the fullest extent. In eulogies given during the memorial service at his death he was described as having "rosy optimism", of being "future-oriented". His future orientation was demonstrated in unique sermons in which he often spoke of man going to the moon, and in giving a graphic picture of the space age in which, since his death, we now live.²

In short, as John Z. Martin wrote at the time of H.G. Brubaker's death: "He will long be remembered for what he did, but it was what he was that has made the deep impression on the lives of young people who serve in classrooms, churches and mission fields around the world."³

Deeply rooted in the Pennsylvania Dutch tradition, Henry Ginder Brubaker was born in Rheems, Pennsylvania, in 1896. Soon after his birth, the family moved to Manheim where Henry grew up working on his father's farm and in the cooperative creamery which they operated. It was the rule in the family that the children turn their earnings to the parents until they were twenty-one. When the family later moved to Grantham so that the children could attend Messiah Bible School, Henry, having completed grade eight, went to work in the noodle factory owned by S. R. Smith, president of the school. Here Henry learned to operate a linotype and developed his love for printing. He worked not only on materials printed for the noodle factory but also on the *Evangelical Visitor*, which at that time was published in Grantham. It was during this period that he received Christ at the age of seventeen. Soon he received a bright and clear witness that Christ was calling him to a life of service in the field of Christian education.

At the age of twenty-one he received from his parents \$250 and a suit of clothes. Released from family obligations, he enrolled in the academy of Messiah Bible School and Missionary Training Home and continued until his graduation from junior college in 1925, at the age of twenty-eight or twenty-nine. Still intent on following his call, he entered Emerson College of Oratory in Boston where he took his A. B. degree in speech in 1928. By the time of his graduation he had received an invitation to teach at Beulah College.

He had met Anna Mary Niesley when both were attending Messiah Bible School. In the meantime she had completed normal school training and had received her A.B. degree from Taylor University. Friendship developed into love and they were married August 14, 1928. Two days later they set out for California, arriving in Upland just in time for the opening of school. The Brubakers both came to Beulah College as teachers, but in addition to teaching, Henry was dean of men, business manager, and later became president for two terms: from 1933-1939, and from 1949-1954. Along with their teaching and administrative responsibilities, both Henry and Anna earned degrees of Master of Arts from the Hartford School of Religious Education. Henry later earned the Th.B. degree from the Los Angeles Baptist Seminary and was later awarded the degree of D.D. from Pasadena College.⁴

In spite of his deep Pennsylvania Dutch roots, and although he carried unmistakably Pennsylvania Dutch traits, his work experience (except for General Conference roles) was in the West and from these experiences he bore the marks of a western man. He was known in the East as General Conference Secretary from 1943 to 1953, and also as an Upland College administrator. The fact that he was appreciated in the East is borne out in a letter which he wrote in 1947 in reply to a request from C. N. Hostetter, Jr., that the Brubakers come to Messiah College to do administrative work and to teach. Brubaker replied in a letter dated September 26, 1947:

. . . We appreciate the fact that you made us the recip-

ients of such a challenging offer. Both of us feel that we could work very comfortably with you, Brother Hostetter. We believe that we could be very happy at Messiah Bible College. M.B.C. is our Alma Mater and many loyalties are already established. The work as we see it is most challenging.

During these months which have elapsed, Sister Brubaker and I have made the coming to your campus a subject of prayer and waiting upon God for his leading. After due consideration and prayer, we believe that our work and mission at Beulah College is not yet completed. We believe that the Lord is leading us in this decision.

At this time we do not see our way open to come to Messiah Bible College campus beginning with the college year of 1948-49 to be co-laborers with you. Again we say that we know that the work which you have proposed is most challenging, and we could be happy doing it. . . .⁵

A confirmation that the Brubakers had western roots comes in another letter, this one undated but signed by Jesse F. Lady, Alma B. Cassel, and Dorothea E. Dohner. It was written to the Brubakers at a time when they were considering going to Evangel Press for a short term of service.

We have occasionally heard the statement that the western church is at the cross-roads. We feel that your influence is imperative at this time in coordinating the College, the Church, and the community, as well as the western element with the eastern element of the church. . . .

Not only has your contribution been felt in the college, but your many outside educational contacts have been invaluable, especially during the years of your presidency and the years following. . . .

Your contacts in the local community have been of great value to the college especially in relation to the Released Time Education program and many other activities sponsoring goodwill and good citizenship in the community. . . .⁶

Brubaker replied in a letter dated August 20, 1945:

. . . We are sorry that we are causing you an extra

burden and anxiety. The activities to which you have referred and in which we have engaged have ever edged us into an even greater maelstrom of expanding activity and responsibility. To be sure these activities have constantly boosted Beulah College in prestige and status. . . .

Mrs. Brubaker and I believe that if this maelstrom pressure to which you have made reference would take us away from Beulah College for a short time to help meet the crisis which is facing the Publication Board, we would still be making valuable contacts for Beulah College. It would show to the church at large that Beulah College has interests beyond herself, in that she is willing to lend of her versatile staff to bring stability to other church activity. . . . Calling attention to Beulah College in this way is high-tide advertising. . . .⁷

In the West Henry Brubaker had many contacts beyond church activities of both a secular and civic nature. He was a member of Phi Delta Kappa, a national educational fraternity in which he served as president of the local Claremont chapter. He was for ten years a member of the Upland Planning Commission and was also a member of the Upland Rotary Club.

One of his greatest contributions to the western church was his devotion to the cause of Christian education, thus fulfilling the call of the Lord in his youth. His inaugural address upon accepting the presidency of Upland College for the second time in 1949 was titled: "The Mission of the Christian Liberal Arts College".⁸

He participated in a panel at General Conference, 1946, on "Why I am a Church School Teacher". He firmly espoused the work of Christian education:

In the church college, I have a great opportunity of making known Christ in the various aspects of life--

in the area of foreign missions, home missions, Christian teaching. . . as Christian business men. . . as evangelists, as ministers, in all the legitimate vocations of life--to prepare young people to go out as Christians as witnesses. If I have the opportunity to stimulate these young people to do this, I experience in them a great missionary service. It is this that has led me into the teaching field of our church schools.

My second reason is, I am a lover of the Brethren in Christ Church. I wish that wherever that church is found, there will also be found competence, training, and ability, as good as can be found anywhere else.

Thirdly, there is no education complete except as proper emphasis is given Christianity and the spiritual side of education. I am definitely in favor of a well-rounded education and to me there is no well-rounded education except Christian education.

During his first term as president Brubaker strengthened the college to the point of its granting the first A.B. degree in 1940. The struggle to have that degree recognized by the Western Association of Schools and Colleges was the next hurdle that would take years of persistent effort until it was finally achieved in 1959. His was an unrelenting drive toward achieving recognition for Upland College and for Christian higher education.

Henry Brubaker was a teacher. One of his aims in teaching was to follow the precept of the Apostle Paul of "teaching others to teach," recognizing the "eternal value of building with human clay".¹⁰ The Upland College yearbook of 1964 captured the quality of his teaching:

As a professor he built dynamically. His classes, covering subjects in the fields of Bible-Religion, Speech, Psychology, and Physical Education, were devoted to the stimulation of students in their search for information and truth. . . .

His class presentations were intellectually delightful. Being confident that any new truth which might be discovered would affirm Christian conviction, he encouraged his students to consider honestly all aspects of any problem. This openmindedness was balanced by a life of Christian piety and Christ-like gentleness. He was always tolerant of the views of others, and yet firm in what he believed to be right. He believed that only Christianity could answer the ultimate questions which face humanity.

He was building continually, as a president, as a counselor, and as a friend. Suddenly his part in the construction came to an end; but the building will not remain unfinished. Those of us whom he taught must teach others--and they others still.¹¹

Henry Brubaker was a western church man. His contributions to the church were many. He did considerable ground work on the original organization of the Brethren in Christ Men's Fellowship for which he drew up a constitution and by-laws with recommendations for activating the organization. He was deeply interested in California extension churches, having drawn up a sample constitution and by-laws for community churches sponsored by the California State Extension Board. This sample was used as the pattern for the development of churches at Alta Loma, Sunnymead, Ripley, and other places. He was a member of the building committee for the new Upland Brethren in Christ Church, although he did not live to see it completed. He served as bishop of the Pacific Conference from 1954 to 1959.

Henry Brubaker was a servant of the larger denomination. Probably his most important role was that of General Conference secretary from 1943 to 1953. He was a member of the Church Review and Study Committee in 1955. He served on

the Sunday School Board. He was a member of the Publication Board for many years and actually served as General Manager at the Evangel Press from June, 1946, to January, 1947. In 1946 he was secretary of a committee formed to present an organizational chart indicating the chain of command for the various boards and committees of the church. In this role he demonstrated his organizational ability in clarifying incisively the order of responsibility.

Henry Brubaker loved to preach and to speak. Among his papers are dozens of sermon outlines, almost all penned in his irregular scrawling handwriting. Most of them are without date of presentation, but some have indications of places at which the sermon was presented. The subject matter was widely varied. There is in the denominational archives one package of sermon notes using in succession each book of the New Testament as the sermon topic. Other titles include:

Leading the Child into Spiritual Life Through the Sunday School

Reverence for God

A Calling for Every Christian

Radiant Christian Personality

Brethren in Christ Future (points):

Evangelism outside ourselves--get new blood

Boost our church institutions

Plan, engineer and build forward-looking programs

Appeal to young not to be in too much of a hurry

Religion and Education

Stewards of the Grace of God

Baptism with the Holy Spirit

The Machine Age (points):

Report of Technocrats--able to do up work in 4 hours per day

Rancher directs tractor by radio from tower

Synthetic foods and goods--corn and alfalfa made into fat, synthetic meat, artificial milk, alcohol will be used as motor fuel, corn fodder and scrub pine will make artificial silk, rubber from desert plants

I searched for notes for his sermon in which he spoke of man's flight to the moon, but did not find them. Morris Sider recalls that this message was usually given at graduation time when the minds of men and women are naturally filled with impossible dreams. When Dr. "B" would start on the theme of man flying to the moon, developing in outline the whole present-day space program, the college fellows would look at and nudge one another, as much as to say, "There he goes again!" But what were then labeled as visions and dreams have come to pass. Man has gone to the moon! Perhaps instead of his having been a visionary, he was actually a prophet whose time had not yet come. Without doubt he was "future-oriented", his dreams always rosy, mankind infinitely perfectible.

Henry Brubaker was an author. Among his papers are manuscripts written in preparation for a commentary on the Book of Romans.¹² Although there is nothing in his papers to indicate the genesis of this effort, there is a 1941 recommendation from the Examining Board assigning this task to H. G. Brubaker:

Whereas, we do not have much literature, written by our brethren, on doctrinal subjects which would help to unify the teaching of our ministry:

We therefore, recommend that Bro. H. G. Brubaker be authorized to write an exposition on the entire book of Romans, setting forth the teachings of Regeneration and Holiness; and furthermore, if the above recommendation be granted, said exposition, shall be submitted to the examining board for approval before being published.

ACTION: Approved.¹³

His manuscript contains a long chapter on the life of the

Apostle Paul and a long chapter on the state of Rome in the time of Christ and the Apostle Paul. There is an exegetical chart in outline form showing the contents of the projected book. Apparently the commentary was completed through chapter nine. There is a slip of paper listing individuals who had done typing for him with the amounts paid to each--a commentary on his carefulness with small details. Apparently he worked on the book from 1942 to 1946, but did not complete the manuscript. He died in 1963.

"And the wind passeth over it. . ." but it is not gone. There remain today men and women who recall his overwhelming optimism and who have accomplished deeds far beyond their own dreams because of the self-confidence developed through Henry Brubaker's faith in them. There are today people who speak without stuttering because of the patient therapeutic efforts of Dr. "B". "The place thereof" knows him no more, but the spirit of Henry G. Brubaker lives on in the lives touched by his exuberant enthusiasm.

NOTES

¹Psalm 103:15, 16.

²Items in this section I have gathered from the comments of many people as well as from my own recollections of H. G. Brubaker.

³John Z. Martin in *Evangelical Visitor*, Feb. 3, 1964, p. 12.

⁴Most of the facts of his life were taken from E. Morris Sider, *A Vision for Service: A History of Upland College* (Nappanee, Ind.: Evangel Press, 1976), pp. 129-35.

⁵H. G. Brubaker Papers in Archives of the Brethren in Christ Church and Messiah College, Grantham, PA.

⁶*Ibid.*

⁷*Ibid.*

⁸*Evangelical Visitor*, April 5, 1950, p. 6.

⁹*Ibid.*, October 21, 1946, p. 345.

¹⁰*Upland College Echo* (Annual), 1964, p. 48.

¹¹*Ibid.*

¹²H. G. Brubaker Papers.

¹³*General Conference Minutes* (1941), p. 39.

GENERAL CONFERENCE OF 1911: A PICTORIAL ESSAY

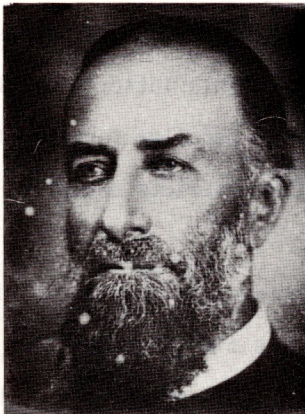
The General Conference of 1911 is not known in Brethren in Christ history for any important action, in contrast, for example, to the preceding Conference when the denomination adopted a position that moved it closer to regarding sanctification as a second work of grace.

This General Conference was, in fact, a fairly typical one for its time. It was preceded by a love feast and a one-day Sunday school convention. It was held in a church--Highland in southern Ohio, near West Milton. Representatives from all areas of the brotherhood attended and took action on business ranging from missions work to authorizing a new church directory which would include the names and addresses of all members in the denomination. (This latter project was eventually dropped because, as George Detwiler reported to a later General Conference, only a few districts submitted lists of members.)

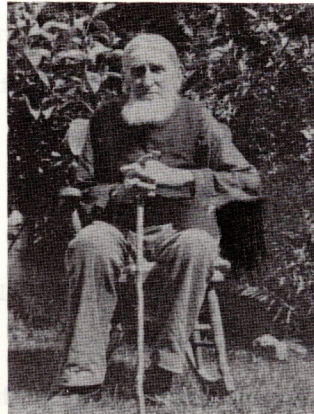
Although not particularly noteworthy in its own right, the General Conference of 1911 is the first for which we have a significant number of good photographs. Some of the photo-

graphs are reproduced on these pages to give some impression of how a General Conference of some eighty years ago was conducted.

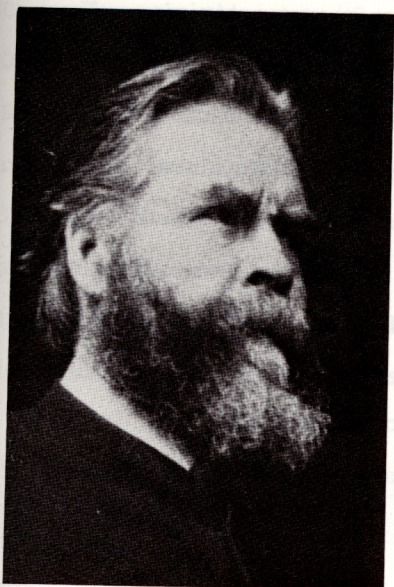
The officers of this General Conference of 1911 are among the best-known persons in Brethren in Christ history. Jacob N. Engle, Kansas bishop and son of pioneer missionary Jesse Engle, served as moderator. Assistant moderators were Martin H. Oberholser (Franklin County, Pennsylvania, bishop) and John R. Zook (evangelist from Des Moines, Iowa). Samuel R. Smith (bishop at Grantham, Pennsylvania and founder-president of Messiah Bible School and Missionary Training Home--later Messiah College) continued in his role as Permanent Conference Secretary, as his office was then called. By his side as assistant secretary was John Climenhaga (later teacher at the Messiah Bible School and also missionary to Africa) and Enos Hess (minister and Vice President of Messiah Bible School). Most of the photographs appear to be taken within a few years of this 1911 General Conference.



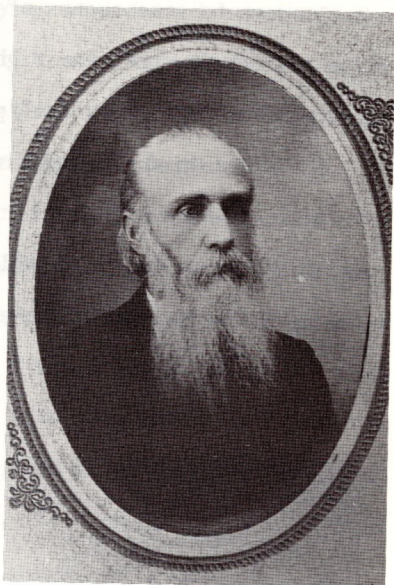
Jacob N. Engle



Martin H. Oberholser



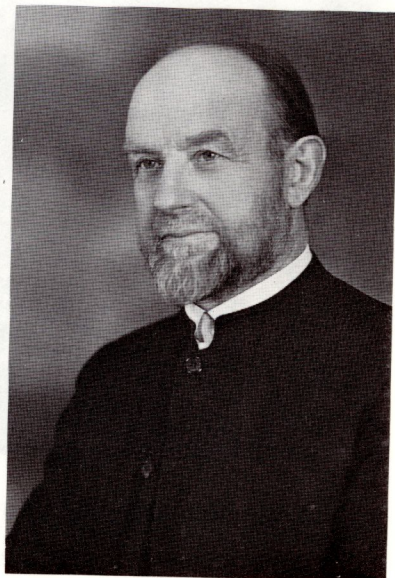
John R. Zook



Samuel R. Smith



John Climenhaga



Enos Hess

The following photographs move beyond General Conference leaders to some scenes of conference activities. The first photograph shows the Highland church building, a handsome frame structure with pleasantly landscaped yard. To the right behind the building may be seen a small section of a long shed used to shelter horses and undoubtedly, according to custom, to provide lodging for some of the male members of Conference. To the left of the church may be seen part of a tent, again a usual feature of earlier General Conferences. Tents were used to provide additional space for large crowds, perhaps in this case for additional sleeping quarters.



The next photograph shows a section of the people attending the General Conference. Obviously numbers of

women, in addition to the men, came to earlier Conferences. Obviously, too, they came in varying styles of "plain dress." Older readers of this journal will recognize such persons as Bert Sherk of the Bertie congregation in Ontario in the middle rear (with hat characteristically pushed back on his head), J. R. Zook standing to the left of Sherk (on Sherk's right), and Lela Cassel, sister to Alma Cassel, standing fourth from the right in the front row. (The editor welcomes further identifications from readers.)



Next is the kitchen staff. Behind the staff to the left of the photograph is a temporary wood structure added to the rear of the church to serve as additional kitchen space during the Conference.



The next photograph shows the tables set for the Conference guests in the basement of the Highland church, with the women of the district obviously prepared to serve the meal. The four-year-old boy in the center is Albert Brenaman, later missionary to Africa and now working part-time at Messiah College.



The final photograph shows the Conference transportation service. Conference guests were carried by this team and wagon to a trolley a mile distant from the church. The boy in front of the carriage with hat in hand has been identified as Ohmer Herr.



The last five photographs were deposited in the Archives of the Brethren in Christ Church and Messiah College by Albert Brenaman and Marjorie (Mrs. Raymond) Niesley, and are used here by their courtesy.

M. S.

BOOK REVIEWS

PAUL HOLLINGER *et al.* *UZ: A History of the United Zion Church, 1853-1980.* Privately printed, 1981. Pp. 163.

*Reviewed by Stephen Scott**

The United Zion Church is unique in the River Brethren--Brethren in Christ family in that, through documentary evidence, it can point to a definite time and reason for its origin.

A History of the United Zion Church records the details of Mathias Brinser's separation from the River Brethren in the mid-nineteenth century and the subsequent growth and development of the United Zion Church. This well illustrated, indexed volume is the product of a committee appointed by the bishops of the United Zion Church in 1978. Four of the ten chapters were written by Paul Hollinger, son of deacon David Hollinger who was one of the main instigators of this project but who died soon after the work began. Luke Showalter wrote three chapters, and was assisted by Esther Crouse and

*Stephen Scott is a member of the Old Order River Brethren. Among his publications is *Plain Buggies*. He is working on the subject of plain clothing for a companion volume.

Wesley Martin on two others.

The first chapter, entitled "Beginnings," gives a very brief survey of the development of the Christian church with special emphasis on the role of the Anabaptists. The distinctive roots of the United Zion Church are traced by way of the Brethren in Christ to the Mennonites, Brethren (Dunkards), and the United Brethren.

Of special interest in the first chapter is a reprint of the *Brief History of United Zion's Children Church* which was commissioned by the denomination in 1905 and printed in 1917. It is here that we find the details concerning the formation of the United Zion Church. Included are translations of letters sent to Mathias Brinser by the officials of the River Brethren (Brethren in Christ) Church in 1853 and 1855; the letters first warned Brinser not to build a meetinghouse and then expelled him after he proceeded with his plans.

It is obvious that the authors and perhaps the United Zion Church in general have a great deal of respect for their founder, Mathias Brinser. Detailed genealogical and biographical material on the Brinser family is found throughout the book, including information to show that five of the six bishops in the Dauphin County district were related to the Brinsers.

A fascinating description of the old Brinser meetinghouse and the worship services held there are a highlight of chapter one. It is interesting to note that the United Zion

Church continued to hold love feasts in the barns of the members long after they built their controversial meetinghouse. One of the largest of these gatherings, attracting about 2,000 people, was held at the farm of Bishop Solomon H. Brinser in 1899.

Chapters two through five contain congregational histories divided according to the four districts established in 1893: Dauphin County, Lebanon County, Lancaster County, and Western. At least forty congregations or meeting places are mentioned, of which thirteen were union meetinghouses. The centralization of the churches, which involved having services every Sunday at the same place rather than on a rotation basis, eliminated the use of most of the union houses by the 1970s. In 1950 there were twenty-six meeting places, but by 1980 there were only thirteen active United Zion churches.

Strangely enough, the United Zion Church died out in the place of its origin. The old Brinser meetinghouse was replaced by the Hillsdale meetinghouse in 1893, and this in turn was sold in 1939. The Dauphin County District always included churches in north-western Lancaster County, but by 1980, only the Elizabethtown Church in Lancaster County was still active among the churches in the district. Only a few attempts were made to establish churches outside the three-county area and all of these proved unsuccessful. There is no mention of any United Zion Church existing outside of Pennsylvania. In 1973 the churches were redistricted into

Western Central and Eastern districts, thus eliminating the obsolete county designations.

The beliefs, practices, and organization of the United Zion Church are treated in chapters six to nine. Chapter six on United Zion doctrine and church policy contains excerpts from the General Conference minutes of 1893 to 1980. The topics include rules for the election and responsibility of church officials, statements on divorce, tobacco, communion cups, the prayer veil, war and peace, and publications, to name a few. Especially revealing are the comments concerning the attitudes toward military service during World War II. Complete membership statistics for the years 1930 to 1979 are given on page 105.

Chapter seven on church practices details some of the changes that have occurred in the United Zion Church over the years. The section on church music begins with a description of the traditional German singing with "lining", and proceeds to the acceptance of musical instruments in the church in 1959. Material on hymn books appears in both chapters six and seven. There is a very brief description of dress styles with an accompanying series of six photos which speak louder than words. Also in this chapter is an explanation of the manner in which the United Zion Church selects its ministers, including an amusing anecdote on the subject.

Church administration, covered in chapter eight, includes sections on Christian education, foreign and home missions, and church government. Of particular interest to

the readers of this journal is the section on the merger committee. The first church action taken toward reunion with the Brethren in Christ was recorded in 1898. Various gestures toward a merger were made from time to time until 1968. In that year the General Conference of the Brethren in Christ asked to be forgiven for the past excommunication. The United Zion Church agreed to forgive but refused to make any further move toward a merger.

Barn love feasts and harvest meetings open chapter nine on church activities. Later church endeavors include tent meetings from 1933 to 1957, and beginning in 1956, a camp meeting in a grove. The development of the United Zion Home for elderly people, begun in 1902, is traced to the charitable work of Henry and Barbara Firestone. The church periodical, *Zion's Herald*, is shown to have begun as an independent publication in 1932.

Chapter ten consists of a roster of 201 ordained officials, including birth and death dates, the year of election and the place served. Pictures of most of the ordained men are included.

There is no doubt that the committee responsible for researching and writing this book expended a great deal of time and energy. For a church with less than one thousand members, this volume was a considerable undertaking. It is the only significant history of the United Zion Church since the very brief one published in 1917.

While we welcome this work on an important member of

the River Brethren--Brethren in Christ family, we must acknowledge some shortcomings. As is often the case with a committee endeavor, there is a certain lack of continuity. There seems to have been an effort to play down controversial issues and to keep the image of the church in a good light, which is to be expected from a church-sponsored history. The more candid observations in the book come from the one writer who is not a member of the United Zion Church.

The book leaves the reviewer with several unanswered questions. The "Tree of History" (p. 7) indicates that the United Zion's Children were formed from the Brinsers (1853), the Wengers (1855), and the Grumbines. Details on the Brinsers are plentiful and a few references are made to the Grumbine (or Pfautz) group. We are promised (p. 25) a story on the Wengerites in the chapter on Lebanon County, but we are given no more clues as to the origin of this faction. We can assume that the Jonestown Church, which was known as Wenger's meetinghouse, is of this background.

Another question involves the change of name from United Zion's Children Church to United Zion Church. Was it in 1954 when the church became incorporated? The book does not make this clear.

One had to wonder why the United Zion Church has refused to consider a merger with the Brethren in Christ Church and what the current differences are between the two groups. Also were there no divisions or schisms in the church in its 130-year history? If this is so, the Anabaptist family could

learn much from these children of Zion.

E. MORRIS SIDER and ALONZO VANNATTER, *Fruit from Woods and Sands: The Story of Houghton Mission*. Nappanee, Ind.: Evangel Press, 1978, Pp. 104. \$3.95

*Reviewed by John R. Sider**

From from Woods and Sands tells the colourful story of a people in the unique setting of woods and sands. Woods and sands do not ordinarily produce fruit and so it was assumed that Houghton Township in Southwestern Ontario was not likely to be very productive. The accessible forests of the area had been indiscriminately stripped by timber companies, leaving the sand exposed to drift with the winds off Lake Erie. Forested areas that remained were unsuitable for farming.

No fruit from woods and sands was what one elderly Brethren in Christ minister, in effect, said to me when he learned that, upon our completion of missionary service in India, we had accepted a call to pastor at Houghton. What he actually said was, "Why in the world is Bishop Roy Sider sending you up there to the sticks?" The good brother assumed that just as woods and sands do not produce fruit, so neither could there be any significant spiritual fruit from the woods and sands of Houghton.

The delightful narrative of *Fruit from Woods and Sands*

* John R. Sider is pastor of the Houghton, Ontario congregation. He taught elementary school in the Houghton area in the 1950s, and later served as a Brethren in Christ missionary in India.

challenges the skepticism of the old minister. A new (1970) church building with expanded (1979) facilities and a growing congregation that has an increasing community impact prove that the woods and sands of Houghton are indeed productive.

But who are the people that make the book alive and readable? That question has two answers. First the authors.

Rev. Alonzo Vannatter is described in Roy V. Sider's introduction to the book as being "one of the great but little known men of the Brethren in Christ. No man could be more loyal in crisis than he was. Godliness and good humour rarely find a better mix than they did in Alonzo Vannatter."

Vannatter's qualities as a person and as a pastor may be seen in this paragraph that he has given us: "Rose early, did my chores . . . got ready for church, about nine miles for the 10 a.m. Sunday School and preaching service at 11. At 12 o'clock started home and then changed horses and drove to Bethel, about 7 miles, for 2 p.m. Sunday School and preaching service at 3, then home to chores and supper and at 7:30 p.m. conducted worship service at Frogmore." (p. 101)

Alonzo Vannatter generously extended his hand, his loyalty, and his support as I became the new pastor of a church and community whose loyalties to him had spanned decades. At his funeral our children remarked, "This is the first time that someone who was close to us has died."

Co-author E. Morris Sider, from his own boyhood recollections, through painstaking research of such church documents as *Evangelical Visitor* and *Ontario Joint Council*

Minutes, with careful interviews, and in skillful editing of the writings of Alonzo Vannatter has contributed again to the story of the pilgrimage of the Brethren in Christ. The pens of these men have produced a book that is the fascinating story of a people who are fruit from woods and sands.

People are the second answer to the question noted earlier in this review: "Who are the people that make the book alive and readable?" It is a people-oriented book and illustrates excellently the value of relating to people and identifying with them.

Meet Walter Taylor, first resident pastor and brother of Myron Taylor, missionary to Zambia in 1906. "Taylor enthusiastically received . . . was a man of the people. Coming as he did from a hard-working farming background, he could easily identify with the rural inhabitants . . . put on work clothes and spent the day cutting wood with the local men Neighbours knew him as a kind and patient man, inside and outside the home." " . . . And he had a custom of waving at a house as he went by, even if he saw no one there He replied that even though he saw no one, there still might be someone looking and so he waved to make certain he did not miss anyone A man who cared greatly for their spiritual condition His loud voice and fervent spirit carried his prayers long distances." "Thus his death on December 16, 1932, less than two years after he had arrived in the area, came as a tremendous blow." (Chapter Four)

Edward and Emma (Sider) Gilmore, Taylor's successors,

have influenced the community and congregation during their ministry. (It was Edward Gilmore who originally urged the writing of this book.) " . . . The Gilmores fitted well into the life of the community . . . found their way into our hearts and were much appreciated by the Houghton church and community They identified with the community."

Idellus Sider "served longer than any of the workers, her years of ministry stretching from 1932 to 1943. She did much to help . . . both in a practical and spiritual sense. She is still remembered with affection in the community." *Fruit from Woods and Sands* contains some of her diary notings, and although she wrote mostly about everyday kinds of activities, her ministry to others was always first. Only in an entry of March 1, 1937, does one find a note that indicates some of the pressures she must have carried. (p. 70) I wonder. However, Idellus, I am sure, would have had little complaint.

Within two years of Idellus Sider's leaving Houghton, Myrtle and Ruth Steckley, also from Markham, arrived, "young and full of evangelical zeal" to be "wonderfully used of God here at Houghton."

The reader will enjoy other individuals from the story as proof that woods and sands are productive. Alonzo Vannatter's mother was a woman of godly devotion and consistent living. Without Fidella Vannatter there may well have been no *Fruit from Woods and Sands*. Vannatter's manuscripts, which formed the base for the book, are dedicated to his godly

practical mother.

As one reads the story, one can quickly become reflective in seeing how much of God's plan for the church depends on people. The story gives one the sense that people are important and but for John Nigh, Fidella Vannatter, Idellus Sider and others who were faithful in crucial, fragile periods, the story would have had a very different ending.

Of course the story is not complete yet, for the congregation, too, has its own personality and image. The reader will sense a feeling of the congregation's attitude caught by Clarence Abbott, then (1970) a newspaper editor and now mayor. "Just returned," he wrote for his column in the local paper, "from the sod-turning ceremonies for the new little church down the road from our house and it was a rewarding and worthwhile experience. The fund has now reached the \$21,000 mark and you can bet your bottom dollar there will be no stopping those stout-hearted country folk from here on to completion." Their stout hearts had made some of these moves, even against the advice of the Canadian Conference Board and the Board of Bishops; they built a new church and burned the mortgage within the year! (The reviewer of the book is not noted for being an advocate of rebellion, but this rebellion was peaceful.)

You will enjoy *Fruit from Woods and Sands*. The book is attractively printed with twenty-three pictures, none however of the moonshine and stills operations described in the volume. They were probably confiscated in the R.C.M.P. raids,

along with producers and products.

E. Morris Sider has again preserved for us the story of an important, if perhaps isolated, segment of the church. It is a section of the church that will, however, make an increasing contribution to the Brethren in Christ. Sider's task was in part to rework Vannatter's materials. He has done that successfully, for Vannatter's colourful personality has not been swept aside. The book therefore reflects something of both men. It is a mark of Morris Sider's skill that he has accomplished this.*

*Copies of this book are available from Evangel Press or from the Houghton Brethren in Christ Church, R. R. 5, Langton, Ontario, Canada NOE 1G0

NEWS AND NOTES

The Brethren in Christ Historical Society will be sponsoring two meetings in June, 1983. On June 5 at 3 p.m. the Society will conduct a worship service in the Ringgold church following an earlier Brethren in Christ pattern. Favorable response to a similar service conducted in June, 1982, has encouraged the officers of the Society to repeat the event.

The annual meeting of the Brethren in Christ Historical Society will be held on June 16, 1983, at 7:30 p.m. in the Lancaster Brethren in Christ church. Ray Zercher will give a slide presentation on Brethren in Christ church architecture, a sequel to his article on the same subject in the December, 1981 issue of *Brethren in Christ History and Life*. Myron Dietz will talk on the value of the house church. Myron is on the Executive Committee of the Society and is a member of the Old Order River Brethren whose ancestors were Brethren in Christ. The Old Order River Brethren continue to worship in homes and, for such occasions as love feasts, in barns.

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The Ringgold Meeting House near Hagerstown, Maryland and Waynesboro, Pennsylvania, is one of the earliest church buildings in the Brethren in Christ denomination. The building has been restored to much of its original condition, including furniture, place settings in the basement for a love feast, and beds for sleeping in the attic.

The Meeting House is available for use by any group or congregation wishing to explore its Brethren in Christ roots. Sunday school classes, youth groups, membership classes, and others might wish to consider having an activity in the church, such as conducting an early worship service or a love feast, or having a discussion on the Brethren in Christ heritage.

The Brethren in Christ Historical Society will be pleased to help plan or direct such activities. For such assistance, contact the president of the Historical Society, Owen Alderfer, at Messiah College, Grantham, PA 17027. Those needing only access to the building should write to Avery Zook, 6080 Cumberland Highway, Chambersburg, PA 17201.

ANNUAL REPORTS

PRESIDENT'S REPORT

By Owen Alderfer

Interest in the concerns and work of the Brethren in Christ Historical Society continues to grow as reflected in participation in the activities of the society and current membership. All memberships are up about 65 percent from last year with the current total reported by our secretary, Nancy Heisey Longacre, at the time of the Annual Meeting in June as 290.

The Annual Meeting of the society is always a high point of the year for the organization. More than a hundred people gathered for a breakfast meeting Tuesday morning, July 6, at Azusa Pacific College during General Conference. The program featured Miriam Bowers of Grantham, Pennsylvania, presenting a paper "Henry G. Brubaker: Western Servant of the Church." Miss Bowers, who had been a member of the Upland College faculty and a colleague of Dr. Brubaker, brought together a body of significant information for all, as well as delightful memories for those who remembered "Dr. B."

The secretary, besides reporting an ample balance

currently in the treasury, presented three items of business conducted for the society during the past year: (1) The executive committee has taken note of the changing value of the Canadian dollar in relationship to the American dollar. It was agreed that until further notice, the membership fee will remain at \$5.00 for both Canadians and Americans, with losses from Canadian dollar amounts to be absorbed by the society. (2) In late 1981 the society account was transferred to the Jacob Engle Foundation. The Foundation does not send receipts for amounts as low as \$5.00, and so society members should expect their cancelled checks to serve as receipts. (3) The executive committee agreed that it is feasible for membership renewals to coincide with the calendar year. All fees paid for the 1981-82 period have been extended to cover the period until the end of 1982. Renewals for 1983 will be due upon receipt of the December 1982 issue of the journal.

Members present at the Annual Meeting approved the report of the nominating committee along with terms of office for the coming period. The following were elected to the executive committee: Owen H. Alderfer (1984), chairman; Nancy Heisey Longacre (1984), secretary-treasurer; Isaiah Harley (1984); Myron Dietz (1986); and John R. Yeatts (1986). The society approved the appointment of E. Morris Sider as editor of the journal and member of the executive committee (1986). Dr. Sider received a hearty round of applause in acclaim for the high quality of work he is doing as editor.

A vote of appreciation is due Dr. Martin H. Schrag who has served on the executive committee from the beginning of the society, but who was not available for office this year.

Two additional activities during the year are worthy of notice: First, complimentary copies of the December, 1981, issue of the journal were sent to all Brethren in Christ pastors to encourage their involvement in the society as members and supporters of the work. Second, on the afternoon of June 6, 1982, the society in cooperation with the Ringgold Restoration Committee sponsored an historical pattern worship service at Ringgold Meeting House. More than a hundred people, including a number of Old Order River Brethren, gathered in worship. Dr. Morris Sider preached and other brethren witnessed to the truth.

SECRETARY-TREASURER'S REPORT

By Nancy Heisey Longacre

Eight new members have joined the Brethren in Christ Historical Society since the July Annual Meeting, bringing the total number of members to 298. In early 1982 it seemed appropriate to reduce large fund balances in the Society account by extending the period covered by membership fees to the end of the calendar year. However, membership renewals in December will need to be prompt in order to have adequate funds available for payment of printing and editorial costs of the December issue of the journal.

The journal is now being published with a squareback

or "perfect" binding, making it easier and more attractive to place on library shelves. Other changes in format are also being considered. The goal of the editor, affirmed by the executive committee, is to limit the content of the journal to topics related to Brethren in Christ history or life. According to the editor, there continues to be more than enough material to fill two journal issues per year.

The executive committee meets several times during the year. Suggestions from society members are always welcome for consideration.

MEMBERSHIP

BRETHREN IN CHRIST

HISTORICAL SOCIETY

Individual Membership

Abelt, Lowell
Agee, Bedsaul
Alderfer, Owen
Allen, Lois
Ament, Carl P.
Ashby, Ed
Bauman, Charles
Bender, Maurice
Benedict, Fred W.
Bert, Eldon and Harriet
Bert, Ruth
Bicksler, Dale and Harriet
Bignell, D. Wayne
Book, Alvin and Thata
Book, Curtis
Bosserman, Vernon
Bossert, John E.
Bowers, Jacob and Gertrude
Bowers, Miriam
Boyce, Page
Boyer, C. W.
Boyer, Paul
Brandt, David
Breachbill, Earl
Breachbill, Naomi
Brenaman, Albert and Mary
Brensinger, Terry L.
Brown, Michael
Brubaker, Darrel J.
Brubaker, David
Brubaker, Graybill and Ethel
Brubaker, John Arthur
Brubaker, Mary F.
Brubaker, Menno
Brubaker, Merle and Ila
Brubaker, Ruth
Brubaker, Samuel and Lucy
Brubaker, Verle
Brumbaugh, J. Dean
Buckwalter, Paul L.
Buhrman, Mrs. E. C.
Bundy, George and Ethel
Bundy, John L.
Burkholder, Alvin
Burkett, Charles
Butterbaugh, Samuel
Byer, Charles
Byer, David E.
Byers, Charlie B.
Byers, John Arthur
Calhoun, Dorance
Cassel, D. Wayne
Chester, Leonard
Climenhaga, Arthur and Lona
Climenhaga, Asa and Anna
Climenhaga, Daryl
Climenhaga, David and Dorcas
Cober, Louis and Ruth
Crider, Ken and Jill
Dalton, Glenn (Jr.)
Dayton, Donald W.
deHaan, Ardian and Barbara
Dick, Premnath
Dietz, Myron
Dohner, Elam O.
Dohner, Ernest U.
Dourte, Allen and Jeanette
Dourte, Eber B.
Dourte, Jesse and Wilma
Drew, Mark
Durnbaugh, Donald
Ebersole, Daniel
Ebersole, Esther
Ebersole, Wayne and Alma
Engle, Albert
Engle, Charles and Kathryn

Engle, Earl and Esther
Engle, Eugene K.
Engle, Harold
Engle, Jacob
Engle, John and Ruth
Engle, John H. and Anna
Engle, Kenneth and Jan
Engle, Naomi
Engle, Paul E.
Ernst, James
Foote, Hannah
Fretz, Lester and Mary
Frey, Glenn and Beth
Garis, Mark
Garman, Ruth
Geib, Fred
Gibson, Kenneth R.
Ginder, Carl V.
Ginder, Henry
Gingrich, J. Lloyd and Orpha
Gish, Dorothy
Goering, Martin and Melinda
Gooderham, Gordan T.
Gorman, Eugene and Gladys
Goulet, Lucille Marr
Gramm, Ethan
Grant, Roger
Graybill, John
Groff, Marjorie
Hall, David L.
Hare, Erma Z.
Harley, Isaiah B.
Harmon, Frances and Wendell
Hartman, Herbert
Hawbaker, John B. and Jolene
Heise, Clarence E.
Heise, Jesse
Heise, Marjorie
Heise, Russell and Rowena
Heise, Stella
Heisey, C. R.
Heisey, J. Wilmer
Heisey, Mary E.
Heisey, Velma I.
Heisey, W. Bernell
Herr, Sara
Herr, Timothy and Linda
Hess, Earl and Lois
Hess, Eber
Hess, Gerald D.
Hess, Paul and Esther
Hoffman, Warren and Connie
Hoke, Linda

Holland, Frederick L.
Hoover, Amos
Hoover, Daniel L.
Hoover, Herbert
Hoover, Kenneth B.
Hostetler, George W.
Hostetler, Paul and Lela
Hostetter, D. Rahn
Hostetter, D. Ray
Hostetter, Henry
Hostetter, J. N.
Hostetter, J. Norman
Hostetter, S. Lane
Huntzinger, Jennie C.
Ives, Robert
Kanode, Isaac and Maybelle
Kauffman, Howard D.
Keefer, Luke L.
Keefer, Luke (Jr.)
Keefer, Philip D.
Keller, Robert
Kipe, H. Franklin and Blanche
King, Omer E.
Kraybill, Virgie
Kreider, Mary
Kreider, Nancy J.
Lady, Martha L.
Lady, Mary Olive
Lady, Myron and Mary
Landis, Paul
Lehman, James O.
Lenhert, Paul G.
Lenhert, Sara B.
Leshner, Emerson L.
Leshner, James
Long, Alden and Mary
Long, Martha
Longacre, Nancy R. Heisey
Mann, Lowell D.
Marr, Naomi
McBeth, David
McBeth, P. S.
Miller, Arlene B.
Miller, Clark
Miller, David
Miller, Henry
Minter, Donald
Miyake-Stoner, Robert
Musser, Arthur and Wilma
Musser, Avery
Musser, Dale
Musser, J. Earl
Musser, Ray and Fern

Musser, Roy J. and Lois
 Myers, Harold
 Myers, Richard A.
 Nigh, Paul A.
 Nisly, Paul
 Oyer, John
 Paine, Dwight
 Peterman, Roy and Lois Jean
 Pierce, Glen A.
 Price, Donald G.
 Ramirez, Sally
 Raser, Carl and Jane
 Redfearn, Mark and Karen
 Renno, John
 Ressler, Marlin and Anna Ruth
 Ressler, Martin E.
 Rickel, Charles
 Rickman, W. Edward
 Rosenberry, John and Maureen
 Saba, Costandy and Beth
 St. Onge, Claudia
 Sauder, Jonas
 Schrag, Martin
 Scott, Stephen
 Shafer, Donald
 Sherk, Dorothy
 Sherk, Morris and Janet
 Shook, Jeanne
 Sider, Abigail
 Sider, Cora
 Sider, Elsie
 Sider, Harvey
 Sider, John and Ethel
 Sider, Lewis and Gladys
 Sider, Morris and Leone
 Sider, Robert
 Sider, Roger
 Sider, Ronald J.
 Sider, Roy
 Sisco, Richard
 Slagenweit, Andrew and Ruth
 Smith, Robert and Marilyn
 Sollenberger, Jacob and Ada
 Sollenberger, James
 Stepp, Jonathan
 Stern, Aaron
 Stern, Jacob (Jr.)
 Stickley, Harvey
 Stoner, John K.
 Stutzman, Dwayne H.
 Stutzman, Miss J. E.
 Swalm, E. J.
 Thomas, Carolyn M.
 Thomas, Dwight W.
 Thrush, Lynn I.
 Thuma, B. E.
 Thuma-McDermond, Jay and Wanda
 Turman, W. Rupert
 Tyrrell, Gerald and Jane
 Tyson, Keith and Kathy
 Ulery, Carl J.
 Ulery, Dale W.
 Vundla, Karen R.
 Walters, LeRoy
 Weaver, Gerald and Lois
 Wendling, Woodrow
 Wenger, J. Ralph
 Wideman, Dwight
 Winger, Claude
 Winger, Darrell
 Winger, Ralph
 Winger, Walter
 Wingert, Donald and Andrea
 Wingert, Gerald
 Wingert, Norman
 Witter, Roger
 Wittlinger, Fay
 Wolgemuth, Anna R.
 Worman, Robert
 Wright, Edgar B.
 Yeatts, John R. and Anna M.
 Yoder, Lawrence
 Young, Clyde and Wilma
 Zercher, Alice Grace
 Zercher, Ray and Ruth
 Zook, Avery and Eunice
 Zook, Avery and Pamela
 Zook, Donald R.
 Zuck, John

Institutional Membership

Air Hill, Pennsylvania, Brethren in Christ Church
Archives of the Brethren in Christ Church and Messiah College
Asbury Theological Seminary
Ashland Theological Seminary
Associated Mennonite Biblical Seminaries
Bethany Theological Seminary
Bethel College (Kansas)
Bluffton College
Canadian Mennonite Bible College
Conrad Greble College
Eastern Mennonite College
Emmanuel Bible College
Grace Theological Seminary
Grantham, Pennsylvania, Brethren in Christ Church
Historical Committee, Mennonite Church
Houghton College
Lancaster Mennonite Historical Society
Mennonite Historical Society (Goshen College)
Mennonite Information Center (Germantown)
Mennonite Library and Archives (Lansdale, PA)
Messiah College
Nappanee, Indiana, Brethren in Christ Church
Niagara Christian College
Rosebank, Ontario, Brethren in Christ Church
Selkirk Public Library
Tabor College
Wainfleet, Ontario, Brethren in Christ Church
Western Evangelical Seminary

