

**The Historical Society of the Bible Fellowship Church
October, 2011**

It feels to me like this newest offering from the Historical Society is a bit late. I have no regularly scheduled publication date but I often seek a late summer / early fall edition. I could tell you how busy I have been but that is not much of an excuse when most everyone says the same thing. My real problem is distractions. I love prowling around and digging up stories that interest me and which I can share with others. But, when I start working on a story, four or five others will pop up. I start following those stories. It is a hunter's story. I follow every rabbit trail that comes along so there are lots of rabbits in my sights. So what you have is not an excuse but a bit of an explanation.

Fortunately, you have heard about the Historical Society Meeting on October 29 at the Bible Fellowship Church in Whitehall. They are excited to host us and have just completed (I think my information is right) a building program. I know that you have heard about the meeting. What I don't know is if you plan to attend or not. I can only say I hope you do. Dr. Richard Gehman is our main "act" for the day and a good one it will be. He will be exploring our German roots and how they play out in the role his family played in our church. He has also told me that he will provide "half time" entertainment in the form of a concert of Rose of Sharon hymns. So, let me encourage you to come. Make sure you share the joy with someone else by inviting them. Perhaps you would give them an introductory membership.

Enough of the small talk. We will begin with a continuation of our last edition. LeRoy Wilcox continues his account of the Deppe family by focusing on Arthur W. Deppe and his family.

**The Deppe Family - Continued
Arthur William Deppe
By LeRoy Wilcox**

Arthur William Deppe was born on April 02, 1899 in Walcksville, a small town in Franklin Township in Carbon County, PA. He was the sixth son born to Alfred and Delilah Deppe and was the seventh of 13 children. Alfred and his family moved to Cementon from Lehighon and began attending our church there. Cementon was located on the west bank of the Lehigh River and the church was across the river in Northampton. Alfred became a licensed lay preacher and as the Northampton church was on a circuit with another church, Alfred would preach when the minister was at the other church. In 1917 Alfred attended a Sunday School Convention in Walnutport on a very hot day. The windows were opened and Alfred then felt cold. He developed pneumonia and died a few days later.

A young woman from Point Phillips, Florence Henry, found employment in Northampton as a bookkeeper and moved there. She joined our church in Northampton and became very active, serving as a Sunday School teacher and later as superintendent. She was remembered for giving dynamic reports at the annual Sunday School conventions. She and Arthur became attracted to each other and on June 15, 1919 they were joined in marriage at the parsonage by the pastor, Allen G. Woodring. One time when Harvey B. Musselman, the Presiding Elder was preaching at Northampton, Florence wore a Stetson hat with a feather. H.B. Musselman noticed it and said from the pulpit, "You should not spend money on hats with feathers" and pointing to it said, "like that one. Instead the money should go to missions." Florence replied "I already paid for this hat and I gave to the missionaries. Now please go on with your sermon."

Florence died on June 23, 1963 and a former pastor, Alva Cassel, remembered that she died with Christian dignity, her wit and humor remaining to the end. Arthur later married a long-time friend, Pauline Adams.

Arthur served as a delegate to Annual Conference for many years and was Sunday School Superintendent for a time. He also served as a trustee and class leader. Alva Cassel remembered him as a conservative man who loved the Lord and his church. Arthur was an avid hunter and fisherman. Another former pastor, the late David E. Thomann, noted that he was a great mechanic and his talents were used many times (for free) when the Thomann car had problems. In 1943 the church needed repairs and renovation, which included digging out a basement. Lacking funds to hire a contractor, several laymen, including Arthur, performed the arduous task. On January 01, 1984, Arthur was called to heaven. It was noted that every seat was taken at the memorial service.

Two children were born to Arthur and Florence, Donald and Doris. Donald Arthur, born on August 16, 1930, attended Nyack Institute and Princeton Seminary. He earned a bachelor's degree from Lafayette College, a master's degree at the University of Maryland and a doctoral degree at the University of Chicago. He served on the faculty at The University of Maryland, the University of Nebraska at Omaha and the University of North Carolina at Chapel Hill. He held several positions with federal government agencies including Health, Education and Welfare, the U. S. Commission of Civil Rights and the Department of Justice. He married a young woman from the Bethlehem church, Joyce



Arthur and Florence Deppe



The Deppe Family, Arthur, Doris, Florence and Donald

Gehret, the daughter of the late Myron Gehret, who had been a very active leader at the Bethlehem church. Myron's father was Adam Gehret, a pastor who died in 1898. Joyce's mother, Lizzie Kauffman, was the daughter of Charles and Ellen (Schoenly) Kauffman. Many of the Kauffmans were very active in our Conference. Joyce was also the sister of Eleanor, who married Arden Gackenbach, a long-time leader in the Bethlehem church. Eleanor, who died in 2004, was church organist for over 35 years. Donald was licensed as a Lay Preacher in 1951. The marriage of Donald and Joyce unfortunately ended in divorce. Donald died in Goldsboro, NC on May 26, 2004 and married Jane Cates just prior to his death. He was buried at Wayne Memorial Park. Two children were born to Donald and Joyce, Beth and Beverly. Joyce is presently living in Maryland, across from Washington, DC.

Doris Arlene was born on December 07, 1927. She became a Registered Nurse, earned a Master's Degree in both Counseling and Education and was employed by the Allentown School District for 21 years as Director of Program for Pregnant Adolescents. Now retired, she is serving as a Living Counselor at Fellowship Community in Whitehall Township, working with prospective residents and also plans and promotes activities for those residing there. One summer at Mizpah Grove Camp Meeting she met a young man named Joseph Wire, Jr. from our church in York. He had served in the U. S Army Air Force during World War II as a corporal. On October 29, 1949 they were joined in marriage at the Bethlehem church by Pastor Timothy Gehret, who was married to her aunt, Esther Deppe, in 1925. Two daughters were born to Joseph and Doris, Kathleen and Pamela.

Kathleen Patrice, born on February 26, 1956, is a graduate of Houghton College with a B.S. in Social Work and an MA in Education from Ashland University in Ohio. She is presently employed as principal at the Dale Roy School for Children with Disabilities in Ashland, OH. On July 10, 1976 she married Roy Wallace, who holds a Master's Degree of Divinity. Roy is a graduate of United Wesleyan College in Allentown and of Ashland Theological Seminary. Presently employed as a Medical Social Worker at MedCentral Hospital, he is also serving as Interim Pastor at Hartland Community Church.

Pamela Jane, born on December 21, 1957, is also a graduate of Houghton College, and holds a Master's Degree in Education from Cabrini University. She is presently employed by the Southern Lehigh School District as a Reading Specialist. On September 15, 1979 she married a Houghton College graduate, Donald Kuntzman, who earned a BS in History and holds a Master's Degree in Theology from Seminary of the East. He is presently serving our Conference as Assistant Director of the Board of Missions. They have three children, two of whom are now married. Donald and Pamela attend our church at Coopersburg.

Service for the Lord didn't cease when Arthur died. As in many families, the work continues. May God continue to bless the Deppe descendants.

[Information gained from book 'Bethany Bible Fellowship Church,' written by Doris (Deppe) Wire, personal interview with Doris Wire and personal research.]

I am a child of the 60s. I graduated from high school in 1965 and college in 1969. I became a follower of Jesus in 1968 and was married in 1969. I began seminary in 1969. I remember Viet Nam, Woodstock and the Civil Rights marches. I don't think of it as history when

I put my personal life in it but it was over 40 years ago. Most of us look back and realize that a huge cultural earthquake took place even if we did not know it at the time. The following are from the 1960s. Many of you will remember. Here are a couple of writings that give us a little insight into what was occupying our ecclesiastical mind.

But, first from 1968. Check out the pictures below - a souvenir of Pinebrook in 1968. It was in a box of material Jill Davidson gave me from the Graterford Church. Surely one of our readers who have great memories can tell us the story. Was it to be a souvenir or an object lesson? Who knows the story? On one side, it reads, "Wooden Nickel – Good For Nothing." The other side says, "Pinebrook – 1968." Share the story with us, please. How many of you remember the dedication service? I would love to hear from you.

The culture of the Bible Fellowship Church encourages detail, detailed planning and detailed deliberation. It may be part of our organizational DNA. When John Oberholtzer and others broke away from the old Mennonite Church, one of their issues was keeping minutes at meetings. It had never been done and they noticed that memory of past decisions was often selective. What got remembered was good for the current situation. Sometimes it appeared that forgetting was convenient. When the Evangelical Mennonites were formed, they kept minutes of their meetings and even gave details when they did nothing. One of the highlights of our history is the minutes of May, 1860, "In the second session, held on May 28, 1860, in the Meeting House in Upper Milford Township, Lehigh County, Pennsylvania, nothing of importance was decided." They made sure that it was recorded what they did, or in this case, what they did not do.

At any rate, our attention to detail, carefully recorded minutes, second readings for all important decisions, and statistics have been part of who we are. Whether it has helped us or hurt us is a good coffee cup debate.

The following is the report of the men who were planning for Pinebrook Bible Conference. You will hear about the program and the proposed organization. They were seeking to solve an organizational problem. How could two organizations share one facility? I know ultimately it all broke down. But you can read the details for yourself. Some of you will remember these deliberations well. To some this will be new. Did they miss something? Do you see gaps? Or, were they thorough? In this document, the planning and organization of Pinebrook were laid out in 1968.

SPECIAL NOTE: The minutes which follow are the minutes of the Committee to Plan the Development of the Bible Fellowship Church Conference Center. Incorporated within the minutes are the various recommendations which will become the basis for business at the meeting called for Sat, June 15, 1968 at Cedar Crest from 9:00 to 1:00 P.M.

May I personally suggest that each member of conference make an attempt to read over the entire body of the material BEFORE the session so that you will have a better grasp of the whole picture. We regret that the time schedule has, of necessity, been so close, but you all realize that we are victims of circumstances beyond our control and that there remains only the

solution in making the brief time between the present and the day when we take possession of Pinebrook count as best we can.

We will deeply appreciate your utmost in cooperation,
On behalf of the Committee,
Robert W. Smock, Secretary

MINUTES OF THE COMMITTEE TO PLAN THE DEVELOPMENT OF THE BIBLE FELLOSHIP CHURCH CONFERENCE CENTER

The Committee met on Tuesday, June 11, 1968 at 9:30 A.M. at the Cedar Crest Church. Present were T.D.Gehret, Carl C. Cassel, John H. Riggall, Robert W. Gehret, David E. Thomann, Bert N. Brosius, Harvey J. Fritz, Albert Wentz, Jansen E. Hartman, Donald R. Knauer, Robert W. Smock and A.L. Seifert.

Kermit K. Gehman and Paul Wentz, Jr. were absent.

The meeting was opened with prayer by David E. Thomann and John H. Riggall.

The minutes of the previous meeting were read and approved.

A letter from the Allentown School District concerning the plans for the sale of Mizpah Grove was read. A.L. Seifert noted that the attorney for the Bible Fellowship Church is working on the sales agreement.

A.L. Seifert also noted that the Industrial Planning Commission is continuing to show interest in the purchase of the Fogelsville property. He referred to an article in the Allentown paper stating that the commission is seeking money from the state for this area.

The Secretary read a purchase option agreement which has been signed with the Industrial Development Corporation of Lehigh County giving the commission an option to buy the land within the next 60 days. Should the purchase be determined by the commission, the sale of the 136.39 acres would be at \$4500 per acre.

Jansen E. Hartman called attention to the sales agreement with Pinebrook as prepared by the Bible Fellowship Church. He noted that the property is divided into 12 tracts and recommended that someone be responsible to determine the boundaries. At present, the sales agreement is in the hands of the attorney. The major problem yet to be settled are the details in the area of financing.



Pinebrook Dedication Service



Dedication Day

The assigned sub-committees presented their reports, and, the following recommendations are hereby presented for consideration at the special session of conference.

#1. That A.L. Seifert serve as Bible Conference Director until provision for a permanent director is made. All correspondence concerning use of facilities shall be directed to him until further notification.



Dedication Day

(Additional statement at end of report)

#2 That the Board of Mizpah Grove, presently constituted, plan the program for the summer of 1969. They shall serve until the new Bible Conference Board is elected.

Time shall be set aside at the two camps this summer in which the District Superintendent shall direct an open discussion among the pastors present to analyze policy and program for future years.

We recommend that all the pastors be brought into the planning for the summer Bible conferences that would bring the greatest degree of participation of pastors and churches.

#3 That recommendations #2,3/5,& 6 of the Committee to study the Summer program for the summer of 1969 (Relative to daily schedules, rates and general policies) be referred to the Board of Mizpah Grove.

#4 That the Committee the Plan the Labor Day Program for 1968, composed of John H. Riggall, Robert W. Gehret and Kermit K. Gehman, publicize the Labor Day Rally and the purchase of the property at Pinebrook in the following ways;

- a. Radio spot announcements
- b. Newspaper ads
- c. Display posters for churches, Mizpah and Pinebrook
- d. Special announcements at Mizpah Grove Camps
- e. Proclamation of a Conference-wide day of Prayer on Sept. 1, 1968.
- f. Notification to everyone on the Pinebrook and B.F.C. mailing lists .
- g. This committee be empowered to expend up to \$2,000 on publicity for this day.

#5 That the Labor Day program be as follows:

a. Two one-hour meetings at 11:00A.M. and 6:00 P.M. and Special prayer service from 10:30 to 10:45 A.M.

b. Division into 3 groups ;

Gr o u p	Meeting At	Main Speaker	M.C.	Song Le.
1.Adults	Tabernacle	C.L. Miller	A.L. Seifert	W.A. Heffner
2.Teens & College	Chapel	To be announced	R.W. Gehret	John Blake
3. Children (4-II)	Tabernacle	Smock		

(12-1:00)

(Special music to be in charge of William A. Heffner)

c. Provide FREE cooked noon meal and light lunch at supper. David E. Thomann and Harry Bailey to be in charge. These men shall also be responsible for the operation of the snack bar.

d. Berean Bible School shall operate a book store for the day and provide for promotion of Berean Bible School in the area of Echobrook.

e. An offering goal of \$10,000. (A.L. Seifert, Jansen E. Hartman and Robert W. Smock to prepare an offering envelope for the day)

f. Afternoon recreation including swimming to be in charge of Ronald C. Mahurin.

g. E.E. Hartman to be contacted to request Paul Sensenig of the Sinking Spring Church to prepare a denomination emblem for the front of the auditorium.

h. That a motel unit be open for inspection for the day.

#6 That we authorize the printing of monthly contribution envelopes to complete the third year of the Forward With Christ Campaign and further that there be a distribution of these envelopes with a letter by the chairman.

#7 That the following by-laws be adopted:

BY-LAWS FOR THE PINEBROOK SERVICE BOARD

Article I

The name of this Board is the Pinebrook Service Board

Article II

The purpose of the Pinebrook service Board is to supervise and maintain the facilities, buildings, services and grounds located at Pinebrook near Stroudsburg, Pa., owned by the Bible Fellowship Church for the conducting of the educational program of Berean Bible School, Bible Conferences, Conference convocations and uses approved by the aforementioned church.

Article III

The Board should not have a mind or objective except to provide and maintain adequately the buildings, grounds, equipment and services for the users of the plant.

This Board shall be composed of the President of the Bible School, the Director of the Bible Conference, one member of the school board chosen by the board, one member of the Bible Conference Board chosen by that board and 3 members at large elected by the Annual Conference. At no time shall there be more than 2 members, exclusive of the District Superintendent, serving from the Board of Berean Bible School or the Pinebrook Bible Conference Board.

Any vacancy shall be filled by the agency that elected the one to the original term.

Article IV

The Pinebrook Service Board shall hold 4 quarterly meetings each year.

These meetings shall be held on ____

November, February, May, and September of each fiscal year.



Pinebrook Junior College Ensemble

Special meetings may be called by the Chairman from time to time as the need arises.

Article V.

The duties and authority of the Pinebrook Service Board.

1. The Board shall operate by virtue of the authority delegated to it by the Annual Conference.
2. The Board is authorized to receive and to dispense the money necessary for the conducting of its normal business.
3. The Board shall not incur any expenditure or a liability for a capital improvement costing in excess of \$2500 without the approval of the Board of Directors of the Bible Fellowship Church or the Annual Conference.
4. The Board shall provide and maintain the buildings and grounds, and the janitorial services essential to the operation of Berean Bible School and the Bible Conference programs.
5. The Pinebrook Service Board shall provide the following services directly:
 - (a) The renting of all facilities, rooms and apartments, houses, classrooms, offices, etc.
 - (b) The provision of all the food service for school and conferences
 - (c) Laundry services
 - (d) All vending machines
 - (e) Bookroom and supply center (Sale to be arranged)
6. The Board shall receive requests for the use of the present facilities or facilities required for the future operation of Berean Bible School and the Bible Conference through the representative of each Board. These requests must be received before the opening of the fiscal year so that assignments can be made to avoid conflicts.
7. The Board shall set the rates to be charged for the services rendered and levy such requests for funds to each Board as may be deemed essential for the continued operation of the Pinebrook center. Efforts shall be made to pay the current expenses of the Board from current operations income so that no financial appeal may be necessary for these needs. The Boards of the School and the Conference must assume their share of the costs involved.
8. The Board shall prepare an operational budget in advance and present it to the Adjourned Session of the Annual Conference for approval prior to going into effect.
9. All capital improvements such as the construction of additional buildings shall be with the approval and under the supervision of the Pinebrook Service Board, the Board of Directors of the Bible Fellowship Church and the Boards involved.

(For example-suppose Berean Bible School would make a request for a new classroom building the following steps would be taken.)

 - (1) Presentation of request for the building needed with preliminary outline and suggested location prepared by the Board of Directors of Berean Bible School.
 - (2) Consideration by Pinebrook Service Board
 - (3) Presentation of Berean's request to Board of Directors of the Conference for approval.
 - (4) Approval of Pinebrook Service Board of outline of request and assignment of location in keeping with long range plans.
 - (5) Development of plan for financing to be done jointly with Pinebrook Service Board and the Board of Directors of Berean Bible School.

In the event the facility may have a dual use the Pinebrook Service Board may conduct the entire financial campaign within the Conference. If the building would be used exclusively

for the School the financial campaign may be conducted by the Board of Directors of Berean Bible School.

(6) A project building Committee would be formed that would develop final drawings and continue the oversight of the project until completion.

(7) Submission of final drawings to all Boards involved for approval or objections.

(8) Approval of building plans and financial plans by the Board of Directors of the Bible Fellowship Church.

(9) Awarding of contracts

(10) Building operation supervised until completed.

The above procedure would also be followed in the event the Board of the Bible Conference desired to develop a facility needed for its program.

10. The Board shall work in cooperation with the Board of Berean and the Board of the Bible Conference in the financial planning and fund raising for all projects under its jurisdiction.

11. The Board shall protect the interest of the Bible Fellowship Church by carrying adequate insurance coverage against loss by fire, theft, storm damage and liability for accidents and medical coverage.

Endorsements of the above policies shall be forwarded to the Secretary of the Board of Directors of the Bible Fellowship Church.

12. The Board shall be permitted to allow other Christian groups who are of similar beliefs and practices to use the facilities and to charge a reasonable fee as long as the testimony of the church and the integrity of the tax exemption status is maintained. The premises shall not be used by anyone for personal benefit or profit.

13. The accounts of the Board shall be audited by an outside auditor and full reports given to the Annual Conference.

14. All legal matters shall be referred to the Board of Directors of the Bible Fellowship Church.

15. In the event there is a deadlock within the Board over a conflict of interest between interested parties the matter shall be referred to the Board of Directors of the Bible Fellowship Church for arbitration.

Article VI

A. OFFICERS

1. The Board shall elect from among its members the following officers: Chairman, Secretary and Treasurer.

2. These officers shall be elected at the first meeting following the Annual Conference held in the fall of the year by the usual procedure governing elections.

B. DUTIES OF OFFICERS



Pinebrook Junior College Cheerleaders

1. Chairman
 - a. The Chairman shall preside at all Board meetings
 - b. The Chairman shall bear the concern for the continuous operation of the Board according to the by-laws
2. Secretary
 - a. The Secretary shall record the minutes of each Board meeting and keep them in a bound volume.
 - b. The Secretary shall carry on all correspondence and communications in behalf of the Board.
3. Treasurer
 - a. The Treasurer shall be responsible for the safekeeping of all the funds of the Board and keep them in a depository designated and approved by the Board.
 - b. The Treasurer shall maintain a checking account in a bank approved by the Board and keep such records as are deemed necessary.
 - c. The Treasurer shall be authorized to sign checks for invoices submitted for which there is authorization for payment by the submission of a properly signed voucher. No check shall be issued unless the voucher is used. (This is a single signature check with a voucher system as a safeguard)

Article VII

ADMINISTRATION

The Pinebrook Service Board shall manage its business and financial affairs by the establishing of a business administration according to the following principles:

The Board shall elect a business manager who shall be the administrative officer of the Board to execute the policies of the Board.

The duties of the business manager are as follows:

1. He is to have oversight of all the business functions under the jurisdiction of the Pinebrook Service Board.
2. He is responsible for all incoming money received for the Board.
3. He is responsible for all purchases and disbursements, including contractual agreements as well as regular cash disbursements and payroll commitments.
4. He is responsible for the maintenance of all buildings and grounds, housekeeping, repair and safety.
5. He is responsible for all accounting policies and procedures in keeping with institutional fund accounting practices.
6. He shall also assist the Finance Committee in the preparation of the new budget each year. He is responsible for the control of the budget so that disbursements do not exceed prescribed limits.
7. He shall be responsible to submit a full report to the Board at each of its regular quarterly meetings of the financial transactions completed and contemplated.
8. He shall be responsible to provide a certified public accountant with all records and data essential to the certification of the authenticity and integrity of the Board's financial status.
9. He shall be responsible to prepare and maintain schedules for the normal maintenance and repair necessary for the proper upkeep of all buildings and grounds and equipment.

10. He shall work with the Buildings and Ground Committee in the preparation of forecasts of needed repairs and improvements contemplated.

11. He shall have the oversight of any projects for which the Board has given a contract.

12. He shall be responsible in the carrying out of the policies of the Board in respect to the services rendered to the Berean Bible School and the Bible Conference. All requests for services shall be directed to him or to one delegated by him to receive such requests. He shall, when conditions permit be authorized to rent the facilities to other groups within the framework of Board policy.

13. He shall seek to engage the staff with the approval of the Board and be responsible for the oversight of all staff members who are engaged to carry out the services rendered in accordance with Board policy.

14. He is to have the general oversight of all auxiliary enterprises such as food service, room rentals, laundry service, bookroom and supply store and vending machines.

15. He is responsible to maintain a constant vigil over all matters related to insurance coverage so that the assets of the Board are not jeopardized and the health and welfare of users of the property are not endangered.

16. He shall work in harmony with the administrators of Berean Bible School and the Director of the Bible Conference to maintain order and to preserve the properties for maximum use and efficiency.

17. He shall function in whatever advisory capacity the joint Boards may request.

18. He shall attend all meetings of the Pinebrook Service Board unless notified to the contrary.

Article VIII

The Board shall organize the following committees of three members each:

1. The Finance Committee to supervise the financial structure, transactions and to prepare operational budgets.

2. Buildings and Grounds Committee to supervise the maintenance and repair program and to plan additional facilities needed.

3. Auxiliary Enterprises Committee to supervise the following areas: Food Service, Room rentals, bookroom and supply store, laundry service, vending machines.

Article IX

QUORUM

A Quorum shall consist of at least five members. A representative from the Board of Directors of Berean Bible School and the Bible Conference Board must be present before a quorum can be declared.

Article X

Amendments



Pinebrook Junior College Library

Amendments to the By-laws may be made by an affirmative vote of two-thirds majority at two readings to be adopted.

Article XI

PARLIAMENTARY AUTHORITY

Robert's Rules of Order, Revised and established practices of the Bible Fellowship Church.

#8 We recommend to the Board of Directors of the Bible Fellowship Church that proper insurance coverage be obtained Tor Pinebrook,

#9 We recommend the adoption of the following by-laws

THE BY-LAW'S OF THE PINEBROOK BIBLE CONFERENCE BOARD ELECTED BY THE ANNUAL CONFERENCE AND DERIVING ITS AUTHORITY TO OPERATE FROM THEM, AS SET FORTH IN TME 19__ YEARBOOK, PAGE __.

ARTICLE I

Name and Purpose

Sec. 1 Name The name of the Board shall be "Pinebrook Bible Conference Board."

Sec. 2 Purpose. The purpose of the Pinebrook Bible Conference Board is to:

Provide a summer and winter program for the proclamation of the gospel of Jesus Christ, the salvation of souls and the edification of the saints.

Provide a clear presentation of Biblical Evangelical Christianity.

Provide wholesome Christian activities for every age group.

ARTICLE II

Organization of the Board

Sec, 1 Membership The membership of the Board shall be those persons elected to the Board by the Annual Conference of the Bible Fellowship Church. The Board shall be composed of the Director of the Bible Conference, Three pastors and two laymen.

Pastors shall be elected for 3 year terms. Laymen shall be elected for 2 year terms. (The first year, 1 laymen and 1 pastor shall be elected for 1 yr., 1 laymen and 1 pastor for 2 yrs. and I pastor for 3 years)

Sec. 2 Office of Board The office of the Board shall be on the grounds of Pinebrook, but the Board may have offices at such other place or places as the Board may from time to time designate by resolution.

Sec. 3 Vacancies Should the number of Board members fall below the necessary quorum, the remaining in order that necessary business may be carried on. Replacements shall serve only until the next Annual Conference of the Bible Fellowship Church.

ARTICLE III

Officers of the Board



Sec. 1 Officers The officers of the Board shall be a Chairman, a Secretary and a Treasurer. The Board shall elect a representative to the Pinebrook Service Board.

Sec. 2 Election of Officers The Chairman, the Secretary, the Treasurer and the representative to the Service Board shall be elected at the first meeting following the Annual Conference of the Bible their successors are elected.

Sec. 3 Duties of Officers

Chairman

a. The Chairman shall preside at all Board meetings.

b. The Chairman shall bear the concern for the continuous operation of the Board according to the by-laws

SECRETARY

a. The Secretary shall record the minutes of each Board meeting and keep them in a bound volume

b. The Secretary shall carry on all correspondence and communications in behalf of the Board.

TREASURER

a. The Treasurer shall be responsible for the safekeeping of all the funds of the Board and keep them in a depository designated and approved by the Board.

b. The Treasurer shall maintain a checking account in a bank approved by the Board and keep such records as a deemed necessary.

c. The Treasurer shall be authorized to sign checks for invoices submitted for which there is authorization for payment by the submission of a properly signed voucher. No check shall be issued unless the voucher is used. (This is a single signature check with a voucher system as a safeguard)

Sec. 4 Vacancies Should the offices of Chairman, Secretary, Treasurer or representative to the Service Board become vacant, the Board shall elect a successor from its membership at the next meeting, and such election shall be for the unexpired term of said office.

Sec. 5 Additional Personnel The Board may from time to time employ such personnel as it deems necessary to exercise its powers, duties, and functions.

ARTICLE IV.

Committees of the Board

Sec. 1 Elected Committees The Committee on Program and Publicity, the Committee on Finance and the Committee on Facilities and Development shall consist of three (3) members each and shall be elected at the first meeting following the Annual Conference of the Bible Fellowship Church.

Special Membership The Chairman of every Committee shall be a member of the Pinebrook Bible Conference Board. The Treasurer shall be a member of the Committee on Finance by virtue of his office. The Bible Conference Director shall be a member of each elected committee by virtue of his office.

Officers Each committee shall organize by electing a Chairman and a Secretary.

Sec. 2 Appointed Committees A Committee on Resolutions and a Committee on By-Laws shall be appointed by the Chairman of the Board at the first annual meeting each year. Each committee shall consist of two members.

Sec. 3 Duties of Committees

The duties of the Committee on Program and Publicity shall be as follows:

1. They shall be responsible for the planning of the summer program for adults, youth and children.
2. They shall secure speakers, song leaders, missionaries, counsellors for the various age divisions and any other personnel required.
3. They shall provide the daily activities and schedule for instruction, devotion, recreation for each age division. (Probably requiring a director for each division.)
4. They shall be responsible for the publicity and promotion of the program which is to be distributed to the Bible Fellowship Churches and other interested persons and organizations.

The duties of the Committee on Finance shall be as follows;

1. The Committee on Finance shall supervise the business administration and financial transactions of the Bible Conference and of its auxiliary enterprises.
2. The functions of the Committee on Finance are as follows:
 - a. To execute the financial policies of the Bible Conference Board.
 - b. To provide a suitable system of accounts recording the assets, liabilities and business transactions of the Bible Conference and its auxiliary enterprises.
 - c. To recommend to the Bible Conference Board rates for room, board and other fees.
 - d. To prepare and recommend an annual budget for the Bible Conference Board.
 - e. To cover all major risks and potential liabilities of the Bible Conference and its auxiliary enterprises with adequate insurance.
 - f. To protect the investments of the Bible Conference held to provide income.
3. It shall make an annual financial report to the Board.

The duties of the Committee on Facilities and Development shall be as follows:

1. To determine and apply for the facilities needed from the Service Board to execute the program developed by the Committee on Program and Developments,
2. To establish rules and regulations which would apply to any group using the facilities. (Some suggested areas: Doctrinal Statement, Moral Standards, Attire, Use of Radios, Parking etc.)
3. To review the adequacy of existing facilities and make recommendations for improvements and additions.
4. To establish necessary policy in accord with the Service Board relative to reservations and rentals to outside organizations.

ARTICLE V

Meetings

Sec. 1 Regular Meetings The Board shall hold four regular meetings each year as follows: ___ of November, February, May and September.

Sec. 2 Special Meetings Special meetings may be held at such times and places as may from time to time be determined by resolution of the Board. The Chairman of the Board may, when he deems it expedient, and shall, upon the written request of three (3) members of the Board, call a special meeting of the Board for the purpose of transacting any business designated in the call.

Sec. 3 Quorum At all meetings of the Board four (4) members of the Board shall constitute a quorum for the purpose of transacting business; provided that a smaller number may meet and adjourn to some other time or until a quorum is obtained.

Sec. 5 Order of Business At the regular meetings of the Board the following shall be the order of business:

1. Roll Call
2. Devotional Period
3. Reading and approval of the minutes of the previous meeting.
4. Bills and Communications
5. Report of the Treasurer
6. Reports of Committees and the Bible Conference Director
7. Unfinished business
8. New Business
9. Adjournment

ARTICLE VI

Administration of the Pinebrook Bible Conference

Sec. 1 Director of the Pinebrook Bible Conference. The Bible Conference Director shall be elected by Annual Conference at its Adjourned session. His term of office shall be one year. The duties of the Bible Conference Director shall be as follows:

1. The Bible Conference Director shall be the executive and administrative officer of the Pinebrook Summer and Winter Conference.
2. He shall handle registration applications and confirmations for all groups using the facilities for a week or weekend.
3. He shall, along with the representative to the Service Board, be the medium of communication between the Bible Conference Board and the Service Board.
4. He is to correlate the Conference calendar and confirm same with the Service Board.
5. He is to work with the Committee on Finance in establishing rate schedules.
6. He shall give direction to fund raising and promotion.
7. He shall engage in preaching the Gospel and promoting the Bible Conference program in Evangelical churches and Christian organizations.
8. He shall submit to the Board at each regular meeting a report of the activities of the Conference.

ARTICLE VII

Sec. 1 Amendments to By-Laws The By-laws of the Board may be amended by the majority vote of the members of the Board at a regular or a special meeting,

Sec. 2 This resolution shall take effect immediately.

#10 That upon the election of the Pinebrook bible Conference Board, both the Committee to Plan the Development of the Bible Fellowship Church Conference Center and the Board of Mizpah Grove shall be abolished and all moneys be transferred to the Pinebrook Bible Conference Board.

#11 That the Secretary of the Planning Committee and the District Superintendent work on a news release. Said work shall be done in connection with Dick Crawford.

Resolved, that we adjourned,

There yet being a quorum present...!.. the meeting adjourned at 8:35 P.M.

Robert W. Smock,
Secretary

Generation gap. Something by that name appeared in the 1960s and everyone seemed to be affected by it. It was not there in the 1950s but all of a sudden it showed up. Teenagers and their parents were divided in desires and expectations. The Beatles showed up. And what was wrong with long hair anyway? Why did teenagers have to conform to the demands of a generation that didn't know what it was doing? No one really believed anymore that "Father Knows Best." I have a recollection of being at a church for a concert of the Pinebrook Junior College Choir when a number of people walked out because the choir uniforms included slacks for the girls. Ahhh. Those were the days!

In 1967, Dan Ziegler and John Vandegriff were sent to a conference where the whole theme of youth and adult culture were examined. When they returned, they published a paper from what they had heard. Because I know Dan and John, I know that what they published, using today's vernacular, was outside of the box. It gives you some indication of the thought processes of our church as it sought to adapt to the upheaval that was taking place. Some who read this will remember. It all seems pretty tame today. I am sure that these thoughts rattled some cages.

DENVILLE BIBLE FELLOWSHIP CHURCH
263 DIAMOND SPRING BOAD
DENVILLE, NEW JERSEY 07834

March 30, 1967

Dear Fellow Pastor:

In a recent Issue of Time magazine, an article stated that young people age 25 and under constituted the biggest Influence on history during 1966. They nearly outnumber their adults already in population and by 1970 there will be 100 million Americans in this age bracket. Just think, nearly one-half of our population are under 25 years of age:

As a father, pastor and member of the General Youth Fellowship Committee, I am deeply concerned for the spiritual welfare of these young people.

The members of the General Youth Committee have manifested a sincere concern for the young people of our church.

The paper I am taking the liberty to introduce to you is results of the labor of two members of the General Youth Fellowship Committee.

Pastor Daniel Ziegler and Mr. John Vandegriff traveled through a heavy winter storm to attend the Seminar at Winona Lake, Indiana. They have spent much time and effort in the preparation of this paper. I have read it twice and feel I must read it again to receive the full impact of the charge against us, the challenge before us, and the program proposed to us.

I trust your heart is sufficiently exercised over the growing need of our growing "younger generation" to warrant a careful and prayerful consideration of the following paper: THE BIBLE FELLOWSHIP CHURCH AND HER OUTREACH TO YOUTH. The General Youth Fellowship Committee will be meeting Thursday evening, June 15, 1967, to discuss the paper and we welcome and would appreciate your reaction and comments.

If you desire additional copies of the paper, drop me a card and I'll send them to you.

Sincerely in Christ,

Ronald C. Mahurin

Pastor

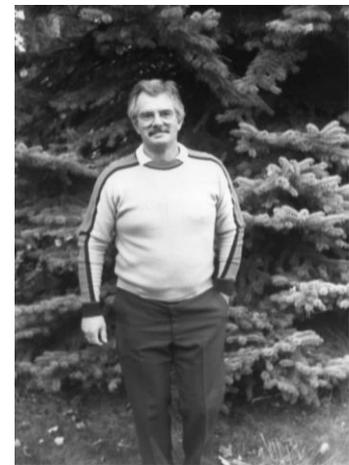
RCM:js



Ronald C. Mahurin

THE BIBLE FELLOWSHIP CHURCH AND HER OUTREACH TO YOUTH

While the world of youth moved on its merry way, not knowing or caring about the gathering on the snow covered shores of icy Winona Lake in Indiana, about 75 key evangelical youth leaders and workers met to discuss that world of youth and assess its spiritual needs in the 1967 Seminar on the Church's Worldwide Outreach to Youth, February 6-10, 1967. Having been selected by the Youth Fellowship General Committee to represent the Bible Fellowship Church at this interesting and strategic conclave, we wish to present a report to the Committee and to the Church.



John Vandegriff

We shall attempt to condense and crystallize the important insights gained at the Seminar and to focus them on our immediate situation ... denominational and local.

Statement of the Problem

The problem is the failure of the church in our day to reach the youth of our world. A rising birth rate and a declining death rate have combined to detonate a population explosion that has created half a world of people under 25 years of age. Yet, in that world the percentage of Christians, Including evangelicals is declining. That young half-world is not being reached.

As of last July, 47% of the persons in the United States were 24 and under. But the church and her influence are on the decline in our fair land.

The population of the territory in which God has called the Bible Fellowship Church to work continues to mushroom. But our church is not growing. Twenty-five per cent of the inhabitants of the United States live in urban centers, with a considerably higher ratio of the youths in Bible Fellowship Church territory residing there. Yet, we scarcely touch inner-city youth.



Daniel G. Ziegler

A substantial portion of the population is represented in upper class homes. Our church has had little penetration among these. A larger number come from the lower class homes, minority groups, and broken homes. How many of these are we attempting to help and win?

As a church, we are not even winning and holding the youths of our own families. If we were, our membership would not be declining, as it has been over the last few years.

The problem, then, is real and obvious. As we cite causes and cures, using the resources of such human-science disciplines as psychology, sociology, history and anthropology, we may appear to be man-centered. But we have no intention of excluding the power of the Gospel, the effectiveness of prayer and the sovereign working of the Holy Spirit. We affirm and presuppose these. We set out to explore the human side of the problem and the means of solving the problem by men who are obedient to Jesus Christ and His Word and yielded to the Holy Spirit of God.

Sources of the Problem

As shown above, the failure to reach young people has been almost complete. Certainly it should stir the heart of leaders of the Bible Fellowship Churches. Why then has this problem come about? What has caused it? What are we as parents, Church leaders, youth leaders, pastors, doing wrong?

I. Introducing the Young Person and His Attitude Toward the Church

Surely one of the major problems confronting us is a lack of knowledge regarding the young person. Although young people differ greatly in some respects, varying from dedicated Christians, fully submitted to Christ to dedicated beatniks, fully submitted to self, some generalizations can be made. What, then, is he like?

A. He likes to see for himself.

Despite the fact that he may politely sit and listen to some truth, until he sees it for himself, the point won't be brought home.

B. He does what he likes.

He likes to choose from various alternatives and do what he likes. In the choice of his college and his life's career, he often is advised, starting at a very early age, by secular guidance men. The alternative of professional Christian service is not presented.

C. His status is based on what he does.

Christian and non-Christian young people all too often base their status on their jobs and the other worldly bases by which status is judged.

D. He wants to reveal himself.

This fact would seem to be obvious by the demonstrations, pickets, rallies, but it certainly applies just as much to the Christian teen-agers sitting quietly being told how to live and not being allowed a reply.

E. His opinion of "church" is not what we would have it.

First of all, church is a place with or without his family. He would notice the building itself only in comparing it to home and school. Since he wants to be with his friends, part of his enjoyment of church is colored by whether or not his friends are there. His Sunday School teacher is probably a guy who isn't "with it." Salvation to him, often is something "out of it" for people who are not with it.

II. Why Have We Failed to Meet His Needs?

This, then, is our young person of today. There seems to be no doubt that we have failed him, and the failure has been caused by factors that can be classified in three groups.

A. Causative factors in our society.

Our society causes us to have problems between the generations. The problems tend to separate the adults from the young people, the parents from their teen-age children, and the church workers from their groups of young people. The knowledge of these factors will be the first step in coping with them.

1. Social change in our society is extremely rapid.

The atmosphere in which we live is unbelievably different from the atmosphere present when today's adults were being raised. This drives a wedge between the generations because adults remember what it was like when they were growing up and tend to apply those conditions to today's atmosphere.

2. The family cycle itself creates problems.

The learning process in young is advanced when compared to the adults. They pick things up more quickly, therefore, they pick up things in this fast-changing world more quickly than do adults. This causes problems.

3 There are physiological problems.

The adolescent is just reaching his full potential physically – his prime. Adults are fading, and often they are envious. Women see 18-20 year olds representing the country as "Miss U.S.A." Men see young men athletes, physically superior to themselves, representing the U.S.A. in the Olympics. It widens the gap.

4 Idealism is another area of difficulty.

Young people are idealistic. Adults are realistic; that is, concerned solely with reality as opposed to ideals. Adults are slower to change; often keeping the old even when a better way is found. The young often want to change for the sake of change. The differences widen the gap.

5. Sociological problems.

This is a category of which there are nine divisions.

(1) A child has many authorities. He has parents, school teachers, Sunday School teachers. Pastors, coaches, playground directors; all in authoritative positions teaching them what they consider to be truth. Many times the "truth" is conflicting. For example, the school teacher tells him one thing about a situation and a Sunday School teacher may tell him something quite different.

(2) There are conflicting norms. For example, the teen-age boy wears very tight pants which is a norm for him. His father's pants not only are not tight, they can be downright baggy.

(3) Open competition. Stressing individual initiative often pits one generation against another, and this can further divide them.

(4) Little explicit institutionalization of the family. When compared to other countries, our society has very little explicit institutionalization of the family. Whereas, child-raising in many foreign countries is almost identical, from family to family, our country's families vary their child-raising methods greatly. When we bring our teen-agers up in this haphazard manner, and they look at other families, (we tend to see other families at their best as they hide real problems much of the time) they see other families as being better off, and they conclude that their parents aren't "with it."

(5) Our family unit is getting smaller. Once upon a time, the family unit had grandparents and even uncles and aunts living together, if not in the same house, in such close proximity as to be virtually the same as living together. Relationships, today, therefore, would naturally become more intense since there are fewer people involved. If there are problems, they too will be more intense.

(6) The tendency of more women and mothers working. The Women are gradually supplanting men as head of the household which can create severe problems and separate the generations.

(7) Greater emphasis on education. Making more young people go on to college for four, seven, and more years and the fact that many of these depend upon parental support and authority at a time when they are feeling strong desires to assert themselves, wedges further apart the generations.

(8) The democracy of our society puts us on our own. The Drive to be independent comes against the adults who would seek to have authority over them.

(9) Mobility. The last of the sociological factors listed is mobility. How often do we move as compared to our past generations. One out of five families moves once a year. The unsettled effect causes problems.

B. Causative factors in the adult generation.

Above, we have examined the society and how it can cause divisions between the generations. This, of course, would of necessity have to be a most general outline. Now in taking a look at those factors caused by the adults themselves, we can get a little more specific. The following problems, as opposed to those above, are not forced upon us by society. We can do something corrective about these situations. We shall divide them into three areas.

1. Authority can be a factor which alienates youth from the adult.

Teachers, pastors, youth workers, parents and all other forms of authority in their anxiety to present a calamity burden themselves with the decision making for the young people. This suppresses their opportunity and desire to express themselves - a condition which causes them to revolt.

2. The fact that many adults, by their attitude and actions, don't care, or don't seem to care, about the young people is a major problem.

Very often adults are aloof to the needs of young people. They don't want to be involved. Specialists are employed. The young people know it and don't like it. Adults should not go through life like a new shrub from a nursery, "balled and burlapped," dropping in and pulling out of life's situations without tangling their roots with others.

3. The double-standard is another problem-causing factor.

Young people are not stupid. They can see what we do. Adults who seek to teach on a "do as I say and not as I do" basis, are all too common.

(a) The parents who tell their daughter to be honest, and then lie by cheating on their Income tax.

(b) The Sunday School teacher who exhorts his young people to witness and doesn't himself.

(c) Parents, who teach their kids to drive carefully and then speed themselves.

(d) Parents, who, taking a drag on a cigarette, say, "Don't smoke."

The above list is certainly not exhaustive, but should be illustrative. The double standard is a very key problem. It can sour kids on the church fast.

Related to the double standard is the problem of conformity. Very often to look at the Christian mother in the supermarket, one cannot tell the difference, from her appearance, between her and her unsaved counterpart. This same woman who has conformed in appearance (slacks, lipstick etc.) will not allow her daughter or son the same privilege of conforming to his or her own age group. This is not to say that mini-skirts should be "in" in the Christian family. This is stating a problem which is factual. Adults conform to a great extent and deny their youth that right.

C. Causative factors in the Church.

Above, we have dealt with various aspects of this failure. Now we are taking a hard look at some of the causes found in and caused by the Church itself. Many of the causative factors already mentioned are applicable to the church. We noticed that the list of examples of double-standard situations included a hypothetical Sunday School teacher. This single point of double-standard hypocrisy in the church could be expanded into volumes. It and many others certainly are applicable to the Evangelical church in general and the Bible Fellowship Church in particular.

Another serious problem related before which applies to the church is described in Rev. 3 - The lukewarm church. Adults "pass the buck" to youth directors, pastors, and teachers leaving their own responsibilities as parents and Christians up in the air. We fail to listen to them. We fail to talk in terms of their needs, and the lack of caring turns up in the "pat" answers given them.

The status-quo syndrome may be the problem of problems. Above are the causes crying for solutions, below are some solutions, but here is the key. Even though adults change more slowly than young people, the church changes, if at all, slowest of all.

1. Resistance to Creativity.

Typically, churches seem to conserve the status quo and resist innovative programs, accepting them, if at all, only when the programs have proved themselves successful outside the church. Only then does the church hop on the bandwagon.

2. Teaching Methods.

The church is almost exclusively a "tell" oriented agency. It is true that we use visual aids, and there's some "show," but advanced teaching techniques such as "role playing" and "simulation" are hardly ever used. We are way behind the secular agencies in this. Again, we could go on and on with examples of the problems this status quo makes, but for our purposes, we feel that this one example should be sufficient.

3. Cultural Standards of Sin and Holiness

The Church must seek continually to apply Biblical truths of sin and righteousness to cultural thinking, standards and practices that are not specifically mentioned in the Scriptures. Large segments of the evangelical church are still vehemently preaching in *toto* the cultural applications which the church made a generation or more ago, without adjusting and rethinking for today.

4. Other manifestations of Status Quo.

Status-quo thinking creeps into many other areas severely harming our outreach. One is a failure to grapple with social problems and another is a feeling of anti-intellectualism. These both hurt the church in the eyes of the gifted and idealistic teen-ager.

Many have said the "patient" is dying. The church, it is claimed, will soon be gone. We have indicated many problems which are symptomatic of this disease and in the church much of it can be laid to status-quo thinking. Was it not so even in Christ's time? Weren't the Pharisee's so tied to tradition that they couldn't see the forest (Christ) for the trees (status quo tradition)? As we prepare to go on to some prayerfully-found solutions, let us pray and look within, and may our great God through His Spirit give us the strength to overcome this great problem and the other many problems outlined above.

Solution of the Problem

There is a world of young people without Jesus Christ. We know that they are not being reached by the Church. An analysis of some of the causes for this failure has helped us see why they are unreached. It remains for us to attempt to find how they can be reached.

The answer will not be in the demise of the Church. When we say the Church has failed we mean men have failed, not God. The Church is God's appointed agency for His work in the world. Our Lord said, "I will build my church" (Matthew 16:18). There is no basis for believing that the same men who have failed in God's Church will succeed in any other man-made organization. We must reaffirm our commitment to the primacy and centrality of the Church in the Lord's program for reaching the world.

The first step is to come to a better understanding of what is already going on. We need to know which needs of youth are being met and which are not. We have attempted to do this above. Moving from understanding of need to solution, then, we must note the size and importance of the youth harvest, check our resources and analyze and evaluate past and present approaches and programs. This evaluation must be thorough and ruthless. We shall only then be ready to adopt a strategy and get to work.

There are four broad steps in the solution of the problem.

I. Make the Church Relevant

One teen-ager stated, "The Church is a slow learner. It takes the Church a long time to catch up with us. And then there's always somebody on the corner yelling that they don't need to change – to catch up." Young people have been correct, as we have shown above, in regarding the Church as reactionary - almost completely committed to perpetuating the status quo. Bold measures must be taken to change that impression by changing the facts.

A. We must repudiate false and wrong concepts.

Superficial and conflicting standards of sin and spirituality must be cast out. Young people accuse adults of sham when they observe our shallow concept of sin - some habits and amusements that we do not do - and our double standards of Christian living - they cannot go to see a good movie in a theater, but we, can watch a bad one in our living rooms. We need a new commitment to absolute honesty and ethical consistency. To "despise the youth" of our young people by cultural impositions without Scriptural bases is wrong.

In this day of rapid proliferation and concentration of knowledge, the evangelical church must discard its anti-education and anti-science stance. To refuse this is to alienate many of the most gifted youths.

B. We must speak to the needs of life here and now.

Some of our most shameful sham is seen in our indifference to contemporary problems, in light of our professed interest in souls, concern for persons, love and passion for God's glory in His world. Why did the Bible Fellowship Church back away from declaring herself on the race question in 1962?

We must study, diagnose, speak about and try to help solve the big issues about which young people are concerned - worldwide, societal and personal.

To reach young people we can and should look for "springboards to truth" in their music, art, literature, fashions and the causes for which they crusade.

C. We must open new approaches.

"We have never done it that way," must cease to be a respectable reason for not doing it that way now. The Church of today should develop fresh. Individual avenues to people based on the "now" time and the "here" place. New teaching and counseling techniques of proved value should be adopted, for example, along with new departures in methods of evangelism.

Without forsaking any of God's truth, we can afford to shift emphases in order better to communicate the Gospel to today's people in terms of their felt needs. For instance, an eschato-centric evangelistic appeal, developed in Depression times and based on a dispensationalist imbalance of truth, might be downgraded today. Stress on the heaven-hell-eternity aspects of salvation could give way, in initial confrontation with our message, to emphasis on the immediate abundant life that salvation brings to a man right now and here - freedom from guilt, peace with God, fellowship with Him and His people, deliverance from the present tyranny of sin.

D. We must upgrade our standards.

For too long the evangelical Church has glorified the mediocre and tolerated the banal. We need to seek, welcome and produce the excellent in our worship, curricula, books, music, films, social affairs and all parts of life and witness.

Three adjectives should describe today's relevant church - open, flexible and sensible.

II. Bridge the Generational Gap

The increasing separation of young people and adults has been cited earlier. Harvard sociologist David Riesman observes, "The generational gap is wider than I've ever seen it in my lifetime; (Time, January 6, 1967, page 23). If the gap is to be bridged, it should come from both sides. The best material in constructing that bridge will be understanding, on the part of both youth and adults.

A. Youth

Young people need to have greater respect for, and appreciation of, happy, mature adults. There is security in the experience and wisdom that come only with years. We need to help young people see this.

The exuberant Idealism and enthusiasm of youth should be appreciated by adults. We do not want young men who do not dream dreams. Adults must also recognize that times and standards have changed since "when we were your age."

Two groups can be of special help. The young adults (25-35) no longer kids but not yet middle-aged, can interpret each generation to the other. We should expect our youth leaders to emerge from these "between men". The second ascending generation (grandparent age) are liked by youth and often have the time to be helpfully concerned and involved with them.

The adult who will listen to youth has a giant head start toward helping and reaching young people.

Youth needs the stability and example of adults who are glad to be grown-up. They will be disillusioned by such adult retreats into adolescence as a grandmother in a miniskirt, a 45 year-old couple at a discotheque, a mother who feels compelled to be a big sister to her daughter Instead of a Mom, a father who drives a teenage sports car and talks "'In' Talk". The mature Christian adult is not frightened or frustrated by change in a changing world, or the effects of advancing years in himself.

C. Relationships

The Church must upgrade and intensify development of interpersonal contacts and relationships. "We want more personal contact in an intimate way with mature adults who are leaders," one teen-ager asserted. Adults should be encouraged toward personal interest in, and friendship with, young persons, and vice versa.

Family relationships should be strengthened. Wholesome home life ought to be developed. Both parents and youths should open or retain channels of communication with each other. Parents must again affirm their responsibility for their own children - a responsibility they can never completely fulfill by delegating it to other people or to Institutions which serve *in locos parentis*.

Church-wide fellowship (shared life or *koinonia*) should be real and warm. In retaining this the small church is at a definite advantage.

III. Motivate and release Youth

There seems to be no biblical precedent for the whole church singling out youth and attempting to reach them as a special group. It would appear that they should be brought in naturally, as part of family units or as they respond to the general, broad witness of the church.

There is, however, great value in youth reaching youth. God has been pleased to bring in a harvest of young converts at various places in the world through spontaneous "by and for youth approaches.

We should encourage these developments in our churches.

A. Encourage expression and creativity.

We must allow, even welcome, honest questioning and searching. This is not dangerous, but rather it is essential to a genuine, mature faith (Jeremiah 29:13). We should provide both methodology and facts so that young seekers can find the truth.

The Church must promote formation of individual convictions, based on the Word of God. We should be careful to avoid an authoritarian approach and external imposition of what may be minor taboos or norms. Can we teach more principles and less rules?

We must involve young people in planning and decision-making.

We need to foster, recognize and utilize creativity. We ought to value freshness and vitality.

We must train young people to be leaders and then we must let them lead.

B. Create outlets.

As Indicated earlier in the paper, young people want to reveal themselves. They look for a small group, where they know and are known, in which they can open up and be themselves. We must provide opportunity for such small group situations in the context of the church.

We should also provide, and challenge to, service projects in and from the church. These should not be condescending or insulting, but demanding, responsible, necessary, continuing and offering personal involvement with people. Having served in a big way, youth are transformed.

We ought to offer both information about Christian vocations (pastorate, missionary service, etc.) and a clear call to these ministries. Early guidance toward secular professions must be met by earlier thrust toward Christian calling, too.

In the Youth Fellowship, we have the ideal vehicle for training, for expression and decision-making, and for creative youth evangelism. It can be the small group to which they can relate and in which they can be themselves. Here they can know everyone in the group, and be known by them. The Youth Fellowship can be a church in microcosm. We must apply ourselves to make the Youth Fellowship ideal work for us in our real situations.

Young people want to be involved in the great task of helping to make a better world. This is possible through Christ, and only through Him. Let us call and train youths in this task and then accept them as full partners.

IV. Educate and Prepare Adults

The key to reaching the Now Generation of youth is adult education. This is true, even though it will likely be our young people who will be the immediate agents in contacting unbelieving youth. In the Church, as in the rest of society, youth does not control the power structures – adults do. Follow-up and implementation of the material in this report will come only by careful new thinking and deliberate new application in the Church by those in charge.

A. The adult needs to understand himself: to be mature.

B. The adult needs to understand youth and the times.

An approach which will be heard by youth will be one which appeals to their felt needs.

C. The adult needs to understand and apply the training approach.

This includes preparation for the emergence of younger men who have been trained into positions of influence where they can speak in the Church's behalf to youth.

To have education of adults and a resulting adjustment in structure, thinking and working of the Church, we must have renewal by the Word of God and by the Spirit of God.

At the Seminar in Winona Lake, Joseph Bayly presented a "1967 profile of a Youth worker with High Expectation of Doing a Work for God" We shall need to spot and develop as many of these qualities as possible in present or potential adults leaders of youth.

(1) He possesses a present and real experience with Christ. He is able to communicate spiritual reality.

(3) He is at home with his peers. He has a witness to his own generation.

(4) He does not run down his own generation in a play for the youth audience.

(5) He is a voice. But he resists adulation, seeking to cut the umbilical cords of converts as soon as possible, pointing them to Christ and getting them "on their own" for Him.

(6) His children are under control.

(7) He cares for individuals. He is willing to concentrate on persons with potential in order to make them leaders.

(8) He is open. He invites and guards confidences.

(9) He does not stereotype the young generation. He seeks to understand. He is interested in the rebel just as much as the meek.

- (10) He "stirs up the nest" (Deuteronomy 32:11). Yet he stands ready to intervene when necessary.
- (11) He is linked with humanity. He is concerned with the problems of man. He bears the "burden of being human."
- (12) He is alert to contemporary social movements and changes.
- (13) He will nurture and channel the idealism of the young.
- (14) He has education enough to find the right resources.
- (15) He is an interpreter. He stands ready to explain each generation to the other.
- (16) He bases his life, home and work on the Word of God. He submits to the Lordship of Jesus Christ.

Of primary importance in the youth worker is not his age, (there have been successes of all adult ages) but his viewpoint.

This Man of the Hour will be able to take the youth of today and train and advise and thrust them forth to reach their world for the Master.

Suggestion of a Plan

Having received information and insight into a problem and having acquired understanding and direction toward its solution, one would be guilty of inexcusable folly not to focus fully on solution. This is especially true when the eternal destiny of souls and the future course of church and world history are the stakes. The probable solution should be in specific, concrete form.

The major resource the Bible Fellowship Church has for reaching young people is the approximately 1,500 professing Christian youths who are already associated with our churches. The outreach possibilities of this large group almost defy the imagination.

Based on understanding of its resources and candid evaluation of the successes and failures of past programs, methods and attitudes, the Bible Fellowship Church must adopt a strategy and get to work.

We need to formulate an approach that will have immediate application and will lead ultimately to a continuing program.

Our plan will be Spirit controlled, born in prayer, relevant to felt needs of youth universal as found in U.S. society, tailored to the local circumstances and resources. It will be church-centered and "youth-to-youth", designed to capture the imagination of young people, challenge their Idealism, channel their energy, and call forth their creativity and spontaneity. To do all of this with success it must have right timing.

May we, then, present a proposal? We submit this as a basis of discussion and a possible rudimentary starting point toward solution of the problem:

1969 - The Year of the Net (Matthew 4:19)

A. Objective

To motivate and develop a year of outreach evangelism, by youth and for youth in all Bible Fellowship Churches.

- (1) To encourage a youth-centered and led program in each church. Individually suited to its particular community and present resources.
- (2) To provide maximum inspiration, help and co-ordination on local, regional and denominational levels.
- (3) To use the Youth Fellowship as the basic unit for youth evangelism and discipleship training.

B. Schedule

- (1) Adult Leadership Retreat (Fall, 1968) - to prepare adults to guide the program, understanding the needs of youth and the principles for reaching them.
- (2) Youth Leadership Retreat (Fall, 1968) - to prepare key young people from all of our churches to "carry the ball."
- (3) Planning, Preparation and Training Period (October - December, 1968) - in local churches and regions.
- (4) Year of Outreach (1969) - During the year the Youth Fellowship General Committee would provide oversight, co-ordination, instruction and Inspiration.

C. Resources and Helps

- (1) Publications - From time to time special sheets of vital helps and suggestions could be duplicated and distributed. Some of the material from the Seminar included herein could be expanded and popularized, for example.
- (2) Counsel - Committee members could be available to meet with local planners for counsel and help in solving problems. They could prove valuable resource personnel.
- (3) Youth Page of Fellowship News - This could serve for news, sharing of results, know-how. It could provide a clearing-house for ideas.
- (4) Regional and Denominational Gatherings - Periodic rallies and "happenings" could be arranged for inspiration and ingathering.
- (5) Week of Camp - A summer program could be geared for outreach and ingathering.

This is just a start. Many other ideas and features may be added. The program should provide opportunity and impetus for a continuing, spontaneous outreach in many churches after 1969 is past. It could be the harbinger of much greater things.

May our imaginations be stirred, our vision sharpened and our desire intensified to reverse our tide of failure and see an inflow of today's youth into Christ's Church. May our Lord be pleased to add the fullness of His Spirit in a mighty flood of needed revival!

Respectfully submitted,
Daniel G. Ziegler
John C. Vandegriff, Jr.

I would love to hear your thoughts and memories about the upheaval that was taking place in our churches during the 1960s and 1970s.

Don't forget the Historical Society Meeting on Saturday, October 29, at Bethany Bible Fellowship Church in Whitehall, Pennsylvania. If you have not registered, contact Jack English, 19 Arbor Drive, Myerstown PA 17067-3114. Or, you may email your intentions to j23english@comcast.net and pay at the meeting.

You can contact me:

Dick Taylor

RETaylor723@gmail.com

Phone - 610-876-8725

723 South Providence Road, Wallingford PA 19086



The 28th Annual Meeting of the
Historical Society of
the Bible Fellowship Church
October 29, 2011

Bethany Bible Fellowship Church
3300 Seventh Street
Whitehall PA 18052

Our speaker: Dr. Richard Gehman, BFC missionary and author

Our Theme: Faith of Our Fathers

Schedule

10:00am – Registration, refreshments, Conversation

10:30am – Welcome

10:45am – “Reflections on our Germanic Mennonite Heritage.”

12:00noon – Business
Meeting

12:15pm – Luncheon

1:15pm – “One Hundred Years
of Ministry of the Woodring
cum Gehman Families in the
Mennonite Brethren in Christ
Church.”



The Gehman Family, Rudy, Richard and Dora