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J.N. Hostetter

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Evangelical Visitor

April 3, 1961



EDITORIAL

Guest Editorial

Beyond Calvary

By the late Oliver G. Wilson

EUGENE BURNAND has given us an interesting picture of the disciples, Peter and John, running to the sepulchre on the resurrection morning. In their faces he has portrayed the contending emotions of anguish and relief, of sorrow and surprise, of despair and wonder. Their fixed eager gaze and their bending forms turn our thoughts to beyond Calvary.

At this Easter time we return not to an empty tomb to wonder and speculate. We recognize within our midst the Living Christ, the Head of the Church, who is still commanding, directing, empowering in the great undertaking of God to call out for Himself a people for His own possession.

The tomb is empty. The guards are gone. The angels are gone. The very location of the tomb is uncertain. But the Christ is alive for ever more!

His final revelation to the Church is found in the Book of Revelation. He there is seen not in weakness, but in strength, not in humiliation but in majesty. His location is declared to be one of intimate relation to the Church—"in the midst of the seven golden candlesticks . . . I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Standing with His disciples on Mount Olive, He gave this parting message: "It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:7, 8).

Calvary brings atonement for sin. The resurrection brings the hope of immortality. Beyond Calvary we are face to face with duty.

Nowhere did the Christ declare that the work assigned would be easy, pleasant and popular. To the contrary, He declared that persecution, suffering and want would be common experiences. But He also declared that in doing the work of world evangelism, each messenger would be endowed with a power supernatural, and that words would be given when facing the combined wisdom of the world. And these men went out to startle a world with what they knew and by the manner in which they

conducted themselves under severe pressure.

Beyond Calvary is an indwelt, triumphant Church marching under orders from the Resurrected Christ who walks in the midst of the "golden candlesticks."

—The Wesleyan Methodist

A Champion of Missions Passes

NEW YORK (EP)—Rev. Alfred C. Snead, D.D., for thirty-five years Foreign Secretary of the Christian and Missionary Alliance, died on March 4 in Orlando, Florida. He was seventy-six years old.

Dr. Snead's death was announced here by Dr. Nathan Bailey, president of the Alliance, sixth largest missionary organization in the world. Dr. Snead directed its foreign missionary program from 1921 to 1956, when he retired. For two years prior to his becoming foreign secretary, he had served as assistant to the late Dr. Robert Hall Glover. The Alliance has 830 missionaries working in 22 foreign mission fields.

Under Dr. Snead's leadership all missionary work of the Alliance was conducted with the aim of establishing an indigenous church—self-governing, self-supporting and self-propagating—in each country where it operated. There are now more than 2,700 trained nationals working in churches abroad. The churches are organized with national leadership in each country.

Dr. Snead had visited all the mission fields of the Alliance, some of them several times, traveling to the Chinese-Tibetan border, through Southeast Asia, India, Japan, the Philippines, Indonesia, and New Guinea, as well as in Africa, the Near East, and Latin America.

Dr. Snead was born in Ellisburg, Pa., the son of a minister. He received his education at Taylor University, Upland, Ind., and at Nyack Missionary College, Nyack, N. Y. He was a missionary to India from 1907 to 1909, when his health forced him to return to the States. After two years of teaching at the Wilson Academy in Nyack, he became pastor in Indianapolis, Ind., coming east in 1918 to work in the foreign department of the Alliance. From 1918 to 1930 he also taught at Nyack Missionary College.

He served as a member of the Board of Managers of the Alliance, and as a trustee of Nyack Missionary College. He was one of the leaders in forming the Evangelical Foreign Missions Association and served as its first president.

He wrote a number of hymns, the

best known of these a missionary hymn entitled "Fully Surrendered."

Dr. Snead and his wife, the former Mary Kindig, whom he married in Chikalda, India, in 1909, had lived in Orlando since 1957. In addition to his wife he is survived by four grandchildren. His only son, Paul, who served with the Methodist Church in Malaya, was killed in a BOAC Comet Jet plane crash in India in 1953.

Billy Graham Said:

On a drive through the Swiss countryside I recall asking Billy Graham: "What do you consider the most important thing in life?"

"Integrity," he flashed.

"Suppose," I said, "you could choose between a billion dollar gift to spend for Christian causes; Khrushchev's conversion to Jesus Christ; or an open door to evangelize the Communist world—which would you take?"

"Still integrity!" he insisted.

I believe the Gospel allows no other answer. It salutes integrity with the efficiency of a Cape Canaveral countdown. That is why men who really know the power of the Gospel are devotees of moral soundness.

—Dr. Carl F. H. Henry, Editor, *Christianity Today*

EVANGELICAL VISITOR

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IN PHILIPPIANS 3:10, Paul writes, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings . . ." The clause, "That I may know Him," concentrates to a focus-point the master passion of Paul the spiritual explorer; yet at the same time it poses a problem to some.

It raises the question: *Can* we know Christ directly today?—or are we pathetically deceived? We Christians have assumed that we *can*—all down the A.D. centuries; but is the assumption merely gratuitous credulity or fond delusion? Doubtless, in Philippians 3:10, the apostle meant knowing Him directly and personally, for he uses a Greek verb-form which implies so. Yet as soon as we pause to think of it, it is quite astounding. When Paul said, "That I may know Him," he was speaking of Someone who had already lived and died and passed beyond, and whom he had never met or even seen on earth. How then could he now converse and develop friendship with such a departed One? Still more may it be asked how can *we*, who live two thousand years later, establish inter-communication with Him?

Many of us think a great deal about John and Peter, Augustine and Calvin, Wesley and Whitefield; we know much about them; but we cannot contact them or know them personally, for they are long since buried and departed. Nor can any Buddhist or Mohammedan know Buddha or Mohammed by direct contact today. Nay, the very suggestion would be ridiculed as absurd by their devotees; for like all other mortals, Buddha and Mohammed succumbed to death, and their spirits fled from this earthly scene centuries ago. How then could Paul, or how can we ourselves, know Jesus personally and continually?

It is because *He is alive*.

But stay; if we believe in an after-life at all, do we not believe that *all* the departed are alive? Yes, we do; but *they* are not alive in the same way as our Lord Jesus. There are certain ways in which *He* is alive which belong *only* to Him, making Him a unique and communicable present-day reality.

First, He is alive *bodily*. No other departed human spirit is. Over all others the grave is victor, and they, at present, are its bodily victims. Jesus is risen bodily, in token that He has *conquered* death, which means, among other things, that death cannot obstruct His communicating with us from the realms of the departed, even in His human nature, if He so wills. He is risen bodily, which also gives proof that He continues to live personally and humanly; there is no disintegration of personality, and no vaporizing away of His real humanity. In



Jesus Risen . . . and Knowable Today!

By Rev. J. Sidlow Baxter, D.D.

Luke 24:15, there is lovely significance in the little reflexive pronoun, "himself." Luke says, "And it came to pass that while they communed together and reasoned, Jesus *Himself* drew near, and went with them." Mark it well: it was "*Jesus Himself*," the very same Jesus, unchanged after His death and burial and resurrection, except that He now had that wonderful resurrection-body which death can never destroy. Yes, He is alive bodily, personally, humanly, the very same Jesus whom we see moving before us in the pages of the four Gospels.

Second, He is alive *regnantly*. He not only conquered death physically; He reigns over death and hades in the spirit-realm. When He first appeared to the apostle John on the Isle of Patmos, His introductory declaration was, "I am He that liveth, and became dead; and, behold, I am alive for evermore, Amen; and I have the keys of hades and of death" (Rev. 1:18). So Jesus is both bodily and spiritually alive, with absolute power over all the spheres and intelligences of that invisible realm!

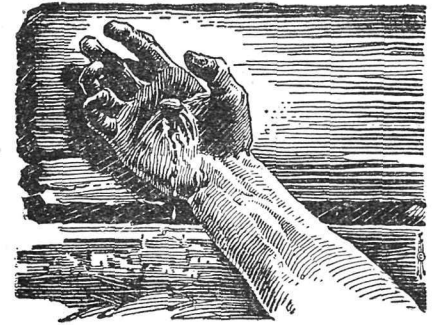
Third, He is alive *actively*. All the millions of other human beings who have preceded us in human history are not only passed into the Beyond, they are removed from any further active participation in the affairs of this present life

on earth; but Jesus is continually and ever-actively contemporaneous. He is neither an empty echo of the past nor a vague shadow haunting the present. He personally participates and actively intervenes in this modern age of ours, and in our lives as individuals. Buddha does not and cannot, nor can Confucius, nor can Mohammed, nor can any of the misty Hindu sages; but our Lord Jesus *does*. Recall that parting word which ends Mark's Gospel: "So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they (the disciples) went forth, and preached everywhere, *the Lord working with them* . . ." His followers did not lose Him when He left them. Nay, the lovely paradox is that He never more truly came to us than when He went away; for when He disappeared from local visibility He thereby came back in larger activities, spiritually and invisibly, as we see all through the Acts of the Apostles. Indeed, that well-tested and authenticated record which we call the Acts of the Apostles is so full of the invisible Lord's operations through His Spirit-filled disciples that some expositors insist on naming the book "The Acts of the Ascended Christ."

(Continued on page eight)

How the Prophets Saw the Death of Christ

Rev. H. W. Buckwalter



PROPHETICALLY the death of Christ stands out as a great mountain peak of crimson horror in a vista of celestial glory. Not a detail of that bloody scene escaped the eyes of men of God who were writing for our admonition. Why should they be so painfully specific about the details of that horrible death! Wasn't it enough to say that He died unjustly and prematurely? No man in all history had so many details told about his death as this Man. Why?

Herein we find the greatest prophetic miracles in the prophetic field. No man could have died like this Man. This was the death of "the Lamb of God that taketh away the sin of the world." All the sacrifices from Abel to Zacharias pointed to, and found their fulfillment in this death on the Cross of Calvary. That is why God fastened the eyes of the prophets on this scene; here God exerted the exceeding greatness of His mighty power to consummate that work. (Eph. 1:19, 20).

WHAT DID THE PROPHETS SEE?

1. One of His disciples would betray Him (Psa. 41:9).
2. The price of betrayal was foretold (Zech. 11:12).
3. His disciples would forsake Him (Zech. 13:7).
4. He would be scourged (Isa. 50:6).
5. They would crucify Him (Isa. 53:12; Psa. 22:16).
6. The soldiers would divide His clothes between them (Psa. 22:18).
7. His dying Words foretold (Psa. 22:1).
8. He would suffer calmly (Isa. 53:7).
9. They would pierce His side (Zech. 12:10).
10. He would be buried in a rich man's tomb (Isa. 53:9).
11. He would rise again (Psa. 16:10).

Let us look back a thousand years before the Crucifixion and look at the cross from the other side. Figuratively, let us pick up the "binoculars" of the prophets and view the cross as they saw it. We will be blessed with the glory and splendor of the greatest of all Kings. Then our hearts will be cut to the quick as we see the most cruel and brutal execution this world has ever seen.

Note Zechariah's exclamation (9:9), "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

This is in strange contrast to what the Israelites were picturing in their minds of the arrival of the Son of David. This is not the arrival of an earthly monarch, else he would have come at the head of a retinue, riding on a white charger with gold and silver trimmings, with flags waving and trumpets blaring. The King the prophets saw could not come as a king of an earthly domain until He had subdued His arch-enemy, the devil. This victory had to be won on the cross by giving Himself a sacrifice for the world. What Zechariah saw was the King who would be *the Sacrifice*, gathering unto Himself the full meaning of all sacrifices. This was not the time for the blaring of trumpets, this was the march of humility, the Lamb coming to the slaughter.

Shall we turn now to David and Isaiah and note some of the things they saw.

I. THE MESSIAH WOULD BE BETRAYED BY ONE OF HIS OWN CABINET.

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. 41:9). This Psalm is known as the betrayal Psalm. Zechariah (11:12, 13) adds these further details, the traitor would receive thirty pieces of silver for his infamous deal; for some reason he would not be able to keep it but would throw it down in the house of the Lord and it would be used to buy the potter's field. "So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

II. HE WOULD BE SUBJECTED TO SHAMEFUL AND INHUMAN INDIGNITIES

Isaiah saw (50:6) the merciless lash laid on His tender back while David shudders at the frightful beating, for he says, "the plowers plowed upon my back; they made long their furrows"

(Psa. 129:3). Isaiah adds (50:6) "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting." Then in 52:14 he adds, "His visage was so marred more than any man, and His form more than the sons of men." The scourgings and beatings were so brutal and diabolical that the King could not be recognized as human any more. David says, "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion (Psa. 22:12). A lamb among wolves received kinder treatment than the Lamb of God received at the hands of these monsters of hate and cruelty.

This would have been enough, but the picture is not finished. When the prophets saw the actual crucifixion "televised" before them (and remember that this is a thousand years before it took place on Calvary) they see and hear other details:

1. The very words of Jesus: "My God, my God, why hast thou forsaken me?" (Psa. 22:1). More frustrating and devastating words never fell from human lips. How could the Psalmist hear these words so far down in the future? Note that this entire Psalm, like many other references, is written in the first person. The Psalmist speaks as the One who is going through these experiences.

2. The very words of His enemies: "He trusted in the Lord that He would deliver Him, seeing He delighted in Him." If His enemies had known they were fulfilling prophecy, they would likely have spoken otherwise. They cared not for God or His Word; they wanted to get rid of Jesus. God saw their blindness and heard their words a thousand years before they were spoken.

3. The very acts of mockery. They would laugh at Him as He writhed in mortal pain, and then like idiots, they would shoot out the lip at Him as if that would add to His misery. Could mortal man sink so low as to treat their King so contumeliously?

4. An unknown method of execution. When we bear in mind that the law of

MISSIONS

Moses prescribed stoning as the method of execution for criminals, and that crucifixion was a Roman invention of comparative recent date, we are made to marvel at the words of the Psalmist: "They pierced my hands and my feet" (Psa. 22:16). The whole Psalm is a marvelous prophetic picture of the Crucifixion. In the Gospels we have the record of eye witnesses; here we have the words of the One who went through these harrowing experiences Himself.

5. The method of disposing of His garments (Psa. 22:18). This was no ordinary dividing of garments. They were to divide His garments and then cast lots for His vesture. How careful the Spirit of God was in giving minute details about the crucifixion, so there could not be any possibility of doubt about His identity.

6. How and where He would be buried. Jesus died as the worst of criminals, and according to Jewish custom of that time His body should have been dumped unceremoniously into a grave in the potter's field. The money for this purpose was provided by the traitor when he threw the betrayal money on the temple floor, and which the authorities picked up as unholy money and bought the "potter's" field to bury strangers in." To them, Jesus their Messiah and Saviour was a stranger. (See Zech. 11:12, 13; Matt. 26:15; 27:3-10).

But Jesus was not a criminal and His body was worthy of better treatment, so Joseph of Arimathea, a rich man, by special permission from the Governor, secured the body and placed it in his own expensive, new sepulchre that never had been used. Isaiah saw this very peculiar turn of events and told us in chapter 53:9 that He (Jesus) would "make his grave with the wicked, and with the rich in His death." He was executed as wicked, but His body was tenderly placed in a rich man's tomb with all the respect and ceremony that the time would allow.

7. He would rise again the third day. This prophecy was the ultimate. That "this deceiver" would rise from the dead was unthinkable. It was prophesied that He is to reign forever on the throne of David, and of His kingdom there shall be no end. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption" (Psa. 16:10). Jesus told His disciples several times that He would be killed and rise again from the dead; shortly after the Transfiguration (Mk. 9:31), and then as they entered Jerusalem for the last time (Mk. 10:34). The Resurrection is an authenticated and established fact of history, and is the keystone in the great arch of all the prophecies.

"No other agency can
penetrate so deeply,
witness so daringly,
abide so persistently,
influence so irresistibly
as the printed page."

—Samuel Zwemer



Open Doors in India

Erma Z. Hare

LITERATURE, CORRESPONDENCE COURSES, BOOK CLUBS . . .

Since literacy in India has increased from 8% in 1930 to more than 40% at the present time, literature can be utilized as never before. It is estimated that about four million Communist books reach India each year. India is reading. What is she reading?

One of the associate fellowships of EFI [Evangelical Fellowship of India] is ELFI, the Evangelical Literature Fellowship of India—a fellowship of literature agencies which publishes Christian literature, operates Book Clubs, promotes creative writing and literature distribution, and operates a correspondence course agency. This is one of the cooperative projects of Christian work in India in which "other men have laboured, and . . . [we] are entered into their labours," and the benefits of the same. The quantity and quality of Christian literature made available at a minimum cost has been markedly increased through this cooperative effort.

Writers, especially nationals who can write for their own people, are needed. Much good English literature has been translated and that has served well, but can never take the place of material written by the Indian for the Indian. Creative writing workshops are conducted in various places under trained leadership in an effort to meet this need.

Points of consistent literature distribution in our field are the hospital, dispensaries, and the reading room in Begu Sarai. At the hospital in Madhipura literature is displayed in a prominent place: Gospel portions, tracts, larger booklets, and initial lessons of "The Way of Salvation" correspondence course in Santali, Hindi, and English. Some of these are given free and others are available for a very small sum of five cents

or less. Members of the staff witness and encourage patients and their friends to purchase literature. In Begu Sarai, Rev. Charan has found ready listeners and readers among the many who visit the reading room daily. Bibles are always readily accessible on the tables. Bibles, Gospel portions and other literature are on hand for sale.

An annual subscription to one of the All-India Christian Book Clubs brings four books to the subscriber during the year. These are chosen from the Evangelical Bible Commentary Series, other Bible study books, Christian biographies and Christian fiction—four such books for less than one dollar. There are 25,000 books distributed annually in seven languages through ELFI Book Clubs. We can acquaint our people with this service, encourage them to make use of this opportunity, and give gift subscriptions to the Book Club.

BIBLE CORRESPONDENCE COURSES too are widely read. Even if the initial motivation be curiosity or the desire to get another certificate, we thank God for the power of the Word to grip hearts, and His promise, "It shall not return unto me void." In the Light of Life Correspondence Course alone about 170,000 have graduated having studied the Gospel of John in 22 languages. It is estimated that 100,000 study a Christian Correspondence Course daily. Recently there came to us from the Hindi office the names and addresses of seven people in our immediate area who are studying or have completed this Light of Life course. Three of these have completed both the John and Acts course. Four of them are either students or of the family of the principal of a local college. As far as we know none of these are members of the Christian community. Pray for these seven, and for us, that the Lord



Teaching the Uraon Women to read.

may prepare their hearts and ours for fruitful contacts in coming days. Introductory lessons in the course on John are now included in all Gospels of John that are distributed here. Many in India have given testimony of coming to know Christ as Saviour through correspondence courses.

The ready response and interest in Bible Schools for children and in Bible Clubs are another evidence of the keen desire to learn, and are open doors for reaching young people and children. Our recent experience, and that of previous years in Saharsa, has shown the truth of this. The ministry of Bible Clubs in schools and hostels in the Youth for Christ program in India has been fruitful and effective. Several months ago when I visited Delhi I was thrilled by what I saw and by the testimonies I heard to the ministry of Bible Clubs among the young people of that city. At a YFC Rally while I was there, one hundred and thirty-five girls from the Bible Clubs were present. (Transportation had to be arranged, with escort, for most of them.) Following a gospel message, twenty-six of those girls responded to the invitation. The two whom I was asked to counsel were from a Christian home, perhaps nominal, and had been in the Club which I had visited the day before. They had come face to face with the necessity of making a personal decision and had publicly responded to the drawing of the Spirit. They acknowledged their need and in simplicity received and gave testimony to saving faith. What an opportunity to lead these new believers on and instruct them in the ways of the Lord!

ADULT LITERACY

In our own field the rate of illiteracy is still high, especially among the aboriginal peoples where there has been the greatest response to the gospel. There has been an effort to meet the need for adult literacy teaching through the school at Barjora for young women, and at present in short adult literacy courses in Banmankhi. There is need too for literature that can be read and under-

stood by the new literate. We thank God for the few Christian titles that are available and adapted to this group.

OTHER OPEN DOORS

I have not mentioned the open door of radio; the ministry to and encouragement of pastors; nor the crying need in our own field, and in other fields, for pastoring and strengthening the witness of isolated individuals and small groups in the scattered villages in our districts. I hope you are asking "What can I do about these needs?" And perhaps you are saying, "What are you doing about them?" Our local ministry will be more effective as we enter into the labours of others and present a united witness. Locally, in the avenues mentioned, we can minister through personal contact, a prayer with and for the individual, Bible Clubs, and Bible Schools, introducing Bible Correspondence Courses, following up literature with prayer and contact, and looking to God for the increase. We need to wait upon God to know the specific task that is in His purpose and will, and with a willingness to bear the burden that is given by Him.



We thank the Lord for good supply of books. It is only the funds we lack!

DOOR FOR YOU!

You may be a part of an ever-widening prayer fellowship, praying for:—

- Revival in the Indian Church
- Nearly 3000 Indian pastors
- The All-India Christian Book Clubs
- Radio Evangelism
- Evangelists, national and foreign
- Writers and distributors of literature
- Correspondence Courses and their students
- Bible Clubs and Schools and groups in homes where the Word is studied
- Isolated individuals and small groups scattered in our districts
- Personnel, national and foreign, who will know God's will for them and be committed to Him for the task He gives.

"For a wide door of opportunity for effectual service has opened to (us) there . . . one great and promising . . . and many adversaries." (I Cor. 16:9 A. N. T.)

Project List for 1961

The most important part of any missions budget is that which provides for the general needs of the work, such as transportation for the missionary, support while on the field, food, and clothes, motor cars and other facilities to carry forward his work. Cut off this support and the missionary and the work will suffer. But frequently friends such as a Sunday School class, Youth groups or others desire to make a *special*, sacrificial gift. The opportunity is yours!

AFRICA:

Sixty church seats	
\$950.00 will supply 2 churches	\$ 15.00 each
Two washing machines	200.00 each
\$400.00	
Missionary child in Hostel	25.00 per month
\$300.00 for 12 children	
Bible Student Scholarships	35.00 each
\$350.00 for 10	
Literature, tracts, leaflets, etc.,	500.00
(for tract duty, and other distribution)	
Mtshabezi Church, crowded beyond capacity almost every Sunday	3,000.00
Water for Phumula, (so that we can continue to dispense the Living Water)	2,000.00

CUBA:

Pastor assistance	13.00 per month
\$156.00, or	
Sunday School assistance	10.83 per month
\$130.00, or	

INDIA:

Helping the needy	36.00 per month
Church Evangelism	270.42 per month
Evangelism by the Mission	12.50 per month
\$150.00	
Orphans and needy children	60.00 per year
\$4,500.00 each child	
Medical and Hospital Fund	232.50 per month
\$2,790.00	
Bible Training retreats	64.50 per month
\$770.00	

JAPAN:

Missions office costs	22.00 per month
Missionary children's education	31.25 per month
Missionary children's maintenance	36.66 per month
Church aid	20.00 per month
Radio	23.60 per month

GENERAL MISSIONS PROJECTS:

Help your missionary, incidental expense allowance	10.00 per month
Help your missionary to the field	441.66
(average ship passage costs per missionary)	
Travel expense to the field, baggage, train fares, etc. (per missionary)	200.00
Stamps, postage, paper	
—Home office	70.00 per month
Support a Missionary	125.00 per month
\$1,500.00	

Congregations are supporting from ½ to 5 missionaries. What is your congregation doing?

Families are also supporting an individual missionary; is God asking you to do this?

Henry N. Hostetter
Washington Boro, Pa.



Our downtown show-window display. The sign reads: "Christmas is Jesus Christ's birthday."

How could we make the true message of Christmas known to our town folk?

We started at home by placing a loudspeaker up in a tree along the road in front of our house and played carols direct from a tape-recorder in our living room. For our front door, Lucille made a simple but meaningful decoration with lights, and a sign above which read, "Christmas is Jesus Christ's Birthday."

This project proving successful, we moved the tape-recorder and loudspeaker to the neighboring "super-market," largest in town. We were granted permission to use the loudspeaker everyday and since this store was decorated with all sorts of Christmas decorations, the people received the music readily.

Since those who are ill also need to know the message of Christmas, the church planned an extensive room-to-room visitation program in our two local hospitals. The head doctor granted us permission to use the public address system for the playing of our Christmas carols. While we distributed fruit and tracts from bed to bed, all the sick people heard about Jesus' love for them and soon read it from the tracts they received.

Casting about for other places and methods for the publishing of our "Good News" at Christmas, we asked permission at a friendly down-town camera shop if we could use their best front show-window for the two weeks before Christmas. Permission was granted and there we displayed the story of Christmas through a miniature manger scene. (See cut). I purchased this set in southern Japan and made the wooden stable myself. This proved a



The first formal picture of our new Fukogawa Church in Nagato, started last September.

big attraction along the main street of our town for both the young and the old. In front of the display, was a small table on which three tracts, "The Christmas Story, Luke 2:1-22," "The First Christmas," and "The True Meaning of Christmas" were placed for the people to take at their pleasure. The supply had to be replenished two or three times almost every day!

It seems that everyone in Japan reads a newspaper. [Japan's high literacy rate, contrasting strongly with many mission fields, should be kept in our thinking. M. C. K.] Since we wanted also to tell those people who do not go outside their homes very much because of old age or household duties, we placed six

Our First Christmas in Nagato

John Graybill

thousand "flyer" inserts in the local newspapers on Christmas morning. On these flyers, we had printed an announcement and schedule of our Christmas services, together with a short message on the true meaning of Christmas and the joy of living for Jesus.

Besides these "Special Projects," we also had a regular Christmas Eve and Christmas Day worship service in our respective churches. But the churches wanted to do something more than this. Therefore, the other little church in town and our group sponsored a joint Christmas service on Christmas evening at the town's city-hall. Since we wanted to reach the entire town for Christ in this service we advertised the meeting by



A group of little children to whom we gave Christmas presents. They live with their mothers in the same building in which they go to school. Their fathers are dead and their families are very poor.

posters and newspapers. In the afternoon, 194 children crowded into the hall to hear about Jesus and to receive their little present. In the evening, high school young people and adults came in large numbers and we had a wonderful time. For many, this was the first time to attend such a gathering.

After the evening meeting, about eighty stayed and we all—both young and old, saved and unsaved—went caroling through the streets of our town, singing heartily, "Joy to the World, the Lord is Come."

Isibani Somtshumayeli

(Light for the Preacher)

This is the title of a small monthly leaflet of suggestive sermon outlines for each Lord's Day—a project undertaken by Wanezi Bible Institute at the beginning of this year. The outlines are issued in both Sindebele and Chitonga.

Several copies of the Sindebele issue have been received here in the states. They list outlines on the New Birth, Christian Marriage, (for the special, monthly Members' Meeting), Our Need of God, "Arise, Shine!" and others. The suggested lesson text for the annual Tract Day, March 26, is Psalm 119: 105-112, "The Light of the World Amid the Darkness."

Let us pray that the Holy Spirit may truly guide and bless these preachers' torches!

NOTE TO NURSES

To those of us who do not have the opportunity of going overseas in service to those in spiritual and physical need: Let us remember our open door to serve them through our 1960-1961 project via Dr. Kauffman and Dr. Mann and the nurses who are giving their full time in the Phumula and Madhipura areas.

All gifts for this project may be sent to:

Mrs. Jesse Stoner, Treas.
Route 2
Lititz, Penna.

ALBUQUERQUE, NEW MEXICO

A new "Mid-Week Reminder" is the latest instrument used by Pastor John Bicksler to stimulate the Albuquerque congregation. This little folder is mailed on Wednesday and carries items of interest and announcements of things to come, providing an excellent opportunity to introduce various aspects of the total church program.

A quiz team is working in preparation for the regional play-offs in California in May. They have been active in participation in services and special activities.

Recent contacts with World Missions have been made through the appearances of H. N. Hostetter, Executive-Secretary, who reported on his recent African tour, and Mr. and Mrs. Doyle Book, missionaries on furlough from Japan.

Raymond Hess, Brethren in Christ representative, on the Mennonite Disaster Service committee spoke to the congregation on February 14. This timely service was much appreciated. The Howard Wolgemuths are expected April 20 for a report on the work in Cuba.

The congregation is rejoicing in the addition of Mrs. Dodge to the fellowship of the believers. She followed her Lord in baptism on January 15. The appearance of new faces from time to time reveals a widening contact with the community.



Jesus Risen and Knowable

(Continued from page three)

Fourth, He is alive *omnipresently*. But was He not *always* omnipresent as the incarnate divine Son? Yes, but He was not then omnipresent as *Jesus*. He was, as He evermore is, the eternal Son of God, and God the Son, but He was not the Son of Man until He was born of Mary. He has now become Man by a real human birth; He has lived our life, and shared our lot, and undergone our temptations, and borne our griefs, and died our death; and He has risen again, still the same Jesus, for He is "Jesus Christ the same yesterday and today and to the ages" (Heb. 13:8). His human nature (marvel again at the miracle

and mystery of it!) is now blended *for ever* with His deity; and He is now omnipresently with *all* His people everywhere, and with *each* of us, as the ever-living, ever loving Lord JESUS. Listen again to His globe-encircling promise, "Where two or three are gathered in My Name, there am I in the midst of them" (Matt. 18:20). Yes, He is with us omnipresently as JESUS.

Perhaps it is only amplifying what we have just said if we add that He is alive and with us *ever-abidingly*. There is a form of aesthetic admiration which says, "Leave Jesus just where history gave Him to us. We do not want the Christ of your argumentative theologies. Leave us the *real Jesus* of history, with the Judaeian hills and Galilean towns as the background, and the picturesque scenes of that old-time Palestine around Him. He is most beautiful *there*, where He really belongs." But the fact is, you *cannot* leave Him there, any more than you can leave Him in the grave. He comes to you in resurrection splendour and announces, "*Lo, I am with you all the days, even unto the end of the age.*" You cannot put Him under some beautiful glass case, or frame Him in some beautiful picture, as you do with other notable figures in the galleries of fame. He steps right out of the past into the living present, and walks ever-abidingly with His people to the farthest vista of the yet-to-be.

And He is with us *savingly*. He graciously interferes in individual human lives, startling, wooing, challenging, rescuing, converting, reclaiming, renewing, restoring, transforming. "He is able to save to the uttermost . . . seeing He ever *liveth* . . ." (Heb. 7:25).

Yes, this incomparable Lord Jesus is alive bodily, regnantly, actively, omnipresently, ever-abidingly, and savingly; but even that is not all. He is alive *anticipatively*. He not only comes to us from the past, and companions us in the present, He breaks upon us even from the future! Did He not Himself say, "And if I go and prepare a place for you, *I will come again*, and receive you unto myself, that where I am, there ye may be also?" (John 14:3). And does not the Bible end with His "Surely, I come quickly"?

Oh, this wonderful Saviour-Friend! That is why we can know Him, and converse with Him, and be guided by Him, and develop a heart-to-heart fellowship with Him today. *He is risen and vitally present as our Lord and Saviour Jesus Christ*, the very One who meets us in the four Gospel memoirs, full of divine compassion and human sympathy; gracious to heal, and mighty to save!

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Church Youth Aid Literature Mission Through A Converted Liquor Store

Dorothy C. Haskin



Missionary Peter Willms by the bookstore.

IN JAPAN, one can convert—or change—for the good—more than people. One can convert a liquor store into a bookstore. That is what Missionary Peter Willms, who heads the Brethren in Christ program in Japan, is doing. He has been in Japan since 1953 and knows that the Japanese are a nation of readers.

Missionary Willms knows this because he has seen them read, in the buses, on the streets, in the bookstores. Every few feet, among the shops of any Japanese city, is a bookstore. Any time it is open, the young and old stand between the stalls, scanning the pages of a book. The shelves are stacked high with books because the bookstore owner knows he will sell them.

Frankly, during my recent six month's stay in the Orient, I was surprised at the number of book stalls, or bookstores that I saw in each country. Japan, however, surpassed them all. Every subway station has two or three stands piled high with magazines. Often when I sat beside anyone on a train he gave me an annoyed look and went back to reading his magazine. In homes, the books were piled on tables and shelves. True, most of them were paper back, but they were books. Most of them were in Japanese, but usually there were two or three books in English. The Japanese study English for six years in their schools and while, due to lack of practice, they have difficulty in speaking it, they can read English easily.

Evangelicals are trying to take advantage of the Japanese willingness to read. They give out tracts freely. Word of Life Press is printing an increasing number of the Christian books. The life of Menno Simons has been translated and is being printed in Japanese. Also,



Young and old look for reading material at the bookstore in Japan.

offered among Christian books is *Pollyanna*, evidence that the missionaries need more titles to offer the Christians.

Meanwhile Missionary Willms is making an effort to distribute Christian books both in English and Japanese. He has walked the streets of Hagi searching for the right store. This he believes he has found in an ex-liquor store. When the shutters are taken off the windows, the books can be displayed in such a manner that a person can buy a book without going inside. This is a great help. It will enable those who are curious, but who are afraid of the criticism of their friends, to stop and make a hurried purchase. Who knows how many will buy a book, a Gospel, or a New Testament and through the Word be converted!

Peter Willms is an alert man, anxious to take advantage of every possible means of spreading the Gospel. He knows that one way to do this is by selling books. Books can reach the curious. Books can reach the secret believers. Books can help the young believer to grow in the knowledge of Christ.

God entrusted the message of the Living Word in the written Word—God will use the Word to reach hungry hearts in Hagi.

Written by Dorothy C. Haskin, currently on a missionary writing tour of the Orient for World Vision Inc. The Bookstore as pictured in Hagi was made possible by the \$1500.00 raised as a Youth Project as approved by the General Conference of 1959.

1961 YOUTH PROJECT:

Visual Aids Library

The Youth Project for the current year is the raising of \$1000 to set up a Visual Aids Library for the use of youth groups throughout the church. Filmstrips on many subjects will be made available on a rental basis. If your Crusaders have not yet contributed to this project, send your contribution to the treasurer soon. In U. S.: Paul L. Synder, 343 W. Louthier St., Carlisle, Pa.; in Canada: Walter Winger, R. 2, St. Anns, Ont.

The Anglican Church

Robert Sider

A MINISTER of the Church of England recently described to me with glowing enthusiasm his conviction that the Church of England is today in a stronger position than it has ever been. This is a rather astonishing remark in light of the facts, which are evident to the rank-and-file Englishman as they are to visitors from abroad: there are churches here that are never filled, there are ministers entirely too apathetic, and there is a large problem of what is conveniently called the "unconverted."

That these are facts and not impressions can be verified by figures. A recent report estimates that of approximately 27,000,000 babies who were baptized in infancy, only about 9,000,000 were later confirmed, and of these two-thirds are lost to the church, so that less than 3,000,000 appear today on the parochial lists. Optimism in the light of these facts, is, to say the least, surprising.

And yet, from my own personal association with a large number of theological students, parish priests, as well as bishops, I am confident that there is indeed a genuine, vital, and growing optimism. It is an optimism based, I believe, on a sense of confidence in the ability of the modern church to capitalize on several unique historical features the Anglican church possesses.

One of these features is the historic association of state and church. It is true that there are very few of the clergy who are happy with the "establishment." Indeed, the prevalent mood has probably been epitomized in the words of Dr. Ramsey, the newly-elected Archbishop of Canterbury: "I wish that the church would become so annoying to the state that it had disestablishment forced upon it." But the fact remains that because the church is a state church, the vast majority of people are nominally attached to it. Hence any enterprising young rector knows that every soul within his parish is ultimately his responsibility; he has little need to fear that he will trespass on the denominational territory of another. Furthermore, the state church has given a measure of unity to English Christendom which shattered Protestantism elsewhere may well envy.

A second factor in the new optimism stems from the nature of Anglican theology. Since, historically, the Anglican Church is both Catholic and Reformed, its theology has acquired a double advantage. On the one hand, Anglican theology is solidly orthodox. This means that the church has a message to offer its people, for it has lost its message neither to the spiritually bankrupt socialism of the modernists, nor, on the other hand, to the comfortable and deadening extremism of some kinds of fundamentalism. It stands squarely on the historic formulations of the faith. On the other hand, however, the reformed tradition insists upon the continuous submittal of the historic creeds to the searching light of the New Testament, and only so to derive their meaning, and establish their validity, for the present generation. The realization of this necessity to examine the faith in a spirit of intellectual and spiritual honesty has resulted in a great measure of freedom for theologians to

think out and to discuss the belief and witness of the church. Only from such a combination of orthodoxy and free investigation, can there come imaginative leadership and sound solutions to the practical problems that face the churches. Already the church of England is demonstrating forceful leadership in attacking the problems of the church's witness to an industrial society, the problems of a lethargic laity and of a disunited church.

But there is another feature in the life of the modern church which justifies this new optimism. That is simply the astonishing movement of the Holy Spirit in the Church of England. All over the country, there are visible manifestations of the Spirit's power. I may, perhaps, mention only the work which is being done in the Anglican church I attend in Oxford. This church attempts a double mission: one to the University students and one to the local townspeople.

In the first place, the outreach of the church to University students is truly thrilling: the rector maintains contact with at least 1500 students, and each Sunday the church is packed with 800-1000 in attendance. And, more particularly, great emphasis is laid upon conversion. Consequently the first Sunday of the autumn term is always "decision day," directed especially to

(Continued on page twelve)

Meet the Joseph Vanderveers

A CANADIAN born preacher who has spent most of his life in the United States, currently residing in Longwood, Florida is presented to our readers in the person of Rev. Joseph Vanderveer.

Brother Vanderveer hardly needs an introduction to our brotherhood as he is a well known evangelist. Youth, middle-aged, and elderly people continue to be attracted to his ministry. Children are especially interested in his story telling.



Our Brother started in the ministry very young, being used as a supply preacher at the age of seventeen for the Baptists and Free Methodists near Elmer, Michigan only seven years after his conversion. God has blessed his faithful ministry. Beside holding one hundred and seventy revival meetings, he, like Joseph and his granary in Egypt, left off keeping records. He also pastored numerous congregations; Mooretown, Michigan; Rust, Michigan; Welland, Ontario, Uniontown, Ohio being some of them.

At nineteen years of age he married Edna Jane Dorman whom God has permitted to travel by his side all these busy years. Their home was blessed with eight children six of whom are still living. Two went to heaven during infancy.

Many of our readers will join us in wishing the Vanderveers many years of evangelical witness and faithful preaching.

FAMILY

Rediscovering the Family Altar

R. P. Pannabecker

Part I

THINKING persons are giving attention to the serious breakdown in the homes of our generation. While alarm is often sounded, and much is expressed by the way of concern, there is a subtle possibility that at the same time we are becoming calloused to the terrible effects that are accompanying this breakdown.

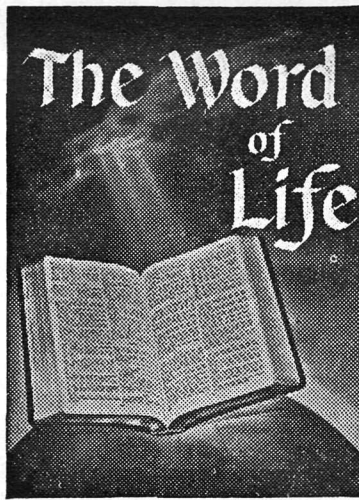
People, in general, have become accustomed to divorce, broken homes, orphaned children, lax church attendance, unconcern about the Sabbath, and a host of accompanying evils. Few stop to realize that these very breakdowns are threatening to rob us of all that we have held dear. It is a frightful thought that we in America and Canada are holding only loosely to the home, when we all recognize that it has been the bulwark of our nations.

BASIS OF FAMILY ALTAR

The Old Testament probably gives us the best background for the family worshipping together. The words of Joshua in 24:15 are classic: "As for me and my house, we will serve the Lord." In God's dealings with Noah and Abraham, with Israel in the Passover and at Mount Sinai, we have repeatedly noticed the deep meaning of the mention of father and children: "Thou and thy house," "thou and thy Son." The words of Manoah in Judges 13:12 further challenge us as we read: "Now let thy words come to pass: how shall we order the child? and what shall we do unto him." Or consider the words of Hannah as she talked with the Lord and Eli about Samuel: "For this child I prayed; and the Lord hath given me my petition which I asked for Him; therefore I also have granted him to the Lord; as long as he liveth he is granted to the Lord."

A New-Testament example involves the jailor, who upon his conversion also led his family along with him. Deuteronomy 6:6-9 furnished outstanding ideals as expressed by God through Moses to the Children of Israel: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest

down, and when thou risest up. And thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." With these examples and other strong commands of Scripture, who can doubt God's special design for worship in the family circle.



All history is replete with references to this type of family living. It seems that our problem today is not that anyone fails to believe this, but that many fail to put it into use.

DECLINE OF THE FAMILY ALTAR

Statistics are unavailable to prove it, but most pastors will assure us that a great many homes in our congregations are devoid of this practice. Reasons for this appalling lack may be many fold. We have been advised for years as to the merits, and methods of family worship. Some have found these impractical in certain situations, but instead of finding a solution have given up all effort.

Many homes can only tell us of the rush of the children to be out in time for the school bus, perhaps several in the family departing at different times. Quite often the father has already left for his employment. Night shifts and working mothers only add to the problem. In general it may be stated that the decline of the family altar has accompanied the modern frenzy to keep up, to balance the

budget, and to have things a little nicer than ever before. The more emphasis that is applied here the less seems to be applied to the spiritual fundamentals including family worship.

IMPORTANCE OF FAMILY LIFE

We are to be shamed that in many homes outside of the church there is to be found more real family spirit than some in the church. Fathers and mothers outside the church, have concentrated on doing things with their children and helping one another, whether it be in a hobby, sport, or music. While this is apparent, we note that too many times we have taken satisfaction in our church attendance and a few of these necessities to the neglect of the other important things.

The home is essentially a spiritual situation. It lends itself easily to instruction and example. In fact, the most important lessons to be learned in this atmosphere are *caught* rather than *taught*. It will not be the studied arguments about the value of various spiritual exercises, but the daily example of the father and mother in these values. The strongest incentives come not from the premeditated teachings, but from the unargued assumptions.

A home is not evaluated by the number of bricks nor by the cost of materials, the design or a lot of other things that may seem important, but is truly recognized as a place where happiness and love ever reigns. Naturally this cannot be built with human hands and man-made tools, but is built with human hearts redeemed by Christ.

(To be continued)

Rev. Pannabecker is President of Bethel College, Mishawaka, Indiana.

HOW TO CURE YOUNG CAMPER'S HOMESICKNESS!

Dan Boone of the First Baptist Church in Fredericktown, Ohio, tells how a fellow pastor (Doug Eades, First Baptist, Massillon, Ohio) looks out for the youngsters while they are at camp. He has different officers in the church write a letter or postcard to each camper. He, the pastor, mails the first letter the day before camp starts! This means the youngsters find a letter waiting them the very first day they arrive. From then on a daily card or letter is assured each camper. Participating officers include the pastor, Sunday School superintendent, departmental supervisor, teacher, deacons, trustees and anyone else interested in keeping up the morale of little folk away from home. Teensters appreciate mail, too! We shall be interested to hear how you take care of camper's homesickness or prevent it!

The Anglican Church

(Continued from page ten)

Freshmen. This year over 100 "enquirers" remained after the service. Not all of these made firm decisions, but over the course of the eight-week term the rector had over 75 definite testimonies of conversion.

At the same time the church carries on a prodigious work with the townspeople. There are regular series of evening evangelistic services for the local people, and in the summer, open-air street-meetings are held. In addition, the rector has made a courageous effort to bring the "Teddy Boys" and the delinquents under the sound of the gospel. The result has been many, many conversions. Indeed one cannot long be in this church until he feels the exciting throb of the impulse of the Holy Spirit.

It must of course, be emphasized that churches such as the one I have just described are exceptional. Their number is growing, but it is still too early to say that the new hope among Christians in this country has been fulfilled. I have described some of the outstanding features of the Church of England only as signs of promise. God alone can bring to fruition the hopes embodied in this rising spirit of optimism.

Robert Sider, on leave from Niagara Christian College, Fort Erie, Ontario is pursuing graduate studies at Oxford University, Oxford, England.

Dr. Hostetter Writes from Indonesia

INDONESIA was proclaimed a republic Aug. 17, 1945; its independence was recognized by The Netherlands, Nov. 2, 1949. This sixth largest nation of the world became known as The Republic of the United States of Indonesia. I visited here from Dec. 13, 1960 to Jan. 16, 1961.

A heterogeneous new nation of 90,000,000 people, predominately Moslem, active Communists scattered everywhere, four percent of the population Christian, many of its people still strongly influenced by the superstitions of their animistic beliefs—this is Indonesia.

Its people widely scattered on many of its three thousand islands, with numerous rebel pockets of independent people opposing centralized government, military controls, rigorous police checks and inspections frequent and repeated,—this is Indonesia.

Many of its islands without railroads, with shallow harbors where ships are unloaded into smaller boats and from these boats cargo is transferred to coolies' shoulders, as they wade into deep water to carry boxes and bundles to land, where boxes, bundles and animals often fall overboard in loading and unloading—this is Indonesia.

A new nation making progress in the face of many difficulties, struggling toward responsible self-government, officials often inexperienced and inept but passionately independent, people timid, but friendly and happy that they are free, slowly achieving a better level of living

and unusually responsive at this time to Christian truth and love—this is Indonesia.

The Mennonite Central Committee has four-teen relief workers and Pax men working here. Two medical doctors and two registered nurses do medical and nursing services. Pax men work in agricultural projects and other workers distribute relief goods and serve with the local churches. From the Brethren in Christ church, Dr. Glenn Hoffman served in Java and Halmahara, and Edgar Hoover and Albert Hoover served three year terms as agricultural workers on Timor. The island of Timor, where M.C.C. is now planning to send a medical doctor as soon as visa hurdles are cleared, has one doctor for a population of 500,000.

Indonesia's most populous island is Java where more than 1,000 people live on every square mile. Its warm tropical climate is kind to the 60,000,000 people who live among its majestic palms. In December and January while many of you were wading snow drifts, I was trying to find comfort in Java under the equatorial sun with temperatures from 105 to 110 degrees. Eighty percent of Java's population (adult) work in the rich rice paddies irrigated from roadside canals.

These same roadside canals that irrigate the rice fields also take care of family needs—sanitary and commissary. Here the family wash is laundered. Here they bathe, brush their teeth, and perform other toilet functions. Upstream or downstream from the family bathing spot the water buffalos loaf submerged with only nose, eyes, horns and a caretaking, riding black boy above the water surface. The stream may be muddy but it serves the needs of the people living by it just the same. The modest maiden or mother bathing in this roadside canal—the only bathtub she has—does not look at you as you pass and assumes that you will be equally courteous and not stare at her.

It is here in Java that the abiding results of Christian missions has been convincingly demonstrated. Here are two indigenous Mennonite church conferences carrying on an aggressive evangelistic and church-building program. The Chinese Conference has two thousand members and the Javanese Conference seven thousand members.

Two and one-half million Chinese live in Indonesia. In 1920, in central Java, a soul-hungry Chinese man found Christ through the ministry of a Salvation Army worker. After his conversion he made contact with Mennonite missionaries from The Netherlands and was attracted to the Mennonite Church because of its emphasis on following the teachings of the New Testament. He joined the Mennonite church and then began an active witnessing and preaching ministry among the Chinese people in Central Java. Today this Chinese Church has twelve congregations with a baptized membership of two thousand. This church has never been supported by any American or European Mennonite mission board. I attended a Christmas service that lasted for three and one-half hours in the Djpaera Church with possibly five hundred in attendance. Twenty-five years ago, one minister and five members started this church. Today this same minister, now sixty-five years of age, has a congregation of three hundred members and a Sunday School with an attendance of four hundred. Eighty percent of the Chinese living in this town profess to be Christians.

The Javanese Mennonite Church was founded by missionaries from The Netherlands more than one hundred years ago. At the outbreak of World War II this church had a membership of about 2,500. This church suffered much during the world war and the revolution which followed.

In March, 1942, the Japanese drove the Dutch out of Java. In the power vacuum which followed, before Japan took over and organized the government, fanatical Moslems raided and destroyed mission and church property. Two

hospitals, a leprosarium, and many schools had been built up through gifts from The Netherlands and the patient efforts of the Dutch missionaries.

A mob of more than one thousand Moslems pillaged property and completely destroyed all the buildings at the first hospital. At the second hospital they destroyed part of the property. At the leprosarium they destroyed some property and killed one of the Dutch missionaries and brutally dismembered his body. At a fourth place they forced Javanese Christians to share in the destruction of one of their largest churches. Five church leaders were seized by the mob and taken to a neighboring village where these men expected to be executed. (I spoke personally to two of these men) The mob leaders decided they would not execute these men that night, but keep them in the home of one of the mob leaders and take them the next day to higher Moslem officials in another town. The next day these officials notified the mob leaders they could not execute these five men because they had slept in a Mohammedan's house. This blunder on the part of the mob leaders saved the lives of these men.

This church suffered much during the war years when the Japanese ruled Indonesia. The Japanese did restrain the Moslems and church services could be held. Sermons had to be written out and approved by the Japanese before being preached. One of the ministers told me this provided an excellent opportunity to give the gospel to Japanese military men and political officers.

The Javanese Church suffered even more during the revolution which followed when Indonesia fought The Netherlands for independence. Since these Javanese Christians were the fruit of the efforts of Dutch missionaries, they were accused of sympathy with the Dutch. All schools, hospitals, the leprosarium and much of the church property were taken over by the government. It was a testing time for the Christians and some turned back.

After independence was won in 1949, what was left of the little church, gathered in conference. Much of the church property was gone, the institutions that had been built with mission money were lost, the church members had been tested and sifted. Here was the beginning of a new era of growth for the Javanese Mennonite Church which has been increasing an average of ten percent annually in recent years with a present membership of 7,000. Not only do Communists and Moslems come to hear the gospel preached and respond to the message, but converted Moslems and Communists are in training for the ministry. In 1951 the M.C.C. opened a hospital in an unused sugar refinery three miles from the site of the destroyed hospital. After several years its operation was taken over by the Javanese church. In 1958 the sugar factory owners were ready to reopen refinery operations and it looked as though the community would lose its Christian hospital.

As a result of heavy pressure from the non-Christian people of the community, the government returned the destroyed hospital property to the church. A thirty-bed hospital is now in operation again on the very site where all the buildings were destroyed in 1942. Replacing the gaping walls and smoke stained ruins are repaired and new buildings.

But more significant than rebuilt buildings is the fact that among the patients served by this hospital and its two adjacent clinics are members of the mob who eighteen years ago destroyed it. These men, their wives, children, and grandchildren not only come to the hospital but listen to the gospel that is preached every day to clinic patients before medical services are given.

This Javanese church in the Muria mountain area, in addition to its thirteen congregations has twenty-five additional fellowships that meet mostly in private homes. When a man is con-

verted, frequently he opens his home for services, invites his Moslem, Communist and animistic pagan neighbors to come to his house for worship. Ordained and lay preachers bring the gospel to these gatherings that are frequently eighty to ninety-five percent non-Christian. How true are the words of our Lord—"The gates of hell shall not prevail" against His church.

CHURCH NEWS

BULLETIN-BITS

Waynesboro, Pa. broadcast their morning worship service, Sunday, March 5, on Station WAYZ, 10:45 to 11:45 a.m.

Ray Brubaker from St. Petersburg, Florida is scheduled for the Week of Evangelism, April 16 to 23, at the Orlando Church.

Christ's Crusaders from Shenk's and Conoy congregations (Pa.) united in a service at Shenk's Church, Sunday evening, February 26 for the film "Centerville Awakening."

Martinsburg (Pa.) Christ's Crusaders featured the film "The Life of Jim Vaus," Sunday afternoon, March 12. The Howard Wolgemuths, returned missionaries from Cuba, were guest speakers for the evening.

A publicity error: the Annual Missionary Conference of Franklin County, Pa., held March 23-26 was held in the Antrim Church instead of Chambersburg as previously reported.

Lane Hostetter, Lancaster, Pa., conducted revival services at Refton, Pa., February 26 to March 5.

The WMPC of the Pacific Conference sponsored a rally at the Upland Church, Sunday afternoon, March 5. Guest speakers were Mrs. Lucille Lady and Rev. Henry Hostetter.

Charlie B. Byers and the Wainfleet Gospel Four were featured in the opening rally at Sherkston, Ontario, Tuesday evening, March 7. Special services were scheduled for March 7 to 19.

The Donlands Congregation in Toronto asked the Canadian Conference, which convened March 11 at Fordwich, Ontario, to give permission for sale of the church property on Gamble Avenue, to relocate in another area of Toronto.

Free Grace Congregation, Millersburg, Pa., announce their Spring Lovefeast to convene April 29-30.

Charles Eshleman, Grantham, Pa., served as evangelist at Five Forks, Pa., February 26 to March 5.

L. Nelson Wingert conducted a Singing School Rally at the Central Junior High School, Franklin County, Pa., Saturday evening, March 11.

A Teacher-Training Course was conducted nightly March 6-10 at the Hollowell (Pa.) Church with Paul McBeth as instructor.

Mr. and Mrs. Norman Wingert and Henry N. Hostetter shared Missionary Emphasis with the Chino congregation in California, March 5 and 8.

Richard Witmer, business man of Millersburg, Pa., is scheduled to speak on Personal Witnessing at the Men's Fellowship at the Palmyra congregation, Pa., the evening of April 13.

The churches of Southern Ohio announce a Missionary Conference for April 14-16 at the Highland Church near West Milton. Home and foreign missionaries and Henry Hostetter, representing the Board for World Missions, will be speakers for the Conference.

J. Wilmer Heisey, superintendent of the Navajo Mission in New Mexico, was guest speaker at Upland, California, Sunday morning, March 5.

Luke Keefer is scheduled for the Week of Evangelism, April 16 to 23 at Silverdale, Pa.

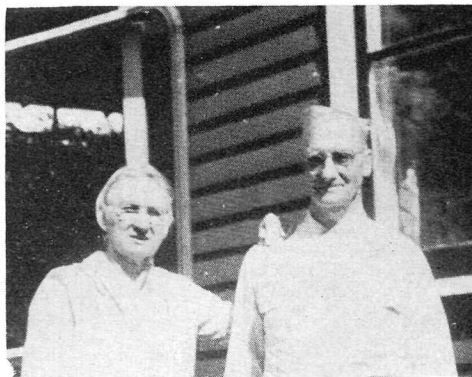
Erwin Thomas was guest speaker for a Christ's Crusader Rally at West Charleston, Ohio, Sunday evening, March 12.

Vernon and Ada Weaver have transferred their membership from Pasadena, California to Elizabethtown, Pa.

James White, pastor of the Roxbury Methodist Church was guest speaker at Chambersburg, Pa., Sunday evening, February 26.

Falls View congregation in Niagara Falls, Ontario announces their first World Missions Conference for April 14-16. Arthur Climenhaga, E. J. Swalm, Shirley Bitner, and Allen Forbes are scheduled as guest speakers.

Chicago Mission reports an average attendance in 1960 of 77 in Sunday School, 47 for Sunday morning worship, and 42 for Sunday evening. For safety reasons each person in attendance at the evening service is driven home by car.



Mr. and Mrs. Boyd Brown

THE BOYD BROWNS CELEBRATE FIFTY-FIVE YEARS

It is more than 55 years since Vergie Moyer and Boyd Brown were united in holy matrimony at Mill Hall, Penna.

Mr. and Mrs. Brown came to Clarence Center with their family in 1925 and have been faithful attendants at the Brethren in Christ church since that time. They have five children; Faye, Forest, Trena, Anna, and Merrill. They also have twenty-one grandchildren and twenty-seven great-grandchildren.

Grandma and Grandpa Brown, as they are known not only to their family but also to the community, have been noted for their gracious hospitality through the years. It is still a rare Sunday when someone isn't their guest. When young people from our church schools tour our area, the Browns usually entertain from four to six over night.

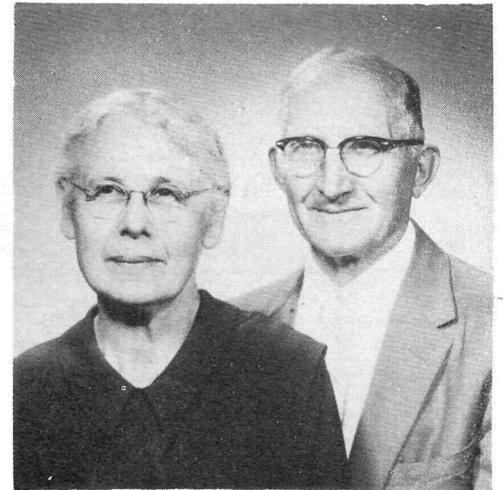
Grandma and Grandpa still are busy folks. With Grandma doing additional laundry and Grandpa spending some of his time in his shop. Their granddaughter, Edith Miller, missionary at Macha Mission in Africa hears from them regularly.

May the sunset of their lives continue to be content.

Christ's Crusaders Day was held in Chicago February 5 with 88 in Sunday School, 95 in morning worship, and 72 present for the evening service. Some twenty young people responded to the gospel invitation. Marian and Bill Rexford from Kent City, Michigan were guest speakers for the day.

Waynesboro, Pa., reports a new interest in missions. Charles Rife of the Board for Home Missions and Extension presented a stimulating message to the congregation recently.

John Shock is scheduled to conduct special services at the Village Church, Indiana, March 29-April 9.



Mr. and Mrs. Oscar Stump

MR. AND MRS. OSCAR STUMP CELEBRATE FIFTIETH WEDDING ANNIVERSARY

The newly-developed Christian Union Church plant near Garrett, Indiana was the scene of a lovely celebration of Mr. and Mrs. Oscar Stump's Fiftieth Wedding Anniversary on Sunday, February 5, 1961.

Their son-in-law, Rev. Jesse Hoover, was guest speaker in the morning service. From two until five p.m., Open House was held in the fellowship room of the church with many relatives, neighbors and friends dropping in for well wishes and congratulations. The highlight of the celebration was a dinner in the fellowship hall of the church, Saturday evening, February 4.

Bro. Stump is the son of the late Bishop and Mrs. John A. Stump of near Nappanee. He was born near Nappanee and lived in the immediate community until he was married. On February 4, 1911 he was married to Nellie Wagner, daughter of the late Mr. and Mrs. Dan Wagner, of near Garrett, the community in which they have resided for these fifty years. They have been very active in the life and ministry of the Christian Union congregation over these many years. The recent remodeling project of the church was enthusiastically pursued by Bro. Stump. At one time Mr. Stump owned and operated a Grain and Coal Company in Garrett. They now enjoy and give their time to farming.

Their home has been blessed with two daughters, Mrs. Jesse Hoover of Goshen and Mrs. Ralph Hoke of Garrett and one son, Willard, of Massillon, Ohio. These, plus the seven grandchildren, have each committed their lives to Christ.

MT. PLEASANT, PA.

Rev. and Mrs. Robert Atwood shared in a prayer conference held the evenings of January 4 and 5. Their presentations stimulated



The Moreno Valley Community Chapel, showing new bulletin board.

our hearts to a closer communion and prayer life with the Lord Jesus Christ. Through personal experiences as related by Rev. Atwood, we could certainly say that Romans 8:28 was illustrated as being very meaningful.

We are thankful for the Word of God which was presented by Bishop Charlie Byers during our revival January 15-29. John H. Martin shared in these services for three nights when Bro. Byers could not be present.

On February 26 the Merritt Robinsons from New York shared in the Sunday School and morning worship service. We rejoice that their labors are bearing fruit in New York City. Our congregation shared in a Communion Service Sunday, March 5.

LANCASTER, PA.

A highlight of this quarter's activities was our revival services February 12-19. Bishop Henry Ginder brought challenging messages and the Spirit moved upon hearts with revival and conviction. We are thankful for those who publicly presented themselves at an altar of prayer.

Pastor Hostetter has shared in revival services at the Manor Church and at the Refton Church during January and February. As Secretary of the Board for Schools and Colleges, pastor Hostetter also attended board meeting at Denver, Colorado in January. Our assistant pastor Clair Shenk takes charge of the services in his absence.

A Platform Arts group from Messiah College presented a choral narrative "Christ in the Concrete City," under the direction of David Eshelman Sunday evening, March 5.

Mary Engle

CROSSROADS, PA.

Rev. Simon Lehman, Jr., was God's messenger to us during our revival campaign January 29 to February 12. There were two nights when snow prevented our having services. We appreciated the Bible-centered messages and the faithfulness of God's Spirit. We are thankful for those who received help, especially the number of young folk who were reclaimed the last Saturday evening of the campaign.

Sunday morning, February 19, Rev. Joel Carlson presented the ever-increasing challenge of missions. In the evening Dr. C. O. Wittlinger was guest speaker for Christ's Crusaders and the evening worship service.

COLORADO SPRINGS, COLORADO

We began services in our new church, Mountain View Chapel, the latter part of January. The first month averaged 30 in Sunday school and 36 for morning worship.

Henry Hostetter, representing the Board for World Missions and giving a report on his recent tour of Africa, was with us Monday evening, March 6. A feature of our Wednesday evening prayer service has been the selection of a missionary personality from our *Foreign Missions Album* as a special subject of prayer.

The dedication of our new chapel is scheduled for April 16. A baptismal service and reception of members is planned for the near future.

We extend a hearty invitation to any of the brethren and sisters travelling through Colorado to visit us in the Mountain View Chapel.

Earl Engle, pastor

ZION, KANSAS

Our winter revival meetings were held Feb. 5-12. John N. Hostetter and wife of Clarence Center, New York were with us for these services. We are thankful for the several adults and twenty children who responded to the gospel invitation.

Missionary emphasis was brought to our congregation by Henry N. Hostetter, speaking of his recent tour of Africa, and Doyle Books on furlough from Japan. Dr. Arthur Climenhaga represented Christian Training to our congregation Sunday morning, January 15.

Tuesday evening, January 17, all church board members of the Kansas churches met at Abilene for a Church Board Seminar. Bishop Alvin Burkholder was in charge. The wives of the board members met at the parsonage. Following the seminar there was a time of fellowship and the serving of refreshments.

Mr. and Mrs. Marius Bledsoe became members of our congregation by transfer of letter. The 100th birthday of Kansas was observed in our services Sunday, January 29. Old Bibles and hymn books were featured among other keepsakes. The Christ's Crusaders joined with the adult group in the early evening session for a study of the early history of Zion in the Kansas Brethren in Christ Church.

The interior of our sanctuary was improved recently by the installing of a new ceiling and some interior painting.

Mrs. Myron Lady

MORENO, CALIFORNIA

December 18 marked another milestone in the development of the Moreno Church. Bishop Alvin Burkholder led a congregation of 83 in an impressive dedication service of the church's new outdoor bulletin board. We praise the Lord for making this added ministry to the church possible with an outlay of only \$15.00 from the church treasury. The Lord has verified again, "Trust in the Lord and He shall supply your every need." It is our wish that the church bulletin board be a daily reminder to those who pass by of their need of a Saviour and Lord.

Ralph R. Rickel, pastor

ROSEBANK, KANSAS

The Doyle Books from Japan were with us in a Sunday morning service during February. Their presence was of unusual interest to our congregation since Edna Wingerd, now teaching missionaries' children in Japan, is from Rosebank.

Our Christ's Crusaders joined the Abilene young people in a Missionary Rally on Sunday afternoon when the Books showed pictures and spoke further of the work in Japan.

Ralph Wenger, pastor of the Five Forks Church in Pennsylvania, was with us February 13-19 for special services. We enjoyed his ministry, both from the Word and his message in song. Our prayers are with Bro. Wenger as he continues his work for the Master.

February 26 was Christ's Crusader's Day. The young people had a fellowship dinner at noon and spent the afternoon in a very profitable way enjoying fellowship with each other. Vernon Wiebe, of Tabor College at Hillsboro, brought a message on "Surrender" as a fitting climax to a Youth day.

Mrs. R. M. W.

Births

LLOYD—Kenneth Mark, born to Mr. and Mrs. Kenneth Lloyd, February 19, 1961, Collingwood congregation, Ontario.

LAUVER—Annette Louise, born to Mr. and Mrs. Ray Lauver, February 7, 1961, Free Grace congregation, Pa.

TETER—Bryan Wayne, born to Mr. and Mrs. Roy Teter, January 3, 1961, Free Grace congregation, Pa.

HEISEY—Marian Eileen, born February 24, 1961 to David and Alice Heisey, Conoy congregation, Pa.

MARTIN—Yvonne Rose, second child, first daughter, born to Leroy and Arlene Martin, Allentown, Pa., March 2, 1961.

NEUMANN—Karl Edward, born to Harold and Ruth Neumann, February 20, 1961, Gratersford congregation, Pa.

ROSENBERGER—Katie Leigh, born to Lyle and Janet Rosenberger February 27, 1961, Maytown congregation, Pa.

GINGRICH—Iva Luella, first daughter, fourth child, born to Roy E. and Luella Gingrich, February 26, 1961, Fairview congregation, Pa.

HOSTETTER—Kathryn Leila, born to James and Mary Hostetter, March 2, 1961, Cross Roads, Pa.

HEISEY—Lowell Dean, born February 22, 1961 to Leroy and Ruth Heisey, Cross Roads congregation, Pa.

KANODE—David Amos, born November 25, 1960 to Amos and Helen Kanode, Cross Roads congregation, Pa.

WILKINS—Robin Renee, born February 12, 1961 to Bruce and Alma Wilkins, Cross Roads congregation, Pa.

Weddings

SADLER-WERNER—Miss Lois Werner of Mt. Joy, Pa., and Charles Sadler, Jr., Mechanicsburg, Pa. were united in holy matrimony December 20, 1960. The ceremony was performed in the bridegroom's home by Rev. Simon Lehman, Jr.

ENGLER-CURRY—Saturday afternoon, March 4, 1961, Rebecca J. Curry, daughter of Mr. and Mrs. Lewis Curry, Hershey, Pa., was united in marriage to Richard C. Engle, son of Mr. and Mrs. J. Martin Engle of Elizabethtown, Pa. The ceremony was performed by the pastor, R. Donald Shafer, in the Elizabethtown Brethren in Christ Church.

Obituaries

ALBERT—Mary Ann Albert, born June 15, 1863, died February 27, 1961. She was the daughter of the late Andrew and Catherine Yeagley Brehm. She was converted at the age of 39 years and shortly after united with the Brethren in Christ Church. She was the oldest member of the Palmyra congregation and Home Department.

She is survived by one son, Victor of Lansdale, Pa., and one daughter, Mrs. Catherine Painter, Hershey, Pa. She lived with her granddaughter, Mrs. Harold Brandt of Hershey, Pa. Five other grandchildren and nine great-grandchildren also survive.

The funeral was conducted from the Smith Funeral Home, Palmyra, Pa. with pastor, David P. McBeth, officiating. Burial was in the Palmyra Cemetery.

AGADIR—TWELVE MONTHS LATER by Geoffrey Murray, WCC Staff Writer

(Agadir, Morocco)—Twelve months after the earthquake which shattered this holiday town on the southern coast of Morocco, life begins to stir once more. For the Eirene Team, the international group of eight young Christian pacifists, which went into the stricken city to represent the World Council of Churches, this is a time of review and new planning.

EIRENE is the Greek word which means peace, and it is the name of an ecumenical team of young people, sponsored by the Brethren Service Commission, the Mennonite Central Committee, and the International Fellowship of Reconciliation, that was already at work in Morocco.

The members of the team, drawn from the United States, Germany, France, Holland, Switzerland, and Great Britain, were helping to care for Algerian refugees, operate a 700 acre farm, teach handicrafts to women who had never used a needle, and care for orphans.

When the earthquake took place, the World Council of Churches asked EIRENE to distribute the material aid which Protestant congregations and national councils of churches in many countries immediately sent to Agadir.

The bulldozers have cut their way through the mounds of rubble that only a year ago were luxurious hotels, department stores, towering offices, and luxurious homes.

They have gone over street after street,

World Missions

Africa

General Superintendent's Residence: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa
Bishop and Mrs. David Climenhaga
Miss Lois P. Davidson
Glenn J. Schwartz*

SOUTHERN RHODESIA

Bulawayo Mission and Missionary Children's Hostel, 40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. Ira M. Stern
Miss Martha M. Long*

Matopo Mission: Private Bag 191T, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. J. Earl Musser
Rev. and Mrs. Jacob R. Shenk
Miss Mary C. Engle
Miss Florence R. Hensel
Miss Nancy Kreider
Miss Elva F. Lyons
Miss Dorothy M. Martin
Miss Mildred E. Myers
Miss Eva Mae Peters

Matopo Outstations: Private Bag 201T, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. J. Robert Lehman

Mtshabezi Mission: Private Bag 102M, Bulawayo, Southern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. Glenn C. Frey
Rev. and Mrs. Alvin J. Book
Mr. and Mrs. Lester C. Fretz*
Miss Anna J. Graybill
Miss Miriam Heise
Miss Ruth Hunt
Cornelius Musser*
Miss Edna M. Switzer

Outstation Staff:

Rev. and Mrs. Albert R. Harvey

Mtshabezi Mission Hospital: Private Bag 101M, Bulawayo, Southern Rhodesia, Africa

Dr. and Mrs. Myron Stern*
Miss Gladys Lehman

Phumula Mission (West Gwaai S.N.A.): P. O. Tjolotjo, Southern Rhodesia, Africa

Rev. and Mrs. George Bundy
Dr. R. Virginia Kauffman
Miss Rhoda G. Lenhert

Wanezi Mission: Private Bag 129S, Bulawayo, Southern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. J. Elwood Hershey
Miss Kathryn Hossler
Miss Erma Lehman
Marshall Poe*
Bible Institute Staff:
Rev. and Mrs. Titus Books
Miss F. Mabel Frey
Outstation Staff:
Rev. and Mrs. Donald R. Zook

NORTHERN RHODESIA

Macha Mission: Private Bag, Choma, Northern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. Lewis B. Sider
Miss Dorothy J. Gish
Miss Edith E. Miller
Hospital Staff:
Dr. and Mrs. Alvan E. Thuma
Miss Norma G. Brubaker
Miss Edna E. Lehman
Mr. Jaye I. Meyers*

Nahumba Mission: P. O. Box 173, Choma, Northern Rhodesia, Africa

Rev. and Mrs. H. Frank Kipe
Mr. Curtis R. Nissly*

Sikalongo Mission: P. O. Box 131, Choma, Northern Rhodesia, Africa

Rev. and Mrs. George Kibler
Miss Mary E. Heisey

Kafue Training Institute: P. O. Box 23, Kafue, Northern Rhodesia, Africa
Miss Anna L. Kettering

David Livingstone Teacher Training College: Private Bag 1, Livingstone, Northern Rhodesia, Africa

Miss Fannie Longenecker

India

General Superintendent's Residence, Saharsa Mission: P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India

Rev. and Mrs. William H. Hoke
Miss Esther G. Book
Miss Erma Z. Hare

Barjora Mission: P. O. Barjora via Murliganj N. E. Railway, District Saharsa, Bihar, India
Rev. and Mrs. Arthur L. Pye

Madhipura Mission: P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India

Dr. and Mrs. Lowell Mann
Miss Ruth E. Book
Miss Mary Jane Shoalts
Miss Leora G. Yoder

Banmankhi Mission: P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India
Rev. and Mrs. Charles E. Engle

Purnea Mission: P. O. Purnea, N. E. Railway, District Purnea, Bihar, India
Rev. and Mrs. Charles E. Engle

Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India

Rev. and Mrs. A. D. M. Dick

"Anand Bhawan," 5/3 Roop Nagar, Delhi, India
Rev. and Mrs. Joe B. Smith

Delhi Mission: III M-24 Lajput Nagar, New Delhi, India

Rev. and Mrs. Allen S. Buckwalter

Woodstock School, P. O. Landour, Mussoorie, U. P., India

Miss Mary E. Stoner

Japan

11 Hijiwara, Hagi-shi, Yamaguchi-ken, Japan
Rev. and Mrs. Peter A. Willms
Edna Wingerd

1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan

Rev. and Mrs. John W. Graybill

Cuba

Cuatro Caminos, Habana Province, Cuba

Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, 1175 Bailey St., Harrisburg, Penna.

Missionaries on Furlough

Bishop and Mrs. Arthur Climenhaga, Grantham, Penna.

Rev. and Mrs. Graybill Brubaker, R. D. 1, Mount Joy, Pa., c/o Donald Engle

Miss Velma Brillinger, Gormley, Ontario, Canada

Miss Beulah Arnold, c/o Oscar Arnold, Knifley, Ky.

Rev. and Mrs. Doyle C. Book, 247 Euclid Place, Upland, Calif.

Miss Martha L. Lady, Abilene, Kansas
Miss Eva Mae Melhorn, R. D. 7, York, Pa.

Miss Anna R. Wolgemuth, R. D. 2, Palmyra, Penna., Box 291.

Rev. and Mrs. Frederic L. Holland, R. D. 1, Clayton, Ohio, c/o Ohmer U. Herr.

Miss Ruth Hock, R. D. 1, Shippensburg, Penna.

*1-W and voluntary service workers

Contributions to Missions Abroad

send to:

BRETHREN IN CHRIST CHURCH

Office of the Treasurer

c/o Henry N. Hostetter

Washington Boro, Penna.

Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio

shaving the earth level to prepare for the rebuilding of the town according to a master plan.

The dead, numbering upwards of one-quarter of Agadir's 40,000 inhabitants on March 2, 1960, have been buried in huge cemeteries marked out in neat rows and planted with flowers.

Every day sees an increasing number of streets of neat, prefab huts mushrooming into existence. These will presently number 3,000 and will enable the civic authorities to evacuate the homeless from the drab army tents in which they have lived for a year.

NEWS ITEMS

NEGRO SHARECROPPERS GET MENNONITES' AID

Hillsboro, Kans. (EP)—Two tons of food, clothing and soap from the Mennonite Central Committee relief center in Newton, Kansas, were given to evicted Negro share-croppers in Fayette County, Tenn., to aid families in distress because of unemployment.

The food was trucked to a community 45 miles east of Memphis known as Tent City, also referred to as "Freedom Village."

All of the 90 residents live in tents. They are among the 300 to 600 Negroes who reportedly lost their jobs—or in the case of share-croppers were evicted—because they registered and voted in the November election. A Mennonite delegation visited the tents to give each mother bundles of clothing and linen and several squares of soap. "It is a great comfort to know that someone cares," was a comment frequently heard.

When quizzed about her voting last Nov., a 60-year-old woman apparently expressed the feeling of many of the evicted sharecroppers when she stated: "Yes, I voted for the first time in my life, and it sure felt good."

None regretted voting even though it meant the loss of job and home.

Springfield, Mo.—Eighty days of concentrated effort and cooperation were the ingredients in construction of a \$100,000 church in Hollydale, Calif. Members of Bethany Chapel Assembly of God completed the structure in 11 weeks and three days donating time and labor.

The congregation, which began a little over two years ago in private homes, meets regularly in the auditorium which seats 200. Under the direction of the Rev. A. Watson Argue, Jr., pastor, members of the church were responsible for all of the construction except plastering.

DR. BOB PIERCE SPEAKS AT ROSE BOWL

Dr. Bob Pierce, president of World Vision, Inc., spoke at the famed Rose Bowl Easter Sunrise Service, April 2, at 6 a.m. in Pasadena, California. He made the address shortly after returning from extension ministries in India and Asia on behalf of World Vision, a missionary service organization with international headquarters in Pasadena, California.

CRUSADE ENTHUSIASM MOUNTS IN TOKYO

Tokyo, Japan—(FENS)—Expectancy fills the air of this the world's largest city, as the May 6 opening day of the month-long Tokyo Christian Crusade draws near.

A Tokyo newspaper has commented that the Crusade with its anticipated 300,000-plus attendance "will be the biggest event ever held in Tokyo except the demonstrations and May Day Parades."

Dr. Ken Muto and Dr. Akiji Kurumada, Japanese churchmen serving as leaders of the Crusade, have expressed the confidence that this "most unique evangelistic campaign ever attempted in a non-Christian nation" will

bring thousands of new believers into the churches of Tokyo.

An eight-week Counselor Training Program beginning March 6 will help prepare some 5,000 Christian workers—an estimated one-fourth of Tokyo's Sunday morning church attendance. Another gargantuan enlistment program is recruiting 5,000 other persons to serve, on a rotating basis, in the nightly 1,000-voice Crusade Choir.

An 85-piece symphony orchestra will participate in the musical program each night, accompanying the choir and Christian musicians from around the world included in the team led by Evangelist Bob Pierce. Radio and television plans are being finalized, to help bring the impact of the crusade to the entire nation of Japan with its 93,000,000 population.

BAPTISTS CHIDE KENNEDY ON SERVING LIQUOR

La Marque, Tex. (EP)—In a resolution adopted by District Four of the Baptist General Convention of Texas, President Kennedy has been reprimanded for serving liquor at the White House.

Approved unanimously by 500 persons representing 401 churches and 65 missions in 19 South Texas counties, the resolution declared: "Since it has been publicized in the press, on radio and television that hard liquor has been served in the White House, we express our opposition to such practice . . ."

Although the resolution pointed to no particular instance, it was believed to be a reference to a recent reception held by President and Mrs. Kennedy at the White House for appointees of the new administration. Liquor was served on that occasion.

RUSH TO REPRINT U.S. POSTMASTER'S LITERARY FLOP

Washington, D.C. (EP)—*Bartholf Street*, a novel which hints of immorality, was a dismal flop when it appeared 14 years ago. Today it stands to become a best-seller. Reason: it was written by J. Edward Day, then a U.S. Naval Officer, now Postmaster General of the U.S.A.

Congressmen have raised questions about a possible "conflict of interests" if Day's racy book now becomes a best-seller.

Announcement of Day's literary work coincided with his order that post offices across America withdraw the stamp slogan cancellation: "Report Obscene Mail to Your Postmaster." Day said the order was in keeping with his new policy of de-emphasizing publicity in connection with postal law enforcement.

ENGLAND'S PRIME MINISTER HAILS

NEW ENGLISH BIBLE

London (EP)—Prime Minister Harold Macmillan hailed the forthcoming publication of the New Testament portion of "The New English Bible," declaring it was right to "take a fresh look from time to time even at familiar passages, in the light of the latest discoveries of scholarship and of the archeologists."

However, he states that personally he preferred the Authorized King James Version, which he thought was "the greatest and most successful publishing effort of all time."

The Prime Minister joined Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, at a reception at Stationers Hall to mark the 350th anniversary of the publication of the King James Bible.

PASADENA, WINONA LAKE SCHOOLS UNITE

Pasadena, Calif. (EP)—The trustees of Fuller Theological Seminary, Pasadena, Calif., and Winona Lake School of Theology, Winona

Lake, Ind., have announced merger plans for the two schools. Under the new arrangement, Winona Lake School of Theology will become the Summer School Division of Fuller Theological Seminary. Dr. Harold John Ockenga, Chairman of the Board of Trustees and Acting President of Fuller, has announced that Dr. John A. Huffman, former president of Winona Lake School of Theology, will become a trustee of Fuller and will serve as Director of Fuller Theological Seminary Summer School Division at Winona Lake, Ind.

Fuller Theological Seminary was founded by Dr. Charles E. Fuller in 1947.

MCC NEWS

WORK IN VIETNAM HANDICAPPED

Saigon, Vietnam (MCC)—The status of MCC work in Vietnam has recently been reported by Paxman Donald Voth of Inola, Okla., who writes, "Several significant things have happened since September and our work has been affected considerably. The attempted coup d'etat of Nov. 11 is probably the most well-known, but in terms of the work it is least important. The visit of MCC Chairman C. N. Hostetter, Jr., at the end of November was welcomed and important.

"Other things affecting us are the general deterioration of security in all parts of the country, increased misuse of relief supplies and serious floods again in all parts of Central Vietnam. The flood this year affected all of the country from below Nhatrang up to the 17th parallel. In some places it was extremely serious, in others, normal.

MCC ADVISES ON PROPOSED YOUTH CORPS

Akron, Pa. (MCC)—Stemming from legislation concerning a Point Four Youth Corps introduced in Congress last year by Representative Henry S. Reuss of Wisconsin, the Colorado State University Research Foundation, operating under a grant from the International Cooperation Administration, conducted a study on the advisability and practicability of such a program under which young U.S. citizens would train to serve abroad in programs of technical assistance. Following the study the Research Foundation made recommendations for the establishment of a Youth Corps program.

The Research Foundation, under the direction of Dr. Maurice Albertson, devoted a major portion of its research to those agencies in the United States that have been doing work of the type related to the Youth Corps proposal. In this regard they requested that the Mennonite Central Committee contribute information as well as advice concerning the feasibility and potential problems of the proposed program.

COOPERATION WITH PEACE CORPS IS STUDIED

Akron, Pa. (MCC)—Announcement on March 1 of President Kennedy's creation of a Peace Corps for voluntary service abroad brought into focus the question of possible cooperation with government programs of this type. "The extent to which MCC as a voluntary agency should cooperate with the Peace Corps will need to be given careful consideration in the near future," said Executive Secretary William T. Snyder.

The Peace Corps created by executive order will send Americans into programs of technical assistance, particularly in the fields of education, agriculture and health, in the developing countries of the world.