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Evangelical Visitor - December 10, 1962 Vol. LXXV. No. 25.

J.N. Hostetter

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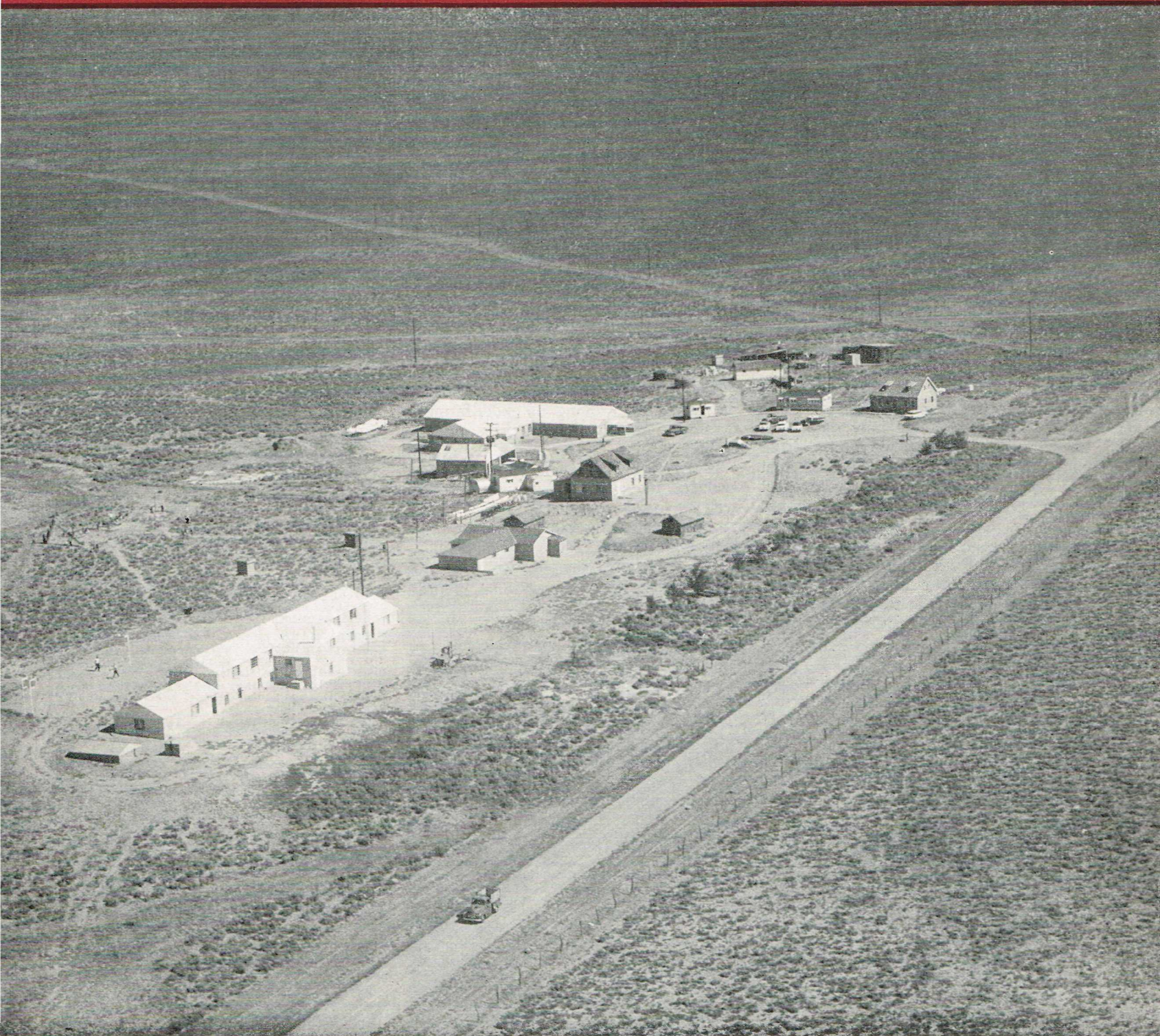
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Evangelical VISITOR

December 10, 1962



. . . And ye shall be witnesses unto me . . . —Jesus

Evangelical Visitor

EDITORIAL

A Godly Concern

"But I keep under my body, and bring it into subjection . . ."

THE Apostle Paul wrote these words when he was about midway in his missionary career. If we conclude his conversion to Christianity to have been at about thirty years of age, the concern that Paul here expressed comes from a man about fifty years old.

The anxiety that Paul experienced did not center in either the spiritual or the doctrinal realm. His statement has to do with the physical plane of life. He found it necessary to continue "bruising and buffeting" the physical if he was to continue as a successful Christian minister.

It is a bit of a shattering thought to recognize the Apostle Paul's concern in this area. Back of him was more than ten years of very active ministry. Two successful missionary journeys have been completed. Evidently the wear and tear on the physical, referred to in chapter eleven of II Corinthians, had taken its toll.

It is necessary to admit that it is not always easy to go on. Then too, there is the danger that one may appear to be going on as before; but hesitation in continuing sacrifice or failure to buffet and bruise the physical for some aspect of the Lord's cause, subtly, sometimes gradually, reduces a ministry to mere "beating the air." Much of the Apostle Paul's work, writing many of his epistles, was still undone. Indeed, the greatest and most enduring aspect of his ministry was still future. The next ten to twelve years proved to be most invaluable.

If Satan cannot devise and instigate total destruction, he warily pursues a course, bent on gradual deterioration of an effective ministry. A few years ago, a veteran in the field of Christian education, President of one of the great institutions of America, addressed a group of editors, writers and publishers on the theme, "The danger of ending up poorly." This seasoned minister of the gospel spoke with deep conviction of how God had been speaking to him during his periods of devotion, warning him concerning the pitfalls that lie in wait for older men in the Christian ministry. Satan uses these devices to reduce effectiveness in the ministry, in some instances destroying its usefulness.

The late, Dr. Donald Gray Barnhouse made reference on one occasion to the Spirit's reproof in his life concerning

being much over-weight. Afterwards he expressed amazement that people maintained confidence in his ministry, while it was evident he was given to an inordinate natural appetite.

Humanly speaking, vigor lessens as one grows older. The drive and venture-some spirit of youth has a tendency to wane. Experience with maturity should result in wiser and more effective use of energy, even though there may be less.

A love for ease, contentment with the status-quo, or hesitation in meeting consistent demands in Christian service, likely are symptoms that the physical plane is interfering with the best in love and service to the Lord.

J. N. H.

Your Help, Their Hope

INDIA

MCC SELF-HELP in India focuses chiefly on agriculture, although there is also a weekly medical clinic at Laskarpur.

Barjora. At Barjora in North Bihar, MCC, in cooperation with the Brethren in Christ Mission, is responsible for a farm project. During 1961 and 1962, Paxmen concentrated primarily on the development of an irrigation system for the farm, the proving of good farming methods, and the introduction of new crops.

In May, 1962 the Paxmen reported that the irrigation system was working well in providing moisture for seed germination and bringing the crops through short dry spells. For demonstration purposes one or two plots are usually left without irrigation.

Other areas of the agricultural program are experimentation with drying cabbages and potatoes and attempts to introduce the concept of making silage for fodder.

A new development in 1962 has been the poultry project, involving the introduction of new poultry. Paxman John Weber built an incubator, drew up plans for a chicken shelter made of bamboo and kerosene tins, and planned a balanced ration containing local grains. The aim of the project is to develop a practical way in which the villagers can raise enough chickens to make a livelihood.

Calcutta. Another poultry project exists at Calcutta. Paxmen there follow a definite procedure in providing self-help in the form of poultry. The first step involves giving out application blanks (on request) and inspecting the premises of the applicant. Paxmen also have a talk with the applicant to determine whether he should go ahead

with building his chicken coop. Later the finished coop is inspected for size and sturdiness, and arrangements are made with the Tollygunge Poultry Farm for purchase of the birds.

There are now some long-range plans for a poultry cooperative. The government has proposed to supply, upon recommendation of MCC workers, 50 day-old chicks to already established poultrymen. The government would supply the brooders, feed, and techni-

IMPORTANT NOTICE

Change of address effective
December 15, 1962

Evangelical Visitor
J. N. Hostetter, Editor,
Box 8
Nappanee, Indiana

Instead of
Clarence Center, N. Y.

COVER PHOTO: An aerial view of the Navajo Brethren in Christ Mission, Bloomfield, New Mexico. The Education Building is in the foreground. In the left background is the hospital. Other residences and service buildings are facilities for a staff of twenty-five of which two are Navajos. There are sixty boarding school students. The hospital is licensed for seventeen beds. Rev. J. Wilmer Heisey serves as superintendent.

EVANGELICAL VISITOR

Volume LXXV

No. 25

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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MEMBER  EVANGELICAL PRESS ASSOCIATION

The "Go Ye" of the Gospel — Where?

T. M. Books, Wanezi Bible Institute, Southern Rhodesia, Africa

*"The round world before Him lay,
For that world this one command:
'Go' and I am with you alway,
Send it out over every land,
North and south, east and west,
At His Cross shall ransom'd rest.
Mighty Charter! Great Commission!
Till this earth be Christ's possession."*

THE TASK of the Christian Church is to share in the saving activities of God. The outreach for the lost sinner is no human conception or undertaking, no modern scheme or invention. It did not originate in the brain or heart of man. Its source was in the heart of God Himself. And Jesus Christ, God's Great Missionary to a lost world, was the supreme revelation of His heart and expression of His love.

All true thoughts of God must find their root in John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This verse is regarded as the central text of the New Testament, the very heart of the Gospel. It is also commonly regarded as the central missionary text. The Scriptures make clear the fact that the redemption of the whole world was God's great purpose from the very beginning. "He made of one blood all nations of men . . . that they should seek the Lord, if haply, they might feel after Him and find Him" (Acts 17:26, 27). Yea, more, He came Himself, in the Person of His Son to "save His people from their sins." The Gospel is intended for, and is adapted to every race and condition of mankind. The world-wide missionary enterprise is simply carrying on the Divine purpose and project from the foundation of the world.

Throughout Holy Writ, God's thought and plan for the world's evangelization are everywhere in evidence. The Bible is a missionary book. Should one cut out of the book its missionary significance he would destroy the Bible. Scriptural authority for world-wide missions rests not merely upon a group of proof texts, but upon the entire design and spirit of the Bible as it reveals God in His relation to men and nations, and as it manifests the unfolding of His purposes down through the centuries.

The historical origin of missions is found in the life, the work, and the command Jesus gave His followers. Christ's example and teaching, regarding His interest and concern for a lost world, is clear and definite. In His incarnation lies the implication of race conquest. In

the Prologue of John's Gospel we have the clearest identification of the Word with the entire race of man. "The Word became flesh" not Jew, nor Greek, nor Barbarian, but essentially humanity. The various events, connected with the advent of the Son of God, in the infancy of Jesus, proclaimed the universalism of His mission. Jesus Christ came into the world "to seek and to save" lost sinners.

In the teaching of Jesus, both in its general terms and principles and in specific precepts, He laid the foundation for, and enjoined upon His followers, universal missionary work. Christ Himself was a missionary and His entire ministry was a missionary ministry. While His earthly life was confined to Palestine, He made it clear that the scope of His purpose was world-wide. He plainly said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice."

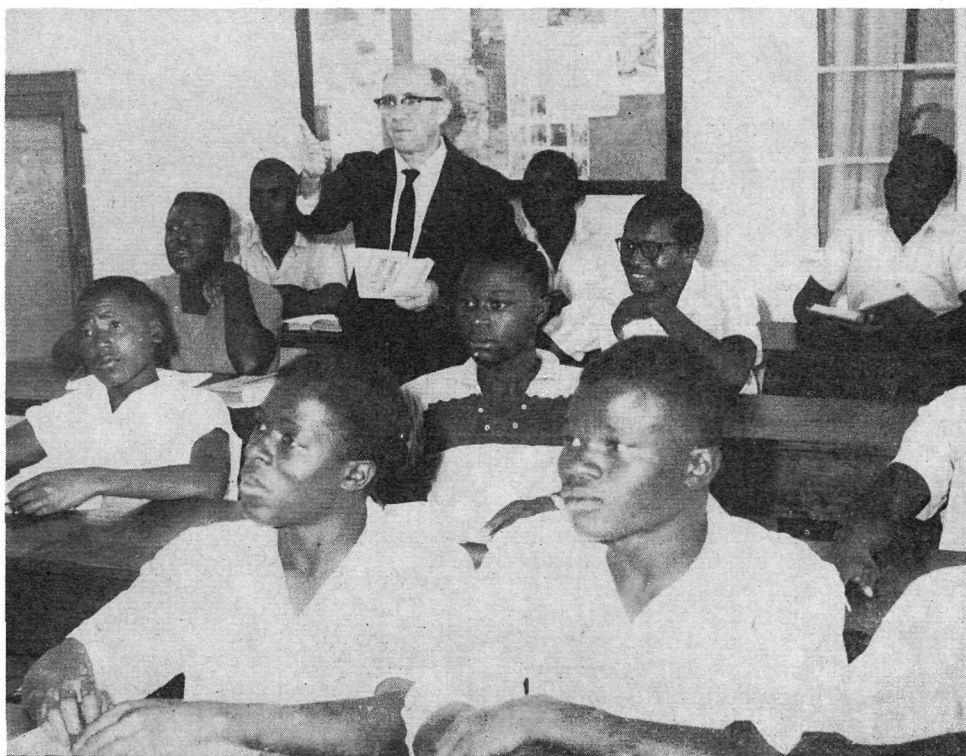
Christ broke down the Partition Wall between Jew and Gentile. In an age when men regarded men of other races as foes, He said, "Love your enemies." He showed the race-proud Jews that the Samaritan was their "neighbor." "Jesus went into the borders of Tyre and Sidon" and there saved a poor Syro-

phenician woman. The world's evangelization is the Master's supreme thought and concern. He knows no distinction of race or caste. He loved men and His outreach to save them is world-wide.

Christ's command to His own, as found in Matthew 28:18-20, Mark 16:15, and Acts 1:8, is the grand missionary charter. There is no gainsaying to this command. Whether we consider the Person who gave it, the circumstances in which it was given, or the duty imposed, we must regard it as the weightiest of utterances. The Master told His disciples to "go." "As My Father sent Me, so send I you" (John 17:18). They were not to sit down and theorize about it. They were to "go" and make this the chief business of their lives. Though the eleven disciples first received the sacred charge, it was not for them only, but to all of Christ's followers who should believe through them on His name.

The Early Church accepted the sacred trust. On the day of Pentecost all spake "as the Spirit gave them utterance" (Acts 2:4). After the Holy Spirit filled the believers, the Apostles began, moving hither and thither, spreading the Gospel, the glad tidings of salvation and eternal

(Continued on page thirteen)



Dr. Titus Books teaching the intermediate Bible class at Wanezi Bible Institute, Southern Rhodesia.

WORLD MISSIONS

AFRICA—"a continent of new countries"
—earliest of Brethren in Christ
overseas missions

THE OLD MAN, Cecil Rhodes, Empire-Builder, leaned forward in his chair and looked intently at the plain little man from Kansas.

"You want to start a mission in the Matopo Hills," he said slowly; "yes, that would be a good place. Those people need help—they've just had a rebellion."

Several months later and 1,300 miles into the heart of Africa, in the year 1898, Jesse Engle and his little party arrived among the curious rock formations of the Matopo Hills and began to make their acquaintance with the Matabele.

One stands today on a heap of granite rock and looks down on the hundred odd buildings that make up Matopo Mission, trying to picture all that happened as the years rolled by. First a tent was pitched, then a house was built of mud and poles. This missionary planted trees, that one made a road. This one burned bricks and built a real house. That one built a school. Later on, one built a dam and others built more houses and more school buildings.

But the work did not stop with the first site. To the south is Mtshabezi, started in 1907; and across the hills to the east is Wanezi, requested by the people when a number of outschools already surrounded it. It was opened in 1924.

Eight years after the starting of Matopo Mission, two missionary ladies watched their tent-wagon being unloaded from the train in Livingstone. It had come with them from Bulawayo and would be their home for the next few months, as they pressed into new territory in Northern Rhodesia. Over rough paths and bridgeless rivers the wagon passed until at last it reached a certain river valley. There Frances Davidson and Adda Engle, with their two African helpers, lifted the tent and the wagon and set it up on the ground—and Macha Mission was begun. Not until thirteen years later did a sister station open sixty miles away at Sikalongo.

The fifth and sixth stations in the Rhodesias are so new as almost to belong to another era. Nahumba began in 1953 as the home for the superintendent of outschools in Northern Rhodesia; and Phumula, opened less than three years ago ministers to the needs of African people moved into the new Gwaai Reserve in Southern Rhodesia.

These six stations stand as monuments to the united effort of many missionaries and to the work of strong brown hands
(Continued on next page)

A Prelude

LOOK ON THE FIELDS"—more than one, and how diverse! Samaria, where our Lord spoke these words, different from Judea; Africa, India, Japan, Cuba, each differing from the other! Governments, literacy rates, economic levels, social structures are as diverse as their geography; and therefore operations of mission ministries also vary exceedingly.

Where there is no literacy handicap, it is not necessary to give instruction in reading. Where food and medicines are direly needed it is normal for Christian compassion to respond accordingly. Where rural life predominates, it is

normal to ignore or even forget the problems of large metropolitan areas.

Financing missions on different fields calls for variation. Assets available in the country, the type of the mission ministry, and the cost of mission operations are all factors which must be considered. Mission financing must be planned in the light of the standard of living and cultural norms of the country in which the missionary serves.

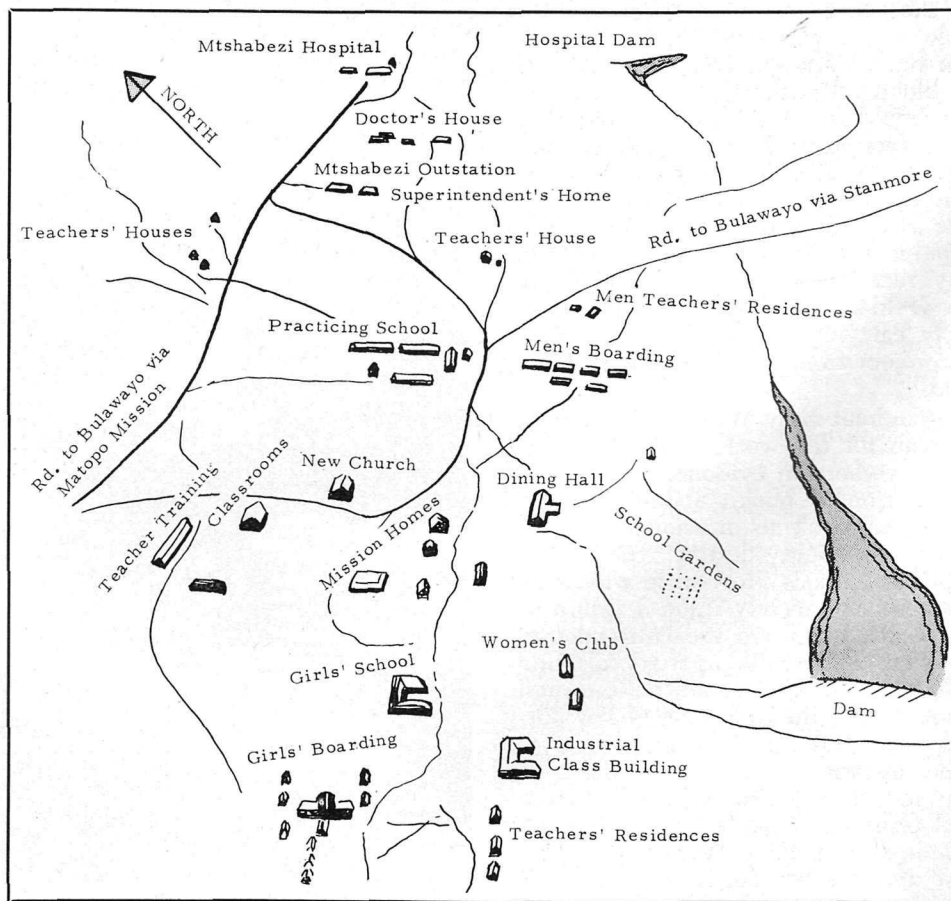
Response to the Christian ministry varies with the field. Sometimes seed-sowing and harvest almost go hand in hand. On some fields there must be a long period of seed sowing, while on others the harvest time comes soon and may be prolific.

All of these diversities and many more the Lord of the Harvest understands. He does not expect us to be deterred by any of these. Our Commission is to go into the fields as well as to look.

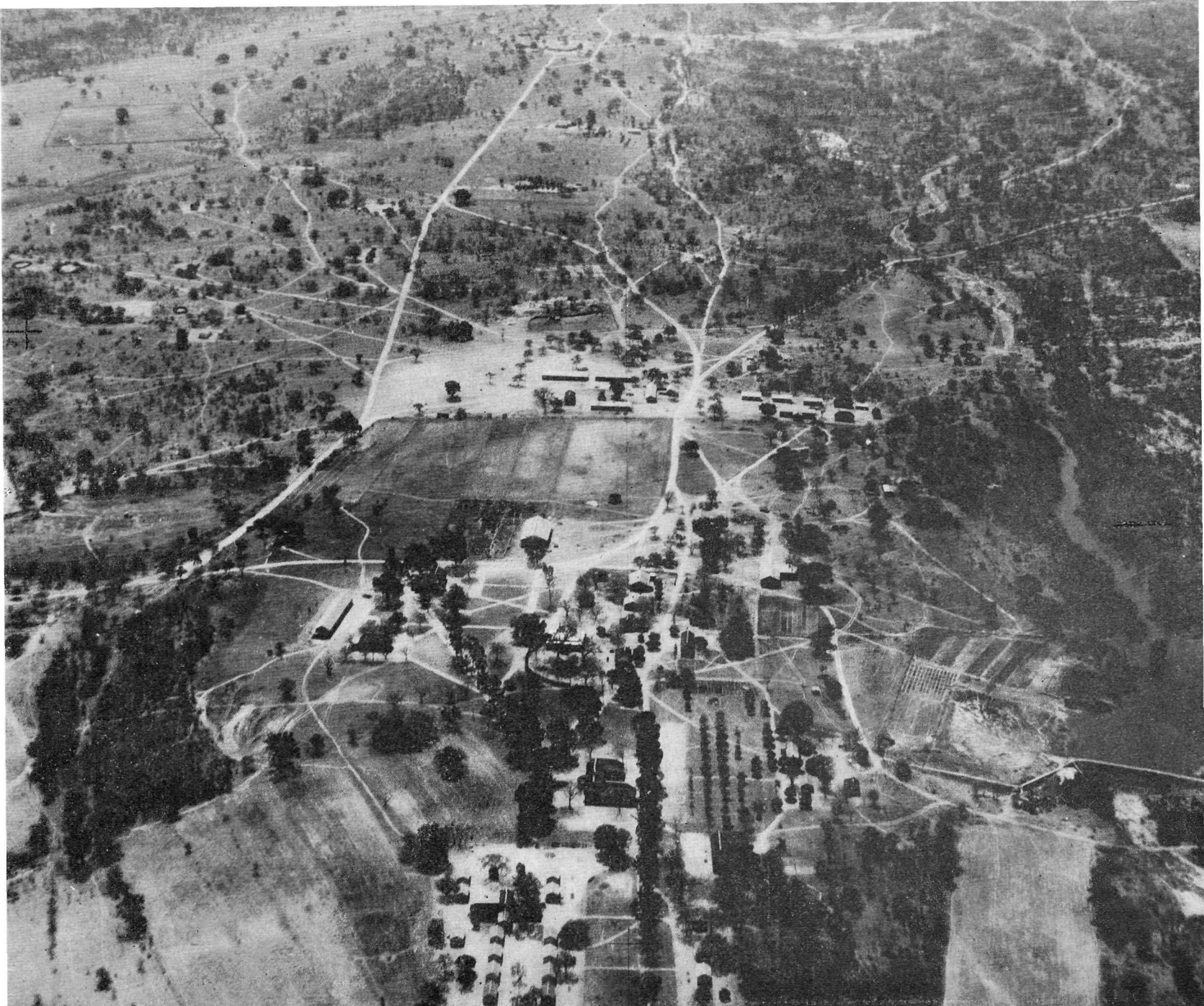
And now the report:—

"God's Own March Through History"

Henry N. Hostetter, Executive Secretary



Explanatory key to Mtshabezi Mission photo on next page.



The Mtshabezi Mission Station, Southern Rhodesia, Africa.

that helped with everything. Yes, this is what you can *see*; but as you stand on the granite kopje, you must remember that the really important part cannot be seen. The love shown, the help given, the diseases healed, the preaching done, the children taught, and by all these means the lives influenced for Christ—these are what really count.

What does our mission program consist of today? Four things, mainly: education, medicine, Christian literature, and direct evangelism. At Matopo is the secondary or like senior high school, besides the junior high and grade school.

At Mtshabezi are the training schools for teachers. Students who have finished eighth grade enter a two-year course which fits them to teach grades one to five; those who have finished grade ten may enter a two-year course which en-

ables them to teach grades six to eight. The grade school at Mtshabezi is a large one and makes a good practising school for teachers in training.

At Wanezi is the Homecraft School—a practical two-year course in sewing and home-making for girls who have not finished more than fourth grade. Here too is the Bible Institute, with a simple course in Bible studies in Sindebele for uneducated men, an intermediate course for those who have finished eighth grade, and a senior course for those more highly educated.

All around the missions, both in Southern Rhodesia and in Northern, are outschools taught by African teachers and supervised by missionaries. Here in 130 little or not-so-little schools more than 20,000 children have a daily Bible lesson, learn to read and write and speak

English, and begin to find out about the world of history and geography.

The arrival on the African field of our first medical missionary doctor inaugurated a decade of medical expansion. Africa now has four medical doctors.

“Wher’ever they heal the maimed and blind,
Let love of Christ attend;
Proclaim the good Physician’s mind,
And prove the Saviour friend.”

At each station some of the buildings make up the medical unit. The work at Matopo and Wanezi is in charge of missionary nurses, with monthly visits from the doctor who runs the hospital at Mtshabezi. Phumula Mission, with its own doctor and nurse serves a large area distant from other medical aid. In Northern Rhodesia, the missionary doctor visits the clinic at Sikalongo in addi-



Over 1,000 crowded into the Mtshabezi (new and unfinished) church, Southern Rhodesia Conference, August 1962.

tion to running our largest hospital at Macha. Everything from headaches to heartaches is treated, and yet one cannot miss the air of the professional, even to the odor that surrounds the buildings.

Come with me into the operating room. The doctor is about to perform a Caesarean operation, and careful preparations are being made. Notice the white-painted hat tree that holds the liquid for transfusion and the simple cupboard where the instruments are kept, with great care to keep things sterile. The skill with which the doctor proceeds is unmistakable. The incision is made, the veins are tied; a little head

appears, and at length a little body is lifted into a strange, new world. The baby cries and one is thrilled to think a life has been saved—maybe two—because of medical missions.

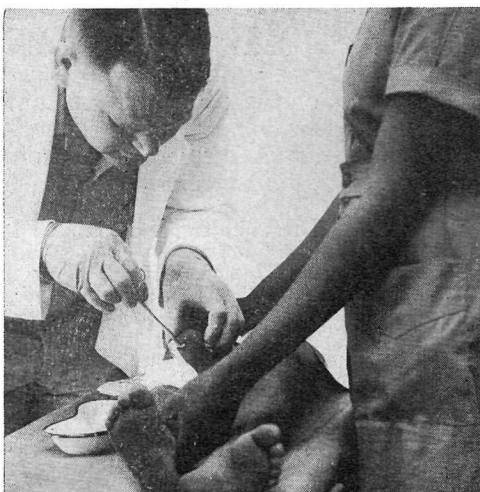
Most impressive of the buildings at the various stations are the churches. The oldest one, at Matopo, is built in the shape of a cross—symbol of all that the missions stand for. Roughly 125 other churches or places where services are held demonstrate the outreach of direct evangelism. Twenty-two evangelists give part of every year to one- or two-



Martha Lady gives out medicine at the Wanezi clinic.



Wanezi Bible Institute, Miss. Frey writes and duplicates monthly page of helps and information for preachers.



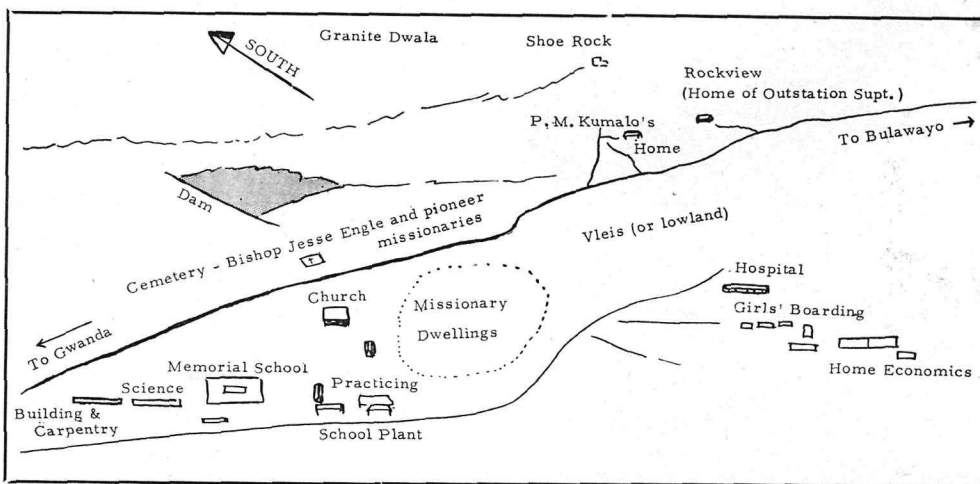
The skilled hands of Dr. Worman apply treatment to a boil. Note the dark hands assisting the doctor and comforting the patient—both needed.



Old-timers—Teacher Mbundani Dube and Rev. N. Dlodlo—whose lives and ministries have inspired hundreds of Africans.



The Matopo Mission Station, Southern Rhodesia, Africa.

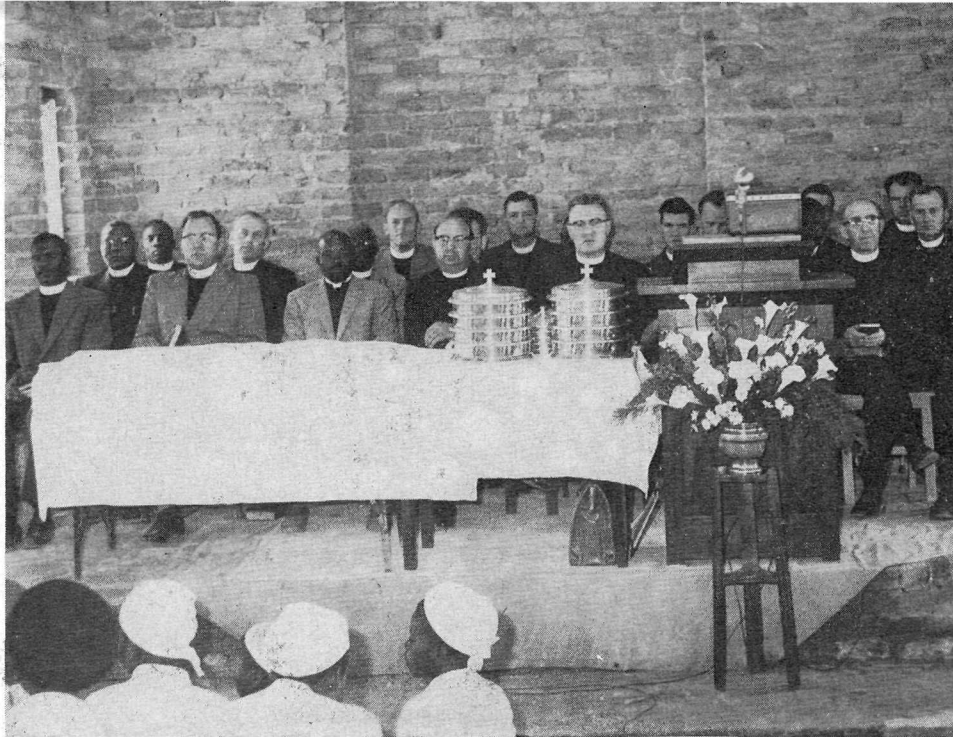


Explanatory key to Matopo Mission photo above.

week campaigns at these places, each man having up to eight or nine campaigns a year.

Some moonlit evening, slip out with me to the village where blind evangelist Kumalo is having evening prayers. There are songs and prayer, then a short message. But after closing prayer, the people are in no hurry to go home, and so in friendly fashion Evangelist Kumalo inquires after the name and spiritual status of each adult present—prodding some and gently shaming others, as with guilty chuckles they tell on each other. None goes home without some serious thinking to do.

Christians in the outschools and at the missions also gain encouragement and spiritual strength from the yearly love-feasts which rotate among the churches, as well as from the big annual conferences held on one of the mission stations.



It took 24 ministers to aid the almost 900 church members to celebrate the Conference communion service, August 1962.

Newest avenue of evangelistic outreach, the book room in Bulawayo opened at the beginning of this year. Its success in a business sense alone greatly exceeded our expectations; with prayers for its successful continuance we thank God for the written words of witness being sold.

What of the future of the Brethren in Christ Church in Rhodesia in these days of seeming political chaos? We note with interest the participation in church affairs of the Church Executive Commit-

tee, the group of nationals chosen to help in guiding the growing church. The number of teachers, with higher training is increasing. Various nationals are shouldering more responsibility.

In the underlying consciousness of the true missionary and of the Spirit-filled national is the aim to build a strong, intelligent church that will eventually be self-governing, self-supporting, and self-propagating, yet deeply conscious of its organic union with the Church of Christ throughout the whole earth.



A special conference treat — the mixed chorus of Africans and Missionaries, led by Ira Stern.

INDIA—land of ancient culture and rigid caste

EVANGELISM was foremost in the minds of Brother and Sister Henry L. Smith and Miss Effie Rohrer who were used of God to begin our work in 1914 in Bihar, India. The zealous young superintendent soon secured Indian nationals to assist in witnessing and to hold camps in the area. As the needs of the community pressed in upon them, they opened dispensaries and schools. Orphans and widows came and an orphanage for girls was opened in Saharsa and one for boys in Supaul, where land had been acquired from another missionary society. Converts were very few and came largely through the orphanage.



Superintendent and wife, Rev. and Mrs. William Hoke.

Natural forces were at work also; the Kosi River, which drains the Everest range—a magnificent and stupendous charge!—was constantly changing its course. Madhipura personnel often had to use boats to get from the station to the town. In 1938 the beautiful Supaul Church had to be dismantled; the houses, the school, the boys' orphanage—all went in the flood. An orphanage was then set up as part of a new mission station built at Barjora.

From small beginnings about twenty years ago among the Santals—aboriginal people to the east of us—has grown a work blessed of God, with centers in Banmankhi and Purnea.

THE PRESENT SCENE

The work of the Brethren in Christ Mission and Church in India is centered in seven specific geographic areas with varied types of programs. The administrative nerve center is located in Saharsa, the headquarters of the General Superintendent. Here four times each year both the Mission and the Church Executives hold their regular meetings.

Correspondence and contacts reach to the Board in America, government officials of the country, and to Church and Mission-related groups in India. We are grateful to God and to all concerned for the good public relations which the mission enjoys.

The Christian Literature Center in Saharsa completed its first year on August 6, 1962. Through reading-room, library, and bookshop, thousands have been contacted with the Gospel.

Approximately 150 boys and girls are studying in the Mission School at Saharsa. A few years ago it opened with only six students in two classes; now we have seven classes and a growing institution. The testimony for Christ is so positive that it has brought opposition from parents; but since we operate as a private school no one needs to send his children unless he wishes. We praise



Rev. Arthur Pye by the rice harvest — grown on the farm project at Barjora.



Rev. Charles Engle and Rev. Mirandi with some of the first believers among the Santals.

God for a number of definite testimonies from children professing saving faith in Christ.

MADHIPURA MISSION

God has been blessing our medical ministry centered in Madhipura Christian Hospital. One medical doctor serves on the field. The original building has been remodelled, an X-ray unit installed and additional wards built. The TB ward offers a special opportunity for a Christian witness, since these patients stay for an extended period and some are anxious to receive a fuller Christian understanding.

BARJORA MISSION

The pattern of our school ministry is gradually changing from that of an all-orphan school to that of a Christian boarding and day school. Fifty pupils, children of Christian families or orphans, are provided for in the hostel. Fees were increased last year to cover approximately one-third of the costs. Around seventy-five other boys and girls

from the local community attend as day-pupils. This is the first year of full direction and administration by the Indian Church.

The dispensary renders a valuable service to the school children and the community in this isolated area.

The Barjora Farm Project on forty acres of tired land—typical of so much of the soil in this Kosi River basin—is a challenge to its operators and, as they succeed, to the Indian farmers around. The coming of two PAX men from Canada and the financial support received from the Mennonite Central Committee,

Akron, Pennsylvania, are making the continuance of this program possible.

Preaching appointments out from Barjora reach north to the Nepal border. Because of transportation limitations, it is often a problem to reach the Anglo-Indian and Santal communities and the Christian group at Birpur. By alternating Sunday services we have occasional contacts with these scattered sheep.

BANMANKHI

Banmankhi Station has many comers and goers: leaders for regular monthly meetings, girls for instruction in village



Prospective Sunday School teachers for the India church. They come together regularly for instruction.



Rev. and Mrs. Allen Buckwalter prepare manuscripts for radio broadcasting.

BEGUSARAI

The work in this very needy area of rapidly expanding industrial communities has been largely confined to hunting up Indian Christians who have recently moved there—to give them spiritual encouragement and to gather them together for services twice each month—a difficult task without a church building. The Begusarai *Reading Room* is open each evening, and an interested group are coming.

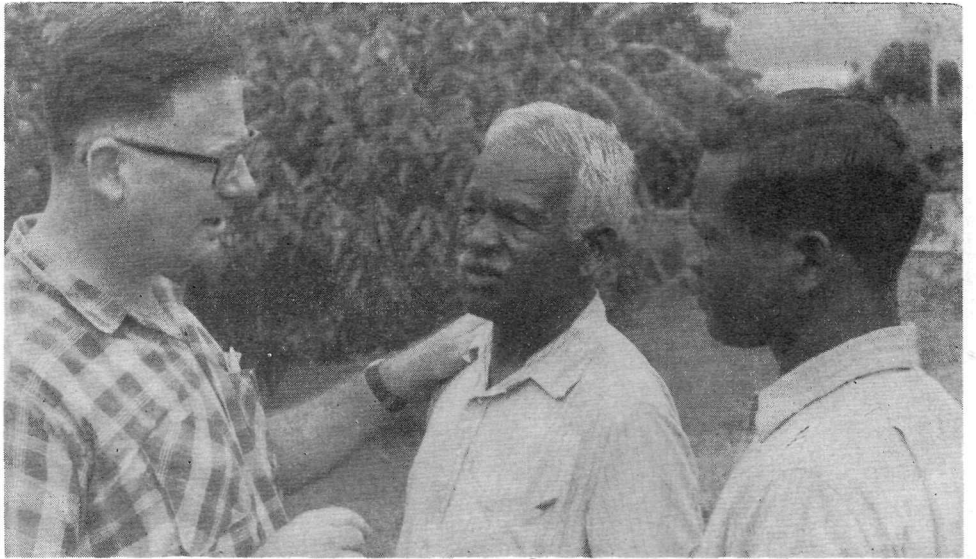
DELHI

Our interest in the total Church in India has led us to be active in the Evangelical Fellowship of India, especi-

Sunday School teaching, new converts for teaching and others for literacy training. The effects of this ministry reach back into many villages and hundreds of families.

PURNEA

Purnea is a center for reaching not only Santals but also Uraons. In three Uraon villages within five miles of Purnea there are more than fifty Christians. They do not have a pastor who knows their language, but the converts are doing what they can and regular Sunday services are conducted. Follow-up work is needed and we are planning for a more permanent location and more effective outreach there.



Superintendent Hoke counsels with two India church leaders: Rev. Benjamin Mirandy and Rev. Patras Hembrone.

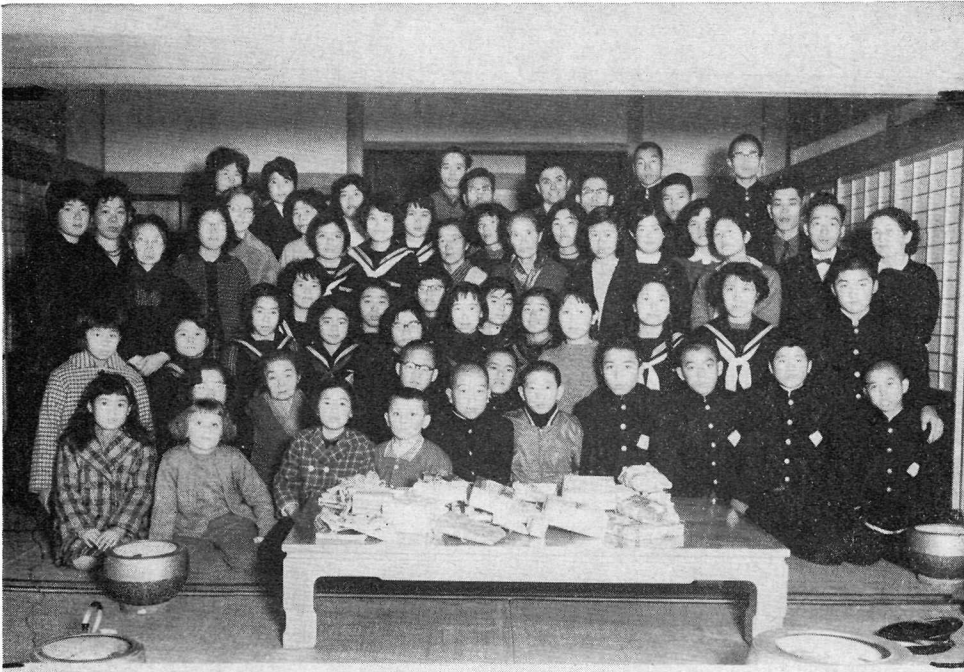


Dr. Lowell Mann studies a suffering child. Missionary compassion comes from the Great Physician, concerned for both soul and body.

ally in the radio and evangelistic work. One of our missionary couples is living and working in New Delhi in the Evangelical Radio Fellowship of India. We are not only producing programs for the E. R. F. of India but have been actively assisting in producing and sending programs to Radio Manila for broadcasting to India.

Personnel has also been seconded to the Evangelical Fellowship of India for teaching in camps and retreats in many parts of India.

Interest in and concern for the children of missionaries in India led us a number of years ago to become a part of the Mennonite affiliation in Woodstock school, thus making it possible for our children to attend Woodstock—without which the education of our children would pose a problem beyond our ability to see an answer.



Our Nagato churches at Christmas time.

JAPAN—half the population of the United States in an area about the size of Montana.

OUR WORK in Japan began officially during the Youth for Christ-sponsored World Congress on Evangelism held in August, 1953. After the convention in Tokyo, Pete and Mary Willms were part of a team which held a series of street meetings in Hagi. The seekers and converts of these meetings were followed up by the Willmses and became the nucleus of our first church group in Japan.

Hagi, populated largely with rather self-satisfied farmers and conservative fishermen, has not pressed violently into the Kingdom. From the beginning there have been the few who sensed their need and welcomed these messengers who, through interpreters, spoke of a way of life through One they called Jesus Christ.

Our main purpose as a mission is to reach effectively as many as we possibly can with the Gospel and to establish indigenous churches. In pursuing our mission, we have utilized most of the usual means and methods: street meetings, tent and hall campaigns, children's meetings, tract distribution, youth camps, regular church services, school contacts, English Bible Classes, newspaper evangelism. A downtown bookstore was opened in Hagi in 1960. Later a school for the training of self-employed local leaders from our areas was opened with five students. Our thirty-minute weekly radio broadcast reaches far be-

yond our area to a potential audience ten times the population of our area. These tapes are also used in hospitals, isolated mountain groups, and over direct-wire receiving sets in a number of villages.

Doyle Book, a I-W worker, and his wife arrived in Japan in August 1955 for a two-year stay, to which they added

a missionary term. Doyle was soon busy in schools and elsewhere with English teaching and general good will contacts. In his free hours he engaged in various mission ministries, thus making it possible for the Willmses to leave Hagi and attend language school in Tokyo.

John and Lucille Graybill, members of the United Christian Church in Pennsylvania, arrived as additional recruits in August of 1957.

Language study takes its toll of years and energy, as the rural areas, where most of our work is centered, are almost without any workable English whatever. "More than that," writes one of the Mennonite missionaries, "Japanese are a literate people and despise those of us who are unable to converse fluently with them, or to exchange ideologies with them upon their philosophical level of discussion. And that, in Japanese, can present a real problem!"

The new station in Nagato was opened by the Graybills in 1960. Occasional witness there dates back, however, to 1953. That God had led in this selection of a second station was soon borne out by its service as a center for outreach into surrounding areas.

Our mission joined with the Mennonite groups in Tokyo in a union effort to follow up more intensively those converts of our missions who move to the city. Through the formation of cell groups, a further evangelism outreach is anticipated.



Listening to sermon tapes; this man takes notes and then goes out to preach to his own people.



This year's high school camp group, August, 1962, Pete Willms on far left; Mr. Komiyama, the evangelist from Hiroshima, on far right in third row.

JAPAN

"... the same commit thou unto faithful men, who shall be able to teach others also."

While we are trying to reach all we can, our major effort and time goes into working with a few who in turn tell and teach others. We do not pay them for this but challenge them to use their own time and resources. If anyone wants to give full time we challenge him to trust God for funds and future. This means that in the beginning the pace is slow. But as understanding, vision, and faith dawn, a snowballing action should result.

In today's world we must try to do our work in such a way that, at any time—not only somewhere in the future, missionaries can pull out, if necessary, with the assurance that locally-led assemblies will be able to carry on in basic fellowship and witness, *because the leadership is still present and working.*

Pertinent to this principle is the fact that for over two years now the youth of the Hagi Church have carried on a movement among their friends; and this summer they planned and carried out the first camp—with an attendance of twenty-four graduated employed young people, about half of whom were unbelievers.

Along with their running expenses the churches are taking on 55% of church property purchase and development. They help with radio program costs. Hagi has been paying for its own campaign expenses.

Many believers on their own vision



Food for the hungry heart — Gospel display in show window lent to us without charge by the young owner (on picture) of a camera store in Nagato.

and drive carry on visitation and correspondence evangelism. The greatest loss of local strength is to the big cities;

but our consolation is that many of our members are making a real contribution and witness wherever they are.

CUBA—"She draws a Red curtain over her gaieties and miseries."

SPAKED by hearing a Cuban in a Michigan camp meeting appeal for the evangelization of Cuba, Harry Hock accepted an invitation to Cuba. Encouraged by the attendance and seekers in a weekend evangelistic campaign and by several people in the States he returned in January, 1953, for a longer campaign.

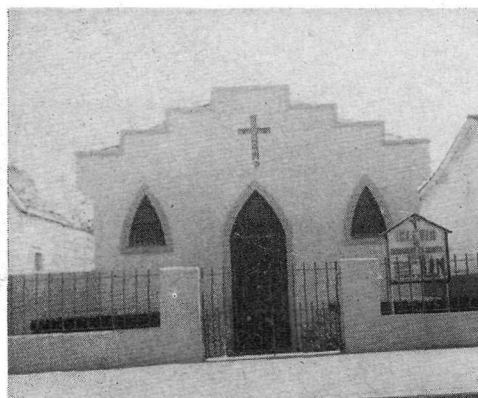
After considerable traveling and much prayer, it was decided to open a Brethren in Christ work in Cuatro Caminos, where a forsaken and dilapidated church building was then purchased for four hundred dollars. It was remodelled in 1954 by a volunteer group which in-

cluded, among others, Mr. and Mrs. Harry Hock and Mr. and Mrs. Howard Wolgemuth. An attitude of expectancy and friendliness prevailed among the townspeople and on the dedication Sunday, the community filled the newly-renovated stucco church.

In the years that followed with the Wolgemuths, and, later, Mr. and Mrs. John Pawelski also, as resident missionaries, a large Sunday School was built up through steady persistence in prayer and visitation and interesting methods of teaching. This congregation grew to sufficient size and zeal to purchase with their own money another small church building in Nazareno, some miles away. In time there were five different Sunday Schools meeting every Sunday: Cuatro Caminos, Nazareno, Portugaleta, Mello, and San Jose'.

At the earnest request of Cuban parents, a Christian day school was opened in the fall of 1957. Here some twenty to thirty children from nursery class to fifth grade learned the three R's, along with Bible teaching and frequent reminders of the Christian way of life.

The full-orbed program of church, Sunday School, day school, visitation and distribution of tracts by the mis-



The church in Cuba, enclosed by a fence.



A church service in Cuba — 1957.

sionaries and a small but stable and growing group of nationals was making its mark for God in Cuatro Caminos and surrounding towns.

Fidel Castro landed on the eastern shores of Cuba December 2, 1956. After several difficult years of evil rumour and increasing disquiet, his new regime was officially inaugurated on New Year's Day of 1959. The last of our missionaries left there the following year, as their presence was making it difficult for church members and other friends.

While the school program was impossible under the new regime, Gospel work has continued under a committee of nationals and Brother Wolgemuth *in*

absentia. By August 27, 1962, conditions had developed to a point where it was well nigh impossible for the minister, as a young man, to refuse government service. He is now in Jamaica with the Wolgemuths who write:

"Our information is more complete now that we can speak to Eduard. For the most part those who attend our Sunday Schools and services are those who are not in sympathy with the present regime. It is even dangerous to visit in groups after the service is dismissed. The faithful few need your prayers. The seed has been sown, and we trust the Lord for a harvest even from Communist Cuba." A few others of the Cuatro Caminos group have escaped.

A certain measure of contact with the church in Cuba is maintained through the Wolgemuths' work in Jamaica. Besides meeting planes bringing exiles from Cuba and assisting them in every way possible, they also conduct Gospel services in Spanish with some very encouraging results. Some have been saved as refugees who probably would not otherwise have been receptive to the Gospel program.

Whether the work in Cuba will be able to continue as an organized unit remains a question. What a challenge to work while it is yet day in lands still open!

The "Go Ye" of The Gospel

(Continued from page three)

life through a Divine Redeemer, who died for the world's sins and lives for the world's eternal life. They went everywhere teaching and preaching the suffering, death, burial, resurrection, and ascension of Jesus Christ and urging people to "repent and be baptized in the name of the Lord Jesus for the remission of sins." God's blessing rested upon the ministry of the Church by making its witness effective to the conversion of many souls and adding thousands of converts to the Church.

Since the command "Go Ye" was never repealed by the Master, it is as binding on us today as it was on the day He gave it to His disciples. The Gospel message is to be spread beyond the confines of our country. "Every creature" must be reached. We are to begin with the one on our right hand and belt the globe until we come back to the one on our left hand. No exceptions are to be made. It is not said that every one must go into every nation and place, but it is essential, that by consent, we disperse ourselves in such a manner as might best diffuse the light of the Gospel. If it is impossible for one to go here or there in person, he should go in his love and prayers and practical sympathy (*Psalm 126:5,6*).

It is the purpose of God, said Paul, "to reconcile all things unto Himself." We should never lose sight of the grandeur of this conception. Sharing in the saving activities of God is not a side issue, not an elective, nor the object of an occasional "collection"; it is the supreme duty of the Church. The purpose for which a Church exists is missions. As Christians, we stand individually and collectively, as those disciples of old, between the loaves and the multitude. This solemn truth should search the conscience and move the heart of every Christian. It should convict of the duty and persuade of the high privilege of fulfilling the sacred trust committed to the Church and to every member of the Church. "Go ye into all the world," take the Bread of Life with all possible speed to a multitude of souls that are dying for want of it.

POSTLUDE

"The supreme charm of missions is that it represents God's own march through history; and that, therefore, he who is most enamoured of and engrossed in this work of giving the Gospel to the destitute millions of the race is most closely in link with God and in line with His march." —Arthur T. Pierson



Portugalete Sunday School, January 6, 1957. Note the Henderson sisters from Ontario, Canada, on the picture.



A Christian Concept

Isaiah F. Harley

TO VIEW a congregation or a church as a fellowship of believers has many pleasant connotations: security, pleasant surroundings, wholesome activities and the strength of a composite faith.

Examining the New Testament Scriptures, however, we note that Christians are to be regarded as "the salt of the earth" and "the light of the world." They are instructed by the Master to "Go . . . and teach all nations . . ." As salt we may be an irritant, a seasoning, or a preservative. The beam of light may be an unwelcome revealer of truth or perhaps a desirable guide on a difficult path. The "go ye" of the great commission implies mobility.

The call to young men and women to serve in the front line or the growing edge of expansion may ultimately direct them to Nepal, Ceylon, Indonesia, a state university, the blighted area of a major city, or a tree shaded college town. This very emphasis upon outreach may appear to violate the tenets of our heritage. The concept of a withdrawn and isolated group guarding a precious possession has been largely overdrawn.

The call to separation sounded by the Apostle Paul in II Corinthians 6:17 was not a call to monasticism. The call may be illuminated by the words of Paul to the Romans in verse two of chapter twelve that "ye be transformed by the renewing of your mind. That ye may prove what is that good and acceptable and perfect will of God." The early Christians were frequently known as followers of "The Way." Today we frequently refer to Christianity as a "way of life," a suggestion that there is something distinctive which marks the Christian.

Our Anabaptist forbearers were noted for their achievement of a strict morality. "Even the testimony of their opponents is eloquent. Zwingli said of them, "At first contact their conduct appears irreproachable, pious, unassuming, attractive . . . even those who are inclined to be critical will say that their lives are excellent."¹

A Catholic observed in them "no lying, deception, swearing, strife, harsh lan-

guage, no intemperate eating and drinking, no outward personal display, but rather humility, patience, uprightness, meekness, honesty, temperance, straightforwardness . . ."² The seeds of religious liberty were planted by this noble group. The concepts of separation of Church, State, pacifism, and nonconformity have come to us from these sturdy pioneers as well as the emphasis upon evangelistic outreach.³ Vigorous persecution decimated their numbers but did not destroy their spirit nor the strength of their ideas. Persecution did drive many from their homes and caused groups of them to seek asylum in frontier areas remote from societies that imposed conformity. This heritage of persecution and migration possibly caused the strength of the witness to be dissipated. For too many years the fears of the corrosive influence of society thwarted the efforts of those who sincerely believed that the nonconformist had a message for society and the world.

The present generation has observed with interest and appreciation the expanding interest of the Church in Missions, Education, Social Service, and the Ministry of the Gospel. Our attitude toward the learned professions has progressed from suspicion through toleration to active support. We may with reason ponder the question of direction. In a real sense we are impelled by the Christian ethic to be "salt of the earth," "a light," and a "herald of truth." The "go ye" of the Gospel has directed many to education, not for the purpose of personal intellectual exaltation but to secure the necessary equipment to be an instrument through which the Gospel is disseminated.

The Christian philosophy of education does not concern itself primarily with enriching the student's capacity for life on the natural level. Man is more than a creature. He has spiritual potentialities. Human nature is not essentially good. There is a necessity for transformation, a total surrender to God. Inner peace is the result of this transformation. Ideals become the driving force of life, duty and responsibility mark basic boundaries. Conflict with a pagan and secular age, that bows to gods of materialism, is real and inevitable.

Motivated by this philosophy, many have submerged themselves in our schools and colleges to prepare the youth of the Church to be a "workman that needeth not to be ashamed." Many others with equal faith and foundation have entered the professions to demonstrate that the personal factor makes any vocation Christian. By definition some occupational categories are beyond the bounds of Christian respectability. At the same time there are so many areas in desperate need of well trained, dedicated personnel that making a choice becomes a frustrating experience.

Pressure from a national emergency opened the understanding of nonresistant Christians to the possibilities of service in hospitals for mental illness. Applications of basic Christian principles in this area of need promoted a searching look at the treatment methods and created a favorable climate for re-evaluation and change. Doors opened on an entirely new vista for service in medicine, psychiatry, psychology, and physical and occupational therapy.

The basic assumption that a transformed life is essential and attainable is directing some of our energies into other areas where there is a desperate need for competent and compassionate personnel. Penal institutions need men and women with conviction, patience, and a faith that rehabilitation is possible. Delinquents need sympathy and compassion as well as the firm hand of competent trained personnel. Retarded, orphaned and neglected children should have the understanding and tender care that Christians can provide. The increasing number of older people in our population should suggest a re-examination of our benevolent institutions and policies.

The complexities of modern living may seem endless, or impossible of solution. They do provide a clear and urgent area for the expression of the Christian ethic. Jesus too looked upon the people and had compassion on them. Scripture indicates that He went about doing good. "Go ye" and do likewise.

1 & 2 Roland H. Bainton, *The Reformation of the Sixteenth Century*, p. 97.

3 *Ibid*, p. 101.

—Grantham, Pennsylvania. Presently teaching in the High School at Camp Hill, Penna.



J. Wilmer Heisey

The *Lost* Dynamic in Missions

WHAT is the mission of the Church? There can be but one answer: it is to disseminate the Gospel of Jesus Christ. And what is this Gospel? "It is the power of God unto salvation to everyone that believeth."

It is widely recognized in the present day that Missions are a vital, yes, indispensable part of the Church's program. In evangelical circles the scope and extent of the church's thrust in today's world is evaluated on the basis of its Missions program. The question arises, "In what way does the present mission-minded church parallel the Early Church, and in what ways is it different?"

Christians are aware that the world is hostile to the message of Christ. The world is pagan and its bent is away from God. The born-again Christian believes with Peter and John that, "there is none other name under heaven given among men, whereby we must be saved." All Christians owe their status in the kingdom of God to this agreement with the Early Church.

We propose that in principle the church today is in harmony with the Early Church. But what of practice? To what extent can these things be said of the church today?

... "Now when they saw the boldness of Peter [Jones] and John [Smith] . . . they took knowledge of them, that they had been with Jesus" (*Acts 4:13*).

... "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own" (*Acts 4:32a*).

... "Therefore they that were scattered abroad [not the apostles, v. 1] went everywhere preaching the word" (*Acts 8:4*).

... "And there was a certain disciple at Damascus, named Ananias; and to

him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go . . . Then Ananias answered, Lord, I have heard by many of this man . . . But the Lord said unto him, Go thy way . . . And Ananias went his way . . ." (*Acts 9:10-18*).

... "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" (*Acts 10:34*).

... "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (*Acts 13:2*).

May we suggest from these glimpses into the primitive church as cited in the above references:

1. The church leaders, though not noted for their learning, were acknowledged by the hostile world as having been with Jesus.

2. The multitude of believers lost their materialistic philosophy and accepted a stewardship of God's things.

3. In persecution the church (not the apostles were scattered, and the individual believer maintained a preaching ministry.

4. The Holy Spirit used the individual in personal assignments.

5. The church had no "control" over its commodity. The Holy Spirit directed the pattern of outreach.

6. A stirred church produced Missions. Missions were not started and promoted to stir the church.

The Apostle Paul spoke the testimony of the Early Church when he said in his letter to the Romans, "For I am not ashamed of the Gospel of Christ: For it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." So far as Paul was concerned the church had but one commodity to

sell—the Gospel—and he was not ashamed of it. We may well ask ourselves, "Does the world recognize what we are selling?" To what extent is our witness today a testimony that we are ashamed? How much of the impetus for giving to "Missions" today, both of money and of gifts in kind, is prompted by a pricked conscience? How much of our missions promotion is geared to capitalize on this low-level incentive?

In a hell-bent world, philanthropy is a significant instrument for good. But philanthropy is not the strong arm of the church; it is a by-product of a Christian-oriented culture. Rather than depending upon the resources of the philanthropist, the Church of Jesus Christ works with the physical resources made available to it through the stewardship of redeemed men. Other gifts may help, but they are not relied upon.

The Church must handle its commodity (the Gospel) with careful regard to its power. In our modern world electricity is recognized for what it is and is handled accordingly. The world's environment has been changed by its use. With awesome potentialities atomic science is following the same rules. Let us stop short and ask ourselves the question, "Does our world realize that we, the church, are dispensing the Power of God?"

Let us ponder some contrasts in the church today from the Early Church as analyzed above:

1. The church leaders scarcely have an audience in the hostile world. Rather, they are rated on their status within the fellowship of believers.

2. The material blessings that have come from a God who delights to bless, alas, have for the most part become "possessions," and stewardship is largely abandoned.

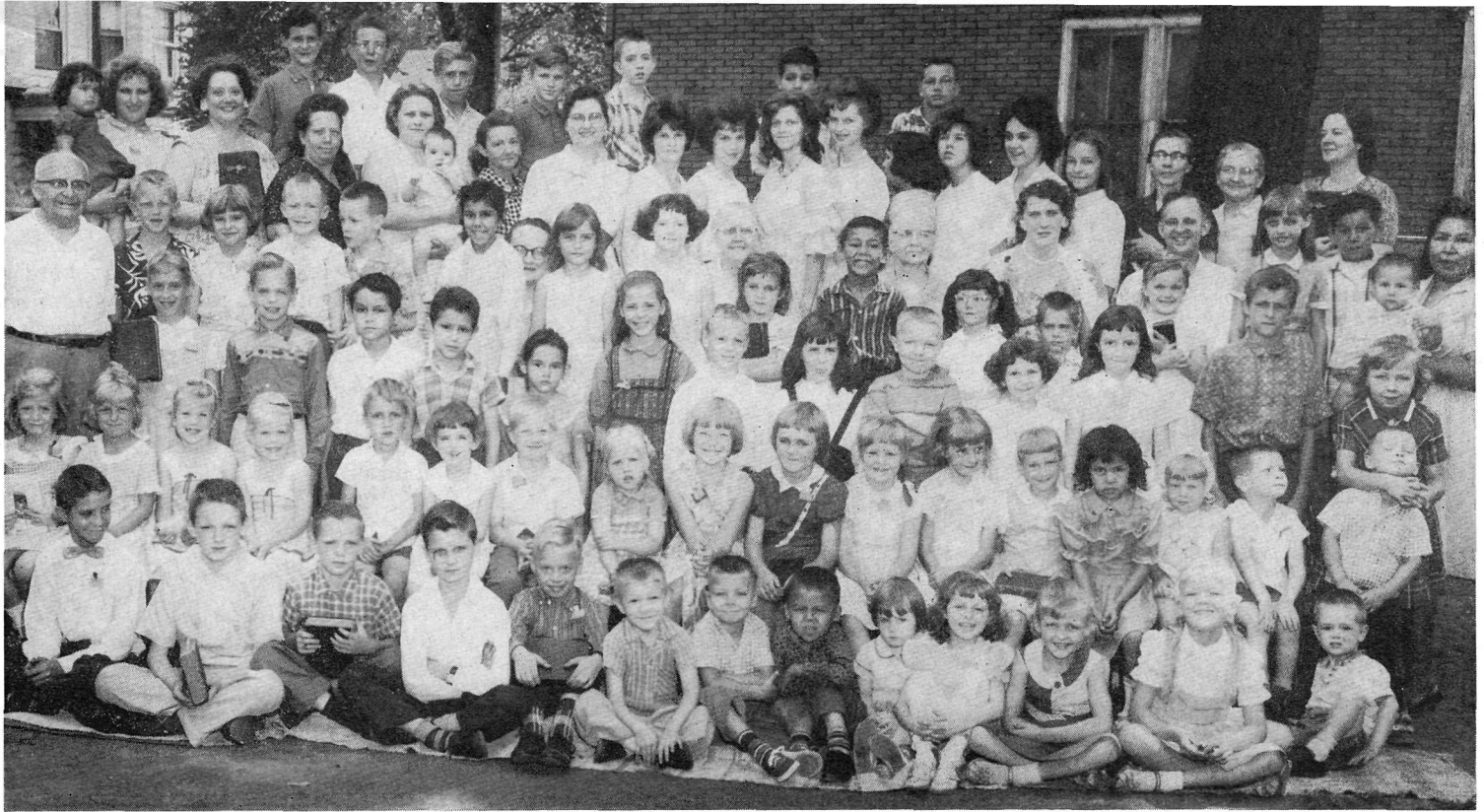
3. Without persecution, the church is not scattered, and the preaching is done largely by the leadership.

4. In lieu of the compassion of Holy Spirit-driven men, our personal witnessing must be organized.

5. We debate whether to concentrate on a ministry to the underprivileged, or whether to locate in a substantial section of the city. In doing this our net may yield an Onesimus or a Philemon, but rarely both.

6. Missions are promoted as a means to stir the church.

Our Lord commissioned us to be witnesses unto Him (the bride-groom), not to the Church (the bride). Advertising the Church to the sinner is a hopeless task, for salvation is in Christ only. The Church, the bride of Christ, is in love
(Continued on page twenty)



Summer Vacation Bible School, 1962, Chicago Mission.

MISSIONS in AMERICA

Isaac F. Kanode

WE LIVE in a fast-growing world. In the United States our population grows at the rate of 9,000 people every day. Every time your heart beats there are three babies born. Canada is also experiencing a "population explosion" representing a gain of 29 percent in the last decade, 1951-1961.

This is the challenge that the Brethren in Christ Church faces, a challenge that we should accept as "an adventure in evangelism." Our Home Mission program in the past has seen phenomenal growth, considering the size of our denomination. This program, however, must be stepped up substantially if we are to keep our Church spiritually strong and fulfill the Great Commission.

Since the year 1894, when our first two city missions were started in Chicago and Des Moines, mission interest and enthusiasm have grown until we now have 51 mission units with a staff of 138 consecrated workers. We should also keep in mind that over this period of time since the starting of Home Mission Churches, there have been many mission churches developed to the point of fully established congregations. In the

past five years alone there have been fourteen churches promoted to Regional Conference status.

The three categories of churches as a part of the outreach of Home Missions and Extension are: the Institutional Mission, the Mission Church, and the Ex-

tension Church. The differences between these three are distinct.

INSTITUTIONALIZED MISSIONS

The Institutionalized Mission is under the administration of the Mission Board, but the institution is incorporated and operated with a Board of Directors as the governing agency.

The Brethren in Christ Church's belated efforts to fulfill the Great Commission among the original American has led to the establishment of a mission among the Navajo Indians, which has in the past 15 years grown to an institutionalized plant valued at more than \$150,000.



The Larvingo family, largest of 17 families in attendance at the Navajo Mission, October 1962.

The people in about 1500 square miles of New Mexico are largely dependent upon the service of the Brethren in Christ Navajo Mission Hospital. For the year 1961, this hospital had 559 admissions, 167 births, and 7,530 out-patient visits. The development of this hospital has not been easy, but it stands today as a dynamic Christian witness in this area.

A boarding school, now in its 14th year, has sought to make its influence effective in witnessing both to the children and to their parents. Fifty-eight pupils were enrolled in the school during 1961. The challenge was never greater to make the school an institution to promulgate the Gospel.

The emergence of a congregation of Christian believers has brought to the mission its greatest challenge. The average attendance in Sunday School for 1961 was 86 and the average attendance at Church was 103.



Feeding line waiting outside the San Francisco Mission.



Staff sings with the Christ's Crusaders group at the Chicago Mission.



Medical Center, located in the basement of the recently purchased San Francisco Mission property. Patients awaiting help at the hands of the Christian Medical Society.

MISSION CHURCHES

The Mission Church serves a community in an underprivileged section of a large city or town, or in a remote rural area. The environs of the Mission Church as to population, culture, stability, and earning power renders it necessary to grant subsidies to the work over an extended period of time.

There are many phases of city and rural mission work at which we could look. We will endeavor to point out, however, one ministry of each area.

The Life Line Mission in California has operated continuously in San Francisco since January 1911 reaching thousands of people with the Gospel. Hundreds of needy people have been helped and scores have been saved.

Recently a building was purchased that is five stories high and 75 feet long. It is being used as a mission hall, a retreat for the lost and helpless, a fellowship center for the homeless, and a medical clinic for the physically sick and afflicted. Future plans are being developed to establish a "retreat type" of shelter in a rural setting for the more chronic and advanced alcoholic patients.

Chicago, the first Home Mission Station of the Brethren in Christ Church, in addition to the Sunday School and morning and evening worship services, has regular Christ's Crusaders Meetings. This group meets for "snack time" at 6:15 p.m. They are divided into two groups; those under eleven years and those above that age. At 7:00 p.m. each group has its own program and at 7:45 p.m. all gather into the chapel for the evening service. About forty young

people regularly attend this service. In May, nine of these young people were baptized. Over the years, many people have gone out from this mission church to serve as ministers, foreign missionaries, teachers, or as consecrated lay workers in other congregations. Recently, of necessity, two families moved to the southland, whose young people were active in the youth program. They write of being active in the churches there. One lady said she is teaching in the Sunday School "what she learned here." There is a real challenge presented by the stream of souls that pass through this mission.



Voluntary Service workers at the New York Fellowship Chapel.

New York City, the "melting pot" of the world, became a base of operation for the Brethren in Christ Church in the spring of 1960. The building which is 24' x 87' has four floors in addition to the basement. God has directed in the developing of a Voluntary Service Unit on the third and fourth floors of this building. Presently, there are twelve young people who are giving two years of service for the cause of Christ and Missions in the Brethren in Christ Church. These young people work in hospitals, offices, and homes; and the money they earn is given to missions. In return, for this contribution, they receive their board and room and a monthly allowance of \$10.00, plus an additional \$2.00 per month as an educational fund to be used for reading material, records, or group activities. The second year, this allowance is increased to \$20.00 per month. Currently this unit is making a contribution of approximately \$6,000 per year to Missions. The amazing thing is not only what this is doing primarily for missions, but what it is doing to the individuals whom these young people contact. As stated by an outstanding attorney of the City, "This is the most tremendous thing I have ever heard." One young V.S. worker says, "The past



Interior of Mountain Chapel church.

seven months have been the shortest months I have ever experienced."

In the past year the attendance in the services has more than doubled. During this year there have been twelve different nationalities worshipping in the chapel. This has almost made our mission an international center. The neighbors call it the "Little U.N."

EXTENSION CHURCHES

By way of contrast, the Extension Church is begun only after careful surveys and studies determine the potential strength of the area to fulfill its twofold purpose of reaching the lost and establishing a self-supporting church. The Extension Church is generally located in a growing, thickly-populated community with the intent that this Church, through growth, will soon assume its own financial obligation.

In order for an Extension Church to be promoted from Board administration to the Regional Conference, it must be able to carry its congregational and missions budget without subsidy, be with-

out indebtedness to the parent board, and be able to effect a complete organization including a deacon and church board.

When we consider Church extension we are speaking of churches that have recently been started in growing communities and also churches that may have already been in operation for a period of years. In either case there is the potential that, in the future, both types will develop to the point of self support. With this in mind, let us look at the activities in a few of our Extension Churches.

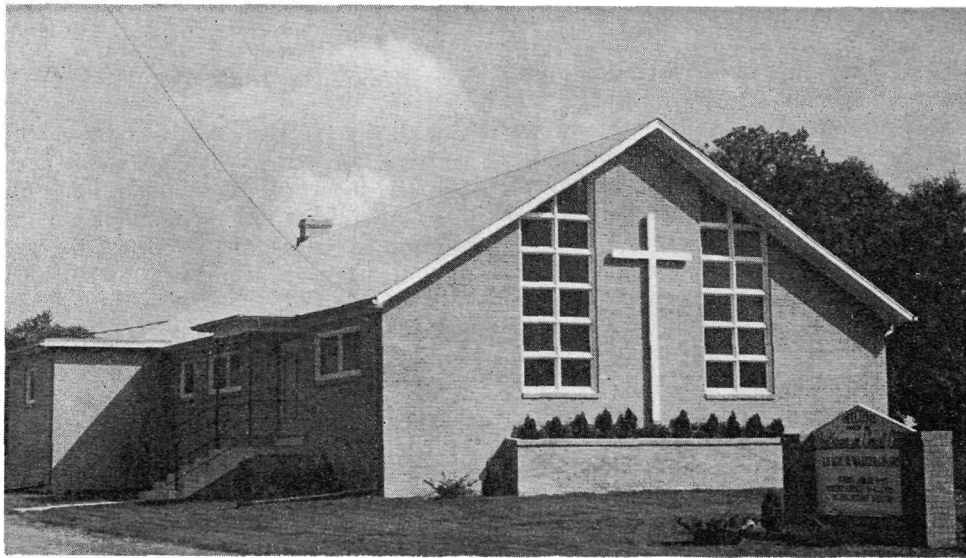
One Sunday morning, at the close of the service at the Sherman's Valley Church in southcentral Pennsylvania, an eight-year-old girl said she wants to be saved. The pastor and workers prayed with this girl for salvation. After the group arose to their feet the unsaved mother of this girl burst into tears and said, "I've been so miserable last week." So together they prayed for this mother. Soon afterward, the mother, her two daughters, and eight other people were



Addition being built to the Sherman's Valley church.



Summer Vacation Bible School, 1962, Colorado Springs, Colo.

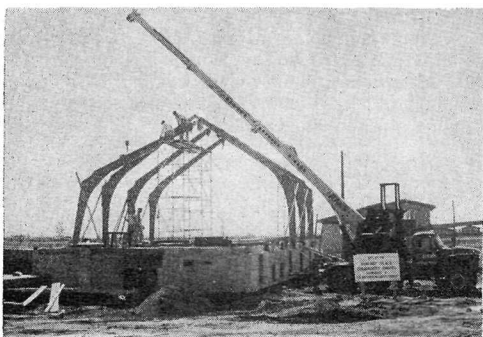


New extension church, Baltimore, Md.

building to care for this growth. More room is yet needed and plans are being developed to add two more Sunday School rooms. The Lord blessed this Sunday School in 1961, and during the Forward Enlargement Campaign they won first place among the Class "C" Sunday Schools. Every effort was used in 1962 to win again. Many people asked, "What is the secret of this growth?" The pastor states, "It is God, and everyone working together with a vision and a mind to work."

In 1960 under the blessing of God and the sponsorship of both General Conference and the Canadian Regional Conference, the Board for Home Missions and Extension launched a new approach to Home Missions in the city of Hamilton, Ontario, Canada. In keeping with our present policies of Church extension, surveys were made, a lot purchased, a contemporary church built, and an opening date and dedication planned. Under the leadership of the resident pastor and workers who dedicated themselves to this task, the church began operation.

The attendance and financial support have been good and hearts are responding to the truth. Recently three young people were baptized and two adults and four young people were received into church fellowship. Some of the special activities of this growing Extension Church are Bible School with an attendance of 94. The Junior Choir has made great contributions to the services; the Boy's Christian Service Brigade planned a well attended Father and Son Banquet; the Ladies Auxiliary meets the first Monday of each month. Among the fall activities, the Annual



Church under construction at Saskatoon, Saskatchewan, Canada.

baptized. Because of God's unusual blessing in this work, it became necessary to enlarge the church building to accommodate the growing Sunday School. The average attendance runs between 80-90 with an attendance of 111 in a recent Sunday. The community has responded in an encouraging way in the donation of time and material for the erection of an addition to the church building.

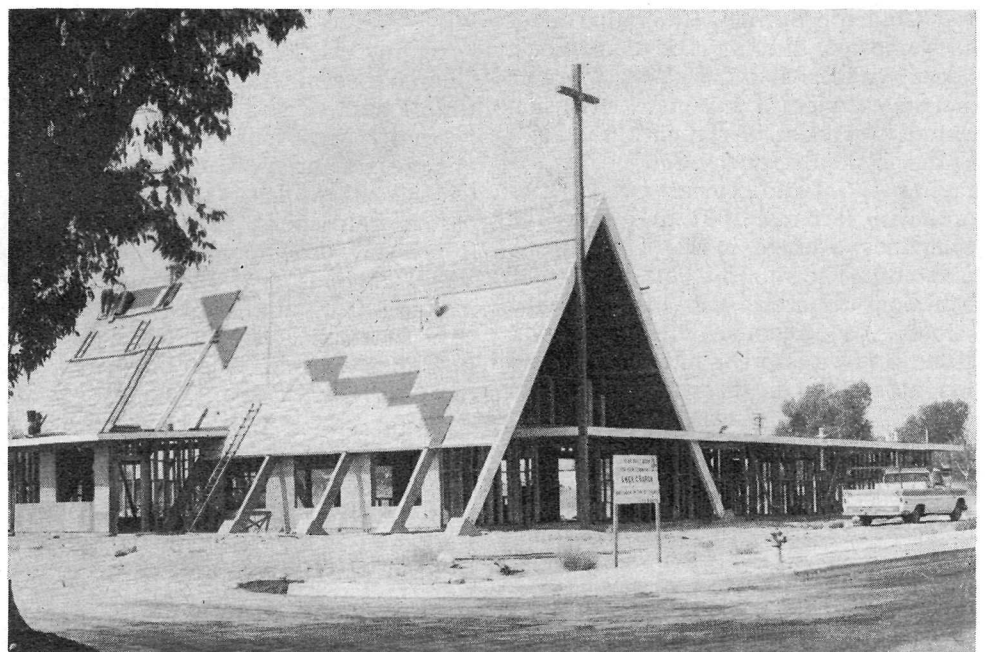
The Mountain Chapel Church near Everett, Pa., moves ahead. Five years ago at this place, the Sunday School operated with three classes and an average attendance of 25 in a one-room church building. Today it has six classes with an average of 99. Recently there were three new Sunday School rooms and a vestibule added to the one-room



Ladies Aid group meets at Hamilton, Ontario.



Youth choir at Hamilton, Ontario.



New extension church being built at Ontario, California.

Anniversary Sunday held on October 28th, and a week of revival services with Rev. Hugh Jamieson of the Faith Mission of Canada as evangelist, were greatly anticipated by the congregation.

A chain of miraculous events accompanied the establishment of the Extension Church in the suburbs of Baltimore, Maryland. The purchase of a five-acre tract of woodland in a choice housing development at a cost of \$10,000 seemed to be the first manifestation of God's blessing on this venture of faith. The purchase of a parsonage in the center of the adjoining block, the procurement of a pastor and his family to serve in the establishment of the work, and the encouraging response of the people of the community, all demonstrate the power of a Sovereign God's answers to prayer.

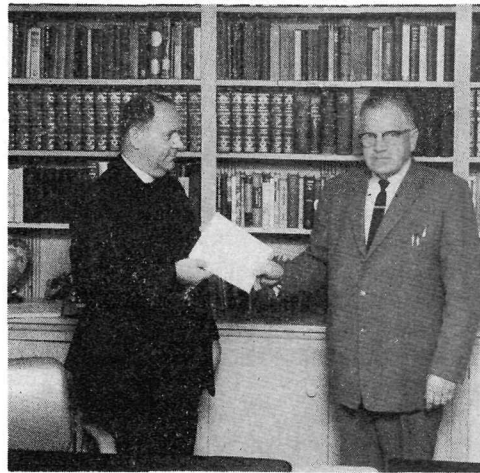
The Sunday School, which began on December 4, 1960 with 23 in attendance, had reached an enrollment of 60 by the following September when the services were moved from the parsonage basement to the church basement. There were 144 present for Sunday School on the occasion of the First Anniversary Celebration on September 30 with over twenty additional people coming for the worship service. After a year in the new church, the enrollment now stands at 167. The crying need in this "white harvest field" is for workers who can furnish leadership in the children's clubs, youth work, and junior church. The work can only continue to progress as consecrated believers continue to respond to the call of God and dying multitudes, for whom Christ died.

At Colorado Springs, Colorado, under the shadow of the majestic Pikes Peak, is located the Mountain View Church. The first service of this new Extension Church was held on January 29, 1961. Within a month Sunday School was averaging 45 in attendance. Growth has continued through 1962 and now the attendance average is 82. One of the outstanding accomplishments of this new Extension Church was their Bible School. The average attendance was 71 and on Decision Day fifteen boys and girls accepted Christ as their personal Saviour. Many fine words of appreciation for the school were given by the parents, and as a result of the Bible School several prospective families were contacted for the Sunday School. The success of the Bible School was, indeed, an answer to the prayers of the congregation and the entire brotherhood.

We do thank God for what has been done in the past, but to keep pace with

the population explosion, we need more churches in the immediate future. In keeping with this objective and vision, this program moves forward. In addition to the present Extension churches, another church is now being built in the thriving city of Saskatoon, Saskatchewan, Canada. Dedication is planned for the spring of 1963. The pastor resides in the newly-constructed parsonage and is directing the building operation and making spiritual contact with the community.

Another Extension Church is being built in a rapidly expanding northeast section of Ontario, California. In the pastor's home directly across the street from the new church, as many as 35



Noah Myers giving deed to Isaac Kanode, Board Member, of land donated to Church Extension.

children have gathered for their Good News Club Meetings. The Lord has not only opened these doors but has also opened hearts to accept the Gospel of Christ.

In July of 1962 the Brethren in Christ Church became the recipient of a desirable tract of land appraised at \$30,000 given by Mr. Noah S. Myers, a civic-minded philanthropist of Harrisburg, Pa. On this site, which is located nine miles east of Harrisburg, Pa. along Route 22, is a lovely development named Skyline View. In the fall of 1963, the Brethren in Christ Church plans to begin the construction of the Skyline View Brethren in Christ Church. Place these new ventures for the Lord on your prayer list.

In presenting this forward thrust of the Board for Home Missions and Extension in this "Adventure in Evangelism," may each of you give prayerful consideration as to what your part is going to be in this "Adventure for God."

—Hummelstown, Pa., Pastor of the Hummelstown congregation and Executive Secretary of the Board for Home Missions and Extension, beginning January 1, 1963.

The Lost Dynamic in Missions

(Continued from page fifteen)

eternally with Him who died that sinful men might live. The passion of the Church is to do His will. The love that drove Him to the cross, drives the Church to the uttermost parts, proclaiming "the power of God unto salvation to everyone that believeth," and we are not ashamed.

It is the mission of the Church to grow in knowledge and in love of Him who gave Himself for it, and then to do His will. Every individual within the Church lives and conducts himself in full awareness that he is one of the sons of God. Having this hope, he purifies himself, even as He is pure. Propagation (Missions) is not a program of the church; it is the essence of it.

—Bloomfield, New Mexico. The writer serves as superintendent of the Navajo Mission, a picture of which appears on the cover of this issue.

SOUTHERN RHODESIA REGIONAL CHURCH CONFERENCE—1962

"Firm and Sure Foundations" is the theme for this conference—in a land whose political horizon has been characterized as "an uneasy calm." Topics to be discussed include "The Danger of Shifting Foundations," by Rev. J. R. Lehman; "The Bible, the Guide to Our Foundations," by Rev. N. Dlodlo; "Jesus Christ the Chief Cornerstone," by Rev. F. L. Holland; "Choose Ye This Day," by Rev. M. Kumalo. With deep satisfaction we who have met in conferences with the African Church recall the blessing and inspiration of these meetings. God grant that the Church in Rhodesia may gather in such meetings until the time of the Lord's Return!

There will be five simultaneous age-group sessions on Saturday afternoon, each headed by an African and a missionary, a usual feature of conference and a time of great fellowship and appeal for the various age groups. We note that Mrs. Philemon Kumalo and Dorcas Climenhaga are in charge of the Married Women's group. Rev. Philemon Kumalo's name does not appear on the program because his return was not definite when the program was made up; but if all has gone well on his trip, he is already at Matopo as we prepare this copy. He will be the center of much interest on the part of missionaries and Africans. The Lord make him and his genial ways a blessing to all whom he meets!

A feature in the Fellowship Service of Saturday evening will be a report by the Bafundisi Sibanda and Moyo of their trip to Limuru, Kenya, March 28 to April 1 of this year.

Early on Sunday morning, in the Feet Washing and Communion Service, Brother Hershey will speak on the former and Brother Bundy on the latter, as the passion of our Lord is commemorated and His near return remembered.

Bishop Climenhaga will speak in the main worship service which is usually attended by well over a thousand.

Our Family Traditions

FAMILY SOLIDARITY

LeRoy B. Walters

(Another article in a series on Brethren in Christ family traditions)

HERE IS a good family tradition that has been severely challenged in recent years. There was a time, when as a predominantly rural people living on the farm, the family worked together, ate together, worshiped together, socialized together, and played together. Any one who has experienced those Sunday visits in other Christian homes after the morning service (especially where there were children of comparable age) will remember with fond recollection, the good times thus enjoyed by God's people.

Today, with an intensified program of church activities, a variety of school functions, and the swing shift in industry, family solidarity has suffered a crippling setback. The feeling of "togetherness" has been lost in some family circles. The invasion of television into many of our church homes has further complicated the problem. Members of a family can live under the same roof and be a hundred miles apart in their interests and likes and dislikes. No matter how we rationalize, TV militates against the relaxed atmosphere so necessary in our twentieth-century homes. It interferes with the sharing of daily experiences, the wholesome discussion of ideals, the helpful exchange of opinions by the family, and the all-important practice of family devotions. In many cases, it has become the "one-eyed monster" in the corner, making havoc of family solidarity, that is, if it is allowed to *rule the home*.

Just recently there came to my desk from a minister of another denomination, a folder on the affects of TV on the American home. The folder contained a cartoon of father, mother, brother, and sister all sitting in a row watching a TV show. The four members of the family were called "Neglected Reading," "Neglected Conversation," "Neglected Culture," and "Neglected Study." The children's textbooks were strewn over the living room floor. There were spider webs over the bookshelf. The dog was eating alone at the dining room table, and Junior was trying to pray at his bedside after the "late show."

This cartoon may be a bit extreme, but it presents a rather accurate picture of many homes—even some so called "Christian homes."

There are some parents who are ready to admit that this modern invention has wrecked family life and has cooled their fervor for the Lord. They know that it

interferes with their regular church attendance and has ruined their spirit of togetherness, *but they are not willing to do something about it!* If you are saying right now that it cannot be controlled, you had better "give it the ax." If parents are in control of the home, they not only have the *right* to say what the family policy shall be, they have a moral and spiritual obligation to their home to guard against that which destroys the very foundation of happiness and contentment and eats away at the vitals of Christian growth and development.

The fact that there are over eleven million American women working at jobs outside their homes further complicates our situation. Here too, the family must make a decision as to the necessity of this practice. In some cases, it is probably necessary for economic reasons. If, however, it is the only way to live in luxury and "keep up with the Joneses," it is not justifiable, and the price of the conveniences is too great.

There is an answer to this problem. The answer is not easy to find, and the solution is not simple in some cases. The first step in the search for a united family is found in Matthew 6:33 in the words of Jesus: "But seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you." This means that the family must agree that the Lord shall be *first* in their home life, in all their plans, and in all their decisions.

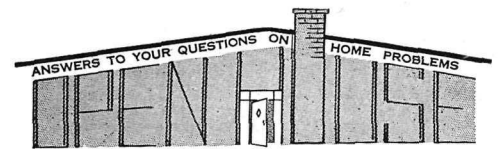
SECONDLY, let the family carefully review the present weekly schedule to see what is happening each day of the week. This review should include all church and school activities: the work schedule of the members who are employed; civic interests should be included; recreation and any other activity that demands a block of family time. In the light of the first objective, let everything in the family schedule be carefully weighed and considered on its own merits.

THIRDLY, let the family reconstruct a schedule with the church responsibilities at the top of the list. It might be necessary for some families to eliminate certain church functions, if they discover that the church is making demands on them every night of the week. Next

to church responsibilities, the family should make specific plans for at least *one family night* a week. Family night should be regarded as scrupulously as any other engagement so that if other events seek to monopolize the night, we can truthfully say that we have other plans for the evening.

God made the family as the first unit of society. It is His will that we have oneness and unity in our homes. Let us sincerely strive to pass along to our posterity the concept of family "Togetherness" that has been our heritage.

—Baltimore, Md. The writer is pastor of the new extension church, Baltimore, Md.



by Mildred Nigh

Question: We were discussing the other day some of the ideals we think are important (after reading LeRoy Walters' first article on Traditions) and wondered how to pass these on to our children. Is example enough, or going to church, etc.? We were thinking of Christian ideals of honesty and simplicity. Also of good music, well planned and prepared meals, clean homes, stable home life—in fact all the little things that add up to a happy home.

Answer: If I could find a pat answer to the above question I would feel more comfortable myself. Example is unquestionably a strong factor in teaching. But, I do not believe that it alone is sufficient to pass on the Christian ideals and standards of gracious living which we wish to incubate into the minds of our young.



Our country sets up a legislative council to outline our laws. It also sets up an executive arm to enforce the above laws. Can we not do as much in our homes? God gives us standards of conduct and character and He also gives the authority to parents to enforce these standards. When we detect symptoms of something less than we desire in our children's ideals, it is our God-given responsibility to use the long arm of

parental law to correct the error. I feel this applies in the smaller matters, such as bad table manners, bad taste in music or dress, as in the big issues of honesty and general attitudes.

There is one important thing to be remembered. Only as this authority is tempered with love and sincerity, allowing for a healthy individuality within a home, will it be successful.

CHURCH NEWS

BULLETIN-BITS

H. H. Brubaker and Charlie B. Byers were guest speakers for Rally Day at Green Springs, Pa., Sunday, October 7.

Clarence Center, New York was host to the Clarence-Newstead Sunday school Association, Thursday evening, November 8. The emphasis was missions, and the message was given by Mrs. John Mabece, wife of the pastor of the Clarence Methodist Church.

Erwin W. Thomas, Chairman of the Board for Schools and Colleges, attended the Board of Trustees meeting at Upland College, Upland, California, Saturday, November 3. He was guest minister Sunday evening at the Upland Church.

Fourteen from Clarence Center, New York attended the Annual Banquet of the Niagara Sunday School Association, Saturday evening, November 3. A highlight of the evening was the announcement of detailed planning for the NSSA Convention to be held at Memorial Auditorium in Buffalo, New York, October 2-3-4, 1963.

Brother and Sister Samuel Buckwalter, members of the Upland, California congregation, celebrated their 60th Wedding Anniversary, Sunday, November 4. Chester Eckmans celebrated their 25th Anniversary the same day.

Silverdale, Pa., held an Anniversary Service, Sunday, October 7. Leroy Yoder, York, Pa., was guest speaker, also sharing in the evening communion service. A noon fellowship meal was provided in the church basement.

Mr. Sam Wenger, Christian attorney, Lancaster, Pa., was guest speaker for the Men's Fellowship at Cross Roads, Pa., Thursday evening, November 8.

Miss Marilyn Martin, recently returned from the land of Jordan after two years in service under MCC, spoke and showed slides at Elizabethtown, Pa., Sunday evening, October 21.

Clifford Lloyd, pastor of the Mount Rock congregation, Pa., was ordained to the ministry, Sunday morning, November 18.

Palmyra, Pa., sponsored a Conference on Evangelism, October 27-28. Rev. Walter R. Martin, widely known Bible teacher and cult specialist, was guest speaker. He teaches at King's College, Briarcliff Manor, New York.

Lowell Hoover was chosen as deacon to serve another five-year term at Abilene, Kansas. The congregation enjoyed a sacred concert October 23 by the Eppley Sisters of York, Pa.

Attendance at Hollowell, Pa., reached 501 Sunday morning, October 21.

Brother and Sister Mark Rutt were called to the office of deacon in the Lancaster congregation, Pa.

Big Valley, Pa., held a missionary conference November 10-11.

Baltimore, Md., reports an attendance of 180 in Sunday school, Rally day, Sunday, October 28. "Why Stand We Here?" was Pastor Walters' theme, the day also celebrating the first anniversary of the new Marlyn Avenue Church.

Lancaster, Pa., sponsored a Missionary Conference November 8-11. J. Earl Musser, John Graybill, Amos Dick and Arthur Climenhaga shared in the program.

Paul Wengert, Jr., son of Brother and Sister Paul Wengert from the Air Hill congregation, Pa., has been named to *Who's Who Among Students in American Universities and Colleges*. He is attending Greenville College in Illinois.

A tentative decision, pending final approval, purchases a site in McMinnville, Tenn. for the location of an extension church. The location is some 25 miles south and west of De Rossett.

An ordination service for David Buckwalter, pastor at Shanesville, Ohio, was held Oct. 21.

Marion Berg, Dalton, Ohio has accepted the pastorate at Sipco Valley Church, Ohio, agreeing to serve until the summer of 1963.

Baltimore, Md., has ordered folding doors for the basement. A growing Sunday school presses demands for new Sunday school rooms.

The Gospel Echoes Radio Broadcast, Sparta, Tenn., presently is being sponsored by Hunters Funeral Home and Carr Motor Co.

The Pelham Glee Club, a thirty voice Men's Choir, gave an evening of outstanding music at the Port Colborne Church, Ontario. A full church enjoyed the evening program.

Ralph Palmer led in a weekend revival, December 7-9 at the Dearborn Church, Michigan.

Maurice Bender, pastor at the Dearborn, Michigan Church reports that their Sunday school placed third in Class E, in the greater Detroit area Sunday School contest.

UPLAND, CALIFORNIA

Sunday evening, October 28, the congregation witnessed 22 young people following the Lord in the rite of water baptism. Many of those participating had accepted Christ during the recent revival meetings, September 21 to October 7.

Bishop Henry Ginder was the Lord's messenger, presenting messages that were filled with inspiration and challenge for a closer walk with the Lord. Many made definite decisions to follow Christ. Hearts were blessed as the manifestations of the Holy Spirit were felt among us.

In addition to these special services, Brother Ginder was speaker for a Sunday School Workers Council, Junior High Retreat, and Family Life and Youth Conferences.

Our congregation has been visited by much sickness during the last number of months. Some have fully recovered while others are slowly recuperating. Four of our number have gone to be with the Lord. We desire that these experiences shall deepen us in our relationship with God.

The summer months saw various activities within the congregation. Vacation Bible School, Junior High Retreat, Pioneer Girls and Boys Brigade Camps were all highlights for those who participated. Members from our Men's Fellowship group worked diligently over weekends on the Brigade Camp located at Hume Lake. This camp site will be a great blessing for groups in the future. Several members of the College age fellowship spent a week at the Navajo Mission in New Mexico, giving assistance where needed.

H. F.

CROSS ROADS, PA. REPORTS ORDINATION SERVICE

Mr. and Mrs. Chester Heisey, who sailed for Africa the forepart of November, were ordained to the Christian ministry at a special service, Sunday morning, October 14.

Bishop Henry Ginder, Rev. Henry Hostetter, and Rev. C. Ray Heisey, Chester Heisey's father, shared in the service. Rev. Heisey presented the charge, emphasizing the importance of the work into which they are going. Their immediate assignment is to be in charge of the literature store in Bulawayo.

The same Sunday evening Brother and Sister Heisey gave their call during the Christ's Crusaders meeting. Chester has been serving as an accountant and Geraldine as a registered nurse.

Births

DANNER—Lyn Duquay, born to Mr. and Mrs. Donald Danner, March 23, 1962, Conewago congregation, Pa.

HAIRE—Gary William, born to Mr. and Mrs. Ronald Haire, November 5, 1962, Montoursville congregation, Pa.

HEISEY—Stanley Richard, born to Mr. and Mrs. Warren Heisey, Conoy congregation, Pa.

JACOBS—Kimberly Rene, born to Mr. and Mrs. Stephen W. Jacobs, November 2, 1962, Iron Springs congregation, Pa.

KROUT—Scott Eugene, born to Mr. and Mrs. Charles Krout, August 13, 1962, Conewago congregation, Hanover, Pa.

MANN—David Earl, born October 5, 1962 to Mr. and Mrs. Robert Mann, Matopo Mission, Southern Rhodesia, Africa.

Weddings

HARNISH-DAGEN—Miss Sue Dagen, daughter of Mr. and Mrs. Abram T. Dagen, Conestoga, Pa., and Abram Harnish, son of Mr. and Mrs. Jacob Harnish, Willow Street, Pa., were married in the Pequea Brethren in Christ Church, July 7, 1962. The ceremony was performed by the pastor, Cyrus G. Lutz.

REINSMIDT-DENNEY—Miss Naomi Denney, daughter of Rev. and Mrs. Clyde Denney, Leedey, Oklahoma and Edward Reinschmidt of Custer City, Oklahoma, were united in marriage in the Reinschmidt home near Custer City, October 27, 1962. Rev. Ray L. Smee, Clinton, Oklahoma performed the ceremony.

WINGERT-KAUFFMAN — Miss Delores Esther Kauffman, daughter of Mr. and Mrs. N. Blaine Kauffman, Hanover, Pa., and Eber Samuel

Wingert, son of Mr. and Mrs. Amos Wingert, Chambersburg, Pa., were united in marriage in the Brethren in Christ Church, Hanover, Pa., October 13, 1962. The pastor, Paul Martin, Jr., performed the ceremony assisted by Rev. Paul Hill, Bronx, New York.

Obituaries

ALVIS—Anna May, daughter of Edward A. and Anna Eyster Alvis was born, May 25, 1885 and passed away, October 25, 1962. She was converted early in life and served the Lord and others up until a few weeks before her death.

She is survived by three brothers, three sisters and a host of relatives and friends. Interment was in Mountain View Cemetery, Pasadena, California.

BRECHBIEL—Rollo Ord Brechbiel, born January 23, 1876, passed away at his home in Chambersburg, Pa., September 29, 1962. He was a member of the Chambersburg Brethren in Christ Church.

He is survived by a son Jacob; and a daughter, Mrs. Lester Zeger; two grandchildren; also three sisters and two brothers.

Funeral services were held from the Chambersburg Brethren in Christ Church with Rev. Glenn Ginder and Bishop Charlie Byers officiating. Interment was in the Air Hill Cemetery.

CAUFMAN—Jacob H. Cauffman was born September 24, 1876 and departed this life, August 20, 1962. He was a member of the Chambersburg Brethren in Christ Church.

He is survived by a brother and a sister. Funeral services were held at the Barbour Funeral Home, Chambersburg, Pa., in charge of Bishop Charlie Byers with Rev. Glenn Ginder assisting. Interment was in the Air Hill Cemetery.

KNIESLY—Edward Kniesly, born June 10, 1884 near Gettysburg, Ohio, passed away at Dettmer Hospital, October 23, 1962 after an illness of two years.

December 24, 1910 he was married to Miss Maud Puterbaugh of West Milton, Ohio, who

survives. He is also survived by four children who were raised in the home; Hannah and Ora Puterbaugh and John and Marjorie Harless. Another boy raised in the home, Elmer Puterbaugh, preceded him in death.

Soon after their marriage Brother and Sister Kniesly were converted and joined the Brethren in Christ Church, the Highland congregation near West Milton, Ohio. He was interested in the progress of the church and left a testimony that he was ready to go.

Funeral services were held in the Highland Church with interment in the Fairview Cemetery at Englewood, Ohio. The services were in charge of the pastor, Andrew Slagenweit, assisted by Paul Book.

MUMMA—Levi W. Mumma was born near Mt. Joy, Pa., October 2, 1880 and passed away August 30, 1962 at the home of Menno O. Brubaker, Elizabethtown, Pa.

Surviving are seven children: Mrs. Menno O. Brubaker, Elizabethtown; Mrs. Arthur H. Brubaker, Mount Joy, Pa.; Mrs. Mark Layman, Newport News, Va.; Levi H., Lebanon, Pa.; Mrs. R. Eugene Wolfe, Spring Mills, Pa.; J.

World Missions

Africa

General Superintendent's Residence: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa
Bishop and Mrs. David Climenhaga
Miss Velma Brillinger

SOUTHERN RHODESIA

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

Matopo Book Room: P. O. Box 554, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. Donald Zook
Rev. and Mrs. Chester Heisey

Matopo Mission: Private Bag 1911, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. J. Robert Lehman
Rev. and Mrs. Jacob R. Shenk
Miss Mary C. Engle
Miss Nancy Kreider
Miss Erma Lehman
Mr. and Mrs. Robert T. Mann*
Miss Dorothy M. Martin
Miss Eva Mae Melhorn
Miss Eva Mae Peters
Glenn J. Schwartz*

Matopo Outstations: Private Bag 225T, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. Frederic L. Holland

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

Mission Staff:
Rev. and Mrs. Glenn C. Frey
Rev. and Mrs. Alvin J. Book
Ronald Garling*
Miss Anna J. Graybill
Miss Miriam Heise
Miss Ruth Hock
Miss Erma Mann
Mr. and Mrs. Lyle Rosenberger*
Miss Lois Jean Sider*
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. J. Myron Stern
Miss Gladys Lehman

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

Rev. and Mrs. George Bundy
Hospital Staff:
Dr. R. Virginia Kauffman
Miss Evelyn Noel

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

Mission Staff:
Rev. and Mrs. J. Elwood Hershey
Rev. and Mrs. Carl Ginder

Samuel King*
Miss Martha Lady
Miss Edith E. Miller
Bible Institute Staff:
Rev. and Mrs. Titus Books
Miss F. Mabel Frey
Outstation Staff:
Rev. and Mrs. Joseph Ginder

NORTHERN RHODESIA

Macha Mission: Private Bag 11xc, Choma, Northern Rhodesia, Africa

Mission Staff:
Rev. and Mrs. George Kibler
Miss Lona S. Brubaker
Miss Dorothy J. Gish
Earl Lebo*

Hospital Staff:
Dr. and Mrs. Alvan E. Thuma
Dr. and Mrs. Robert Worman
Miss Norma G. Brubaker
Miss Edna E. Lehman

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

Rev. and Mrs. J. Earl Musser
Dale Hess*
Carl Knepper*

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

Rev. and Mrs. Keith Ulery
Miss Mary E. Heisey

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

Rev. and Mrs. H. Frank Kipe
Miss Ruth Hunt
Miss Anna Kettering
Miss Fannie Longenecker

Pilgrim/Brethren Joint Secondary School: P. O. Box 139, Choma, Northern Rhodesia, Africa

Rev. and Mrs. A. Graybill Brubaker

India

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

Rev. and Mrs. William R. Hoke
Miss Esther C. Book

Barjora Mission: P. O. Barjora via Murligani N. E. Railway, District Saharsa, Bihar, India

Rev. and Mrs. Arthur L. Pye
Miss Beulah Arnold

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

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

Banmankhi Mission: P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India

Rev. and Mrs. Harvey Sider

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

Rev. William R. Hoke

"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 Tokaichi, Hagi-shi, Yamaguchi-ken, Japan
Rev. and Mrs. Peter A. Willms

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

Rev. and Mrs. Doyle C. Book

Cuba

Cuatro Caminos, Habana Province, Cuba
Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, 19 Hope Road, Kingston 10, Jamaica

Missionaries on Furiough
Miss Lois P. Davidson, R. 1, Garrett, Ind.
Miss Kathryn Hossler, 103 N. Hanover, Elizabethtown, Pa.

Miss Rhoda Lenhart, 103 E. George St., Arcanum, Ohio.

Rev. and Mrs. Lewis B. Sider, Grantham, Pa.

Miss Ruth Book, Route 1, Lyndon, Illinois.
Miss Florence R. Hensel, c/o Rev. Glenn A. Hensel, 1153 Hudson St., Harrisburg, Pa.

Mrs. Kenneth Bulgrien, Box 54, 1940 Lakeville Road, Oxford, Michigan.

Rev. and Mrs. Charles E. Engle, c/o Rev. Paul Engle, 890 W. Arrow Highway, Upland, California.

Rev. and Mrs. John W. Graybill, c/o Wesley Graybill, R. 1, Annville, Pa.

Rev. and Mrs. Amos Dick, Grantham, Penna.
Miss Mildred Myers, R. 2, Greencastle, Pa., c/o Charles Myers.

Miss Erma Hare, Allen, Pa., c/o Loy Hare.

*1-W and voluntary service workers

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS

P. O. Box 171

Elizabethtown, Pa.

Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio

Arthur and Adin H. of Florin, Pa. Also surviving are 29 grandchildren and seven great-grandchildren. He was a member of the Mount Pleasant Brethren in Christ Church.

Funeral services were conducted in the Mount Pleasant Church with Rev. C. H. Moyer and Rev. Graybill Wolgemuth officiating. Interment was in the adjoining cemetery.

SOLLENBERGER—Abram G. Sollenberger, born near Chambersburg, Pa., November 28, 1888, died at the Methodist Home for the Aged in Tyrone, Pa., October 22, 1962. He was converted late in life and bore a clear testimony in his later years. Surviving are two brothers and four sisters. Funeral services were held from the Chambersburg Methodist Church with interment in the New Guilford Cemetery.

SNYDER—Samuel Snyder, 80 years of age, East Petersburg, Pa., died October 21, 1962. He was a member of the Lancaster Brethren in Christ Church.

Surviving are his widow; two children, Samuel S., Lancaster, Pa.; and Mrs. George N. Davis, Ashland; three stepchildren: Rev. Earl C. Brubaker, Sipesville; Grace C., at home, and Mrs. Victor N. Koser, Palmyra, Pa. Also surviving are eight grandchildren, ten great-grandchildren and two brothers and two sisters.

Funeral services were held from the Beck Funeral Home, Manheim, Pa., conducted by Rev. S. Lane Hostetter and Rev. Clyde Weaver. Interment was in the Mastersonville Cemetery.

WIDEMAN—Larry David, two-year-old son of Glen and Jean Wideman went to be with the Lord, October 7, 1962. Besides his parents he leaves to mourn their loss a brother James and two sisters, Glenda and Mary Ann.

Funeral services were conducted from the Heise Hill Brethren in Christ Church, Gormley, Ontario, with Rev. William Vanderbent officiating, assisted by Rev. Norman Rowen and Rev. Alvin Winger. Burial was in the adjoining cemetery.

MCC News

MCC TEACHERS ABROAD PROGRAM

INTRODUCTION:

God has given the teaching gift to our people out of all proportion to other professional gifts. The Teachers Abroad Program is one of the ways in which one may use this gift in areas of acute need overseas.

Education is one of the most urgent concerns of the newly emerging countries of the world. Large portions of the national budgets of these new nations are being spent on crash programs for education. Secondary and teacher training programs are given highest priority on funds.

The rapidly expanding school programs in the new countries are facing a crisis in obtaining qualified staff. The MCC is placing teachers in those countries where there is urgent need for teaching staff from outside sources. Help from abroad is being eagerly sought in these countries. The MCC is placing teachers principally in mission or church-related schools where the qualified and consecrated Christian teacher can aid the church in its educational ministry.

The Teachers Abroad Program of the MCC has overseas service opportunities in the following areas:

Newfoundland, Haiti, and Mexico—a Voluntary Service department program.

Africa—a relief department program.

Asia, South America, and Europe—a relief department program.

The TAP program of the MCC is supplemental to a variety of overseas teaching programs of the several Mennonite and Brethren

in Christ conferences. As you investigate MCC-TAP, do not fail to investigate also the program of your conference. You may write to one of the following:

Brethren in Christ
Board of World Missions
Box 171
Elizabethtown, Penna.

Eastern Mennonite Board of
Missions and Charities
Salunga, Penna.

Board of Welfare and Public Relations
Mennonite Brethren Church
315 South Lincoln
Hillsboro, Kansas

Conservative Mennonite Board of
Missions and Charities
Box 57
Plain City, Ohio

Board of Christian Education Service
General Conference Headquarters
722 Main Street
Newton, Kansas

Overseas Missions Associates
Mennonite Board of Missions and Charities
1711 Prairie Street
Elkhart, Indiana

APPLICATION PROCEDURE:

If you are interested in receiving definite consideration for a TAP assignment with the MCC, please submit the following information:

1. An MCC Personnel Information Form.
2. A transcript of credits from each institution of higher learning you have attended. No application can be considered until a transcript of credits is received.

3. Fields of study you would be prepared to teach with the number of hours of course work in each.

4. A copy of your teaching certificate or, if that is not available, a letter from the director of teacher education of your college stating the fields you would be qualified to teach and listing any professional education courses you may have taken.

5. Your preferences as to the country to which you wish to be assigned. If applying for service in Africa, are you prepared to accept assignment in the country where the selection committee feels you can serve best and are most needed?

6. Are you applying for service with any other institution or program? The processing of an application is time-consuming and expensive. It is important that the MCC knows whether TAP service is your first interest or one of several interests.

News Items

GRAHAM RALLY BUENOS AIRES' LARGEST PROTESTANT EVENT

BUENOS AIRES, ARGENTINA (EP)—Evangelist Billy Graham addressed 50,000 persons in his first two rallies in Buenos Aires, ending the eight-day crusade with an aggregate audience of 187,500 persons attending.

During the third rally, Graham spoke to 10,000 in Luna Park here. Main topic of his address was the Cuba crisis toward which the American evangelist called for full support.

"If ever there was an hour for prayer, to turn to God, to repent of sin, this is that hour," Dr. Graham said. "When you look at the world

it is almost hard to believe," he said. "It is as if a man has gone mad. We will not all be dead in a month, or a year, or 10 years. We may have war but God has other plans for the universe according to the Bible." He said the Bible teaches that Christ will return before man destroys himself.

The evangelist called for prayers for President Kennedy that he might have wisdom in handling the grave crisis involving the U. S., Cuba and the Soviet Union.

CAN SMOKERS "KICK THE HABIT"?

WASHINGTON, D. C. (EP)—The General Conference of the Seventh-Day Adventist Church has launched a program, on both national and local levels, to teach physicians and ministers how to help smokers "kick the habit."

The training program, to be launched with three courses in major areas of the country—East Coast, Midwest and West Coast—will involve instruction in group therapy sessions under the denomination's "Five Day Plan to Stop Smoking."

The plan reportedly has been about 75 per cent effective in aiding smokers to give up cigarettes.

Upon completion of the pilot training courses, Adventist regional conferences will sponsor additional programs until local teams are prepared to go into action in their own communities.

Adventists hold that use of tobacco is bad for the health and members of the denomination do not smoke.

PERMIT GRANTED TO BIOLA FOR FM STATION

WASHINGTON, D. C. (EP)—Despite the recommendation of its hearing examiner to the contrary, the Federal Communications Commission has granted an application from the Bible Institute of Los Angeles, Inc., for an increase in the power of its FM radio station, KBBI, in that city from the present 19,600 watts to 33,950 watts.

It rejected a competing application from Mrs. Bonnie Brown, who sought a station of 5,400 watts power in the nearby community of Oceanside, Calif., on the same channel.

An FCC examiner had recommended in a proposed initial decision that both applications be denied. The commissioners voted, 5 to 2, to grant the Bible Institute's application.

BIOLA DEDICATES NEW BUILDING

Costing more than \$225,000, Myers Hall, key structure of the Talbot Theological Seminary, La Mirada, California, has been dedicated by Dr. Louis T. Talbot, Chancellor of the Bible Institute of Los Angeles, Inc.

The two story structure is named in honor of Mrs. Nancy Myers Nauman, daughter of Dr. and Mrs. Ray A. Myers. Dr. Myers, head of Myers Brothers Construction Company, is Chairman of the Board of Directors of the more than half-century old Bible Institute.

Accommodating an enrollment of some 300 students, six classrooms will be located downstairs, with others and faculty offices on the top level. Both Dr. Samuel H. Sutherland, president of the Southern California training organization, and Dr. Charles L. Feinberg, dean of the Seminary, will have their offices located in the structure.

Future plans for the Seminary include a chapel building as well as a men's dormitory. Other schools of the incorporation are The Bible Institute; Biola College; School of Missionary Medicine, and the Arizona Bible Institute in Phoenix.—(EP)