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John E. Zercher

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Evangelical **VISITOR**

December 25, 1970

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I'm Excited

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Leslie Unruh

Not all mission effort must be done five thousand miles from home. There is need and opportunity in that Sunday school class or office or you name it, as this article clearly shows.

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The annual review of the year's religious news of interest and significance.



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There is Only One Commission

The actual date of the beginning of the Brethren in Christ is unknown. The evidence that is available would indicate that some time late in this decade will mark the 200th anniversary of its founding.

It is of some interest that the modern missions emphasis within the denomination had its beginnings at the midpoint in this 200 year history. The General Conference of 1871 and of 1872 established a General Mission Fund and a board to administer it. From this beginning rural mission churches were started and by the 1890's city missions established.

In 1894 the General Conference, at the historic conference held at the Bethel Church in Dickinson County, Kansas, authorized the establishment of a foreign mission fund. In 1898 the first Brethren in Christ missionaries were on foreign soil—Southern Rhodesia.

During the 100 years since the 1871 Conference, missions have captured the heart and mind of the Brethren in Christ. It probably would be fair to say that the emphasis was upon "Go." True mission work took the missionary away from his home—mountains, cities and foreign lands became the locus and the focus of mission efforts.

Missions gave purpose to the denomination. It was a unifying element. Missionaries were the heroes to the young. Higher education received its initial impetus from the mission effort, the original name of Messiah College being Messiah Bible School and Missionary Training Home. The missions budget grew and personnel increased until the Brethren in Christ were among the leaders in per member missionary giving and in the ratio of membership to missionaries on the field.

As the budget grew and the program and personnel increased questions were being raised as to the ability of the home church to support an enlarging mission effort. Indeed some were raising questions concerning the motive which prompted this strong mission emphasis. Was the strong emphasis upon "Go" a compensation for the slow and difficult growth of the home churches in the local settings?

During the '50's major changes were effected in the interest of strengthening and broadening the home base. Membership requirements were revised; the administrative structure altered; pastoral support encouraged. New emphasis was placed upon numerical growth and community outreach. The local communities, where Brethren in Christ congregations were located, were seen as needy and authentic mission fields.

The pendulum which began to move in 1871 towards a missions emphasis had now begun to swing back. The local congregations had a new vision of local ministry. Budgets began to be revised. The dollars which remained at home were just as good as those that "went overseas." Congregations modernized their facilities, built new ones and took pastoral support seriously. Although budgets grew the percentage of the money that went to missions decreased; that which stayed at home increased.

For better or for ill the glamor and the romance of missions began to fade. Distant lands and strange customs

which were part of the mission mystique were being lost. A generation that watched men walk on the moon and return would be less impressed than their parents by one who had returned from Africa or India. Nor could the stories and pictures of animal life related at a Sunday evening rally match "Wild Kingdom" viewed by the children on T.V. several hours earlier.

Add to this the rise of nationalism abroad with the uncertain role of the missionary in an emerging national church. There was a growing paganism and need in the home lands. Why travel half way around the world, learn a strange language, and bridge a strange culture when an equally urgent need exists within an hour's drive of many of our congregations.

Although congregations have had a long tradition of evangelism there was a new emphasis upon building a congregation. The local church was community conscious. In every community there were people in need of God's saving grace. The term *mission* had taken on a local meaning.

And the pendulum continues to swing. The danger should be obvious. If there was a danger in the past of neglecting the home base in the interest of work more distant—there is a new danger and just as real that we will be satisfied in our comfortable middle class Anglo-Saxon congregations and neglect the opportunities open to the church in these revolutionary times.

There is only one Great Commission. It is to make disciples of all nations. The scope reaches from where each of us is to the far reaches of our world—which really are no longer so far. It is more than a matter of space and distance. It is a matter of culture—all nations. If we are to be true to the Great Commission the message of salvation must cross racial, national, cultural and religious lines. Our commission extends as far as His compassion.

Perhaps we have been guilty of placing the accent upon the wrong word in the sentence. *Go* is not the important word. In fact Jesus used the phrase "Having gone into all the world . . ." But if *go* is not the crucial word, *stay* is not found at all. The clear and present danger is not that too many of us will go too far. Rather it is that too many of us will stay too close.

There is one commission for denominational mission board and local church board. There is one world for which Christ died. There are many members but one body. There are many ministries but one mission—to disciple and teach all nations.

The swinging pendulum should not absorb our interest but rather the harvest field which stretches from our local communities to inner cities and suburbia; across national borders to cultures primitive and ancient. No church can do it all or go everywhere. But we are responsible to be faithful to the vision God gives. We dare not waste our time debating the needs and the urgency of Jerusalem or Judea or Samaria. They are all in the Great Commission—and there is only one commission.

Z

The Mandate of Christmas

Arthur M. Climenhaga

The wonder of Christmas to many beyond the truss and the gifts is the memory of a babe in a manger, of the sounds of carols in the air, of singing angels, rejoicing shepherds, seeking wise men. But to stop there is to miss its meaning. The day and the events of the time were not an end in themselves. The glory of Christmas is not merely that Jesus Christ was born, but that this was both consummation of the past and prelude to what lay ahead.

Christmas as consummation was that the fulness of time had come and that the promise of a saviour for man in the ultimate despair of sin was to be seen in God made flesh in the babe Jesus. Christmas as prelude pointed forward to two things: Jesus Christ on the Cross of Calvary; the Commission of Jesus Christ to His disciples, "As my father hath sent me, even so send I you" (John 20:21). It is only in this light that we can understand the words, "The word was made flesh and dwelt among us. We beheld his glory, the glory as of the only begotten of the father, full of grace and truth" (John 1:14).

Christmas and the Cross.

While we still go back to the Lord of glory's birth in Bethlehem with gladness and sing carols with our children in praise of the Babe of Bethlehem, the Christian symbol is neither a "wide-eyed babe nor a manger cradle." It is a cross!

While we recall Jesus' holy character with reverence and adoration, the Christian symbol is not a lily or a shining face. It is a cross!

While we remember the words of Jesus with awe and wonder and delight, yet the Christian symbol is not an evangelist's text. It is a cross!

The supreme fact in Christian history is that Jesus Christ was born to die and the cradle to the cross to the empty tomb stands as the watershed of all history. In the New Testament this is the historic fact ruling men's thoughts.

Dr. Climenhaga, presently bishop of the Midwest and Pacific Conferences, served in Africa 1945-1960.

It dominates all else in the Pauline letters. It runs as a thread through Peter, James and John. It is the point of emphasis in the Hebrew letter, the poetic cadence of Revelation in the Word that looks back to the "Lamb that was slain." The disciples of old could look back to the birth of a babe, the child that increased in wisdom and stature and in favor with God and man, to the life lived, the pathos of loneliness, the love that breathed out tender solicitude, the charity that was fashioned into prayer, the cries that told of grief and pain and torture, the print of nails, the tragedy of death—these su-

preme things of the past could be said to be the Son of God's finest hour.

The cross was His hour, His cup, His baptism, His uplifting. And as these disciples of old recalled the cradle to the cross, its love and sorrow entered their souls. It softened their hearts with convicting grace and through it the blood shed on the cross cleansed their hearts.

Thus today the spirit of Christmas declares that no man, past or present, ever looks back to the sweep of the cradle to the cross without seeing in it the power of God unto salvation; and seeing cries out from his heart, "Oh God, Thy will be done." For you see, this time of the year also means

Christmas and Commission.

The missionary mandate to all who name the name of Christ is there in the cradle to the cross. The words, "I was sent by the Father . . . so I send you," become the commission of our lives to that discipleship to which Christ ever calls His own. We see the Son sent by the Father in the words, "The Son of man came, not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45). Jesus came in *surrender*; He ministered in *service*; He gave His life a *sacrifice* for many. And He speaks to us the incisive word:

Truly, truly, I say to you, Except a corn of wheat falls into the ground and dies, it abides alone, but if it dies, it brings forth much fruit. He who loves his life shall lose it: and he who hates his life in this world shall keep it to life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serves me, my Father will honor him (John 12:24-26, KJV adapted).

The Christmas message thus speaks to us the continuing missionary challenge of life, a challenge that is a call to all—not just a particular few. That challenge embodies today for the Christian and the church initial and crises experiences, the process of living in service

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A conference of Japanese church leaders, missionaries, and mission board administrators.

A Missions Strategy

the 70's and Beyond

J. Earl Musser

For every well-directed effort there must be a "strategy" or plan. Annals of war indicate carefully-laid plans made by trained men who considered all the factors necessary to achieving success. They researched layout of land, weather probabilities, habits and receptivity of peoples, and every variable which could be a difficulty and those which could be an aid in achieving victory.

Missions too requires a "strategy." The struggle for the souls of men is thrust against a cunning foe who seeks to destroy the works of God and thwart every effort to reach men with the soul-saving message of redeeming grace. The tragedy of blunder or inefficiency on the part of missions becomes so important when one realizes that at stake are the eternal destinies of men.

Planning in Missions is not a new phenomenon. Mission leaders of many generations have sought to discover the best ways in evangelism and church planting. Sometimes their methods succeeded well. Sometimes they were ineffective. What made the difference? Current interest in evaluating the various approaches to find these answers are being made by modern methods of research today. Men such as Dr. Donald McGavran and the Institute of Church Growth, after pursuing studies in depth of missions methods, have come forward with suggestions for sound mission principles and effective practices. This has led many missions, including the Brethren in Christ, to conduct their own studies and to ask some hard questions about their efforts:

The writer has among other assignments the office of Director of Missions which carries responsibility for overseas programs.

What is the nature of the church we seek to establish? For years, a Board had to speak of creating an "indigenous" church if it was to have the image of respectability and effectiveness. Principles to achieve a self-governing, self-supporting and self-propagating church were set. Today we realize that there is more to it than this, and some flexibility is required if fast-growing and spiritual churches are to result.

Are the methods we used yesterday valid for today? Keenly aware of the cross currents which confront the church in this decade, we must be ready with new methods to reach an atomic age of materialistic, nationalistic and pagan people. Institutional programs so vital to the establishment of missions years ago must be evaluated as to their present role in church building and evangelism. Educational, medical and social ministries can be a valuable tool to relate to men and women in their needs and a means to express the love of Christ. But they can also become the end rather than the means if they divert energies and finance from our primary purpose of evangelism and church building. And what about the newer forms of witness such as the mass media and saturation evangelism? Can we use these effectively in our programs?

What are our goals in Missions—long-range and immediate? A strategy in Missions requires that we define that which we seek to accomplish ultimately and then define the steps by which we hope to attain this. Surely we haven't gone to a mission field to work there permanently. The church must be estab-

lished and taught. It then takes over its program and we move on to new needy areas. The steps needful for such transition must be carefully made and understood by mission and church. How vital is a good relationship as we move forward in fraternal partnership to this fulfillment!

Goals in mission programs are required for every assignment in the program. Thus each worker becomes an inspired part of the envisaged purposes and plans. (If a given task cannot be defended on this basis, it needs to be eliminated.)

Are Brethren in Christ Missions asking these questions? The answer is "yes," but with a realization that much remains to be done. The evaluations and innovations of new ideas and methods are never finished.

Take our beginnings in Nicaragua, for instance. After much study and correspondence to determine needy areas, a team of three mission men went into Central America, visiting, consulting, praying for God's guidance. When the decision was made to go into this new field, guidelines were developed so that goals would be set right from the start. Since that time in 1965, guidelines have been examined in light of developments and re-defined in 1967 and again in 1969.

Guidelines identify the type of people who will be receptive, what methods have worked best, what our first approaches shall be, what development of program or services later on. And we are just beginning. As the Lord enables and growth takes place, careful planning must anticipate desired development so that we may realize each possibility for advance.

In India, strategy is urgently geared to development of adequate leadership and support in face of the uncertain future for missions.

"Management Seminars" have been a highlight in 1970 for our leadership in Africa—emphasis being upon the techniques of planning and attaining long-range goals in church development.

As of this writing, Japan mission leaders are in annual session and uppermost on the agenda is the defining of church goals and how to attain them.

We cannot fully know what the decade ahead holds. But we are sure that the changes in circumstances and opportunities are our challenge to be ready to serve effectively. The need for strategic planning in no way minimizes the need for leadership and direction of the Holy Spirit. We need the energizing power of God so that after we have prayed and planned, God's dynamic power can work through His chosen servants in effecting an ingathering of harvest in fields throughout the world.

Latin America

Ripe Harvest Field

It was my privilege to spend approximately six weeks in Latin America during April and May, 1970. The study associated with the making of this trip and the observations while there have brought me to the firm belief that Latin America is indeed a ripe harvest field.

The Brethren in Christ Church has been directly involved in missions to Spanish-speaking people since the 1950s through the dedicated services of Howard and Pearl Wolgemuth, first in Cuba and then Nicaragua. This involvement was small in terms of the number of workers, but it has been very effective in terms of results.

What is the nature of the harvest field in Latin America that makes it particularly ripe at this time? To answer this important question in detail would be impossible in this short article. Three things, however, stand out as being worthy of consideration in an answer to the above stated question. They are as follows: (1) Modern communication systems have brought to Latin America ideas and activities from all over the world. They are becoming increasingly aware of themselves in relation to the rest of the world. (2) Rapid changes are taking place in their cultural and economic structures. (3) A significant move is being made on the part of the Catholic Church towards understanding and cooperation with Protestant groups.

Communication: For centuries the people of South America have been scattered through the high Andes, the tropical rain forests, and dry brush country and desert land with little contact with the outside world except through the large cities on the seacoast. Modern communications and even travel have penetrated the high Andean plateaus and the low, sultry Amazon drainage basin. The people now know that other parts of the world exist and in many cases have it much better than they do. They are listening for someone to tell them a new and better story. The Gospel can be a part of that story.

Dr. Hoover is secretary of the Board for Missions and also assistant secretary of the Executive Committee, Mennonite Central Committee. He is Chairman, Division of Natural Sciences, Messiah College.

*

Kenneth B. Hoover

Cultural and Economic Changes: In order to cover this topic comprehensively it would be necessary to speak individually of each country, since the changes are so closely related to the political structure of the particular country, the existing economic structure, and the climate and geography of the particular area. In addition to visiting the Brethren in Christ work in Nicaragua, my assignment under the Mennonite Central Committee took me to Bolivia, Argentina, Uruguay, Paraguay, and Brazil. My observations were particularly centered in Bolivia. As I understand, the same forces are at work in other of the Andean countries, particularly Peru. In Bolivia, approximately 70 percent of the population lives on about one-third of the land area. This area is chiefly the high plateaus and valleys of the Andes mountains. The high altitude and the unfavorable climate make it exceedingly difficult to have an economy much above the subsistence level. In recent years land reforms have opened up the possibility for these people to secure land in the comparatively level eastern two-thirds of the country. With the encouragement of the government and the promise of better life, thousands of people are leaving their ancestral homes and colonizing in the new and undeveloped lowlands.

The opportunities for mission work in this kind of situation are enormous. In the first place, these people have already given up their former way of life. They are prepared mentally to accept something new. It is exceedingly important, however, that the missionary be on hand when the changes are being made. It is at this time that the greatest service can be rendered and the people are at their height of receptivity. At such a time they are indeed ripe for the Gospel.

A New Spirit of Cooperation: Since officially most of South America is Roman Catholic, one must reckon with this fact. There was a time when it was exceedingly difficult for Catholics and Protestants to work in close proximity with each other. The degree of difficulty varied depending upon the leadership on both sides. This situation has changed a great deal in recent years. If space would permit, documented evidences could be cited. In many cases the situation has moved even beyond the point of toleration for each other to the point of actual cooperation. This is occurring in the context where the evangelical missionary and relief worker need not compromise his evangelical witness in any way.

What then are the real needs with a door opening so wide? The first need I would like to cite is an evangelical witness completely integrated with and, indeed, made a part of a social concern. It was my privilege to hear the Executive Secretary of the Bible Society of Bolivia preach in a Baptist Church, and a few days later to have a personal conversation with him in his office. The burden of his message was that it is time for evangelicals to bring the whole Gospel which includes the message of salvation accompanied by social concern.

A second concern from the Executive Secretary of the Bible Society was that they do not want to be dominated from North America, but they do wel-

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Church News



R. Donald Shafer, Executive Director, Board of Christian Education, and also Director of Sunday Schools, has been elected Secretary of the Board of Directors of the National Sunday School Association.

MESSIAH COLLEGE

Christmas Concert

The Choral Society and the Choral Union with orchestral accompaniment presented the annual Christmas Choral Concert in the Messiah College chapel in two concerts, Sunday, Dec. 6 and Tuesday, Dec. 8.

The Choral Society is a 44 voice choir directed by Ronald L. Miller. The 90 voice Choral Union is under the direction of Ronald R. Sider. The orchestral accompaniment was directed by William R. Higgins. The directors are members of the Messiah College faculty.

Vocal soloists were Becky Miller, Cathy Glenn and Wanda Conner. Sue Umberger was flute soloist.

The program, which consisted of a candlelight processional and traditional Christmas music, also included a work by Alan Hovahnness, "Glory to God."

ALLEGHENY CONFERENCE



Standing at the front of the sanctuary of the present Cedar Grove Church are (left to right) Rev. Paul Z. Hess, Rev. Paul Goodling, Bishop Henry A. Ginder, Rev. Harvey Lauver, and Rev. Eugene Heidler. Brother Heidler is the present pastor and Brother Ginder, bishop of the Allegheny Conference. The other brethren are former pastors of the congregation.

Homecoming and Rally Day were observed by the Cedar Grove congregation on Sunday October 18. The day had added significance as it also marked

Workshop at Messiah College

A Coral Ridge Workshop will be held at Messiah College, Grantham, Penna., on July 12, 13, and 14, 1971, for church laymen and pastors. Reverend Marlin Hardman, pastor of the Barcroft Bible Church, Arlington, Virginia will be the workshop instructor and Robert Barr, Dean of Student Affairs at Messiah College will be conference director.

fifty years of Sunday school effort and the 40th anniversary of the church building.

There were 251 present including six who have been members at Cedar Grove for these fifty years and thirteen who were attendants at the first Sunday school in 1920.

A skit was presented in the afternoon service relating the history of the congregation which began with a Sunday school meeting in the Cedar Grove school house on April 25, 1920, with 33 present and an offering of \$1.55. The weather was "fair."

The Five Forks Church, Waynesboro, Pa., had a baptismal service for 14 persons October 25. Rev. James Esh is the pastor of this church.

ATLANTIC CONFERENCE

Walter Martin resigned his post as minister of music after more than 35 years of music ministry in the Elizabethtown church. He was presented with a plaque in recognition of the same.



John Eyer, (formerly of Clarence Center, New York, who recently moved to Elizabethtown as public school teacher) was appointed minister of music. During the process of change in music leadership, the church acquired a new Allen organ as a gift from the Women's Fellowship. This organ was dedicated Nov. 15. Mrs. Glenice Mumma, church organist, provided a musical setting for the dedication.

CANADIAN CONFERENCE

The Boyle Church reports a Home Coming service Sept. 13, with Rev. Andrew McNiven, pastor of the Mark-

ham congregation as guest speaker. Special music for the day was given by the McNiven family. The fall Lovefeast and Communion services were held Oct. 17 and 18, Rev. Alonza Vannatter and Rev. Ronald Lofthouse were guest speakers. Rev. Robert Rolston, Sherks-ton, Ont., was the evangelist for the fall revival, Oct. 18-25.

The Falls View Church reports excellent attendance for their Sunday school Rally Oct. 4. Special feature was Rev. Robert Cramer, Newfane, N. Y., a chalk artist, using colored chalk, lights and music. On Nov. 1 the congregation honored their pastor and wife, Rev. and Mrs. Ross Nigh on the occasion of their 25th wedding anniversary. A program and time of fellowship followed the evening service. Rev. John Schock held evangelistic services Oct. 18-25.

CENTRAL CONFERENCE

Pomeroy Chapel, Tennessee, had a moving service Sunday evening, November 1 at which service David and Loa Buckwalter were installed as pastor and Mr. and Mrs. Billy Tisdale installed as assistant pastor. Miss Edna Amstutz has had a vital and growing relationship to Pomeroy Chapel from its beginning some 15 years ago. In recognition of her continuing service, Miss Amstutz was consecrated to the office of Deaconess in the same service. Eleven followed the Lord in baptism following the morning service.

A large audience gathered for the re-dedication of the newly renovated Millerfields Church in Kentucky, Sunday afternoon, November 8. This is now to page fourteen

Latin America

from page six

come technical assistance, particularly when those giving assistance also make a positive evangelical witness.

Brethren, the doors are open and the harvest is ripe. Will we meet the challenge? I found young people working for the Mennonite Central Committee who have started Bible study and Sunday School classes. Men and women are being converted, but these young people say, "We are not trained in the establishment of churches. Won't you please send us missionaries or pastors to help us?" Certainly, the Brethren in Christ cannot walk through all of the open mission doors. We do not have resources for the entire world. It could be, however, that the Lord would like to extend our already established work in Nicaragua, or it may be that He would like to lead us into South America. On behalf of the Board for Missions, we covet your prayers that we may not leave some harvest without a gathering because we did not find the will of God.

Pastoral Self-Support

Part of the Answer?

Harvey Sider,
Superintendent of Missions, India
now on three-month furlough
in America

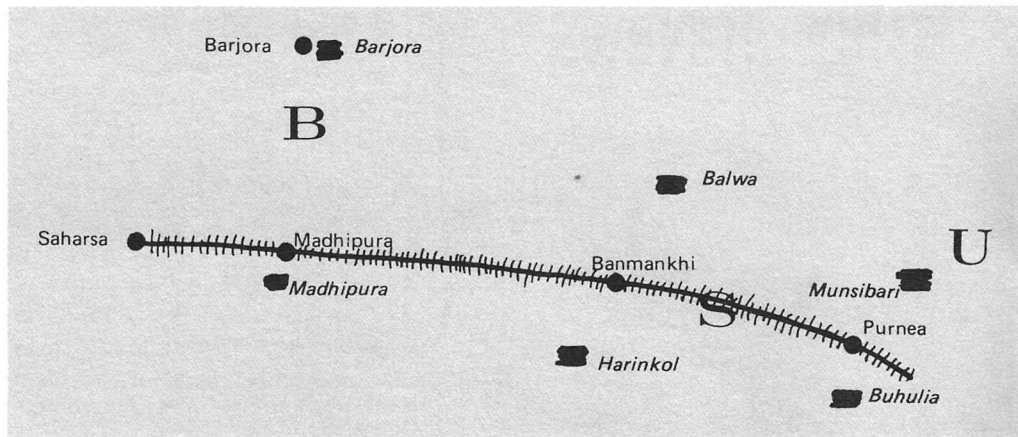
What effect would the cessation of foreign aid have on Christian work in its present form in India?

A major concern of missions and churches in India during the last few years is wrapped up in this question. The possibility of such action became clear in steps taken by the government in 1970. On October 21, 1970, *The Statesman*, a leading English language newspaper, carried an article in which it stated, "The Union Home Ministry has drafted tentative legislative measures to impose suitable restrictions on receipt of funds from foreign organizations, agencies or individuals. . . ."

This step is aimed primarily at the political parties that receive vast sums of money from outside sources: the Communist Party, from China and Russia; *Jan Sangh* (the Hindu, capitalistic right wing), from America, etc. But this action will at the same time affect other organizations in the country, such as Christian institutions. Hence, sooner or later, steps will be taken by the Central Government to control money coming into India for church work.

To meet this challenge, churches in India have recently been exploring various approaches to self-support. Each church is setting up priorities and taking steps accordingly—to ensure the ongoing of the church without foreign funds. While the B in C schools and hospital may be self-supporting through fees, our rural churches, in an area where the per capita income is around five dollars per month, would find it difficult to nurture a church spread over a vast area and, at the same time, to reach out in evangelism.

But regardless of these changing political winds, another factor comes into focus here: the stigma attached to using "foreign" funds to pay "Indian preachers" to establish "Christianity" in a basically "Hindu" land. There seems to be little objection to using American



This map shows the locations of the six Pastors' Plots referred to in the article. Note that the two in the west are serving BIHARI congregations; three are serving SANTALI congregations; one is serving a URAON congregation.

money for philanthropic purposes, e. g., educational, medical, and agricultural projects. But to pay with foreign dollars for the spread and maintenance of the gospel is to wave the red flag in the face of intense unrest and nationalism.

Move Toward Pastoral Self-support

In the autumn of 1967, consideration was given to meeting this need among the Brethren in Christ in rural northern Bihar. What better, more down-to-earth plan than to provide the pastors with small farming plots?

Obtaining land in strategic areas would involve a considerable outlay of cash, land prices having soared about 1000% over the past decade. And so the Men's Fellowship stepped in and presented \$7,500 for this project. In addition, about \$4,000 from the sale of mission lands no longer needed for the current program has been re-invested in these plots. The combined amount made possible the purchase of 6 plots of five acres each—the minimum government standard for the support of one family—and 6 pairs of oxen, 2 new pastor's houses, 1 pumping set for irrigation.

Most of these small "farms" have access to canal water from the Kosi Irrigation System. The one pumping set is for the plot located by a river but without canals.

The farmer-preachers are now on their land. Their first rice crops will be harvested in December and with them comes an end to foreign funds for pastoral work. However, the mission still supports two evangelists and some other church workers.

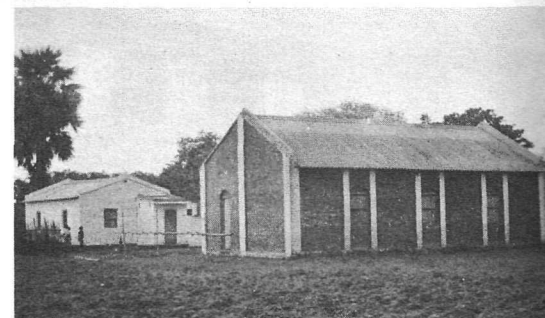
One of James Cober's new assignments is to work with the pastors to encourage them and show them how to improve their crops and farming methods. This could well result in a double blessing: self-support for the pastors and, secondly, a community witness and

outreach for spiritual and social uplift in strategic areas of North Bihar, as farmers in the surrounding areas observe these "demonstration" plots.

Two of the plots are among the Bihari, three among the Santals, and one among Uraon.



ABOVE: James Cober and Pastor Murmu getting ready to spray insecticide on Pastor Murmu's rice field. BELOW: The church and pastor's house at Boliva.



Great Commission Response in America

J. Wilmer Heisey

Institutional Ministries

In some situations indigenous resources for church development are inadequate for immediate congregational development. In such cases institutional forms may provide a service to real needs and thus make possible a viable Gospel witness. Economic, social and cultural factors sometimes call for supplemental ministries which bear witness to Christ's redemptive concern for the whole man.

For action-oriented American Christians, an institution provides an excellent outlet to "do something" to show one's love and concern for needy people. Herein lies both opportunity and hazard. As Brethren in Christ, we can capitalize upon our heritage of brotherhood-sharing dynamic. At the same time we must not depend solely upon a silent witness of life. Nor should we allow our institutional "know-how" to become a deterrent to community development. The possibility of receding and withdrawing of institutional forms should never be overlooked. Meanwhile, the task of building the church must be pursued with imagination and realism.

A challenge for the missionary is to seek to reproduce himself in service and witness through the lives that he touches. This is of greater impact than to be recognized as a paragon of Christianity. If he succeeds in the former, his demise becomes incidental to the ongoing of Kingdom work. In our emulation of Jesus Christ we too often have canonized those "westernized" traits of activism and doing good. Too little do we realize his "oriental" quality of knowing how to sit and listen and contemplate.

Our present efforts at making Christ known through an institutional witness are focused on three North American projects: the Life Line Mission in San Francisco; the Navajo Mission in New Mexico; the Montreal Lake Children's Home at Timber Bay, Saskatchewan,

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Mission dynamics is a curious interplay of individual initiative with group-intelligence and skill coordinating the church's outward thrust. Apart from the love-dynamics of redeemed men, there is little drive to evangelize. Without intelligent stewardship of the Gospel by the church, however, the shortcomings and limited vision of well-meaning individuals have a tendency to diminish the effectiveness of witness. Under God, the wholeness of the church makes possible a Gospel witness that is enhanced rather than hindered by human "earthen vessels."

In the early church, the Holy Spirit moved sovereignly among men in such a way that no leader could control or manipulate the movement. The Apostles became willing to accept change, allowing God's will to prevail. As then, today's outward thrust of the church is enhanced by grassroots interest and intelligent participation in seeking the Holy Spirit's word regarding needed adjustments. It is this vital concern which helps missionaries and administrators to be responsive to new situations.

During the past century, the Brethren in Christ have discovered new dimension on the Great Commission. After responding to the call to Chicago and south Africa in the 1890s, there have been numerous awakenings to "Bithynias" and to "Macedonias." Time has shown that the church is needed to provide guidance and support for mission ventures.

Among the lessons to be learned were, that traditional methods and in-group patterns are often inadequate in new situations. The changeless Gospel message of salvation does not spontaneously drop into receptive ears until the gospeler learns a vocabulary available to the ears of the unholy. Until we are equipped and willing to hear the message of troubled peoples, they are not ready to hear our message of hope.

Another lesson to be learned was that a formula of dedication, hard work, money and sacrifice does not assure

success. Just as Peter and Paul had to submit to Holy Spirit control, our own initiatives, (and hesitations) need to be divinely appointed. A mission board can be the instrument through which human initiative and divine appointment are wedded. An understanding of these two indispensables is a first concern of anyone asked to serve on a missionary board.

Home Missions and Church Growth

During the first half of the 20th century, a large part of the numerical growth and outward thrust of the Brethren in Christ Church was a result of programs managed by the Home Mission Board. Major congregations of today, including Upland, California; Chambersburg and Lancaster, Pennsylvania, were nurtured in their beginning stages by the denomination through the Board. The pattern of development was to provide workers and financial aid with administrative guidance until such time as the new congregations could become self-sustaining.

With the passing years, great changes affecting the life style of Americans have brought new dimensions to the church planting process. The growing affluence of America has been reflected in vastly more expensive church plants. The emergence of a pastoral concept of ministry has made support of workers a major part of the cost of mission churches. The most recent mission church venture is at Rogers Avenue in Brooklyn, New York.

Church Extension Concepts

During the 1950s, the extension concept of church development emerged. Coinciding with the development of new residential areas, a church plant was erected with a resident pastor assigned. Here the church is not fighting a rear-guard battle against change. Rather, it snatches opportunity to rediscover the genius of a contemporary Brethren in Christ expression of the Gospel. True to the norm of new ideas, lessons are being learned as we gain experience in gospeling in a sophisticated society.

The writer is the Executive Secretary, Board for Missions.

Voluntary Service

Its Meaning and Its Ministry

“... *The disciples went with Him, and so did some women...*” (Luke 8:1, 2).

“*Barnabas wanted to take John Mark with them... Paul chose Silas and left... Paul traveled... to Lystra... Paul wanted to take Timothy along with him...*”

Here is a clear Biblical foundation for that ministry known today as Voluntary Service. It is based on the truth that in the work of the Kingdom no one great spiritual leader is adequate in himself. Seen in this light, it is altogether right that Jesus, an unmarried man, should have utilized the very important ministry of women as a part of His entourage.

There is evidence that for all his qualifications, the Apostle Paul had some rather glaring imperfections that could have seriously limited his ministry had he not recognized them. His method of compensation was to work with a team. By this means he achieved diversity and breadth to help humanize the tremendous power that had inflamed him. The Gospel would have been almost too hot to handle had it only been dispensed from such high-powered instruments as Peter, Paul and the Sons of Thunder. Fortunately, it immediately proved completely functional in every type of personality—and the leaders were quick to sense how dependent they were upon the lesser lights to spread the Good News.

While Voluntary Service is thought by some to be a new and exciting idea, it is only a rediscovery of a very basic principle—that the Gospel must be propagated by every type of human personality: the high and the low; the old and the young; the loud and the quiet; the learned and the unlearned; the rich and the poor; the strong and the weak. When leadership loses sight of this truth they undertake burdens too heavy to bear and fall easy prey to a malady, which the early apostles, to their credit, never succumbed after the Holy Spirit

finally helped them to master Jesus' stiff course in servanthood.

The early church showed its virility by having adequate voluntary service to match the vision and call of its leadership. There is a similar situation in the Brethren in Christ Church today. To understand the resources of our fellowship and get a vision of the ministry the Holy Spirit is leading us into, is the task of church leadership. In a God-breathed program we are not led into schemes for which there is no human resource to bring it to life and service.

It should be noted that voluntary service has never been a burden to the church—rather it is a load-lifting ministry. People who have concerns about Missions over-extending the church should understand that the VSers are an asset rather than a liability. This very fact is a cause for some concern, for people who offer themselves in service are very sensitive if they discover themselves to be merely an “economic advantage” on some program's ledger sheet. The VSer asks us to remember that every person is important for his “person-hood.” He is a personality in whom the Spirit of God can dwell and unless this is recognized, the work of his hands, or his earnings, is soiled by a baser witness to men.

The present roster of missionary personnel includes more than 90 names of people identified as being in voluntary service in the Brethren in Christ Church. There is a story largely unwritten. And so it will ever be for they are in the tradition of Onesiphorus, Urbane, Priscilla and Aquila, the Saints of Caesar's household, Tertius, and even John Mark. About these, there are only a few nice things said in the history books. The real exciting stories will be told in heaven. From among the Brethren in Christ, only a few of the nice things are being said:

... About the couple who went “wherever they were needed”—and flew

overseas for a two-year assignment, traveling light, only taking several suitcases.

... About the lady who was criticized for leaving the home folks, but went to the city, working by day and by night to help make a Christian witness true.

... An impressive list of names could be attached to the description of those who shunned attractive professional offers to fill urgent needs on the mission field.

... Some have been loathe to have their name and picture in the “prayer box,” lest they fall prey to improper attitudes.

Voluntary Service is indispensable to a witnessing church. The church needs this practical demonstration of a love that lives and serves. Every reborn individual needs opportunity to function meaningfully as a “needed” person. There is food for thought in what was expressed by an African church leader, when he stated that the volunteers are often in a better position to listen to and understand the nationals than are missionary leaders. Quite likely, the Apostle Paul would have said an “Amen” to that.

—Director of
Christian Service Ministries

Great Commission

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Canada. We must be candid enough to admit that these three projects have served our group-need, as we, an affluent, somewhat restive discipleship grapple with the true dimensions of Christ's call for us to leave all to follow Him. Fortunately, serious attempts are being made to see the real need of these people. Our workers know that their ministry of love and compassion far outweighs any therapeutic benefits to their home constituency.

Personal Commitment

Fulfilling the Great Commission in the 1970s calls for arduous stretching in the Christian's mind and heart. God wants to constantly change us and expand our capacity as instruments of His Grace in a world of needy men. That we have been called to Judea and Samaria is unquestioned. And God does not call His people into situations beyond which He can provide their nurture and sustenance.

Let us consider a largely untapped resource. The outward thrust of the Gospel should radiate from each member of our Brethren in Christ fellowship. As that happens, there are, in fact, 10,000 mission fields in North America.

Pulpit and Pew

We're People Too

Stephen R. Hillis

What's so tough about being a missionary's kid? A recent article in *World Vision Magazine* by my father, titled "The Other Generation on the Field," pointed out that missionary kids (M.Ks.) do not feel they should be pitied. They have not been robbed. If anything, they consider their experiences overseas a privilege and an opportunity. I agree.

There are, however, many pressures that make life tough for an M.K. When we first returned to the United States on furlough I discovered that Christians failed to treat us normally.

When recognized in a Sunday school department or youth meeting the missionary's child is expected to whip out a 15-minute testimony. People have the idea that since his parents are missionaries he too is a "little missionary."

This attempt to pour him into a mold at times drives an M.K. to rebellion against the church. A pastor, recently returned from a tour of missionary children's schools, said that "stateside churches help produce some of the emotional problems of missionary kids. The churches must learn to humanize their missionaries." As an M.K. I heartily agree.

The M.K. feels this pressure. Returning to the United States he wants above everything else to be accepted as a normal kid.

Christians' attitudes toward the physical and material needs of the missionary also trouble the M.K.

Constantly asked for money, many church members have forgotten how to give cheerfully. They give because they are expected to and because they think God will honor them if they do. Consequently, missionaries are many times given things begrudgingly.

In some cases donations may be made to satisfy the "ego need" of the giver. The gift becomes the object through which the giver proves to himself that he is sacrificial. The gift is not given to God, it is given *from* me.

An extremely embarrassing situation which grew out of this attitude prompted a young M.K. to ask, "Dad, why can't you work for a living so people do not have to give us things all the time?" His self-image impressed by an unfortunate experience, this young M.K. will have trouble for many years understanding the meaning of giving.

The writer, son of missionary parents, lived on the China Mainland 1947-1950 and from 1951-1960 on Taiwan.

A missionary acquaintance was hurt when a friend tried to give her some old dresses that were almost twice her size. This well-meaning giver would never have thought of wearing the clothes herself, but somehow felt that they were adequate for the attractive young missionary.

I am not unappreciative of the many wonderful gifts given to me. Without the generosity of many Christians we never could have worked overseas.

Most M.Ks., however, are adept at reading the attitudes behind giving. We notice when our parents are given old clothes by someone who has just bought new things. We notice that our parents are expected to be satisfied with an old car and banged-up furniture when most Christians are not satisfied with these. Should missionaries' needs and desires be less than those of others?

Many Christians act as if their responsibility to witness is met through missionaries. Having seen my parents give over thirty years of their lives serving Christ in China and in the United States, I cannot believe that God is satisfied when someone gives his money but not himself.

When I see this attitude I—an M.K.—ask myself why I should want to be a missionary. And why should the young people in our churches ever want to be missionaries? Why should we involve ourselves when we think we can buy our way out of the action.

I love the Church of Jesus Christ and I believe it has the answer for the world. But as long as most Christians are merely spectators, with only professionals participating in witnessing, the Great Commission will not be fulfilled.

The greatest potential of future missionaries is the M.K. What can we do to keep M.Ks. from turning off the ministry? Let me suggest some ways Christians can have a more positive influence on M.Ks.

First, treat them like normal kids. Do not expect them to be something they are not. Realize they have the same hang-ups, the same needs, the same desires as other kids; then do what you

can to meet these needs, or to help their parents to meet them.

Second, be genuine in your relationships with missionaries. Act toward them as you would toward other people. They are not superspiritual. Neither are they misfits who could not succeed in the United States. They are real people and the M.Ks. are resentful when our parents are not treated that way.

Third, become personally involved in witnessing. When all Christians become active in the task of reaching the world perhaps young people will see that the responsibility of winning people to Christ is the task of the whole church, not just of missionaries and pastors.

Finally, pray for both the missionary and for his children. Because missionaries have responsibilities helping and counseling others they have difficulty finding time and energy to minister to their own families. My father was constantly away from home. But I am firmly convinced that the prayers of my parents and those of other Christians helped meet needs created by his absence.

I am glad I am a missionary's kid. Life is not always easy—whose is? But I am grateful for the opportunities it has afforded me.

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The Mandate

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to the whole world, and the ultimate end of it all—sacrifice all the way.

Surrender. The Christmas message calls us back again to our emphasis on the life entirely sanctified by the indwelling Holy Spirit, to the crisis of the will and the death to the life of self, to utter abandonment to what God wants us to do. In that light our perspective will not be: Where do I find my ultimate fulfillment? Where do I find the greatest satisfaction? What do I want to do? Rather it will be: Lord, what is your will for me? Where do you want me to go, what to do? If we revive the call to full surrender to Jesus Christ and His purposes, the mandate to mission will once again be a burning imperative in the lives of many. The authority of surrender will root out the purpose of personal human decision.

Service. The late Kenneth Strachan once put the challenge so well:

Without a surrender of the essential biblical distinctives of being a people who live under God's law by grace and are called unto holiness and separation from evil in the world, the church family must refuse to live unto itself, must face outward rather

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It isn't possible to put in print the feelings of personal communication. But Pastor Elbert Smith submits below some notes of a speech given at the Upland Fall Christian Education Dinner. The speaker was Leslie Unruh who is the general Sunday School Superintendent of the Upland Brethren in Christ church. Pastor Smith also serves on the denominational Board of Christian Education and is chairman of the Commission on Sunday School of the same Board.—page editor

I'm Excited

Leslie Unruh

The other day I learned of a new definition of a shepherd. A Sunday school child was asked by his teacher, "What is a shepherd?" The reply from the child, "A shepherd is an astronaut."—Modern Version.

Time—Spring about 1952; location—Third and F Streets, Upland; sponsors—Upland Brethren in Christ Sunday School.

It was one of those nights that was spent in thinking of S.S. promotion and development—an idea formulated. Would the idea be too daring? How would the group reaction be? What about financing the project in mind? Somehow this faded into significance as I reached for the telephone and dialed a long distance number—in far away Pennsylvania.

"Hello, is this the Sam Wolgemuth residence?" "Yes." "Mr. Wolgemuth, I have an idea. Would you consider coming to the West Coast for a three-night Children's Revival?" "What? You mean a Children's Revival where adults are excluded?" "Yes, that's what I said." "It's different but let me think about it. Call me back."

Several weeks later the call back, the positive answer—the planning was begun—dates were set and children from Primaries through Junior High were invited to this Children's Revival.

Results—sanctuary filled for three nights; many decisions for Christ. All because Sam Wolgemuth was flown from Pennsylvania to the West Coast for a very special revival. Sunday School is *evangelism*.

Time—September 19, 1970—5:30 p.m. Place—857 W. Arrow Highway, Upland (pastor's home). Participants: Bible II S.S. class of the Upland Brethren in Christ church. 67 Bible II class members joined in a carry-in dinner

served on the patio. The dinner was followed by an informal information session with Norman Wingert, retiring after years of service with the Mennonite Central Committee. Such fellowship, such interest in each other—brought about by interest of the shepherd over some of his flock.

Results—understanding, good will, and enthusiasm.

Sunday School is *fellowship*—frequent fellowship.

Time—September 27, 1970. Place—Byer's residence on 13th St., Upland, Cal. Participants: Several women from the Pathfinders S.S. Class of the Brethren in Christ Church in Upland. Occasion: a Tea for a new community member attending our S.S. and worship service.

Result—invigorating, stimulating experience for all participants, a new friend deeply impressed with this interest and concern of sharing Christian experience.

Sunday School is *involvement*—interest in others' needs.

"Truly, I tell you, in as far as you did it unto one of the least of these my brethren, ye did it unto me."

Scene—S.S. Classroom. Participant—young person in early 20's named Joe X. Teacher presenting lesson material: "Wherefore, if any man be in Christ he is a new creature. Old things are passed away, behold all things are become new."

Joe listens, interested. Something forces him to stop—he an active youth, church member, well thought of, knowing the right words to say at the right time to the right people to make a proper impression but behind it all a phoney—a drug addict—a user of alcohol, etc.

Listen, what is being said. "It doesn't matter who you are, where you come from, or what you have done, because Jesus came to earth for the purpose of taking upon Himself every sin you have committed. It is not the fact that a person is a dope addict, a thief or a cheat, that makes him immoral. No, that man is born with a condition in his human nature, a factor inside of him that makes him act contrary to God. The answer to your problem is Jesus Christ."

Joe becomes introspective now as he sees himself as an arrogant, proud, hateful person. "Jesus, are you prepared to change me?" "Yes."

In that moment of revelation the young man bowed his head—"God, I don't understand all of this. I don't understand how you are going to change my life—but if you can transform my life, take away my sin, then I'm asking you to do it."

No trumpets, no shouts, no visions, no blinding flashes of light, no mountains caved in, no thunder roared, no emotion, no traumatic experience, but—a transformed life brought about by the grace of God.

A thrilling, exciting experience for teacher and pupil. And now what about the development of this new babe in Christ—lessons to be learned?

For the teacher, a new opportunity to nurture and develop this new babe in Christ.

Yes, Sunday School is *teaching*, it is *nurture*, it is *work*, it is *sharing*, it is *opportunity*, it is *compassion*, it is *joy*.

SOUDERTON YOUTH SHARE IN FLOAT

The Pioneer Girls Clubs from four churches in the Souderton area, including the Souderton Brethren in Christ Church, pooled their talents and resources into making a float for the Mardi-Gras Parade in Lansdale, November 21, 1970. The theme of the Parade was "Peace on Earth." The float had a replica of the earth above which was the sign "The Earth Needs Peace." At the other end of the float was a replica of a church and there was bridge between. Along the sides was a banner which read, "Christ is the Prince of Peace." Pilgrims I and II supplied the refreshments as the Colonists, Explorers and leaders did the actual work on the float. Their hard work was rewarded by the float winning first prize in the 18 and under division.

RIGHT: Souderton youth share in float.

Christmas Is . . .

Last year three groups of young people used their Christmas vacation for evangelism and mission. Here are accounts of their experiences.

Taking the Gospel to Caborca

The day after Christmas, 1969, a bus carrying thirty-four Upland and Ontario Brethren in Christ high school students left for Caborca, Mexico—400 miles to the south. Our trip was organized by World Gospel Crusade. Their Director, Dr. Merv Russell, was our speaker and devotional leader. Glen Terry was our coordinator and Rev. Romeo was our translator.

Once in Mexico, we were supplied with Gospels of John and other gospel literature printed in Spanish. Each person was given a sheet of Spanish phrases explaining the Gospel of John, the gospel tract, and the advertisement about the concerts by our choir called the "Vintage of the Lord." In this way Caborca (the sister city of Upland) was covered with the Good News.

We handed out tracts in the morning and sang at night. The choir was directed by John Hess. We sang songs in English and Spanish, and John would tell about the songs and what they meant. Rev. Romeo translated.

We were quite affected by our experience in Pitiquito, a small town twenty miles south of Caborca. We canvassed the town with gospels and then sang in the fellowship hall. One small boy, Enrique (Henry), sang a solo for the people about his love for Jesus. When we left, the town followed us, cheering and sending blessings with us. Everybody had tears in their eyes when we left Pitiquito.

Why were thirty-four kids willing to go for four days into Mexico and witness about the living Christ? Sally Harmon said, "It is a challenge of missions I've always heard of but never gotten to do anything about." Lucille Engle adds, "The people are so poor that they need more than physical things. They need spiritual things, and we can share Jesus." I feel that the most important statement comes from Glen Terry: "These people need a living Christ, not one that is dead on the cross. We can give it to them."

None of us will forget Caborca, because it embodies for us the spirit of missions to the people of the world.

—Roy Bailey



An elderly Mexican lady of Caborca receives a Gospel of John and an announcement of "Vintage" program from Lucille Engle.

Building a House in Whitesburg

Christmas 1969 found a group of students and faculty from Messiah College traveling to Kentucky to participate in a social and spiritual ministry. Interest in this trip was sparked by Dr. Howard Landis and several members of AAES (American Association of Evangelical Students). They desired to see some students involved in relief work under MCC during Christmas vacation. As a result, student senate joined AAES in sponsoring a team of two faculty members and nine students to Whitesburg, Kentucky.

The team's task was to rebuild an old couple's house which had burned the year before. In very cold weather the team worked vigorously tearing down an old mining house to provide lumber for the new structure. Although they worked diligently on construction they also found time to visit the old couple for whom they were building and to attend a "preachathon" and other community activities.

Howard Hall, a spokesman for the group, summed the trip as "an intensely meaningful expression of the Christmas spirit."

Distributing Literature in Del Rio

For several years Messiah College students have been joining Send the Light, Inc., in different towns along the Mexican border for literature evangelism crusades.

Last Christmas eight students and Mr. Robert Barrett crowded into his VW for a trip to Del Rio, Texas and Ciudad Acuna, Mexico. In these towns each student had his physical and spiritual eyes opened. Physical and spiritual poverty were abundant. The Messiah team and teams from other colleges saw thousands of pieces of literature and words of witness go out to the Mexican people. Happily there was evidence of fruit. New converts were won and many Christians, Mexican and American, discovered new growth in attending conferences and laboring together. From this experience the students found a new dimension in Christmas.

—Richard Sisco



The Mandate

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than inward, must identify itself with the community in its needs and problems and in the light of God's redemptive purpose. It will therefore always find itself in tension between the command to come out *from* and the command to go *into* the world. The keys to open the doors for such a witness are friendship and service—genuine friendship and disinterested service . . . This means that their social life must serve the cause of Christ.

In addition to showing friendship, the church will seek to follow the example of service laid down by Christ. This service may take countless forms. As in other aspects of its life, the church family will be caught up in the tension of striking a proper balance in its ministries, but always with God's ultimate purpose in view. The church is not called to solve the problems of a society that has rejected the reign of its Lord. Indeed, it cannot solve them. But it is called in the name and compassion of Christ to serve and to witness to the love of God for mankind. In this area the church functions through its members, who should exert a Christian influence in society on the levels and in the areas in which Providence has placed them.

For too long the churches have been thinking of service in stereotyped terms of charity and relief for a few individuals at home and abroad, while remaining indifferent to the urgent problems created by the complexities of modern life. Juvenile delinquency, alcoholism, drug addiction, homosexuality, marital unhappiness and plain loneliness—all represent a challenge to creative Christian thinking. Responses to such challenges will inevitably pave the way for making the gospel clear and for securing for it a sympathetic hearing (Strachan, "What Your Church Was Meant To Do, *World Vision*, June, 1968, p. 13).

Sacrifice. Is any one tempted to be mean in his giving? Is any man prone to be proud, bitter in temper, rasping in speech? Is any man shirking his duty, stinting his service, and declining to make the sacrifice his conscience claims? Is any one facing a sorrow, passing through a trial, or becoming bitter with life's misfortunes? Point him to the message of the cradle to the cross. When a man's feet stumble, when he is inclined to seek some softer or forbidden way, when he enters any dark and inexplicable experience, when he goes through the valley of the shadow of death, hold the Christ of the cradle and the cross before his eyes, and the sacrifice of this time will be but little in the presence of the glory of the Jesus Christ of Christmas.

Church News

from page seven

an attractive, commodious brick church in a setting on Highway 76 just a few miles from Ella, Ky.

The basement walls are completed; joists, wood and steel are in place and the arches are now being placed in the new church being built in Cincinnati, Ohio.

MIDWEST CONFERENCE

A Golden Wedding Anniversary was observed at the home of Mr. and Mrs. Charlie Nissly November 24. Charlie Nissly and Alma Good were married



November 24, 1920 at the home of the bride's parents, the Rev. A. M. Stine officiating. They are the parents of two daughters, four grandchildren and two great-grandchildren. Mr. and Mrs. Nissly are members of the Dallas Center Brethren in Christ Church as were also Mr. and Mrs. Good (Mrs. Nissly's parents) who were a part of the charter church in Dallas Center. Mrs. Nissly's parents were young people who came with the trainload of brethren from Pennsylvania to Abilene, Kansas on March 28, 1897. Rev. Melvin Boose is the pastor of this church.

PACIFIC CONFERENCE

The Grants Pass Church, Oregon, rejoices in the new sanctuary facility with 200 plus in attendance Sundays. Dedication and Homecoming were held Nov. 22.

The Navajo Mission reports: Chaco Canyon Chapel planned their first communion in November. John Ludwig of the Mission staff serves as pastor. Farmington Annex had 25 in prayer meeting Oct. 8th and 15 teenagers at the center the following Sunday evening.

The Upland Church sponsored a music festival with other southland Brethren in Christ churches, November 8, at the Upland Church. The Wednesday evening prayer meetings break up into interest seminars following the general opening—sessions cover doctrine, biblical study and Christian education motifs.

BIRTHS

Booker: Allen Gordon, born June 23 to Mr. and Mrs. Gordon Booker, Wainfleet congregation, Ontario.

Burkholder: Bradley David, born Sept. 24 to Mr. and Mrs. Harold Burkholder, Lititz, Pa., Air Hill congregation.

Epps: Gregory Scott, born Nov. 20 to Mr. and Mrs. James Epps, Conoy congregation, Pa.

Gilmore: Michael Glenn, born Sept. 16 to Mr. and Mrs. Glenn Gilmore, Wainfleet congregation, Ontario.

Gish: Lynn Andrew, born Nov. 14 to Mr. and Mrs. Jay Gish, Conoy congregation, Pa.

Glick: Roger Alan, born Nov. 5 to Mr. and Mrs. Melvin Glick, Lancaster congregation, Pa.

Hess: Jay Randall, born Oct. 17 to Mr. and Mrs. Carl Hess, Lancaster congregation, Pa.

Hock: Randall Todd, born Nov. 19 and received into his adoptive home Dec. 3 by Elwyn and Meredyth Hock, Amherst congregation, Ohio.

Musser: Barry Eugene, born Sept. 28 to Mr. and Mrs. Clarence Musser, Jr., Air Hill congregation, Pa.

Musser: Dennis Alan, born Oct. 12 to Mr. and Mrs. Joseph Musser, Air Hill congregation, Pa.

Sherill: Brian Edward, born Nov. 23 to Mr. and Mrs. James Sherill, Hollowell congregation, Pa.

Stern: Bradley Jay, born Oct. 24 to Mr. and Mrs. W. Dean Stern, Martinsburg congregation, Pa.

Wengert: Karin Lynn, born Oct. 24 to Dr. and Mrs. Paul Wengert, Jr., Air Hill congregation, Pa.

WEDDINGS

Altland-Kane: Debra Lee, d. of Mr. and Mrs. Robert Kane, New Cumberland, Pa., and David T. Altland, s. of Mr. and Mrs. Elmer Altland, York Haven, Pa., Oct. 10, with Rev. Luke J. Brinker officiating, assisted by Rev. Paul H. Kleffel at Calvary United Methodist Church, Lemoyne, Pa.

Ault-Gary: Erla Gary and Elmer Ault, Nov. 14, in the Marlyn Avenue Brethren in Christ Church with Pastor Hubert Stern officiating.

Burkholder-Deardorff: Janice, d. of Mr. and Mrs. Frank V. Deardorff, Shipensburg, Pa., and Stanley, s. of Mr. and Mrs. J. Wilbur Burkholder, Chambersburg, Pa., Sept. 26 in the Air Hill Church with Bishop Charlie Byers officiating, assisted by Rev. Roger Witter.

Enlow-Freed: Janice, d. of Mr. and Mrs. Marvin Freed, Englewood, Ohio, and Murlyn, s. of Rev. and Mrs. L. R. Enlow, Miamisburg, Ohio, August 15 with Rev. Ralph Palmer and Rev. L. R. Enlow officiating.

Eppley-Leonard: Linda Sue, d. of Mr. and Mrs. William Leonard, Mifflintown, Pa., and Paul Eugene, s. of Mr. and Mrs. C. Luther Eppley, McAlisterville, Pa., Sept. 19 in the Presbyterian Church, Mifflintown, Pa., with Rev. Robert Yetter officiating.

Fink-Range: Linda Lou, d. of Mr. and Mrs. Lester Range, Mechanicsburg, Pa., and Dennis E. Fink, s. of Mr. and Mrs. Charles Fink, Lewisberry, Pa., Nov. 20, with Rev. Jay E. Sisco officiating in the home of the groom.

Heitz-Fisher: Donna, d. of Mr. and Mrs. Donald Fisher, Schuylkill Haven and Ronald, s. of Mr. and Mrs. Arthur Morgan, Pine Grove, Pa., in Tremont Brethren in Christ Church, Nov. 7, with Rev. Homer H. Rissinger officiating.

Musser-Lesher: Charlene Faye, d. of Mrs. Robert Lesher, Greencastle, Pa., and Kenneth E., s. of Mr. and Mrs. Melvin Musser, Shippensburg, Pa., Aug. 15 in the Five Forks Church with Rev. James Esh officiating.

Phipps-Rhoads: Shirley, d. of Mr. and Mrs. J. Marlin Rhoads, Lancaster Pa., and Grayson C., s. of Mr. and Mrs. Bruce Phipps, Conowingo, Md., August 15 in the Manheim Church with Rev. Abram Rhoads officiating, assisted by Rev. Allon B. Dourte.

Taylor-Buchner: Lorraine, d. of Mr. and Mrs. Lyle Buchner, Tillsonburg, Ontario, and Joseph, s. of Mr. and Mrs. Joseph C. Taylor, Sept. 12 at the Frogmore Church with Rev. Alonza Vannatter officiating.

Wright-Zeigler: Sharon, d. of Mr. and Mrs. Robert Zeigler, Chambersburg, Pa., and Robert, s. of Woodrow Wright, Sr., and Mildred Wright, Nov. 7 in the Air Hill Church with Rev. Roger Witter officiating.

OBITUARIES

Climenhage: Fred E. Climenhage, Stevensville, Ontario, was born May 17, 1889, and passed away Nov. 1, 1970. He was the son of the late Daniel and Mary Ann Steckley Climenhage. He was a deacon for more than 28 years.

He was married to the former Sarah Sider who predeceased him in 1942. He was then married to Elva Heise who survives. Also surviving are three daughters: Mrs. Hugh Murphy, Mrs. James Gilmore, and Mrs. Ben Sherk; two sons: Paul and Ray; also eighteen grandchildren and ten great-grandchildren. Funeral services were conducted from the Bertie Church with Pastor Wilbur Benner in charge, assisted by Bishop E. J. Swalm. Interment was in the adjoining cemetery.

Hostetler: Clarence Durbin Hostetler, Belleville, Pa., died Oct. 19 at the age of 49 as a result of drowning. Funeral services were conducted by Pastor Lorne Lichty with interment in the St. John Lutheran Cemetery.

Dr. Jesse F. Lady

Jesse Frey Lady, born April 16, 1904, at Abilene, Kansas, went to be with his Lord on Thursday, October 29, 1970, from St. Vincent's Hospital in Los Angeles where he had been a patient since August 25, having undergone extensive heart surgery on October 21.

In 1934 he was married to Lucille Brechbill of Garrett, Indiana, who predeceased him in May of 1968. In 1969 he married Grace M. Stoner of Dillsburg, Pennsylvania. Also surviving are four brothers, G. Luther, Cornelius A., Samuel A., and Paul R.; and two sisters, Mrs. Earl W. Engle, and Mrs. Norman A. Wingert.

In his first year at Messiah Bible School and Missionary Training Home (1921-22) he dedicated his life to the Lord and united with the Brethren in Christ Church. At the age of 24 he was ordained to the ministry in the church which he loved and served to his death. He studied at John Fletcher College, Biblical Seminary, Princeton Seminary, and Los Angeles Baptist Theological Seminary from which he received a Ph.D. degree. He was among the first ministers in the Brethren in Christ Church to take seminary training.

His first pastorate was at Arcadia, Florida, and his last at Clarence Center, New York. He was a member of the Morning Hour congregation at East Berlin, Pennsylvania, at the time of his death. Through the intervening years he had served as an evangelist, president of Upland College, Bishop of the California-Oregon church, Bible teacher at Messiah and Upland Colleges, and member of various church boards and committees.

In 1954 Dr. and Mrs. Lady were asked to undertake a witness to the Jews in Israel. After a year of unsuccessful efforts to secure permanent residence, the Missions Board of the church suggested a transfer to the Wanezi Bible Institute in Rhodesia where Dr. Lady taught for almost five years.

Funeral services were held at Upland on November 2. Pastor Elbert N. Smith spoke from Hebrews 11:4, "... he, being dead, yet speaketh." Rev. Henry H. Brubaker, Rev. Henry N. Miller, Jr., and Rev. Aaron Stern assisted. Interment in Bellevue Mausoleum.

Tributes were presented by Dr. Arthur M. Climenhaga, Chairman of the



Board of Bishops, and Dr. D. Ray Hostetter, President of Messiah College.

TRIBUTES

Many there are today who could stand and recount the wonder and privilege of having known and been associated with Dr. Jesse F. Lady. His life touched many lives with blessing. His dedication to the Lord Jesus Christ became the foundation of his dedication for others. In him the Spirit of God was the force that moved him in various paths of life.

I speak a word as bishop of this conference and for my bishop colleagues. Not many can surpass our brother Jesse in willingness to serve in so many different areas of life as needed: from pastorate to classroom; to college presidency; to bishopric of the California church; to the church's mission abroad; back to the classroom again. In it all he was the example of a deep Biblical ministry in Bible Conferences and evangelistic preaching.

His course has been well run, his faith well kept, and now—the crown of righteousness as he sees his Lord face to face—beyond the veil.

*Arthur M. Climenhaga
Bishop, Midwest/Pacific Conferences
Chairman, Board of Bishops*

Some leaders are known as thinkers and others as doers. These leaders are superseded only by those who are concerned with being. Dr. Lady was that kind of leader.

In his passing we lose a zealous witness for Christ, an ardent supporter of Christian education, an enthusiastic voice of joy, a student of the Word, and a lover of his Lord. May God bless his memory and may many follow his example.

*D. Ray Hostetter
President, Messiah College*

Jones: Everett Charles Jones, Pad-dockwood, Saskatchewan, passed away Nov. 3, 1970 at the age of 74 years. Brother Jones was converted and united with the Church in 1938. For several years, he served as steward of the North Star Mission district. He is survived by his wife, Mary; one son, Watson C.; two daughters: Mrs. Elmer Zoerb and Mrs. Gerry Baer; fourteen grandchildren; two brothers; and two sisters. Funeral service was conducted at Prince Albert

Funeral Home with Pastor D. M. Moore officiating. Interment was in the Prince Albert Memorial Gardens.

Magee: Mary Magee, born Nov. 23, 1888, passed away Nov. 19 in London, Ontario, Hospital. Interment in the Kinglake Cemetery. Mrs. Magee was a member of the Frogmore Church. Her pastor, Rev. Alonza Vannatter, officiated at her burial.

The Contemporary Scene

The Changing Missionary Picture

A decline in the number of Protestant missionaries from the North American continent has been recorded for the first time since the depression years of the 1930's, according to the ninth edition of *North American Protestant Ministries Overseas Directory*.

The directory, compiled by World Vision International, lists 33,289 Protestant missionaries from North America in 1969, down four percent from the 1967 total of 34,700. The count is 15 percent above the 1959 total of 29,400.

However, American Protestants are contributing more money to overseas ministries than ever before, up 81 percent from 1959 to an estimated \$345 million. This is a nine percent increase over 1967.

Edward R. Dayton, editor of the directory, suggests this may mark the beginning of a radical change in how North American Protestants participate in overseas proclamation of the Christian message.

Dayton believes that these changes should drive the Church toward more thinking about the future and less concern for the past. "The missionary of the '80's," Dayton predicts, "is very likely to start his missionary career in his 40's, after having demonstrated Christian maturity and acquiring skills that will be of direct benefit to the Church in other countries. He is likely to be a trainer, rather than a preacher."

Protestant North American missionaries are found today in 156 countries around the world, according to the study.

Other significant changes in the Protestant missionary movement noted by the report include

a shift in the geographic distribution of Protestant overseas personnel. Latin America has replaced Asia as the continent receiving the most Protestant missionaries from North America. The directory showed that Latin America receives 31 percent of the North American Protestant missionary force, Africa 28 percent, Asia 27 percent, Europe five percent, and Oceania three percent.

Much of the overseas missionary effort from North America is being conducted by small agencies. Forty percent of the organizations listed with overseas personnel have ten or less people overseas; 70 percent have an overseas staff of 50 or less. In contrast, the ten largest agencies in terms of overseas staff include 37 percent of all overseas personnel and 35 percent of total income.

The survey on which this directory is based showed a decrease in the number of missionaries affiliated with major inter-mission organizations. The Division of Overseas Ministries of the National Council of the Churches of Christ in the U.S.A. (DOM-NCCCUSA) reported 8,936 affiliated missionaries, or 26 percent of the total, a drop from 36 percent in 1959. The Evangelical Foreign Missions Association (EFMA) showed over 6,600 overseas personnel, or 20 percent of the total. This was an increase from 1959, but a slight decrease since 1967. The Interdenominational Foreign Mission Association (IFMA) had 5,076 missionaries and has remained relatively constant in its percentage of the total force. The largest increase has been in the number of non-affiliated missionaries who now total over 11,500, or 34 percent of the total force, up from 23 percent in 1959.

All of the associations reported significant increases in income since 1959. The largest increase was shown by the EFMA, with income up from \$27 million to \$65 million in 1969. IFMA income over the decade was up from \$15 million to \$33 million, while the DOM-NCCCUSA showed an increase from \$92 million to \$132 million.

