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**Evangelical Visitor - March 10, 1972 Vol. LXXXV. No. 5.**

John E. Zercher

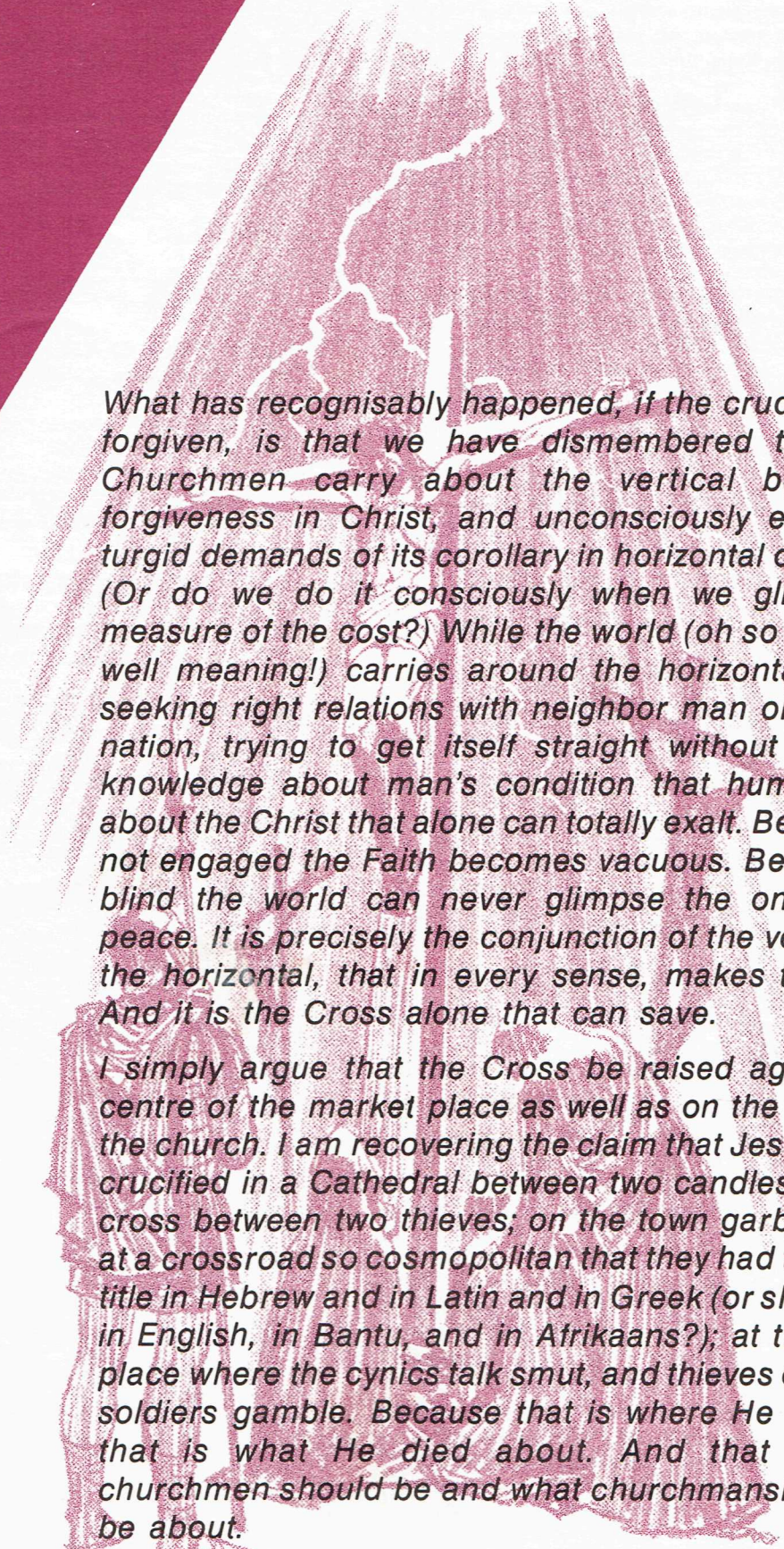
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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



*What has recognisably happened, if the crudity can be forgiven, is that we have dismembered the Cross. Churchmen carry about the vertical beam, our forgiveness in Christ, and unconsciously escape the turgid demands of its corollary in horizontal obedience. (Or do we do it consciously when we glimpse the measure of the cost?) While the world (oh so moral and well meaning!) carries around the horizontal, forever seeking right relations with neighbor man or neighbor nation, trying to get itself straight without the Bible knowledge about man's condition that humbles, and about the Christ that alone can totally exalt. Because it is not engaged the Faith becomes vacuous. Because it is blind the world can never glimpse the only way to peace. It is precisely the conjunction of the vertical and the horizontal, that in every sense, makes the Cross. And it is the Cross alone that can save.*

*I simply argue that the Cross be raised again at the centre of the market place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a Cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek (or shall we say in English, in Bantu, and in Afrikaans?); at the kind of place where the cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about. And that is where churchmen should be and what churchmanship should be about.*

—George MacLeod

# From the Editor

We are in the season designated in the Church Year as Lent. It is an occasion to reflect and to examine. Our cover is in recognition of this emphasis. The two devotional articles focus on Christ's provision for man's need.

We need not spend much time pointing up the appropriateness of the article by Wilbert Shenk on China. As a fellowship we have not had a ministry in China but we ought to know something about this nation where nearly one-fourth of the world's peoples live. The events of the past weeks are probably more significant for each of us and for the church than the dramatic landings on the moon.

The pages of the *Visitor* are usually not devoted to program promotion but two items appear in this issue of a promotional nature. One appears below.

The enormity and the constant visibility of world suffering and our own affluence has the tendency to dullen our sensitivity to need and suffering. We need to be confronted with the call and the opportunity to share of our abundance in a ministry to others. One Great Hour of Sharing is such an opportunity. The date for this emphasis may vary from congregation to congregation but each congregation should be confronted with the need and the opportunity. The other item will be found on page six. This is the age of the symbol. Here is a call for each of us to suggest a symbol reflecting what we see as an expression of the Brethren in Christ. Each of us should read about the effort of the Board of Administration in this regard as reported on page six.

Mrs. Dourte's article on communication (page 11) is a perceptive and needed observation on a much needed subject.



## One Great Hour of Sharing

What is *One Great Hour of Sharing*? It is an opportunity to focus in our congregations the tremendous needs of the people around us—Vietnam, Bangladesh, India, Africa, Latin America and in urban ghettos and rural pockets of poverty in North America.

What is *One Great Hour of Sharing*? It is an opportunity to share of the bounty which God has given to us through the channel of the Mennonite Central Committee "in the name of Christ."

As you know, your support of RELIEF and SERVICE activities is a part of the Missions Budget, with the Brethren in Christ participation in MCC's worldwide program being handled through the Elizabethtown and Stevensville offices.

Can you not share for ONE HOUR?

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COVER: from *Only One Way Left*, George MacLeod.

## EVANGELICAL VISITOR

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## VIOLENCE

A unique and strange characteristic of man is his proneness to violence. Unbelievable cruelty both in methods and in scope has been the mark of man against man. The offspring of Adam are really the sons of Cain.

The pages of world history and the stories of our traditions are filled with names like Attila, deTorquemada, Hitler and Stalin — names synonymous with terror and cruelty. The earth has been literally soaked with the blood of those who died at the hands of their fellowmen.

It is more than a record of history. It is a fact of our times—Violence is still the mark of modern man. Biafra, Bangladesh, Sudan, the Congo, Viet Nam, China, and Ireland reflect that cultures old or primitive, pagan or Christian follow this pattern. Man has changed little since Cain and Jehu and Herod.

Nor is violence alien to the United States—a land settled by those fleeing oppression and violence. The independence of the colonies was obtained by violence, the union of the States was maintained by violence, the frontier was won by violence, and frontier and southern “justice” was dispensed by violence.

What is disturbingly significant is the fascination of violence by those who may deplore its use. How many of our national heroes and/or shrines are associated with violence? “Cowboy and Indian” books and movies are a national tradition. TV programs exploiting violence rate high on the polls. Two articles side-by-side—a Nobel Prize Award and a rape-murder—will by their reader appeal say something about what lies buried somewhere deep within man’s nature. We are like the crowd in Luke 23:25 who at the crucifixion “stood by watching.” This almost hypnotic fascination which violence holds for man finds its explanation in theology rather than psychology and in the revelation rather than anthropology.

There is a fatal defect in human nature which makes a man prone to violence. What he deplores in its use by others he finds acceptable and even commendable when used by him or his side towards legitimate ends. If the cause is sufficiently right, violence becomes a legitimate means. Violence fosters violence and feeds on it and the noble dreams of men become nightmares of carnage, fear, and torture.

It was to break this vicious cycle that Jesus chose the cross. In His cross we have the divine response to hatred and violence. In the cross we find the example and the power for dealing with the violent nature of man.

The Mosaic Code which called for “an eye for an eye” and a “tooth for a tooth” was an effort to restrain

violence. The code of Lamech “avenged seventy times seven” (Gen. 5:23, 24) had become the accepted rule of justice. It was, in fact, revenge rather than justice. But Jesus went beyond the Mosaic code and called for a turning of the other cheek; a sharing of the second coat; and the going of the second mile. He carried this teaching to its ultimate when He chose the cross rather than calling for “legions of angels.”

One of the things which the cross says is that there are causes and principles and truths for which a man may give his life; but there are no causes nor principles nor truths of sufficient import to justify the taking of another man’s life. We have little basis for the hope that this pattern of responding to evil on the part of Christians will remove violence from the human scene. However, the cross does demonstrate and experience substantiates, that when this response to violence and hate is made in love men turn from it deeply moved and violence which feeds upon resistance (violence) burns itself out against non-resistant love.

The roots of violence are too deep in the human nature to be changed alone by the example of the cross. The power of the cross to reconcile man to God is essential. Men are violent towards each other because they are at war with God and until man is reconciled to God he will not be at peace with his fellowmen.

It is no more heretical to see in the Cross of Christ an example for life while failing to see it as the power of that life than to see in the cross the power of God while failing to see the cross as a pattern for life—a pattern which rejects violence as a justified means for worthy ends.

When this rejection of violence by Christians—this way of the cross is understood by the world, the church and Christians may well find themselves the object of violence and opposition. But perhaps this is what the cross is all about. Could it be that this is what Jesus had in mind when He warned His disciples of the peril of popularity? Did He see this as the reason for persecution which he assured his followers would be their lot?

Perhaps it was this desire of the church to be respected and accepted that Jesus had in mind when He spoke of gaining the world but losing one’s soul.

The Lenten season could just be a suitable time to determine, in the light of the cross, just how the church or how I as a Christian come out in this divine statement of “profit and loss” and an appropriate time to examine the significance of the cross against the dark background of violence.

# “Be of Sin The Double Cure . . .”

T. A. Hegre

Augustine did not believe that in this life one could be delivered and cleansed from all sin, and so he spoke of “the sanctification of the sepulcher.” By these words he made plain that he believed that sin is not only moral but also physical. According to him, sin is lodged in the body.

Surely Augustine presented clearly the great truths of “justification by faith” (though he limited the possibility of the experience to “the elect” only). And at one time he also believed that *with* the help of God, a man could live a holy life on earth. But after his arguments with Pelagius, he reversed his position and later declared that even with the help of God, a man could *not* live a completely holy life. This reversal, of course, was because Pelagius held the opposite extreme and argued that man could live a holy life *without* God’s help. The fact is that both Augustine and Pelagius took an extreme position, and this removed them from the truth as it is in the Scriptures.

We must keep in mind three of the things which happened at the Fall. First of all, man sinned and thus became guilty of a crime and subject to condemnation. Second, he became depraved in his nature. Third, his body became subject to death. Spiritual death was immediate and so also was the corruption of man’s nature. But

Adam’s body did not die immediately. The death of his body did not take place for hundreds of years. Judgment was delayed. That part of the consequence of sin which took place immediately can be restored immediately; but the judgment that came in a delayed manner (the dying body) will be restored in a delayed manner. Therefore, because of Calvary and when the conditions are met, a man may be forgiven, cleansed and morally renewed immediately. But until God’s appointed time he has no right to expect the resurrection of the body. The resurrection belongs to the future. As far as the Fall affected the moral nature of man, that can be instantly restored. But (according to God’s promise), as far as the body is concerned, that will be restored for the believer in the resurrection.

It is true that since man is mortal, he has certain limitations, such as imperfect knowledge, being subject to pain and sickness, weakness, to finally physical death. But these factors have *no* moral weight or quality; they are not the cause of condemnation; on the other hand, sin — disobedience to God (whether it is an act, or an attitude, or a state of rebellion against God and His way) *has* moral quality. It is sin and only sin which causes separation from God—spiritual death. Therefore God calls a sinner to repentance and faith, and to His promise of redemption through His own Son, Jesus Christ, who died for our sins.

Most believers today follow Augustine and like him believe that

entire sanctification is only possible through the agency of physical death. They believe that the grave is the only opportunity of being delivered. This idea would indicate that to them, too, sin is lodged in the body. If this were so and sanctification came through death, then death would not be man’s enemy. If the grave washed away our sins, it would be our best friend and *not*, as the Bible declares, *our enemy*. But the grave does not do anything about sin at all. The grave ends our mortality, but it does not change our character. For a believer, death is but the entering into a new and heavenly condition and abode. Death delivers the believer from mortality but not from sin. If our character is going to be changed, it has got to be changed now. That which delivers and cleanses from all sin is the death of Jesus Christ and the application of the benefits of His death on our behalf by faith.

In spite of the Apostle Paul’s emphatic declaration that we *must* not and *can* not continue in sin (Rom. 6:1), the majority of Christians today believe otherwise. Their favorite testimony is, “I’m only a sinner saved by grace.” Then to substantiate their daily sinning, they refer to the statement where the Apostle Paul calls himself the chief of sinners — (“... Christ Jesus came into the world to save sinners; of whom I am chief” — I Tim. 1:15). But the Apostle Paul does not say that he is continuing in his sin. “Shall we continue in sin . . . ? God forbid” (Rom. 6:1, 2).

The Bible makes very plain that death is the consequence of Adam’s sin. “By one man sin entered into the world, and death by sin” (Rom. 5:12). But the Bible does *not* locate sin itself in the body. Sin has a moral and a spiritual quality, and God has made full provision for its forgiveness and also for the cleansing away of all sin now. Forgiveness and cleansing are through the blood and cross of Jesus Christ, our Saviour and Sanctifier. As far as the body is concerned, God has also made full provision in the resurrection.

Through the provision which God has made at Calvary, *man can be* delivered, forgiven, cleansed, renewed and restored. It is possible for man to walk in holiness and victory. The Apostle Paul calls it walking “in (or by) the Spirit” or “walking unto all pleasing.” The Holy Spirit will not lead into sin, but He will protect the trusting soul and deliver such a one from dangerous paths and places. There is no “sanctification of the sepulcher.” But there is present sanctification available by faith because of Calvary and Pentecost.

The writer is editor of The Message of the Cross, published by Bethany Fellowship, in which magazine this article appeared as an editorial. Used by permission.

# Reconciliation Is What It Is All About

Howard H. Charles

Reconciliation—is this a Biblical word? You might be surprised to discover that it does not occur very often in the Bible. Check it out for yourself in a concordance. Does this mean that the Bible has little to say about reconciliation? No, there is scarcely a better word to express what the Bible is all about. It is one long story about reconciliation.

Before looking at that story, it might be well to make a further comment about the word itself. Reconciliation has meaning only in a personal frame of reference. We do not speak of a stone being reconciled to another stone, or a crow being reconciled to another crow. Reconciliation has to do with persons. But persons, as we well know, may relate to one another in quite widely diverse ways. Reconciliation points to the establishment of a particular type or quality of inter-personal relationship.

Now back to the story. It has a beginning, an end, and, if not understood too literally, a middle. The beginning is found in the Old Testament. God made man to live in fellowship with Himself and also with his neighbor. Because he would not do the former, he then found the latter impossible. The Biblical word for this is sin. The result is estrangement, loneliness, and lostness. The meaning of this condition is written large in the pages of the Old Testament and in the whole of human history.

The story, however, ends in a glorious and exhilarating vision. There is yet to be at the end of time genuine community. It is represented in the closing chapters of Revelation under the imagery of a city in which God and men dwell together in continual meaningful fellowship. The original purpose envisioned in man's creation, although long frustrated by human perversity, is

thus finally to be achieved.

What then can be said about the "middle" of the story? God's attempt to create community in history is focused in the Hebrew people. They were called to be His children in covenant community in order to bear witness to all men of God's intentions for them. But Israel failed in her stewardship, turning her back on God's servants, the prophets. Then came Jesus who was God's Son in a unique way. In His perfect obedience to the Father even unto death, followed as it was by resurrection and exaltation, genuine community between God and man was finally established. He is both the nucleus and the promise of the community that now is and is yet to be in its fullness at the end of time.

How then shall we characterize what the Bible has to say about reconciliation? Do you think the following propositions point in the right direction?

1. Where estrangement exists, reconciliation cannot be achieved unilaterally. Mutual action is necessary if fellowship is to be established. The good news of the gospel is that God has taken the initiative in the process. The divine action finds its most intense expression in the advent and work of Jesus Christ. To this supreme outreach of God to us we are invited to respond in penitence, faith, love and obedience. When this happens, reconciliation occurs.

2. Those who are thus reconciled to God find a new relationship to one another. The righting of the vertical relationship is followed by a change of horizontal relationships. The fellowship of the reconciled is what the Bible calls the church. The church is meant to be a sort of advance exhibit of the community that God intends at the end of history.

3. The church, however, is not simply an advance model for admiration. It is called to share in the creation of that ultimate community of which we have spoken. To us is given "the ministry of reconciliation." Now "God (is) making his appeal through us" beseeching men everywhere to be "reconciled to God." This is a present ministry both of word and deed to human beings in the wholeness of their need as estranged persons.

## Letters to the Editor

One of the questions the editor is asked is, "Do you ever receive letters?" The answer is, "Yes, we do get a few." The logical and usual follow-up question is, "Why don't you publish some?"

The real answer is that we have never made any policy statement on the handling of letters to the editor and we're reluctant to publish a letter or a portion which the writer intended for the editor only.

It is common knowledge that the "Letters to the Editor" is one of the more popular features in most periodicals. Even though space is at a premium we will plan to add this feature to the *Visitor* and make room for letters from our readers.

In anticipation of the inclusion of a "letters" section, let me state several "rules" which will govern this section:

1. Unless letters are marked "not for publication" or "personal" the editor will consider that they are available for publishing.

2. Unsigned letters generally will not be published. The name of the writer will be withheld at his request or at the editor's discretion but they must be signed.

3. The decision to print or not to print or to print only a portion of a letter will rest with the editor.

It's open season. The editor does not plan to write letters to himself. Perhaps a place to begin would be to learn from the readers from what area of the *Visitor* we should take space for a "letters" section.

Z

The writer is a member of the faculty, Associated Mennonite Biblical Seminaries.

## Mennonite Central Committee

### Denominational Symbol Contest

For a number of years the Board of Administration, in consultation with various church leaders, has been giving study to the adoption of a denominational emblem. This is timely in consideration of the increasing importance our generation attaches to the use of symbols and emblems. The denominational emblem will aid in communicating who we are and what our church philosophy is.

In order to generate wide interest and also to receive the benefit of many people's creative abilities, a contest is now announced with details as follows.

1. All interested persons are encouraged to submit a sketch (or sketches) for the new church emblem. The **idea** involved rather than artistic ability will be the deciding factor.
2. Three prizes will be awarded: \$100, \$50, and \$25. A combination of ideas may be used in the final production. All submissions will become the property of the Board of Administration.
3. The sketches should be sent to Paul Hostetler, Grantham, Pa. 17027 by May 15, 1972. No names should appear on the sketches.
4. The winners will be announced at General Conference time and the prizes awarded.
5. By decision of the board, the emblem should include at least two, preferably all three of the following.
  - a. **Cross**—represents salvation in Christ, and is recognized around the world.
  - b. **Basin and Towel**—represents Christian service, and is uniquely Brethren in Christ.
  - c. **Dove**—symbolizes both the Holy Spirit and peace.
6. When making sketches with the above three concepts in mind, the following guidelines should be followed.
  - a. The emblem should be simple, i.e., easy to understand.
  - b. It should include both the familiar and the new.
  - c. It should be pleasing in any size it is reproduced.
  - d. It should be acceptable in all countries of the world.
  - e. It would be helpful if it would allude to the name, "Brethren in Christ."

The Board of Administration is hopeful that many people, both young and old, will become involved in this contest. If you need more information before getting out paper and pencil, contact Paul Hostetler at the above address. And remember that deadline—May 15th.

## Church News

### Messiah College

#### Samuel Escobar to Visit Campus

Samuel Escobar will visit Messiah College March 13-17 as the Staley Distinguished Christian Scholar Lecturer. He will speak in chapel and will meet with several classes, including one day with students at the Philadelphia campus. The lectures will center on the spread of the faith in South America as seen by a South American.

Mr. Escobar was born in Arequipa, Peru, and studied at the San Marcos University in Lima. He has taught on the primary, high school, and university levels. Since 1958 he has been travelling secretary for the International Fellowship of Evangelical Students, ministering in South America and Latin American countries. He is a candidate for a Ph.D. in Philosophy of Education at Central University, Madrid.

#### Secretarial Position Open

Messiah College is announcing an opening for secretarial service—the position of secretary to the President. Any qualified person who is interested in this position should write Mr. Robert Barr, Dean of Student Affairs, Messiah College, Grantham, Penna. 17027.

#### Bangladesh Seen as Major MCC 1972 Program

"One of the major projections for 1972," said William T. Snyder, executive secretary of Mennonite Central Committee, "is a rehabilitation program in Bangladesh where tremendous needs will emerge as the ten million refugees return from India to their homes in Bangladesh."

MCC representatives suggest that Paxmen may be needed as tractor and pump mechanics. They also may need seed potatoes, building materials, a medical boat and local medical supplies. MCC has been asked to reprint text books.

Contributions from the MCC constituency continue to come for Bangladesh. Canadian International Development Agency (CIDA) has also contributed \$100,000 through MCC (Canada). John Wieler, associate executive secretary of MCC (Canada), is making an extended administrative visit to Bangladesh and India to coordinate program planning and report back to MCC and to the churches on the situation there.

#### Annual Meeting MCC (Canada)

Giving surpassed the MCC (Canada) 1971 budget by \$200,000 and was largely due to the Pakistani emergency. MCC officials praised the response, but also warned that the high percentages of designated giving could result in shortages for on-going programs.

The 1972 budget, set at \$1,423,844, calls for a sustained level of cash contributions, but a one-third cut-back in material aid.

Recognized with a special citation was E. J. Swalm, whose witness going back to a World War I jail term was reviewed. His autobiography *My Beloved Brethren* was commended to all church libraries.

Swalm had been scheduled to give a keynote address at this meeting, probably his last as board member, but illness prevented his coming.

In his closing address Peter J. Dyck called for a greater spiritual vitality. He said in many ways Jesus was radical and revolutionary and he reminded those present to remember how often Christians had served in jail. He referred once again to E. J. Swalm whose Christian peace witness during the First World War landed him in jail.

#### 100 Sponsors Needed

The Mennonite Central Committee now has over 100 unassigned cases in its sponsorship program. During the past years, there has usually been a waiting list of sponsors. But with an expansion of the program this year, more sponsors are needed. Nearly 2,000 children and adults in the Third World are receiving support through this MCC endeavor.

There are three levels of sponsorship support varying from \$5 to \$17.50 per month. Persons or groups interested in becoming sponsors should write to MCC Sponsorship Program, 21 South 12th St., Akron, PA 17501 or, in Canada, to 201-1483 Pembina Hwy., Winnipeg 19, Manitoba R3T 2C8.

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Evangelical Visitor

# China: A New Opening?

Wilbert R. Shenk

By all odds the most significant international happening in 1971 was the announcement by United States President Richard Nixon that he would visit the People's Republic of China in early 1972. By this significant decision the president publicly declared his intention to proceed toward a restoration of official relations between the United States and China, following the lead of other western nations such as France and Canada.

During the past several years there has been a steady build-up in interest by scholars, businessmen and churchmen in China. In part fostered by an increasing number of visas granted to persons applying to visit China, the flow of information concerning China, the world's largest nation with 800 million people, has been on the increase.

Seeing via television the president of the United States on China's soil in 1972 makes dramatically clear that the John Foster Dulles policy of confrontation and containment is being deliberately discarded in favor of a new diplomacy.

What significance does this have for Christians as they look at China today? Is there indeed a new opening? What are the factors that we should understand if we are to assess accurately what is happening?

## China and the West

Historians and on-the-scene observers agree that China has bitter memories of her relations with western peoples and their governments. China's 4,000 years of continuous civilization has imbued her people with a strong sense of self-hood and pride of achievement as the "Middle Kingdom." But the pride of the Chinese people has been repeatedly injured by the arrogant assaults from the West, particularly since the 1800's. At a time when China was internally weak, the western nations, following a policy of "gun-boat" diplomacy, forced China to make treaties which gave the West a formal pretext for shamelessly exploiting China's land and people.

The coming to power of Sun Yat Sen in 1911 marked the beginning of a nationalist movement which recognized that China had to get rid of the western Moguls as well as unify the Chinese people and provide an adequate political system. Out of this came two groups—the Kuomintang and the Communist—which cooperated briefly and then struggled against each other for control of China. The Kuomintang was led by General Chiang Kai-Shek who enjoyed the favor of the United States and other western countries.

The eventual triumph of the Communists under the leadership of Mao Tse-Tung in 1947, notwithstanding major United States military support for Chiang Kai-Shek, was interpreted as the vindication of the people of China and the final exposure of the alliance between China's ruling elite and foreign powers.

## China and the Church

It is a simple historical fact that the coming of Christian missionaries to China in modern times coincided with the "colonialization" of China by western powers. In the view of most Chinese, the missionary was

*The writer is secretary for Overseas Missions, Mennonite Board of Missions.*

a part of the total western attempt to gain control of China—with the missionary being especially responsible for introducing western civilization and ideology.

Many times throughout the 1800's and early 1900's there were local uprisings against missionaries and Christian converts. At the time of the Boxer Rebellion in 1900 there was widespread antipathy toward foreigners generally, and missionaries were equated with other foreigners. Christian missionaries, their converts and property were the main targets during the Boxer Rebellion. The depth of feeling against Christians is revealed in this excerpt from a Boxer Proclamation which sought to arouse concerted action against the foreign intruders and their collaborators:

*Attention: all people in markets and villages of all provinces of China—now, owing to the fact that Catholics and Protestants have vilified our gods and sages, have deceived our emperors and ministers above, and oppressed the Chinese people below, both our gods and our people are angry at them, yet we have to keep silent. This forces us to practise the I-ho magic boxing so as to protect our country, expel the foreign bandits and kill Christian converts, in order to save our people from miserable suffering . . . (Christian Missions in China, J. G. Lutz [ed.], p. 46)*

Such vigorous opposition to missionaries did not arise out of nowhere. In the first place Christianity was perceived as a strange and competing religion. It was especially threatening to the mandarins who had been the ruling class in China for centuries and whose authority and status derived from their mastery of Confucian ideals.

A second factor was the missionary reliance on force to maintain their foothold. At times this meant that the missionary actually called on his own government for armed protection against Chinese opponents. Foreign missionaries were also exempt from Chinese law while they were in China. Clauses in these extraterritorial treaties also protected the Chinese Christian.

The third reason for opposition to the missionary was that he set out to alter Chinese society. Constantly comparing Chinese society and culture with that of the West, the missionary felt that western civilization was vastly superior and should replace traditional Chinese culture. This sense of cultural superiority at times seeped through as racial superiority which was understandably deeply resented by all Chinese. In the minds of Chinese, the missionaries and buildings were there for only one purpose—to control the Chinese.

One specific example of the way in which Christian values collided with Chinese sensitivities was when Christian converts were isolated from the community by their refusal to participate in ancestor ceremonies. Since the Chinese Christian often refused to participate at the insistence of the missionary, it was the missionary who was held responsible.

In spite of the many ways in which Christian missionaries were misunderstood, or at times made mistakes, the church was planted and grew. The strength of this fledgling church was put to severe tests from the 1920's onward. A crisis point was reached in 1927 when thousands of missionaries were forced to leave their posts and many evacuated from the country. The political instability made it imperative that the church become self-governing and independent of mission resources.

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# INDIA:



## Retreat or Advance?

Harvey R. Sider

One of the key aims of the Brethren in Christ India Mission for the 1970's is to meet the challenge of changing India. Thus a premium is placed on *flexibility*. Depending on one's viewpoint, flexibility often ends up with name tags of opposite meaning, such as "retreat" or "advance." The Mission is consciously aiming at retreating in order that the Church may advance. Or, as Dr. Donald McGavran (Dean of the School of World Mission and Institute of Church Growth at Fuller Seminary) states in "Principles of Euthanasia," "A mission dies that a church may be born."

Many reasons can be given for this shift in policy emphasis of the Brethren in Christ India field. Often a developing church learns to depend on the Holy Spirit in direct proportion to its non-dependence on a foreign mission, foreign personnel, and foreign finances. It is important to develop a *true* involvement of the vastly larger number of "front-line" national workers rather than the handful of "foreign" missionaries. Moreover, political, social and economic reasons increasingly necessitate a receding "mission" and an advancing "church."

To keep the home church knowledgeable, I wish to share here a broad view of some of the changes in administration and personnel placement which we feel are important in encouraging a developing church:

(1) The work among the growing tribal church, including both Santals and Oraons, continues to receive an increasingly larger share of missionary help. In 1965 there were eight missionaries working in the Bihari areas (which had only 30% of the church membership) and two missionaries among the tribal church (composing the remaining 70% of the church). But in 1972 there are three missionaries in the Bihari areas (which now has only 20% of the total membership) and six missionaries in the tribal church (which has grown to 80% of the

*The writer is General Superintendent of Brethren in Christ Missions in India.*

church). The former church is over sixty years old, whereas the tribal church is scarcely twenty-five years old. Thus retreat in one area tends to healthy advance in another. Within the past decade several vital developments have taken place in the tribal area for the training of national leadership, such as the beginning of the Homemaker's Course and the annual six-week Bible Institute for the church leaders.

(2) One of the most significant considerations of recent years has been that of bringing Madhipura Christian Hospital under the administrative umbrella of the Emmanuel Hospital Association, an organization which presently includes about 15 evangelical hospitals across North India. The aim is two-fold: It is generally recognized in India that as the national Christians take over complete control, the operation of a growing hospital is possible only through a larger, non-partisan body. Also necessary is a breadth of background and expertise that most local groups cannot provide within themselves, but by reaching through the larger Christian group of North India and pooling these academic qualifications, a strong unit takes place. Secondly, we are trying to build an enduring, enlarging church. It seems that E.H.A., by providing stability to the evangelical hospitals of North India, will help make Madhipura Christian Hospital a useful means for promoting this goal of local church growth.

This will involve a big step of faith, since it means an expanded program with a minimum of three doctors (currently there are two), doubling the present ward space (from 45 to 90 beds), possibly adding a nurses' training center, improving other hospital facilities, and providing an "endowment" fund to ensure funds for doctors' wages for an indefinite period of time.

(3) For many years the Saharsa area has been pastored by nationals.

Now, national Christians are taking over administrative responsibilities. In 1971 Rev. S. N. Rai became manager and director of the literature ministry, centered at "Jiwan Jyoti" bookroom. At that time Miss Erma Hare was transferred to a teaching ministry at Banmankhi among the tribal women. The Christian Day School, begun and developed into an excellent primary school by Miss Esther Book, has now an all-Indian staff, and pastor Rai's wife recently was named principal. The school has such a high reputation that Rev. Rai reports nearly 150 new applicants had to be refused admittance in January 1972 due to limited facilities (enrollment is restricted to 300). So the question of "advance" versus "retreat" resolves itself when we see a work started by missionaries continued and developed by nationals.

(4) Barjora also comes to mind. For thirty years, missionaries labored in that area, preaching, teaching, farming. The preaching is now continued by the national Christians. The school and hostel (aided by SPIC — Scholarship Program for Indian Children) is carried on without resident missionaries. However, with 90% of the hostel students coming from the tribal church, which is a long way southeast of Barjora, this program may need to be adapted in the future. The farming now is not done by the missionary, but by national Christians who have purchased sections of the land.

(5) Sale of "mission property" has also been a part of the changing mission scene. Excess land at Saharsa and Barjora has been sold, and the proceeds combined with gifts from America purchased land in the tribal areas providing for the support of national pastors.

RETREAT? No, in the positive sense, since the whole purpose of the adjustments is for the ADVANCE of Christ's kingdom.

# Off We Go to Segonde

Rachel Kibler

It used to be a regular event for us—going out into the bush for one service or another. Now since we have moved to town our parish is the “asphalt jungle.” Thus we accepted with real anticipation the invitation to conduct revival services for the people of the Segonde area.

Wednesday we packed our gear which included food and bedding for four. We were to leave Thursday morning, but when we went to load the car we discovered the gear had been stolen during the night. Bonnie, our Alsatian, probably felt like shouting back “be quiet” at her master when he had opened a sleepy eye during the night and informed her

*Rev. and Mrs. George Kibler are in charge of the Choma Bookroom, Choma, Zambia.*

that her noise wasn't needed. She *did* try to warn us.

We drove about 25 miles from Choma on dust roads. Yes, dust—we hadn't had rain for seven months. The six- to eight-foot bush grass bordered our dust road all the way, and the nearer we got to our destination the lesser became the road. But we arrived without incident only to find that the whole landscape to the east of the Segonde Church (and east of the grass shelters we were to live in) was ablaze with an old-fashioned grass fire. Now let me just comment that when one is to live in a house without a roof and with walls made of dry bush grass . . . and the countryside is burning up . . . one gets a rather insecure feeling.

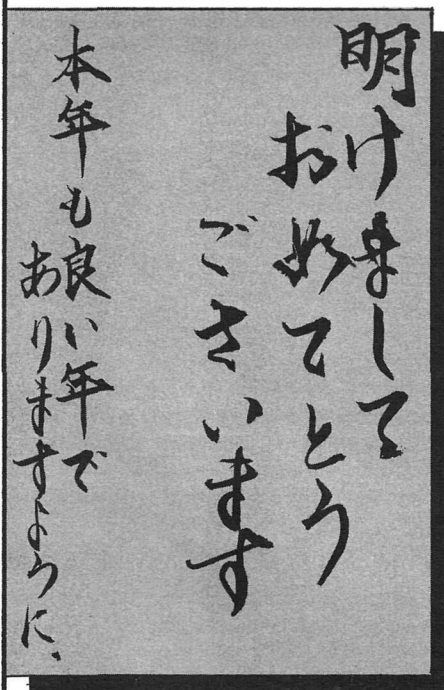
But Bina Pierce, the pastor's wife, was on the job. She had branches from a tree which she used to beat any flames which got too near the buildings. She was starting backfires which would burn to meet the raging fire. Everything really was under control even though it didn't look like it.

So we settled into our two-room grass house, Pamela and Chad in one room and husband and I in the other. The first service was that mid-day after which we spent the afternoon settling in. We ate a light supper and prepared for the evening services. But after we had eaten our light supper Bina Pierce came to inform us that supper was ready. Unknown to us she had prepared delicious Tonga chicken, which cannot be surpassed, and mealie meal porridge. So, we ate again. We would not have needed to replenish our stolen supplies, for she cooked for us every day we were there.

Then came time for the evening services. We used two paraffin (coal

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## Happy New Year from Japan



In America we send Christmas cards, but in Japan the custom is to send New Year greeting cards. This year Marlin made a special effort to send a combined New Year's card with a Christmas message to all of his English students and other contacts. In return we received 60 New Year's cards. Most had the usual message of greeting written in Japanese but several of his English students replied in English.

From two high school students: “Thank you very much for your New Year's card. I was very glad to receive it. I will make an effort to make progress in English conversation this year. This year I will graduate from senior high school, and take an entrance examination of a college.”

“Many thanks for your New Year's card. I was very glad. I am very much obliged to you in last year. The graduation is at hand and I will hold fast to the end. I pray that God give you and your family much health and happiness in 1972.”

From a doctor and his wife: “A Happy New Year to you. Thank you

very much for your teaching English and cooking.”

From Miss Fujii, a Nishiichi junior high school English teacher: “Thank you for your nice card. I am glad and thankful to meet you in this town. Now I am a beginner to study Bible. Please be kind and show me the way to study.” Miss Fujii has recently been attending the weekly Sunday evening Bible studies and we pray we can “show her the way” during this year.

Another card in Japanese said, “I will go to church again.” While only a few responded to the Christian message in Marlin's cards we are still thankful that many were challenged to become acquainted with Christ.

—Marlin and Ruth Zook  
Nishiichi, Japan

豊浦町豊田町  
長正司  
マリンズック様

*The Zooks are located in Yamaguchi-ken near the southwestern tip of Honshu Island, Japan.*



# Lusaka Conversation



**Rich:** How on earth are we going to summarize two years in Zambia in a few columns in the *Visitor*?

**Kathy:** Maybe we should postpone writing this article until the Hollands come to visit next month. Then Grace could be our ghostwriter.

**Rich:** As if she had nothing else to do on holiday! Let's get on with it.

**Kathy:** In the interests of space I suppose we cannot elaborate on the influences that led us to Africa—missionary relatives, Urbana, seminary education, Inter-Varsity, etc. We had better start with your quadruplicate application to the Ministry of Education in April 1969.

**Rich:** Little did we realize that, even with air letters and finally a cable, we would not hear the results until the end of October! That long period of uncertainty was really tough for us. But then remember the thrill of being accepted and even placed right where we hoped to be—at David Kaunda? Praising the Lord suddenly became much easier after all that waiting.

**Kathy:** It is only fair to point out to those interested in a similar future that we might have been placed in the "bush." The Ministry of Education does not promise to assign their employees only to urban schools. Of course, MCC's Teachers Abroad Program is limited to certain schools here in Zambia, but some wives still have to cook on wood stoves. Maybe God realized we weren't as good at "roughing it" as some of our generation seem to be.

**Rich:** Yes, I think one thing we learned from all the correspondence and red tape was that we had to trust God to place us where we would be most effective in his service. Easier said than done, though, wasn't it? Well, what about our adjustment to Zambian life, even in the city?

**Kathy:** It wasn't really as difficult as we expected, was it? Oh, my shopping

*Rich and Kathy Stuebing are serving under government contract in Zambia, where Rich teaches mathematics at David Kaunda Secondary Technical School in Lusaka. They are both members of the Grantham congregation.*

list underwent considerable reformation, and sometimes the British seemed more culturally removed from us than the Zambians, but otherwise we came to feel at home within a year or so. I'm sure our sense of "call" to Africa had a lot to do with it, and perhaps all our reading over the last few years helped more than we realized. We expected most of the changes that came.

**Rich:** I was just thinking back to the end of our first school term, when my friend Roger and I were suddenly in charge of all Christian activities at David Kaunda. Between us we advise the Scripture Union Club and its leaders, and the Sunday morning services keep us busy, too. But perhaps the most important aspect of our school life is our daily contact with the

students, since most of them know we are Christians. Wouldn't it be great if we had even two committed Christians on the staff at every government secondary school in Zambia? The harvest is certainly great, but the laborers are still pretty few.

**Kathy:** That is true not only for things like Scripture Union... remember the Religious Education classes as well. The Ministry of Education insists on one class period a week for religious instruction, and even provides the Bibles, but it is difficult to find enough teachers since we do not get paid for what is voluntary work. But teaching these classes gives a tremendous opportunity to discuss questions and clear up various misconceptions about Christianity, and to explain the Gospel of Christ for the first time to some students with no Christian background. It's one of the most thrilling and rewarding things I have ever done.

**Rich:** The crazy part is that in the States overseas mission work is sometimes misrepresented as drudgery, as if no one ever enjoys it. If some of those young, idealistic Christian couples back home—there must be some, for example, at Messiah—just knew the opportunities that exist here...

**Kathy:** I know what you mean. We have often said we couldn't be happier anywhere else, but that doesn't mean that a horde of people are going to follow in our footsteps.

**Rich:** I guess we should have learned by our own experience that it is the Lord who sends the laborers, not the laborers who choose the most exciting or rewarding sphere of Christian activity. Our happiness is colored by the fact that we feel we are where God wants us.

**Kathy:** We still need more helpers soon, in almost every Christian activity I can think of. Let's keep praying that God will supply them.

**NOTE TO THE INTERESTED READER**  
Teachers are needed in Zambia. You could choose between going to teach as a self-supporting teacher (as the Stuebings are) or go as a VSer, teaching at either Choma or Macha Secondary School. All expenses are paid in the three-year program. For more information, contact Brethren in Christ Missions, Box 149, Elizabethtown, Pa. 17022.

Yoo-hoo! Is anybody *there*? I see your body, but your curtains are closed.

Could we talk a few minutes? What about? Well, I'd like to talk about talking—and listening, of course. That is, communicate about communicating.

People live with people, or very particularly, one person lives with each other person in his life on one of several levels at a time. These levels might be visualized like this: (Read from bottom up)

- |   |   |  |
|---|---|--|
| God's Kind<br>of<br>Loving                                    | } | +3 Transformation—re-creation, newness, change     |
|   |   | +2 Appreciation—respect, approval, support         |
|   |   | +1 Identification—understanding, via communication |
|   |   | 0 Acceptance—benign neutrality                     |
|   |   | -1 Tolerance—civilized endurance                   |
|   |   | -2 Disdain—active disregard                        |
| -3 Indifference—disinterest, <i>impersonality</i> , aloofness |   |  |

Ruth Dourte

It seems to me that habits in relationships which we commonly accept as "Christian" fall far short of *God's model* for relationships. We would undoubtedly agree that hate (disdain) is evil, but what about the bland indifference which reduces another person to a nonentity—whose needs and pleas and efforts to be understood fall on deaf (even if placid) ears. Cries for help and no response. The unuttered and unutterable anguish and hurt that looks out of the dull eyes of children, parents, husbands, wives, and faltering brothers and sisters in Christ. Can we be really "Christian" and turn away from any person's need to be understood?

God looked at man's ungodliness and unloveliness and came closer. He identified. He communicated! He got involved. He pitched His tent on our human lot and stuck by till He gave His life—for every and any person. He didn't decide that some of us are so peculiar, or stupid, or illogical that He wouldn't have time for us.

God understood our needs so well that He made a way for us to be changed and live a life of "more fruit" and "peace" and "overcoming the world." He showed us how to experience His favor, His blessing, His approval so that we'd just want to be closer and closer to Him and more and more like Him.

Why can't it, indeed, why shouldn't it, be like this in God's family, among us, between us? We can't habitually practice any behavior on the lower levels of relationships and be like

*Mrs. Eber Dourte is the wife of the pastor of the Lancaster congregation. She is also a member of the Messiah College faculty as a counselor for students.*

# Having Ears, They Hear Not . . .

Jesus, or help people become *new* creations. It's healthy to want to be different, if we have some genuine prospect of being so. The essence of "Person" is change, growth. The essence of God is LOVE, which is: listening (otherwise, why pray?), understanding, encouraging, forgiving (70 x 7), renewing, transforming. Isn't this, then, our work too?

But why won't people listen to people, intently, attentively, supportively, tenderly? Maybe because we really don't think they're worth it, or worthy of us? So we turn them off, tune out, just as clearly as clicking to "off" on the radio. We treat them like "lepers," and pass by on our more important way to football games, daily serials, literary fantasies, or work (to make money, of course, which has become more valuable to some "Christians" than people). If we are not consciously careful

We may spend people to save and make money rather than spend money to "save" and "make" people.

People may exist for the sake of preserving possessions instead of

Possessions existing for the sake of preserving people.

There's lots to think about here, but let's take a brief and direct look at communications per se.

It occurs to me that many people have stopped *listening* because communication is generally used

for the purpose of *agreement* rather than for *understanding*.

Parents, teachers, preachers, politicians, advertisters, bombard us with forceful commands, demands,

admonitions, appeals, to get us to do things the way they say. Much of this is necessary and good. But, we also, naturally, and sometimes of necessity, develop strong defenses against this persuasiveness and may unconsciously come to feel that when people talk to us they are requiring something we may not wish to comply with.

So, how can a person get understood, if he or she only wants to *explain*? Very few people I know *feel understood*, feel as though one, two, or three people in their lives care enough about them to really take the time to let them share what is important *to them!* And thus, we grow apart, feel lonelier, wither, and sometimes die, and *everybody* gets cheated of abundant life, and more fruit, and overcoming the world.

Couldn't we who live and work together make a new contract?

Couldn't we agree to use our times of talking and listening

for the *Primary Purpose of Understanding?*

And let the *Secondary Purpose be Agreement?*

Maybe we could "agree on earth" better, and get more prayers answered, and *hopes* fulfilled, and work done, and *save more health*, and happiness, and *general welfare* (money included), if we worked much harder at *understanding*.

That will take more time, and much patient practice at listening, and asking, and tender solicitation, but it will be worth it. Your ears pave the path to my heart.

Please let me know, if you tried it and it worked. That would keep me working harder at this "new and living way" too.

Messiah College is not only a place to prepare for service—it is a place for serving. Students learn to serve by serving. True to the College motto, Christ's preeminence is sought and demonstrated in all phases of College experience. Some of these lead off campus; others call for loving one's campus neighbor. To provide a bare sampling of student activity and response, several students share their observations in these candid comments.

## Preparing to Serve -- and Serving

### S-H-I-P

In February of 1971 two students at Messiah College began to promote interest in organizing a group on the pattern of Inter-Varsity Christian Fellowship on the campus. When they discovered each other's intentions, they felt that God was definitely leading them to begin a group of this nature.

The group began with a Bible study in the Commons. Eventually an executive committee which included the two founders was chosen. God blessed the prayer cells and Bible Studies, and He certainly began to move on the campus more than before.

The three emphases of this group were 1) Christian Growth, 2) Witnessing, and 3) Missions. Also included was a campus-wide meeting every two weeks which presented speakers on various Christ-related topics. As the year came to a close, plans were made for outreach in the dorms the following year.

The name SHIP (Search for His Immediate Purpose) was adopted by the group last September. During the first semester a banquet was held with 125 in attendance. The Dickinson College IVCF group was invited, as well as were all campus students. After a "training program" which consisted of four meetings (lecture and discussion), SHIP is sponsoring an evangelistic outreach at Dickinson.

What has really been most significant, however, is the spiritual help the people of the group have received and given to others at Messiah College. We feel that God has a place for SHIP at Messiah College as it seeks to involve students and faculty in Christian opportunities. We thank Him for the way He continues to lead us.

—Phil Crosby, Senior  
Marathon, Fla.

### Sharing Christ South of the Border

Friday, December 17, 1971 was the day that was to be the beginning of a whole new life for me—the day that seven Messiah College students left the campus for a two-week trip of immeasurable importance. We were going to Mexico on a literature crusade. The seven of us felt we were the ones who were going to evangelize all of Mexico. Little did we know that "the Man upstairs" sent us there so we ourselves would be renewed.

God knew what He was doing when He picked us out of the students at the College. He wanted us to be revitalized for a purpose. He wanted us to come back with an unquenchable thirst for His guidance through Scripture and prayer.

Up until this time, I thought I was all right and was doing all I could for Jesus. After all I was Chaplain of our floor, co-leader with prayer cells for our floor, I was taking a course on Evangelism, and I wasn't doing anything too terribly wrong. Boy, were my eyes opened! I learned that I couldn't win the world by myself then or now either.

All of life is learning and I learned through the Mexico trip that until I have Christian friends that I can share everything with and until I have those friends to help me, and until I have given my *whole* life to Jesus that I cannot even win one person to the Lord.

—Wesley Ray Heckman II, Freshman  
Mercersburg, Pa.

After travelling two days and two nights, without stopping to sleep or eat, we were very glad to arrive at the Mexican border. We had picked up an Indian student at Eastern Mennonite College, and the officials said he couldn't cross the border because he was an Indian.

We ended up staying overnight in a Baptist church there in Laredo, Texas so that we could go to the Mexican consulate the next day to try to get Sam across the border.

The Christians were so encouraging at the church! They gave us some meals also. Monday afternoon we attempted to get across the border again (without Sam this time). He was able to stay with some of the people from the church until he could get a ride back home. We were now able to get across the border.

Although there were about 180 college students from the U.S. and Mexico at the crusade, many of these didn't know how to speak much Spanish. But the Lord enabled us to do a lot with our few memorized phrases. Our mornings were spent going from house to house with Christian literature in Spanish. Distribution of Christian magazines, showing "His Land" and "For Pete's Sake" in Spanish, and sponsoring a coffee house were some of the evangelizing techniques in the evenings.

All in all, the trip had its hardships (sleeping on a church basement floor, rice and beans with no meat every day for lunch, etc.). But through it all, each of us learned so much about ourselves and others. We grew closer to the Lord as we had to rely on Him more. I'll never forget my Christian brothers and sisters "south of the border."

—Carol McBeth, Freshman  
Grantham, Pa.

There were seven of us from Messiah who went on this Christian Crusade for two weeks over Christmas vacation. From Canada, the U.S.A., and Mexico, about 200 young people gathered in Monterrey, a city of one

million people, to share Jesus Christ with the Mexican people. We were divided into twelve teams who lived in churches in different parts of the city. Each group was assigned an area which they sought to reach with the Gospel in a systematic block-by-block effort.

In order to achieve this, we rose at 6:30. After breakfast, devotions and team prayer, we spent the morning in literature distribution. We all had lunch together in one of the churches. Then the afternoons were occupied with orientation sessions and times of worship. In the evening, the teams were busy with the coffee houses, meetings in the different cooperating churches, or working in the streets.

I grew spiritually because God was in the hearts of these kids. God showed me what it was like to be so filled with His love that you can't help but share it. God helped me straighten many areas in my own life. He became so real to me, and all I can do is praise God that I went to this crusade.

—Nancy Good, Sophomore  
Red Lion, Pa.

A two-week trip to Mexico without my family, with poor accommodations, cold water, and with beans as the main diet was not my idea of a real Christmas vacation. A real vacation was home, warmth, snow, family, friends.

But I went to Mexico. I went because I felt this was what God wanted me to do. (Although my personal feelings toward God were hazy, I felt Mexico was the place for me.) As it turned out, the Lord had many lessons to teach me during my eight days in Mexico.

My official duty was to distribute literature to the Mexican people, and through this meeting of peoples, God taught me many things about myself. He gave me an increasing awareness of life and its meaning and how inter-related my life and God should be. He showed me that only complete dedication of one's self will give full realization of freedom in Christ. He showed me the necessity of prayer and Bible study—alone and with other people. God showed me myself, and what an experience it was. I thank God that I listened to that call to Mexico and I thank God for what He showed me in Mexico. Now, I know that Jesus is for real, He is all I need, and He is all I want.

This may seem to give the impression that the whole venture was strictly beneficial for myself, and perhaps that is true. I'm not so sure that a literature campaign is the best way to reach people, but perhaps, God willing, seeds were sown while we were there.

These are mere facts; what happened inside each of the kids there was so fantastic it is hard to explain. That was what was worthwhile. God did so much to teach every day, every hour, and we just listened and learned. Praise God!

—Gene Thomas, Junior  
Nappanee, Ind.

## A Complete Team

The Messiah soccer team was a success this season, as I'm sure everyone will agree. It is my estimation that the success was due to superior coaching in our spiritual lives as well as physical bodies. We were a complete team.

We grew from individuals at camp, and by the first evening at camp we were Christian brothers. Through prayer and devotions in small groups, we learned about everyone else. In the mornings we shared in services that were very rewarding.

Camp let me see I had to change my life. Before camp I was a Christian—the type that is typical in any community. But now I learned the difference. That was the mark left by living a Christian life. Jesus Christ became touchable and the soccer team made Him real for everyone on the squad.

What we had was something special. It wasn't enough to keep it to ourselves. We believed what we shared with God and His good news should be shared with others. We adopted a theme song which we felt should typify Christians—"We Are One." And with our song and testimonies we visited other communities.

The soccer program was more than just playing other teams from other schools, but sharing with them the good news of Christ.

—Leo Shellenberger, Freshman  
Port Royal, Pa.

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## More letters . . .

### Jesus Movement is of God

Dear Editor,

I would like to share my opinion concerning your recent articles about the Jesus Movement.

I think the Jesus Movement is of God and the Holy Spirit. I have seen many kids turn to Jesus Christ not merely because it seems to be a popular fad, but because they are seeking for inner peace. Many were at one time strung-out on dope, sex, and booze. Others were searching for truth and peace because of family problems, boyfriend-girlfriend problems, marriage problems, and many more numerous problems. Other kids were not looking for the One who gives real Peace. They were having a good time in the pleasures of sin. Some would play church, like myself, that is; these people would attend church every Sunday pretending they were good. And they were good for about two hours after doing as they pleased the last six days and twenty-two hours.

But many of these people have one thing in common, that is, they have met Jesus Christ and have accepted Him as Lord and Savior of their lives. The Jesus Movement could simply be called a revival among the young and the old.

Jesus People come from all walks of life. Some were hippies, some are college students, some are of the working class; some are black, some are white; some are short-hairs, and some have shoulder-length hair with full beards. The Movement is not confined to one denomination or another but is a mixture of all faiths, including Catholics and Jews.

I can speak only of the local Jesus Movement in Lancaster County, Pennsylvania. Yes, perhaps you are shocked to think that such a movement would find its way into such a conservative area! In July of 1971 the movement started with several rallies in local communities. Only a handful of followers at first; several hundred by late fall. Meetings were held outdoors and in barns during the summer and fall. Right now meetings are held in unused warehouses and heated barns. A greater increase of souls is expected this summer.

If you are looking for faults in Jesus Movement you will find them. But what denomination or what church is without faults. We are still human but we are striving to correct faults and problems.

My final statement is the same as my first statement: I think the Jesus Movement is of God and the working of the Holy Spirit.

Merle D. Musser

## OFF WE GO TO SEGONDE

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oil) lamps for light. We sang—sometimes it seemed to amount to singing the people to church. When they heard a few early comers singing they began to think about the fact that they ought to start thinking about going to church. Sometimes I felt a cramp from peddling the pump organ. As the people arrived the volume of song grew. There were prayers and testimonies, and then the message.

Segonde is a young church but the membership consists mostly of adults rather than children. Consequently the message took on a real revival emphasis rather than evangelistic. "We are on a journey, we have our ticket, and we need to keep moving until we reach our destination." Every sermon started with a review of the previous ones so that by the final service there was no hesitation when questions were asked.

There were many who stayed to pray at the close of the services. But I believe the real value of those meetings was not in the number of initial conversions but in the encouragement of those who were already Christians. Many of these adults attended every service. One mother walked four miles carrying one child on her back and having another walk beside

her... and she attended the night services, too. We went for hikes through the bush, stopping to chat with people at various villages—only to learn that these were villages of people we were seeing in every service.

Then there were the nighttime campfire chats. After the evening service the people would gradually drift away to their homes until Paul and Bina Pierce and their family and our family were the only ones in a peaceful camp. The little people were all asleep and the four of us sat around the fire to have a cup of tea and chat. They felt free to discuss the concerns which they feel and the time was one of mutual encouragement.

This campfire had its value in the daytime for fellowship, too. While Bina Pierce sat and cooked, Pam (our eight-year-old) found great delight in helping her, and trying out her Tonga on her. One day Bina Pierce informed me that "Pamela really knows a lot of Tonga." After that I listened and was surprised at the expressions she knew and used, some of which I didn't know. This is the result of Pam going to a school which is about 80% African children. Now if Pam sees Paul in town she sends her greetings to Bina Pierce.

At the end of the day we all rolled into our blankets. Only one of the nights was uneventful. The first night a

lovely breeze began to blow—which was welcomed until we discovered in the morning that we were covered with tiny black particles of grass from the previous fire. How that black soot managed to get into our sleeping bags so thoroughly I still don't know. Another night some village dogs invaded the camp and got into the food box just outside our grass wall... more specifically got into the eggs. They broke and ate about a dozen before we chased them off. In their wake they left lots of eggshells and general disorder... which the ants tried nobly to clean up by morning.

Sunday several of the missionaries nearby came out to enjoy the Segonde fellowship. We pooled our food supplies and all enjoyed a meal together. The main attraction again, though, was the Tonga chicken and porridge.

Time to leave. The people lingered around and then one of the men came to us with some money which the people had contributed as a sign of their appreciation for our time with them.

We left, but Paul and Bina Pierce remain to carry on the leadership of the Segonde church. They are an excellent team, sincerely interested in the spiritual growth of the church. Do pray for them and the Segonde people.

## CHURCH NEWS

from page six

### "The Twenty-first Meal"

The Saskatoon International Association (SIA), a group of ten relief and service agencies, has proposed to the people of Saskatchewan a project called "The Twenty-first Meal." Mennonite Central Committee (Sask.) is one of the agencies cooperating with SIA and promoting the project among the Mennonites in Saskatchewan in 1972.

The idea behind the "Twenty-first Meal" is that families or individuals will voluntarily give up one meal a week or eat a simple meal of beans, rice or potatoes, as does the majority of the world's population each day. Participants then contribute the money saved to one of the member relief organizations, in this case to MCC.

people from the Fellowship Chapel in New York sharing their experiences in the evening service. Both services were planned by the Christ Crusader Committee. On the morning of Feb. 6 John Noble of Muncy, Pa., spoke of his experiences as a slave in Soviet Russia. The evening service featured a film, "Something to Die For." Rev. John Bundy is the pastor.

**Mr. and Mrs. Ellsworth Fisher** of the Ridgevue congregation, Etters, Pa., celebrated their 40th wedding anniversary at an open house. The event was arranged by their seven children. Rev. Preston Parthemer is the pastor.

**Mr. and Mrs. Robert B. Resconsin** of the Clear Creek congregation were honored by a

surprise dinner Dec. 28, 1971 on their 50th wedding anniversary. They were married Jan. 9., 1922 in Cumberland, Maryland. Mrs. Resconsin is the daughter of the late William H. and Susan Walk Miller. Among the 130 guests were two sons, Robert M. and wife from Glastonbury, Conn. and James A. with his wife and two children from Slayton, Minn.; three foster sons: Mr. and Mrs. Russell Walter, Mr. and Mrs. Robert Walter from Altoona and Mr. and Mrs. Richard Ulrich from Elizabethtown, Pa. The program for the evening included gospellers from Flintstone, Md. and a short talk by Bishop C. B. Byers.

### ATLANTIC CONFERENCE

The Conoy Church featured Christ's Crusaders Day Feb. 6 with the youth in charge. In the morning service the young people had a symposium on the theme, "The Christian Life" with nine young people taking part. A buffet style supper was served in the parsonage family room. The young people were invited to an "Ice Box Raid" (the method used to obtain their food for the meal). The evening service featured Mr. Karl Hess, a former Athletic Youth Council President and now a student at Hershey Medical Center, Pa.

Five members of the Elizabethtown congregation attended the Institute in Basic Youth Conflicts at Harrisburg, Pa. The Seminar instructor was Bill Gothard.

## Conference News

### ALLEGHENY CONFERENCE

The Iron Springs Church conducted dedication services for four children during January, 1972. Rev. Amos Kipe is the pastor.

The Pleasant View Church, Red Lion, Pa., had Rev. Wilmer Heisey, Executive Secretary, Board for Missions, speak in the morning service January 30 and a group of seven young



November 29 through December 5 was a week of revival services at Fellowship Chapel in New York with Rev. Henry Garcia of Brooklyn as the evangelist. December 5 the congregation welcomed into their fellowship five new members. Four young people were baptized. Beginning in January the Chapel's Youth Center was opened every Friday for an evening of activities for the youth of the church and community. The evenings are filled with games and food, and climaxed with a discussion and devotional. Around 35 young people are in attendance at the activities.

The **Shenk's Union Church** reports 50 young people attending the activities of their youth program January 30 to Feb. 6 when they had charge of the services. Special speaker was Charles Lenker. During the afternoon they visited the elderly and went ice skating. Lunch was served at the church, followed with a film and games.

#### CENTRAL CONFERENCE

The **Lakeview Church** observed Youth Week with the youth assuming many responsibilities. This amounted to teaching Sunday school, organist, song leader and ushers. Following the morning service, the youth gathered for a potluck dinner. The evening service featured a film. Afterwards the young people gathered for food and fellowship.

#### MIDWEST CONFERENCE

**Zion Church** held a farewell fellowship time following the Sunday evening service, January 16, in honor of Mr. and Mrs. Milford Sutter. The Sutters have moved to Grants Pass, Oregon, where Milford will be associated with Rev. Amos Buckwalter of the Redwood Country Church, assisting in Christian education and youth work.

#### BIRTHS

**Climenhaga:** Ian Trevor, born January 25 to Mr. and Mrs. Trevor Climenhaga, Falls View congregation, Ontario.

**Hack:** Denise Lynn, born Feb. 5 to Mr. and Mrs. David Hack, Elizabethtown congregation, Pa.

**Hollar:** Julie Ann, born Feb. 21 to Mr. and Mrs. Stan Hollar, Nappanee congregation, Ind.

**Longenecker:** Delores Kay, born Jan. 5 to Mr. and Mrs. Vernon Longenecker, Zion congregation, Kan.

**Masser:** Ralph Lewis, born Dec. 14 to Mr. and Mrs. Ralph Masser, Iron Springs congregation, Pa.

**McGallicher:** Marlin Eugene, born Dec. 12 to Mr. and Mrs. Marvin McGallicher, Speedwell Heights congregation, Pa.

**Miller:** Brian, born July 10 to Mr. and Mrs. Clair Miller, Speedwell Heights congregation, Pa.

**Solomon:** Todd David, born Jan. 22 to Mr. and Mrs. Vaughn Solomon, Iron Springs congregation, Pa.

**Wenger:** Jeffrey Alan, born Feb. 10 to Mr. and Mrs. Jay Wenger, Five Forks congregation, Pa.

#### WEDDINGS

**Heisey-Grube:** Katie Ann, daughter of Mr. and Mrs. Jay Harold Grube, Elm, Pa., and

Glenn D. Heisey, son of Mr. and Mrs. Mervin W. Heisey, Manheim, Pa., Oct. 23, in the United Church of Christ with Rev. R. M. Summy officiating.

**Overholt-Dick:** Judith, daughter of Mr. and Mrs. Charles Dick, Niagara Falls, Ontario, and Robert, son of Mr. and Mrs. Charles Overholt of Fort Erie, Ontario, Feb. 5 in the Bertie Church, Stevensville, Ontario with Rev. Wilbur Benner officiating.

**Rhodes-Bard:** Carol Ann, daughter of Mr. and Mrs. Martin Bard, Manheim, Pa., and Charles E., son of Dr. and Mrs. Luther Rhodes, Lewistown, Pa., Aug. 28 in the Sacred Heart Church with Rev. Stephen Jordan officiating.

**Sider-Winger:** Marion, daughter of Mrs. Velma Winger and the late Merle Winger and Donald, son of Mr. and Mrs. Bruce Sider, both of Stevensville, Ontario, Jan. 22 in the Bertie Church with Rev. Douglas Sider officiating.

**Zercher-Bankert:** Sue Bankert, York, Pa., and D. Lowell, son of Mr. and Mrs. Ray Zercher, Grantham, Pa., with Rev. Pete Willms officiating on November 13, 1971.

#### OBITUARIES

**Greenawalt:** Mrs. Sara Elizabeth Greenawalt, wife of Albert E. Greenawalt, age 63 years, passed away Feb. 6, 1972, at her home. She was a member of the Conoy Church.

Besides her husband she is survived by nine children: Alpha, Ardella, J. Albert, Aaron K., Arlene, Benjamin K., Roscoe K., and Sara Jane; also eleven grandchildren and three brothers. Funeral service was held from the Frank S. Miller Funeral Home with Rev. Russell A. Martin and the Rev. Gerald E. Moore officiating. Interment in the Mt. Pleasant Cemetery.

**Musser:** Naomi Z. Musser, born Sept. 23, 1882, passed away Feb. 1, 1972, in the Harrisburg Hospital, Pa. She and her husband, Rev. Irvin W. Musser, celebrated their 68th wedding anniversary in November. She was the daughter of the late Jacob and Elizabeth Hostetter Zercher and a member of the Cross Roads Church.

Surviving in addition to her husband are a daughter, Ruth N.; three sons: Elias Z., Clarence Z., and Rev. J. Earl Musser; also 16 grandchildren and 22 great grandchildren. Funeral service was held from the Cross Roads Church with Rev. Roy J. Peterman and the Rev. Ben Thuma officiating. Burial in the Cross Roads Cemetery.

**Wolgemuth:** Mrs. Martha R. Wolgemuth, age 61, was born in Lancaster County, daughter of Katie Rhoads Witman and the late Henry Witman and passed away Dec. 20, 1971 in the Lancaster General Hospital. Surviving are her mother; her husband, Hiram; two sons: Hiram, Jr., and Henry W.; one grandson; two brothers; and three sisters. Funeral service was held from the Nissley Funeral Home, Mt. Joy, with Pastor Eber Dourte officiating. Interment in the Cross Roads Cemetery.

**Yohe:** Irvin William Yohe of Shippensburg, Pa., was born Nov. 28, 1895, and passed away July 31, 1971. Surviving are his wife, Clara; five sons; four daughters; 29 grandchildren; six great-grandchildren; two sisters; and a brother. Rev. John L. Rosenberry and Rev. Allen Brubaker officiated at the funeral service. Burial was in the Air Hill Cemetery.



*You are invited...*

## 30th anniversary convention

OF THE  
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CHASE-PARK PLAZA HOTEL  
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ST. LOUIS, MISSOURI

#### SPEAKERS

**DR. CLYDE W. TAYLOR**  
General Director, NAE  
International Secretary,  
World Evangelical Fellowship

**REV. CECIL B. KNIGHT**  
Assistant General Overseer,  
Church of God, Cleveland, Tennessee

**DR. HUDSON T. ARMERDING**  
President, NAE  
President, Wheaton College

**DR. HAROLD J. OCKENGA**  
President, Gordon College and  
Gordon Conwell Seminary

**REV. DAVID WILKERSON**  
David Wilkerson Crusades  
Author

**DR. ROBERT N. THOMPSON, M.P.**  
Member of Parliament, Canada  
President, Evangelical Fellowship  
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**DR. GEORGE SWEETING**  
President, Moody Bible Institute

#### CONVENTION THEME



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For both Chinese and missionary leaders it was not easy to find the way through this crisis period. It was painful to dismantle the mission scaffolding which had been erected to bring the church into being. But it had to be done and the pressure of the times hurried the process along.

It is important to note that an "indigenous" Christian movement developed in China. At the time of the Communist triumph in 1949, one-fourth of the total Christian membership was from these several groups. The largest was the True Jesus Church. The Little Flock (of which Watchman Nee was a leader) and the Jesus Family were the two other main groups. These churches had developed without missionary assistance and provide strong evidence that the Christian faith could be understood and accepted by the Chinese as more than simply a western religion. And yet the stigma still persisted in the popular mind.

### The Church under Communism

It is now well known that Christians in China have suffered much under the communist government. The Communists were understood to believe that once the Chinese Christians were cut off from their western friends and finances the church in China would wither away. But they left nothing to chance and launched a vigorous effort to discourage religion generally and Christianity in particular.

For one thing the Communists lumped missions with colonialism. This was not a special communist view, of course. The Chinese had long made that connection but it now became useful for official purposes to exploit this point.

Furthermore, the Chinese Christians were humiliated as "running dogs of the imperialists" even though most Christians had been supporters of the nationalist movement from the beginning and some of its leaders were Christians.

The condition of the church in China today is not known precisely. Some reports have been glowing and optimistic. Others are more cautious. However, no one seriously disputes the fact that the Christian church has survived and may even be growing after being severely tested.

### A New Opening?

There is probably no single event in recent Christian history that was as painful as the closing off of China. The fresh currents set in motion by the new diplomatic developments have released a surge of hopeful longing that there might also be a restoration of relations between Chinese Christians and western Christians. There are several things that we must keep in mind.

Practically speaking, nothing has changed except that the Chinese government has decided to open the way for a limited number of new contacts but on China's terms

and under her control. Hopefully this will permit more visits with Christians but nothing is guaranteed.

Certainly there is no basis for believing, as apparently some have begun to do, that there is any possibility of sending Christian missions to China. Immediately following the expulsion of missionaries from China in 1949 many agencies established themselves in Hong Kong and Taiwan with a view toward re-entering China in the future. With the status of Taiwan still under debate, it is questionable whether these bases will be especially helpful in resuming contact with China in the future.

It should also be kept in mind that Christian interest in China is not confined to North America. There are more than 15 million Chinese living in other countries. Among these Chinese of the Diaspora are many Christians who feel a strong identification with China. In addition, other Asian Christians are strongly aware of China and feel a Christian responsibility toward her. Moses Chow, as a representative of this community, has been saying:

... the 19th century-type of missions will never come again, as some are dreaming. Some well-meaning but misguided Christians do not sense the difference between a simple faith in God to obey the Great Commission and a simple-mindedness to satisfy themselves by "being there first."

Chow argues that a strategy of Christian approach to China in the future must be based on placing the primary leadership in the hands of Asians—particularly Chinese—rather than assuming, once again, that it must be run from the West by westerners.

In the meantime there are positive possibilities. For example, Christian broadcasting is being expanded with the construction of a new station on an island off the coast of Korea. The Scriptures, among other things, are being broadcast over this station. Biblical passages are read at dictation speed so that interested persons can copy down the readings. The Bible Societies have in process a massive translation project which will provide two new Bible translations in contemporary Mandarin and Cantonese.

### Repentance, Humility, Fellowship

Finally, Christians in the West need to pray for China repentingly. The history of western relations with China is marred by many deplorable attitudes and actions. The way in which the Christian message was garbled by the identification of missionary with western imperialism was especially serious.

Not only must there be an attitude of repentance on the part of western Christians, but there ought to also be profound humility in view of the loyalty to Christ on the part of Chinese Christians during the years since 1949 which has enabled the church to survive. A church which has been through the fires of persecution doubtlessly knows a great deal more about the demands of discipleship than we Christians from the affluent west can honestly claim. Therefore, our prayer for China might well include a plea that we might soon be permitted the fellowship of Christian brothers who have a reality of Christian experience which we need to know again.